

Few translation of works of Tamil Sidhas, Saints and Poets

I belong to Kerala but I did study Tamil Language with great interest. Here is translation of random religious works That I have done

Contents

Few translation of works of Tamil Sidhas, Saints and Poets	1
1.Thiruvalluvar's Thirukkual	7
2.Vaan chirappu	9
3.Neethar Perumai	11
4.Aran Valiyuruthal	13
5.Yil Vazhkai	15
6. Vaazhkkai thunai nalam	18
7.Makkat peru	20
8.Anbudamai	21
9.Virunthombal	23
10.Iniyavai kooral	25
11.Chei nandri arithal	28
12.Naduvu nilamai-	29
13.Adakkamudamai	31
14.Ozhukkamudamai	33
15. Piranil vizhayamai	35
16. Porai udamai-	37

17. Azhukkaramai –.....	39
18.Vekkamai.....	41
19. Puram kooramai-	43
20.Payinila chollamai-	45
21.Theevinaiyacham	47
22.Oppuraavarithal	49
23.Eekai-.....	51
24.Pugazh=.....	53
25.Aruludamai-	55
26.Pulal Maruthal-	57
27 Thavam-	59
28.Koodaa Ozhukkam-	61
29. kaLLammai-	63
30.Vaimai-	65
31.Vekulaamai.....	67
32.Inna cheyyamai-.....	69
33.Kollamai-	71
34.Nilyamai-	73
35,Thuravu	75
36.Mei unarthal-	77
37 Avaa aruthal-.....	79
38/OOzh-.....	81
39.Irai Makshi-	84
40.Kalvi-.....	86
41.Kallamai-	88

42.Kelvi-.....	90
.43.Arivudamai-.....	92
44.Kutham kadithal-.....	94
45.Periyarai thunai kodal-.....	96
46.Chithinam cheramai-.....	98
47.Therinthu cheyal vagai-.....	100
48.Vali arithal –	102
49.Kalam arithal-.....	104
50.Idan arithal-.....	107
51.Therinthu thelithal-.....	109
52.Therinthu vinayadal-.....	111
53.Chutham thazhaal-.....	113
54.Pochavaamai-.....	115
55.Chenkomai	117
56.Kodumkonmai-.....	119
57.Vetu vantha cheyyamai-	121
58.Kannottam-	123
59.Othaadal-	125
60..Ookkam udamai-.....	127
61.Madi inmai-.....	129
62.All vinayudamai-.....	131
62.Idukkan azhiyamai-	133
63.Idukkan azhiyamai-	136
64.Amaichu-	139
65.Chol vanmai-	141

66.Vinai thooymai-.....	144
67.Vinai thitpam-	146
68.Vinai cheyal vakai.....	148
69.Thoothu.....	150
70.Mannarai chernthozhukal-.....	152
71.Kuripparithal-	154
72.Avayarithal-	156
73.Avai Anjamai-	158
74.Nadu-.....	160
75.Aran-.....	162
76.Porul cheyal vagai-	164
77.Padai matchi –	166
78.Padai cherukku-	168
79.Natpu-	170
80.Natparaithal-.....	172
81.Pazhaimai –	174
82.Thee Natpu-	177
84.Kooda Natpu-	179
84.Pethiamai-	181
85.Pullarivanmai-	183
86.Ikal-.....	185
87.Pakaimatchi-	187
88.Pakai thiram arithal-.....	189
89.Utpakai-.....	191
90.Periyaarai pizhayamai-.....	193

91.Pen vazhi cheral-	195
92.Varaivin makalir-	197
93.Kal unnamai-	199
94.Soodhu-	201
95.Marundhu-	203
96.Kudimai –	205
97.Maanam-	207
98.Perumai-.....	209
99.Chaandraanmai-.....	211
100.Panpudamai-.....	213
101.Nandriyil chelvam-	215
102.Nanudamai-.....	217
103.Kudicheyal vakai-	219
104.Uzhavu-	221
106.Iravu –	223
107.Iravacham-	225
108.Kayamai-	227
II.Sage Avvayar	229
1.Vinayagar Agaval.....	230
III.Thirugnana Sambandar.....	238
1.Manthiramavathu Neeru	238
2.Kolaru thirupathigam	240
IV.Manikka Vasagar.....	244
Shiva Puranam	246
Pothri thiru agaval(Tamil)	253

Thiruvempavai	271
Thirupalliyezhuchi	291
V.AAndal.....	296
Andal's Thiruppavai.....	296
2.Varanam Ayiram	332
VI.Kula Shekara Azhvar.....	336
Mannu Pugazh kosalai than	337
VII.THondar Adi podi azhvar	341
Thirupalliyezhuchi of Thondar Adipodi Azhwar	341
VIII ,THirumular	347
The Tirumandiram (Selected 350 Stanzas on various aspects).....	348
IX.Shiva Vakkiar	442
Shiva Vakkiam of Shiva Vakkiar	443
X.Arunagiri Nadhar.....	488
Kandhar anubhuthi	489
Kandar Alankaram.....	505
Devendra Sanga Vaguppu	542
XI.Pattinathar	549
Pattinathar songs sung before cremating his mother.....	549
XII.Vallalar Ramalinga adikal	554
Kandha Sarana Pathu-Mudhal Thiru murai.....	556

1.Thiruvalluvar's Thirukkual

By

P.R.Ramachander

Thirukkral has 133 chapters (note 3+3+1=7) arranged in three books viz Arathu pal(Book of Dharma) , Porut pal(Book of wealth) and Kamathu pal (book of love .).Possibly the most accepted commentary is written by Parinel Azhagar(Pretty one on the top of horse),Several commentaries in Tamil exist. All the commentators are of the opinion that Thiruvalluvar did not write a chapter on salvation because he felt that those who live according to the tenets that he has explained , salvation is automatic..Thirukkural was first translated in to Latin first and later in to English which was made in 1886.. It has been later translated in to 13 different Indian languages. Nine asian languages and 14 european languages. Since I have studied Thirukkural with lot of interest., I wanted to translate it in my own style. I was hesitant as I was not a master in Tamil lanuguages and also I thought there is no further need of one more translation .Anyway, I did the first chapter of Kural entitled praise of God and uploaded in several social forums.Many people seem to like my translation and I was encouraged by many to translate. I started doing it and completed it

I decided that I would not translate Kamathu Pal , which deals about love .

1 Kadavul Vazhthu

(Praising of God)

1.Akara Mudhala ezhuthellam aadhi,
Bhagavan mudathe ulagu

1.Alphabets start with "A",
And the world with God

2.Kathathanaal aana payannen kol vararivan,
Nathaal thozhaar yenin.

2.Useless is the learning , unless Lord's
Feet is saluted

3.Malarmisai yeginaan manadi chernthaar,
Nilamisai needoozhi vaazhvar

3 Worship God occupying the flower like mind
And live long for all times to come.

4.Venduthal vendamai ilaan adi chernthaarkku ,
Yaandum idumbai ilai

4.To those who join the feet of him who has no likes or dislikes
There would never be any sorrow.

5.Irul cher iru vinayum cheraa iravaivan,
PORul cher pugazh purinthaar maatu.

5, Those who praise the stable fame of God,
Are not followed by the dark fates of past karma

6.pOri vayil iynthavithan poi neer ozhukka,
Neri nindrar needu vaazhvar

6.Forsake evil of five senses and follow
The dharma and live long .

7.THamakku uvamai illathan thaal chernthaarkku allal,
Manakkavalai mathaal arithu

7.Except by Joining feet of the incomparable God ,
Getting cured of mental worries is difficult.

8.Aravaazhi anthanan thaal cherntharkku allal,
Pira vazhi neendhal arithu

8. Except by saluting the feet of Good people ,
Who follow Dharma , swimming ocean of samsara is difficult.

9.Kolil poriyil gunamilave , yen gunathan,
Thalai vananga thalai .

9.The head of those who do not salute the great God ,
Is as useless as the organs which fail to function.

10.Piravi perum kadal neenthavar neenthaar,
Iraivan adi cheraathaar,

10 Try to swim and cross the great ocean of birth,
For those who do not, do not reach the feet of God.

2.Vaan chirappu

(Thirukkural-second chapter)

Greatness of sky

Translated by

P.R.Ramachander

(Thiruvalluvar after saluting God in the first chapter, describes rain and its effect on the world in the second chapter. He says :-
The rain supplies nectar to the world. It helps us to produce food and also becomes our food .If it fails not only world would be hungry but farmers cannot farm and produce food. World becomes sad if it fails and becomes joyous if it falls properly as we cannot see even a blade of grass without it , even oceans would dry and even charity and penance would come to an end .He then concludes that without rain we cannot exist.)

1.Vaan nindru ulagam vazhangil varuthalaal,
THaan amizhtham yendru unarar pathu.

1.All beings , live believing in the sky,
And realize , that what falls from it is nectar

2.thupparkku thuppaya thuppakki , thupparkku,
Thuppaya thoom Mazhai

2.Rain makes food for consumers and ,
Also becomes their food.

3.Vin nindru poippin viri neer viyan ulagathu ,
Ul nindru udatthum pasi.

3.If rain fails , world surrounded by water,
Would suffer due to pangs of hunger.

4.Yerin uzhaar uzhavar puyal yennum ,
Vaari valam kundri kaal.

4.If rains fails, farmers would not farm,
And the prosperity would decrease.

5.Keduppathoom kettarkku chaarvai mathaange ,
Yedppathoom yellam mazhai.

5.Rain causes disaster by failing ,
And also increases joy by proper falling.

6.Visumbin thuli veezhin allal mathu aange ,
Pasumpul thalai kanpathu arithu

6.Unless rain drops fall from the sky,
It is difficult to see a blade of fresh grass.

7.Nedum kadalum than neermai kundrum , thadinthu yezhili,
Than nalkathu aagi vidin,

7.Even the huge ocean would dry , if the clouds ,

Do not pour back the water that they have taken.

8.Chirappodu poosanai chellathu vaanam,
Varakku mri vanorkkum yeendu.

8.Even worship to those in heaven would stop,
If the rains dry up in the sky

9.Thanam thavam irandum thanga viyan ulagam,
VANam vazhangathu yenin.

9.Charity and penance would not stay , Unless ,
The sky gives water to earth.

10,Neer nindru amayathu ulagu yenin, yaaryaarkkum,
Vaan yindru amayathu ozhukku.

10.World cannot exist without water and that ,
Water would not flow unless the sky rains.

3.Neethar Perumai (Third chapter of Thirukural)

Greatness of those who are detached/who can control

Translated by
P.R.Ramachander

(Valluvar talks here about people who has given up(have controlled) all attachments. This is very similar to the concept of detachment to actions recommended by Bhagwat Gita. The importance Valluvar attaches to this can be guessed because he puts this chapter next to prayer of God and essentiality of rain. Valluvar first praises those people who had given up attachment and then goes to describe those people who are able to control their senses and advises people to do this impossible thing.)

1.Ozhukathu neethar perumai , vizhupathu ,
Vendum panuval thunivu

1.The greatness of those who have given up , after,
A life of good conduct, are praised by books

2.Thuranthar perumai thunai koorin vayyathu ,
Irantharai yenni kondathu.

2.Measuring greatness of those who have given up the world,
Is like counting the ones born or dead in this world till now.

3.Irumai vakai therinthu eendu aram poondar ,
Perumai pirangithu ulagu.

3.The fame of those who studied the life of householder and a sage ,
And chose to get detached is considered greater in earth.

4. Uran yenum thottiyaan orainthum kappan,
Varan yenum vaippirkor vithu

4. The trainer who is able to control the elephant of five senses,
By the goad of firmness of mind, is like the seed to the land of heaven.

5.Iynthavithan aathal akal visumbu laar komaan,
Indirane salum kari.

5.The power of the one controls his five senses can be witnessed,
By Indra the king of the heavens.

6.Cheyarkariya cheyvar periyar, chiriyar ,
Cheyarkariya cheyyalathaar

6.Great ones are those who do the impossible,
And those who cannot are inferior ones.

7.Suvai oli ooru osai natham yendru iyntin,

Vakai therivan katte ulagu .

7.The world is under the control of him ,
Who controls, taste , light , touch sound and smell.

8.Nirai mozhi manthar perumai nilathu ,
Marai mozhi katti vidum.

8.The greatness of those humans whose talk is wisdom filled
Is shown by the great books (Vedas?) that they compose.

9.gunam yenum kunneri ninraar veguli ,
Kanameyum kathal arithu.

9.The anger of those who have climbed the hill of good ,
Is difficult to sustain even for a second.

10.Anthanas yenbor Aravor , mathevyuirkkum,
Chenthanmai poondu ozhukalal

10.Brahmins (great people) are followers of Dharma,
As they treat with great mercy all beings on earth.

4.Aran Valiyuruthal (Thirukural fourth chapter) (Emphasis on Dharma)

(Next to the chapter on those who follow detachment , Valluvar writes the chapter on “Aram”,, which can be translated as Dharma.This is the 4th chapter in the Book of Dharma (arathu pal) and the fourth chapter of Tirukural. After describing the results expected of following Dharma , the great poet tries to probe a defition of this Dharma in this chapter . He concludes

Jealousy, desire, anger , hurting words,

Avoiding all these four is Dharma

What a universal definition which can be called as the universal definition of Dharma.!)

Translated by
P.R.Ramachander

1.Chirappu eenum chelvamum eenum arathin oongu,
Aakkam evano uyirkku

Dharma gives you salvation as well as wealth,
So nothing is greater for souls than Dharma.

2.Arathin oongu aakamum illai, athanai,
Marathalin oongillai kedu

There is no greater wealth than Dharma,
And no greater evil than forgetting it

3.Ollum vakayaan aravinai ovathe ,
Chellum vaai yellam cheyal.

As much as possible follow Dharma always,
In all ther activities.

4.Manathu kan masilan aathal anaithu aran ,
Aakula neera pira.

Staying without dirt in the heart is Dharma ,
And all others are done for only advertisement.

5.Azhukkaru, avaa , veguli, innachol nangum,
Izhukka iyandrathu aram

Jealousy, desire, anger , hurting words,

Avoiding all these four is Dharma

6.Andrarivaam yennathu aram cheika mathathu,
Pondrum kal pondraa thunai

6.Without postponing follow Dharma and that,
Is the only companion to you when you go from this world.

7.Aratharu ithu yena vendaa, Chivikai ,
Poruthabo toornthamn idai

7.There is no need to learn the need for Dharma,
The difference between carrier and traveler of a Palanquin
Would teach you about this.

8.Veezh naal padaa amai nandru , aathin akthu oruvan,
Vaazh naal adaikkum kal

8.It is great to follow Dharma ceaselessly ,
That would be the stone preventing sorrows in life to us.

9.Aram than varuvathe inbam , mathu yellam,
Puratha pugazhum il.

9.Happy life is following Dharma, others ,
Are acts without joy and fame

10.Cheyarpalathu orum arane oruvarkku,
Uyar palathu orum pazhi.

10.Only doing according to Dharma is our duty,

And what has to be avoided is evil acts.

5.Yil Vazhkai . fifth chapter
(the life of a house holder)

(This chapter tells us the need and greatness of the life of house holder .It keeps on reiterating that all other people depend on the householder and if a householder lives according to Dharma, He would be much greater than one who does penance . The Vedas, Puranas as well as Bhagwad Gita again and again emphasise this point. The verse8 of Chapter3 of Gita tells us exactly the same thing.)

1.Yil vaazhvan yenban iyalpudaya moovarkkum,
Nallathin nindra thunaai.

1.The one called householder would be the help,
To those three * , in the path of good.

*Brahmachari, Vana Prastha and Sanyasi or parents , siblings and children

2.Thurantharkkum thuvvatharkkum , irantharkkum,
Yil vaazhvan enban thunai.

2.The householder is the support to the Sanyasis ,
All others who are living and those who are dead.

3.Then pulathaar deivam virundhu okkal than yendru aangu,
Iym pulathu ombal thalai.

3.Householder has the duty of taking care of the five ,
Viz, dead ancestors , God , guests , relatives and his own self.

4.Pazhiyanji paathoon udaithayin vaazhkkai ,
Vazhiyenjal yenjandrum yil.

4.Getting scared for bad name and earn wealth and live sharing it,
And then his foot steps would be there for ever.

5.Anbum aranum udaithayin yil vaazhkkai,
Panpum payanum athu

5.If love and Dharma dominate the life of householder ,

His life would be cultured and useful.

6.Aranthathin yil vaakjkai aathin puranthathil,
Pooy peruvathu yevan?

6. If householder leads his life as per Dharma,
What extra would he get by renunciation ,

7.Iyambinaan yil vaazhkkai vaazhpavan yenpan,
Muyalvarul yellam thalai.

7.A householder leading his life according to Dharma ,
Is the greatest among all those who try various ways.

8.AAthin ozhukki aran yizhukka yil vaazhkkai,
Norparin nonmai udaithu.

8.The householder who supports and helps maintain ,
All those who do penance and lead his life properly,
Would become more famous than those who do penance

9.Aran yena pattathe yil vaazhkkai akthum ,
Piran pazhippathu yil aayin nandru.

9.Dharma is only life of householder and life of renunciation,
If done without others blaming it , also is good.

10.Vayyathul vaazhvangu vaazhpavan , vaan urayum,
DEivathul vaikka padum.

10.He who leads life of householder properly in this world,
Would be considered equal to Devas in heaven.

6. Vaazhkkai thunai nalam-Thirukkural sixth chapter (The goodness of companion to life)

Translated By
P.R.Ramachander

(After clearly establishing that life of house holder is great , The great Valluvar goes on to tell the need for a good wife for having a great life. Suitable life depending on monetary status, good virtue, respect for her husband , self protection of herself and good treatment of her husband are the hallmarks of a good wife according to the poet.He clearly points out that a man without good life would lead a miserable life .Finally he ends the chapter by saying , getting children would make family life much more greater.)

1.Manai thakka manpudayal aakithan konadan,
Valathakkal vaazhkkai thunai

1.He who gets a companion who has good nature to suit his home,
Would get a companion who lives within his income.

2.Manai makshi illal kan yillayin , Vazkkai ,
Yenaimakshithu aayinum yil.

2.If suitable characters are not there in his wife ,
His life would be useless in spite of having everything.

3.Yillathiyen yillaval maanpaal ullathuyen ,
Yillaval manaa kadai .

3.There is nothing that is not there if his wife is good natured,
But he would have nothing , if his wife is to the contrary.

4.Pennin pernthakka ya aula , karpu yenum,
Thinmai undaga perin .

4.If his wife has got virtue , there is nothing greater,
Than that he can have .

5.Deivam thozaal kozhunan tozhuthu yezhuvaal,
Peyyena peyyum mazhai

5.If a lady who does not worship gods but gets up,
After saluting her husband , commands , it would rain.

6.THarkathu tharkondar peni thagai Chandra ,
Chor katthu chorvu ilal pen.

6.She who protects herself , nurtures her husband and protects ,
The fame that she has, is the Lady who does not forget her
goodness.

7.Chirai kakkum kappu yevan cheyyum makalir ,
Nirai kakkum kappe thalai.

7.How can artificial protection , protect a lady,
What is topmost important is the protection that she gives herself to
her virtue.

8.Pethaan perin peruvar pendir permchirappu ,
Puthelir vaazhum ulagu

8.If the husband gets proper treatment from his wife ,
She would get great treatment in land of devas

9.Piugazh purintha illilorkillai yigazhvar mun,,
Yeru pol peedu nadai.

9.If a man does not get wife without praiseworthy qualities,
He cannot walk royally like a male lion before those who chide him

10.Mangalam yenba manai matchi mathathan ,
Nankalam nanmakkal peru

10.Auspiciousness is having a wife with great qualities,

And an ornament to it is getting good children.

7.Makkat peru-seventh chapter of Thirukural Getting birth to a child

(Here is a remarkable chapter on sons and daughters and their relation to their father. Each of the gems of the verses would definitely bring tears in to the eyes of any reader .First the poet tells how great is the gift of a children as sorrow for seven generations would be removed by it. Then the poet tells us about the matchless happiness that a son or daughter would bring to the family. Though I have read a lot, I have never seen anywhere the definition of sweetness that a child brings to his parents as done by this great poet .I wish this is read by all people who do not know Tamil.)

1.Perum avathul yaamarivathillai arivarintha,
Makkat peru alla pira.

1.Among the things that we get , all others,
Are not as great as getting an intelligent child.

2.Yezhu pirappum theyavai , theendaa pazhi pirangaa,
Panpudai makkal perin.

2.Even in seven(series/types) births problems would not come near ,
To him who gets children whose conduct is beyond reproach.

3.Tham porul yenpatham makkal avar porul,
Tham tham vinayal varum.

3.Children are our own wealth and that wealth ,
Comes due to our Karma.

4.Amizthinum aatha inithe tham makkal .
Chiru kai alaviya koozh.

4.The gruel nixed by the little hands of our child ,
Is much tastier than nectar.

5,akkal mei theenda; udarkinbam , mathavar ,
Chol kettal inbam chevilkku.

5.Touch by our children is the pleasure for the body,
And hearing their voice is pleasure to the ears.

6.Kuzhal inithu , yaazh inithu yenbar , tham makkal ,
Mazhalai chol Kelathavar

6.Those who have not lispig tounge of their babies,
Would say , the Violin is sweet and the flute is sweet.

7.Thanatha magarjkku aathum nandri , Avayatrhu ,
Munthi iruppa cheyal.

7.The help that a father does to g his son,
Is to make him wise so that he is the leader of any assembly.

8.THammil tham makkal arivudamai manilathu .
Mannuyirkellam inithu.

8.The children being wiser than us , is the news,
That is sweet for all beings on earth.

9.Yeendra pozhthil perithuvakkum than makanai ,
CHandron yens ketta thai .

9.The joy of mother hearing that her son is great,
Is much more than the joy she felt when he was born.

10.Makan thanyaikkku aathum udavi , ivan thanthai,
Yen nothaan kol yenum chol

10.The help that can be done by a son to his father ,
Is making others say ‘What great penance has his father done?’”

8.Anbudamai-Eighth chapter of Thirukkural

(Having love)

(I am feeling little nervous in using the word “love” as meaning of the word “Anbu” because love in present day Tamil Nadu means , the liking between opposite sexes. “Anbu” is much above that, It is a great liking that does not expect anything in return.,Valluvar starts with saying that love (anbu) cannot be g hidden. He says there is no selfishness in it .He goes further expalaing the need for love , the results of love and concludes that a loveless body is a skeleton which is covered by a skin.)

1.Anbirkum undo daikkum thaazh,aarvalar.
Punkaneer poosal tharum.

1.Is there a bolt to lock love , for,
When the loved one is sad , tears from our eyes would show it.

2.Anbilar yellam thammukku uriyar , Anbudayar,
Yenpu, uriyar pirakku.

2.All those without love believe everything is only theirs,
But those who have love, believe even their body belongs to others.

3.Anbodiyaitha vazhakkenpa aaruyirku ,
Yenpodu iyaintha thodarppu.

3. The dear soul joins with the body , only ,
For living with love to others.

4.Anbu eenum aarvam udaimai , thu eenum,
Nanbenum naadaa chirappu.

4.Love makes others get attracted to us and that ,
Would give the immeasurable thing called friendship.

5.Anbuthamarntar vazhakkenba vaiyakathu ,
Inbuthaar yeithum chirappu

5.Those who live in this life , with ties of friendship,
Would also lead a happy life in heaven.

6.Arathirkke anbu charppu yenba ariyaar ,
Marathirkkum akthe thunai .

6.The ignorant ones would say that acts of Dharma ,
Follows only due to love but it also removes acts which are against
Dharma

7.Yenbu ilathanai veyil pola kayume ,
Anbu ilathanai aram.

7.Similar to worms without bones being killed by heat of Sun,
The God of Dharma would trouble him who does not have love

8.Anbakathilla uyir vaazhkkai , vapar kan,
Vatthal maram thalirthathattu.

8.The life of a person without love is like,
The dried tree in a desert giving out new shoots.

9.Purathurpellam yevan cheyyum yaakkai ,
Akathu uruppu anbu ilavarkku

9.What is the need of all limbs outside ,
For a person who does not have love, which is within.

10.Anbin vazhiyathu uyir nilai , akthilarkku ,
Yenbu thol portha udambu

10.Only the body with love is a living body,
The body of others is a skeleton covered by skin.

9.Virunthombal- Ninth Chapter of Thirukural.
(treating guests well/hospitality.)

Translated by,
P.R.Ramachander

(To lead a good life the householder need to support the society that he lives in. Here the guest is not the only one who comes to our house on a visit. In ancient days , the householder was supposed to search for people who need to be fed and feed them properly. The poet feels horrified at our eating food without giving it to the guest.He feels that those who treat guests well would go to heaven. He wants everyone not to neglect them, because they would feel greatly insulted and humiliated.)

1.I rundhu ombi yil vaazhvathu yellam virunthu onbi ,
Velanmai cheithal poruttu.

1,living with family is only aimed,
At hospitality and treating guests well.

2.Virunthu purathathath than undal chavaa ,
Marunthu yeninum vendar paathu andru.

2,Keeping the guest outside and our eating
Even if we are eating medicine for avoiding death is not desirable.

3.Varuvithu vaikalum ombuvaan vazhkkai ,
Paruvathu paazh paduthal indru.

3.The life of one who daily invite guests and then treat,
Them hospitably , would never involve suffering.

4.Akanamarnthu cheyyal urayum mukanamarnthu ,
Nal virunthombuvan yil.

4.In the house of those , who treat good guests,
With hospitality and smiling face , Goddess Lakshmi would live
happily.

5.Vithum idal vendum kollo , virundhombi ,
Michil misaivan pulam

5. Is there any necessity to sow seeds , for the one who feeds their guests,
And share thereafter whatever is left over with his family

6, Chel virundhombi , varu virundhu kathiruppan,
Nal virundhu vanathavarkku.

6, He who treats well the departing guest ,
And waits for the arriving guest would be a good guest in heaven,

7. Inai thunai yendru illai virundhin,
Thunai thunai velvi payan.

7. It is not possible to estimate the good arising out of hospitality ,
For it depends on the suitability of the guest.

8. Parinthombi pathathom yendru , virunthombi,
Velvi thalai padathaar.

8. Those ignorant people who do not bother about the great effect ,
Of treating their guests well , would later sorrow ,
Thinking that they have wasted their wealth and became supportless.

9. Udamayil inmai viruthu ombal , ombaa ,
Madamai madavar kan undu.

9. Poverty in spite of wealth is due to ignorance about need
Of good treatment of guests and these people would be among fools.

10. Moppa kuzhayum anicham , mukam thirinthu,
Nokka kuzhayum virunthu

10 Just like anicham flower fades on smelling it,
The face of the guests would fade seeing unwelcome face

10. Iniyavai kooral – tenth chapter of Thirukural

(Telling sweet things)

Translated by
P.R.Ramachander

(IN this chapter valluvar pleads with us to talk sweetly. He says that one of the important aspects of Dharma is "Sweet words" and he concludes that , if we use harsh words when sweet words are there , is like robbing unripe fruits from a garden with e ripe fruits.)

1.In cholal eeram alai ippa padiru ilavaam,
Chemporul kandar vai chol.

1.Sweet words would be mixed with love and would be free from deceit ,
And are the words coming from mouth of those who know the truth.

2.Akan amarnthu eethalin nandre mukan amarnthu ,
In cholan aaka perin.

2.If one has the habit of telling sweet words with a pleasant face,
It is better than the habit of giving charity with a pleased mind.

3.Mugathan amarnthu inithu nokki akathaanaam,
In chol inithe aram.

3.Telling sweet words looking sweetly with a happy face,
With words coming from the mind is Dharma.

4.THunpuroom thuvvamai yilaakum yaar maattum,
Inpuroom in chol avarkku

4.Those having capacity to speak sweet words that lead to happiness ,
Wound not undergo poverty leading to sorrow.

5.Panivudayaan incholan aathal oruvarkku ,
Aniyalla mathu pira.

5.Humility and sweet words add s beauty to a person,
All other things do not contribute to his beauty.

6.Allavai theya aram perugum, nallavai ,
Nadi iniya cholin.

6.Suppose a person searches for the good and tells ,
About them sweetly , evil events would get reduced
And Dharma would grow for him,.

7.Nayan eendru nandri payakkum payan eendru,
Panbin thalai piriya chol.

7,Words which cause good and which are not away from
sweetness,
Would cause good to those who hear them ,and good to those who
tell.

8.Chirumayul neengiya in chol marumayum,
Immayum inbam tharum.

8.To the person who tells sweet words causing happiness,
And which are not disliked by others ,
Would give him happiness in this world and in the other.

9.in chol initheendral kanpaan , evan kolo,
Van chol vazhanguvathu.

9.Why is it a person enjoying sweet words of others,
Tells harsh words to others.

10.iniya ulavaka innatha kooral,
Kaniyiruppa kai kavarnthattu.

10.Telling harsh words when sweet words are available,
Is like stealing unripe fruits when ripe ones are available.

11.Chei nandri arithal Eleventh chapter of Thirukural (Gratefulness for help done.)

(Valluvar considers showing gratitude as a very important duty of a person. The people who had helped you without your having helped them earlier are considered "Simply great". He again puts as greater the help done when you need it.He further tells that if a person does a help and later troubles you, you should forget about the trouble and show gratitude to that person..What a great concept and what a great poet.)

1.Cheyyamar cheitha udavikku ,vaiyakamum ,
Vanakamum aathal arithu.

1.To the help done by a person without your doing a help to him,
Even this world and the heavens would not be adequate
compensation.

2.Kalathinaal cheitha nandri , chirithu yeninum,
Jnalathin mana pperithu.

2.The help done at proper time to another even if is small,
Is much bigger than this world.

3.Payan thookkar cheitha udhavi nayan thookin,
Nanmai kadalir perithu.

3.The help done without bothering for any return,
If valued, would be much bigger than the ocean.

4.Thinaithunai nandri cheyinum panai thunaya,
Kolvar payan therivar

4.Though one does help as small as a grain,
Those who are knowledgeable would take it equal to a palm tree.

5. Udhavi varaithandru udhavu , Udhavi ,
Cheyya pattar chalpin varainthu.

5. Help is not measured by help done but by ,
The suitability of one who received it.

6,Maravarkka masathaar kenmai , thuravarkka,
THunbathul thuppayaar natpu.

6.Do not forget the friendship of the untainted ones,
And do not k leave the friendship of those who helped you when you
were sad.

7.Yezhumai yezhu pirappum , ulluvar thangan,
Vizhumam thudaithavar natpu.

7.The Friendship of those who helped in times of sorrow ,
Would not be forgotten for seven births by good people.

8,Nandri marappathu nandrandru, Nandrallathu ,
Andre marappathu nandru.

8.It is not proper to forget gratefulness, but it is better,
To forget immediately the ills done by others.

9.Kondranna inna cheyinum , avar cheitha,
Ondru nandru ulla kedum.

9.If after doing a help , he does bad acts ,
Equivalent to killing , better think of the help and forget the bad act.

10.Yennandri kondararkkum uyvundam , Uyvillai,
Chei nandri kondra makarkku.

10.There is an escape for all the people who destroyed good acts ,
Bu there is no escape for those who have killed gratitude.

12.Naduvu nilamai- Twelfth chapter of Thirukural.
(Balanced unbiased nature)

Translated by
P.R.Ramachander

(After emphasizing the need to have gratitude . Thiruvalluvar emphasizes the need for an unbiased nature

1.Thakuthi yena ondru nandre , pakuthiyal ,
Par pattu ozhuga perin.

1.Being unbiased is indeed good , if it is done,
Without differentiating among people.

2.Cheppam udayavan aakkam chithaivindri ,
Yechathirckku yemappu udaithu ,

2.The wealth of a person without bias, would not get split,
And would reach his progeny and give them strength.

3.Nandre tharinum naduvikantham aakkathai,
Andre ozhiya vidal.

3.Even if wealth earned by showing bias does not,
Cause any bad effects, it should be immediately destroyed.

4.THakkar. thakavilar yenpathu avaravar,
Yechathal kana pedum.

4.Biased or unbiased nature , would be judged,.
By the fame or blame which is left by them.

5.Kedum perukkamum yillalla nenjathu,
Kodamai chandrorkku ani.

5.No one can have life without growth and destruction,
The ornament of wise people is to remain unbiased in both cases.

6.Keduvalyan yenpathu arika than nenjam,
Nadu ore alla cheyin.

6.Know that you would get destroyed , if ,
Your mind does not remain unbiased.

7.Keduvaka vayyathu ulagam , naduvaka ,
Nandrikkan thangiyan thaazhvu.

7.The world would not find fault when you get in to problems,
If you remain in the path of justice and be unbiased.

8.Saman cheithu cheer thookum kol pol amainthorupal,
Kodamai chandrorckku ani

8.Being like a common balance with equal level of pans ,
Weighing things equally , not leaning to one side, is an ornament for
great people .

9.Chorkottam illathu cheppam oru thalayaa,
Utkottam inmai perin.

9.Being without bias in our words and remaining,
Firm in our attitude is the proper behavior.

10.Vanikam cheivarkku , Vanikam peni ,
Piravum thamapol cheyin.

10. If a merchant takes care of the things of Others ,
Like his own things in trade, then he is doing good business.

13.Adakkamudamai

(possession of self Discipline)

Translated by
P.R.Ramachander

(Adakkam could be humility or discipline . After going through the entire ten verses , I thought self discipline is what the poet aims at. Initial verses suggest that it is an important wealth of every one and later is the two famous verses about discipline of the tongue.)

1.Adakkam amararul uttkum, adangamai ,
Aarirul uithu vidum

1.Discipline makes you one of god , its absence ,
Would make you join the hell.

2.Kaaka porula adakkathai , aakkam,
Athaneenungu yillai uyirku.

2.The thing called Discipline should be protected ,
For there is no greater wealth than that.

3,Cherivarinthu cheermai payakkum , arivarinthu ,
Aathin adanga perin,

3,If one knows , what he needs to know, and behaves with discipline knowing that ,
It would lead to greatness which would be recognized as greatness by great ones.

4,Nilayil thiriyathu adangiyaan thotham,
Malayinum maana perithu.

4, Those who follow Dharma under any circumstance ,
But behave with discipline look taller than a mountain.

5.Yellarkkum nandraam panithal, Avarullum ,,
Chelvokke , chelvam thagaithu.

5.Discipline is great for everyone but for rich people ,
It would itself become a wealth to them.

6.Orumayul aamai pol iynthadakkal aathin ,
Yezhumayum yemappu udaithu.

6, If one remains in one birth, similar to the habit of tortoise by disciplining ,
His five sense organs, it would help him in seven births.

7.Yaa kavarayinum naa kaaka , Kavaakkal ,
Sokappar sol izhukku pattu.

7.Even if you do not discipline anything , discipline your tongue ,
If you do not , you would suffer sorrow due to mistake in words.

8.Ondraanum theechol porut payan undayin,
Nndaraakaa thaki vidum.

8.The result of telling even one hurting word would take away,
The effect of telling good words .

9.Theeyinaal chutta pun ullarum, AArathe,
Naavinaal chutta vasu

9.The wound caused by a fire would heal , but ,
That which is caused by a tongue would never heal.

10..katham kaathu kathadangal aattuvaan chevvi,
Aram parkkum aathin nuzhainthu.

10.He who disciplines his anger , learns wisdom and lives ,
With humility , would be welcomed and received by Dharma

14.Ozhukkamudamai -14th chapter of Thirukkural
(Possessing good conduct)

Translated by
P.R.Ramachander

(After the emphasis for need of discipline in life, Valluvar emphasizes on the need for good conduct .He tells us in several ways that the good conduct is extremely important He even says if a Brahmin foregets Vedas , he can always learn them again. But if his behavior is not good , nothing can be done about it.)

1.Ozhukkam vizhuppam tharalan , ozhukkam,
Uyirunym Omba padum .

1.Since good conduct leads to greatness,
It would be protected more securely than life.

2.Parinthombi kakka ozhukkam , therinthombi,
Therinum akthe thunai.

2.Good conduct should be protected in spite of suffering,
As thoughtful research says it is your only good companion.

3.Ozhukkam udamai kudimai yizhukkam,
Yizhintha pirappai vidum.

3.Good conduct indicates good heritage,
And going away from it would bring down your status.

4.Marappinum othu kolalaagum paarppan,
Pirappozhukkam kundra kedum..

4. If a Brahmin forgets to learn Vedas , he can learn them,
But if he errs from good conduct , none would believe him to be a noble one.

5.Azhukkaru udayan kan , aakkam pondru illai ,
Ozhukkam yilan kan uyarvu.

5.Just like wealth deserts a person with jealousy ,
Greatness would desert him who does not have good conduct.

6. Ozhukkathin olkar uravor yizhukkathin ,
Yetham paduma kkarithu.

6. Realizing the sin committed by them by going away ,
From good conduct , the noble ones would guard ,
Themselves from slipping away from good conduct.

7. Ozhukkathin yeithuvar menmai izhukkathin ,
Yeithuvar yeithaa pazhi.

7. Greatness would be reached by good conduct ,
And by bad conduct they would reach great bad name.

8. Nandrikku vithakum nallozhukkam , theyozhukkam,
Yendrum idumbai tharum.

8. Good conduct is the seed of Dharma and bad conduct,
Would always lead to sorrow.

9. Ozhukkam udayavarkku ollave , theeya,
Vazhkkium vaayar cholar.

9. It is not proper for people with good conduct ,
To tell bad words, even by forgetting /mistake.

10. Ulakathoduy otta ozhukal pala katham,
Kallaa arivilathaar.

10. Those who do not know how to behave with ,
People of good conduct , even if learned are ignorant.

15. Piranil vizhayamai

(Not desiring the wife of some one else)

(Valluvar continues with chapters of desirable personal qualities of householders .He concludes that , the quality of not desiring the wife of some one else is much better than all Dharmic principles.)

1.Piran porulal pettozhugum pedamai jnalathu,
Aram porul kandar kan yil.

1.The ignorance of getting attracted by wife,
Of others is not there among those,
Who have seen Dharma and wealth.

2.Aran kadai nindarul yellam piran kadai ,
Nindrail pedayaar yil.

2.The followers of Dharma who stand at the gate of some one else ,
Wanting his wife , are the greatest fools.

3.Vilitharin verallar , manra thelintharil ,
Theemai purinthozhguvar.

3.Those who desire the wife of those who believe ,
In them are no different from the dead ones.

4.Yenaithunayuar aayinum yenaam thinaithunayum,
Theraan piran yil pugal.

4.Those who desire the wife of others, without thinking,
In spite of their greatness would be considered as debased.

5.Yelithena illirappan yeithum yenjandrum,
Viliyathu nirkkum pazhi.

5.He who misbehaves with wives of others ,
Thinking it as very easy , would have bad name for ever.

6.Pakai, paavam, acham pazhiyena nankum,
Ikalavaam yillirappan kan.

6. The four qualities Enmity , sin , fear and bad name
Would never go away from one who desires some one else's wife.

7,Araniyalan yil vaazhvaan yenpan piraniyalal,
Penmai nayava thalan.

7.He who lives a married life of Dharma is the one,
Who does not desire the wife of others.

8.Piran manai nokkatha peraanmai , chandrorkku,
Aran ondro aandra ozhukku.

8.To the great people , the great masculinity of not looking at ,
The wife of others is not only dharma but also great good conduct.

9.Nalakkuriar yaarenin namaneer vaippin,
Pirakkurial thol thoyathaar.

9.In this great world those who deserve good things ,
Are those who do not touch the shoulders of wife of others.

10.Aranvarayaan alla cheyinum piran varayaal,
Penmai nayavamai nandru.

10.Even though a person does not live as per dharma,
It is better for him not to desire wife of other

16. Porai udamai- Sixteenth chapter of Thirukkural
(Having patience or nature to pardon)

Translated by
P.R.Ramachander

(Now Valluvar moves from the behavior that should be avoided to the behavior we should have –Patience and the nature of Pardoning. He says that just like the earth, we should pardon those who trouble us

also .I wish that we who live in these times when revenge is the fashion , should read this chapter again and again.)

1.Akzhvaarai thangum nilam pol , THammai ,
lgazhvar poruthal thalai

1.Just as the earth carries a person who digs it,
It is our duty to pardon those who slander us.

2.POruthal irappinai yendrum athanai ,
Marathal athaninum nandru.

2.Pardon those who cause sorrow to us,
Much better would be to forget it immediately.

3.Inmayul inmai viruntharal vanmayul ,
Vanmai madavar porai.

3. Worse than poverty is inability to treat guests properly,
And like that greatness in strength is ability,
To pardon those who have caused harm to us.

4.Nirayuamai neengamai vendin porayudamai ,
POthi ozhukappadam.

4.If we want good qualities in full to stay with us,
Then we have to carefully protect patience in them .

5.Oruthaarai ondraka vaiyaare vaippar,
POrutharai pon pol pothinthu.

5.The world does not bother about those who punish those who
trouble them,
But consider those who pardon those cause such troubles , as
equal to Gold.

6.Orutharkku oru nalai inbam porutharkkum,
Pondrum thunayum pugazh,

6.Those who punish get pleasure for a day but the fame,
Of those who pardon will exist as long as world exists.

7.Thiran alla than pirar cheyyinum nononthu ,
ARan alla cheyyamai nandru.

7.Suppose some one does unsuitable acts , instead of becoming sad,
We should not take an action which is against Dharma , against them.

8.Mikuthian mikkavai cheitharai thamtham,
THakuthian vendru vidal.

8.We should win over those who do excess bad acts ,
Against us, by our nature of pardoning others.

9,Thurantharin thoymai udayar , irantharvai,
Innacheyar norkirpavar.

9.Those householders who can pardon bad words,
Are as pure as those who have left attachments.

10,Unnathu norppar periyar , pirarchollum,
Innachol norparrir pin.

10.Those who do penance of not eating are indeed great,
But those who do penance of pardoning bad words of others are
greater,

17. Azhukkaramai – seventeenth chapter of Kural
(Not being jealous/envious)

Translated by
P.R.Ramachander

(One of the worst traits that a human being to have according to
Valluvar is jealousy or Envy. Azhukku in Tamil means dirt and
Jealousy is called Azhukkaru . Though the word does not mean a
river of dirt , it implies it.)

1.Ozhukkarak kolga oruvan than nenjathu,
Azhukkaru ilatha yiyalpu.

1.The one who adopts the good habit , has ,
A heart which does not have jealousy in it.

2.Vizhupethin akthoppathu illayar maatum,
Azhukaathin anmai perin.

2.A person has wealth which is matchless ,
If he does not get jealous on any person.

3.Aran aakkam vendaathan yenpan , piran aakkam,
Penathu azhukkaruppan.

3.He who does not want to do Dharma aiming to go heaven,
And who does not wealth to enjoy in earthly life ,
Is the one who becomes jealous seeing others wealth.

4.Azhukathin allavai cheyyar yizhukkathin ,
Yetham padupakku arinthu.

4.Understanding the sorrow caused by the wrong path ,
Do not do evil acts caused by jealousy.

5.Azhukkaru udayaarkku athuchalum onnaar,
Vazhukkiyum kedu eenpathu.

5.Jealousy only is sufficient for those having it
To trouble them and there is no need for any enemies.

6.Koduppathu azhukaruppan chutham uduppathoom,
Unpathoom indri kedum.

6.Those who get jealous when wealth is given to others,
Would get destroyed without food and wealth along with their
relatives.

7. Avvithu azhukkarudayanai cheyyaval,
Thavvayai katti vidum.

7. He who becomes jealous unable to stifle his mind,
Would be entrusted to her elder sister by MahaLakshmi.

8. Azhukkaru yena oru paavi, thiruchethu,
Theeuzhi uythu vidum.

8. The sinner called jealousy, after destroying his wealth,
Would lead him in the wrong path.

9. Avviya nenchathan aakkamum chevviyaan,
Kedum ninaikka padum.

9. The wealth of the a jealous person and the sufferings,
Of one with good conduct, would be both destroyed by his thoughts.

10. Azhukathu akandraarum illai, akthilaar,
Perukkathil theerntharum yil.

10. There is no one who has become great due to jealousy,
And there is no one who has moved away from wealth being not

18. Vekkamai- Eighteenth chapter of Thirukkural
(not stealing material of others)

Translated by
P.R. Ramachander

(In this chapter Valluvar emphasizes the need for us to desist
stealing materials belonging to others.)

1. Naduvindri nan porul vekki kudi pondrik,
Kuthamum aange tharum.

1. Without impartiality , if one steals wealth earned by fair means ,
Not only his family would be destroyed but evil would come to him.

2. Padu payan vekki pazhi paduva cheyyar,
Naduvanmai nanupavar.

2. Those who are scared to do acts which are not impartial,
Would get ashamed and would not steal the property of others.

3. Chithinbam vekki aranalla cheyyare ,
Mathinbam vendupavar.

3. Those who desire to get the great pleasure which can never get
destroyed,
Would not do acts against dharma desiring for small pleasures.

4. Yilam yendru vekkuthal cheyyar pulam vendra ,
Punmayil katchiyavar .

4. Those people with faultless wisdom , who have won over,
Their five senses, would steal from others because they do not have it.

5. Akki akandrra arivu yennam yaar maattum,
Vekki veriya cheyin.

5. What is the use of broad sharp intellect , if they,
With a view to steal from any type of people.

6. Arul vekki aathin kan nindraan porul vekki ,
Pollatha choozha kedum.

6. Those who desire for properties of others and do acts ,
Against their wisdom , would lose the dharma of grace.

7. Vendarkka vekkiyaam aakkam , vilaivayin ,
Mandarku arithaam payan.

7. Do not desire for income out of stealing, for,

Such wealth would not give us any greatness.

8.Akkamai chelvathukku yaathenin , vekkamai,
Vendum piran kai porul.

8.The method of growth of one's wealth , is
Not to desire for stealing property of others.

9.Aranainthu vekka arivudayar cherum,
Thiran arinthu aange thiru.

9.Goddess Lakshmi would approach those wise people who do not
steal after .

Knowing the path of Dharma, knowing their greatness.

10.Yiral eenum yennathu vekkin , viral eenum,
Vendamai yennum cherukku .

10 If we steal without understanding the future results, it would ,
Lead to our downfall and life without such desire would lead us to
victory.

19. Puram kooramai-

19th chapter of Thirukural
(Telling about others behind their back/backbiting)

(Thiruvalluvar next tells us why we should not backbite. According to
him the worst possible act for a human being. He advices us to tell a
person's fault on his face)

1.Aramkoooran alla cheyinum , oruvan,
Punnkoooran yendral inithu,

1.Though a person does not know Dharma and does only sins,
If others say that he does not backbite , it is sweet to hear.

2.Aranazhee allavai cheithalin theethe ,

Puranazhee poithu nagai.

2, it is worse than doing acts against Dharma ,
To backbite on others and laugh at them falsely .

3. Purankoori poithuyir vaazhthalin chathal,
Arankoorum aakkam tharum.

3. Rather than backbiting and living , death,
Would give better results of Dharma.

4. Kan nindru kannara chollinum , chollarkka,
Mun nindru pin nokkaa chol.

4. Though we speak unpleasant words before a person,
Do speak before him rather than in his back.

5. Aram chollum nenjathan anmai puranchollum,
Punmayal kanapadum.

5. The fact that he does not have a mind to speak according to
Dharma ,
Can be easily understood by his evil act of backbiting.

6. Piran pazhi kooruvaan than pazhi yullum ,
Thiran therinthu koora padum.

6. The person who backbites should understand that ,
Other people would tell about his faults in a similar way.

7. Pakacholli kelir pirippar nakacholli,
Natpadal thethathavar.

7. Ignorant ones by backbiting people would lose friends ,
And others by saying things would make them joyous would make
friends.

8. THunniyaar kuthamum tothum parabinar <

Yennaikol yethilaar maattu.

8. How can those who have the habit of backbiting close friends,
Not do backbiting for others whom they do not know.

9.Aran nokki aathunkol vaiyam puran nokki,
Punchol uraiyppan porai.

9.The earth is tolerating the weight of evil person who backbite,
Thinking that it is its Dharma

10.Yethilaar kutham pol tham kutham kangir pin ,
Theethundo mannum uyirkku.

10,If the one who back bites can also see his own faults,
No Sorrow would occur to any established being.

20.Payinila chollamai-

Twentieth chapter of Thirukural
(Avoiding of talking useless things.)

Translated by
P.R.Ramachander

(It is but natural for Thiruvalluvar to greatly dislike useless talk but it is great that he included a chapter on that. He says that if a person keeps on telling useless things, people would consider that he is useless,)

1.Pallar muniya payanila cholluvaan,
Yellarum yella padum.

1.He who talks useless things in front of wise people ,
Would be hated by every one.

2,Payanila pallar mun chollal nayanils ,

Nattar kan cheithalin theethu

2.Telling useless things in front of people with great wisdom,
Is worse than doing improper things before friends.

3.Nayanilan yenpathu chollum payanila,
Paari thuraikkum urai.

3.If a person keeps on telling useless things in detail,
That talk would show that he is undesirable.

4.Nayancharaa nanmayin neekum payancharaa,
Panpil chol pallaa rakathu.

4.If a person tells useless and not good to many people ,
Then those words which are not cultured would remove him from
goodness.

5.Cheermai chirappodu neengum payanila,
Neermayudayar cholin.

5.If good people tell useless words, their ,
Greatness would go away along with good opinion about them.

6.Payanil chol parattu vaanai magan yenal,
Makkat pathati yenal.

6.A person who tells useless words several times,
Cannot be termed as human , but a twig among humans.

7.Nayanila chollinum cholluga ,chandror ,
Payinila chollamai nandru.

7.Even if wise people do not tell words of justice ,
It would be better if they do not tell useless words.

8.Arum payan aayum arivinaar chollaar ,
Perum payan illatha chol.

8.Those wise people who search for knowledge that is of use ,
Would not tell words which are of not of any great use.

9.Porul theernthspochaanthum chollar , marul theerntha,
Masaru kakshiyavar.

9.Those faultless wise people who have woken from a trance .
Would never tell words which are useless.

10.Cholluka chollin payanudaya chollarkka ,
Chollin payanilaa chol.

10.If you talk, tell useful words and
Do never tell useless words.

21.Theevinaiyacham-

21st chapter of Thirukkural.

(Desisting from doing evil acts.)

(ofcourse doing any thing evil is bad .Thiruvalluvar emphasizes
about this in this chapter .He first tells that evil people would not be
scared to do evil acts and later concludes that since evil is worse than
fire , people would be more scared of evil than fire).

1.Theevinayar anjar , Vizhumiyar anjuvar ,
THEevinai enum cherukku

1.Evil people are not afraid to do evil acts,
But good people would be scared to do it.

2.Theeyavai theeya payathalaal , theeyavai ,
Theeyinnum anjapadum.

2.Since evil acts result in evil,
People of scared of them even more than fire.

3.Arivinul yellam thalayenpa theeya,
Cheruvaarkkum cheyyaa vidal.

3. The greatest acts of wisdom is avoiding,
Doing evil things to those who do evil to you.

4.Maranthum piran kedu choozharkka choozhin,
Aram choozhum choozhnthavan kedu .

4. Do not think of doing evil , even when you are ,
Not in control of yourselves for if you think ,
The God of Dharma would think of doing evil to you.

5.Ilam yendru theyavai cheyyarka , cheyyin,
Ilanaakum mathum peyrnthu.

5.Even he who is not prosperous should not do evil,
For If he does , he would further become more poor.

6.Theepala than pirar kan cheyyarkka , noyppala ,
THannai atal vendaathan.

6. Do not do evil acts against others , if you ,
Do not want sorrow to come and make you suffer.

7.Yenaipagai uttharum uyvar , vinaipakal,
Veeyathu pin chendru adum.

7. A person can escape from any time of enmity ,
But not from enmity of evil acts which would always follow him.

8.Theyavai cheithar keduthal nizhal thannai,
Veeyaathu adi uraindathu.

8.Just like a shadow follows a person and is under him,
Those who do evil will surely attain bad state.

9.Thannai than kadalaa aayin yenaithondrum ,
Thunnarkka theevinai ppaal.

9.If someone loves himself . he should not ,
Get engaged in doing any evil act.

10.Arumkedan yenpathu ariika marunga oadi,
Theevinai cheyyan yenin.

10.If does not do evil by following the wrong path,
Know that he will never ever suffer sorrow.

22.Oppuraavarithal- 22nd chapter of Thirukkural (doing philanthropic work)

Translated by
P.R.Ramachander

(Oppuravu also would mean , universal behavior, traditional behavior etc. But in this chapter THiruvalluvar emphasises the need to do any act without any expectation . He says that all our acts should be for the good of all people without expecting any compensation.)

1.Kaimaru venda kadappdu maareemattu,
Yen aathunk kollo ulagu.

1 Similar to the world not being able to compensate rain,
The help done by great ones is expecting no compensation.

2.Thalathi thantha porulalellam thakkarkku,
Velanmai cheithar poruttu.

2.All the wealth that is earned and saved by putting great effort ,
Is meant to do help to suitable people.

3.Puthel ulagathum yeendum peralarithe,
Oppuravin nalla pira.

3.Either in heaven or earth, it is very difficult to get ,
To find a great act of doing good to others and living

4.Othatharivaan uyir vaazhvaan , mathayaan,
Chetharul vaikka padum.

4.Only helping each other and living is life,
And even if others who do not do it live , it is equal to death.

5.Ooruni neer nirainthathe ulakavaam,
Perarivaalan thiru

5.The wealth of a greatly a worldly wise man,
Is like a completely filled up public well.

6. Payan maram ulloor pazhuthatthal chelvam,
Nayanudai yaan kan patin.

6.If a tree for public use is in the centre of the village ,
And is full of ripe fruits , is like the people who live helping each
other.

7.Marunthaki thappaa marathatthaal , chelvam,
Peum thagai yaan kan padin.

7.If wealth is there with man with great qualities,
It is like having tree , all whose parts are medicine.

8.Idanil paruvathum oppuravirkku olkaar ,
Katanari kakshi yavar.

8.The persons with the nature of helping each other ,
Would not hesitate to help others, even if they becomes poor.

9.Nayunadayaan nalkoorthaan aathal cheyum neera,

Cheyayathu amaikalavaaru ,

9.To those who have the nature of helping others,
Poverty is being not able to help others.

10.Oppuravinaal varum kedenin akthoruvan ,
Vithu kol thakka thudaithu .

10. If some one of the opinion that they will suffer loss ,
If they help others , then that loss is proper ,
To have , even if one has to sell himself

23.Eekai-

23rd chapter of Thirukkural
(giving in charity)

Translated by
P.R.Ramachander

(In this chapter Thiruvalluvar emphasizes the need to give charity to one who does not have anything.)

1.Variyarkku ondru eevathe eekai , mathellam ,
Kuri yethir[ppai neera thudaithu.

1.Giving to people who are poor is charity and ,
All others are giving aiming to get benefit.

2.Nallaaru yeninum kolaltheethu mel ulagam,
Yilleninum eethale nandru.

2.Our taking wealth of others for doing a good deed also is bad,
And even if salvation cannot be assured , charity is better.

3.Yilanendrum yevvam urayamai eethal,
Kulanudayan kanne ula.

3.Only people of good heritage give charity,
Even before he comes and says , “I do not have anything”.

4.Yinnathu irakka paduthal iranthavar ,
Yinmukham kanum alavu.

4.We would be sad till the person gets charity ,
From us and becomes happy because of it,

5.AAthuvaar aathal pasi aathal , appasiyai,
Mathuvaar aathalin pin.

5.Those who do penance hve the strength to tolerate their hunger ,
But that strength is less than the strength of those who wipe away
hunger by charity.

6.Athaar azhipasi therthal akthu oruvan ,
Pethan porulvai pazhi.

6.The rich should satiate the cruel hunger of the poor,
And that is like a provident fund to help him in future.

7.Paathoon mareeyi yavanai pasi yenum,
Theepini theendal arithu.

7.The fire like disease of hunger would not come near,
Those who have the habit of sharing with others and eating.

8.Yeethuvakkum inbam ariyaarkol thaamudami ,
Vaithizhakkum van kanavar.

8.Those cruel people who save wealth without giving to others ,
Perhaps do not know about the happiness of giving to others.

9.Yirathalin yinnathu mandra nirappiya ,
Thame thamiyar unal.

9.Those who earn wealth by taking food without sharing ,

Gives much more pain than begging to take food.

10.Chathalin innatha Thillai inithathoom ,
Eethal iyaya kadai.

10.Though there is no suffering greater than death ,
But death when we are not able to give charity to the poor is
sweeter.

24.Pugazh=

chapter of Thirukkural
(Fame)

Translated by
P.R.Ramachander

(Thiruvalluvar wants to get fame by taking recourse to charity to the
have-nots. He is of the opinion that life without getting fame is a
wasted exercise .This is the last chapter about the householder's
desirable duties.)

1.Eethal isai pada vaazhthal athuvallathu ,
Oothiyam illai uyirkku .

1,By giving the havenots we have to live with fame,
But for that there is no use (salary) of this life.

2.Uraippar uraippavai yellam irapparkondru ,
EEvaar mel nirrkum pugazh.

2,All the great talk of orators is about the fame,
That stands out of those who give charity to those who ask for it ,

3.Ondraa ulagathu uyarntha pugazhallaal,
Pondraathu nirpothen nil.

3.The greatest thing which never gets destroyed in this unstable world,
Is fame as the other things are not permanent.

4.Nilavarai neel pugazh aathin pulavarai ,
Pothathu puthel ulagu.

4. If one gets great fame in this world , he would be,
Praised in heaven rather than the Devas there.

5,Natham poal kedum ulathakum chakkadum,
Vithakar kallal arithu.

5.A life of fame while living and the fame ,
That remains even after death can be got only by learned people.

6.Thondrin pugazhodu thondruga, akthilaar ,
THondarlin thondaramai nandru.

6.Be born in this world for getting fame .
Otherwise it is better for them not to be born.

7.Pugazhpada vaazhaathaar thamnovaar , thammai,
Yigazhvaarai nova thevan.

7.What is the point in those without fame,
Blaming others for they have to blame themselves.

8.Vasayenba vaiyathaar kellaam isai yenum,
Yecham peraa vidin.

8.If a person does not leave his fame after his death,
Then that body gets bad name in this world.

9.Vasayilaa vanpayan kundrum isayilaa,
Yaakkai porutha nilam.

9.The land that carries a body without fame ,

Would become a land not supporting a stainless crop.

10,vasai ozhiya vaazhvaare vaazhvaar, isai ozhiya,
Vaazhavaarae vaazhathavar.

10.Those who live without getting belittled by others ,
Are fit to live in this world and those who live without fame are not fit
to live.

Thuravaram(ascetism) –second section of First book of Thirukural
(Dharma of Ascetics)

25.Aruludamai-

25th chapter of Thirukkural
(Being compassionate)

Translated by
P.R.Ramachander

(It is very interesting to note that the great poet believes that
Compassion is the first necessary character of all ascetics. He feels
that compassion is the only support of their life as they need not
bother to go to the dark world of sorrows)

1.Arutchelvam , chelvathul chelvam , porut chelvam,
Pooriyaar kanum ula

1.Compassion is the greatest wealth among wealth,
And the wealth of plenty is seen even among ordinary people.

2.Nallatthal nadi arulalga pallaththal ,
Therinum akthe thunai.

2,Using a good path , observe quality of compassion,

For in spite of geat research, that is the only support to our k life.

3.Arul chertha nenjinarkillai , irul cherntha,
Inna ulagam pugal.

3.To those with a compassionate heart , there is no need,
To enter the dark world of great sorrow,

4,Mannuyir ombi arul aalvaarkku illenba ,
Thannyir anjum vinai.

4.To those who protect others due to compassion ,
There us nothing in this world which is scary.

5.Allal arul aalvaarkku illai vali vazhangum,
Mallal maa jnaalam kari.

5.Those who are compassionate never suffer sorrow,
This can be known by observing people who live in this earth where the
wind blows.

6.POrul neeki pochandhaar. Yenbar arul neeki,
Allavai cheithozhuguvar.

6.Those who do cruel deeds without any compassion,
Would not attain the wealth(Dharma) that they aim at.

7,Arul illarku avvulakam illai, porul illarkku ,
Yivvulagam illakiyangu.

7.Just like those having no wealth cannot enjoy life in earth,
Those who do not have compassion cannot enjoy life in heaven.

8.POrulatthaar pooppar orukal arulaththar ,
Aththaar maththathal arithu.

8.Perhaps a man without wealth can become wealthy,
But those without compassion can never get out of downfall.

9. Therulaathan meiporul kandaththal therin,
Arulaathan cheyyum aram.

9. One without compassion cannot find the ultimate truth by learning,
And similarly he cannot get good Karma by doing good acts.

10. Valiyaar mun thannai ninaikathan thannin ,
Meliyar mel chillum idathu.

10. When the person without compassion causes trouble to weaker
persons,
He should also think about possibility of strong ones troubling him.

26. Pulal Maruthal-

26th chapter of Thirukural
(Saying “no” to meat)

Translated by
P.R. Ramachander

(The poet seems to be a great advocate of Vegetarianism . He seems to abhor the idea of killing another for eating its meat. It is very important to note here that this advice is not included in the Dharma of householders but has been included in the section dealing with duties of ascetics.)

1. Thanoon perukkathirkku than pirithu oon unban,
Yenganam aalum arul.

1. How can the person who eats flesh of others ,
To grow his own “flesh”, can ever have compassion.

2. Porulatchi poththathaarkku illai arulatchi,

Aangillai m oon thinpavarkku,

2, Those who do not save cannot rule over wealth ,
And those who w eat meat cannot have compassion.

3,Padai kondaar nenjam poal nandrookaathu ondran,
Udal chuvai undaar manam.

3,The mind of those who carry a weapon goes towards killing ,
And similarly those who eat the flesh of others, cannot have
compassion.

4.Arul allathu yaathenil kollamai koral,
Porul allathu avoon thinal.

4.Compassion is about not killing other beings ,
And that which is not compassion is eating their meat.

5.Unnamai ullathu uyir nilai oon unna ,
Annathal cheyathu Alaru.

5.Being are keep themselves alive by others not eating their n meat,
And the hell will not open its mouth to eat those who do not eat meat.

6.Thinar poruttaal kollathu ulagenin yaarum,
Vilai poruttal oon tharuvaar yil.

6.If people do not kill to eat other beings,
Then merchants selling meat would cease to exist.

7.Unnamai vendum pulaal pirithondran,
Punnathu unarvaar perin.

7.Meat is only a wound in the body of a being,
And those who know about it , would not eat it.

8.Cheyirin thalaipirintha katchiyaar unnar,
Uyirin thalai pirintha oon.

8. People with clarity in thought, would not eat,
The meat got from a body which has lost its soul.

9. Avichorinthu aayiuram vettalin ondranm,
Uyir chekuthu unnamai nandru.

9. Not eating its meat after killing a being,
Is much greater than doing thousand fire sacrifices by offering ghee.

10. Kollaan pulalai maruthaanai kaikoopi ,
Yellaa uyirum thozhum.

10 The person who does not kill nor eat meat ,
Would be saluted by all beings.

27 Thavam-

27th Chapter of Thirukural
(Penance)

Translated by
P.R.Ramachander

(In this chapter Thiruvalluvar gives the nature of penance(thapas) that an ascetic has to undertake. Bearing all the sorrows that comes our way and not causing sorrow to others is Thapas according to him. He also clearly tells us that a householder need not do Thapas but has to look after ascetics.)

1. Uththa noi thondral uyirkuru kan cheyyamai <
Aththe thvathir kuru.

1. Bearing all their sorrows that occurs
And not causing sorrow to others is Penance.

2.Thavamum thavamudayaarkku aakum , avam athanai,
Akthilaar Merkolvathu.

2.Only those who have good Karma can do penance,
Others attempting it is a waste.

3,Thuranthaarkku thuppuravu vendi marantharkol,
Mathayasvarkal thavam.

3.Possibly for protecting those sages who have given up everything,
The Householder has forgotten penance.

4,Onnaar theralum uvanthaarai aakkalum,
Yennin thavathan varum,.

4.The ascetic gets the power to suppress those who trouble him,
And to lift up those who do good to them.

5.Vendiya vendiyaangu yeithalaal , ceithavam,
Yeendu muyala padum.

5.Since all that is desired can be achieved by penance,
Even the householder can try to engage in the difficult to do
penance.

6.Thavam cheivaar tham karumam cheivaar , maththallar,
Avam cheivaar aasyulpattu.

6.Those who do penance are engaged in their duty,
And others are wastefully doing it because of desire.

7.Chuda chudarum pon poal oli vidum thunbam,
Chuda chuda norkirpavarkku.

7.Heating and further heating makes the gold shine ,and like that,
If penance is continued when heated by sorrows, the true knowledge
would shine in them.

8.Thannuyir than ara peththanai yenaya ,
Mannuyir yellam thozhum.

8.He who has got out of the feeling that his soul is himself,
Would be saluted by all the souls.

9.Kootham kuthithalum kaikoodum noththalin,
AATHal thalai pattavarkku.

9.Those who achieve mastery over penance ,
Can even win over the God of death.

10. Yivar palar aakiya karanam norppar ,
Chilar palar nolaathavar.

10,The people who have great achievements are few,
Because only few do penance and many do not.

28.Koodaa Ozhukkam-

28th Chapter of Thirukural
(Conduct that has to be avoided.)

Translated by
P.R.Ramachander

(Thiruvalluvar wants the conduct of sages should be above board and not evil. These ten verses clearly bring out the fact that there were many sages even then who were acting as if they are sages.)

1.Vancha manathan padiththozhukkam poothangal,
lynthum agathe nakum.

1.Seeing the lying conduct of an evil minded person ,
The Five elements in his body would laugh within themselves.

2.Vanuyar thothatham yevan cheyyum thannenjam,
Thaan ari kutha padin.

2.If a person does acts which are considered by his own mind as evil,
There is no use of his having a sage like form touching the sky.

3.Vali yil nilaimayaan valluruvam peththa,
Puliyin thol porthu meithaththu.

3.He who does not have strength to control his mind, in spite ,
Of having a huge sagely form , is like a cow grazing , covering itself by a
tiger's hide.

4.THavam marainthu allavai cheithal puthal marainthu ,
Vettuvan pul chimizhthu aththu.

4.Doing acts which are not proper to a sage , after assuming a
sagely form,
Is equal to a hunter who hides in a bush and catches the birds.

5.Paththaththom yenbar padithozhukkam yeththendru,
Yetham palavum tharum.

5.Those who say that they have cut off all their attachments ,
And engage themselves in evil acts , would be forced to ask,
“What mistakes have I done?, when they are attacked by sorrows
later.

6.Nenjil thuravaar thuranthaarpoal vanchithu.
Vaazhvaarin van kanaar yil.

6.There are no people of greater evil than those,
Who have not got detached of desires but act like that.

7.Puram kundri kandu Anaya renum akam kundri,
Mookil kariyaar udaithu.

7.Though they appear outside red like seed of Kundri mani(Arbus precatorius/Gunj)

The mind of most of them is of the colour black like the tip of that seed.

8.Manathathu masaka maandaarneer aadi,
Marainthozhukum manthar palar.

8.There are very large number of people who have a dirty mind,
But who act as if they are great sages.

9.Kanai kodithu yaazhkodu chevwithanganna ,
Vinai padu paalal kolal.

9.Though arrow is straight it is cruel , though Yaazh(A musical instrument) is bent,
It gives out sweet music and so people should be judged by their acts.

10.Mazhithalum neettalum vendaa , ulagam,
Pazhithathu ozhithu vidl

If you avoid blaming the world ,
There is no need to shave the head or grow long hair

29. kaLLammai-

29th chapter of Thirukkural
(Not stealing property of others.)

Translated by
P.R.Ramachander

(Thiruvalluvar in this chapter emphasizes that an Ascetic should not steal the property of others. He has emphasized the same thing as an important quality of the householder in Chapter 18 Vekkamai. While

there he emphasizes that stealing is a crime here he tells , even the thought of stealing is a great crime.)

1.YeLLamai venduvaan yenban yenaithondrum,
KaLLamai kaakka than nenju.

1.He who does not want others to abuse him ,
Should protect his mind so that he does not steal property of others.

2.ULLathaal uLLalum theethe , piran porulai,
KaLLathal kaLvem yenal.

2.It is bad to think of evil acts by the mind,
And so thinking to steal others property by mind is also bad.

3.KaLvinaal aakiya aakkam alaviRanthu ,
AAvathu poala kedum.

3.The income from stealing would appear great,
But in the end it would destroy our wealth and then get destroyed.

4.KaLavin kan kandriya kaathal viLaivin kan,
Veeyaa vizhumam tharum.

4.The desire to steal property of others would give rise ,
To never diminishing great sorrow , when we try to implement that
desire.

5,Arul karuthi anbudayar aathal porul karuthi ,
Pochappu paarappan kan yil.

5.The love others due to compassion would not arise ,
In those who are waiting the chance of stealing from others.

6.ALavin kan ninrozhu kal aaththaar kaLavinkan,
Kanriya kaadha lavar

6.Those who have great desire to steal property of others,
Would not be able to live obeying rules of justice.

7.KaLvenum karaRi vaaNmai alavennum,
AAththal purinthaar ka

7.Those strong people who live in justice , would not,
Have the strength arising out of ignorance of stealing.

8.ALavarinthaar nenjathu aRam poala nirkkum,
Ka:avarinthaar nenjil karavu

8.In the mind of those who live according to justice , Dharma would
stay,
And in those who knows how to steal treason will always stay.

9.Alavalla ceithange veevar kalavalla ,
Maththaya thethaathavar .

9.Those who do not know good acts but know only stealing,
Would do unjust acts and would get destroyed immediately.

10.Kalvaarkku thallum uyirnilai kallaarkku ,
Thallathu puthel ulaku.

10.This world where we live would push away those who steal,
But te heaven will welcome those who do not engage themselves in
stealing.

30.Vaimai-

30th Chapter of Thirukural
(Speaking Truth)

Translated by
P.R.Ramachander

1.Vaimai yena paduvathu yaathenil , yathondrum .
Theemai illatha chollal.

1.The word truth would mean that which,
Does not cause any harm to any one.

2.Poimayum vaimai idatha purai theerntha,
Nanmai payakkum yenin.

2.A lie is also truth , if it causes,
Faultless good to others.

3.Than nenju arivathu poyyarkka , pointhapin,
Than nenje thannai chudum.

3.Do not tell what your mind knows well as a lie,
If you tel then your own mind would scorch you.

4.Ullathathal poyyathu ozhugin , ulagathaar,
UllathuL yellam ulan.

4.If one does not lie according to his conscience,
He would occupy the mind of all people of the world.

5.Manothudu vaimai mozhiyin, thavathodu ,
Danam cheivarin thalai .

5. If a person tells truth according his conscience,
He would be better than people who do penance as well as charity.

6,Poimai anna pugazhillai , yeyyamai ,
Yella aramum tharum.

6.There is no act which gives as much fame as not lying,
And it would not put him in sorrow and also give him all Dharma.

7.POiyamai poiynamai aaththin arampiRa,
Cheyyamai cheyyamai nandru.

7.If one constattly practices 'not telling a lie",
There would be no need for him to do other Dharmas.

8.PuRam thoymai neeraan amayum akam thoymai,
Vaimayal kana pedum.

8. External cleanliness is maintained by water ,
And the internal cleanliness of mind is maintained by speaking truth.

9.Yellaa vilakkum vilakkalla , chandrorkkum,
Poyyaa vilakke vilakku.

9.For the learned and good people all lamps are not lamps,
But the lamp that shows them light is “talking truth”.

10.Yaam meyya kandavathul illai yenai thondrum,
Vaimayin nalla pira.

10.Among all the things that we have truly see, There is,
Nothing which is greater than speaking truth.

31.Vekulaamai-

31st chapter of Thirukural-
(Not getting angry)

Translated by
P.R.Ramachander

(Thiruvalluvar attaches great importance to this aspect of a person’s
conduct .Naturally he would give more emphasis in case of an
ascetic..He feels only evil comes out of anger)

1.Chellidathu kaapaan chinam kaapaan , allidathu ,
Kaakin yen , kavakkal yen?

1.The one who controls anger where it is effective ,
Is the one who controls anger, If not what does ,
It Matter if he controls or not controls.

2.Chella idathu chinam theethu , chellidathum ,

Yil athanin theeya pira.

2. Getting angry in places where it is not effective,
Would cause harm to ourselves and there is nothing,
Which is greater evil in getting angry where it is effective.

3. Marathal vekuliyai yaar mattum , theeya ,
Pirathal athanaal varum.

3. You should forget getting angry against every body,
For all evil things are only generated by one's anger.

4. Nakayum uvakayum kollum chinathin ,
Pakayum ulavo pira.

4. Are there more greater enemies than anger ,
Which kills pleasant feeling and joy in the heart.

5. Thannai than kaakin chinam kaaka , kavakkal ,
Thannaye kollum chinam

5. If you want to protect yourselves , control anger,
For if not controlled, it would destroy you , yourself.

6. Chinamenum chernthaarai kolli , inamenum,
Yema punayai chudum.

6. Anger which destroys those who adopt it , would also,
Would destroy the good people who support and save them.

7. Chinathai porul yendru kondavan kedu ,
Nilatharainthan kai pizhayaathatthu.

7. He who uses anger as a weapon would be destroyed,
As sure as the suffering of the fist when it hits the earth forcefully.

8. iNar teyi thoyvanna inna cheyinum,
Punarin vekulamai nandru.

8. Even if one makes us suffer by pushing us in raging fire ,
It would be better if we do not get angry at them.

9. ULLIyathellam udaneithum uLLathaal,
ULLaan vekuli yenin.

9. Suppose one completely banishes anger from his mind,
Then all that he desires would come to him immediately.

10. Iranthaar iranathaar anayar chinathaith,
Thuranthaar thuranthaar thunai.

10, Those who get in to extreme anger are like dead people ,
And those who forsake it completely are equal to ascetics.

32. Inna cheyyamai-

32nd chapter of Thirukural-
(Not causing sorrow to others.)

Translated by
P.R. Ramachander

(Thiruvalluvar feels that all persons including an ascetic should not do acts which bring sorrow to others. He says that if some one troubles you, try to do good to him in return and then forget about it.)

1. Chirappu yeenum chelvam operinum pirakku innaa,
Cheyyamai masaththar kol

1. Even if we get wealth which gives greatness to them,
Faultless great people would not cause sorrow to others.

2. Karuthinnaa cheithava kannumm maruthinna,
Cheyyamai Masaththaar kol

2. Even if some one gives them sorrow due to enmity,
Faultless great people would not harm to him in return.

3. Cheyyamal cheththaarkkum innatha cheithapin,
Uyyaa vizhumam tharum.

3. In spite of a person not doing harm to him , if a person,
Feels enmity and causes trouble to him,
That action would give him sorrow from which he cannot escape.

4. Inna cheithaarai oruthal , avar naana,
Nannayam cheithu vidal

4. The method of punishing a person causing sorrow to us ,
Is to make him ashamed by a good act in return and forgetting about
it.

5. Arivinaan aakuvathundo pirithi noi,
Than noi poal poththaa kadai.

5. What is the use of our wisdom , if we do not consider ,
Sorrows of others like our own sorrow and try to remove it.

6. Inna yena than unarnthavai thunnamai,
Vendum piran kan cheyal.

6. When we realize that an act would cause sorrow to others,
We should desist from doing that act and cause trouble to others.

7. Yenaithanum yejnandrum yaarkum manathaanaam,
MaNaa cheyyamai thalai.

7. However small an act may be, if it causes sorrow to others,
You should never think of doing it any time to all others.

8. Thannuyirku innamai than arivaan yenkolo,
Mannuyirkku inna cheyal.

8.What causes a person to do acts which trouble others,
When he realizes that such acts done by others would cause trouble
to him.

9.Pirarkku innaa murpakal cheyyin , thamakku innaa,
Pirpakal thaame varum.

9.If we do acts troubling others in the forenoon,
Those troubles would come of their own accord in the after noon.

10.NoI yellam noi cheithaar melavaam , noi cheyyar ,
Noi inmai vendubavar.

10 All troubles come back to people who cause trouble,and so,
People who want to live without trouble , would not trouble others.

33.Kollamai-

33rd chapter of Thirukural
(Not killing)

Translated by
P.R.Ramachander

(It is interesting to note that After dedicated one chapter to not eating
meat THiruvalluvar dedicates another chapter to not killing. He
clearly says that killing is evil.Here he is not dealing with killing for food
but with killing perse)

1.Aravinai yaathenin kollamai, koral,
Piravinai yellam tharum.

1.Dharma consists of not killing because,
Killing leads to all other evils.

2,Pakuthundu palluyir omputhal , nool oar,
Thokuthvaththul yellam thalai.

2. Sharing and nurturing several lives is the greatest ,
Among those mentioned as Dharmic acts by all writers.

3. Ondraka nallathu kollamai maththu athan,
PI nsara poyyamai nandru.

3. Not killing is only one Dharma , which is the greatest,
And the next that follows it is “Not telling a lie”

4. Nallaru yena paduvathu yaathenin, yaathondrum,
Kollamai choozhum neri.

4. When you enquire what is the best Dharma,
It is the good habit of not killing any thing.

5. Nilai anji neetharul yellam kolai anji,
Kollamai choozhvaan thalai.

5. Those who adopt the penance of not killing ,
Due to being scared by killing are much better,
Than those ascetics who left domestic life being scared of it.

6. Kollamai merkondozhukuvaan vaazh naal mel,
CHellathu uyir unnum koothu.

6. The God of death who takes away life , would not bother,
About those who take up the penance of “not killing”.

7. THannuyir neepinum cheyyarkka, thaan pirithu,
Innuyir neekum vinai,

7. Even if a person is likely to lose his soul,
He should not do the act of taking away another life.

8. Nandrrakum aakkam peritheninum chaandrorkku ,
K Ondarum aakkam kadai.

8. Even if the income is big by killing some one else,
The noble people, that income is deplorable.

9. Kolai vinaya rakiya maakkal pulai vinayaar,
Punamai therivaar akathu.

9. Those animal like men who take up “killing “ as work,
Would be considered as “Evil minded” by good people.

10. Uyir udambin neekkiyaar yenba , cheyurudambin,
Chellaathee vazhkkai avar.

10. The learned people say that those who killed in early birth,
Would be the diseased ones and those who lead evil life in this birth

34. Nilyamai-

34th chapter of Thirukural
(Understanding nothing is stable.)

Translated by
P.R.Ramachander

(Thiruvalluvar emphasizes in this chapter about the instability of everything in life .Possibly he wanted to tell this firmly to the ascetics..I feel that this chapter should be again and again read by people who live as if this life is stable and everything about life is stable .While translating I remembered about a story from Mahabharatha . It seems one day King Yudishtra sent back a beggar promising him alms on the next day .BHima his brother , it seems started celebrating because his elder brother was confident of living through the night.)

1. Nillathavathai nilayina yendrunarum ,
Pullarivaanmai kadai.

1.Those who believe unstable things are stable,
Are people with very low intelligence.

2.Koothattu avai kuzhaathathe perum chelvam,
POkkum athu vilnthattu .

2.A man getting great wealth is like large number of people coming to
see a dance,
And the wealth would go away like crowd returning home after the
dance.

3.Arkaa iyalpithu chelvam , athu pethaal,
Arkupa aange cheyal.

3.Wealth is unstable and so when we get it,
WE should perform stable acts like Dharma(charity)

4.Nalen ondru poal kaatti uyir eerum ,
Valathu unarvaar perin.

4.A period of a day is like a sword which slowly removes soul from our
body,
And those who are wise know about this.

5.Naachethu vikkulmel vaaraa mun nalvinal,
Mer chendru cheyya pedum.

5.Controlling the tongue , before we get a hiccup,
We should do fast the acts of Good Dharma.

6.Nerunal ulanoruvan yindrillai yennum,
Perumai udathu yivvulagu.

6.The person who was alive yesterday is not with us today,
And world has this property of this great stability.

7.Orupozhuvathum vaazhvathu , ariyaar karuthupa ,

Kotiyum alla pala.

7. People ignorant of how long the soul would be with the body,
Would be spending their time in crores of thoughts(wishes).

8. Kudambai thanithoxhiya pul parathathee,
Udambodu uyiridai natpu.

8. Just like bird deserting the nest, in which it lived,
Is the relation between body and the soul.

9. Uranguvathu poalum CHakkadu, Urangi,
Vizhippathu poalum pirappu.

9. Death is like a sleep and birth,
Is like waking up from sleep.

10. Pukkil amaithindru kollo udambinul,
Thuchil irundha uyirkku

Though the soul has entered the body,
It does not think that is his permanent home

35, Thuravu-

35th Chapter of Thirukural-
(Leaving out attachments.)

Translated by
P.R. Ramachander

(The hall mark of an ascetic is to detach himself from this world. Thiruvalluvar says that detaching from any object removes sorrow due to the object. He emphasizes that an ascetic should not have anything called me and mine.)

1. Yaathanin yaathanin neengiyan, nothal,
Athanin, athanin ilan.

1,The person who detaches himself from a particular object ,
Will not become sad because of that thing.

2.VeNdin uNdaka thurakka, thuranthapin ,
Yeendiyar paala pala.

2.If a person wants sorrow less life , then he should,
Detach himself at a young age itself,
And due to that he would attain several joys.

3.Atal vendum iynthan pulathai vidal vendum,
Vendiya yellaam orunku.

3. Those who look for permanent pleasures , should control,
Desire coming out of those five sense organs and also,
Completely leave out all pleasures coming out of those five organs.

4.Iyalpakum nonpirkondtu inmai udaimai.
Mayalaakum mathum peyarthu.

4.Nothing should be present which will attract an ascetic ,
For those things would be the cause to create desire in him.

5. Maththum thodarpaadu yevankol pirapparukkal,
Uththarkku udambum migai.

5.To the ascetic aiming at cutting off birth, What is the Need,
For a body and so why keep desire on all other things.

6.yaan, yenathu yenum cherukku aruppan , vaanorkku,
Uyarnta ulakum pukum.

6.He who cuts of pride of me as well as mine , would ,
Enter a world where even Devas would enter.

7.Paththi vita idumbaikal paththinai,
Pathi vidaa thavarkku.

7. Till these two attachments (me and mine) are deeply attached to the mind,
Sorrows also would get attached to that person.

8. Thalaipattar , theera thurnathaar mayanki,
Valai pattaar mathayavar.

8. Those who are completely detached from desires,
Are those who go to land of salvation and others,
Are those caught on the web of desires.

9. Pathathaththa kanne pirapparukkum maththu,
Nilayamai kana pedum.

9. As soon as one gets detached , future births would not be there for him,
And among others birth-death cycle would exist.

10. Paththu paththaththaan pathinai appaththai ,
Paththuka pathu vidarku.

10. Get only attached to God who is detached and,
This will help a person to get detached from things.

36. Mei unarthal-

36th Chapter of Thirukural-
(Understanding the truth)

Translated by
P.R. Ramachander

(The main activity of an ascetic is to find and realize the ultimate truth. In this chapter Thiruvalluvar puts great emphasis on this. He says that unless we realize the ultimate truth, we would not be able to avoid future births.)

1.Porulalla avaththai porulendru unarum,
Marulaanaam maaNaa pirappu

1.We believe that untruth is truth, and due to,
This misconception we would have a sorrowful life.

2.Irul neengi inbam payakkum marul neengi,
Masaru katchi yavarkku.

2.Those who come out of this misconception and know the real truth ,
That knowledge would remove the darkness of ignorance and give
them pleasant life.

3.Iyathin neengi thelinthaarkku vaiyathin,
Vaanam naniyathu taitthu.

3.To those who come out of their doubt and know the real truth,
The heavens would be nearer to them than this earth.

4.Iyunarvu yeithiya kannum bayamindre,
Meyyunaruvu illathavarkku.

4.Those who do not have wisdom to know the real truth,
Have know use for knowledge out of the senses.

5.Yepporul yethanmai thayinum apporul ,
Meipporul kanpathu arivu.

5.Whatever may the nature of any particular thing,
To know its real truth is the real wisdom.

6.Katheendu meiporul kandaar thalai paduvar ,
Matheendu vaaraa neri.

6.Those who after learning , realize the real truth,
Would reach the great way of avoiding future births.

7.Orthullam ullathu unarin oruthalayap,

Perthulla vendaa pirappu .

7.If a person's mind thinks and realizes the real truth,
Then definitely we need not think that he will have another birth.

8.Pirappenum pethaimai neenga chirappenum,
CHemporul kaanpathu arivu.

8.For removing ignorance which is cause of future births,
And wisdom consists in realizing the God through truth.

9.CHarpunarntu charpu keda ozhukin mathazhithu,
Charthara chartharu noi.

9.Knowing the real truth , a person should behave without
attachments,
And if he does that the sickness .

10.Kamam, vekuli , mayakkam ivai moondrin,
Namam keda kedum noi.

10 When we get rid of attachment, hatred and confusion,
Then sorrows would not come near us.

37 Avaa aruthal-

37th chapter of Thirukural-
(Getting rid of desires)

Translated by
P.R.Ramachander

(Here THiruvalluvar emphasizes the maxim of Vedantha as well as
Budha that desire causes sorrow.We have to remember that in this
case he is telling it to the ascetics.)

1.Ava yenba yella uyirkkum yenjandrum,
Thavaa appirppinum vithu.

1.Desire is to all beings the seed ,which causes,
The birth cycle which never to end for always.

2.Vendumkal vendum piravami, maththathu,
Vendamai vanda varum.

2.If you are desiring anything , the birth cycle would not end
And that would be possible only in a state of no desire.

3.Vendamai anna vizhu chelvam eendillai ,
Yaandum akthoppathu yil.

3.There is no wealth in the world equal to “no desire”,
And there is no wealth like that in any other worlds also.

4.Thoo uymai yenpathu avavinmai , maththathu,
Vaaymai vanda varum.

4.The state of purity is the state of no desire,
And that state can be got only by requesting the God.

5Aththavar yenpaar avaa aththaar, mathayaar ,
Aththaka aththathu yilar.

5.Ascetics are those who have left off their desires,
And others who have not given up their desires are not like them.

6.Anjuvathorum arane oruvanai,
Vanchippathorum avaa.

6,Desire cheats a person and makes him get caught ,
In Birth-death cycle and dharma is in living ,
Scared of approaching desires.

7.Avaavinai aaththa aruppin thavaavinai,
Than venfum aaththaan varum.

7.If one completely cuts off all desires, the sorrowless,
Life would come to him as per his desire.

8.Avaa illarkku illakum thunbam, akthundel,
THavaathu men mel varum.

8. Sorrow would cease to exist for those without desire,
And if desire is there all sorrows would keep on coming one after
another.

9.Inbam idayaraa theendum avaa yennum,
Thunbathul thunbam kedin.

9.If the “desire”, the greatest sorrow goes away from a person,
He would see progressive pleasures keep on coming.

10.AAraa iyarkkai avaa neepin annilaye ,
Peraa iyarkkai tharum.

10.If we are able to leave out desires which never gets fulfilled,
At any time, that would give pleasures that never change over time.

Section 3 OOzh iyal of the I book of THirukural

This section with one chapter deals about fate .Possibly
Thiruvalluvar thought that fate cannot be either put on the section
of householder or the ascetic as it is common tpo both.

38/00zh-

38th Chapter of Thirukkural -
(Fate)

Translated by
P.R.Ramachander

1.AAkozhaal thondrum asavinmai , kaiporul ,
Pokoozhaal thondrum madi.

1.When fate for earning wealth comes, laziness would go away ,
And when fate for loss comes , laziness would come.

2,Pethai padykkum izhavoozh arivaththum ,
AAkaloozh utha kadai.

2.When fate for losing wealth comes , wisdom would go away,
And when fate for earning comes , wisdom would increase.

3,Nunniya nool pala karpinum maththunthan,
Unmai arrive mikum.

3.Even though very sharp books are learnt ,
According to fate our own intelligence only would show up.

4.Yiru veru ulakathu iyarkkai thiruveru ,
Thelliyar aathalum veru.

4,According to fate world would consist of two types of people,
A group who are wealthy and another who are wise.

5.Nallavi yellam theyyavaam , theyyavum ,
Nallavaam chelvam cheyarkku,

5,When fate is good all bad would become good,
And when it is bad , all bad would turn to be good.

6.Pariyinum aakaavaam paalalla uythu,
Choriyinum poka thama

6.When fate is bad we would lose our wealth even if we suffer to
protect it,
And when it is good , even if we throw out our wealth, they would not
go away.

7.Vakuthaan vakutha vakayallal koti ,
THokuthaarkkum thuithal arithu.

7.We cannot enjoy wealth even if we save them in crores ,
Unless fate ordains it that we can enjoy it.

8.THurapparman thuppura villar urarpaala,
Ootaa kazhiyum yenin.

8. Though there is great wealth, people with bad fate ,
Cannot enjoy them and would go in search of life of Ascetics.

9.Nandruaangal nallavaa kanbavar , andru aangaal,
Allal paduvathu yevan.

9. Why should those who get happy when they get good fate
Get unnecessarily sad when the bad fate comes.

10.OOzhin peruvali yaavula maththondru,
Choozhinum than munthurum.

19,There is nothing stronger in the world than fate,
For when we try to get over it, it would always be in our front.

This is the last chapter of the first book on Dharma of Thirukkural ,it had for different sections. The first introductory chapter dealt with worship of god, essential nature of rain , superiority of those who get detached and a chapter which emphasizes Dharma . The next section with nineteen chapters deals with essential qualities of the householder and the next section consisting of twelve chapters deals with essential qualities of an ascetic and the fourth section on fate has just one chapter dealing with good and bad fate .

The book that follows is called “The book of wealth “ and deals with methods of earning wealth , the qualities of those who should help rule the country and the other with duties of the king, Among the three books of Thirukkural , this is the largest consisting of 50 chapters,

I am continuing with my translation further with the blessing of God.

Book II Porutpal-Book on prosperity-Irai Makshi-39th chapter of Thirukural- ((The greatness of the king)
Book II Porutpal-Book on prosperity

Thirukural has three books-Arathupal, Porutpal and Kamathupal corresponding to Dharma , Artha and Kama,

39.Irai Makshi-

39th chapter of Thirukural-
((The greatness of the king)

(The wealth or prosperity of the citizens would depend on the ruler ,In the first chapter of the book of prosperity, it is but natural that Thiruvalluvar deals about how a great king should be .Please try to read “King” as “Ruler” and you would be surprised how realistic each verse of the chapter is. When he says that the ruler should have three aspects of not sleeping over things , education and boldness, Would not all of us agree.)

1.Padai kudi choozh amaichu natparan aarum,
Udayan arasarul yeru.

1.The greatest king is the one who manages well,
His army , wealth, people, ministers , friends and his fort,

2.Anjamai yeegai , arivookam , innankum,
Yenjamai vendharkky iyalpu.

2. The four aspects Fearlessness , charitable nature, wisdom and enthusiasm ,
Not decreasing is the desirable nature of the king.

3.Thoongamai , kalvi, thunivudamai yimmondram,
Neengaa nilan aalpavarkku.

3.The three aspects of not sleeping over things , education and
boldness,
Should always be there along with the king.

4.Aran izhukkathu allavai neeki maran izhukka,
Manam udayathu arasu,

4.The person who does not move away from Dharma, who removes
crimes,
And has valour which is great is fit to be called the king.

5.Iyathalum , reettalum , kathalum , katha,
Vaguthalum vallathu arasu.

5. An expert in Planning and executing methods to earn, saving ,
protecting ,
The wealth that is earned and distributing it is only suitable to be a
king.

6,Kakshikku yeliyan , kadum chollam , allanel,
Meekoorum mannan nilam.

6.The world would praise that king , who is easy to meet ,
And who does not talk harsh words.

7.In chollal eethalikka vallarkku than cholaal,
Thaan kanda anithivv ulagu,

7.The world be as per the expectation of the king , if he talks ,
Sweet words , gives what is needed to those who suffer and protects
them.

8.Murai cheithu kaappathum mannavan makkatkku,
Irai yendru vaikka padum.

8.A king who is just and protects his people,
Would be considered as equal to God by the world.

9.Chevikaippa cholporukkam paNpudai vendhan,
Kavikai keezh thangum ulagu,

9.Ruled by a cultured king who can accept words
Which are bitter to his ears ,people would live peacefully.

10.Kodayali chengol kudiyombal nankum ,
Udayaanaam vendhar koli.

10.The king who has the four qualities of charitable nature,
Kindness , justice and protecting others , would provide light to other
kings.

40.Kalvi-

40th chapter of Thirukural-
(Education)

Translated by
P.R.Ramachan

(During those good old days the great poet felt the education is
extremely important in getting prosperity .He says lean well and
adopt yourself to that education and that only learned people have
two eyes and I others are having only two wounds in their face.)

1.Karka kasadara , karpavai kathapin,
Nirka atharkku thaka.

1.Learn everything well, after learning all that you have learnt,
Try to make yourself suited to what you have learnt.

2.Yennenba yeenai , yezhuthenpa ivvirandum,
Kannaenpa vaazhum uyirkku.

2. The arithmetic books and books of literature ,
Are like the two eyes to the living people .

3.Kannudayaar yenpavar kaththor , Mukathu irandu,
Punnudayaar kallathavar.

3.Learned people are those having eyes but those,
With two wounds in the face are not learned

4.Uvappa thalai koodi ulla pirithal,
Anaithe pulavar thozhil.

4.The learned people are those who move with others well ,
And make them greatly sad when they leave.

5,Udayaar mun illaar poal yekkaththum kaththaar ,
Kadayare kallathavar.

5.The poor with great humility and with great desire beg for wealth
from rich,
And like that those who have not learned should get wisdom from
learned,

6.THottanaithu oorum manarkeni , maantharkku,
Kaththanaithu oorum arivu.

6.The well in the sandy places give water as per the depth we dig,
And like that people would get more knowledge as they learn.

7.Yaathanum naadamal ooraamal yennoruvan ,
Chanthunayum kallatha vaaru.

7.In spite of knowing that any place is his own place for the learned,
Why is it people do not learn anything till they die.

8.Orumaikan than kaththa kalvi oruvarkku,
Yezhumayum yemaa pudaithu .

8.The knowledge that a person earned in one life ,
Would also be of help him in the next seven births also.

9.Tham inburuvathu ulagu inbura kandu ,
Kamuruvar katharintaar .

9.Since the knowledge which gives them pleasure also makes the
entire world enjoy,
The people who have gained knowledge would keep on learning.

10,Kedil vizhu chelvam kavi oruvarkku ,
Madalla mathaiyavai .

10.The only great wealth that never gets destroyed is Learning ,
And all other types of wealth are not great wealth

41.Kallamai-

41st chapter of Thirukural-
(Not learning anything)

Translated by
P.R.Ramachander

(The great Thiruvalluvar abhors , the state of not learning anything.
He compares them to animals and the unproductive brackish land)

1.Arangindri vattadi aththe nirambiya ,
Noolindri kotti kolal.

1.A person who has not learnt anything attempting to talk,
In the assembly of learned people ,Is like trying to play chess without a
drawn board.

2.Kallathan chol kamuruthal , mulai irandum,

Illathaal pen kaamuthathaththu.

2.,A person who is ignorant desiring to lecture in assembly of wise people,

Is like a girl without two breasts desiring to become a lady.

3.Kallathavarum nani nallar kaththaar mun ,
Sollathirukka perin.

3.If a person who has not learnt anything chooses to be silent ,
In an assembly of wise people, he would be considered as good.

4.Kallathan otpam kazhiya nandrayinum,
Kollaar arivudayaar.

.4.Though some times a person who has not learnt shows intelligence
,
The people with wisdom would not recognize him as learned.

5.Kallaa oruvan thakaimai thalai peithu ,
Chollaada chorvu padum.

5.The greatness ascribed to his own self by a person who has not learnt,
Would be destroyed when he talks to wise people.

6.Ularenun Mathirayar allal payavaak,
Kalaranayar kallathavar.

6.Though those who have not learnt anything can be considered as alive,
Like a brackish land which is of no use.

7.Nunmaan nuzhaipulam illaan yezhil nalam ,
Man maan punai pavai yathu .

7.The beauty of a person who has not learnt great books,
Is like that of the beauty of a doll made of mud.

8.Nallarkal kan patta varumayin innathe ,
Kallar kan patta thiru.

8.More sorrow is caused by wealth of a person without learning,
Than the poverty that exists with learned wise people.

9.Mer piranthaarayinum kallathaar , keezh piranthum,
Kaththaar anaithilar paadu.

9.More respect would be shown to learned people of lower caste,
Than to the the people of higher caste who has not learnt anything.

10.Vilangodu makkal anayar ilangu nool ,
Kathrhaarodu yenayavar.

10.The difference between the people who have learnt great books,
And the persons who are not learnt anything ,
Is similar to the difference between humans and beasts.

42.Kelvi-

42nd chapter of Thirukural-
(Knowledge gathered by hearing)

Translated by
P.R.Ramachander

(There are several methods of learning , the major being to learn from books. The other major one is to learn it by hearing it. In fact all the Vedas were once only learned by hearing them. The great poet says , that when ypu do not have food for ears , do give some food to the stomach.)

1.Chelvathu chelvam chevi chelvam , achelvam,
CHelvaththulk yellam thalai

1.The wealth among wealth is the wealth of knowledge earned by ear,
And that wealth is the chief.

2.Chevikkunavu yila pozthathu , chirithu ,
Vayithurkkum yeeya padum.

2.When food is not there for ears ,
Some would be given to the stomach.

3,Cheviyunavin kelvi udayar , aviyunavin,
Aandraarodu oppar nilathu.

3.Those who wealth of heard education living on earth,
Would be equal to the Devas of heaven.

4,Kathilan aayinum ketka akthoruvarkku ,
Orkathin ooththaam thunai.

4.Though a person has not read , he should try to hear them,
That would be of help to him like a walking stick in times of weakness.

5.Izhukkal udayuzhi ooththukol aththe ,
Ozhukkam udayaara vai chol.

5.The words of great people of good conduct ,
Would be like a walking stick to those who travel in slippery marshy
land.

6.Yenaithanum nallavai ketka anaithanum,
Aandra perumai tharum.

6.However minor it is hear good words as it ,
Would add greatness to the extent heard by him.

7.Pizhaithunarthum pedaimai chollar izhaithunarntu ,
EEndiya kelvi yavar.

7.Those who have knowledge earned after careful research,
And the knowledge got through ears, even if they have misunderstood,

Would not tell words of ignorance.

8.Ketpinum kelaa thagayave kelviyaal,
Thotka padatha chevi.

8. The ears of those who have not heard words of the learned,
Though they can hear are considered as deaf.

9.Nunangiya kelviyar allaar vanangiya,
Vaayinar aathal arithu,

9.Those who do not know minute knowledge ,
Learnt by hearing would not be able to tell words which can be
saluted.

10.Cheviyin chuvai unaraa vaai unarvin maakkal,
Aviyinum vaazhinum yen.

10 What is the matter if the people who cannot understand
The taste of what they hear, but only know the taste by mouth , I

.43.Arivudamai-

43rd chapter of Thirukkural-
(Possessing wisdom)

Translated by
P.R.Ramachander

(Again Valluvar emphasizes the need to have wisdom .In this chapter
he explains the essential qualities of Wisdom.)

1.Arivu aththam kaakum karuvi cheruvarkkum,
Ullazhikkal aakaa aran.

1,Wisdom is a weapon which protects us against sorrow,

And it is the inner defense which cannot be destroyed by enemies.

2.Chendra idathaal chelavidaathu theethu ore,
Nandrinpal uyppathu arivu.

2,Wisdom is a control that does not allow a person to go as he likes,
But steers his way through the good path.

3.Yepporul yaar yaar vaai ketpinum , apporul ,
Mei porul kanpathu arivu.

3.Whatever words that a person hears from others,
His wisdom makes him hear it, examine its truth and accept it.

4.Yen porulvaaka chela cholli than pirar vai ,
Nun porul kanpathu arivu.

4.Wisdom consists of telling others , using words which are easy to
understand,
And examining the minute essence of what others tell.

5.Ulakam tazheeyathu otpam malarthalam ,
Koombalum illathu arivu.

5.It is minute intelligence that makes a person gain friendship of
others,
And wisdom consists of preventing that friendship from decreasing or
increasing.

6.Yevvathu uraivathu ulagam , ulakathodu ,
Avvathu uraivathu arivu.

6. Wisdom consists of understanding different type of behaviors of the
world,
And adjust our behavior according to that.

7.Arivudayar aavathu arivaar , arivilaar,
Akthu ari kallathavar .

7.Wise people know what is going to happen in future,
And the ignorant ones do not know that.

8.Anjuvathu anjaamai pedaimai , anjuvathu,
Anjal arivaar thozhil.

8.Not getting scared of the scary things is ignorance,
And getting scared of scary things is an act of wisdom.

9.Yethira thakkum arivinaarkku illai ,
Athira varuvathor noi.

9. Wise people who can Guess the sorrows that are going to come,
And can take action to prevent it will not face any sorrow that would
make them shiver.

10.Arivudayaar yellam udayaar , arivilaar ,
Yennudayarenum ilar.

10.Wise people having only wisdom have every thing ,
But ignorant ones in spite of having everything , do not have anything

44.Kutham kadithal-

44th chapter of Thirukural-
(Removing wrong acts)

Translated by
P.R.Ramachander

(Thiruvalluvar has emphasized the need for us to keep away from
wrong acts by the ruler as well as people. He says Needless miserliness
, unnecessary luxuries and Joy which is more than needed, are crimes
when committed by the ruler”)

1.Cherukkum chinamum chirumayum illar ,
Perukkam o perumidha neerthu.

1.The prosperity of those not having pride , anger ,
And base conduct would further improve.

2.Ivaralam mapirantha maanamum manna,
Uvakayum yetham iraikku.

2.Needless miserliness , unnecessary luxuries,
And Joy which is more than needed, are crimes when committed by
the ruler.

3.THinai thuNayaam kutham varinum panai thunayaa,
Kolvar pazhi naanuvar.

3.Those who get shamed by bad name would consider,
Even a crime equaling a grain as big as the palm tree.

4.Kuthame kaakka porlaaka kuthame ,
Aththam tharoom pakai.

4.If a person's only aim is crime, then,
It would be an enmity that would destroy him.

5.Varu munnar kaavaathan vazhkkai , yerimunnar,
Vaithooru poala kedum.

5.The life of a person who does not protect himself ,
Before doing a crime, would get destroyed like a straw before a fire.

6.Than kutham neeki , pirar kutham kankir pin,
Yen kutham aagum iraikku.

6.The ruler should first know the wrongs he does,
And remove them and then try to remove wrong doing of others.

7,Cheypal cheyyathu ivariyaan chelvam,
Uyarpalathi andri kedum.

7.The wealth of a miser who saves without doing ,
Greatly needed things , would get destroyed.

8.Paththullam yenum ivaranmai yeththullum,
YeNNA padvathondru andru.

8.The miserliness leading to great attachment ,
To wealth is not an ordinary wrong doing but a great one.

9.Viyavarkka yenjjandrum thannai nayavarkka,
Nandri payavaa vinai.

9.Do not get proud at any time whatever may be ,
Your achievements and never do any wrong act ,
Which does not do good to any others.

10.Kathal kathal ariyaamai , uyarkie pin ,
Yethila yethilaar nool.

10.Those who can keep their desires not known to others and then
act ,
Would not be affected by the trick and cheating of his enemies

45.Periyarai thunai kodal-

45th chapter of Thirukkural-
(Taking help from great people)

Translated by
P.R.Ramachander

(This chapter deals with a need for a person or ruler to take help
only from great elderly people, for only they can only protect and
prevent further sorrows to us.)

1.Aran arinthu mootha arivudayaar kenmai,
THirananrinthu thernthu kolal.

1. After examining the tenets of dharma , a person should ,
Seek the friendship of elders in knowledge ,
And behave with them in a manner suitable to them.

2. Uththa noi neeki uraamai murkakkum,
Peththiyaar peni kolal.

2. You should seek the friendship of those elders ,
Who can protect you and who can avoid further sorrows to you.

3. Ariyavaththul yellam arithe periyarai,
Peni thamarai kolal.

3. It would be best among all the rare things that we can possess,
If we make elders in learning as ours by proper service to them.

4. Thammir periyar thamarai ozhukuthal,
Vanmayul yellam thalai.

4. To consider those who are elder to you in learning as our relations,
And follow them in their path , is the greatest among all strengths.

5. Choozhvaar kaNNaaka ozhukalaan mannavan,
Choozhvaarai choozhntu kolal.

5. Because those surrounding the ruler behave like his eyes<
He should examine those surrounding him properly before accepting
them.

6. THakkaar inathannaai than ozhuga vallanai,
CHethaar cheya kidanthathu yil.

6. To the one who is surrounded by learned people and who,
Acts according to their advice, no enemy can do any harm.

7. Idikkum thunayarai aalvarai yaare ,
Kedukkum thagaimai yavar

7.How can there be enemies who can trouble that ruler,
Who rules with the help of learned people, who order them
compulsorily .

8.Idipparai illatha yemaraa mannan,
Keduppar ilanum kedum .

8,That ruler who does not have with learned people,
Who compel him to follow their opinions,
Even without any enemy would get in to trouble himself.

9.Mdhal ilaarkku oothiyam illai , madalayaam,
Charpilarkku illai nilai.

9.Those who do not have capital will not get any income ,
And like that those who do not have learned people as help,
The state of not getting troubled is not there.

10.Pallaar pagai kolalin pathadutha theemaithe ,
Nallaar thodarkai vidal.

10. Losing the friendship of one learned elder does ten times,
Causes ten times more harm than than getting enmity of innumerable
people

46.Chithinam cheramai-

46th chapter of Thirukkural
(Avoiding bad company)

Translated by
P.R.Ramachander

(After emphasizing the need for company of greatly learned people
THiruvalluvar emphasizes the need to avoid bad company. He says that
like water taking the colour of the land it stands in, the company that
one moves in determines the impression he makes on other people.)

1.Chithinam anjum perumai, chirumai than ,
Chuthamaga choozhnthu vidum.

1.Great people would be sacred to join with inferior bad people,
But the bad ones would think that they are their near ones and join
with them.

2.Nilathinpal neer thirinthaththakum mandharkku ,
Inathiyalpathakum arivu.

2.Water assumes the properties of the land it stands in,
And similarly people will assume the qualities of people whom they
join.

3.Manathaanaam mandharkku unarchi inathaanaam,
Inaan yenapadum chol.

3.People get knowledge from their mind but the opinion,
Of people about him arises because of the company that he keeps.

4.Manathulathu poala kaati oruvarkku,
Inathulathu aakum arivu.

4.The knowledge which appears to arise from the mind,
Would actually depend on the nature of the company they keep.

5.Manathoymai chei vinai thoymai irandum,
Inathoymai thoovaa varum.

5.The purity of the mind as well as the purity of work,
Would both depend on the purity of the company he keeps.

6.Manam thooyarkku yecham nandru aakum , inam thooyaarkku ,
Yillai nandru aakkaa vinai.

6.The purity of the mind and acts he does of a person,
Are caused by the purity of the company he keeps.

7. Mana nalam mannuyirkku aakkam , ina nalam,
Yella pugazhum tharum.

7. The health of the mind would give wealth of heaven to them,
But the health of the company he keeps , gives him all fame of the
world.

8. Mana nalam thankudayaar aayinum chandrorkku,
Yina nalam yemaa pudaithu.

8. Though naturally great people would have a pure mind ,
The purity of the company that they keep , would give them more
strength.

9. Mana nalathin aakum marumai , mathakthum,
Ina nalathin yemapudaithu .

9 .Purity of mind causes happiness in heaven,
And good company further strengthens it.

10. Nallinathin oongum thunai illai , theeyinathin ,
Allar padupathoom yil.

10. A person does not a better help than good company ,
And there is no enmity which causes sorrow like the bad company.

47. Therinthu cheyal vagai-

47th chapter of Thirukural-
(Performing action after understanding it well)

Translated by
P.R.Ramachander

(THiruvalluvar puts a very great stress on doing an act only after lot of thinking and research. He tells that act should be done after great thought but once we have started doing it , rethinking about it should not be done.)

1.Azhivathoom aavathoom aaki vazhi payakkum,
OOthiyamum choozhnthu cheyal.

1.After understanding what gets destroyed and what gets created,
And and the benefits because of it , we have attempt to take action.

2.Therintha inathodu therntheNNI cheivaarkku,
Arum porul yathondrum yil.

2.After discussing with friends whom he thinks has knowledge about
it,
And after thinking over it himself , if a person attempts action,
there is nothing which is impossible for him.

3.AAkkam karuthi mudhal yizhakkum cheivinai,
OOkkaar arivudayar.

3.Wise people would not lose their capital ,
Thinking that they will get more income from it.

4.THelivilathanai thodangaar ilivennum,
Yethappad anjupavar.

4.Those who are afraid that a crime of bad name would come to
them,
Would not dare dare to acts which are not clear.

5.Vagayaraa choozhathu yezhuthal pagaivarai ,
Paththi paduppathu oar aaru.

5.Starting an action without properly thinking about it,
Is like to grow enemies in a good land , so that they grow well.

6.Cheithakka alla cheyakkedum cheithakka,
Cheyyamai yaanum kedum.

6.Bad results would come by doing acts which should not be done ,
And also by not doing actions that ought to be done.

7.Yenni thuniga karumam, thunintha pin,
Yennuvam yenpathu yizhukku .

7.Do any act after proper thinking and after deciding to do it ,
It is a crime to think and worry about it.

8.AAththin varunthaa varutham , palar nindru,
POththinum pothi padum.

8.A wrong act which is not done by suitable means ,
In spite of several people protecting it, would remain as an error.

9.Nandaraathal ullum thavaru undavar avar,
Pan pari thaaththa kadai.

9.When we do a good act to others, we should understand,
Their nature and then do it, if not we would do mistaken acts.

10.Yellatha yenni cheyal vendum thammodu,
Kollatha kollathu ulagu.

10People would not accept acts which is not agreeable to them,
And so though we think an act is good , we should ,
Undertake it , only if it is not considered as bad by the world.

48.Vali arithal –

48th chapter of Thirukkural-
(knowing the strength)

Translated by
P.R.Ramachander

(Thiruvalluvar emphasizes the need for us to judge the relative strengths of people or things before deciding to act .He says by stacking feathers , even the axle of a cart can be broken, if the quantity stacked is sufficient.)

1.Vinai valiyum , than valiyum maththaan valiyum,
Thunai valiyum thooki cheyal

1.Act after judging the strength of that job , our own strength ,
The strength of the enemies and strength of those who support us.

2.Olvathu arivathu arinthathan kan thangich,
Chelvaarkku chellathathu yil.

2.To those who can understand their capability and what others know about it,
And get engaged in doing a job, no job is impossible.

3.Udaitham vali ariyaar ookkathin ookki ,
Idaikkan rinthaar palar.

2. Many of those who do not know their strength and do an act ,
Due to own enthusiasm would get destroyed before completing the job.

3.Amaithaan kozhukaan alavariyaan thannai,
Viyanthan virainthu kedum.

4.Those who do not act according to their natural strength , without ,
Understanding the extent of their power,
But brag about his strength would get destroyed with great speed.

5.Peeli pei chakaadum achirum , appandam,
Chala miguthu peyin.

5.The axle of a cart loaded with even feathers can break,
If the amount of feathers becomes too too much.

6.Nuni kombar yerinaar akthirath thookin,
Uyirkkiruthi yaki vidum.

6.If those who have climbed up to the tip of a tree try to,
Go further than that would cause the end of their life.

7.AAththin alavarinthu yeega athuporul,
pOththi vazhangum neri.

7.Give to others after knowing our likely income,
And that is the only way to protect our assets and live.

8.AAkaar alavittithu aayinum kedillai ,
Pokaaru akalaa kadai.

8.Even if the income is less , if expenditure ,
Is less than income, there is no harm in that.

9.Alavarinthu vaazhaathan vaazhkkai uLapola,
Illaki thondraa kedum.

9.The life of a person who does not live as per his income ,
Would initially seem to grow but afterwards would get completely
destroyed.

10.ULavarai thookatha oppuravaanmai,
Valavarai vallai kedum.

10.Helping others without understanding the extent of our income,
Would speedily lead to reduction of our wealth.

49.Kalam arithal-

49th chapter of Thirukkural-
(knowing the proper time)

Translated By,
P.R.Ramachander

(After telling us that any act should be done after clearly understanding our strength , Y=Thiruval;uvar tells us that doing any job at the proper time is extremely important. He says that like a stork patiently waiting for the fish to come before he pecks to catch it, we should also patiently wait for the proper time.)

1.Pakal vellum kookayai , kaakai ikal vellum,
Vendharkku vendum pozhuthu.

1,The crow would easily win over its enemy owl in the day time,
And like that ruler should choose proper time to fight .

2.Paruvathodatta ozhukal thiruvina ,
Theeramai aarkkum kayiru.

2.Doing any action which in the appropriate time,
Is a rope that ties our wealth to keep it safe.

3.Aruvinai yenba ulavo karuviyaal ,
Kalam arinthu cheyin.

3.If we do an act with suitable weapon at the suitable time,
Are there any act which are difficult to accomplish.

4,Jnalam karuthinum kaikoodum kalam,
Karuthi idathaar cheyin.

4,If we one wants to rule the entire world , it is possible,
Provided if we does the suitable act at the suitable time.

5.Kalam karuthi iruppar kalangaathu,
Janalam karthupavar.

5. Those who want to conquer the entire world ,
Should wait for the proper time , even if they have suitable weapons.

6.OOkamudayaam odukkam poruthakar,
Thakkarkku perunthakaithu.

6.The waiting of an enthusiastic person for a suitable time,
Is like the retreat of a ram waiting for suitable time to attack another
ram.

7.PoLLena aange puram verrar kalam parthu,
Ulverppar olliyyavar .

7.Wise people will not show their anger immediately on the enemy,
Who does harm to them but keep the anger inside them,
Till a suitable arises .

8,Cheru narai kaanin chumakka iruvarai,
Kaanin izhakkam thalai.

8,It is better to wait for proper time bearing the faults of the enemy,
For when the time of destructions comes for him , things will turn topsy-
turvy.

9.Yeitharkariyathu iyainthakkal annilaye ,
Cheitharkku ariya cheyal.

9,When we get the very rarely available proper and suitable time,
We should complete the rare job at that time itself.

10.Kokkokka kombum paruvathu , mathathan,
KUthokka cheertha idathu.

10. For performing a job, we should wait peacefully like a stork,
And when the proper time comes that job should be completed like its
peck.

50.Idan arithal-

50th chapter of Thirukural-
(To find suitable place)

Translated by
P.R.Ramachander

(After emphasizing the need for knowing our own strength and the proper time , in this chapter the poet tells us that you should also choose a proper place. He says a chariot cannot go in water and a boat cannot go on land.)

1.THodangarkka yevvinayum yellarka muththum,
Idamkanda pin allathu.

1.Do not start any act and do not find fault with the enemies,
Before finding suitable place of fighting .

2.Muran chernths moimbinavarkkum aran chernthaal,
AAkkam palavum tharum.

2.Even to the king who is stronger than enemy ,
It would be better to reach a place where there is protection against
enemies.

3.Aaththaarum aaththi adupa idanarinthu ,
Poththaar kan poththi cheyin.

3.If a king finds out a place suitable to his victory ,
And builds security for himself , even if he is,
Weaker than enemy , he would become strong and attain victory.

4.Yenniyaar yennam yizhappar , idanarinthu ,
Thunniyaar thunni cheyin.

4.If a king finds a suitable place to do the act that he has in his mind ,
Stays there and does the act properly,

His enemies would abandon the idea of winning over him.

5.Nedum punalul vellum mudalai adum punalin,
Neengin athanai pira.

5.Where water is deep a crocodile will win over others,
But in shallow water , it would be defeated.

6.Kadalodaa kalval nedum ther kadalodum,
Naavayum odao nilathu.

6.Huge chariots running in land will not run in water,
And the great ships travelling in water cannot move in land.

7.Anjaamai allaal thunai vendaa yenjama ,
Yenni idathaal cheyin.

7.After thinking well about the actions to be done , if a ruler,
Chooses a proper place to do it, and initiates,
Action then except fearlessness he does not need any other help.

8.Chirupadayaan chellidam cherin , uru padayaan,
OOkam azhindhu vidum.

8.If the one having a small army, if he reaches the proper place to
fight,
Then even another one with a big army, would lose his initiative and
fail.

9.Chirai nalanum cheerum ilareninum maanthar ,
Urai nilathodu ottal arithu.

9.Even if one lacks proper forts and other paraphernalia,
Only rarely would enemies go to their place and attack them.

10.Kaalazh kalarin nariyadum kannanjaa,
Velaal mukatha kaliru.

10 A big fearless elephant which can destroy by its tusk soldiers with spears ,
If it is caught in knee deep slushy land , it cannot even fight with a fox

51. Therinthu thelithal-

51st chapter of Thirukkural-
(Taking decision after judging suitability of a person.)

Translated by
P.R.Ramachander

(After determining our strength, suitable place and suitable time, the great poet asks us to judge the person whom we are going to entrust the job properly)

1. Aram, porul, inbam , uyiracham nankin,
Thiram therinthu therapadum.

1. A person is selected for a job only after knowing,
His sense of dharma , his wealth , his pleasures,
And also his fear to lose his life.

2. Kudi piranthu kuththathin neengi vatupariyum,
Nanudayaan katte thelivu.

2. A person should be selected for a job only after proper judging ,
His family , his nature of keeping away from crime and fear for bad names.

3. Ariyakathu aasaththaar kannum theriyumkaal,
Inmai arithe veliru.

3. Among those who do not do wrong things and who do not have desire,
It is better that they do not have ignorance .

4.GUnam nadi kuthamum naadi avaththul,
Mikai nadi mikka kolal.

4.After searching for good qualities as well as crimes in a person,
Based on whatever is more we have to understand him.

5.Perumaikkum yenai chirumaikkum thatham,
Karumame kattalai kal.

5.The actions done by a person is the touch stone to understand,
Their greatness as well as inferior nature.

6.Aththarai theruthal ompuka , maththavar.
Paththilar naNa pazhi.

6.Avoid those who roam without any support as they are likely ,
To have no contact with the world and so would not be ashamed to
commit a crime.

7.Kadanmai nanthaa arivariyaar theruthal,
Pethaimai yellam tharum.

7.Due to love believing a person who does not what is needed to
know,
Would lead us to several ignorant acts.

8.Theeraan piranai thelinthaan vazhi murai,
Theeraa idumbai tharum.

8.Due to those believing those who have not been examined by them,
Apart from their undersgoing suffering their progeny also would
suffer .

9.THerarkka yaarayum theraathu thernthapin,
THeruka therum porul.

9.Do not believe anybody without proper analysis,

And after that entrust that job which is proper to him.

10. Theraan thelivum thelinthaan kan iyuravum,
Theeraa idumbai tharum.

Clarity without examination, doubt on one whom we have examined,
Would lead to sorrow which will never leave

52. Therinthu vinayadal-

52nd chapter of Thirukural-
(Finding a suitable person to do a particular job.)

Translated By
P.R.Ramachander

(Thiruvalluvar in this chapter emphasizes the need to find a suitable man for every job, and then completely entrusting the entire job with only that person.)

1. Nanmayum theemayum naadi nalam purintha ,
Thanmayaan aala padum.

1. After finding the good and bad aspects of a job, we have ,
To entrust the job to a person , who wants the good of the job.

2. Vaari perukki valam paduthu uththavai,
AAraivaan cheika vinai.

2. The person capable of bettering ways to increase income of
wealth,
And increase prosperity using that wealth ,
And remove all the problems on the way by deep thought ,
Can only would be able do a job .

3. Anbarivu theththam avaavinmai yinankum,

Nankudayaan katte thelivu.

3.The person who has great love , wisdom, clarity of mind,
And who is bereft of desires should be chosen to do a particular job.

4.Yenaivakayan theriya kannum vinaivakayaan,
Veraakum maanthar palar.

4,Though we appoint a person to a job after great research,
We should not forget that , the concern person may change.

5.Arinthaathi cheykirparkku allaal vinai than,
Chiranthanendru evar par athandru.

5.We should not entrust any job to a person unless ,
He knows the ways to do the job,
And he can deal successfully with the problems that may arise .

6.Cheivaanai naadi vinai naadi kalathodu ,
Yaitha unanthu cheyal.

6, After finding out the capacity of a person who does the job,
After finding out the nature of job being entrusted to him,
After knowing whether it is a suitable time to do it ,
You have to entrust the job to that person.

7.Ithanai ithanaal ivan mudikkum yenraainthu ,
Athanai avan kan vidal .

7.After finding out that this job would be done by this person,
Using this technique , Leave that job to him to do.

8.Vinaikurimai nadiya pinrai avanai ,
Atharkuriyanaga cheyal

8.After finding out that this person can do this job,
We should make him in-charge to do that job.

9.Vinaikkan vinayudayaan kenmai veraaka ,
Ninaippanai neengum thiru.

9.The wealth of that leader , who misunderstands the friendship,
Of that person who is sincerely doing the job, would go away from
him.

10.Naadorum naaduka mannan vinai cheivaan,
Kodaamai kodaathu ulagu.

10.Daily the ruler should look after that worker ,
Who does his duty sincerely so that world would live properly.

53.Chutham thazhaal-

53rd Chapter of Thirukkural -
(Hugging those surrounding him.)

Translated by
P.R.Ramachander

(THiruvalluvar feels that we have to do any act sharing with and
supported by friends and relatives like a crow and then only we will
succeed.)

1.Pathraththa kannum pazhaimai parattuthal,
Chuththathaar kanne yula.

1.Only relations praise a person like earlier , even when
He becomes poor ,after he looses all wealth .

2.Virupparaa chutham iyayin arupparaa ,
Aakkam palavum tharum.

2.If a person has loving relations surrounding him,
He would be blessed with more and more prosperity.

3.ALvaLAvilklathan vazhkkai kulavalaa,

Kodindri neer nirainthaththu.

3.The life of a person who does not move closely ,
With his relatives is like water filled tank without banks.

4.Chuthaththal chutha pata ozhukal chelvathan,
Ethaththaal petha payan.

4 . The life of a person whose relatives surround him and his living,
Happily talking with them is the only use of his prosperity.

5.Koduthalum inchollum , aathin adukkiya ,
Chuthathaal chutha padum.

5.,if a person can give the relatives what they want and talk ,
Sweet words to them , he would be continuously surrounded by many
more relatives.

6.Perum kodayaan peNAAAn vekuli , avanin ,
Marunkudayaar manilathu yil.

6.if a person is greatly charitable and does not like anger,
No one would have many relatives like him.

7.Kakkai karavaa karainthunnum , aakkamum,
Anna neerakke uLa.

7.The crows would call its species and share its food with them,
And only a person like that would be surrounded by prosperity.

8.Pothu nokkaan vendhan varisayaa nokkin,
Athu nokki vaazhvaar palar.

8.A king should not give equal treatment for all but it should ,
Depend on their capability and if he does like this,
Seeing that several relations would crowd round him,

9.Thamaraaki than thuranthaar chutham amaraamai ,

Karanam indri varum.

9,Those relations who left a person for some reason,
Would come back of their own accord , once that reason is not there.

10.Uzhaipirinthu karanathin vanthaanai vendhan,
Izhaithirinthu yenni kolal.

10.If a person leaves the king and later returns for some reason,
The king should peacefully judge his previous acts,
And accept him only after deep thought.

54.Pochavaamai-

54th Chapter of Thirukural-
(Not forgetting)

Translated by
P.R.Ramachander

(Thiruvalluar feels the forgetting due to great joy would lead to bad results , in spite of all other aspects mentioned before being positive. He says those who forget will never become famous. Thus a good manager should develop good memory.)

1.Irantha vekuliyin theethe ,chirantha,
Uvakai makizhiyir chorvu.

1,Great anger would lead to very bad results to a person,
But forgetting , due to great joy creates much worse results.

2.Pochappu kollum pugazhai arivinai,
Nicha nirappu kondrangu.

2.Poverty which leads to great sorrow would destroy a person's
intelligence,
And similiary forgetfulness would destroy his fame.

3.Pochapparkillai pugazhmai , athu ulagathu ,
Yeppal noolorkkum thunivu.

3.Those who are forgetful never can get fame ,
And this has been emphasized by all books of the world.

4.Achamudayaarkku aran illai , aangillai,
Pochappudayaarkku nangu.

4.There is no use of protective forts for those who are scared,
And like that there is no use of existing prosperity to those who are forgetful.

5.Munnura kaavaathu izhukkiyaan than pizhai,
Pinnooru irangi vidum,

5.One who forgets to take up steps against impending sorrows ,
Would later self pity when sorrow indeed comes.

6.Yizhukkamai yaar mattum yendrum vazhukkamai ,
Vaayin akthoppathu yil.

6.If a person is blessed always with nature of forgetfulness ,
No other good nature could be equal to this.

7.Ariya yendru aakatha illai pochavaak,
Karuviyaal poththi cheyin.

7.If we can do any action with proper thought and with the equipment
of forgetfulness,
There would be no jobs which you have to abandon thinking it is
difficult.

8.Pugazhnthavai poththi cheyal vendum cheyyathu ,
Yikazhnthaarkku yezhumayum yil.

8. WE have do a job which is praised by learned people ,
And those who forget to do it , there is no good even in next seven
births.

9. Yikazchiyin kettarai ulluka thantham,
Magizchiyin mainthurum pozhthu.

9. When we get proud during joyous time , we should remember ,
All those who got destroyed due to forgetting their duties due to joy.

10. Ulliyathu yeithal yelithuman mathumthaan,
Ulliyathu ulla perin.

10. Suppose one clearly remembers their desired aim,
It would be easy for them to achieve what they desired

55. Chenkomai

-Fifty fifth chapter of Thirukural-
(Not allowing royal staff to bend-Just rule without bias)

Translated by
P.R.Ramachander

(There are several chapters in this book which are applicable to only
rulers, You can also take it that these to mean the duties of the boss.
Thiruvalluvar emphasizes that the dealing of a ruler towards his citizens
(Boss towards his subordinates) should be unbiased. He says that
justice of ruler protects the world and that justice protects hi

1. Oarnthu kannodathu irai purinthu yaar maatum,
Thernthu cheivakthe murai.

1, After carefully judging , showing no favoritism , If we act,
Without bias in consultation with wise people , then it is just action.

2. Vaanokki vaazhum ulagellam , mannavan ,

Kol nokki vaazhum kudi,

2.While the world live looking for rain,
All citizens would look at the justice of the ruler.

3,Anthanas noorkkum arathirrkum aadhiyai ,
Ninrathu mannavan kol.

3.The just action of the ruler is the basis of ,
The great Books of Brahmins (learned people) as well as Dharma.

4,Kudi thazhee kolochum manila mannan ,
Adithazinirrkum ulagu.

4.The feet of the ruler of the country who hugs with love ,
His subjects,, would be caught hold for protection by all the world.

5.IyalpuLi kolochum mannavan naatta,
Peyalum viLayuluLum thokku.

5.In the country ruled by a ruler according to Natural justice ,
The monsoon and crops never fail.

6.Velandru vendri tharuvathu mannavan ,
Kolathoom kodathenin.

6.The spear does not assure victory to the ruler ,
But is the ruling staff without any bias which acts.

7,Irai kakkum vaiyakamellam , avanai,
Murai kaakum muttha cheyin,

7.The ruler protects the entire world,
And his just rule protects him.

8,YeNpadathan oaraa murai cheyya mannavan,
Than padathan thaane kedum.

8.The king who is difficult to meet and who takes,
Decisions without proper thought,
Would reach an inferior state and get destroyed himself.

9.Kudi puram kathombi kutham kadithal,
Vatuvandru vendhan thozhil.

9.The job of a ruler is protecting his citizens ,
Not troubling them himself and punishing ,
Those who cause them harm.

10.Kolayir kodiyaarai vendhu oruthal painkoozh,
KaLai kattathanodu ner ,

10.The carrying of death penalty by the ruler to those who murder,
Is like picking and destroying of the weeds by the cultivators and is not
a crime.

56.Kodumkonmai-

56th Chapter of Thirukural-
(Tyrannical rule)

Translated by
P.R.Ramachander

(A ruler/boss who troubles his subjects/subordinates according to
Thiruvalluvar is worse than a murderer . The one takes money from
citizens/subordinates is worse than a dacoit)

1.Kolai merkondarir kodithe alaimerkondu.
Allavai cheithozhugum vendhu.

1.The ruler who makes his subjects suffer by doing unjust acts,

Is worse than even murderer.

2.Velodu nindraan idu yendrathu polum,
KOlodu nindraan yiravu.

2. The tyrannical king with a royal staff who compels people to part
with their wealth,
Is like a a dacoit with a spear robbing wealth from people .

3.Nadorum nadi murai cheyyaa mannavan,
Naadorum naadu kedum.

3.The king who does not daily examine the faults and shortfalls in his
rule,
Would be daily losing his kingdom.

4. Koozhum kudiyum orungizhakkum kol kodi.
Choozhathu cheyyum arasu.

4.The king who without consulting elders rules in an unjust manner ,
Would loose together his subjects as well as his wealth.

5.Allarpattu aaththaudhu azhutha kannerandre,
Chelvathai theykkum padai.

5.The tears shed by the crying subjects who suffer a tyrannical rule ,
Is the weapon that would destroy the wealth of the ruler.

6.Mannarkku mannuthal chenginmai akthindrel,
Mannaavaam mannar koli.

6.The good name to the king is got from his just rule,
If that is absent then his fame would be unstable and go away.

7.Thuliyinmai jnalathirkku yeththathe vendhan,
Aliyinmai vaazhum uyirkku.

7.Similar to the sorrow to the world due to absence of rain ,

The absence of mercy from their ruler gives sorrow to his subjects.

8. Inmayin innathu udaimai murai cheyya,
Mannavan kor keezh padin.

8. If a person is living under a tyrannical rule,
The evil of a state of no wealth to him is better than having wealth.

9. Murai kodi mannavan cheyyin urai kodi,
Ollathu vaanam peyal.

9. If a ruler rules over his subjects in an improper manner,
The rain will fail and clouds would not produce rain.

10. Aapayan kundrum aruthozhilor nool marappar,
Kavalan kaavaan yenin.

10. If a ruler does not rule properly, the milk of cows would dry,
And the Brahmins (learned people) would forget the books of dharma.

57. Vetu vantha cheyyamai-

57th chapter of Thirukural-
(Not doing scary and harsh acts.)

Translated by
P.R. Ramachander

(Thiruvalluvar emphasizes the need to deal with crimes and enemies
in a kind and merciful way.)

1. THakkangu nadith thalai chella vaNNathaal,
Othangu oruppathu Vendhu.

1. The ruler is the one who examines crime done by a person,

And awards him punishment commensurate with the crime.

2.Kadithochi mella yerika , nedithaakkam ,
Neengaamai vendupar.

2.Those who want not to be parted from wealth for a long time,
Would angrily talk of harsher punishment and award a lighter
punishment.

3.Veruvanthas cheithozhugum vengolam aayin,
Oruvantham ollai kedum.

3.If a ruler were a tyrant who does acts fearsome to citizens,
That one would meet with his end quickly.

4.Iraikadiyan yenru uraikkum inna chol vendhan,
Urai kaduki ollai kedum.

4.When the very troubled citizen using evil words say ,
“That is ruler is cruel” , the life span of that ruler would get reduced
and he will die.

5.Arum chevvi innaa mukathan perum chelvam,
Poi kandu annathu udaithu.

5.The wealth of a person who is difficult to meet and,
Who looks at persons in a hateful manner ,
Would be useless to people like the one guarded by ghosts.

6.Kadum chollan , kannilan aayin , nedum chelvam,
Needindri aange kedum.

6.If a person talks harsh words and looks badly at people,
His great wealth will not last long and would immediately perish.

7.Kadum mozhiyum kai ikmtha dandamum Vendhan,
Adu muran theykkum aram.

7. Harsh words and awarding more punishment than needed,
Are the saw that saws the capacity of victory of the ruler.

8. Inathaththi yeNNatha vendhan chinathaaththi,
Cheerin chirukam thiru.

8. A ruler who does not consult his helpers and further think,
But who take recourse only to his anger and shouts at others,
The wealth of his would over time get reduced.

9. Cheruvantha pozhthir chirai cheyya vendhan,
Veru vanthu veithu kedum.

9. The ruler who does not surround his enemy during war,
Would have to retreat fearing his enemy.

10. Kallaar pinikkum kadumkol athuvallathu,
Illai nilakku porai.

10. A tyrant king would take ignorant people for doing a cruel rule,
And the world will not have a heavier burden than those.

58. Kannottam-

Fifty eighth chapter of Thirukural-
(Pleasing eye sight filled with mercy)

Translated by
P.R. Ramachander

(Thiruvalluvar puts great emphasis on looking at others in a pleasant manner. He says if an eye cannot do that, it is not an eye but a wound.)

1. Kannottam yenum kazhi perum kaarikai,
Unmayan undu yivvulaku.

1.It is only due to existence of pleasing eye sight,
The world continues to exist.

2.Kannottathu ullathu ulagiyal, akthilaar ,
Unmai nilakku porai.

2.The life in the world keeps on moving due to pleasing merciful eye
sight,
If it is not there , it would become a great burden.

3.Pan yenum padarkku iyai indrel kaNyennam,
Kannottam illatha kaN.

3.If the music does not merge with the lyrics of the song,
What is its use and like that eye is useless without “ the pleasing eye
sight.”

4.Un poal mukathevan cheyyum alavinaal,
Kannottam illatha kaN.

4 .Eyes without a pleasing eye sight , look as if they are on the face,
Otherwise there is no use of them.

5.Kannirkku anikalam Kannottam , akthindrel,
Punnendru unara padum,

5.Pleasing eye sight is the ornament to the eyes ,
Without them they are only wounds.

6.MaNNodu iyaintha marathanayar kaNNodu ,
Iyainthu kaNNodathavar.

6.Possesing eyes which do not have pleasing eye sights ,
Are like theeyes(nodes) of the tree fixed to the ground.

7.KaNNaootam illavar kaNNilar ,kaNNudayaar ,
KaNNottam inmayum yil.

7..Those who do not have pleasing eye sight are those who do not have eyes,
Because those having eyes would have pleasing eye sight.

8.Karumam chithayaamal kaNNoda vallarkku,
Urumai udaithivvulaku.

8.Those great ones who are sincere about their actions,
And have pleasing eye sights , own the world.

9.Oruthaaththum paNpinaar kaNNUM kaNNODi,
Poruthaaththum paNpe thalai.

9.The culture of having a pleasant eye sight towards ,
Those who trouble them and pardoning their crime is a great quality.

10.PeyakaNdum nanju uNdu amayavar , nayathakka ,
Nagareekam vendupavar .

10.Those who desire to have desirable pleasant eye sight ,
Would even eat poison when offered by people near to them,
And continue to be cordial with them.

59.Othaadal-

59th chapter of Thirukural-
(Spying)

Translated by
P.R.Ramachander

(To win over the enemy or a competitor , there is a need to get information about them. One of the methods is spying. But even in that there is a dharma. Valluvar details that Dharma.)

1.Othum urai Chandra noolum , ivai irandum,
Theththenka mannavan kan,

1.The king should understand that spies and famous books of
Dharma,
Are his two eyes in understanding everything.

2.Yellarkkum yellam nigazbhavai yrejnandrun,
Vallarithal vendhan thozhil

2.Understanding quickly what happens to every one ,
All the time is the job of the ruler.

3.Oththinaan I othi porul theriyaa mannavan,
Koththam kola kidanthathu yil.

3.A ruler who does not understand evens happening around him,
Using spies, would not find any way to achieve victory,

4.Vinai cheivaar tham chutham vendaathaar yendraangu ,
Anaivarayum aaraivathu oththu.

4.A spy is the one who collects information on government servants,
Near relations of the king as well as the enemies of the country.

5.Kadaa uruvodu kannanjaathu yaandum,
Ukaamai vallathe othu.

5.With an unrecognizable form and with no fear about others noticing
them,
A spy moves around without making other people know his mind.

6.Thuranthaar padivantharaaki iranthaaraynthu ,
Yen cheyinum chorvilathu oththu.

6.Taking the form of a saint and entering difficult to enter places,
And never revealing himself even if tortured by enemy are the
natures of a great spy.

7.Maraitlavai ketkavaththaki arinthavai ,
Iyappadu yillathe oththu.

7.Hiding and getting information about the act of others and able to get,
Information from others and having ability to analyze them without
any doubt are the duties of spy.

8.Othoiththi thantha porulayum maththumor ,
Oththinaal oththi kolal.

8.The intelligence brought by hearing them in hiding by a spy,
Should be compared with news brought by another spy and then only
be accepted.

9.Oththothu unaraamai aalka udan moovar ,
Chol thokka thera padum.

9.Without a spy finding out another spoy should be sent ,
And if the news brought by three spies match, then only it should be
accepted.

10.Chirappariya oththin kan cheyyarkka cheyyin,
Purapaduthaan aakum marai.

10.With others knowing do not honour a spy,,
If done , it is like king himself giving out information.

60..Ookkam udamai-

60th chapter of Thirukural-
(Possesing enthusiasm)

Translated by
P.R. Ramachander

(The great poet twlls us without enthusiasm no work can be
completed .He concludes that a very big sized elephant with sharp
tusks would be scared of an enthusiastic tiger.)

1.Udayarenapaduvathu ookkam akthilaar ,
Udayathu udayaro maththu.

1.having enthusiasm is called as “having it” and those,
Having no enthusiasm , do not have anything.

2.Ullam udaimai udaimai , poruludumai ,
Nillathu neengi vidum.

2.Possession is having possession of enthusiasm in the mind ,
As possession of wealth is not stable but would go away.

3.AAkkam izhanthemendru allaavaar ookkam,
Oruvantham kaithudayaar .

3.Those who have stable enthusiasm with them,
Will not be sad when they lose their wealth.

4.AAkkam atharvinai chillum asaivilaa ,
OOkkamudayaan uzhai.

4,Wealth will find out the way and attain the person,
Who has the tireless enthusiasm with them.

5.Vellathanaya malar neettam maanthar tham,
Ullathanayathu uravu.

5.The height of the flower stalk of a flower growing in water ,
Would be as much as the depth of the water,
And like that the progress of a person would be equal to his
enthusiasm.

6,Ulluvathellam uyarvullal mathathu,
ThaLLinum thaLLamai neerthu.

6.All that we think should about great things and if by fate ,
It becomes not possible, no one would find fault with that thought.

7.Chithaividathu olkaar uravor puthayampir,
Pattu paadoondrum kaliru.

7.Like the elephant not losing its enthusiasm even if it is wounded by
arrows,
And like that those with enthusiasm ,
Even if they are not able to achieve their aims, wuld never get tired.

8.Ullam ilathavar yeithaar ulagathu,
Valliyam yennum cherukku .

8.Those rulers without enthusiasm would never be able to claim,
“We are very charitable.”

9.Pariyathu koorngottathu aayinum , yaanai.
Veroom pulithaakurin.

9.Though elephant has a huge body and sharp tusks,
But it would get scared of a tiger with enthusiasm.

10.Uramoruvarkku uLLa verukkai akthilaar ,
Maramakkal aathale veru.

10.Those who are strong are enthusiastic and those who do not have
that,
Are just like trees , though their appearance differs

61.Madi inmai-

61st chapter of Thirukural-
(Absence of laziness)

Translated by
P.R.Ramachander

(THiruvalluvar says that unless you leave out laziness you can never progress. He says “of Doing urgent jobs slowly , forgetfulness , laziness and too much of sleep are the ship of destruction)

1.Kudi yennaam kundraa vilakkam madiyennum,
Maasura mainthu kedum.

1.If the stain of laziness falls on the undying lamp of heritage ,
The light will get dimmed and eventually lamp would be put out.

2.Madiyai madiyaa ozhukal kudiyai ,
Kudiyaaka vendupavar.

2.If their family should get fame of heritage,
They should try their best to leave out laziness.

3.Madi madi kondozhugum pedhai pirantha ,
Kudi madiyum thanninum munthu.

3.The family of the ignorant one who has laziness with him ,
Would get destroyed much before him.

4.Kudi madithu kuthram perugum madi madinthu,
Maanda ujnathilavarkku.

4.Those who are drowned in laziness and also lack enthusiasm,
Would also be loaded with the crime of destroying fame of their family.

5.Nedu neer maravi madi thuyil naankum,
Keduneeraar kama kkalan.

5. The four characters of Doing urgent jobs slowly , forgetfulness ,
laziness ,
And too much of sleep are the ship of destruction used by those who
want to be destroyed.

6.Padiyudayaar pathamaintha kannum , madiyudayaar ,

MaaN payan yeithal arithu.

6. Even if the wealth of an emperor ruling the earth come and join,
It is rare to find a lazy one benefitting from it.

7. Idi purinthu yellum chol ketpar , madi purinthu ,
Maanda uluththilavar .

7. Those who do not do great acts due to their liking laziness ,
Would be ready to hear the words of criticism from others.

8. Madimai kudimai kan thangin than oththarkku ,
Adimai puguthi vidum.

8. If a person with good heritage becomes lazy ,
It would make him a slave to his enemies.

9. Kudiyaanmai ulvantha kuththam oruvan ,
Madiyaanmai maaththal kedum.

9. If a person avoids the laziness to which he is a slave ,
It would remove the crimes in method of ruling of his family.

10. Madiyilaa mannavan yeithum adiyalaanathan,
tHaayathellam orungu.

10. A ruler who is not lazy can attain all the lands ,
That was measured by God with his feet.

62. All vinayudamai-

62nd chapter of Thirukural-
(Having perseverance)

Translated by
P.R.Ramachander

(In this chapter THiruvalluvar puts great emphasis on the need of perservance to complete any job and he says perseverance increases one's prosperity and its absence makes you poor.)

1.Arumai udaithendru asaavaamai vendum,
Perumai muyarchi tharum.

1.It is not proper to feel depressed feeling that,
"I cannot complete a job" as perseverance would lead you to greatness.

2.Vinaikan vunai kedal ombal vinaikurai,
Theernthaarin theernthandru ulagu.

2.If a person leaves a job without completing it ,
The world would leave him and so do not spoil the job by leaving it in the middle.

3.Thalaanmai yenum thagaimai kan thangiththe ,
Velanmai yenum cherukku.

3.The greatness of the character of perseverance ,
Is fixed in the great culture of effort.

4.ThaalaNmai illathan veLanmai pedikai,
VaLaNmai poala kedum.

4.If a person without perseverance tries to help some one,
It would like a coward who gets scared of an army ,
Taking a sword in his hand and trying to rule.

5.Inbam vizhayaan vinai vizhaivaan than kelir ,
Thunbam thudaithoondrum thoon.

5.The person who does not like enjoyment but has perseverance,
To finish his job is like a pillar which removes sorrow and carries the mansion of life.

6.Muyarchi thiruvinaayaakum , muyaththinmai ,
Inmau puguthi vidum.

6.Perseverance increases a person's wealth,
And its absence, would make him suffer poverty.

7.MadiyuLaaL maamukadiyenba madiyilaan,
ThaaLluaL thamarayinaal.

7.Where laziness is there the black goddess of misfortune (Jyeshta Devi) lives,
And with one who is not laziness , Goddess Lakshmi (lady of lotus) lives.

8.Poriyinmai yaarkkum pazhiyandru aRivaRinthu,
AAAlvinai inmai pazhi.

8 Even if the fate which gives rewards according the amount of effort,
Is not there, it is not a mistake of any one , but not trying,
After earning desired knowledge is a mistake .

9.DEivaththaan aakaathu yeninum muyarchi than,
Mei varutha kkolli tharum.

9.If the job we did could not be completed by strength of fate ,
We would get sufficient result commensurate with our efforts.

10.OOzhayum uppakkam kaanpar ulaivindri ,
THaazhaathu ujnaththupavar.

10.Those who do an act without losing courage and with sufficient effort,
Could even make fate which tries to stop it show its back.(retreat)

62.Idukkan azhiyamai-

63rd chapter of Thirukural-
(Not getting rattled by misery.)

Translated by
P.R.Ramachander

(If we are to be successful adversity should not rattle us and we should continue our effort. THiruvalluvar says. "Laugh when you are miserable")

1. Idukkān varumkaḷ naḡuga, aṭhanai,
Aduṭhōrvarvathu akṭhoppaṭhu yil.

1. Laugh when you are miserable, for to face misery,
There is nothing as great as it.

2. Vellathanaya idumbai arivudayaan,
ULLthin uLLa kedum.

2. When the wise man thinks about the immeasurable miseries,
That come like water they would get destroyed.

3. Idumbaikku idumbai paduppar . idumaikku ,
Idumbai padathavar.

3. Those who do not get miserable when faced with misery,
Would make that great misery miserable.

4. Madithavaayellam pagadannan uṭṭha,
Idukkan idarpaḍu uḍaithu.

4. A bull pulls the cart in spite of any difficulties it faces,
And like that if we do work without bothering about misery, misery
would get destroyed.

5. Adukki varinum azhivilaan uṭṭha,
Idukkan idukkaṭ paḍum.

5.Faced with a person who does not get depressed facing ,
Series of difficulties, misery would become sad.

6. Athemendru allar padupavo , pethemendru,
Ombuthal thethathavar.

6.Would those who do say with happiness “Oh we have got it” when
prosperity comes,
And who do not know how to preserve it, will not be sad , when
that prosperity goes.

7.Ilakkam udambidumbaikku yendru kalakkathai,
Kaiyaaraa kollathaam mel.

7.Wise people knowing that their body is subject to misery,
Would not become sad when misery comes.

8.Inbam vizhayaan idumbai iyalpenban,
Thunbam uruthal ilan.

8.A person who does not enjoy when good things come ,
Would say misery is but natural and would not become sad.

.

9.Inbathul inbam vizhayaathan , thunbathul ,
Thunbm uruthal ilan.

9. A person who does want to be pleased with sweetness of pleasure,
Would not be sorry seeing the sorrow within misery

10.Innamai inbam yepakolin aakunthan,
Onnaar vizhayum chirappu.

10.If a person thinks that misery is a thing of joy,
Even his enemies would have great respect towards him.

63.Idukkan azhiyamai-

63rd chapter of Thirukural-

(Not getting rattled by misery.)

Translated by

P.R.Ramachande

(If we are to be successful adversity should not rattle us and we should continue our effort. Thiruvalluvar says. "Laugh when you are miserable")

1.Idukkan varumkal naguga, athanai,

Aduthoorvarvathu akthoppathu yil.

1.Laugh when you are miserable, for to face misery,

There is nothing as great as it.

2.Vellathanaya idumbai arivudayaan,

ULLthin uLLa kedum.

2.When the wise man thinks about the immeasurable miseries,

That come like water they would get destroyed.

3. Idumbaikku idumbai paduppar . idumaikku ,
Idumbai padathavar.

3. Those who do not get miserable when faced with misery,
Would make that great misery miserable.

4. Madithavaayellam pagadannan uththa,
Idukkan idarpadu udaithu.

4. A bull pulls the cart in spite of any difficulties it faces,
And like that if we do work without bothering about misery, misery
would get destroyed.

5. Adukki varinum azhivilaan uththa,
Idukkan idukkat padum.

5. Faced with a person who does not get depressed facing ,
Series of difficulties, misery would become sad.

6. Athemendru allar padupavo , pethemendru,

Ombuthal thethathavar.

6. Would those who do say with happiness “Oh we have got it” when prosperity comes,

And who do not know how to preserve it, will not be sad , when that prosperity goes.

7. Ilakkam udambidumbaikku yendru kalakkathai,

Kaiyaaraa kollathaam mel.

7. Wise people knowing that their body is subject to misery,

Would not become sad when misery comes.

8. Inbam vizhayaan idumbai iyalpenban,

Thunbam uruthal ilan.

8. A person who does not enjoy when good things come ,

Would say misery is but natural and would not become sad.

.

9. Inbathul inbam vizhayaathan , thunbathul ,

Thunbm uruthal ilan.

9. A person who does not want to be pleased with sweetness of pleasure,

Would not be sorry seeing the sorrow within misery

10. Innamai inbam yepakolin aakunthan,

Onnaar vizhayum chirappu.

10. If a person thinks that misery is a thing of joy,

Even his enemies would have great respect towards him.

64. Amaichu-

64th chapter of Thirukural-
(Job of a minister/consultant)

Translated by
P.R. Ramachander

(From this chapter onwards Thiruvalluvar gives more emphasis on royal duties. But if we take Minister to mean Consultant/Adviser, Everything he tells about minister is true even today. Valluvar says a minister should plan his jobs properly try to weaken the enemy (competitor) and so on. Even if you are a modern person read it with this in mind)

1.Karuvium kalamum cheikayum cheyyum,
Aruginayum maandathu amaichu.

1.Getting the equipment , finding suitable time and finding out the way
to a job,
And planning to do it properly is the job of the minister.

2.Van kaN kudi kathal , katharithal , AALvinayodu,
lynthudan maandathu amaichu.

2,A minister is the one with qualities of good heritage ,
Natural bent for protection, reading of many books,
Accumulating the knowledge out of reading and effort.

3.Pirithalum peni kolalum pirithaar ,
PORuthalum vallathu amaichu.

3.Causing separation of friends of enemies , Making them friends of his
own king.
And putting great effort to bring back friends who have left is the
minister's job.

4.Therithalum , thernthu cheyalum , oru thalaya,
Cholalum vallathu amaichu.

4.Understanding a job, acting based on that understanding ,
And taking decision on one approach out of the many is the job of
the minister.

5.Aranarinthu aandramaintha chollaan uenjandrum,
THiranarinthan therchi thuni.

5.A minister should know the Dharma involved in a decision and
should,
Recommend it with wisdom and peace and must know the possible
good and bad of that action,

6.Mathi nutpam noolodu udayaarkku , athi nutpam ,
Yavulla munnirpavai.

6. When minister possesses sharp intelligence , knows wisdom from books,
Which great strategies are capable of standing before him.,

7.Cheyarkai arintha kadiyum , ulagathu ,
lyarkkai arinthu cheyal.

7.Though a minister knows how to act by his intelligence and wisdom from books ,
He should take the final decision based on time and state of affairs.

8. Arikondru ariyaan yeninum uruthi ,
Uzhai irunthan kooral kadan.

8.If a king does not agree to words of wise people and himself does not know anything,
It is the duty of the minister to explain to him the true state.

9.Pazhuthennum manthiriyin pakkathul thevvaor,
Ezhupathu kodi urum.

9.If a minister who wants to do evil to the king is nearby to advice him,
Seventy crores of enemies who oppose him are better.

10.Muraipada choozhnthum mudivilave chivar ,
Thirappadu ilaathavar.

10 .Capacity for thinking should be present with capacity to act ,
If a minister does not have them the job would be unfinished

65.Chol vanmai-

65th Chapter of Thirukural-
(Talking skill)

Translated by
P.R.Ramachander

(Ability to get things done also depends on our skill to talk , says
Thiruvalluvar.)

1.Naa nalam yenum nalanudamai, annalam,
Yaanalathu ullathoom andru.

1.The skill to talk well is like a wealth to a person,
And that wealth is greater than all wealth one has.

2.AAkamum kedum athanaal varuthalaal,
Kathombal chollin kan chorvu.

2.Because good words lead to wealth and bad words lead to
destruction,
It is very necessary to avoid mistakes in one's words.

3.Kettar pinikkum thagayavai kelaarum,
Vetpa mozhivathaam chol.

3.Ability in talk consists of being able to steal the minds of those who
hear,
And making those who have not heard it , desire to hear it.

4.Thiran arinthu cholluka chollai , aranum,
Porulum athanin oongu yil.

4.Talk after knowing the situation for there is nothing greater than
that ,
To increase the Dharma and wealth .

5.Chollum chollai pirioithor chol achollai,
Chollum chol inmai arinthu.

5. When we talk only after great thought about some thing,
in such a way no one would be able to tell anything to say “no” to it.

6. Vetpathaam cholli pirar chol payan kotal,
Matchiyin masaththar kol.

6. WE should tell words that are liked by others and when others tell,
We should understand only the use I of it and this ,
Is the way adopted by those who have not done any evil.

7. Cholal vallavan chorvilan anjaan avanai,
Ikal vellal akkum arithu.

7. No body can defeat a person with expertise in speech,
Who never commits any mistakes and is not scared by any one.

8. Virainthu thozhil ketkum jnalam niranthinithu ,
Cholluthal vallaar perin.

8. Telling whatever he wants in a proper order and that ,
Too sweetly would make the world accept it quickly.

9. Pala cholla kamaruvar mandra masu aththa ,
Chila chollal thethaathavar,

9. Those who want to talk a lot by those who ,
Cannot talk atleast few words without fault.

10. Ina choozhnthum naaRaa malaranayar kaththathu,
Unara virinthurayaa thaar.

10. Those who do not know how to explain what they have read,
To others are like the flowers that are in a bunch but do not spread its
scent

66.Vinai thoymai-

66th chapter of Thirukural-
(Purity of work)

Translated by
P.R.Ramachander

(Purity of action , Thiruvalluvar feels is extremely important .He says ,
“Even if you happen to see the hunger of your mother do not do an act
which is considered as bad by wise people.”)

1.Thunai nalam aakkam tharoomvinai nalam,
Vendiya yellam tharum.

1.If a person gets help, he will only get wealth,
But if he is act is pure, he would get all that he wants.

2.Endrum oruvuthal veNdum pugazhodu.
Nandri payavaa vinai.

2.A minister should for ever avoid doing acts which,
Would not give fame and good to his king and himself.

3.Vo othal vendum olimazhkum cheivinai,
Aa aathum yenum avar.

3.Those who want to progress would forever not do,
An act which would bring down his fame.

4.Idukkan padinum iLivantha cheyyar,
Nadukkaththakatchiyavar.

4,Those who have clear wisdom which does not tremble, would ,
Not do lowly acts even if they happen to drown in sorrow.

5.Yethu yendru iranguva cheyarkka , cheivaanel<

Maththu anna cheyyamai nandru.

5. Avoid acts which make you sorrow later , thinking ,
That you have done a low act but if you happen,
To do it by mistake , see to it that you do not do it again.

6. Eendraal pasi kaanbaan aayinum cheyyarkka ,
Chandror pazhikkum vinai.

6. Even if you happen to see the hunger of your mother,
Do not do an act which is considered as bad by wise people.

7. Pazhi malainthu yeithiya aakkathin chaandror ,
Kazhi nal kurave thalai.

7. Great people would not like to have great wealth by doing evil acts,
And they would like to be poor , by not doing such acts.

8. Kadintha kadinthoraa cheivaarkku avai thaam,
Mudinalum pizhai tharum.

8. Those who do not hate and avoid doing acts hate by wise people ,
But try to do it, even if they succeed in that act, they would earn
sorrow.

9. Azha konda yellam azhappom , izhsppinum,
Pir payakkum nar paalavai.

9. Things earned by making others cry, would go away from him,
making him cry,
Even wealth by doing good acts may go away, but,
They would come back doing good to him.

10. Chalaththal porul cheithu yemaarthaal pasu man,
Kalathul neer peithiree yaththu.

10. Earning wealth by evil acts and trying to protect it,
Is like pouring water in a unbaked mud pot and trying to save it.

67.Vinai thitpam-

67th chapter of Thirukural-
(Strong sincerity towards work)

Translated by
P.R.Ramachander

(In spite of all other important aspects mentioned in earlier, a job cannot be completed unless we have sincerity. Valluvar says , that sincerity indicates job means strength of mind and unless it is there no job can be completed.)

1.Vinai thitpam yenpa thoruvan mana thitpam,
Mathathaya yellam pira

1.Sincerity towards work indicates strength of mind,
All other things come only next to it.

2.OoRoraal uththa pin olkaamai ivvirandin ,
AArenpar aainthavar kol.

2.Removing likely problem first and not getting weak when it comes,
Is the strength of mind of a person, say those who have thought about it.

3,Kadai kotka cheithakkathu aanmai idai kotkin,
Yeththaa vizhumam tharum,

3,Masculinity consists of not withdrawing from a job ,
Till it is complete, if he withdraws it would only cause sorrow to him.

Or

3.Sincerity in doing work consists of hiding it from others ,
Till it is complete otherwise that job would only cause sorrow to him.

4,Cholluthal aarkkum yeliya, ariyavaam,
Cholliya vannam cheyal.

4.It is easy to tell but difficult ,
To complete it as told by us.

5.Veereithi maandaar vinai thitpam venthan kan,
OOreithi ulla padum.

5,Since the king is impressed by efficiency of work of
A person who is sincere , they would be respected by others also.

6,Yenniya yenniyaangu yeithuba yenniyaar,
Thinniya raka perin.

6.If those who plan a job sincerely, complete it as planned,
They would get rewards as they wished.

7,Uruvu kandu yeLLamai vendum urul peruntherkku,
Achani annar udaithu.

7,We should not laugh seeing the form of a person, For a nail,
In the axis is really holding the big chariot.

8.Kalangaathu kanda vinaikan thuLangathu,
Thookam kadinthu cheyal.

8.A job chosen without confusion should be completed,
Without getting tired and without any time delay.

9,THunbam uravarinum cheika thunivaaththi ,
Inbam payakkum vinai.

9. Even if sorrow comes in between , if it at the end gives pleasure ,
It should be completed without depression .

10.Yenai thitpam yeithiya kaNNum vinai thitpam,

Vendaarai vendaathu ulagu.

1o, The world would not want a person, whatever may be his strength,
Unless he is strong in sincerity in doing his job,

68.Vinai cheyal vakai

-68th chapter of Thirukural-
(Different methods of doing a job)

Translated by
P.R.Ramachander

(Thiruvalluvar gives us many type of advices to complete a job.He is very particular that there should not be unnecessary delay in doing any job undertaken. There are many other suggestions.Please read the. They are uneful to everybody.)

1.Choozhchi mudivu thuniveithal athunivu ,
Thazhchiyul thanguthal theethu.

1.The end of planning, is taking courage to do the job,
And it is wrong to delay to do the job which has been decided.

2.THoonguga thoongi cheyarpala, thoongarkka,
THoongaathu cheyyum vinai.

2.A job to be done after delay should be done only after time delay,
But a job that he has to be done promptly should never be delayed.

3.Ollum vai yellam vinai nandre , ollakkal,
Chelum vaai nokki cheyal.

3.It is good to do job in all places where we can go,

And if it is not possible, we should always remember it,
And complete it in a place where it can be completed.

4.Vinai pakai yendirandin yecham ninyumkal ,
Thee yecham pola therum.

4,A job began and an enmity that should be eliminated,
Should not be left half completed for if a fire ,
Is not put out completely , it will again rage and destroy.

5.Porul karuvi kalam vinai idanodu iynthum,
Irul theera yenni cheyal.

5.Before starting a job , we should think about the five things,
Material needed, the equipment needed, proper time,
The method to do it and suitable place to do it.

6.Mudivum idayoorum muththiyaangu yeithum,
Irul theera yenni cheyal.

6.Before starting a job, we should know , how it will be completed,
Possible road blocks and the results that can accrue , if it is completed.

7.Cheivinai cheivan cheyan murai avvinai,
Ullarivaan ullam kolal.

7.The way a person who is doing a job , should follow is,
To act according to the advice of those who knew the job well .

8.Vinayaan vinayakki kodal nanaikavun ,
Yaanayaal yanayathaththu,

8. When you are doing a job, with that you should complete another
job also,
And it is like using an elephant in rut to hold another elephant in rut.

9.Nattarkku nalla cheyalin virainthathe,
Ottarai otti kolal.

9. Before doing help to our friends and make them happy,
We should make those people who are ,
Standing aloof from our enemy .

10. URai chiRiyaar ul nadaungal anji kurai peRin,
KOlvAr periyAar paninthu .

10. Those who are weak when fighting with people more powerful
than them,
Would become scared and salute and take the help of those mightier
than them.

69. Thoothu

69th chapter
(emissary/representative/ambassador)

Translated By
P.R.Ramachander

(Though Emissary to the enemy has long back have disappeared , if we
take emissary to mean our representative to talk with companies
which compete with us , this is relevant even today .He says
friendliness , wisdom, mastery over words are their important
qualifications.)

1. Anbudamai aandra kudi pirathal venthavaam,
Panpudamai thuthuraippan Manbu

1. The greatness of emissary consists is being friendly,
With every one, liked by king(boss) and have a high heritage.

2. Anbarivaaraintha chol vanmai thoothuraipparkku ,
Indriyamamayatha mondru.

2. Friendliness , wisdom and mastery over words are ,

The three characters are essential to those who go an emissary.

3, Noolaarul nool vallanaakuthal velaarul,
Vendri vinayuraippan panbu.

3. An emissary to be sent to an armed enemy (competitor) should have,
The capacity to meet a very learned person and convince him of his own wisdom.

4. Arivuru aaraintha kanvi immondran,
Cherivudayan chelka vinaikku.

4. Good personality, native intelligence and knowledge ,
Earned by great thought are the three qualities,
That an emissary should have to be sent to another king.

5. Thoka cholli thoovaatha neeki nakacholli,
Nandri payappathaam thoothu.

5. A good emissary should make the enemy king (competitor) happy,
By telling many news items and avoiding many news items .

6. Kaththu kaN anjaan chela cholli kalathaal,
Thakka tharivathaam thoothu.

6. A good emissary would learn all tricks of the trade , would not get scared,
Of the enemy king and would tell him the message and impress him.

7. Kadan arinthu kalam karuthi idanarinthu ,
Yenni uraippan thalai .

7. A good emissary tells the message to the other king , only after,
Understanding the job , seeing for proper time and proper place .

8. Thooimai , thunamai , thunivudamai , immoondrin,
Vaimai vazhiyuraippan panbu.

8. Sincerity in the three characters Purity , proper security and courage ,
Are the culture to be followed by a good emissary.

9.Vidumaaththam vendar kuraippan vadumaththam,
Vaaichoraa van kanavan,

9.The right message of the king should be delivered with stable heart,
Without telling any improper words by a good emissary.

10.Iruthi payappinum yenjaathu iravarkku,
Uruthi payapathaam thoothu.

10.Even if facing death an emissary does not leave out anything from,
The message sent by his master and bring only good to his master.

70.Mannarai chernthozhukal-

70th chapter of Thirukural-
(being with the king/boss)

Translated by
P.R.Ramachander

(THiruvalluvar says you should not either be near nor far away from the
boss and he should not long things which the boss pines for.)

1.Akalaathu , aNukathu theekaivar polka,
Ikalvendhar chernthozhukuvaar

1.Without going far away, without out going near,
They would move with king at war like they are before the fire place.

2.Mannar vizhaya vizhayaamai mannaraan ,
Manniya aakkam tharum.

2. People should not wish for things that king/boss pines for ,
And this would give them permanent prosperity.

3. Pothin ariyanau poththal kaduthapin,
Theththuthal yaarkkum arithu.

3. Since it is difficult to pacify an angry king/boss,
Those with him should not commit inexcusable mistakes.

4. Chevi chollum cherntha nagayum avinthozhukal,
Aandra periyoragathu.

4. When you are with bigger people like the king/boss,
Avoid murmuring in ears to friends and combined smile.

5. Yepporulum oraar thodaraar maththa porulai,
Vittakkal ketka marai.

5. When king/boss talks a secret , concentrated over hearing ,
Or following him and asking is not done but his assistants have to wait
till he tells them.

6. Kuripparinthu kalam karuthi veruppila,
Vendhpa vetpa cholal

6. Noticing his mood , seeing for the proper time, tell,
Those words he like . which would do him good.

7. Vetpana cholli vinayil yenjjandrum ,
Ketpinum cholla vidal .

7. Those persons should tell the king/boss those useful words,
Which he likes to hear, even without his asking.

8. Yilayar yila murayar yendikazhaar nindra ,
Oliyodozhuka ppadum.

8.A person should move with king /boss in a proper manner ,
Without berating them thinking they are younger to me and they are
of this type.

9.Kola pattom yendrenni kollatha cheyyar ,
Thulakaththa kalchiyavar.

9.Those wise people without confusion thinking that,
“We have been accepted” would not do acts that he does not like .

10.Pazhayam yena karuthi panpalla cheyyum,
Kezhuthagaimai kedu tharum,

10.Those who do unsuitable acts thinking they are old friends,
Of the king/boss, Would bring him bad results.

71.Kuripparithal-

71st chapter of Thirukural-
(understanding signs made)

Trasnlated by
P.R.Ramachander

(It is essential for your assistant to know what you indicate by some
sign because most of the time you may not be able to tell your orders
due to circumstances beyong your control. Valluvar says that eye is
useless if it cannot understand sugns)

1.Kooramai nokki kuripparivaan yejjandrum ,
Maaraaneer vaiya kani.

1.The person who can understand the thought of others,
Without them telling it, would be an never drying ornament to this
world.

2.Iyya padathu akathathu unarvaanai,
Deivathodu oppa kolal.

2.He who can understand the inner thoughts of others without doubt,
Is comparable only to God.

3.Kurippir kurippunarvaarai uruppinuL,
Yaathu koduthum kolal.

3.Those who can understands your inner thoughts by signs,
Should be hired paying any cost,

4.Kurithathu koramai koLLaarodenai,
Uruppor anayaraal veRu,

.4.Those great people who understand their inner thoughts by signs,
Though similar in body are different in wisdom from others.

5.Kurippin kurippunaraavayin uruppinul,
Yenna payathavo kangal.

5.If an eye cannot see the thoughts of others by their signs,
What is the use of that organ called eye.

6.Aduthathu kaattum palingu poal nenjam,
Kaduthathu kattum mukham.

6.Just like the capacity of crystal to show what nears it,
The face would show the inner thoughts of the mind.

7.Mukhathin muthukkurainthathu undo uvappinum,
Kayinum than munnorum.

7.The great wisdom would show what one
Likes or dislikes and is there anything greater than that.

8.Mukham nokki nirkka amayum akam nokki,
Uththathu unarvaar perin.

8.If you get a person who can understand you,
Just seeing the face, It is sufficient if he sees the face of others.

9.pagaimayum kenmayum kan uraikkum, Kannin,
Vagaimai unarvaar perin.

9.If you get a person who can study the eyes,
He can understand enmity and friendliness from eye only.

10.Nunniyam yenbaar alakkum kol kanumkal,
Kannallathu illai pira.

10.Properly analyzed the scale used by those who claim
To have a sharp brain is nothing but eyes of others.

72.Avayarithal-

72nd chapter of Thirukural-
(knowing the audience)

Translated by
P.R.Ramachander

(Thiruvalluvar says the presentation has to be different with the audience that we address. He says address the learned people in a leaned way and while addressing ignorant people , just like simple lime wash.)

1.Avayarindhu aaraynthu cholluka , chollin,
Thogai arintha Thooymai yavar.

1.Those who know understand the purity of words,
Tell it after knowing well their audience.

2.Idai therinthu nangu unarnthu cholluga, chollin,
Nadai therintha nanmayavar.

2, Those great ones who know their audience well
After well knowing the time and place , tell words which are proper.

3.Avayariyaar chiollal mer kolbavar , chollin,
Vagayariyaar vallathoom yil.

3.Those who tell words without knowing their audience,
Do not know limitations of words and also do not have expertise in
arts.

4.Oliyaar mun olliyaar aathal veliyaar mun,
Vaan suthai vannam kolal.

4.Before learned people talk like a learned one ,
And before ignorant ones , look like a lime coating (people who do not
know)

5,Nandrendra vaththullum nandre muthuvarul,
Munthu kilavaa cherivu.

5. It is a desirable not to talk first,
When you are addressing those who are more learned.

6.AAththin nilai thalarnthaththe viyan pulam,
Yethu unarvaar munnar yizhukku.

6.Making errors while addressing very learned people,
Is like moving away from dharma in conduct.

7.Katharinthaar kalvi vilangum kasadara,
Chol therithal vallaarakathu.

7.When addressing critics who are very learned,
Only the words of very learned people will meet recognition.

8.Unarvathudayaar mun chollal valarvathan,
Pathiyul neer chorithaththu.

8. Talking before those learned ones who understand themselves,
Is like pouring water in irrigation channel for further growth.

9. Pul avayul pochchanthum chollarkka, nal avayul,
Nangu chela cholluvaar.

9. Those who are able to talk well before learned audience ,
Should never speak before an ignorant audience , even by forgetting.

10. Anganathul ukka amizhnthu aththaal thamkanathaar ,
Allaar mun kotti kolal.

10. We should not address an audience who are not similar to us. ,
For it is like pouring nectar in an unclean courtyard.

73. Avai Anjamai-

73rd Chapter of Thirukkural-
(Not getting scared of the audience)

Translated by
P.R.Ramachander

(Thiruvalluvar feels that one of the essential qualities of a speaker , is
not getting scared of the audience . He says just like only some soldiers
fight courageously and die, Only good speakers do not get scared of
any audience.)

1. Vakai arinthu vallavai vaai choraar chollin ,
Thogai arintha thoymai yavar.

1. Very learned people, after understanding the nature of audience ,
Would not make errors even by mistakes.

2. Kaththarul kaththaar yenapadupavar, kaththaar mun,
Kaththa chela cholluvaar.

2.Those who can make learned people understand what they have learnt,
Would be regarded as learned among learned people.

3.Pagayakathu chaavaar yeliyar , Ariyar ,
Avayakathu anjathavar.

3.There are many who courageously fight enemies and die,
But only few can address without fear a learned audience

4.Kathaar mun kaththa chela cholli thaam katha,
Mikkarul mikka kolal .

4.A person should be able to tell clearly a group of learned people,
But attempt to learn from people who are more learned than him.

5.Aaththin alavu arinthu karka , avai anjaa ,
Maththam koduthal poruttu.

5.Various learned books should be properly learnt , for the purpose,
Of fearless answering questions from such books by the learned people.

6.Vaaloden van kannar allarkku nooloden ,
NUnnavai anjupavarkku.

6.What is the relation with sword to those who are not fearless soldiers,
And What is their relation with learned books to those who are scared to address the audience.

7.Pagayakathu pedikai olva; avayakathu ,
Anjumavan kaththa nool.

7.The books that are learnt by one who is scared to address the audience,
Are similar to sharp sword with a coward in the battle field.

8.Pallavai kaththum bayamilare nallavayul,
Nanku chela chollaa thaar.

8.Those who are not able to address a learned audience well,
In spite of their learning great books are useless to the world.

9.Kallathavarin kadai yenba kaththarithum,
Nallaar avai anjuvaar.

9.If those who are very learned are scared of the audience ,
Are even worse than those who are learned.

10.Ular yeninum yillarodu oppar kalan anji ,
Kaththu chela chollathavar.

Those who are scared and unable to explain,
Those wise are equal to the ignorant

74.Nadu-

74th chapter of Thirukural-
(Country)

Translated by
P.R.Ramachander

(THiruvalluvar tries to study what is a country and how it should be
.WE can substitute a company instead of a country and everything
mentioned by him would still be relevant.)

1.Thalla vilayulum thakkarum thaazhvilaa ,
Chelvarum chervathu Nadu.

1.A country is one with unending crops,
Suitable learned people and wealth without evil.

2.Perum porulal pettakkaumkettaal,

Aaththa vilavathu Nadu.

2.A country is one which is desirable due to its prosperity ,
Without any drawbacks and with excess crops.

3.Porai orungu mel vaungaal thaangi iravarkku ,
Irai orungu nervathu nadu.

3.A country is one where citizens pay the tax formulated by the king,
Besides supporting people of other countries who settle there for
various reasons.

4.Uru pasiyum ova piniyum cheru pakayum,
Cheraa thiyavathu Nadu.

4.A country is that where great hunger, incurable diseases,
And enmity which destroys it are not there.

5.Pal kuzhuvum paazh cheyyum utpagayum venthalaikkum,
KI kurumbum illathu Nadu.

5.A county is where differing societies, insider enemies,
And small murderous kings who trouble the king are not there.

6,Kedariyaa ketta idathum valam kundraa,
Nadenba nattin thalai.

6.That country is considered greatest, which is not troubled by
enemies,
And even if troubled does not loose its prosperity.

7,Iru punalum vaintha malayum varu punalum ,
Val aranum nattirkku uruppu.

7.The parts of great country are rain as well as springs underneath
the land,
Rich mountains and the great protective castles.

8.Pini inmai chelvam vilaiivu inbam yemam,
Ani yenba nattirkku ivvaiynthu.

8.The beauty of the country is freedom from sickness , prosperity,
Great crop yields and great protection.

9.Nadenba nadaa valaththana , Nadu alla,
Nada valam tharum nadu.

9.A good country is one which has easily available prosperity ,
Say the learned and those countries ,
Which we have to search for prosperity are not great.

10.AAngamai veithiya kannum bhayamindre ,
Vendhamaiivu illatha Nadu.

10.Even though all these are there, if citizens do not ,
Cooperate with the ruler is a useless country.

75.Aran-

75th Chapter of Thirukkural-
(Security/Fort)

Translated by
P.R.Ramachander

(Strength of the fort is important for a country during those
days.THiruvalluvar lists the needs of a good fort and the defending
country.)

1.Aathupavarkkum aran porul , anjithan ,
Pothupavarkkum porul.

1.Security o is need to those go for war and,
To those who are attacked.
(Word competition in business can replace war)

2.Mani neerum , mannum malayum ani nizhal ,
Kadum udayathu aran.

2.Security can be made of gem like water(moat) ,
Empty grounds and forest with pretty shade .

3.Uyarvakalam thinmai arumai innankin,
Amaivaran yenduraikkum nool.

3.Learned people say that the built security should have ,
Four properties of height, breadth , strength and unapprochability.

4.Chirukappin peridathathaki uru pakai,
Ookkam azhipatharan.

4.A built security should have narrow entrance, wide interiors,
And should destroy enthusiasm of those who come to attack.

5.Kolarkku arithai konda koozhthu aaki agathaar,
Nilaikku yelithaam neerathu aran.

5. A built security should be difficult to capture, possess sufficient,
Food material to live and should be easy for people inside to defend.

6. Yella porulum udaithai idathu udhavum ,
Nal aal udayathu aran,

6.A fort should have sufficient materials to live for those inside,
And should possess valorous soldiers to help in critical times.

7.Muthiyum muthaathu yerinthum aria paduthum ,
Paththrkku ariyathu aran.

7.A good fort should be one which cannot easily be taken by enemies,
By holding a siege , fighting it out and several cheating methods,.

8.Muthu aathi muthi yavarayum paththu aaththi ,

Pathiyar velvathu aran.

8.A fort should deter enemies from putting a long siege ,
And help those people inside it achieve victory.

9.Munai mukathu maaththalar chaya vinai mukathu ,
Veeru yeithi mandathu aran.

9.Fort is the one which has valorous soldiers , who fight,
So that the soldiers who have a siege would be destroyed in front of
it.

10.Yenai matchithu aakiya kannum , vinai matchi ,
Illar kan illathu aran.

10.Whatever may be the greatness of the fort , it is useless ,
If the army defending it is not strong.

76.Porul cheyal vagai-

76th chapter of Thirukural-
(The ways wealth acts)

Translated by
P.R.Ramachander

(Thiruvalluvar emphasizes the role that wealth plays in life of a
person/country. He says a wealthy person is not found fault but
whatever a poor person does is wrong. A chapter that is very relevant
to modern times.)

1.Porulallavarai porulaaka cheyyum,
Porulallathu illai porul.

1.It is nothing but wealth that makes a person something,
Even though the person is not reckoned as something.

2.Yillarayum yellarum yeLLuvar chelvarai,
Yellarum chivar cheirappu.

2.The one who does not have wealth is found fault by all,
And the one who has wealth is appreciated by all.

3.Porulennum poyya vilakkum irul arukkum,
Yenniya theyathu chendru.

3.The ever shining lamp of wealth would remove the darkness of
enmity,
And would take him to all that places that he wants (all countries he
wants)

4.Aran yeenum inbamum yeenum thirananinthu <
Theethindru vandha porul.

4.The wealth earned by a person, who knows the proper way to
earn,
Without causing any type of sorrow to any one, would give him
Dharma as well as pleasure.

5,Arulodum anbodum Vaaraa porul aakkam,
Pullaar puraLa vidal.

5.Wealth earned without grace and mercy ,
Should be completely abandoned.

6.Uru porulum ulku porulum than onnar,
Theru porulum Vendhan porul.

6.Wealth with the government , tax collected and,
What has been got from enemies are the wealth of the ruler.

7,Arulenum anbin kuzhavi porulenum,
Chelva chevilyal undu.

7.The baby called love born to the mother called grace ,
Would be looked after by the foster mother called wealth.

8.Kundreri yanai por kandathhaal than kaithondru ,
Undaka cheivan vinai,

8.If one does an act with sufficient wealth in hand ,
It is like watching elephant's fight standing on a hill top.

9.Cheika porulai cherunar cherukkarukkum ,
Yekkathanil kooriyathu yil.

9.Save wealth for it cuts the pride of enemies(competitors),
And there is no other sharper weapon than that.

10.ON porul kaazhppa iyaththiyaarkku yen porul ,
Yenai irandum orungu.

10. To those who have earned wealth in a proper way ,
The two wealth of dharma and joy would come together.

77.Padai matchi –

77th Chapter of Thirukural-
(The greatness of army.)

Translated by
P.R.Ramachander

(This is a chapter about how an army of the king should be .In the modern context It could be techniques and ways used to fight the competitor .Read the following with this in mind ,You would see how meaningful are the great words of the great poet.)

1.Uruppamainthu ooranjaa velpadai vendhan,
Verukkayul yellam thalai.

1.The greatest wealth of a king is an army with all sections,
Which is not scared of sorrows and wins the enemy.

2.Ulaividathu ooranjaa vankan tholaividathu ,
Thol padaikku allal arithu.

2.Only a traditional army does not get scared of its destruction in the
battle field,
And has bravery to fight in the war.

3.Olithakkal yen aam uvari elipakai,
Nakam uyirppa kedum.

3.If an army of rats joins and make sound like an ocean,
What can it do to a snake , for as soon it breaths that army would be
completely desired.

4.Azhivu indru aRaipokaathu aaki vazhi vandha,
Van kan athuve padai.

4.Army is the one that which cannot be destroyed easily by the
enemy,
And which has inherited the fearlessness from epic s days and
belongs to the king.

5.Koothu udanru mel varinum koodi yethir nirkum,
Aaththal athuve padai.

5.Army is that unit which even if God of death with great anger,
Comes to attack it, would be able stand united and oppose him.

6.Mara maanam maNda vazhichelavu theththam,
Yena nange yemam padaikku,

6.The four aspects of security to the army are great valour,
Self respect, inherited self discipline and having the trust of the king.

7.Thar thangi chelvathu thanai thalai vantha ,
POr thangum thanmai arinthu.

7.An army knows how to win the attacking enemy army,
And marches to destroy the flag bearing army of the enemy.

8.Adal ththa kayyum aaththalam illeninum thanai,
Padainthakayaal paadu perum.

8.Even though an army does have less strength to oppose the
enemy,
And does not have capacity to defeat them ,
By properly arranging it, its greatness can be increased,

9.Chirumayum chellaa thunium varumayum,
Yil aayin vellum padai.

9.If an army does not get reduced , does not have hatred that does
not decrease,
And does not have poverty that army will win.

10.Nilaimakkal chala udaithehinum thanai,
THalai makkal yil vazhi yil.

10.though the army has stable valorous soldiers, If there are ,
None to lead them properly , it would get destroyed without any use.

78.Padai cherukku-

78th chapter of thirukkural-
(Pride of the army)

Translated by,
P.R.Ramachander

(THiruvalluvar in this chapter deals with the essential pride that any
soldier should have .When he says , hero is one who killed an elephant
with a spear and when he was unable to find a spear to kill another

elephant, He becomes happy to a spear which has gone deep in him. I wish this chapter is made compulsory learning to all over soldiers,)

1, Yennai mun nillanmin thevvir palar yennai,
Mun nindru kal nindravar.

1, Oh Enemies, do not stand before my leader ,
Because there are many tomb stones planted,
Over the bodies of those who opposed him.

2, Kana muyaleitha ambini yanai,
Pizhaitha vel yenthal inithu.

2, It is better to have a spear which missed the aim on a great elephant,
Than having a arrow which has killed a rabbit.

3, Peranmai yenba tharukan othutha kaal,
Ooranmai mathathan ekku.

3, The great virility lies in fighting the enemy without getting scared,
But the sharpness of virility lies in helping them when they fall in great
sorrow.

4, Kai vel kaliththodu pokki varupavan ,
Mei vel pariyaa najum,

4, A person who killed an elephant attacking with spear and
Is searching for a spear to kill another elephant,
Would be happy to see an enemy spear which has entered him.

5, Vizhitha kan vel konderiya azhithimai pin,
Ottandro van kanavarkku.

5, If the eye which angrily saw the enemy closes and opens .
His eyes seeing the spear thrown by the enemy ,
Then it is a defeat to the fearless hero.

6, Vizhu pun padatha naal yellam vazhukkinul,

Vaikkum than nalai yeduthu.

6. A hero will count the days he lived and would consider ,
Those days as useless when his face and chest are not injured.

7.CHuzhalum isai vendi vendaa uyiraa,
Chuzhal yaapu karikai neerthu.

7.Those heroes who are not bothered about their life aiming,
At fame all over the world wear heroes anklets only for beauty.

8.Urin uyir anjaa maravar iravaan ,
Cherinum cheer kundral ilar.

8.Those heroes who are not bothered to die ,
Would not loose their enthusiasm even if their king prevents them.

9.Izhaithathu ikavaamai chavaarai yaare ,
Pizhaithathu orukkirpavar .

9. People would not blame that hero who fought greatly,
And died as per their oath , as having sought an early death.

10.Puranthaar kan neer malka chakin pin chakkadu ,
Iranthu kol thakkathu udaithu.

10. If a hero dies bringing out tears in the eyes of his king,
That great death is suitable to be got by begging.

79.Natpu-

79th chapter of Thirukural-
(Friendship)

Translated by
P.R.Ramachander

(The great poet has defined what is friendship in this chapter .If I had some power, I would have made it as compulsory reading material for the entire population. He says outward smile does not indicate friendship but a smile which rises from the inside does..Please read each and every one of these gems. Perhaps your life would change for the better,)

1.Cheyarkkariya yaavula , natpin athupol,
Vinaikriya yavula kappu.

1.What can be better than making a friend,
And what are better there than it as a security for a job.

2.Nirai neera neeravar kenmai , pirai mathi ,
Pin neera pethayaar natpu.

2.The friendship with wise people is like a waxing moon,
And friendship with ignorant ones is like a waning moon.

3.Navil thorum nool nayam polum payilthorum,
Panbudayaalar thodarpu.

3.Like the greatness of a book increases with more learning,
The friendship with cultured people gives increasing joy.

4.Naguthar poruttandru natal miguthikan,
Mer chendru idithar poruttu.

4.Developing friendship is not just for laughing together ,
But also to criticize if the friend does job against dharma.

5.Punarchi pazhakuthal vendaa unarchi than,
Natpaankizhamai tharum.

5.For developing friendship contact and moving with each other is not needed,
But can be developed by knowing the virtues of each other , even without seeing.

6.Muka naka natpathu natpandru , nenjathu ,
Aka naka natpathu natpu.

6.Friendship is not just having a smile in the face ,
But it is the happiness which comes from inside .

7.Azhivimavai neeki aaruynthu azhivin kan,
Auzhappathaam natpu.

7.Friendship consists of stopping a friend from going to evil ways,
And becoming sad when he is sorrowing.

8.Udukkai izhanthavan kai pola,
Idukkan kalaivathaam natpu.

8.Just like the hand holding his cloths when it slips,
Friendship consists of helping to sorrow for the other when it comes to
the other.

9.Natpirkku veethirukkai yaathenil kotpindri ,
Ollumvai oondrum nilai .

9.The great property of friendship is standing with stability ,
Without change with your friend, come what may.

10.Inayar ivaremakku innam yam yendru,
Punayinum pullenum natpu.

10.Measuring friendship saying that his friendship is so much strong,
And my friendship is so much strong , is belittling friendship.

80.Natparaithal-

80th chapter of THirukural-
(Investigating a friendship)

Translated by
P.R.Ramachander

(The poet is of the opinion that one should accept from a person only after thoroughly investigating him. Being born in a good family , being afraid of bad name, willingness to help in time of crisis etc are important criterion for a suitable friend)

1.Nadathu nattalir kedillai , nattapin ,
Vedillai natpalpavarkku.

1.A man developing friendship cannot leave the friendship later,
So there is nothing bad like friendship without investigation

2.AAitnthainthu kollaathan kenmai kadaimurai ,
THanchan thuyaram tharum.

2.The friendship entered in to without investigation after investigation,
Would give him sorrow that would cause his death.

3.Kunanum kudimayum kuthamum knundraa
Inanum arinthiyaakka natpu.

3.You should enter in to a friendship after investigating ,
His character, heritage , crimes and relative and friends.

4.Kudi piranthu than kan pazhi nanu vaanai,
Koduthum kolal vendum natpu.

4.If a person is born in a good family and is afraid,
Of possible bad name , his friendship should be sought,
By all the things that he may want ,

5,Azha cholli allathu idithu vazhakkariya,
Vallaar natpu aainthu kolal.

5.You should investigate and search for a person ,

Who would make you cry if you do an act against the rules ,
And would punish you for it and make him your friend.

6.Kettinum undu oar uruthi kilainjarai ,
Neeti alappathu oar kol.

6.Even at bad times a person has good because of it,
For that bad time would help him measure ,
The good qualities of his friend.

7.Oothiyam yenpathu oruvarkku pethayaar ,
Kenmai ore Vidal.

7.The great salary that one can get is , the state,
Where he can avoid friendship of ignorant people .

8.Ullarkka ullam chirukuva , kollarkka ,
Allal kan aaththu aruppaar natpu.

8.You should never have thoughts which reduce your enthusiasm,
And also leave friends who do not help you in times of misfortune.

9.Kedumkalsi kai viduvaar kenmai adumkalai ,
Ullinum ullam kedum.

9.Going away from person when he is in bad times is not friendship,
For that thought even while he is dying , would hurt him.

10.Vizhayaar vizhaya padupa , Pazhayaar kan ,
PaNbin thalai piriyaathaar.

10.Those who do not forget old friends even when they ,
Cause problems , would be liked even by their friends.

81.Pazhaimai -

81st chapter of Thirukural
(familiarity in friendship)

Translated by
P.R.Ramachander

(The poet feels that when friendship matures, it induces the friends to take some independence with each other. He feels that when your close friend, causes sorrow to you because of familiarity, you should not mind it.)google images

1.Pazhaimai yenapaduvathu yathu yenin , yathum,
Kizhaimayai keezhnhida natpu

1Familiarity is that which makes you not neglecting ,
Opinions of close friends but acting according to that.

2.Natpir kuruppukezhuthagaimai maththatharkku ,
Uppathal chandrora kadan.

2.Friendship implies acting with familiarity and agreeing to it ,
Sweetly is the duty of learned people.

3.Pazhakiya natpevan cheyyum kezhu thagaimai,
Cheithangu amayaa kadai.

3.though we do not agree about action by a friend with familiarity ,
If we do not consider it as done by us and agree to it, what is the use
of friendship.

4.Vizhai thagayaan vendi yiruppar kezhuthagayaa ,
Kelaathu nattar cheyin.

4.If a friend does an act due to familiarity , a learned man,
Would act as if that he likes it much.

5.Pethaimai ondro perum kizhamai yendru unarka,
Nothakkaa nattar cheyyin.

5.If a friend does acts which we do not like , we should act ,
As if it was done due to great familiarity or due to ignorance .

6.YEllai kan nindraar thuravaar tholaividathum .
THollai kan nindrar thodarppu.

6.Those whose friendship has matured would not ,
Leave friendship of a familiar friend , even if problems arise because of
it.

7.Azhi vantha cheyyinum anbaraar anbin ,
Vazhi vandha kenmayavar.

7.Those who have loving friendship which has cause familiarity ,
Would not leave that friendship , even if that friend does destructive
acts.

8.Kel izhukkam kelaa kezhuthagaimai vallarkku,
Naal izhukkam nattaar cheyin.

8.Those who not bother about the words of others about mistakes ,
By a familiar friend of theirs, would have a useful day when that
familiar friend does mistakes.

9.Kedaa vazhi vantha kenmayaan kenmai ,
Vidaar vizhayum ulagu.

9.As long as a person having friend who has familiarity ,
Does not leave that friendship , would like and appreciate him.

10.Vizhayaan vizhaya padu pazhayaan kan,
Panpin thalai piriyaathaar .

10.Those who do not forsake familiarity from a friend who does a
mistake ,
Would be even considered desirable by their enemies.

82.Thee Natpu-

82nd chapter of Thirukural-
(Bad friendship)

Translated by,
P.R.Ramachander

(Friendship with people without culture is useless and should be avoided , says the poet. A friend should help you when you are in need and should not desert when you are in trouble.)

1.Paruguvaar polinum panpilaar kenmai,
Perugalin kundral inithu.

1.Even if people without culture seek your friendship ,
Like we seek the food we like, that friendship will decrease not
increase.

2.Urun nattu arinorum oppilaar kenmai,
Perinum izhappinum yen.

2.What would happen if we lose the friendship of a person,
Who cultivates it when he gets benefit and leaves it when he does not
get anything .

3.Uruvathu cheer thookum natpum peruvathu,
Kolvarum kalvarum ner.

3.Friends who measure benefits of friendship, those who do not
bother,
About love but are bothered about only the thing they get and
thieves are one and the same.

4.Amarakathu aatharukkum kallaamaa annaar ,
Thamarin thanimai thalai.

4. Rather than getting friendship of a person who is like an ignorant horse ,
Which pushes you off when war starts in the battle field, it is better to be alone.

5.Chithemum charaa chiriyaavar pun kenmai ,
Yeithalin yeithaamai nandru.

5. It is better not to have friendship of an inferior person ,
Who grants us friendship but does not bother to protect us.

6,Pethai perumkkezhee natpin arivudayaar,
Yethinmai Jodi perum.

6.Not having friendship of a wise person,
Is crore times better than having close friendship of an ignorant person.

7.Nakaivakayarakiya natpin pakaivaraal,
Pathadutha kodi perum.

7.The harm caused by open enemies is crore times better,
Than friendship of a person who does not love you but shows a smiling face at you.

8.Ollum karumam udaththupavar kenmai,
Chollaadaar chora vidal.

8.The friendship of those who make the act which we are capable of doing,
Not possible to do , should be left even without informing him.

9.Kanvinum innathu manno vinai veru,
Chol veru pattaar thodarpu.

9.Friendship of a person who tells something and does some other thing,
Is not desirable to us even in dreams.

10.Yenaithum kurukuthal ombal manai kezhee ,
Mandril pazhippar thodarpu.

10.Friendship of those who praise you while being alone in the house
But chide you in public should not be accepted even to a small extent.

84.Kooda Natpu-

83rd chapter of Thirukural-
(Friendship that should be avoided)

Translated by
P.R.Ramachander

(Thiruvalluvar wants us to leave those who are only friends outside .
He cautions us never to be friends with our enemies.)

1.Cheeridam kaanin yeritharkku pattadai ,
Neraa niranthavar natpu.

1.The friendship which is outwardly but does not come from inside,
Is like a black smith's hammer to be used to hit us when chance occurs.

2.Inam pondru inam allaar kenmai , makalir ,
Manam pola veru padum.

2. The friendship between those unlike persons, who look as if they
are similar ,
Would be very unstable like the mind of ladies.(one commentator
says prostitutes)

3.Pala nalla kaththa kadainthum mana nallar ,
AakuthalmaaHaarkku arithu.

3.Uncultured people who may be learned cannot ,
Change their mind and become good friends.

4.Mukathin yiniya nakaavu akathinnaa,
Vanjarai anjappadum.

4.Those who are sweet outwardly but not sweet,
Inside their mind are cheaters and we should be scared of them.

5.Manathin amayavatharai yenaithondrum,
Chollinaal nerar paththu andru.

5.The words of those who do not mix with us mentally ,
Cannot be relied upon even to a little extent.

6.Nattaar pol nallavai chollinum ottaar chol,
Ollai unara ppadum.

6.Though enemies tell words that do good like friends,
The real truth of their words would be realized soon.

7.Chol vanakkam onnaar kaN kollarkka, vil vanakkam,
Theengu kurithamayaan.

7.The bent of a bow is aimed at causing harm and so ,
The word of an enemy who bows down could cause wrong and
should not be believed.

8.Thozhuthakayullum padai odungum onnaar ,
Azhutha kannerum anaithu.

8.When enemy folds his hands , he could be hiding a weapon,
And similarly his tears also may be similar.

9.Miga cheithu tham yelluvaarai naka cheithu ,
Natpinul chaappullal paaththu.

9.Those enemies who outwardly show friendship but find fault with
us ,
inwardly , should be made happy and we should keep away from
them.

10.Pakai natpaam kalam varumkal muka nattu,
Aka natpu oree vidal.

11.Even if a time comes when we have to be friends with enemies,
We should show only friendship on our face and not have friendship in
the mind.

84.Pethiamai-

84th chapter of Thirukural-
(Folly)

Translated by
P.R.Ramachander

(I have used the dictionary meaning of Pethaimai(Folloy) to translate
this chapter .But I some how feel Man of folly should be substituted
by simpleton.)

1.Pethaimai yenpathondru yaathenin ,yethamkondu,
OOthiyam poka vidal.

1.Folly consists of taking things that are harmful,
And leaving out those which are good.

2.Pethaimayul yellam pethaimai kathanmai ,
Kayyalla than kan cheyal.

2.The greatest t folly is getting attached ,
To habits that are harmful to us.

3.NaaNamai , naadamai naarinmai yaathondrum,
PeNaamai pethai thozhil.

3.Not getting shyness , not getting desire , not getting love, and,

Not providing protection all at proper time are the ways of person with folly.

4.Othi unarnthum pirarkuraithum than adangaa ,
Pethayin pethayaar yil.

4. A person who does not read and learn , then teach it to others ,
And then follow what he knows , is the worst possible man of folly.

5.Orumai cheyal aaththum pethai , yezhumayum,
THanpukku azhunthum aLaru

5.A man of folly would undergo the sorrow of hell,
Of his last seven births , in his one birth.

6.Poi padum ondro punai poonum kai ariyaa,
Pethai vinai mel kolin.

6.If a man of folly who does not know how to act ,
Tries to do the act, he would fail and would be chained.

7.Yethilaar aara thamarpasippar pethai,
Perum chelvam uththa kadai.

7.When a man of folly gets wealth , it would be enjoyed ,
By the unconnected ones and his relatives would starve.

8.Mayyal oruvan kalithu aththaal Pethai than,
Kai ondru udamai perin.

8.When a man of folly gets wealth, he would be ,
Like a mad person losing his stability due to Alcoholic drinks.

9.Perithu , inithu prthayaar kenmai , pirivin kan,
Peezhai tharuvathu ondru yil.

9.In a certain sense relation with a man of folly is pleasant,
Because if you part with him , you will not feel sad.

10.Kazhaakkal palliyul vaithu aththaal chandror ,
Kuzhaa athu pethai pukal.

10.A man of folly entering an assembly of wise people,
Is like retiring to bed with an unwashed dirty feet.

85.Pullarivanmai-

85th Chapter of Thirukural-
(Absence of intelligence)

Translated by
P.R.Ramachander

(Thiruvalluvar again and again emphasizes that ignorance is a curse.This
chapter is worth reading by every one)

1.Arivinmai inmayul inmai pirithinmai ,
Inmayavaiyathu ulaku.

1.Absence of intelligence is the worst form of poverty,
For poverty would not be considered as stable by the world.

2.Arivilaan nenjuvanthu eethal pirithuyathum,
Illai peruvaan thavam.

2.If a person without intelligence gives something with joy,
It is only due to the good fortune of a person getting it.

3.Arivilaar thaam thamai pizhikkum pizhai ,
Cheruvaarkkum cheithal arithu.

3.The sorrows that the person without intelligence causes to himself,
Cannot be caused even by his enemy.

4.Venmai yenapaduvathu yaathenin onmai ,

Udayam yaam yenum cherukku.

4. The pride that , “I know everything “ is ,
The sign of person without intelligence.

5. Kallatha mer kondu ozhukal kasadara ,
Vallathoom iyam tharum.

5. The claim of a person without intelligence that he has read,
The books that he has not read , would make others feel .
That he does not know even the book that he has learnt.

6. Aththam marainthalo pullarivu thamvayin,
Kuththam marayaa vazhi.

6. It is also ignorance to hide their parts of body only,
Without trying to remove the problems that one person has.

7. Arumurai chorum arivilaan cheyyum,
Perumirai thaane thanakku.

7. The ignorant person lets out important secrets which should be
hidden,
And would invite great sorrows to himself.

8. Yevavum chikalaan thana theraan , avvuyir ,
Poam alavum oar noi.

8. A person of ignorance who does not obey others and ,
Does not it himself also , would be a sickness to the world , till he dies.

9. Kanaathan kattuvaan thana kaanaan kanaathan,
Kandanaam thana kandavaru.

9. If one tries to give wisdom to a person of ignorance m,
He would not be able to do it and ultimately sorrow of it.

10. Ulagathaar undenpathu illenbaan vayathu ,

Alakayaa vaikka padum.

10.A person who says no to the fact that the world has learned people ,
Would be considered as the devil who walks in the world.

86.Ikal-

86th chapter of Thirukural-
(hostility/enmity)

Translated by
P.R.Ramachander

(Hostility is a poison that makes your life miserable. The poet feels that if you are completely devoid of hostility, you can lead a life of pleasure and joy and thus life would be more meaningful.)

1.Ikal yenba yella uyirkkum , pakal yenum,
Panbu inmai parikkum noi.

1.Hostility is that disease which prevents from ,
One soul not joining the other but makes it differ.

2.Pakal karuthi paththaa cheyinum , ikal karuthi ,
Inna cheyyamai thalai.

2.If one person does not move with you but does,
Something that you hate, considering possible hostility,
It is necessary for you not cause sorrow to him.

3,Ikal yenum yevvanoi neekin thaval illaa,
Thavil vilakkam tharum.

3.If one removes all hostility from himself , it would,
Give him undying fame.

4. Inbathul inbam payakkum ikal yenum,
Thunbathul thunbam kedin.

4. If the great sorrow called hostility is not there,
With one person , it would give him greatest pleasure.

5. Ikal yethir chainthu ozhuka vallarai , yaare
Mikal ookum thanmayavar.

5. Can any one think of ever winning those
Who are able to avoid all hostility.

6. Ikalin mikal inithu yenbavan vaazhkai,
Thavalum kedalum naNithu.

6. If one turns hostile against one, who differs with him,
His life would get destroyed fast and he himself would get destroyed.

7. Mikan meval mei porul kaaNAar , ikal meval,
Inna arivinar.

7. Those evil minded persons who like to become hostile,
Would not be able to see the truth which will lead to victory.

8. Ikalirkkku yethir chaithal aakkam athanai ,
Mikalookin ookkumaam kedu .

8. Going away from hostility would lead you to greatness,
But if he become enthusiastic about it , it would cause bad results to
him.

9. Ikal kaanaan aakkam varumkal athanai ,
Mika; kaanum kedu thararkku,

9. During his good times , one would not think of hostility,
But when his period of destruction comes, he would try to win over it.

10. Ikalaan innatha yellam , nakalaan aam,

Nannayam yenum cherukku.

10. Due to hostility several sorrows come to a person,
And by friendship, he would have fame of having great culture

87. Pakaimatchi-

87th Chapter of Thirukural-
(The importance of enmity)

Translated by
P.R. Ramachander

(Thiruvalluvar feels even in enmity we should be choosy and selective
.He gives a small guide as to when Enmity would lead to success)

1. Valiyaarkku maareththal ombuka ombaa,
Meliyaa mel meka pakai.

1. We should completely abandon enmity with those who are ,
Stronger than us but we can afford ,
To have enmity with those who are weaker than us.

2. Anbilan aandra thunayilan than thulvaan,
Yenpariyum yethilaan thuppu.

2. How can a person who does not love those surrounding him,
Does not have powerful help and is weak , weaken his enemy .

3. Anjum ariyaan amaivilan yeekalaan,
Thanjam yeliyan pakaikku.

3. An enemy can easily defeat the a person who is scared,
Who is ignorant of needed knowledge,
Who cannot move with others and who does not help others..

4. Neengan vekuli nirayilan yenjjandrum,
Yaanganum yaarkkum yelithu.

4. A person who cannot control his anger and also his mind ,
He is weaker always to every one.

5. Vazhi nokkaan vaippana cheyyan , pazhi nokkan,
Panpilaan paththarkku inithu.

5. An enemy can easily defeat who does not think about good paths ,
Who does not do what he should, who does not bother about bad
name ,
And who does not possess good character.

6. Kanaa chinathan kazhi perum kamathan ,
Penaamai pena pedum.

6. The enmity of a person who gets angry without thinking of his and
others state ,
And has immeasurable passion , would be welcomed by his enemies.

7. Koduthum kolal vendum mandra aduthirunthu ,
MaaNaatha cheivan pakai.

7. Definitely enmity of a person , who is near us but does evil to us,
Should be had at any cost.

8. Gunan ilanaai kuththam palavaayin maththarkku,
Inan yilanaam yemaapudaithu.

8. A person without character who has done several crimes,
He would not have any protection and that state ,
Would be a great protection to our enemies.

9. Cheruvaarkku cheNyikavaa inbam arivu ila,
Anjum pakaivar perin.

9. To those who fight , pleasant victory would be very near,

If his enemy is ignorant and is scared of his enemies.

10.Kallaan vekulum chiru porul yenjjandrum,
Olaanai ollathu oli.

10.A person who cannot take little wealth from an ignorant person,
Would never be able to get any fame.

88.Pakai thiram arithal-

88th Chapter of Thirukkural-
(Knowing power of enemy.)

Translated by
P.R.Ramachander

(Thiruvalluvar though he does not like enmity , tells us which enemies
are the worst,.)

1.Pakai yenum panpilathanai oruvan,
Nakayeyum vendar paththu andru.

1, Even as a mere sport a person,
Should not like the evil called enmity.

2.Viller uzhavar pakai kolinum kollarkka,
Choller uzhavar pakai.

2.You can make an expert in bow as enemy,
But never an expert in use of words.

3.Yemuththavarinum ezhai thamiyanaai ,
Pallaar pakai kolpavan.

3. A Person who is alone making number of enemies,
Would be considered far worse than a mad person.

4.Pakai natpaa kondozhukum panbudayaalan,

Thakaimaikan thangithu ulagu.

4. The greatness of a good person capable of making
Even his enemy as friend would stay in this world,

5.Than thunaii indraal pakai yirandaal thanoruvan,
In thunayaa kolkavaththin ondru,

5.If there is none to support and if there are two enemies
To a single person, he should make one enemy his friend.

6.Therinum theraa vidinum azhivinkan,
Theraan pakaaan Vidal.

6.If we know about or not know about a person,
When trouble comes, we should neither join him or remove him.

7.Novarkka nonthathu ariyaarkku mevarkka,
Menmai pagaivar akathu.

7.We should not tell our sorrow to a person who does not know it
himself,
And like that we should never inform our weakness to the enemy.

8.Vagai arinthu than cheithu than kappa maayum,
Pakaivar kan patta cherukku.

8.Suppose a person knows what to do and arranges for all things that
are needed,
And is capable of protecting himself, the pride of enemy would be
destroyed.

9.Ilaithaka mul maram kolka kalayunar ,
Kai kollum kaazhtha idathu.

9.A thorny tree should be destroyed even when is young,
For when it grows up , it would hurt the hand of a person who cuts it.

10.Uyirppa ularallar mandra cheyirppavar,
CHemmal chithaikkalaathaar,

10.Those who cannot destroy the pride of their enemies,
Cannot keep their life till he completes his breathing and this is for sure.

89.Utpakai-

89th chapter of Thirukural-
(The enemy within)

Translated by
P.R.Ramachander

(Here s a remarkable chapter of Kural, which talks of the problems which can be created by an enemy within.He ends u it saying "To live with an enemy within our house , is like living with a snake in a hut.)

1.Nizhal neer innatha inna thamar neerum ,
Innavaam inna cheyin.

1.When the useful shadow and water cause trouble to us ,
They are not desirable and similar is the case of relatives.

2.Vaal pol pagaivarai anjarkka , anjuka ,
Kel pol pagaivar thodarppu.

2,There is no need to fear a sword like enemy who can cause harm,
But we have to be scared of enemies who are with us like our relation.

3,Utpakai anjithan kaakka , ulaividathu,
Matpakayin maNa therum.

3.We have to be scared of an insider enemy because when we are weak,

They would cut you like a needle(Blade equipment) which cuts the mud pot

4.Manam maaNaa utpakai thondrin inam maaNAA,
Yetham palavum tharum.

4.If an inside enemy who would not change his mind is there,
He would cause our relations to go away from us.

5.Ural murayaan utpakai thondrin Iran murayaan ,
Yetham palavum tharum.

5.If one of our relations becomes our insider enemy ,
That would cause him trouble which may cause his death.

6.Ondraamai ondriyaar katpadin yenjjandrum,
POndramai ondral arithu.

6.If a person gets enemy from his relations who are united with him,
It is extremely rare that he would not be destroyed by that.

7.Cheppin punarchi pol koodinum koodaathe ,
Utpagai uththa kudi.

7.If the inside enemy is there within family ,
He would be like a container and lid ,
And would never join with the family.

8.Aram porutha pon pola theyum uram poruthu,
Utpakai utha kudi.

8.The family with an insider enemy would ,
Be weak like a metal rubbed by a file.

9.yetpakavu anna chirumaithe aayinum ,
Utpakai uLLathaam kedu.

9.Though the inside enemy is like a very small hole of gingelly,
It is big and capable of destroying a family.

10.Udambodu ilathavar vazhkkai kudangarul,
Pambodu udanurai thaththu.

10.Living with a a person without mental understanding,
Is like living with a snake inside a hut

90.Periyaarai pizhayamai-

90th chapter of Thirukural-

(Not finding fault with great people)

Translated by
P.R.Ramachander

(In this chapter Valluvar advises that enmity with great and learned people be avoided.)

1.AAththuvaar aaththal ikazhamai poththvaar ,
Poththalul yellam thalai.

1.Not finding fault with great ones who can do a job,
It greatest good quality of a person.

2,Periyaarai penaa thozhukin ,periyaaraal ,
Peraa idumbai tharum.

2,If one does not respect and follow great people,
He would have to bear unending sorrow because of them.

3.Kedal vendin kelaathu cheika adal vendin,
AAAththupavar kan izhukku.

3.If one wants to get destroyed , let him do jobs without consulting
great people,

And suppose one wants to get killed, let him create problem for strong people.

4.Koothathathai kayyal vilithaththal , aathuvaarkku,
AAtthaathaar inna cheyal.

4.If a person without strength cause harm to one with strength ,
It is like calling the god of death to himself.

5.Yaandu chendru yaandum uLaraakaar venthuppin,
Venthucherappattavar.

5.Those who make a powerful king angry, Cannot ,
Keep their life safe anywhere else from that king.

6.Yeriyaa chuda padinum uyvundaam ,,uyyar ,
Periyor pizhathozhugupavar .

6.Even if we are burnt by fire there is a chance to live but
Those who harm great people do not have any hope.

7.Vagai manda vaazhkkayum vaanporulum yennam,
THakai maanda thakkar cherin.

7.If great learned people get angry against a person,
What is the use of having great wealth and great life.

8.Kundraanar kundra mathippin kudiyodu,
Nindarnnar maivar nilathu.

8.If a great person who is like a mountain is estimated badly ,
Even those who are well established would get destroyed with their family.

9.Yenthiya kolkayaar cheerin idai murithu ,
Vendhanum vendhu kedum.

10.Iranthamaintha charpudayar aayinum uyyaar <

Chiranthamanitha cheeraar cheRin.

10.If one makes a very learned person angry with him,
Even those with great help would not be able to escape.

91.Pen vazhi cheral-

91st chapter of Thirukural -
(Going the way of ladies.)

Translated by
P.R.Ramahander

(THiruvalluvar tells that obeying ladies is not very desirable for a male.
This he tells strongly .This is not in tune with modern thought .WE
think that both should obey each other and have a peaceful and nice
life.)

1.Manaikizhavaar maaNpayan yeithar vinai vizhaivaar ,
Vendaa porulum athu.

1.Those who love their wife and because of that obey her,
Would not get Dharmic results and is an action ,
That has to be avoided by those who want to complete their duty.

2,PeaNaathu pennizhaivan aakkam periyathor,
NaNaaka naNum tharum.

2.The person who does not improve his wealth but only obeys the
lady,
Would give them shame seeing which the world would be ashamed.

3.Yillal kan thaazhntha iyalpinmai yanjandrum ,
Nallarul naanu tharum.

3. Being always completely subservient to the wife,
Would make him ashamed, when he goes before good people.

4. Manayalai anjum marumayilalan,
Vinayanmai veereithal indru.

4. A person who is scared of his wife and does not bother about
salvation,
Would not be able to get fame in the way he works.

5. Yillalai anjuvaan anjumathu uenjandrum,
Nallarkku nalla cheyal.

5. A person who is scared of his wife, would be scared,
To good to the good people.

6. Imayarin vaazhinum padilare illal,
AmayarthoL anjupavar.

6. A person who is scared of his wife with a bamboo like shoulders,
Even if he lives like devas, would not have any greatness.

7. Pen eval cheithozhukum aanmayin nanudai,
Penne perumai udaithu .

7. A lady with a normal trait of shyness is greater than,
A man who shamelessly obeys his wife.

8. Nattaar kurai mudiyar nandraaththaar nannuthalaal ,
Pottangu ozhugupavar.

8. Those who obey their wife with crescent like forehead,
Would not help their friends by removing their problems.

9. Ara vinayum aandra porulum piravinayum,
Penneval cheivar kaN yil.

9. Those who do acts as per their orders of their wife ,

Do not have Dhama, the wealth to follow it and their other duties

10.Yen cherntha nenja thidanudayaarkku yenjandrum,
Pen chernthaam pethaimai yil.

10.Those who have habit of thinking and have the needed status,
Would not have the ignorance of acting as per wishes of his wife.

92.Varaivin makalir-

92nd chapter of Thirukural-
(Common women)

Translated by
P.R.Ramachander

(This chapter about courtesans/harlots /common women .)

1.Anbin vizhayaar porul vizhayum aathodiyaar ,
In sol izhukku tharum.

1.The sweet words of common women who do not have love
But only want person's wealth, would cause only trouble to him.

2.Payan thooki panpu uraikkum panpil makalir ,
Nayan thooki nalla vidal.

2.Those uncultured women who talk sweet words based only ,
On the compensation she gets ,should not be desired after proper
judgment.

3.Porut pendir poimmai muyakkam iruttarayil,
Yethil pinam thazhee yathu,

3.The pleasure that you get of women who only like riches,
But not the one gives them , is like the pleasure ,
Thar a person he gets by hugging a corpse in a dark room.

4, Porut porulaar punnalam thoyaar arutporul ,
Aayum arivilar.

4. Wise People who are bothered about wealth of Dharma would not enjoy
The silly pleasure from those ladies who are only bothered by the wealth.

5. Pothu nallathaar punnalam thoyaar mathi nalathin,
Manda arivinar .

5. Those learned people who are naturally wise would not enjoy,
The silly pleasure given by common women.

6. Thannalam parippar thoyaar nakai cherukki ,
Punnalam parippar thol.

6. Those wise men who protect their character would not hug the
body,
Of those ladies who sell themselves using dance , song and beauty.

7. Nirai nenjam illavar thoivar , pira nenjil,
Peni punarpavar thol.

7. Those who are not able to control their minds would only hug,
A common woman who has desire in everything except love.

8. Aayum arivinar allarkku aNangenpa ,
Maya makalir muyakku.

8. Those thinking wise people would consider joining with ,
Common women who are cheaters as illusory faint.

9. Varaivilaa maaNizhayaan men thol purai ilaa ,
Pooriyarkal aazhum aLaru.

10. Irumana pendirum kallum kavaram,
THiru neekka pattaar thodarpu.

10. Only those who are by Goddess of prosperity ,
Would have connection with two minded women, toddy and gambling.

93.Kal unnamai-

93rd chapter of Thirukural-
(Not drinking alcoholic drinks)

Translated by,
P.R.Ramachander

(Thousands of years back the great poet has clearly brought out the sorry state of a drunkard. He says, "The effort to make a drunkard understand the evil of drinking is like searching a man who has sunk in water using a lamp.")

1.Uthka padaar oli izhappar yenjjandrum,
Kal kaathal kondu ozhukuvaar.

1.Those who like to drink alcohol would never scare ,
Their enemies and also would lose their respectability.

2.Unnarkka kallai , unil unka chandroraal ,
Enna pada vendaathaar.

2.Do not drink alcohol but those who not want,
To v be recognized by wise people can drink if they want.

3.Eendraal mukatheyum innaathaal yen mathu ,
Chandror mukathu kali.

3.When even the mother would feel sad to see drunken face of her
son,
Imagine the hatred that well behaved wise people would feel.

4.Na Nennun nallaal puram kodukum kal ennum,
PeNaa perum kuthathaarkku.

4.The good maid called shyness would not see and go away,
If she sees a person who dies the great crime of drinking.

5.Kayariyaamai udaithe porul koduthu ,
Meyyariyaamai kolal.

5.Only ignorance will lead a man to buy drinks by exchanging ,
The wealth he has earned with difficulty and it is his bad fate.

6.Thunjinaar chethaar in verallar yenjaandrum,
Nanjunbaar Kal unbavar.

6,Like those who sleep are no different from the dead , those
drunkards,
Who have lost their brain are not different from those poisoned
people who have swooned.

7.Ulloththi ulloor nakapoduvar yenjandrum,
Kalloththi kan chaipavar.

7.Those who have lost their brain due to drinking ,
Would be detected and forever be laughed at.

8.Kalithariyen yenpathu kai viduka , nenjathu ,
Olithathoom aange mikum.

8.Aman who drinks in hiding should leave saying "I have never drunk,
For that crime would come out of his mouth when he is drunk.

9.Kalithaanai karanam kattuthal keezh neer ,
Kulithanai theenthoree yathu.

9,The effort to make a drunkard understand the evil of drinking ,
Is like searching a man who has sunk in water using a lamp.

10.Kallunnaa pozhthil kalithaanai kanumkaal,
Ullan kol undathan chorvu.

10.Possibly a drunkard when he is not drunk , on seeing another
drunkard , possibly ,
Would not understand the sorry state of his unconsciousness ,

94.Soodhu-

94th chapter of Thirukural-
(Gambling)

Translated by
P.R.Ramachander

(These golden words of Valluvar about Gambling are so true that , it
would never get out of date.)

1.Vendarkka vendridinum choothinai , vendrathoom,
Thoondil pon meen vizophungiyathu.

1.If you are winning do not desire to gamble as victory,
Is like the iron hook swallowed by the fish.

2.Ondreythi noorizhakkum chootharkkum undangol,
Nandreythi vaazhvathor aaru.

2.To the gambler losing hundred things, due to winning ,
Of one thing, is there a way to live well.

3.Urulaayam oovaathu koorin porulaayam,
Poai purame padum.

3.If a gambler keeps on rotating the dice by telling the bet,
The income of wealth would desert him and reach others.

4.Chirumai pala cheithu cheerazhikkum choothin,
Varumai tharuvathondru yil.

4.There is nothing else worse than gambling ,
In causing sorrow and in giving poverty.

5.Kavarum kazhakamum kayyum tharukki ,
Yivariyaar yillaki yaar.

5.Those who do not estimate the dice , the casinos and skill ,
In gambling and leave gambling would loose everything.

6.Akataraar allal uzhappar choothu yenum,
Mukatiyaan mooda pattaar.

6.Those who are influences by Gambling which is Goddess Jyeshta* ,
Would not eat sufficiently and sorrow greatly.

*.Goddess of misfortune , elder sister of Goddess Lakshmi

7.Pazhakiya chelvamum panpum kedukkum,
Kazhakathu kaalai pugin.

7.If one spends all time in casinos , the wealth,
And culture which he is used to would get destroyed.

8.Porul keduthu poi merkolee arul keduthu,
Allal uzhappikkum choothu.

8.Gambling causes loss of wealth , make one a liar ,
Make him loose his culture and make him sad,

9.Udai chelvam oon oli kalvi yendru iynthum,
Adayaavaam aayam kolin.

9.A gambler would loose five things namely , dress,
Wealth , food , fame and education.

10.Yizhasthoroom kadalikkum choothe poal thunbam ,
Uzhathorum kadaththuyir.

10.Gambling which makes you love it more when you lose ,
Is like the person who loves the body more when it suffers.

95.Marundhu-

95th chapter of Thirukural-
(Medicines)

Translated by
P.R.Ramachander

(Here is remarkable exposition of the knowledge of sickness and its treatment . After reading it, all of will wonder , why we do not follow its advices.)

1.Miginum, kurayinum , noi cheyyum noolor,
VaLi muthalaa yenniya moondru.

1.Increased or decreased in take would lead to diseases.
Caused by imbalance of the three viz Vatha, Pitha and Kapha.

2.Marunthu yena veNDavaam yaakkaikku , arunthiyathu,
Atthathu poththi unin.

2.If a person after knowing digestion of food taken earlier,
Takes food, then there may not be any need for medicines.

3.Aththaal aLavu arinthu unka , akthu udambu,
Peththaan nedithuikkum aaru.

3.After understanding the measure of digestion , if one takes food,

And that is way to be followed by a person with body, to preserve it for long.

4.Aththathu arinthu kadai pidithu maaralla,
Thuikka thuvara pasithu.

4.After understanding the digestion , people should take food,
Which does not cause harm to him , when he is greatly hungry.

5.Marupadu illatha undi maruthu unnin,
OOrupadu illai uyirkku.

5.If limited food which are not harmful is taken,
The person will not undergo the suffering of sickness.

6,Yizhivarinthu unban kaN inbam poal nirkkum,
Kazhiper irayaan kan noi.

6.Like health staying with people who eat slightly less than need,
Sickness would stay forever with people who eat food more than necessary.

7.Theeyalavu andri theriyaan perithu unnin,
Noi alavu indri padum.

7, Those who due to ignorance, eat too much not caring ,
For the need of the stomach, he would suffer very many diseases.

8,Noi naadi noi mudhal naadi athu thanikkum ,
Vai naadi vaippa cheyal.

8.After understanding symptoms of the sickness ,after understanding its cause,
And after understanding the method of curing it, a learned doctor should treat.

9.Uththaan alavum , pini alavum , kalamum,
Kaththaan karuthi cheyal.

9.A learned doctor should understand the age of the patient, the severity ,
Of the disease and the time when sickness occurred and treat the patient.

10.Uththavan theerppan marunthuzhai chelvaan yendru,
Appal naal kooththee marunthu.

10.Treatment is the study of the four divisions of the patient , of
the doctor ,
Suitable medicine and time and dose of medicine

96.Kudimai –

96th Chapter of Thirukural-
(Good Heritage)

Translated by
P.R.Ramachander

(What does well born or good heritage indicate? Thiruvalluvar tells
the answer to this question in this chapter.Please read it, it should
definitely elevate you.)

1.Irpiranthaar kannallathu illai iyalpaka ,
Cheppavum naNUM orungu.

1.Those who are born in a good family would have both ,
Natural absence of bias and shame to do wrong things .

2.Ozhukkamum vaimayum naanum immondrum ,
Yizhukkar kudi piranthaar.

2.Those born in high families would never fail from ,
Good character, truth and sense of shame.

3.Nagai yeegai yinchol ikazhaamai naankum,
Vakai yenba vaimai kudikku.

3.Smile , charity , sweet words, and not taking ,
Ill of others are the four properties of good heritage , say good people

4.Adukkiya kodi perineum kudi piranthaar ,
Kundruva cheithal yilar.

4.Even if they have several crores of wealth , person with good
heritage.
Would not engage themselves in demeaning acts.

5.Vazhanguvathul veezhntha kannum , pazhamkudi,
Panbin thalaipirithal indru.

5.Those people who are not in a position to great charity as before,
Due to slipping in poverty, would never slip from their nature.

6.CHalam paththi chalpila cheyyarmaa chaththa ,
KULam pathi vazhthum yenbar.

6.Those who are living with culture of good heritage ,
Would not engage in base acts due to anger or with intention to cheat.

7.Kudipiranthaar kan vilangum kutham visumbin,
Mathikan maruppol uyarntu.

7.The drawbacks of people with good heritage , would be visible ,
To all like the stain in the moon, high in the sky.

8.Nalathin kan naarimai thondrin avanai,
Kulathin kan iyya padum.

8.If a person develops dislike to good character,
We would be forced to start doubting about his heritage.

9.Niathil kidanthamai kaalakaatum kaatum,
Kulathil piranthaar vai chol.

9.The sprouts in a land would indicate nature of the land,
And the words from the mouth of a person would indicate his
heritage.

10.Nalam vendin naaNudami vendum , Kulam vendin ,
Vendum yaarkkum panivu.

10.A person who aims at comforts should have sense of shame ,
But a person desiring good heritage should have humility.

97.Maanam-

97th chapter of Thirukural-
(Self-respect)

Translated by
P.R.Ramachander

(Indian culture gives very great importance to self respect ,Valluvar
says that A man losing his self respect does not have even right to live
.Please remember Bhima's words in Mahabharatha , "Even by losing
life , I would protect my self-respect , for life is temporary but self
respect would live as long as sun and moon,)

1.Indri amayaa chirappina aayinum ,
Kundra varupa vidal.

1.Wven the acts are unavoidable , if it,
Brings down your self respect, those should not be done.

2,Cheerinum cheeralla cheyyare cheerodu,
Peraanmai vendupavar.

2.Those who desire to have greatness and great respect,

Would not do evil acts which may lead to fame and wealth.

3.Perukkathu vendum panithal chiriya,
Karukkathu vendum uyarvu.

3.Those with great respect should behave with humility even ,
When they are rich and should protect ,
Their self respect when wealth s decrease.

4.Thalayin izhintha mayiranayar maanthar,
Nilayin izhitha kadai .

4.When a person slips from high status to low,
He would be neglected like the hair that has been shaved from the
head.

5.Kumdrin anayaarum kundruvar , kundruva,
Kundri abaya cheyin.

5.Even those who are as great as a mountain , by doing a little seed
measure,
Of evil acts , would loose their self respect.

6.Pugazh yindraal putheLnaatu uyyathaal yen mathu,
Yigazhvaar pin chendru nilai.

6,. The act of standing behind those who berate us , would not give,
Fame in this world and nor take us to heavens.

7.Ottar pin chendroruvan vaazhthalin annilaye ,
Kettan yenapaduthal nandru.

7.Living along those who disrespect us is worse than ,
Being told “He got destroyed in his own state of affairs.”

8.Maruntho maththu oon vombum vaazhkkai , perumthakaimai,
Peedazhiya vandha idathu.

8. Would keeping the body only alive by medicine for deathlessness
Better than living when our self respect is destroyed?

9. Mayir neepin vaazhaa kavari maan, annaar,
Uyir neepar maanam varin.

9. A musk deer would not live when it loses its hair,
And People similar to it would not live when they lose their self-
respect.

10. Ilivarin vaazhaatha maanam udayaar ,
OLithozhuthu yethum ulagu.

10, Those who do not prefer live when they lose their self respect,
Would be praised and saluted by the entire world.

98. Perumai-

98th chapter of Thirukural-
(greatness)

Translated by
P.R. Ramachander

(Thiruvalluvar analyses in this chapter "Greatness of person" and
tries to define it. So true and so natural)

1. Oli oruvarkku ulla verukkai ini oruvarkku,
Akthu iranthu vaazhthum yil.

1. Greatness of a person is due to great enthusiasm ,
And inferior nature of a person is due to,
The feeling that they can live without enthusiasm.

2. Pirapokkum yella uyirkkum , chirappovva ,
Chei thozhil vettumai yaan.

2.Though by birth everyone is equal ,
The nature of the job he does , gives rise to differences.

3.Melirundhum mel allar , keezhirundum ,
Keezhallaar keezh allavar.

3.Though in great place , a person not having great qualities is not
great,
And though a person is in a low position who does not have ,
Low type of qualities is really not a low person.

4.Orumai makalire poala perumayum ,
THannaithaan kondozhukin undu.

4.If a person is like a women of great virtue,
Is stable in his good character,
And is able to protect his character he is great.

5,Perumai udayavar aathuvar aathin,
Arumai udaya cheyal.

5.Great people engage themselves in doing acts,
Which are rare and complete them.

6.Chiriyaa unarchiyul illi periyarai ,
Peni kolvomennum nokku.

6,The lower people do not understand how,
Praise the great ones and do not try to do their type of deeds.

7.Irappe purintha thozhiththaam chirappum than,
CHeerallavar kan padin.

7.If the greatness of life are h got by a people of low nature,
It would increase their pride and it would not fit them.

8.Paniyumaam yendrum perumai , chirumai,

Aniyumaam thannai viyanthu.

8, Greatless would always be along with humility,
And lower nature would make them praise themselves.

9. Perumai perumitham inmai , chirumi,
Perumitham oornthu vidal.

9. Greatness is due to absence of pride and ,
Lower nature makes them proud for no reason.

10. Aththam maraikkum perumai chirumai than,
Kuththame koori vidum.

10. Great people would hide fault of others but the low ones,
Would hide the good qualities of others and only say their faults.

99. Chaandraanmai-

99th chapter of Thirukural-
(The quality of being learned)

Translated by ,
P.R. Ramachander

(Valluvar says in this chapter that Love , fear to do bad acts ,
behaving like others. Mercy and truthfulness are the important
characters of a learned person. How many of us are having them all?)

1. Kadanenba nallavai yellam kadan arinthu,
Chandranmai mer kolpavarkku,

1, Those who understand their duties due to their quality of being
learned,
Would naturally have all the good characters.

2..Guna nalam chandrora nalam pira nalam,
Yennalthullathumandru .

2.The welfare of the learned is the welfare of the good qualities in them,
All other type of welfare are not really their welfare.

3.Anbu naan opuravu kannottam vaimayodu ,
Iyinthu chalpu oondriya thoon.

3.The five pillars that support learnedness are .
Love , fear of doing bad acts , behaving like others. Mercy and truthfulness.

4.Kollaa nalathathu nonmai pirar theemai ,
Chollaa nalathathu chalpu,

4.Dharma/penance is not killing anything and learnedness,
Similarly is not pointing out mistakes of others.

5.Aaththuvaar aaththal panithal athu chandrora ,
Maaththarai maththum padai.

5. Those who are very able will have humility with others,
And that humility is a weapon to remove enmity from enemies.

6.Chalpirkku kattalai yaathenin tholvi ,
Thulayallar j kannum kolal.

6.The touchstone for learnedness is accepting defeat ,
From those who are no way comparable to them.

7.Inna cheithaarkkum iniyave cheyyaa kkal ,
Yenna bhayanthatho chalpu.

7.What other thing , other than doing good to those ,
Who trouble us , can be expected from learned people.

8.Inmai oruvarkku ilivandru chalpennum ,
Thinmai undaka perin.

8.When one has the strength of learnedness with him,
The state of being poor is not a bad thing for him.

9,OOzhi peyarinum thaam peyaraar , chandranmaikku ,
AAzhi yenapaduvar.

9,Even if being destroyed by the deluge, leaned people ,
Who are wide like an ocean would not change their state.

10.AAththuvaar aaththal panithal , athu chandrora ,
Matharai mathum padai.

10 , If very learned people change their state to lower position,
This world would not be able to bear their burden.

100.Panpudamai-

100th chapter of Thirukural-
(possessing culture)

Translated by
P.R.Ramachander

(Being cultured is desirable .Valluvar says “The great wealth got by a
person without culture,
would get spoilt like good milk kept in a bad vessel.”)

1.Yenpadathaal yeithal yelithenpa yaarmaattum,
Pabpudamami yenum vazhakku.

1,If people are able to approach you easily ,
You can easily attain the way to be cultured.

2.Anbudamai aandra kudipirathal ivvirandum,
Panpudamai yenum vazhakku.

2.Haviing love and being born in a good family,
Are the proper steps to become cultured.

3.Urupothal makkaloppu andraal veruthakka,
Panpothal oppathaam oppu.

3,.You cannot become similar to others by matching of body parts,
Only you can match them if your activities are similarly cultured.

4,Nayanodu nandri purintha payanudayaar ,
Panpu parattum ulagu.

4,The culture of those who live usefully ,
With justice and good would be appreciated by the world.

5,Nagayullum innahu igazchi , pagayullum,
Panpula padarivar maattu.

5.Criticising others even for fun is bad but those who are,
Cultured would show good behavior even to their enemies,

6.Panpudayaar pattundu ulagam , athu indrel,
Manpujkkku maivathu man.

6.The world continues to live due to cultured people,
If they are not there, the world would get buried in mud and get
destroyed.

7.Aram polum koormayarenum maram poalvar,
Makkal panpu illathavar.

7.Those who are not cultured m, even if they are sharp,
Like a saw , can only be compared to wood , which does not have
intelligence.

8..Nanpaththaraki nayam ila cheivarkkum,
Panpaththaraathal kadai.

8.If we do not do good to those who are not friendly ,
But inimical , we would become uncultured.

9.Nakalvallar allarkku maayiru jnaalam,
Pakalum paal pattu andru irul.

9.To those without culture who cannot get joy by mixing,
With the world, even at day time the world would look dark.

10.Panpu ilaan peththa perum chelvm nanpaal,
Kalam theemayaal thirinthaththu

The great wealth earned by an uncultured person
Is like the good milk curdled by evil

101.Nandriyil chelvam-

101st chapter Of Thirukural-
(Thankless wealth)

Translated by
P.R.Ramachander

(This chapter is about the wealth that has not been used properly.
According to Thiuvalluvar it is perfect lady becoming a hag without
getting married.)

1.Vaithan vaaichandra perumporul akthunnaan ,
Chettan cheyakidanthathu yil.

1,If a person dies without enjoying the great wealth
He has at home, that wealth would not be able to help him.

2.Porulaanaam yellamendru yeeyathu ivarum,
MaruLaanaam maaNAA pirappu .

2.A person who feels that wealth is everything and,
Does not give anything to others, would later get a low birth.

3.Yeetm ivari isai vendaa aadavar,
Thoththam nilakku porai.

3,Those who desires to save wealth and due to that,
Does not want any fame by giving it to others,
Would remain as a burden to the earth.

4.Yechamendru yen yeNNUm kollo oruvaraal,
Nacha padaathavan.

4.What does a person who never helps others ,
Think about as to what would remain after his death?

5.KOduppathoom thuipathoom illarkku adukkiya ,
Kodi yundayinum yil.

5,The wealth of those who do not give it nor enjoy it,
Even though it is in crores is equal to nothing.

6.Yetham peruchelvam thaanthuvvan thakkarkondru,
Yeethal iyalpilaathan.

6,He who does not enjoy his great wealth nor give it,
To others is a disease to that wealth.

7.Aththaar kondru aaththaathan chelvam mika nalam,
Peththaal thamiyal moothaththu.

7.The wealth of a person who does not give even a little is like,
The life of a faultless lady becoming old without marrying.

8.Nacha padaathavan chelvam naduvoorul,

Nachu maram pazhuthaththu.

8.If there is wealth with a miser who is not like others,
It is similar to poison tree with fruits in middle of the street.

9.Anboree tharcheththu aram nokkathu yeettiya,
ONporul kolvaar pirar.

9.The wealth earned by losing affection ,by suffering oneself ,
And without thought of doing dharma, would be taken away by others.

10.Cheerudai chelvar chiru thuli maari ,
Varam koorntanayathu udaithu.

10.If wealthy people who are great become poor for sometime ,
It would be similar to the sorrow caused by cloud refusing to rain ,

102.Nanudamai-

102nd Chapter of Thirukural-
(Possesing sense of shame)

Translated by
P.R.Ramachander

(Valluvar feels that we should feel ashamed if we do an evil act , for
otherwise there is no difference between us and the animals.)

1.Karumathaal naNuthal naNuthirunuthal,
Nallavar naNaupira.

1.Becoming ashamed due to undesirable action is Shame,
Others are like the natural feeling of shyness of ladies with pretty
forehead

2.OONudai yecham uyirkkellam veralla,
NaNUdamai maanthar chirappu,

2. Food and dress are common to all beings,
But sense of shame is special to human beings.

3. Oonai kuritha uyirellam NaaN yenum,
Nankai kurithu chalpu.

3. All souls live in their bodies made of flesh ,
And sense of shame lives in greatness.

4. ANiyandro NaNudamai chandrorokku, akthindrel,
Piniyandro peedu nadai.

4. Sense of shame is an ornament to learned people,
And forgetting it and walking proudly is a disease .

5. Pirar pazhiyum naanuvaar , nanukku ,
Uraipathi yenum ulagu.

5. Those who get ashamed of bad name to them as well as to others,
Are called as residence of the sense of shame.

6. Nanveli kollathu manno viyan jnanam,
Penalar melaayavar.

6. Great people would consider sense of shame as a fence,
And would like to live in this wide world without it.

7. Naanaal uyirai thurappar , uyir poruttaal,
Naan thuravar naaNaalpavar.

7. Those who live with a sense of shame would prefer ,
To sacrifice their soul and would not leave shame for soul.

8. Pirar naana thakkathu than naanaan aayin,
Aram naana thakkathu udaithu.

8. If a person without shame does an act which would make ,

Others ashamed, then Dharma would be ashamed to live with him and leave,

9.kulam kedum kolgai pizhaippin nalam chudum,
Naaninmai nindara kadai.

9.If you leave away principles your family would get a bad name,
But if shamelessness lives with him, he would lose everything that is good.

10.Naan akathillar iyakkam marappavai,
Nanaal uyir maruttiyathu.

10 The life of those who do not have sense of shame with them ,
Is like the life of a wooden doll being pulled by a rope

103.Kudicheyal vakai-

103rd chapter of Thirukural-
(Ability to enhance prestige of our family)

Translated by
P.R.Ramachander

(No family grows up unless some one works for it and sacrifices everything. Thiruvalluvar calls such a person as store house of all sorrows. I wish that this great chapter should be read by all the young Indians.)

1.Karumam oruvan kaithooven yenum,
Perumayil peedudayathu yil.

1.There is no greater feeling for a person than claiming ,
I would never get tired till I complete the job.

2. Avvinayum aandra arivum yena irandin,
Neel vinayaan neelum kudi.

2 Effort and wisdom along combined with acts ,
Without break would raise the status of his family.

3. Kudicheival yennum oruvarkku deivam,
Madithaththu than mun thurum.

3. To a person who after telling “ I will elevate the status of my family” .
And puts effort to do it , God would tighten his cloth and provide help.

4. Choozhaamal thaane mudiveithum than kudiyai,
Thaazhathu uluththu pavarkku.

4. Those who put effort to speedily raise the status of their family ,
That aim would be realized even they think about it.

5. Kuththam yilanai kudi cheithu vaazhvaanai,
Chuthumaa chuththum ulagu.

5. The faultless person who tries to increase the status of his family,
Would be helped by all people as if he is their relative.

6. Nallanmai yenpathu oruvarkku than pirantha ,
Illanmai aakki kolal.

6. Good masculinity is that virtue that makes him ,
Administer his family in a proper manner.

7. Amrakathu vankannar pola thamarakaththum,
Aaththuvar methe porai .

7. Just like a fearless person is entrusted to lead army in battle field,
The bearing of the heavy load of the family would be entrusted to
responsible people only.

8. Kudi cheivaarkku yillai paruvam madi cheithu ,

Maanam karutha kedum.

8. There is no proper time to attempt to raise the status of the family,
And the entire family would perish due to lazy and proud person.

9. Idumbaikke kolkalam kollo kudumbathai ,
Kutham maraippan udambu.

9. Alas, the body of one who stops all the faults that come to his
family,
And bear the sorrows due to that act is the store house of all
sorrows.

10. Idukkan kaal kondrida veezhum aduthoondrum ,
Nallal ilatha kudi.

10. When sufferings try to overturn the tree of the family,
Unless a responsible person does not allow it to fall by holding it ,
Then that family would fall and get destroyed.

104. Uzhavu-

104th chapter of Thirukural-
(Cultivation)

Translated by
P.R. Ramachander

(Great chapter which must be read by all people especially the
cultivators. Tiruvalluvar says that only cultivator lives independently
and others salute and follow him .)

1. Chuzhandrum yer pinnathu ulagam athanaal,
Uzhandhum uzhave thalai.

1. The world follows the plough which rotates,
And so though tiring cultivation is the best

2.Uzhuvaar ulagathaarkku aani akthaathu,
Yezhuvarai yellam poruthu.

2.Those who cultivate are the axis of the world,
Because it is they who support all people engaged in other jobs.

3.Uzhuthundu vaazhvaare vaazgvar, mathellam ,
THozhuthundu pin chelpavar.

3.Only the one who cultivates and feeds others live in the real sense,
Others are those who salute and follow them for their food.

4.Pala kudai neezhalum tham kudai keezh kanbar ,
Alai kudai neezha lavar.

4.Those who have only the shade of the spike of the paddy crop,
Are capable of making all the land below the royal umbrella.

5.Yiravaar yirappaar kondrivar kaavaathu,
Kai cheithoon malayavar.

5.Those who are habituated who cultivate by their hand,
Would only give and never beg from others.

6.Uzhavinaar kai madankin illai vizhaivathoom ,
Vitemenparkku nilai.

6.If the cultivator stops working, even the sages,
Would be forced to stop their life of renunciation.

7,Thodipuzhuthi kaksaa unakkin piditheruvum,
Vendaathu chala ppadum.

7.If the cultivator reduces dust to one fourth by ploughing ,
And drying, then even without a fist of manure, he would get a good crop.

8.Yerinum nandraal yeruviduthal kattapin,
Neerinum nandrathan kappu.

8.Applying manure is better than ploughing, after it,
Irrigating after weeding and protecting the crop is better.

9.Vhellaan kizhavan iruppin nilampulathu,
Illalin oodi vidum.

9.If the cultivator does not inspect his crop in proper times,
Like the wife not given love , that land would also hate him.

10.Ilam yendrasai irupparai kaanin,
Nilamennum nallaaL nagum.

10.When the land sees a cultivator neglecting her ,
Saying he does not have money, She would laugh,
At him within herself , at his bad ignorance.

106.Iravu –

106th chapter of Thirukkural-
(begging)

Translated by
P.R.Ramachander

(Sum how it appears as if Thiruvalluar supports begging and find faults with others for hidinh what they have and not giving. I feel possibly he is not refer to present begging but the poor learned people in different arts begging for money.)

1.Irakka irathakkar kaanin karappin,
Avar pazhi tham pazhi andru,

1.If a beggar sees a person suitable to beg , he can beg,
If he does not give it is his mistake not the beggars mistake.

2.Inbam oruvarkku irathal , iranthavai ,
Thunbam uraa avarin.

2.Suppose a beggar gets what he begs ,
Even begging would give pleasure to him.

3.Karappilaa nenjin kadanarivar munnindru ,
Irappmor yevar udaithu.

3.Begging with a person who does not know to hide what he has ,
And who is duty bound , is a beautiful act for the poor.

4.Irathalum eethale poalum karathal,
Kanavilum theththaathaar mattu.

4.Begging with a person who does not how to hide ,
What he has even in dream is as good as giving.

5.Karappilaasr vayakathu unmayaan kannindru ,
Irappavar mer kolvathu.

5.There are some people who give without hiding,
What they have and that is what makws others beg.

6.Karappidumbai illaarai kaanin nirappidumbai,
Yellam orungu kedum.

6.All the sorrow of the beggar will vanish , when they see,
A person who does not hide what he has.

7.Igaznthellathu eevarai kaanin magizhdullam,
Ullul uvappathu udaithu.

7.When a beggar sees a person who gives without ,
Insulting them , their mind would become happy.

8.Irapparai illayin eernganamaa jnaalam,
Marappavai chendru vanthu aththu.

8.If there are no beggars, the earth which is prosperous,
Would be housing people whose movement is like a wodden doll.

9.EEvaar yen undaam thoththam iranthu koal,
Mevaar ilaa kadai.

9.If There are no persons who come to beg with rich people ,
What fame can ever come to those who are rich.

10.Irappaan vegulaamai vendum , nirappu idumbai,
Thaneyum chalum kari.

10.A person who begs should never get angry, if a person,
Does not give and the sorrow of poverty would teach him this.

107.Iravacham-

107th chapter of Thirukural-
(The shyness caused by begging)

Translated by
P.R.Ramachander

(I have translated by now 1070 kural stanzas but what brought me tears is the second kural of this chapter.Valluvar says , that if God wants some people to live by begging , that God needs to suffer. It is similar to the words of Mahakavi Bharathy , that he would prefer to destroy the world if any individual does not have foo,Please read this chapter fully , it would make you a different person.)

1.Karavaathu ulam theyyum kannannar kannum,
Iravaamai kodi perum.

1,Not begging with an eye like person who does not hide what he has ,
But gives with great joy, is one crore times valuable than what we ask.

2.Iranthum uyir vaazthal vendin paranthu,
Keduga ulagiyathiyaan,

2.If God felt the need for some persons to live by begging ,
Let that creator of the world wander everywhere and get spoiled.

3.Inmai idumbai iranthu theer vaamennum,
Vanmayil vanpaattathu yil.

3.If a person feels that poverty can be managed by begging,
There is nothing more worse than that.

4.Idamellam kolla thagaithe idamella,
Kalum irovala chalpu.

4.The culture (peace of mind) of not wanting to beg in spite of
poverty ,
Is greatest in this wide world .

5.TheNNeer adupurkai yayinum thaal thanthathu ,
Unnalin oonginiyathu yil.

5.Even if we get clear water like gruel only by our effort ,
Nothing is sweeter than eating that.

6.AAvirkku neerendru Yirappinum navirkku,
Yiravin ili vanthathu yil.

6.Even if we have to beg water for our cow to drink,
There is nothing worse for the tongue than that begging.

7.Yirappan yirapparai yellaam yirappin,
Karappaar iravinmin tendru.

7.If I have to ask someone to beg, I would request him ,
Not to go to beg with a person who hides what he has and does not
give anything.

8.Iravennum yemaappil thoni karavennum ,
Parthaakka pakku vidum.

8.The ship without security called begging use to cross the sea of
poverty,
Would break in to pieces if it hits a stone called “not giving and hiding.”

9.Iravulla ullam urukum , karavulla ,
Ullathoom indri kedum.

9.If we think of begging our heart will melt,
But if we think about hiding and not giving, that mind itself would
vanish.

10.Karppavarkku yaangu olikkum kollo , yirappavr ,
Chollada poalum uyir.

10.When those who hide their wealth and say “no”, the soul ,
Of the one who begs would go away, but where would ,
The soul of those who hide and not give hide itself.

108.Kayamai-

108th chapter of Thirukural-(meanness)

Translated by
P.R.Ramachander

(I am sure no one else can describe a mean person like this. He says
Mean people do not have worry . follow rituals to deceive others and
they are like Gods because they do whatever they want and so on.)

1.Makkale poalvar kayavar avaranna,
Oppari yaam kandathu yoil.

1.A mean person would like ordinary,
Such similarity has not been seen anywhere.

2,Nandaraai vaarin kayavar thiruvudayaar,
Nenjathu avalam yilar.

2.Mean people are wealthier than people who know good,
As they do not have any worry in their heart.

3,THEvar anayar kayavar , avarum thaam,
Mevana chithozhukalaan.

3.The mean people are similar to gods, because ,
They would be doing actions as they like.

4.Akapatti yaavaarai kaanin avarin,
Mikapattu chemmaakkum keezh.

4.If a mean person sees a person who does not have humility,
He would think that he is greater than him and be proud.

5.Achame keezhkalathu aachaaram yecham,
Avaavundel undaam chirithu.

5.The cause of following rituals by mean people is due to fear,
Or else they may act like that for getting wealth from others.

6.Arai parai annar kayavar thaam ketta ,
Marai pirarkku uynthuraikkalaan.

6.Since the mean people tell secrets they know to others,
Just like that , they are like a drum used for announcement.

7.EErngai vithiraar kayavar kodirudaikkum ,
Koon kayya rallathaarkku.

7,Mean people will not shake their wet hand with food ,
Except to those people with strong hand who can break their teeth.

8.Cholla payan paduvar chaandror karumbu poal,
Kolla payan padum keezh.

8,A learned man would become useful as soon as a problem is told,
But unless we suffer like a sugarcane where juice is extracted ,
A mean person would not be of any use.

9.Uduppathoom unpathoom kaanin pirar mel,
Vadukkana vaththarum keezh.

9.When a mean person sees another eating and dressing well,
Unable to bear it , they would find fault on them.

10.Yeththir kuriyar kayavar ondru utthakkal,
Viththr kuriyar virainthu.

10.The mean people are suitable only to see us fast ,
When even a small sorrow occurs to them.

II.Sage Avvayar

(Avaiyar (meaning a very Old mother) was one of the very great women poets of ancient Tamil Nadu.(In telugu even today mother is called Avva) Apart from being a great poet, she played a very great role in the politics of those days, by making the great kings obey her.There are many references to her being a great Devotee of Lord Subrahmanya. Historians are of the opinion that there were , more than one lady poet who called herself as Avaiyar. One such poet existed before the birth of

Christ. This poet was a great story teller and social reformer. The next Avaiyar lived in the fourteenth century. Her well known work is AthiChoodi, which was written for easy learning by Tamil Children. It is interesting to note that even today, Athichoodi shows the simple path to live well, for all children. Vinayagar Agaval is another one of her great works. Agaval means blank poetry and it is a song addressed to Lord Ganapathy . He is addressed as Vinayagar (he who removes obstacles) or Pillayar in Tamil. This prayer is an extremely popular one in Tamil Nadu. It clearly brings out the mastery of Avvaiyar in the Yoga, thatric practices and Saivism, possibly derived from the contribution of Sidhas in Tamil Nadu and the Tamil Nadu Saivism.I have taken the liberty of understanding this great work based on the English translation of Mr.Layne little (<http://www.poetry-chaikhana.com/A/Avaiyar/VinayagarAga.htm>) and a great expository article which appeared in Tamil Guardian (<http://www.tamilguardian.com/article.asp?articleid=1479>)

1.Vinayagar Agaval

(Blank poem on Vinayagar)

By

Saint poet Avaiyar

Transliteration By

Elango Kadhivel

Translation

P.R.Ramachander

Seetha kallabha chenthamaraippum,
Paatha chilambhu pala isai paada,
Pon araijnanum, poonthugil aadaiyum,
Vanna marungil valarindu azhakerippa,
Pezhai vayirum, perum paara kodum,

Vezha mukhamum, vilangu chindooramum,
Anju karamum , angusa paasamum,
Nenjir kudi konda neela meniyum,
Naandra vaayum, naaliru puyamum,
Moondru kannum, mummatha chuvadum,
Irandu cheviyum, ilangu pon mudiyum,
Thiranda muppiri nool thigazh oli maarbun,
Chor padam kadantha thuriya mey jnanam,
Arpudham nindra karpaga kallire

While the anklets on the cool sandal anointed feet
Which has the colour of the red hibiscus flower,
Sings various songs, while the golden waist belt,
And his clothes as soft as flower,
Shine in pretty and beautiful colours of the rainbow,
While his box like paunch, weighty tusks
Elephant like face, the saffron dot applied on it,
Five hands and the goad and rope that he has,
His blue body which attracted our mind,
Hanging mouth, his four sets of shoulders,
His three eyes, three trails of his feets,
His two ears, his shining golden hair,
His glowing broad chest wearing the holy thread,
His divine knowledge of Thuriya , his mastery over words,
Stood in awe at the wish giving elephant.

Muppazham nugarum Mooshiga vahana,
Ippothu yennai aat kolla vendi,
Thayay yenakku , thaana yezhundaruli,
Mayaa piravi, mayakkam aruthu,
Thirundhiya mudal aindu ezhthum thelivaay,
Porundave vanthu yen ullam thannil pugundhu,

Guru vadivagi , kuvalayam thannil,
Thiruvadi vaithu thiramidhu porul yena,
Vaadaa vagaithaan magizhndena karuli,

OH god who rides on an mouse and eats three fruits,
Now for taking me and making me yours,
You come in the shape of my mother,
Cut off the trance like feeling of this illusory birth,
Make clear to my mind the meaning of the
Five lettered Namasivaya, enter then in to my mind,
Step in to this world in the form of a teacher in this world of ours,
And tell me with happiness that this is its real meaning

Kodaayudathaal peru(kodu) vinai kallainthe,
Uvatta upadesam pugatti yen cheviyil,
THEvittatha jnana thelivaikum kaatti,
lym pulan thannai adakkum upaayam,
Inburu karunaiyin inithena kkaruli

After removing my great fate by the weapon of his tusk,
After giving me very sweet and not boring advices in my ears,
After showing sweetest clarity in the case of Jnana,
After teaching me the trick to control my five senses,
After sweetly telling me about mercy which gives happiness,

Karuvigal odukkum karuthinai arivithu,
Iru vinai thannai aruthu irul kadinthu,
Thalamoru nangum thandu yenakku aruli,
Malam oru moondrin mayakka maruthe,
Onbathu vayil oru mandhirathaal,

Iym pula kathavai adaippathum kaatti,
Aaraathaarathu angula nilaiyum,
Pera niruthi pechurai aruthe,
Idai pingalaiyin ezhuthu arivithu

After teaching me the knowledge of subjugating the senses,
After cutting of this birth as well the next and removing darkness,
After granting me mercifully the four stages of salvation,
After cutting off the trance created by the three types of ignorance,
After showing me how by one chant the five senses
Can be controlled and the nine gates of the body closed,
After teaching me how to control the chakras of the body using the
goad,
After cutting off talk and making me stand firm,
After teaching me the alphabets of Ida and Pingala Nadi,

Kadayir chuzhu munai kapaalamum kaatti,
Moondru mandalthin mootiya thoonin,
Nandrezhu pambin navil unarathi,
Kundali adanir koodiya asabai,
Vindezhu mandiram velippada uraithu,
Mooladharathu moondezhu kanalai,
Kaalal ezhuppum karuthu arivithe,
Amudha nilaiyum aadithan iyakkamum,
Kumuda sagaayan gunathaiyum koori,
Idai chakkarathin eerettu nilaiyum,
Udar chakkarathin urappayum kaati,
Chanmuga thoolamum , chatur mukha sookshmamum,
Yen mugamaaga indhenakkaruli

After showing that the end of circle's edge is in the head,
After making me realize that the snake keeps on hanging,
On the pillar that is at the junction of three realms,

After showing the silence at the junction of Kundalini,
After clearly telling me the chant to waken it up,
After pointing out the raging fire in the Mooladhara,
After telling me the idea of waking it up,
After telling me about the deathless state and the position of the Sun,
After telling me about properties of moon, the helper of lotus,
After teaching me the sixteen positions of the intermediate Chakra,
After showing me the position of wheels in the body,
After sweetly teaching me , the secret of Shanmuga,
And the principle behind the subtle four faces,

Puriyatta kaayam pulappada yenakku,
Theriyettu nilaiyum derisana paduthi,
Karuthinir kapaala vaayil kaatti,
Iruthi mukthi inithenakku aruli,
Yennai arivithu , yenakkarul cheydh,
Munnai vinaiyin mudalai kalainthu,
Vaakkum manamum illa manolayam,
Thekkiye yendan chindhai thelivithu,
Irul veli irandukku ondriram yenna,

After making it clear about the eight subtle principles,
And making me see the real meaning of them,
After showing in my mind the gateway to the skull,
After telling me that the salvation is sweet,
After informing me , after showering his grace on me,
After removing the assets earned in the previous births,
After showing me the mental state where mind and words are absent,
After awakening my mind which was asleep,
After showing me the places of light and darkness in me,

Arul tharum aanandathu azhuthi yen cheviyil,
Yellai illa Aanandham allithu,

Allal kalainthe, arul vazhi kaatti,
Sathathinulle Saada Shivam kaatti,
Chithathinulle Shiva Lingam kaatti,
Anuvirkku anuvaai appaalukku appaalaai,
Kanu muthi nindra karumbulle kaatti,
Vedamum neerum vilanga niruthi,
Koodumey thondar kuzhaathudan kooti,
Ancha karathin arul porul thannai,
Nenja karuthin nilai arivithu,
Thathuva nilayai thanthu yenai aanda,
Vithaga vinayaga virai kazhal charane.

After giving me limitless happiness by pressing me down in ecstasy in
my ear,
After removing all problems, after showing me the way of grace,
After showing lord Shiva in the sound “Om”,
After pointing out the Shiva Linga within my mind,
After showing atom within atom and distance beyond distance,
In the joints of the well ripened sugar cane like body,
After clarifying the role of Vedas and sacred ash.
After making me one with the crowd of realized devotees,
After pointing out the principle of five letters “Namashivaya”,
After showing me the state of my mind,
After giving me the philosophic state and after ruling me,
My wise Vinayaka ruled me and I seek refuge in his feet.

விநாயகர் அகவல் - ஓளவையார்
சீதக் களபச் செந்தா மரைப்பும்
பாதச் சிலம்பு பலவிசை பாடப்
பொன்னரை ஞாணும் பூந்துகில் ஆடையும்

வன்னமருங்கில் வளர்ந்தழ் கெறிப்பப்
பேழை வயிறும் பெரும்பாரக் கோடும்
வேழ முகமும் விளங்குசிந் தூரமும்
அஞ்சு கரமும் அங்குச பாசமும்
நெஞ்சிற் குடிகொண்ட நீல மேனியும்
நான்ற வாயும் நாலிரு புயமும்
மூன்று கண்ணும் மும்மதச் சுவடும்
இரண்டு செவியும் இலங்குபொன் முடியும்
திரண்டமுப் புரிநூல் திகழொளி மார்பும்
சொற்பதம் கடந்த தூரியமெய்ஞ் ஞான
அற்புதம் நின்ற கற்பகக் களிறே!
முப்பழ நுகரும் மூஷிக வாகன!
இப்பொழு தென்னை ஆட்கொள வேண்டித்
தாயா யெனக்குத் தானெழுந் தருளி
மாயாப் பிறவி மயக்கம் அறுத்துத்
திருந்திய முதலைந் தெழுத்தும் தெளிவாய்ப்
பொருந்தவே வந்தென் உளந்தனில் புகுந்து
குருவடி வாகிக் குவலயந் தன்னில்
திருவடி வைத்துத் திறமிது பொருளென
வாடா வகைதான் மகிழ்ந்தெனக் கருளிக்
கோடா யுதத்தால் கொடுவினை களைந்தே
உவட்டா உபதேசம் புகட்டியென் செவியில்
தெவிட்டாத ஞானத் தெளிவையும் காட்டி
ஐம்புலன் தன்னை அடக்கும் உபாயம்
இன்புறு கருணையின் இனிதெனக் கருளிக்
கருவிக ளொடுங்கும் கருத்தினை யறிவித்(து)
இருவினை தன்னை அறுத்திருள் கடிந்து
தலமொரு நான்கும் தந்தெனக் கருளி
மலமொரு மூன்றின் மயக்கம் அறுத்தே
ஒன்பது வாயில் ஒருமந் திரத்தால்
ஐம்புலக் கதவை அடைப்பதும் காட்டி
ஆறா தாரத்(து) அங்குச நிலையும்
பேறா நிறுத்திப் பேச்சுரை யறுத்தே
இடைபிங் கலையின் எழுத்தறி வித்துக்
கடையிற் சுழுமுனைக் கபாலமும் காட்டி

மூன்றுமண் டலத்தின் முட்டிய தூணின்
 நான்றெழு பார்பின் நாவில் உணர்த்திக்
 குண்டலி யதனிற் கூடிய அசபை
 விண்டெழு மந்திரம் வெளிப்பட உரைத்து
 மூலா தாரத்தின் மூண்டெழு கனலைக்
 காலால் எழுப்பும் கருத்தறி வித்தே
 அமுத நிலையும் ஆதித்தன் இயக்கமும்
 குமுத சகாயன் குணத்தையும் கூறி
 இடைச்சக் கரத்தின் ஈரெட்டு நிலையும்
 உடல்சக் கரத்தின் உறுப்பையும் காட்டிச்
 சண்முக தூலமும் சதுர்முக சூக்கமும்
 எண் முகமாக இனிதெனக் கருளிப்
 புரியட்ட காயம் புலப்பட எனக்குத்
 தெரியெட்டு நிலையும் தெரிசனப் படுத்திக்
 கருத்தினில் கபால வாயில் காட்டி
 இருத்தி முத்தி யினிதெனக் கருளி
 என்னை யறிவித்(து) எனக்கருள் செய்து
 முன்னை வினையின் முதலைக் களைந்து
 வாக்கும் மனமும் இல்லா மனோலயம்
 தேக்கியே யென்றன் சிந்தை தெளிவித்(து)
 இருள்வெளி யிரண்டுக்(கு) ஒன்றிடம் என்ன
 அருள்தரும் ஆனந்தத்(து) அழுத்தியென் செவியில்
 எல்லை யில்லா ஆனந் தம்அளித்(து)
 அல்லல் களைந்தே அருள்வழி காட்டிச்
 சத்தத்தின் உள்ளே சதாசிவம் காட்டிச்
 சித்தத்தின் உள்ளே சிவலிங்கம் காட்டி
 அணுவிற்(கு) அணுவாய் அப்பாலுக்(கு) அப்பாலாய்க்
 கணுமுற்றி நின்ற கரும்புள்ளே காட்டி
 வேடமும் நீறும் விளங்க நிறுத்திக்
 கூடுமெய்த் தொண்டர் குழாத்துடன் கூட்டி
 அஞ்சக் கரத்தின் அரும்பொருள் தன்னை
 நெஞ்சக் கருத்தின் நிலையறி வித்துத்
 தத்துவ நிலையைத் தந்தெனை யாண்ட
 வித்தக விநாயக விரைகழல் சரணே!

III. THirugnana Sambandar

(Sambandar one of the greatest saivite saints of Tamil Nadu .He lived in the 7th century AD in Tamil Nadu.He has been alluded as Dravida Sisu by Adhi Sankara in his great work "Soundarya Lahari" . When Sambandar was going from Shiva temple to Shiva temple and singing about the Gods there, Madurai was ruled by a king called Koon Pandian(Hunchback Pandian) , This king got converted himself to Jainism and the population of Jains started growing in the temple town of Madurai . But the queen of Madurai , Mangayarkasi and their chief minister were staunch Shivaites .They invited Sambandar to visit Madurai and try to convert back the king to Shaivism. The jains who came to know about that set fire to the place where Sambandar was residing. Sambandar is supposed to have sent that fire to the body of the king. Due to this the king developed high fever and no doctor was able to cure it .Then It seems Sambandar challenged the jains to cure the fever of the king . They accepted the Challenge and said, they would cure half the body and Sambandar should cure the other half. Sambandar went on applying the sacred ash from Madurai temple singing the following songs.The half part of the body of the king where sacred ash was applied was not only cured but lost its hunched back nature. The Jains failed in this test. Later Sambandar challenged the jains to put their books in the river and Sambandar put his writings. While the writings of jains sank in the river,The king accepted the Saivaites religion and is supposed to have massacred all the Jains in Madurai. Historians do not agree that such an incident took place .)

1.Manthiramavathu Neeru

By
Thirujnana Sambandar

Translated by
P.R.Ramachander

1.Maniramavathu neeru, Vanavar Melathu Neeru ,
Sundaram aavathu neeru , thuthikka paduvathu neeru,
THandiram Avathu neeru, Samayathil ullathu neeru
Senthubar vaay umai pangan thiru Aalavayan” Thiru neere.

*Madurai also is known as Halasya Puri are Alavai nagaram

1,The Sacred ash is a mantra, Sacred ash is the one applied by Devas,
Sacred ash is prettiness, Sacred ash is one which is prayed to,
Sacred ash is the Thanthra, Sacred ash is the one in religion,
It is the sacred ash of The Lord of Madhurai who shared his body with
red lipped Uma.

2,Vedathil ullathu Neeru venthuyar theerppathu neeru,
Potham thakuvathu neeru , punmai thavirppathu neeru ,
Odha tharuvathu neeru,Unmayile ullathu neeru,
Seetha punal vayl choozhntha thiru aalavayan thiru neeru.

2.Sacred ash is in the Vedas, Sacred ash is the one that cures great
sorrows,
Sacred ash is the one that grants wisdom, Sacred ash is the one that
avoid feeling of lowliness ,
Sacred ash is one suitable for learning, Sacred ash is the one that is in
truth ,
That is sacred of the Lord of Madurai surrounded by cool springs.

3.Mukthi tharuvathu neeru, Munivargal anivathu neeru,
SATHiyam aavathu Neeru ,thakkor pugazvathu neeru,
Bhakthi tharuvathu neeru,parava iniyathu neeru,
Sidhi tharuvathu neeru,THiru Aalavayan thiru neeru.

3.Sacred ash gives salvation , Sacred ash is worn by sages,
Sacred ash is the truth , Sacred ash is sweet to praise ,

Sacred ash is the one giving powers and that is the Sacred ash of
Madurai temple.

2.Kolaru thirupathigam

(The ten verses that remove all ills)

By

Thirujnana Sambandar

Translated by

P.R.Ramachander

1.Veyurur tholi pangan, Vidam unda kandan, Miga nalla veenai thadavi, Masaru thingal, gangai mudi mel aninthen, ulame pugundhu adhanal, Jnayiru , thingal, chevvai , budhan , vyazhan Velli, sani , pambu irandum udane,

Aasaru nalla, nalla avai nalla , nalla adiyar avarkku migave.

Friend of the lady with Bamboo like shoulders , God having a neck affected by swallowing poison,

One who plays Veena faultlessly , One who wears the spotless moon and Ganga on his head,

Entered inside my mind and immediately made Sun, moon, mars , mercury , Jupiter , Venus Saturn and the two snakes,

Cut away desires and are good , they are good , and are very good to devotees of Shiva.

2.Enbodu kombaodamai ivai marbilanga, erutheri ezhai udane,

Pon pothi matha maalai punal choodi vanthen ulame pugundhu adanal,

Onbathodu ondrodu ezhu pathinettodu aarum udaya natkal avai tham,

Anbodu nalla nalla Avai nalla nalla adiyaar avarkku migave.

With his chest adorned with garland of bones, boar's tusk and tortoise shell,

And also wearing garland of datura flowers with their golden pollen,

And decorating his head with the ganges river, he along with Parvathi comes riding on a bull

And he has entered my mind and stays there and so the inauspicious stars that are

Ninth, seventeenth, eighteenth and twenty fourth among the twenty seven,

Do only good and good with love , for they are good , good for the devotees of Shiva.

3.Uru valar pavala meni oli neeru aninthu, umayodum vellai vidai mel,
Murugalar kondrai thingal mudi mel aninthu yen, ulame pugundhu
,athanaal,

THirumagal kalaya thoorthi cheyya mathu bhoomi disai deivamana
palavum,

Aruneri nalla nalla Avai nalla nalla adiyaar avarkku migave.

With his growing radiant coral like body wearing the shining holy ash.
Along with Goddess Parvathi on the white bull, wearing the golden
kondrai * flowers

As well as the crescent on his head , he came and entered in to my mind
and so ,

The Goddess Lakshmi , Kali , mother earth and the various Gods that
god the directions,

Does only good and good with love , for they are good , good for the
devotees of Shiva.

* Indian Laburnum

4.Mathi nuthal mangayodu vada aali runthu marai othum engal
paraman,

Nathiyodu kondrai malai mudi mel anithu yen ulame pugundhu athanal,
Kothiyuru kalan angi namanodu doothar kodu noygal aana palavum,
Athiguna nalla nalla Avai nalla nalla adiyaar avarkku migave

With the lady with the crescent like forehead sitting below a banyan
tree and teaching Vedas,

Our God wears on his head kondrai flowers along with the river and has
entered in to my mind and so,

The very angry god of death along with his messengers and various
great diseases,

Does only good and good with love , for they are good , good for the
devotees of Shiva.

5.Nanju ani kandan yendhai madavaal thanodum , vidayeru thangal paraman,
THunji yarul vanni kondrai mudi mel aninthu , yen ulame pugandha adhanal,
Venchina avunarodum , urumudiyum minnum migayana bhootham avayum
Anjidum nalla nalla Avai nalla nalla adiyaar avarkku migave

With my father who decorates his neck with poison along with Parvathi riding on a bull,
Showing his grace and Wearing vanni* leaves and kondrai **flowers has entered in to my mind and so,
The angry asuras , roaring thunder, lightning and those ghosts that we are afraid,
Do only good and good with love , for they are good , good for the devotees of Shiva.
*Indian Mesquite **Indian Laburnum

6.Valari thala thadai vari kovanathar madavaal thanodum udanay,
Naanmalar vanni kondrai nadhi choodi vandhu en ulame pugundhu athanal,
Kolari uzuvayodu kolai yanai kezhal kodu nagamodu karadi,
Alari nalla nalla Avai nalla nalla adiyaar avarkku migave

With Siva wearing a striped tigers skin and loin cloth, and along with Parvathi,
And wearing vanni leaves and kondari flowers has entered in to my mind and so,
Powerful deadly tigers , murderous elephants , boars, cobras , bears and lions,
Do only good and good with love , for they are good , good for the devotees of Shiva.

7.Cheppila mulai nan mangai oru bhagamaga vidai yeru chelvan adaivaar,
Oppilamathiyum appum mudi mel aninthen ulame pugantha athanaal,

Veppodu kulirum vadam migayana pithum , vinayana vandhu naliyaa,
Appadi nalla nalla Avai nalla nalla adiyaar avarkku migave

With the famous good young damsel occupying one side , he is the
source of all wealth,
And keeping on his head , the incomparable moon as well as the river ,
he entered in to my mind,
And so fevers with chills , rheumatism, excess of bile which come and
trouble ,
Do only good and good with love , for they are good , good for the
devotees of Shiva.

8.Vel pada vizhi cheythanru vidai melirunthu madaval thanodum
udanay,
Van mathi vanni konrai malar choodi vandhen ulame pugundhu
adhanaal,
Ezhkadal choozh ilangai arayan thanodum idarana vandhu naliyaa,
Aazhkadal nalla nalla Avai nalla nalla adiyaar avarkku migave

With his angry eye he burnt Manmatha when he shot an arrow and
along with Parvathi he rides the bull,
And wearing the crescent of the sky , Vanni leaves and Kondrai flowers ,
he entered in to my heart,
And so the king of Lanka which is surrounded by ebbing sea and other
afflictions surrounding the sea,
Do only good and good with love , for they are good , good for the
devotees of Shiva.

9.Pala pala vedamagum paranaari bhagan, vasuverum yengal paraman,
Chala magalodu erukku mudi mel aninthu yen ulame pugundhu
adhannal,
Malar misayonum malum maraiyodu devar varukalamana palavum,
Alaikadal meru nalla nalla Avai nalla nalla adiyaar avarkku migave

With his ability to assume many forms, the consort of Parvathi who is
our lord rides on a bull,
And wearing the erukku *flower on his head , he entered my heart,
And Lord Brahma, Vishnu , Vedas, devas and several things that are yet

to come,

Do only good and good with love , for they are good , good for the devotees of Shiva.

*Calotropis gigantean

10.Kothaalar kuzhaviyodu visayar nalgu gunamaai veda vigithan,
Mathamum madhiya nagam mudi mel aninthen ulame pugundhu
adhanal,

Putharodu amanavathil azhivirkkum annan thiruneeru chemmai
thidame ,

Athagu nalla nalla Avai nalla nalla adiyaar avarkku migave

Along with the pretty lady wearing flowers , that varied God of Vedas
went to give a boon to Arjuna,

And wearing datura flowers , moon and the serpent , he entered my
heart,

And the sacred of ash of his will defeat the budhists and jains without
any doubt and,

Do only good and good with love , for they are good , good for the
devotees of Shiva.

11.Thenavar pozhi kola alai vilai chen nel , thunni valar chembon engum
thigaza,

Naan mukan aadhiyaya biramapurathu marai Jnana Jnana munivan,
Thanuru kolu naalum adiyarai vandhu naliyatha vannam urai chei,
Aana chol maalai oodhum adiyargal vaanil arasalvr aanai namathe.

The saint Thirujnana Sambandar of Brahma puram , where Brahma is
worshipped,

And which has honey bees, sugar cane , paddy in an abundant measure,
Is ordering that those devotes who read this garland of words ,

Would not suffer the ill effects caused by planets , stars and others and
would rule the heavens

IV.Manikka Vasagar

(The war of the divine army)

(The works of Manikka Vasagar the great saint of Tamil saivism is the first part of the Thirumurai , the key religious text of Tamil Saivism. His works which are poems written while he visited various temples of Tamil Nadu is called THiruvagasam. There is a saying in Tamil , that he who does not melt before Thiruvagasam will not be affected by any other work,. Manikka Vasagar settled down in the temple town of Chidambaram .Most of his great work has been inscribed on the walls of the great temple at Chidambaram,

This twoi verse poem , which was written in Chidambaram , makes him imagine himself as the commander of the army to win over the travails of Samsara and conquer the world of Lord Shiva. .He tells them , what weapons to take and also instructs how the army formations have to fight.)

Thirupadai yezhuchi

By

Saint Manickavasagar

Translated by

P.R.Ramachander

Prapancha por- The war of the universes

1,Jnana vaal yenthum iyer nadha parai asraiminm
Manama yerum iyer mathi ven kudai kaviminm
AAna neethu kavacham adaya pugumingal,
Vaana oor kolvom , naam maya padai vaaraame

1.Please beat on musical drum of the Lord who holds sword of wisdom,
Hold over the lord the white moon like umbrella of wisdom,
Please enter to wear the armour of the divine ash,
And before the army of illusion attacks us, we shall conquer the land of Shiva.

2.THondarkal thoosi chelleer , bhaktharkaal choozha pogeer ,
On ttthiral yogikale perani untheerkakl,

Thin thiral chitharkale kadai koozhai chelmikal
Andar naadu aazom , naam allarpadai vaaramay

2.Oh servants of God , you march to the top of the front,
Oh Devotees completely surround the army,
Oh very learned Yogis , you lead the great army,
Oh very able Sidhas as able as Vajrayudha, you march in the rear ,

Shiva Puranam

By
Saint Manikka vasagar

Translated by
P.R.Ramachander

Namasivaya vaazhga , Nadan thal vazzhga ,
Imai podum yennenjil neengadhan thal vazhga.
Kokazhi anda guru mani than thaal vaazhga,
Agamam aagi nindru annippan vaazhga,
Yekan anegan iraiyan adi Vaazhga(1-5)

Long live Namasivaya, Long live the holy feet of our Lord,
Long live the feet of him who does not move away from my mind even
for a second.

Long live the feet of my Guru who ruled over
Thiruvavaduthurai(Thiruperum thurai ?)*,
Long live the feet of him who became holy books and comes near us,
Long live the feet of the God who was one but appeared as many.

*Shiva temple in Tamil Nadu .

Vegam keduthu anda vendan adi velga,
Pirapparukkump injakan than pey kazhalgal velga,
Puratharkkum cheyon than poomkazhalgal velga,
Karam kuvivaar ul magizhum kon kazhalgal velga,
Siram kuvivaar onguvikkum cheeron kazhal velga.(6-10)

Let the feet of the God who stabilized my mind be victorious,
Let the valorous anklets of Lord Shiva , who cuts off cycle of birth be
victorious
Let the flower like anklets of the God, who is scarce to those who
stand away from him be victorious,
Let the anklets of king who happily lives in the mind of those who
salute him be victorious,
Let the anklets of that great one who uplifts those who bend their
head to him be victorious.

Eesan adi pothi, Yenthai adi pothi,
Nesanadi pothi, Sivan Sevadi pothi,
Neyathey nindra nimalan adi pothi ,
Maya pirappu arukkum mannan adi pothi ,
Cheeraar perum thurai nama devan adi pothi(11-15)

Praise to the feet of God, Praise to the feet of my father,
Praise to the feet of my friend, praise to the red feet of shiva,
Praise to the feet of the pure god who stood in love ,
Praise to the feet of the king who cuts off the illusion called birth,
Praise to the feet of god who is in holy Thiruperumthurai .

Aaratha inbam arulum malai pothi ,
Sivan avan yen sinthayul ninra athanaal ,
Avan arulaale avan thal vanagi ,
Chinthal magizha Siva puranam thanai,
Munthai vinai muzhuthum oya uraippan naan.(16-20)

Praise to the God who gives the never fading joy like a mountain of
mercy,
Because that Lord Shiva stood in my thought ,
I would salute his feet by his grace ,
And with a joyful mind recite the Shiva Purana,
So that the entire Karma which I have earned earlier disappears.

Kan nuthalaan than karunai kan kaatta vandeythi,
Yennutharkettaa vezhilaar kazhal irainji ,

Vin nirainthum , man niranthum m ikkai vilakku oiliyaai ,
Yenn iranthu yellai illathaane nin perum cheer ,
Pollaa vinayen pugazhum maru ondru ariyen.(21-25)

I came because the god with an eye in his forehead showed me his
eye of mercy,
And stood there saluting the anklet , whose prettiness is beyond
the reach of the mind ,
And oh God who filled the sky and the earth , and who is being seen
as a glittering light ,
Oh God who is beyond all limitations of barrier , I who am one with a
bad karma ,
And do not know the ways to praise your great qualities

Pullagi, poodai puzhuvai maramaki,
Pala virugamagi pravayai , pambaki ,
Kallai , manitharai peyai , ganangalai ,
Val asuraragi , munivaraai , devaraai ,
Chellaaa nindra , ithathavara jangamathukkul ,
Yella pirappum piranthu , ilaithen, yem perumaane.(26-31)

Oh lord by becoming grass, small plants , worms , trees ,
Several types of animals , birds , snakes ,
Stone , human beings , ghosts , different types of devils,
Strong asuras , sages devas ,
And I traveled all over this spectrum of moving and not moving things ,
And took all types of births and became tired.

Meyye Un ponnadikal kandu indru veedu uthen,
Uyya yen ullathul ongaramai nindra ,
Meyya , vimala , vidaipaka , vedangal ,
Iyya yena vongi aazhndu agandra nunniyane (32-35)

Truly I have attained salvation seeing your golden feet,
Oh God, who stood as letter "Om", in my mind so that I would be
saved,
Oh truth, oh purity , Oh Lord who rides on a bull,
Oh God whom Vedas called "Oh Lord", with great surprise ,

And tried to see you as taller, higher deeper though you are smaller than the small.

Veyyayai, thaniyaai , iyamaananaam vimalaa,
Poi aayin yellam poi akala vandharuli ,
Mei jnanam aagi milirgindra mei chudare ,
Yejjanam illathen inba perumale ,
Agjnan thannai agalvikkum nal arrive. (36-40)

Oh divinely pure Lord who is heat , cold as well as life ,
You came and showered your grace so that all lies are banished,
And shined as knowledge of the divine , Oh light of truth ,
Oh God of sweetness to this one who does not have any knowledge ,
Oh great wisdom, who is removing my ignorance .

AAkkam alavu iruthi illai , anaithulagum,
AAkkuvaai, kaapaai, azhippai , arul tharuvai,
Pokkuvai , yennai puguvippai nin thozhumpin,
Naathathin neriyai cheyai , naniyaane ,
Matham manam kazhiya nindra marayone . (41-45)

Oh god who does not have birth , life or death ,
You are the one who makes all the world,
You would protect , destroy and also shower your grace ,
Destroy the illusion , and make me to serve you ,
Oh god who is like a scented flower ,
Though you are far , far away , you are near ,
Oh Lord of Vedas , who is beyond mind and thought .

Karantha paal kannalodu nei kalanthor pol,
Chiranthu adiyar chinthanayul then oori nindru,
Pirantha pirappu arukkm yengal peruman,
Nirangal or iynthu udayai , vinnorgal yetha,
Marainthu irunthai yen peruman, valvinai yen thannai,
Marainthida moodiya irulai ,
Arambhavam yenum arum kayithaal katti,
Puram thol porthu , yengum puzhu azhukku moodi,
Malam chorum onpathu vayil kudilai,

Malanga pulangal iynthum vanchanayai cheyya(46-55)

Oh my lord , who puts a stop to cycle of births ,
By standing in the minds of great devotees,
Like honey which is the mixture of newly milked milk ,
Honey and Ghee , you are the one having all the five colours,
And you were hiding from the view of devas ,
Who were not able to see you and praise you , oh lord.
Please tie me , who is caught in the horrible past Kama,
And is being hidden completely by darkness of illusion
by considerations of all the acts ,
That can be done and should not be done ,
And tie me with a rope of sins and good acts
And further cover the dirt and worms of my inside by a skin,
And construct me as a hut with nine holes,
Through which all that is not wanted goes out,
With the five senses deceiving me and put me in to a stupor ,

Vilangum manathal , Vimalaa unakku,
Kalantha anbaagi , kasinthu ul urugum,
Nalam than ilatha siriyerkku nalgi,
Nilam than mel vanthu aruli , neel kazhalkal kaatti,
Nayir kidayai kidantha adiyerkku ,
Thayir chirantha dhayavana , thatthuvane (56-61)

Oh God , who is pure, though I am With an unstable (animal like) mind,
,
Which does not merge with you due to extreme love ,
Which does not melt on hearing you
And which does not have any good in it ,
You have taken mercy on this lowly one,
And came on this earth and showed me your long feet
And showed much more mercy than a mother ,
To me who was lying even worse than a dog.

Masatha jyothi malarantha malar chudare ,
Desane, theanar amudhe , Shivapurane ,
Pasamaam patthu aruthu parikkum aariyane ,

Nesa arul purinthu nenjil vanjam keda ,
Peraathu nindra perum karunai peraare.(62-66)

Oh blemish less flower like flame,
Which appears like a rising light ,
Oh sparkling one , oh nectar like honey ,
Oh Lord who has the city of Shiva ,
Oh wise one who showered your grace ,
By cutting off all my affectionate attachments,
Shower your friendly grace , cut of all hatred from my mind,
Oh great river of mercy , which never leaves my mind.

AAraa amudhe , alavilaa pemmane ,
Oraathaar ullathu olikkum oiyaane,
Neerai urukki yen aaruyirai nindraane ,
Inbavum thunbavum illanne , ullane. (67-70)

Oh never satiating nectar , Oh God who is beyond measurement ,
Oh light who hides himself in a mind which is not interested,
Oh God who made my mind melt and stood there as my dear life,
Oh god who does not have happiness or hardships and who stands
inside me.

Anbarukku anbane , Yavayumai, allaiyumai,
Chothiyane thunnirule , thondra perumayane,
Aadhiyane antham naduvagi allane ,
Eerthu yennai aat konda yenthai perumane ,
Koortha mey jnanthaal kondu unarvar tham karuthin ,
Nokkariya nokke , nunukku ariya nun unarve.(71-76)

Oh friend to your devotees , Oh God who is everything as well as
nothing ,
Oh God who is a flame , Oh God who is darkness , Oh God who is never
born,
Oh primeval one who has crossed the state of middle as well as end,
Oh Lord who as a father , attracted me and made me yours,
Oh God who can be known only by the very intelligent ones ,
And their look is a rare one which is to be appreciated ,

And their understanding you is a rare feeling.

Pokkum varavum punarvum illa punniyane ,
Kakkum yen kavalane , kanbariya peroliye ,
Aathru inba vellame , Atha mikkai nindra,
Thotha chuddar oliyai chollatha nun unarvai. (77-80)

Oh blessed Lord who never goes , comes or joins,
Oh Guard who protects me, Oh great light which is difficult to see ,
Oh sweet water of grace , you are more than my father ,
And stand before me as great light and an indescribable micro
feeling,

Maathamaam vaiyakathin , vevvere vandhu arivaam,
THethane , thetha thelive , yen chindanai ul,
OOthaana unnar amudhe , udayaane ,
Vethru vikara vidakku udambin ul kidappa,
AAthen yem ayya arane oh yendru yendru.
Pothi pugahndhirundu poi kettu mei aanaar (81-86)

Oh clarity , who comes in different forms of this changing world,
Oh complete understanding due to that clarity ,
Oh nectar of feeling which flows in my thoughts ,
Oh God who owns me , Oh Sir , I am not able to,
Lie tied up in this body made of flesh and sensations,
Oh Lord , Oh Shiva , Like this they praised ,
And left this untrue body and got the true body(Lord Shiva)

Meetingu vandhu vinai piravi Chaaaraame ,
Kalla pula kkurambai kettu azhikka vallane ,
Nal iruil nattam payindru aadum nadhane,
Thillai ul koothane , then pandi naattane.(87-90)

Oh God who is capable of destroying this body,
Which is the place where the deceiving five senses reside ,
And which has been prevented from coming again .
Oh Lord who dances even in mid night when all world sleeps ,

Oh Lord who dances in Chidambaram who is from the southern Pandya kingdom.

Allal piravi aruppavane oh endru,
Chollarkku ariyanai cholli thiruvadi keezh ,
Cholliya paatin chol unarnthu cholluvaar ,
Chelvaa shiva purathin ullar , Sivan adi keezh ,
Pallorum yetha panithu .

Oh lord who cuts of this painful life of birth,
Those who called you God , who cannot be understood , as “ oh god”
And understand this song which was sung below your feet ,
Would go to the wealthy land of Shiva’s city ,
And would remain below the feet of Lord Shiva ,
Being prayed and worshipped by many.

Pothri thiru agaval(Tamil)

By
Manikka Vasagar

Translated By
P.R.Ramachander

Nanmugan mudhala vanavar thozhudhu ezha,
Veeradiyaale moovalagu alandhu,
Nattisai munivarum iympulan malara ,
Pothri cheykathir mudithuru nedumalan,
Radi mudiariyu madhara vadanir.

When the four faced Brahma and other devas were saluting him,
Lord Vishnu measured the entire world with his two steps,
And this made the sages in all four directions enthralled ,
And worship Him with a shining crown,
But he himself tried to find out the feet and head of Lord Shiva.

Kadu muranena magi mun kalan,

Thezhthalamuruva vidanthu pinnei .
Thoozhi mudhalva chaya chaya vendru,
Vazhuthiyum kanaa malaradiyinaigal

Appearing as a wild boar and digging the seven nether worlds,
Lord Vishnu got tired and praised “Victory to the foremost of the
world”,
As he was not in a position to find your flower like feet.

Vazhuthutharkku elithai vaar kadal ulaginil,
Yanai mudhalaa verum peeraaya,
OOna mili yoniyul vinai pizhaithu,
Manuda pirappinun mathavu thara,
Theenamil kirumi cheruvinir pizhaithum.

For easily seeing those feet , in this world,
Which is surrounded by a wide broad sea,
The many beings entered the wombs,
Of animals from ant to elephant and after exhausting the Karma,
Took finally the birth as man and in their stay,
In the womb , they fought for survival with many other insects,

Oru mathithandri yinirumayir pizhaithu ,
Mirumathi vilaivain orumayir pizhaithum,

At the end of one month they got a separate form,
At the end of two months they survived and became more strong

Mummathi thannula madham pizhaithu,
Meeriru thingalir per irul pizhaithu,
Manju thingalin munchudhal pizhaithu,
Maru thingali oorular pizhaithum,

In the third month they did not get drowned in the womb fluid,
In the fourth month they spent their time in darkness,
In the fifth month they survived by not getting aborted,
In the sixth month their body grew further and they survived

Ezhu thingalir thazh puvi pizhaithu,
Mettu thingalir kattamum pizhaithu,
Monpathil varu thuru thunbamum pizhaithum

After surviving the lowering in the seventh month
After surviving several problems in the eighth month,
After surviving the sorrow of the parting with the womb,

Thakka dasamathi thayodu than padum ,
Dukha sagara thuyaridai pizhaithum,

And when ten months are to be over , they ,
Along with their mother get drowned,
In the sea of sorrow but survived.

Andugadoru msdaintha vakkaalai,
Meendiyum miruthiyum menai pala pizhaithum,

Year after year they further grow up ,
And by staying and rising they further survived,

Kalai malamodu kadum pagar pasi nisi,
Velai nithirai yathirai pizhaithum,

They further survived by answering natural calls ,
Struggle with the great hunger of the day ,
And sleep during the time of the night ,

Karum kuzhar chevai vennagai karmayi,
LOrungiiya chayanerungi yun madarthu,
Kachara nimirnthu kadirthu mun panai,
Theythidai varutha vezhundhu pudai pran,
Theerkidai pogaa vila mulai madar than,
Koortha nayana kollayir pizhaithum,

After further surviving from theft tried by the sharp eyes,
Of women with jet black hair , reddish lips, pretty smile,
Who were Well made up , painted , walking straight ,

With the well endowed breasts which were held ,
Aloft and pushed in front and gave pain to the middle part ,

Pitha ulagar perum thurai parappinun ,
Matha kalirenu mavaa vidai pizhaithm,

After further surviving from the exuberant elephant,
Of desire , which came because of living among people,
Who are mad after the pleasures of life on earth,

Kalvi yenum pal kadar pizhaithum.
Chelvam menum mallalir pizhaithum,

After surviving from the pride of several oceans of learning,
After surviving from the sorrow caused by botheration caused by the
wealth,

Nal kuravennum tholvidam pizhaithum,
Pul varambaaya pal thurai pizhithum,

After surviving from the horror of poverty,
After surviving several bad conducts and character

Deivam yenbadhor chitha mundagi ,
Munivilathathor porulathu karudhalum,
Maaru koru maya shakthigal,
Veru veru tham mayai kat odungina

They understood that there is something called God,
And that it is without any hatred,
But several thoughts sent by illusion,
Did not allow this thought to rise.

Aathamaanaar ayalavar koodi,
Nathigam pesi nathazhambu yerinar

The dear neighbors joined together ,
And talked that god is not there,

Till their tongue had a scar.

Chuthamennum thol pasu kuzhaangal,
Pathi yazhaithu padarinar perugavum,

Those who called themselves as their relations,
And were like a group of ordinary beings,
Called and dragged them and told them not to go after God

Virathame paramaga vedhiyarum,
Chathagamagave Chathiram kattinar

Even the Brahmins who observe penance,
Showed shastras to dissuade us

Samaya vadhika datha mathangale,
Vamaithvathaga varathi malainthamar

Even people of various religious beliefs,
Were unnecessarily proud of their beliefs

Mindiya mayaa vadha mennum,
Chanda marutham chuzhithadi thaa arthu

The words of people supporting concept of illusion,
Would make your thoughts confused like a storm.

Ulagayutham yenum ondirar pambin,
Kalabedatha kadu vida meythi

Those who support worldly needs ,
Are like a shining poisonous snakes,
And their teachings are like poison.

Athir peru mayayena pala chjoozhavum,

They confuse you all and does not allow all of you,
To understand what is right or wrong

Thappame thaambi pidithathu chaliyaa,
Thazhalathu kanda mezhukadhu pola,
Thozhuthula murugi yazhuthudal kambithu

The one who catches the proper path and travels ,
Is like wax brought near a burning ember,
His mind melts and he salutes the God and becomes speechless

Aadiyum alariyum padiyum paraviyum,
Kodirum pedahayum kondathu vidathenum,'
Padiyeyagi nallidayaraa vanbin,

Dancing , shouting , singing , following ,
like a pliers and like ignorant men,
Does not change at any moment from the chosen path

Pasumarathani arainthar pola,
Kasivathu perugi kadalena marugi

Like a nail driven in a living tree,
Their mind melts and like a sea it roars

Agam kuzhaindhu anukoolamai mey vidhirthu,
Sakambe yendru thammai chirippu

Their inside melts and their body shivers in support,
And the world laughs at them like a ghost

Naanathu ozhindhu naadavar pazhithurai,
Poonathuvaga konuthalindri

They loose sense of shame and take criticisms ,
As ornaments and their minds are not worried

Chathuri zhantharimal kondu charum,
Gathiyahu paramavadhisayamaga

You should increase knowledge and decrease pride,
For there is nothing as great as salvation,
And it is only right to wonder about it.

Kathaa manamena kadariyum padariyum,
Mathor deivam kanavilum ninayathu

Like a calf towards its mother cow,
They shout as well as become nervous,
And no other God comes to them even in their dreams

Aruparam thoru vana vaniyil vanthu,
Guruparanaagi yaruliya perumayai

My fame is because of the God,
Who came from a place far above the world,
And became my teacher and blessed me,

Chirumai yendru igazhaadhe , thiruvadi yinayai,
Piri vinai yariya nizhalathu pola,

Do not blame that god's behavior as ordinary,
For like the shadow is never separated from the body,
The devotees should always follow the feet of God

Mun pinnagi muniyatha disai,
Yenbu naindhurige therku nekkengi,
Yanbenumaru karaivathu purala,
Nal pulan ondri nada vendrathi

The devotee's thoughts do not go back or front,
And they are Without hatred, with melting mind, shivering voice
With love flooding and ebbing out of the banks,
And With concentrated mind and always murmuring "Oh Lord"

Urai thadumariyum romam chilirppa,
Kara malar motti thiruthaya malara,
Kankali koora nunduli yarumbha,

Karamalar mottithu , kai koopi

Due to devotion, their voice stutters,
Hair stands erect, Hands fold in salutation,
The flower of their heart is overjoyed
And the eye is full of tears of joy

Chaya vanbinai nadoruthu azhaippavar,
Thaayeyagi valarthanai pothi

Salutation to the God , who brought up,
Like a mother ,those whose devotion ,
Never reduced and was always growing

Mey tharu vediyanagi vinai keda ,
Kai thara valla kadavul pothi

Oh God who came as a Brahmin,
Giving the truth and then removed,
The accumulated Karmas of previous births(vinai)

Aadaka Madurai arase Pothi
Kooda vilalngu Gurumani pothi

Salutations to the God who chose Madurai as his arena to play
Salutations to the great teacher who was with me

Thendrillai mandrinuladi pothi
Yindrena karaamudhanai pothi

Salutations to him who danced in the southern city(Chidambaram)
Salutations to the God who became like nectar to me

Moovaa naanmurai mudhalva pothi
Chevaar vel kodi sivane Pothi

Salutations to the permanent lord of four Vedas,
Salutations to Lord Shiva with a flag of bull

Minnar uruva vikirthaa pothi,
Kannar uritha kaniye pothi

Salutations to The god who took several shining forms,
Salutations to the fruit who took threads from stone

Kaavai kanaga kunre pothi,
Yava venru yenakkarulvai pothi

Salutations to the Golden mountain who protects us,
Salutations to him who showers his grace on me who calls him

Padaippai Kaappai Thudaippai pothi,
Vidarai kalayum yenthai pothi

Salutations to him who creates , protects and destroys,
Salutations to my father who removes all my problems

Eesa pothi, iraiva pothi,
Desa palinginrale pothi

Salutations to the God, Salutations to the Lord,
Salutations to the shining , pretty heap of the soul

Araise pothi , amuthe pothi,
Virai cher charana vikirtha pothi

Salutations to the king., Salutations to the nectar,
Salutations to him with sweet smelling feet and took different forms

Vedhi pothi, Vimala Pothi,
Yadhi pothi , yarive pothi

Salutations to seer of knowledge , salutations to the pure one,
Salutations to the primeval god, Salutations to knowledge

Gathiye pothi , kaniye pothi,

Nadhi cher chenchadai namba pothi

Salutations to one giving salvation , Salutations to the fruit of knowledge,

Salutations to him who accepted a river on his head

Udayai pothi , unarve pothi,

Kadayen adimai kanday pothi

Salutations to him who has everything , Salutations to him who is the divine feeling,

Salutations to him who made this very lowly slave as his

Iya pothi, anuve pothi,

Saiva pothi , thalaiva pothi

Salutations to the Lord, Salutations to him who is in every as atom,

Salutations to the peaceful one, Salutations to the leader

Kuriye pothi, guname pothi,

Neriye pothi , ninaive pothi

Salutations to aim of life , salutations to best qualities,

Salutations to great conduct , salutations to him who remains as a feeling

Vanorkku ariya marunthe pothi,

Yenorkku yeliya iraiva pothi,

Salutations to the rare nectar like medicine to devas,

Salutations to him who is easily available to others

Moovezh chutha muranooru naragidai,

Yazhame arul arase pothi

Salutations to the merciful God who saves,

Twenty one generations of devotees from hell

Thozha pothi, thuniva pothi,
Vazhve pothi , yen vaippe pothi

Salutations to the friend , salutations to him who is with us,
Salutations to the root of my life , salutations to my place of protection

Mutha pothi, Mudalva pothi,
Athaa pothi , arane pothi

Salutations to him who is above salvation , Salutations to him who is
primeval,
Salutations to him who is father of all, Salutations to him who destroys
dirt of the soul

Urai unar virantha voruva pothi,
Viri kadal ulagim vilaive pothi

Salutations to him who is beyond words and mind,
Salutations to him who is the great luck of people of this broad world

Arumayil yeliya azhake pothi,
Karu mukhilakiya kanne pothi

Salutations to the pretty one who is rare,
Salutations to the very dear one who is like the black cloud

Manniya thiruvurun malaye pothi,
Yennayum oruvanaaki yirunkazhar,
Cheniyl vaitha sevaga pothi

Salutations to the very stable purple mountain(meru),
Salutations to the him who recognized me and kept ,
His feet on my head and made me his slave

Thozhugai thunbam thudaippai pothi,
Azhivilaa Ananda vari pothi

Salutations to him who removes sorrow of those who salute him.

Salutations to him who is the destruction less sea of joy

Azhivathum aavathum kadanthai pothi,
Muzhuvadhumirantha mudhalva pothi

Salutations to him who is beyond birth and death,
Salutations to him who is primeval and would remain after everything
dies

Maaner nokki manala pothi,
Vanakathu amarar thaye pothi

Salutations to the husband of Parvathi who has deer like eyes,
Salutations to him who looks after devas like their mother

Paridai yaiynthai paranthai pothi,
Neeridai nangai nigazhndhai pothi

Salutations to him who has spread like earth , fifth among five
elements(Kanchipuram)
Salutations to him who has become water the fourth
element(Thiruvanaikkaval)

Thee yidai moondrai thigazhndhai pothi
Valiyidai irandai magizhndhai pothi,
Veliyidai yondari vilainthai pothi,
Yalibhavar ulla thamudhe pothi

Salutations to him who has become fire, the third element
(Thiruvannamalai)
Salutations to him who became happy as wind , the second
element,(Kalahasthi)
Salutations to him who has become Ether(Akasa) , the first element
(Chidambaram)
Salutations to him who is the mind of the giver

Kanavilum devarkkariyai pothi
Nanavilum mayerkkarulinai pothi

Salutations to him who is rare even in dreams to devas,
Salutations to him who came in a form that can be seen to me who is
even worse than a dog

Idai maruthurayum yenthai pothi,
Chadayidai gangai tharithai pothi,
AAroor amarntha arase pothi,
Cheeraar thiruvai aaraa pothi

Salutations to my father who is in Thiruvidadaimaruthur
Salutations to him who wore ganges on his head
Salutations to him who sat in Thiruvarur
Salutations to him who is in the great Thiruvayaru

Annamala yemmanna pothi,
Kannaramudha kadale pothi

Salutations to the brother who is in Thiruvannamalai,
Salutations to him who is the dear ocean of nectar

Yekam pathurai yenthai potrhi,
Pagam pennuru vanai pothi

Salutations to my father who is in Thiruvekambam,
Salutations to him who became partly a lady

Paraithurai meviya parane pothi
Chirappalli meviya sivane pothi

Salutations to the dear one who is in Thiruparaithurai,
Salutations to the true Lord of Thiruchirapalli

Mathor pathi ingu ariyen pothi,
Kuthala then koththa pothi

Salutations to him who is the only one known to me,
Salutations to the dancer of Thirukuttalam

Kogazhi meviya kove pothi,
Yeengi malai yem maintha pothi,
Paangaar pazhanathazhaga pothi

Salutations to the king who is in Thiruvavaduthurai,
Salutations to the father who is in Thiruveengoi mountain,
Salutations to the pretty one who is in Thiruppazhanam

Kadamboor meviya Vidanga pothi,
Adainthavarkku arulum appa pothi

Salutations to the pretty one of Thirukadambur,
Salutations to him who showers his grace on those coming to him

Ithi thannin keezh iru moovar ,
Kahikku aruliya varase pothi

Salutations to him , who gave his blessings,,
To the six people and the elephant below an ithi tree(Kallala tree)

Thennadudaya sivane pothi,
Yennattavarkkum iraiva pothi

Salutations to Siva who has south of India,
Salutations to him who is God of the entire world,

Yenakkurulai karuliniai pothi Om,
Maana kayilai malayai pothi Om

Salutations to who fed milk to the baby pigs, Om,
Salutations to him who lives on the Kailasa mountain, Om

Arul ida vendum mammaan pothi,
Yirul keda varulum iraiva pothi.

Salutations with a request , please shower your grace uncle,
Salutations to that God who removes darkness from life

Thalanthen adiyenramiyen pothi,
Kalam kola karuthavarulai pothi

Salutations Oh God, I have become bored of being alone,
Salutations to him with a request to him to be my permanent friend

Anjel yendru ingu arulvai pothi,
Nanje yamudha nayanthai pothi

Salutation with a request to tell “Do not fear” and then shower your
grace,
Salutations to him who made nectar out of the poison

Atha pothi, Ayya pothi,
Nitha pothi , nimala pothi,
Patha pothi pavane pothi

Salutations to him who is the father , the Lord,
Salutations to the perennially pure one,
Salutations to the basis and life of the entire world

Periyai pothi , pirane pothi,
Ariyai pothi , amala pothi

Salutations to the one who is greater than all,
Salutations to him who protects lives,
Salutations to the God who is rare .
Salutations to the God who is pure

Marayor kola neriye pothi,
Murayo tharien mudhalva pothi

Salutations to him who came as a Brahmin,
Salutations to the primeval one, to whom I say “I cannot bear this”

Urave pothi, Uyire pothi,
Chirave pothi, sivame pothi

Salutation to Siva who is my relation , and to him who is my soul,
Salutations to him who is all that is good and he who is peace.

Manjaa pothi, manaalaa pothi,
Panjeradiyaal pangaa pothi

Salutation to him who is pretty and to him who is consort of all souls ,
Salutations to the consort of her who has cotton soft feet

Alan thenaaye nadiyen pothi,
Yilangu chudarem eesaa pothi

Salutations from the devotee who has wandered,
Salutations to him who has natural light

Suvaithalai meviya kanne pothi,
Kuvai pathi malintha kove pothi

Salutations to the darling of Suvai thalai,
Salutations to the king who is in kuvaipathi

Malai nadutaya manne pothi,
Kalayai ari kesariyai pothi

Salutations to the king of mountain country,
Salutations to him who is the lion of arts(Art of town Arikesari)

Thirukazhu kundril chelvaa pothi,
Poruppamar poovanathane pothi

Salutations to the lad of Thirukazhukundram,
Salutations to the Lord of Thiruppovanam surrounded by hills

Aruvamuruvamum aanaai pothi,
Maruviya karunai malaye pothi

Salutations to him who has a form as well as no form,

Salutations to the mountain of mercy

Thuriyamum irantha chudare pothi,
Therivarithagiya thelive pothi

Salutations to him who is the light above the Thuriya state,
Salutations to him who is the wisdom that can be rarely got

Thola mutha chudare pothi,
Yalavanavar kku anba pothi

Salutations to him who is the light of uncut pearl,
Salutations to the friend of those who salute him

AAravamuthe arule pothi,
Perayiramudai pemman pothi

Salutations to the nectar like grace that never exhausts,
Salutations to the God who has one thousand names

Thali arunkin raaraai pothi,
Neel oliyagiya nirutha pothi

Salutations to the god who wears grass(Arugam pul) and leaf (Bilwa
leaf) garland
Salutations to the dancer who is the great long flame

Chanthana chanthin Sundara pothi,
Chinthanai kkariya sivame pothi

Salutations to the pretty one who is decorated by sandal paste,
Salutations to the God of peace who is beyond thought processes

Manthira mamalai meyaai pothi,
Yenthamai yuyya kolvai pothi

Salutations to the God who wanders in Mahendra mountains,
Salutations to the God who is there to save us

Puli moolai pulvai churilina pothi,
Alaikadal meemisai nadanthai pothi

Salutations to the God who made a tiger mother feed milk to a sheep cub,
Salutations to the God who walked on the ocean full of waves

Karum kuruvikku andru arulina pothi,
Irum pulan pulara visainthanai pothi

Salutations to the God who showered his grace on a black bird in olden times,
Salutations to the God who made the five parts of the body not work

Padiyura payindra paavaga pothi,
Adiyodu nadu veeraanaai pothi

Salutations to the God who was divinely pure even in earth,
Salutations to the God who became the beginning middle and end

Narakodu suvarga nanilam pugamar,
Para gathi pandiyar kkarulina pothi

Salutations to the God who gave ,
Pandya kings salvation preventing ,
Them from going to hell, heaven and earth

Ozhivara miraintha voruva pothi,
Chezhu malar siva purathu arase pothi

Salutations to the God who has filled himself everywhere without a gap,
Salutations to the God who is the king of Sivapura full of flowers

Kazhuneer malai kadavul pothi,
Thozhuvar maiyarunippai pothi

Salutations to the God who wears garland of Kalhara(Chenkazhneer)

flowers,

Salutations to the God who removes darkness of ignorance from those saluting him

Pizhaippu vaay ponru ariyaa naayen,
Kuzhaitha chona malai kondarul pothi

Salutations to the God with a request to please accept this garland of words,
Made by a man baser than a dog and not knowing the rights and wrongs

Purambala veritha puraanaa pothi,
Param param jothi parane pothi

Salutations to the ancient God who burnt several cities,
Salutations to the God who exists as divine light beyond the universe

Pothi ,pothi puyanga peruman,
Pothi ,pothi Purana karana,
Pothi, pothi chaya chaya pothi

Salutations and salutations to the God who wears a snake,
Salutations and salutations to the God who is the primeval cause
Salutations

Thiruvempavai

Translated in to free verse

By

P.R.Ramachander

The original tamil text, typed in English and its translation by me is given below. You can also hear

it <https://www.youtube.com/watch?v=vr1u1Msj5Wk>

Thiruvempavai Pasuram 1

ஆதியும் அந்தமும் இல்லா அரும்பெருஞ்
சோதியை யாம்பாடக் கேட்டேயும் வாள்தடங்கண்
மாதே வளருதியோ வன்செவியோ நின்செவிதான்

மாதேவன்வார்கழல்கள் வாழ்த்தியவாழ்த்தொலிபோய்
 விதிவாய்க் கேட்டலுமே விம்மிவிம்மி மெய்ம்மறந்து
 போதார் அமளியின்மேல் நின்றும் புரண்டிங்ஙன்
 ஏதேனும் ஆகாள் கிடந்தாள் என்னைஎன்னை
 ஈதே எம்தோழி பரிசேலோ ரெம்பாவாய்

1.

Adhiyum an^dhamum illA arumperuny
 chOdhiyai yAmpAdak kEttEyum vAlthadaN^kaN
 mAdhE vaLarudhiyO vancheviyO n^inchevithAn
 mAdhEvan vArkazalkaL vAzhthiya vAzhtholipOy
 vidhivAyk kEttalumE vimmivimmi meymmaRan^dhu
 pOdhar amaLiyinmEl n^inRum puraNdiN^N^an
 EdhEnum AgAL kidan^dhAL en nEenne
 IdhE en^thOzi parichElOr empAvAy
 We sang of that glorious light,
 Which has no beginning and no end,
 Oh you the girl who has broad , bright eyes,
 Are you still asleep,
 Did you not hear,
 The songs that we sang ,
 Praising the holy feet wearing.
 Hero's anklets of Madhava , our Lord?
 It is echoing in all the street,
 One lady hearing our song,
 Sobbed and sobbed and cried,
 And another fell from her
 Flower bedecked bed to a swoon,
 Is this your state my friend,
 Is this your nature, our lady. 1

Thiruvempavai Pasuram 2

பாசம் பரஞ்சோதிக் கென்பாய் இராப்பகல்நாம்
 பேசும்போ தெப்போதிப் போதார் அமளிக்கே
 நேசமும் வைத்தனையோ நேரிழையாய் நேரிழையீர்
 சீசி இவையுஞ் சிலவோ விளையாடி
 ஏசுமிடம் ஈதோ விண்ணோர்கள் ஏத்துதற்குக்

கூசு மலர்ப்பாதம் தந்தருள வந்தருளும்
தேசன் சிவலோகன் தில்லைச்சிற் றம்பலத்துள்
ஈசனார்க் கன்பார்யாம் ஆரேலோ ரெம்பாவாய்.

2.

pAcham paranychOdik kenbAy irAppakaln^Am
pEchumpO dheppOhip pOdhAr amalikkE
n^Echamum vaiththanaiyO n^ErizaiyAy n^ErizaiyIr
chlChi ivaiyuny chilavO viLaiyAdi
Echum idamldhO viNNOrkaL EththudhaRkuk
kUchu malarppAdhan^ than^dharuLa van^dharuLum
thEchan chivalOkan thillaichiR RambalaththuL
IchanArk kanbAryAm ArElOr empAvAy

“Oh,pretty damsel,
You used to tell all of us then, .
That your love is only to the God,
Who is the primeval light.
Has it now by any chance,
Shifted to the flower decked bed of yours?”
“Oh my well dressed friends,
Is it the time to make fun and play?”
“He whom even the great devas of heaven,
Are wary to approach,
He who is the Lord of Shiva Loka ,
And he who is the God of Chidambara ,
Has come in person and waits,
To give us his grace.
And we who do not know anything of him,
But have only love for him,
Are we capable of singing his praise,Oh lady” 2

Thiruvempavai Pasuram 3

முத்தன்ன வெண்ணகையாய் முன்வந்தெதிரெழுந்தெ
ன்

அத்தன் ஆனந்தன் அமுதனென் றள்ளுறித்
தித்திக்கப் பேசுவாய் வந்துள் கடை திறவாய்

பத்துடையீர் ஈசன் பழ அடியீர் பாங்குடையீர்
 புத்தடியோம் புன்மைதீர்த்தாட்கொண்டாற்பொல்லா
 தோ
 எத்தோநின் அன்புடைமை எல்லோம் அறியோமோ
 சித்தம் அழகியார் பாடாரோ நம்சிவனை
 இத்தனையும் வேண்டும் எமக்கேலோ ரெம்பாவாய்

3.

muththanna veNNakaiyAy munvan^ dhedhir ezun^dhen
 aththan Anan^dhan amudhan en RaLLURith
 thithtikkap pEchuvAy van^dhun kadaithiRavAy
 paththudaiylr lchan pazavadiylr pAN^gudaiylr
 puththadiyOm punmaithlRth thAtkoNdAR pollAdhO
 eththOn^in anbudaimai eLOm aRiyOmO
 chiththam azakiyAr pAdArO n^amchivanai
 iththanaiyum vENDum emakkEIOr empAvAy

“Hey lady, with pearl like teeth,
 You used to wake before us,
 And talk sweetly,
 Deep from your mind,
 That he is our father,
 He is the source of our happiness,
 And he is nectar in person,
 But now you are sleeping,
 With not even opening the door”
 “ My dear friends devoted to god,
 Is it very bad,
 If you forgive me just once for now?”
 “Do not try to cheat us , our dear,
 What devotion and love you have,
 Do we not know all,
 Would not the ladies with beautiful mind,
 Sing about our lord Shiva.
 All this we should definitely hear and suffer, Oh dear lady” 3
 Thiruvempavai Pasuram 4

ஒண்ணித் திலநகையாய் இன்னம் புலர்ந்தின்றோ
வண்ணக் கிளிமொழியார் எல்லாரும் வந்தாரோ
எண்ணிக்கொ டுள்ளவா சொல்லுகோம் அவ்வளவும்
கண்ணைத் துயின்றவமே காலத்தைப் போக்காதே
விண்ணுக் கொருமருந்தை வேத விழுப்பொருளைக்
கண்ணுக் கினியானைப் பாடிக் கசிந்துள்ளம்
உள்ளெக்கு நின்றுருக யாம்மாட்டோ ம் நீயேவந்(து)
எண்ணிக் குறையில் துயிலேலோ ரெம்பாவாய்.

4.

oNNith thilan^agaiyAy innam pularn^dhinRO
vaNNak kiLimoziyAr ellArum van^dhArO
eNNikko duLLavA chollukOm avvaLavum
kaNNaith thuyinRavamE kAlaththaip pOkkAdhE
viNNuk korumarun^dhai vEdha vizupporuLaik
kaNNuk kiniyAnaip pAdik kachin^dhuLLam
uLn^ekku n^inRuruga yAmAttOm n^IyEvan^dhu
eNNik kuRaiyil thuyilElOr empAvAy

Oh! lady with glittering smile ,
And with pearl like teeth,
Has not the new day begun?"
"Have all the ladies ,
Who have lispig voice like a parrot, come?"
"Count we will and tell you soon,
Don't spend your time sleeping till then.
Sing of Him who is the nectar of the heaven,
Who is the essence of Vedas,
And who is sweet to the eyes,
And melts your mind within.
But if you wish to know their number soon,
You wake up and count them yourself,
And if the number is less, go to sleep again, Oh Lady" 4

Thiruvempavai Pasuram 5

மாலறியா நான்முகனும் காணா மலையினைநாம்
 போலறிவோ மென்றுள்ள பொக்கங்க ளேபேசும்
 பாலூறு தேன்வாய்ப் படிநீ கடை திறவாய்
 ஞாலமே விண்ணே பிறவே அறிவரியான்
 கோலமும் நம்மைஆட் கொண்டருளிக் கோதாட்டும்
 சீலமும் பாடிச் சிவனே சிவனே என்(று)
 ஓலமிடினும் உணராய் உணராய்காண்
 ஏலக் குழலி பரிசேலோ ரெம்பாவாய்

5.

mAlaRiyA n^Anmukanum kANA malaiyinain^Am
 pOlaRivOm enRuLLa pokkaN^ga LEpEchum
 pAlURu thEnvAyp padiRI kadaithiRavAy
 nyAlamE viNNE piRavE aRivariyan
 kOlamum n^ammaiAt koNdaruLi kOdhAttuny
 chllamum pAdich chivanE chivanEenRu
 Olam idinum uNarAy uNarAyKAN
 Elak kuzali parichElOr empAvAy

Hey deceiver, who has a milky honey speech,
 You who bragged that we would,
 See the mountain that neither the proud,
 Vishnu and Brahma could not see ,
 Be pleased to open the door.
 We sing and praise,
 Of the great Lord Shiva,
 Whose form those who live on earth,
 Heaven and other worlds,
 Could not see,
 And who has come in person to rule over us,
 And to remove our blemishes.
 But you know this not.
 And have not woken up yet.
 She who sleeps with plaited hair,
 Decorated by paste of Henna,
 Even if we loudly shout,

“Hey Shiva, Hey Shiva”.

How come you do not still wake up.Oh Lady. 5

Thiruvempavai Pasuram 6

மானேநீ நென்னலை நாளைவந் துங்களை
நானே எழுப்புவன் என்றலும் நாணாமே
போன திசைபகராய் இன்னம் புலர்ந்தின்றோ
வானே நிலனே பிறவே அறிவரியான்
தானேவந் தெம்மைத் தலையளித்தாட் கொண்டருளும்
வான்வார் கழல்பாடி வந்தோர்க்குன் வாய்திறவாய்
ஊனே உருகாய் உனக்கே உறும் எமக்கும்
ஏனோர்க்கும் தங்கோனைப் பாடேலோ ரெம்பாவாய்.

6.

mAnEn^I n^ennalai n^ALaivan^ dhuN^gaLai
n^AnE ezuppuvan enRalum n^ANAmE
pOna dhichaipagarAy innam pularn^dhinRO
vAnE n^ilanE piRavE aRivariyan
thAnEvan^ dhemmaith thalaiyaLith thAtkoNdaruLum
vAnvAr kazalpAdi van^dhOrkkun vAythiRavAy
UnE urugAy unakkE uRum emakkum
EnOrkkum thaN^kOnaip pAdElOr empAvAy

Oh deer like maiden,
Only yesterday did you tell,
That tomorrow morn,
It is you who will wake us up,
And where has the word,
Disappeared without shame.
Has not it dawned?
Be pleased to open your mouth,
For us who have come singing,
About him, whom those.
In heaven , earth and other places,
Do not know,
And who has come to be with us,
And who has great noble feet,

With jingling anklets,
And sing with us,
Let your heart melt,
And let us all praise our king, Oh Lady. 6

Thiruvempavai Pasuram 7

அன்னே இவையும் சிலவோ பல அமரர்
உன்னற் கரியான் ஒருவன் இருஞ்சீரான்
சின்னங்கள் கேட்பச் சிவனென்றே வாய்திறப்பாய்
தென்னாளன் னாமுன்னம் தீசேர் மெழுகொப்பாய்
என்னானை என்னரையன் இன்னமுதென் றெல்லோமு
ம்

சொன்னோம்கேள் வெவ்வேறாயின்னந்துயிலுதியோ
வன்னெஞ்சப் பேதையர்போல் வாளா கிடத்தியால்
என்னே துயிலின் பரிசேலோ ரெம்பாவாய்.

7.

annE ivaiyuny chilavO pala amarar
unnaR kariyAn oruvan irunychlrAn
chinnaN^gaL kEtpach chivan enRE vAythiRappAy
thennaen nAmunnam thlchEr mezugoppAy
ennAnai en araiyan innamudhen RellOmuni
chonnon^kEl vevvERay innan^ thuyiludhiyO
vannenychap pEdhaiyarpOl vALA kidaththiyAl
ennE thuyilin parichElOr empAvAy

Little mother ours,
Is this the time for make believe?
When the signal sounds ,
Boom all around in the past,
Of the presence of great one with great fame,
Who can never be thought of,
By even devas, the gods of heaven.
You would open your mouth,
And keep calling "Shiva, Shiva".
You would melt like wax then ,
Even before his name,

Thennava is complete.
 Now we are telling before you,
 “Our friend”, “Our king”.
 “Our sweetest nectar”,
 But are you still asleep?
 You are lying like ,
 The stone hearted ignorant ones,
 What type of sleep , is this , our lady? 7
 Thiruvempavai Pasuram 8

கோழி சிலம்பச் சிலம்பும் குருகெங்கும்
 ஏழில் இயம்ப இயம்பும்வெண் சங்கெங்கும்
 கேழில் பரஞ்சோதி கேழில் பரங்கருணை
 கேழில் விழுப்பொருள்கள் பாடினோம் கேட்டிலையோ
 வாழியீ தென்ன உறக்கமோ வாய்திறவாய்
 ஆழியான் அன்புடைமை யாமாறும் இவ்வாறோ
 ஊழி முதல்வனாய் நின்ற ஒருவனை
 ஏழைபங் காளனையே பாடேலோ ரெம்பவாய்.

8.

kOzi chilambach chilambuN^ kurugeN^gum
 Ezil iyamba iyambumveN chaN^geN^gum
 kEzil paranychOdhi kEzil paraN^karuNai
 kEzil vizupporuLkaL pAdinON^ kEttilaiyO
 vAziyl dhenna uRakkamO vAythiRavAy
 AziyAn anbudaimai AmARum ivvARO
 Uzi mudhalvanAy n^inRa oruvanai
 EzaipaN^ gALanaiyE pAdElOr empAvAy

When the cock crows, all the birds twitter,
 When the Veena is strummed, the holy conches boom.
 Did you not hear when we sang,
 Of the incomparable light of heaven,
 The incomparable mercy of heaven,
 And the one with incomparable fame?
 Long live our dear, is this the way to sleep?
 You never even open your mouth, dear,
 Is this the way to love our God?

We will the all sing the fame,
Of him who alone is, after the deluge,
And of him who shares his body with his consort,
Please sing with us , our lady. 8

Thiruvempavai Pasuram 9

முன்னைப் பழம்பொருட்கு முன்னைப் பழம்பொருளே
பின்னைப் புதுமைக்கும் பேர்த்துமப் பெற்றியனே
உன்னைப் பிரானாகப் பெற்ற உன் சீரடியோம்
உன்னடியார் தாள்பணிவோம் ஆங்கவர்க்கே பாங்கா
வோம்

அன்னவரே எங்கணவ ராவார் அவர் உகந்து
சொன்ன பரிசே தொழும்பாய்ப் பணிசெய்வோம்
இன்ன வகையே எமக்கெங்கோன் நல்குதியேல்
என்ன குறையு மிலோமேலோ ரெம்பாவாய்.

9.

munnaip pazamporutkum munnaip pazamporuLE
pinnaip pudhumaikkum pErththum ap peRRiyanE
unnaip pirAnAgap peRRavun chIradiyOm
unnadiyAr thALpaNivOm AN^gavarkkE pAN^gAvOm
annavarE eN^kaNavar AvAr avar ukan^dhu
chonna parichE thozumbAyp paNicheyvOm
inna vakaiyE emakkeN^kOn n^alguthiyEl
enna kuRaiyum iLOmElOr empAvAy

Oh our Lord who is older than the oldest,
Oh Lord who exists in the modern way,
In this the new ways of the world.,
We thine slaves , who have got you as our Lord,
Would bow before the holy feet of your devotees great,
Would become their friends for ever,
And would obey their orders with reverence and with out fail.
If our God , you bless us this way,
We will live all live, without any wants,
Is it not, our Lady? 9

Thiruvempavai Pasuram 10

பாதாளம் ஏழினுங்கீழ் சொற்கழிவு பாதமலர்
போதார் புனைமுடியும் எல்லாப் பொருள்முடிவே
பேதை ஒருபால் திருமேனி ஒன்றல்லன்
வேதமுதல் விண்ணோரும் மண்ணுந் துதித்தாலும்
ஓதஉலவா ஒருதோழன் தொண்டருளன்
கோதில் குலத்தரன்றன் கோயிற்பிணாப் பிள்ளைகள்
ஏதவன்ஊர் ஏதவன்பேர் ஆருற்றார் ஆரயலார்
ஏதவனைப் பாடும் பரிசேலோ ரெம்பாவாய்.

10.

pAdhALam EzinuN^kIz choRkazivu pAdhamalar
pOdhar punaimudiyum eIIAp poruLmudivE
pEdhai orupAl thirumEni onRallan
vEdhamudhal viNNOrum maNNun^ thudhiththAlum
Odha ulavA oruthOzan thoNdaruLan
kOdhil kulaththaran than kOyiR piNAppiLLaikAL
Edhavan Ur EdhavanpEr Ar uRRar Ar ayalAr
Edhavanaip pAdum parichEIOr empAvAy

His flower like feet, which is beyond description,
Is below the seven worlds of Patala ,
His flower bedecked hair is above the end of all matter,
And he not only has he the lady in half of his body,
But he is beyond the whole hearted praise,
Of those adept in Vedas,
Of those gods in heaven,
And ordinary mortals like us,
And clearly seen as Hara in the minds of his devotees.
Hey ! lady devotees of his temples.
Which is his place?
Which is his name?
Who are his relations?
And who are his neighbors?
And certainly he cannot be limited by our songs,
Is it not our lady? 10

Thiruvempavai Pasuram 11

மொய்யார் தடம்பொய்கை புக்கு முகேரென்னக்
கையால் குடைந்து குடைந்து உன் கழல்பாடி
ஐயா வழியடியோம் வாழ்ந்தோம்காண் ஆரழல்போல்
செய்யாவெண் ணீறாடி செல்வா சிறுமருங்குல்
மையார் தடங்கண் மடந்தை மணவாளா
ஐயாநீ ஆட்கொண் டருளும் விளையாட்டின்
உய்வார்கள் உய்யும் வகையெல்லாம் உய்ந்தொழிந்
தோம்
எய்யாமல் காப்பாய் எமையேலோ ரெம்பாவாய்.

11.

moyyAr thadampoykai pukku mugErennak
kaiyAR kudin^dhu kudain^dhun kazalpAdi
aiyA vaziyadiyOm vAzn^dhON^kaN ArazalpOR
cheyyAveN NIRAdi chelVA chiRumaruN^gul
maiAr thadaN^kaN madan^thai maNavALA
aiyAn^I AtkoN daruLum viLaiyAttin
uyvArkaL uyyum vakaiellAm uyn^dhozin^dhOm
eyyAmaR kAppAy emaiElOr empAvAy

In the pretty pond, surrounded by bees,
We who are your devotees for several generations,
Used to play by making sounds in water,
And sing about you, our Lord,
Who is red like the raging fire,
And who is bathed by white ashes.
Lord of the maid with pretty eyes,
Applied with black collyrium,
Who has whisper thin hips.
Please take us within you,
In this play of life, only those who are fit win,
And so help us not to get famished by this play,
Is it not our Lady. 11

Thiruvempavai Pasuram 12

ஆர்த்த பிறவித் துயர்கெடநாம் ஆர்த்தாடும்
தீர்த்தன்நற் றில்லைச் சிற்றம்பலத்தே தீயாடும்
கூத்தன் இவ் வானும் குவலயமும் எல்லோமும்
காத்தும் படைத்தும் கரந்தும் விளையாடி
வார்த்தையும் பேசி வளைசிலம்ப வார்கலைகள்
ஆர்ப்பரவஞ் செய்ய அணிகுழல்மேல் வண்டார்ப்பப்
பூத்திகழும் பொய்கை குடைந்துடையான் பொற்பாதம்
ஏத்தி இருஞ்சனைநீ ராடேலோ ரெம்பாவாய்.

12.

Arththa piRavith thuyarkedan^Am ArththAdum
thIrrththan n^aRRillai chiRRambalaththE thlyAdum
kUththan ivvAnum kuvalayamum ellOmum
kAththum padaiththum karan^dhum viLaiyAdi
vArththaiyum pEchi vaLaichilamba vArkalaikaL
Arpparavam cheyya aNikuzalmEl vaNdArppa
pUththikazum poykai kudain^dhudaiyAn poRpAdham
Eththi irunychunain^I rAdEIOr empAvAy

He is the one who has the holy pure waters,
In which with happiness we bathe,
So that the big sorrow of birth vanishes.,
He is the one who dances in the holy temple of Thillai ,
With pot of fire in his left hand,
And he creates this and the world above,
Which he looks after and destroys .
Like playing a sport.
Let us sing his fame,
Let us take bath in his holy pond,
With the bangles making murmuring sound.,
With the golden belts with bells.,
Creating the holy sounds all around,
With bees surrounding our scented hair,
And praise his golden feet,
And then also play and bathe in the holy stream,
Is it not , Oh lady. 12

Thiruvempavai Pasuram 13

பைங்குவளைக் கார்மலரால் செங்கமலப் பைம்போதால்

அங்கங் குருகினத்தால் பின்னும் அரவத்தால்
தங்கள் மலங்கழுவு வார்வந்து சார்தலினால்
எங்கள் பிராட்டியும் எங்கோனும் போன்றிசைந்த
பொங்கு மடுவில் புகப்பாய்ந்து பாய்ந்துநம்
சங்கம் சிலம்பச் சிலம்பு கலந்தார்ப்பக்
கொங்கைகள் பொங்கக் குடையும் புனல்பொங்கப்
பங்கயப் பூம்புனல்பாய்ந் தாடேலோ ரெம்பாவாய்.

13.

paiN^kuvaLaik kArmalarAR cheN^kamalap paimpOdhaal
aN^gaN^ kuruginaththAr pinnum aravaththAl
thaN^kaL malaN^kazuvu vArvan^dhu chArdhalinAl
eN^gaL pirAttiyum eN^kOnum pOnRichain^dha
poN^gu maduviR pugappAyn^dhu pAyn^dhun^any
chaN^gany chilambach chilambu kalan^dhArppak
koN^gaikaL poN^gak kudaiyum punalpoN^gap
paN^gayay pUmpunalpAyn^ dhAdElOr empAvAy

With exuberant blue and red lotus abound.
With king fishers making lot of sound,
With people coming to wash away their dirt and sin,
The pond appears as a place of our Lord and our Goddess.
Let our bangles of conch and our anklets divine,
Join this din, And let us all,
Bathe with our busts raising,
And the water level going up,
Is it not our lady. 13

Thiruvempavai Pasuram 14

காதார் குழையாடப் பைம்பூண் கலனாடக்
கோதை குழலாட வண்டின் குழாமாடச்
சீதப் புனலாடிச் சிற்றும் பலம்பாடி

வேதப் பொருள்பாடி அப்பொருளா மாபாடிச்
 சோதி திறம்பாடிச் சூழ்கொன்றைத் தார்பாடி
 ஆதி திறம்பாடி அந்தமா மாபாடிப்
 பேதித்து நம்மை வளர்த்தெடுத்த பெய்வளைதன்
 பாதத் திறம்பாடி ஆடேலோ ரெம்பாவாய்.

14.

kAdhAr kuzaiyAdap paimpUN kalanAdak
 kOdhai kuzalAda vaNdin kuzAmAdach
 chIdhap punalAdich chiRRam balampAdi
 vEdhap poruLpAdi apporuLA mApAdich
 chOdhi thiRampAdich chUzkonRaith thArpAdi
 Adhi thiRampAdi an^dhamA mApAdip
 pEdhiththu n^ammai vaLarththeduththa peyvaLaithan
 pAdhath thiRampAdi AdEIOr empAvAy

With the ear studs worn in the ear shaking,
 With all pretty gold ornaments waving,
 With the pretty plait of ours,
 Moving hither and thither,
 With the bees surrounding the plait,
 Moving with the plait,
 We will all bathe and play ,
 In the cool holy waters of the stream,
 And sing of the temple at Thillai,
 Sing of the lord,
 Who is the meaning of Vedas,
 Sing of the meaning of holy light,
 Sing of his Konrai flowers adorning his hair,
 Sing of Him who is the beginning and end,
 Sing of him who shows us as different from this world,
 And Pray the Goddess that we attain him,
 Is it not our Lady. 14

Thiruvempavai Pasuram 15

ஓரொருகால் எம்பெருமான் என்றென்றே நம்பெருமான்
 சீரொருகால் வாயோவாள் சித்தங் களிகூர

நீரொருகால் ஓவா நெடுந்தாரை கண்பனிப்பப்
பாரொருகால் வந்தனையாள் விண்ணோரைத் தான் ப
ணியாள்
பேரரையற் கிங்ஙனே பித்தொருவ ராமாமும்
ஆரொருவர் இவ்வண்ணம் ஆட்கொள்ளும் வித்தகர்தாள்
வாருருவப் பூண்முலையீர் வாயார நாம்பாடி
ஏருருவப் பூம்புனல்பாய்ந் தாடேலோ ரெம்பாவாய்.

15.

OrorukAl emperumAn enRenRE n^amperumAn
chlIrorukAl vAyOvAL chiththaN^ kaLlUra
n^IrorukAl OvA n^edun^thArai kaNpanippap
pArorukAl van^dhanaiyAL viNNOraith thAnpaNiyAL
pEraraiyark kiN^N^anE piththoruvar AmARum
Aroruvar ivvaNNam AtkoLLum viththakarthaAL
vAruruvap pUNmulaiyIr vAyAra n^AmpAdi
Eruruvap pUmpunal pAyn^dhu AdElOr empAvAy

Once in a while tells she "My Lord"
Once in a while describes she,
Of the fame of our Lord without stop,
Once in a while because of ebbing happiness,
That his memory gives,
Sheds she copious tears without end,
Once in a while lies she on the ground in trance,
In his memory divine ,
And once in while becomes she a lunatic of Him,
Who is our great God,
And never salutes other gods great.
Who could have enchanted this lady thus?
Oh ladies with decorated breasts,
Lets us all bathe in the flower filled pond,
And sing of Him,
Is it not our lady. 15

Thiruvempavai Pasuram 16

முன்னிக் கடலைச் சுருக்கி எழுந்துடையாள்
என்னத் திகழ்ந்தெம்மை ஆளுடையா ளிட்டிடையின்
மின்னிப் பொலிந்தெம் பிராட்டி திருவடிமேல்
பொன்னஞ் சிலம்பிற் சிலம்பித் திருப்புருவம்
என்னச் சிலைகுலவி நந்தம்மை ஆளுடையாள்
தன்னிற் பிரிவிலா எங்கோமான் அன்பர்க்கு
முன்னி அவள்நமக்கு முன் சுரக்கும் இன்னருளே
என்னப் பொழியாய் மழையேலோ ரெம்பாவாய்.

16.

munnik kadalaich churukki ezun^dhudaiyAL
ennath thigazn^dhemmai ALudaiyAL ittidaiyin
minnip polin^dhem pirAtti thiruvadimER
ponnany chilambiR chilambith thiruppuruvam
ennach chilaikulavi n^an^thammai ALudaiyAL
thanniR pirivilA eN^kOmAn anbarkku
munni avaLn^amakku munchurakkum innaruLE
ennap poziyAy mazaiyElOr empAvAy

Oh Cloud, even before the season of rains,
You drank this sea and decreased its level,
And you climbed the skies,
And got the holy blue colour of our Goddess.
Your becoming streaks of lightning,
Reminded us of her narrow hips,
Your roaring claps of thunder,
Reminded us of the sound from her anklets,
Worn on her holy feet,
And the rainbow you made in the sky.
Reminded us of her pretty eye brows.,
Please shower her rain of mercy ,
On the devotes of our Lord and on us,
Is it not our Lady. 16

Thiruvempavai Pasuram 17

செங்க ணவன்பால் திசைமுகன்பால் தேவர்கள்பால்
எங்கும் இலாததோர் இன்பம்நம் பாலதாக்
கொங்குண் கருங்குழலி நந்தம்மைக் கோதாட்டி
இங்குநம் இல்லங்கள் தோறும் எழுந்தருளிச்
செங்கமலப் பொற்பாதந் தந்தருளும் சேவகனை
அங்கண் அரசை அடியோங்கட் காரமுதை
நங்கள் பெருமானைப் பாடி நலந்திகழப்
பங்கயப் பூம்புனல்பாய்ந் தாடேலோ ரெம்பாவாய்.

17.

cheN^ka NavanpAl thichaimukanpAl dhEvarkaLpAl
eN^gum ilAdhadhOr inbamn^am pAladhAk
koN^guN karuN^kuzali n^an^thammaik kOdhAtti
iN^gun^am illaN^gaL thORum ezun^dharuLich
cheN^kamalap poRpAdhan^ than^dharuLuny chEvakanai
aN^kaN arachai adiyON^kat kAramudhai
n^aN^kaL perumAnaip pAdi n^alan^thikazap
paN^kayappUm punalpAyn^dhu AdElOr empAvAy

Oh Lady with the naturally scented black hair,
He who can do things impossible,
He who is the God with charming eyes
He who is pure nectar to us , his devotees,
Graces us with happiness great,
Which neither the red eyed Vishnu,
Nor Lord Brahma with four heads,
Nor all the Gods in the heaven ,
Can ever give,
And makes us purer than heaven.
Comes He to each of our homes great,
And gives us his lotus like golden feet,
And so that we will sing his praise and bathe,
In the flower filled lotus pond,
Is it not our Lady. 17

Thiruvempavai Pasuram 18

அண்ணா மலையான் அடிக்கமலஞ் சென்றிறைஞ்சும்
 விண்ணோர் முடியின் மணித்தொகைவீற்றாற் போல்
 கண்ணார் இரவி கதிர்வந்து கார்கரப்பத்
 தண்ணார் ஒளிமழுங்கித் தாரகைகள் தாமகலப்
 பெண்ணாகி ஆணாய் அலியாய்ப் பிறங்கொளிசேர்
 விண்ணாகி மண்ணாகி இத்தனையும் வேறாகிக்
 கண்ணா ரமுதமுமாய் நின்றான் கழல்பாடிப்
 பெண்ணே இப் பூம்புனல்பாய்ந் தாடேலோ ரெம்பாவா
 ய்.

18.

aNNA malaiyAn adikkamalam chenRiRainychum
 viNNOOr mudiyin maNiththokai vIRaRRArpOl
 kaNNAr iravi kadhivvan^dhu kArkarappath
 thaNNAr oLimazuN^gith thArakaikaL thAmakalap
 peNNAgi ANAy aliyAyp piRaN^goLichEr
 viNNAgi maNNAgi iththanaiyum vERAgik
 kaNNAr amudhamumAy n^inRAn kazalpAdip
 peNNEip pUmpunalpAyn^dhu AdEIOr empAvAy

The jewels in the crowns of the gods of heaven,
 Who bow their head to Lord Annamalai looses their glitter,
 The most famous Sun looses his sharp lights of rays before the Lord,
 And the stars in the sky at night loose their sparkle before Him,
 But the Lord becomes male, female , eunuch and others,
 That are none of these also,
 And he also becomes the sky , earth and all others .
 That are different from these,
 Oh Lady , He is the nectar which can fill our eyes,
 So let us all sing his praise and bathe in this flower filled pond,
 Is it not our Lady. 18

Thiruvempavai Pasuram 19

உங்கையிற் பிள்ளை உனக்கே அடைக்கலமென்(று)
 அங்கப் பழஞ்சொல் புதுக்கும்எம் அச்சத்தால்
 எங்கள் பெருமான் உனக்கொன் றுரைப்போம் கேள்

எம்கொங்கை நின்னன்ப ரல்லார்தோள் சேரற்க
எங்கை உனக்கல்லா தெப்பணியும் செய்யற்க
கங்குல் பகலெங்கண் மற்றொன்றும் காணற்க
இங்கிப் பரிசே எமக்கெங்கோன் நல்குதியேல்
எங்கெழிலென் ஞாயி றெமக்கேலோ ரெம்பாவாய்.

19.

uN^kaiyiR piLLai unakke adaikkalam enRu
aN^gap pazanychoR pudhukkum em achchaththAl
eN^gaL perumAn unakkon RuraippOmkel
eN^koN^gai n^in anbar allArthOL chEraRka
eN^kai unakkallA dheppaNiyuny cheyyaRka
kaN^gulpagal eN^kaN maRRonRuN^ kANaRka
iN^gip parichE emakkeN^kOn n^algudhiyEl
eN^gezilen nyAyiRu emakkeIOr empAvAy

Oh lord, we are deeply afraid
Of renewing the saying of Old,
“The baby in your hand is only yours ”
For we feel that there is no use for that.
Oh Lord hear what we have to say,
Let not our breasts join any ones shoulder,
Except thine holy devotee,
Let not our hands ever do work except which is thine,
Let not our eyes see in day or night,
Anything except thee.
If you grant us all these our wishes,
We will not be worried on whichever side the sun rises ever,
Is it not our Lady. 19

Thiruvempavai Pasuram 20

போற்றி அருளுகநின் ஆதியாம் பாதமலர்
போற்றி அருளுகநின் அந்தமாம் செந்தளிர்கள்
போற்றிஎல் லாஉயிர்க்கும் தோற்றமாம் பொற்பாதம்
போற்றிஎல் லாஉயிர்க்கும் போகமாம் பூங்கழல்கள்
போற்றிஎல் லாஉயிர்க்கும் ஈறாம் இணையடிகள்

போற்றிமால் நான்முகனும் காணாத புண்டரிகம்
போற்றியாம் உய்யஆட் கொண்டருளும் பொன்மலர்க
ள்
போற்றியாம் மார்கழிநீ ராடேலோ ரெம்பாவாய்.

20.

pORRi aruLukan^in AdhiyAm pAdhamalar
pORRi aruLukan^in an^dhamAny chen^thaLirkaL
pORRiyel lAvuyirkkum thORRamAm poRpAdham
pORRiyel lAvuyirkkum pOgamAm pUN^kazalkaL
pORRiyel lAvuyirkkum IRAm iNaiyadikaL
pORRimAl n^AnmuganuN^ kANAdha puNdarikam
pORRiyAm uyya At koNdaruLum ponmalarkaL
pORRiyAm mArkazin^Ir AdElOr empAvAy
thiruchiRRambalam

Oh , Lord, we praise thine lotus feet in the beginning.
Oh , Lord, we praise thine soft leaf bud like feet at the end,
Oh Lord, we praise thine feet from which all beings were born,
Oh Lord, we praise thine feet which gives pleasure to all beings,
Oh Lord, we praise thine feet which gives redemption to all beings,
Oh Lord , we praise thine lotus feet not even seen by Brahma and
Vishnu,
Oh Lord , we praise thine golden feet which makes us your slaves,
Oh Lord, we praise the water of Margazhy ,
And Ladies let us all dance and bathe,

Thirupalliyezhuchi

(song to wake up God)

By

Saint Manikkavasagar

Translated by

P.R.Ramachander

Potthi yen vaazh mudal aagiya porule,
Pularndathu poongazharkku inai thunai malar kondu,
Yetthi nin thirumugathu yemakkarul malarum,
Ezhil nagai kondu nin thiruvadi thozhuthom,
Chethidazh kamalangaal malarum than vayal choozh,
Thiruperumthurai urai Shiva perumaane,
Yethuyar kodiuyadayai , yenai udayay,
Yem perman palli ezhundarulaaye. 1

Salutations to you , who is the first meaning of my life,
The new day has broken and please grant me your smile ,
As a sign of your grace , when I salute and offer flowers at your holy
feet,
Oh God presiding over Thiruperumthurai,
Which is surrounded ponds, full of open lotus flowers,
And where your flag of the bulls flies very high,
For my sake Oh God be pleased to wake up.

Arunan Indiran disai anuginan , irul poy,
Agandrathu udayam nin malar thirumugathin,
Karunayin sooriyan yezha yezha nayana-
Kkadimalar malaramattha yennalam kannam,
Thiral nirai arupadam muralvana ivayor,
Thiruperumthurai urai Shiva perumane,
Arul nidhi thara varum Aananda malaye,
Alai kadale palli ezhundarulvaye. 2

When the driver of Sun reached the east, darkness vanished,
And when the Sun goes up and above , we are able to see,
The mercy drenched in your lotus like face,
And let that eyes open like a lotus opens seeing the Sun light,
And let our prayers sound as if the bees are singing,
And oh God presiding over Thiruperumthurai,
Who is the mountain of joy , coming to give us the treasure of blessings,
And oh ocean full of waves , be pleased to wake up.

Koovina poonkuil, Koovina Kozhi,

Kurukugal iyambina , iyambina Sangam,
Oovina tharakai oli oli udayathu,
Oruppadukirathu viruppodu namakku,
Deva nar cheri kazhal thalinai kaattai,
Thiruperumthurai urai Shiva perumane,
Yaavarum arivariyay yemakkeliyay,
Yem peruman palli ezhundarulvaye. 3

The nightingale sang, the cocks crowed,
The birds sang, the conches made sound,
The stars became dim when the light came,
The sun shows its rays to all of us,
And Oh god , please show us your feet,
Oh God presiding over Thiruperumthurai,
You are not seen by many but for us you are easy to see,
And Oh our Lord be pleased to wake up.

Innisai veenayar yazhinar oru paal,
Irukkodu thothiram iyambinar oru paal,
Thunniya pinai malar kayinar oru paal,
THozhugayar azhugayar thuvalgayar oru paal,
Chenniyil anjali koopinar oru paal,
Thiruperumthurai urai Shiva perumane,
Yennayaum aandu kondur puriyum,
Yem peruman palli ezhundarulvaye. 4

On one side are musicians playing the Veena,
On another side are people chanting prayers from Vedas,
On one side are people with garland of flowers in their hand,
On another are those who salute, who cry and who dance,
And on another side are those saluting with hands above their heads,
Oh God presiding over Thiruperumthurai,
For the sake of ruling me and giving me all sweetness,
Oh our Lord, be pleased to wake up.

Bhoothangal thorum ninrayenin allal,
Pokkilan varavilan yena ninaipulavor,
Geethangal paduthal aaduthal allal,

Kettarivom unai kandarivaarai,
Cheetham kol vayal Thiruperumthurai manna,
Chindanaikkum ariyay , yengal mun vandu,
Yedangal aruthu yemmai aandu arul puriyum,
Yem peruman palli ezhundarulvaye, 5

The learned ones say that you are in all beings,
Also that you do not go and you do not come,
And though we sing your praise and dance,
We have not seen those who have seen you,
Oh king of Thiruperumthurai blessed with very rich fields,
You who are beyond our thought , please come before us,
Cut off all our sorrows and shower your grace,
Oh our Lord, be pleased to wake up.

Pappara veetirum thunarum nin adiyar ,
Pandanaivandu aruthaar avar palarum,
Mai puru kanniyar manudathiyalbin,
Vanangukirar anangin manavala,
Cheppuru kamalanga malarum than vayal choozh,
Thiruperumthurai urai Shiva perumane,
Yi pirappu aruthu yemai aandarul puriyum,
Yem peruman palli ezhundarulvaye. 6

Your devotees who have controlled their mind,
And have left all desires get salvation from you,
And they stand with tears in their eyes like ladies,
Without ever leaving you, Oh Lord of the Goddess,
Oh Lord Shiva of Thiruperum thurai,
Please cut of this birth and shower your grace,
Oh our Lord be pleased to wake up.

Athu pazhachuvai yena amudhena aritharkku,
Arithena yelithena amararum ariyar,
Ithu avan thiru uru , ivan avan yenave,
Yennai aandu konu ingu ezhundarulum,
Madhu valar pozhil thiru uthara kosa,

Mangayullai , Thiruperumthurai manna,
Yethu yemai pani kolum aarathu ketpom,
Yem peruman palli ezhundarulvaye. 7

Even the gods do not know that it is ,
As tasty as a fruit , it is like nectar,
It is rare and it is extremely easy to know,
And that this is his form and this one is that,
Oh king of Thiruperumthurai which is in the fields,
Where the singing bees wander all round the flowers,
And is in the division of Uthara kosa mangai,
Please accept me and tell us how to serve you,
Oh our Lord , be pleased to wake up.

Mundiya mudal nadu iruthiyum aanaai,
Moovarum arigilar , yaavar mathu arivar,
Pandanaï viraliyum neeyum nin adiyar,
Pazham kudil thorun ezhundaruliya parane,
Chendazhal purai thiru meniyum katti,
Andanan aavathum katti vandu aanday,
AAramudhe palli ezhundarulvaye. 8

You became the first of firsts and the central and the end,
And when the holy trinity do not know you ,
How can anybody else know you at all,
But you and The goddess with her hand holding the ball,
Are in the hearts and hearth of all your devotees,
And showed them the fire like form of yours ,
As well as the great temple of Thiruperumthurai,
And also showed how one can become a learned one,
Oh the deathless nectar, be pleased to wake up.

Vinnaka thevarum nannavu maatta,
Vizhu porule una thozhuppadiyongal,
Mannagathe vandu vaazha cheydhaane,
Van Thiruperumthuraiyay vazhi adiyom,
Kannagathe nindru kali tharu thene,
Kadalamudhe, karumbe virumbadiyar,

Ennagathay ulagukku uyir aanaay,
Yem peruma palli ezhundarulvaye. 9

Oh God who is not even accessible to the Gods,
You made us , who are slaves of your feet,
Live in this earth, Oh Lord of the rich Thiruperumthurai,
Oh God who is in our eyes and make it sweet like honey,
Oh nectar got from sea. Oh sugarcane ,
You were in the thoughts of devotees and became soul of this earth,
Oh our Lord , be pleased to wake up.

Bhuvaniyir ppoy piravamayin naal naam,
Pukkuginrom avame indabhoomi,
Sivan uyya kolkindra varendru nokki,
Thiruperum thurai uraivay thirumaalaam,
Avan viruppeythavum malaravan aasai ,
Padavum nin alarnda mey karunayum neeyum,
Avaniyir pugundu yemmaiu aat kola vallay,
Aaramudhe palli ezhundarulvaye. 10

“The days when we are not able to be born in earth,
Are all being wasted, for the people of earth,
Are all under the great grace of Lord Shiva,”
Oh Lord of Thiruperumthurai , wished the great Lord Vishnu,
And all his wishes were also that of Lord Brahma,
For you have completely occupied this earth,
And made us your slaves with your grace,

V.AAndal

Andal's Thiruppavai

Introduction.

Saint Andal also known as Nachiar and also as Kodhai was the daughter of Vishnu Chitta alias Periya azhwar of Srivilliputtur. She is one of the most important saints of Sri Vaishnavism. At an early age she well in love with Lord Krishna and because she used to wear the garlands meant for the deity before it is worn by the God, she was also called

Chudi Kodutha Chudar Kodi. People believed that she was an avathara (incarnation) of Bhooma Devi. At the end of her life she left her ethereal body and mingled with her Lord.

Her most important poetic work is Thiruppavai. This extols the virtues of Lord Krishna and requests him for help and guidance in the worship of Goddess Pavai. The worship of this Goddess was very common in Tamil Nadu since ancient times. The worship was done by unmarried girls. They all used to take bath in the rivers daily early in the dawn, in the month of Margazhi(December-January) and worship the goddess by dance and music and observe very strict penance during the day. This it was believed would get them good husbands and would lead to a very happy married life. On each day one of the hymns are being sung during this month even today.

Her poetic works reveal her Nayaki-Nayaka bhava (Heroine-Hero feeling) and absolute surrender to the God. Surrender being the bed rock principle on which Sri Vaishnavism rested , she was revered very much. Her sentiments expressed in her pasurams(poems to God) found an immediate echo in the common man's mind. Sri Ramanuja who was possibly the greatest saint –philosopher of Sri Vaishnavism , extolled her Bhakthi and sang all the thirty Thiruppavai pasurams every day. Because of that he was called Thiruppavai Azhwar. Also there is a practice to this day among Sri Vaishnavas that during the Poojas of God in any of their temples the last two stanzas of Thiruppavai are sung .It is also interesting to know that these two stanzas are also recited in Tamil during coronation of the kings of Thailand (Rama dynasty).

There are very many translations and commentaries available in English of Thiruppavai. But As far as I am aware no one has attempted to translate it in to English verse. By doing so, it has not been possible to include some mystical connotations of these verses .

Thiruppavai

Composed by Andal also known as Nachiyar.
(One of the thirteen Azhwars)

Translated in to free verse,
BY

P.R.Ramachander

Hear entire Thiruppavai <https://www.youtube.com/watch?v=wq5SVvekLdU>

அன்ன வயல் புதுவை ஆண்டாள், அரங்கற்குப்
பன்னு திருப் பாவைப் பல் பதியம்! - இன்னிசையால்
பாடிக் கொடுத்தாள் நற் பாமாலை, பூமாலை
சூடிக் கொடுத்தாளைச் சொல்லு!
சூடிக் கொடுத்த சுடர்க் கொடியே, தொல்பாவை
பாடி அருள வல்ல பல் வளையாய் - நாடி நீ
வேங்கடவற்கு என்னை விதி என்ற இம் மாற்றம்
நாங் கடவா வண்ணமே நல்கு!

Thaniyan

This is a song which is a prelude to Thiruppavai and is generally termed as thaniyan or that which stands separately.

அன்ன வயல் புதுவை ஆண்டாள், அரங்கற்குப்
பன்னு திருப் பாவைப் பல் பதியம்! - இன்னிசையால்
பாடிக் கொடுத்தாள் நற் பாமாலை, பூமாலை
சூடிக் கொடுத்தாளைச் சொல்லு!
சூடிக் கொடுத்த சுடர்க் கொடியே, தொல்பாவை
பாடி அருள வல்ல பல் வளையாய் - நாடி நீ
வேங்கடவற்கு என்னை விதி என்ற இம் மாற்றம்
நாங் கடவா வண்ணமே நல்கு!

Thaniyan

Anna vayarpudivai aandaal arangaRkup
Pannu thiruppaavaip palpadhiyam, Innisaiyaal
paadikkoduththaal naRpaamaalai, Poomalai
Soodikk koduththaaLaich sollu
Soodik koduththa sudark kodiye, tholpaavai
Paadi aruLavalla palvaLaiyaai - Naadi Nee

VengadavaRku ennai vidhi onRa immaaRRam
Aangadavaa vaNNamE nalgu

Andal from the swan filled Pudukai,
Sang she, in her sweet voice,
Several enchanting sweet odes,
For being sung during,
The worship and adulation of Pavai.
They are but a garland to him,
From her who wore them first,
Before presenting them to Him.

1. மார்கழித் திங்கள்

மார்கழித் திங்கள் மதிநிறைந்த நன்னாளால்!
நீராடப் போதுவீர் போதுமினோ நேரிழையீர்!
சீர்மல்கும் ஆய்ப்பாடிச் செல்வச் சிறுமீர்காள்!
கூர்வேல் கொடுத்தொழிலன் நந்தகோபன் குமரன்
ஏரார்ந்த கண்ணி யசோதை இளம்சிங்கம்
கார்மேனிச் செங்கண் கதிர் மதியம் போல்முகத்தான்
நாராயணனே நமக்கே பறை தருவான்
பாரோர் புகழ்ப் படிந்தேலோர் எம்பாவாய்

. Margazhi Thingal or Margali Thingal
Maargazhi-th thingal madhimirindha nannalal

Neeradap pothuveer pothumino nerizhayeer!
Seermalgum aaipadi selvachirumeergal
Kooerval kodum thozhilam Nandagopan kumaran
Er aarndha kanni Yosadai ilam singam
Kaar mein-ch-chengan kadhira madhiyam pol mukathan
Narayanane namakke parai tharuvaan
Paaror pugazha-p-padindul-el or empaavaai

1. Margazhi Thingal

In this month of Marghazhi ,
On this day filled with the light of moon,
Come for bathing,
Oh ladies who are richly dressed,
And Oh ladies in rich homes of cowherds,
For he with the sharp spear,
He who kills his enemies without mercy,
He who is the son of Nanda gopa ,
He who is the darling son of Yasodha ,
Who wore scented flower garlands,
He who is a lion cub,
He who is pretty in black colour,
He who has small red eyes,
He who has a face like the well-lit moon,
And He, who is our Lord Narayana ,
Is going to give us big drums,
So that we bathe and worship Our Goddess Pavai,
In a way that the whole world sings about.

2. வையத்து வாழ்வீர்கள்!

வையத்து வாழ்வீர்கள்! நாமும் நம்பாவைக்குச்
செய்யும் கிரிசைகள் கேளீரோ பாற்கடலுள்
பையத் துயின்ற பரமனடி பாடி
நெய்யுண்ணோம் பாலுண்ணோம் நாட்காலே நீராடி
மையிட்டு எழுதோம் மலரிட்டு நாம்முடியோம்
செய்யாதன செய்யோம் தீக்குறளைச் சென்றோதோம்

ஐயமும் பிச்சையும் ஆந்தனையும் கைகாட்டி
உய்யுமா றெண்ணி உகந்தேலோர் எம்பாவாய்

2. Vaiyathu Vazhvirgal

Vaiyathu Vaazhveerkaa! Naamum nam paavaiku
Seyyum kirisaigal keleero paar-k-kadalul
Payya-th-thuyinra parama adi paadi
Ney-unnom paal unnom! Naatkaale neeraadi
Mai-ittu ezhuthom, malar ittu naam mudiyom
Seyyaadana seyyom; thee kuralai senrodhom
Aiyamum pichayyum aanthanayyum kaikaati
Uyyumaaru enni uganthu-el or em paavaai.

2.Vaiyathu Vazhvirgal

Oh, people of this world,
Be pleased to hear of those penances,
That we daily do for the worship of Pavai,
We will sing of those holy feet,
Of Him who sleeps in the ocean of milk ,
We will not take the very tasty ghee,
We will avoid the health giving milk,
We will daily bathe before the dawn,
We will not wear any collyrium to the eye,
We will not tie flowers in our hair,
We will not do Any act that is banned,
We will not talk ill of any to any one else,
We will give alms and do charity,
As much as we can,
And do all those acts to make others free of sorrow,
And worship our Goddess Pavai.

3. ஓங்கி உலகளந்த

ஓங்கி உலகளந்த உத்தமன் பேர்பாடி
நாங்கள் நம் பாவைக்குச் சாற்றி நீராடினால்

தீங்கின்றி நாடெல்லாம் திங்கள் மும்மாரி பெய்து
ஓங்கு பெறும்செந் நெல்ஊடு கயலுகளப்
பூங்குவளைப் போதில் பொறி வண்டு கண் படுப்பத்
தேங்காதே புக்கிருந்து சீர்த்த முலைபற்றி
வாங்க* குடம் நிறைக்கும் வள்ளல் பெரும் பசுக்கள்
நீங்காத செல்வம் நிறைந்தேலோர் எம்பாவாய்.

3. Oongi ulagalandha

Oongi ulagalanda uthaman per paadi
Naangal nam paavaiku chaatri neeradinaal
Theenginri nadellaam thingal mummaari peidu
Ongu peru sennal oodu kayal ugala
Poomkuvalai-p-podhil porivandu kannpaduppa
Thengaade pukkirundu seertha mulai patri
Vaanga-k-kudam niraikkum vallal perum pasukkal
Neengade selvam niraindhu-el or em paavaai.

3.Oongi ulagalandha Utthmar peyrrar padi

If we sing the praise of Him,
Who grew big and measured the world ,
And worship our Goddess Pavai ,
Then would there be at least three rains a month,
And the red paddy plants would grow big,
And in their fields would the fish swim and play ,
And the spotted bees after sipping honey,
To their hearts content ,
Would sleep in the flower themselves
After having their fill,
And the cows with big udder
Would fill milk pots to the brim,
And healthy cows and never diminishing wealth,
Would fill the country,
And all this I assure by worship of our Goddess Pavai.

4. ஆழிமழைக் கண்ணா

ஆழிமழைக் கண்ணா ஒன்று நீகை கரவேல்
ஆழியுள் புக்கு முகந்துகொடு ஆர்த்தேறி
ஊழி முதல்வன் உருவம் போல்மெய் கறுத்துப்
பாழியந் தோளுடைப் பற்பனாபன் கையில்
ஆழிபோல் மின்னி வலம்புரிபோல் நின்றதிர்ந்து
தாழாதே சார்ங்க முதைத்த சரமழைபோல்
வாழ உலகினில் பெய்திடாய் நாங்களும்
மார்கழி நீராட மகிழ்ந்தேலோர் எம்பாவாய்.

4. Azhi mazhai kanna

Aazhi mazhai kanna! Onrum nee kai karavel
Aazhiyul pukku mugundhu koda aathu, ari
Oozhimudalvan uruvam pol mei karuthu
Paazhi am tholudai Padmanabhan kaiyil
Aazhipol minni valampuripol minru adhirndhu
Thaazhaade Sarngaam udhaitha saramazhai pol
Vaazha ulaginil peidhidaai; naangalum
Maargazhi neerada magizhndu-el or em paavaai.

4. Azhi mazhai kanna

Please obey our wishes,
Oh rain God who comes from the sea,
Enter the sea, please, and bring water to your fill,
And with zest and sound take it up,
And like the God of the deluge become black,
And shine like the holy wheel in the hands ,
Of The God Padmanabha who has powerful biceps,
And make booming pleasing sounds,
Like the right spiraled conch,
And rain with out stop like the arrow storm,
From Saranga the bow of Vishnu and descend on us,
To make this world happy,

And to help us take bath in month of Margahzhi,
And worship our goddess Pavai.

5. மாயனை

மாயனை மன்னு வடமதுரை மைந்தனைத்
தூய பெருநீர் யமுனைத் துறைவனை
ஆயர் குலத்தினில் தோன்றும் அணிவிளக்கைத்
தாயைக் குடல் விளக்கம் செய்த தாமோதரனைத்
தூயோமாய் வந்துநாம் தூமலர் தூவித் தொழுது
வாயினால் பாடி மனத்தினால் சிந்திக்கப்
போய பிழையும் புகுதருவான் நின்றனவும்
தீயினில் தூசாகும் செப்பேலோர் எம்பாவாய்.

5. Mayanai

Maayanai mannu vada Madhurai maindhanai
Thuyao-peruneer Yamunai-t-thuraivanai
Aayar kulathinil thonrum mani vilakkai
Thaayai kudal vilakkam seida Dhamodharanai
Thooyomaai vandhu naam thoomalar thoovi-t-thozhudhu
Vaayinaal paadi manatthinaal sendhikka
Poya pizhayum pugutharuvaan ninranavum
Theeyinil thoosaakum seppu-el or empaavaai

5.Mayanai

To Him the enchanter of all,
To Him the son of Mathura in the north,
To Him who played and frolicked,
In the shores of holy Yamuna ,
To Him who is the ornamental lamp,
Of the family of cow herds,
And to the Damodhara who made ,
His mothers womb holy,
We came after a holy bath,
And offered pure flowers at his feet,

And sang with our mouth,
And brought the thoughts of him in our mind,
And we were sure,
That all our mistakes of the past,
And all that we will do in future,
Will vanish as ashes in fire,
Oh, Goddess Pavai.

6. புள்ளும் சிலம்பின காண்
புள்ளும் சிலம்பின காண் புள்ளரையன் கோயில்
வெள்ளை விளிசங்கின் பேரரவம் கேட்டிலையோ?
பிள்ளாய் எழுந்திராய் பேய்முலை நஞ்சுண்டு
கள்ளச் சகடம் கலக்கழியக் காலோச்சி
வெள்ளத்தரவில் துயிலமர்ந்த வித்தினை
உள்ளத்துக் கொண்டு முனிவர்களும் யோகிகளும்
மெள்ள எழுந்து அரி என்ற பேரரவம்
உள்ளம் புகுந்து குளிர்ந்தேலோர் எம்பாவாய்.

6. Pullum Silambina kaan
Pullum sillambina kaan; pull araiyan koilil
Vellai vili sangin peraravam kettilaiyo
Pillaa! ezhundirai peymulai nanjundu
Kalla-ch-chakatam kalallazhi-k-kaalochi
Vellathu aravil thuyil amarandha vithhinai
Ullathuk kondu munivarkalum yogikalum
Mella ezhundu 'Hari' enra per aravam
Ullam pukundhu kulirndhu-el or empaavaai

6. Pullum chilambina kaan

Did you not hear alternate twittering birds making loud noises,
Did you not hear the loud sound of white conch,
From the temple of the king of Garuda ,
Oh , girls please wake up,
Let us hear the holy sounds of “Hari , Hari” .

From the savants and sages,
Calling him who drank the poisonous milk from the ghost ,
Him who kicked and killed the ogre of the cart ,
And him who sleeps on the great serpent Adi Sesha
So that it goes through our mind,
And make our mind cool, Oh, Goddess Pavai.

7. கீசுகீசு என்றும்

கீசுகீசு என்று எங்கும் ஆனைச்சாத்தான் கலந்து
பேசின பேச்சரவம் கேட்டிலையோ? பேய்ப்பெண்ணை!
காசும் பிறப்பும் கலகலப்பக் கை பேர்த்து
வாசநறும் குழல் ஆய்ச்சியர் மத்தினால்
ஓசை படுத்த தயிரரவம் கேட்டிலையோ?
நாயகப் பெண்பிள்ளாய்! நாராயணன் மூர்த்தி
கேசவனைப் பாடவும் நீகேட்டே கிடத்தியோ?
தேச முடையாய்! திறவேலோர் எம்பாவாய்.

7. Kichu Keechendrm

Keechu keechu enru engum aanauchaathan kalandhu
Pesina Pecharavam kettilyo peyppennay!
Kaasum pirappum kalakalapp-k-kai perthu
Vaasanarumkuzhal aaichiar maththinaal
Osaipadutha thayir aravam kettilayo?
Nayaka-p-penn pillai! Naarayanan moorthy
Kesavanai-p-paadavum nee kette kidaththiyoi!
Thesamudayai Thirav-el or empaavaai

7.Kisu kisu chendrengum

Did you not hear , Oh slow witted girl,
The twittering sound of black birds of the morn,
Which sounds like a talk between them,
Did you not hear the tingling sound ,
When the big and small coin like pendants,
Rub against each other,

Did you not hear the sound of vigouros pull,
 Of the curd churner being pulled,
 By the flower bedecked cow herdesses,
 Did you not hear the sound of twirling curd,
 When churned using the mixer,
 Oh, leader among girls,
 How can you sleep,
 When they sing the names sweetly.
 Of Narayana and Kesava ,
 Oh, She who is sparkling,
 Be pleased to open the door,
 And worship our goddess Pavai.

8. கீழ்வானம் வெள்ளென்று
 கீழ்வானம் வெள்ளென்று எருமை சிறுவீடு
 மேய்வான் பரந்தனகாண் மிக்குள்ள பிள்ளைகளும்
 வான் போகின்றாரைப் போகாமல்காத்து உன்னைக்
 கூவுவான் வந்து நின்றோம் கோதுகலம் உடைய
 பாவாய்! எழுந்திராய் பாடிப் பறை கொண்டு
 மாவாய் பிளந்தானை மல்லரை மாட்டிய
 தேவாதி தேவனைச் சென்று நாம் சேவித்தால்
 ஆவாவென்று ஆராய்ந்து அருளேலோர் எம்பாயாய்.

8. Kizh vaanam vellendru
 Keezh vaanam vellendru! erumai siru veedu
 Meyvaan paranthana kan! mikkulla pillaikalum
 Poovan pokinraarai-popokaamal kaathu unnai-k
 Koovuvaan vandhu ninrom! kothu kalamudaya
 Paavaai! ezhunthiraai! paadi-p-parai konu
 Maavai-p-pilanthaanai, mallarai maatiya
 Devaathi dhevanai chenrunaam sevithal
 Aa Aaa enru aaraindhu arul-el or empaavaai

8.Kizh vanam Veluthathu

The eastern sky has become white,
 The buffalos are free to walk and graze,
 The remaining lasses , have stopped from going,
 All those who wanted to go,
 And have come to call you,
 Oh girl filled with happiness,
 Please wake up.
 Let us all sing and get gifts,
 From Him who has killed the horse like ogre ,
 By pulling apart his mouth,
 From Him who killed the wrestlers ,
 Sent to kill him,
 From the Narayana, who is first among the Gods,
 And prostrate before him..
 Please hear what we tell.
 And decide for yourself,
 And worship our Goddess Pavai

9. தூமணி மாடத்து

தூமணி மாடத்து சுற்றும் விளக்கெரியத்
 தூபம் கமழத் துயிலணைமேல் கண்வளரும்
 மாமான் மகளே! மணிக் கதவம் தாழ்திறவாய்
 மாமீர்! அவளை எழுப்பீரோ?* உன்மகள்தான்
 ஊமையோ? அன்றி செவிடோ? அனந்தலோ?
 ஏமப் பெருந்துயில் மந்திரப் பட்டாளோ?
 மாமாயன் மாதவன் வைகுந்தன் என்றென்று
 நாமம் பலவும் நவின்றேலோர் எம்பாவாய்

9. Thoomani Maadathu (thumani madathu)

Thoomani maadathu sutrum vilakkeriya
 Dhoopam kamazha thuyil anai mel kann valarum
 Maamaan magale! mani-k-kadavam
 thaalthiravaai!
 Maameer! Avalai ezhuppeero! Un magal thaan
 Oomayo? anri-ch-chevido? ananthalo?

Ema-p-perum thuyil manthira-p-pattalo?
Maa maayan, Maadhavan, Vaikuntan, enrenru
Naamam palavum navinru-el or empaavaai

9.Thoo mani madathu

Oh my uncle's daughter , who sleeps ,
In the soft cotton bed,
In the pearl filled Villa,
Well lit from all sides,
And full of the smoke of incense,
Please open the ornamental door.
Oh aunt, why don't you wake her up,
Is your daughter dumb or deaf ,
Or down right lazy,
Or she is in trance of deep pleasurable sleep,
Let us all call him the great enchanter,
Madhavan and he who lives in Vaikunta ,
By several of His names,
And get benefited ,
And worship the Goddess Pavai.

10. நோற்றுச் சுவர்க்கம்

நோற்றுச் சுவர்க்கம் புகுகின்ற அம்மனாய்!
மாற்றமும் தாராரோ? வாசல் திறவாதார்
நாற்றத் துழாய்முடி நாராயணன் நம்மால்
போற்றப் பறைதரும் புண்ணியனால் பண்டுஒருநாள்
கூற்றத்தின் வாய்வீழ்ந்த கும்ப கரணனும்
தோற்றும் உனக்கே பெருந்துயில்தான் தந்தானோ?
ஆற்ற அனந்தல் உடையாய்! அருங்கலமே!
தேற்றமாய் வந்து திறவேலோர் எம்பாவாய்.

10. Notru suvargam

Notru Suvargam puguginra ammanai!
Maatramum thaaraaro vaasal thiravaadaar

Naatrathuzhaai mudi Naraayana: nammaal
Potra-p-parai tharum punniyanal pandorunaal
Kootrathin Vaai veezhnda Kumbakarananum
Totrum unakke perum thuyilthan thandhaano
Aatra ananthal udayaai! Arumkalame
Thetramaai vandhu thira-el or empaavaai

10.Nothu Swargam

Oh lady fine , who has entered the heaven,
Due to penance done in last birth,
Won't you reply,please
Won't you open the door,please
If we pray the God Narayana,
Having with him the scented garland,
Made of holy basil,
He would give us gifts , many,
He is the same who is holy in times ancient,
Sent Kumbhakarna to his death ,
After beating him in the field of war.
Did that ogre give you his sleep,
Before he went off from here,
Oh lass who is very lazy,
Oh lass, who is like pretty jewels,
Wake up from your sleep, well,
And open the door.
And worship the Goddess Pavai

11. கற்றுக் கறவை

கற்றுக் கறவைக் கணங்கள் பலகறந்து
செற்றார் திறலழியச் சென்று செருச்செய்யும்
குற்றம் ஒன்றில்லாத கோவலர்த்தம் பொற்கொடியே!
புற்றுஅரவு அல்குல் புனமயிலே! போதராய்
சுற்றத்து தோழிமார் எல்லாரும் வந்து நின்
முற்றம் புகுந்து முகில் வண்ணன் பேர்பாட
சிற்றாதே பேசாதே செல்வ பெண்டாட்டி! நீ

எற்றுக்கு உறங்கும் பொருளேலோர் எம்பாவாய்.

11. Katru karavai

Katru-k-karavai kanangal pala karandhu
Setrar thiral azhiya-ch-chenru seru-ch-cheyyum
Kutram onrlladha kovalar tham porkodiye
Putraravu algul punamayile! podharaai!
Sutrathu thozimaar ellarum vandu nin
Mutram pugundhu mugil vannan perpaada
Sitraadhe pesaade selva-p-pendaatti nee
Etrukku urangum porul?-el or empaavaai

11.Kathu karavai

Oh daughter of the cattle baron,
Who milks herds of cows,
And wages war on enemies
And makes his enemies loose their strength,
Oh Golden tendril,
Oh lass who has the mount of venus,
Like the hood of the snake,
Wake up and come,
When your flock of friends,
Have come to your courtyard,
And sing of Krishna ,
Who has the colour of the cloud,
Oh rich , rich lady,
How can you neither move nor talk,
And lie in deep trance,
And not worship our Goddess pavai.

12. கனைத்திளம் கற்றெருமை

கனைத்து இளம் கற்றெருமை கன்றுக்கு இரங்கி
நினைத்து முலை வழியே நின்று பால்சோர
நனைத்து இல்லம் சேறாக்கும் நற்செல்வன் தங்காய்

பனித்தலை வீழ்நின் வாசற்கடை பற்றிச்
சினத்தினால் தென்இலங்கைக் கோமானைச் செற்ற
மனத்துக்கு இனியானைப் பாடவும்நீ வாய் திறவாய்
இனித்தான் எழுந்திராய் ஈதென்ன பேர்உறக்கம்!
அனைத்து இல்லத்தாரும் அறிந்தேலோர் எம்பாவாய்

12. Kanaithilam Katrerumai

Kanaithu ilam katrerumai kanrukku irangi
Ninaithu mulai vazhiye ninru paal sora
Nanaithu illam serarkkum narchelvan thangaai!
Panithalai veezha nin vaasal kadai-patri
Sinathinaal then ilangai-k-komaanai-ch-chetra
Manaththukkiniyaanai paadavum nee vaaithiravaai!
Iniththan ezhundiraai, eethenna peruakkam!
Anaithu illaththuaarum arindhu-el or empaavaai

12.Kanaithilam Katherumai

Hey, sister of the rich one , who owned,
The mooing she buffalow with a calf ,
Which took pity on the calf,
And gave out plenty,
Of milk to it through its udder,
And made his courtyard slushy with milk,
We are assembled in thine yard,
In the dripping fog,
And sing about Him,
Who killed in anger the king of Southern Lanka ,
And who is very dear one,
But open your mouth, you don't..
Atleast wake up now,
Why this very deep slumber,
For people of all houses around,
Have already become alert
And are ready to worship our Goddess Pavai.

13. புள்ளின் வாய் கீண்டானைப்
 புள்ளின் வாய் கீண்டானைப் பொல்லா அரக்கனைக்
 கிள்ளிக் களைந்தானைக் கீர்த்திமை பாடிப்போய்ப்
 பிள்ளைகள் எல்லாரும் பாவைக் களம்புக்கார்
 வெள்ளி எழுந்து வியாழம் உறங்கிற்று
 புள்ளும் சிலம்பின காண் போதரிக் கண்ணினாய்!
 குள்ளக் குளிரக் குடைந்து நீராடாதே
 பள்ளிக் கிடத்தியோ? பாவாய்! நீ நன் நாளால்
 கள்ளம் தவிர்ந்து கலந்தேலோர் எம்பாவாய்.

13. Pullinvai keendanai
 Pullinvaai keendaanai-p-pollar arakkanai
 Killikkalainthaanai-k-keerthimai paadi-p-poi
 Pillaikal ellarum paavai-k-kalam pukkaar
 Velli ezhundhu viyazham urangitru
 Pullum silambina kaan podhari-k-kanninaai!
 kullak-kulira-k-kudaindhu neeraadaathe
 Palli-k-kidathiyo! Paavaai Nee nannaalaal
 Kallam thavirundhu kalandhu-el or empaavaai

13. Pullin Vay keendanai

The lasses have reached,
 The place of prayer for Pavai,
 Singing the fame of our Lord.
 Who killed the ogre who came like a stork.
 And who cut off the heads of the bad ogre ,
 One by one.
 The venus has risen in the morn,
 The Jupiter has vanished from the sky,
 The birds are making lot of sound,
 Of beautiful one with wide eyes red as a flower.
 Without taking bath by dipping again and again,
 In ice cold water,
 Would you prefer to sleep.

Oh lass, On this holy day,
Do not stay aside,
And come to bathe with us.
And worship our Goddess Pavai

14. உங்கள் புழக்கடை

உங்கள் புழக்கடைத் தோட்டத்து வாவிடிகள்
செங்கமுனீர் வாய் நெகிழ்ந்து ஆம்பல்வாய் கூம்பினகாண்
செங்கற் பொடிக் கூரை வெண்பல் தவத்தவர்
தங்கள் திருக்கோயில் சங்கிடுவான் போதந்தார்
எங்களை முன்னம் எழுப்புவான் வாய்பேசும்
நங்காய்! எழுந்திராய் நாணாதாய்! நாவுடையாய்!
சங்கோடு சக்கரம் ஏந்தும் தடக்கையன்
பங்கயக் கண்ணானைப் பாடேலோர் எம்பாவாய்.

14. Ungal puzhakkadai

Ungal puzhai-k-kadai-th-thottathu vaaviyul
Sengazhuneer vaai negizhndhu aambal vaai
koombina kaan
Sengal podi-k-koorai vennpal thavathavar
Thangal thirukkoil sangiduvaan poginraar
Engalai munnam ezhuppuvaan vaai pesum
Nangaai! Ezhundiraai! Naanaadhai!
Naavudayai!
Sangodu chakkaram endhu thadakkaiyan
Pangaya-k-kannanai-p-paadu-el or
empaavaai

14.Ungal puzhakkadai

In the pond in the backyard of your house.
The lily in the ponds have opened,
The night flowers have closed,
The white toothed sages,
Who wear clothes as red as,

The powder of brick,
Are going to their temples.
To sound the conch.
You who promised to wake us up,
Please wake up,
Are you not ashamed,
You chatter box,
Let us all sing about the lotus eyed one,
Who has a holy conch and wheel ,
In his hands,
And worship our Goddess Pavai.

15. எல்லே இளம்கிளியே

எல்லே! இளம்கிளியே இன்னம் உறங்குதியோ?
சில்என்று அழையேன்மின் நங்கைமீர்! போதர்கின்றே
ன்

வல்லைஉன் கட்டுரைகள் பண்டேஉன் வாய்அறிதும்
வல்லீர்கள் நீங்களே நானே தான்ஆயிடுக
ஒல்லைநீ போதாய் உனக்கென்ன வேறுடையை
எல்லாரும் போந்தாரோ? போந்தார் போந்து எண்ணிக்
கொள்

வல்லானை கொன்றானை மாற்றாரை மாற்றழிக்க
வல்லானை மாயனைப் பாடேலோர் எம்பாவாய்.

15. Elle Ilam Kiliye

Ellay! Illam Kiliye! Innam urungudhyo!
Chill enru azhayen min Nangaimeer! Podharukinren
Vallai un katturaikal pande un vaai arithum
Valleergal neengale! Naanthan aayiduga!
ollai nee podaai, unakkenna verudayai
Ellarum pondhaaro? Pondhaar pondhu ennikkol
Vallaanai-k-konraanai, maatraarai maatrashikka
Vallaanai Mayanai-p-paadu-el or empaavaai

15.Elle, ilam kiliye

“Hey, little bird, Are you still sleeping? ”

“Don’t disturb my sleep , Lasses, I will just come” .

“You are good in your speech, We know what you mean.”

“You be good, but leave me alone”

“Come quickly, why is it different for you?”

“Have every one gone?”

“Gone, think they have gone”

“Please wake up and sing,

Of he who killed the big elephant ,

Of him who can remove enmity from enemies,

And of him who is the holy enchanter,

And worship our Goddess Pavai.”

16. நாயகனாய் நின்ற

நாயகனாய் நின்ற நந்தகோபன் உடைய

கோயில் காப்பானே! கொடி தோன்றும் தோரண

வாயில் காப்பானே! மணிக்கதவம் தாள்திறவாய்

ஆயர் சிறுமியரோமுக்கு அறைபறை

மாயன் மணிவண்ணன் நென்னலே வாய்நேர்ந்தான்

தூயோமாய் வந்தோம் துயில்எழப் பாடுவான்

வாயால் முன்னம் முன்னம் மாற்றாதே அம்மா! நீ

நேய நிலைக்கதவம் நீக்கேலோர் எம்பாவாய்

16. Nayaganai ninra

Naayaganai ninra Nadagopanudaya

Koil Kaappaane! Kodi thonrum thorana

Vaayil kaappaane! Mani-k-kadavam thal thiravaai

Aayar sirumiyaromukku arai parai

Maayan Manivannan, nennale vaai nerndhaan!

Thooyomaai vandhom, thuyil ezha-p-paaduvaan

Vaayal munnam munnam maatraadhe amma! Nee

Neyanilai-k-kadhavam neeku-el or empaavaai

16.Nayaganai ninra

Hey , He who guards the palace of Nanda Gopa ,
Hey, who guards the ornamental door with flags,
Please be kind to open the door with bells,
For yesterday the enchanter Kannan ,
Has promised to give beating drums,
To us the girls from the houses of cow herds.
We have come after purification,
To wake Him up with song,
So do not talk of this and that, Hey dear man,
And open the door with closed latches,
So that we can worship our Goddess Pavai.

17. அம்பரமே தண்ணீரே

அம்பரமே தண்ணீரே சோறே அறம் செய்யும்
எம்பெருமான்! நந்தகோபாலா! எழுந்திராய்!
கொம்பனார்க்கு எல்லாம் கொழுந்தே! குல விளக்கே!
எம்பெருமாட்டி யசோதாய்! அறிவுறாய்
அம்பரம் ஊடறுத்து ஒங்கி உளகளந்த
உம்பர் கோமானே! உறங்காது எழுந்திராய்
செம்பொற் கழலடிச் செல்வா! பலதேவா!
உம்பியும் நீயும் உறங்கேலோர் எம்பாவாய்.

17. Ambarame Thannere

Ambaramay, thanneeray, soray aram seyyum
Emperumaan! Nandagopaala! Ezhundhiraai!
kombanaar-k-kellam kozhunday kulavilakkay
Emperumaatti! Yosodhaai! Arivuraai!
Ambaran oodaruththu ongi ulagalandha
Umberkomanne! Urangaadhu ezhundhiraai!
Semborkk-kazhaladi-ch-chelvaa! Baladeva!
Umbiyum neeyum urang-el or empaavaai

17.Ambarame Thannere

Hey Nandagopa , who does good deeds and charity,
Who gives water, cloth and food to others,
Please wake up.

Our lady Yasodha, who is the light of the homes of cow herds,
She who is dear to all the ladies,
Please wake up.

Hey ,Krishna who is the king of Gods,
Who went up tearing th sky.
Please wake up, and do not sleep.

Hey Baladeva , who wears pure golden anklets,
Please wake up along with your brother,
So we can worship our Goddess Pavai.

18. Undhu madhakalitrana

Undhu madhakalitrana, odhaadha thol valiyan
Nandagopalan marumagale! Nappinnai!
Gandham kamazhum kuzhalee! Kadai thiravaai?
Vandhengum kozhi azhaithana kaann! Maadhavi-p-
Pandalmel palkaal kuyilinangal koovina kaan
Pandhaar virali! Un maiththunan per paada-ch-
Chenthaamarai-k-kaiyaal seeraar valai olippa

18. உந்துமத களிற்றன்

உந்துமத களிற்றன் ஓடாத தோள்வலியன்
நந்த கோபாலன் மருமகளே! நப்பின்னாய்!
கந்தம் கமழும் குழலி! கடைதிறவாய்
வந்துஎங்கும் கோழி அழைத்தன காண் மாதவிப்
பந்தல்மேல் பல்கால் குயிலினங்கள் கூவினகாண்
பந்தார் விரலி!உன் மைத்துனன் பேர்பாடச்
செந்தாமரைக் கையால் சீரார் வளை ஒலிப்ப
வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய்.

18.Undhu Madha kalitthan

Hey , Who is the fair daughter in law,

Of Nanda gopa , who has several elephants,
 And who is a great hero who never ran away from his enemies,
 Hey Lady Nappinnai ,who has hair surrounded by holy scent,
 Please be kind to open the door.
 The cocks are everywhere waking us up,
 The koels flock on the jasmine Pandals,
 And coo so that we all wake up,
 Hey Lady who happily plays ball,
 To help us sing your Lords fame,
 With your hands with tingling bangles,
 Please open the door with happiness,
 So that we can worship our Goddess Pavai.

19. குத்து விளக்கெரிய (குத்து விளக்கு எரிய)
 குத்து விளக்கெரிய கோட்டுக்கால் கட்டில்மேல்
 மெத்தென்ற பஞ்ச சயனத்தின் மேலேறிக்
 கொத்தலர் பூங்குழல் நப்பினை கொங்கைமேல்
 வைத்துக் கிடந்த மலர்மார்பா! வாய்திறவாய்
 மைத்தடங் கண்ணினாய்! நீஉன் மணாளனை
 எத்தனை போதும் துயிலெழ ஒட்டாய்காண்
 எத்தனை யேலும் பிரிவாற்றற் கில்லாயால்
 தத்துவம் அன்று தகவேலோர் எம்பாவாய்.

19. Kuthu Vilakeriya (Kuthu vilakku Eriya)
 Kuthuvilakkeriya-kottukkaal kattil mel
 Methnra pancha sayanathin meleri
 Koththalar Poonkuzhal Nappinnai kongaiymel
 Viththu kidantha malar maarbha! vaai thiravaai!
 Maiththadam kanninnaai, nee un manaalanai
 Ethanai podhum thuyilezha vottaai kaan
 Ethanai elum pirivaatrakillaaiyaal
 Thathuvamanru thagav-el or empaavaai

19.Kuthu Vilakeriya

In the light of the oil lamp,
On the ornamental four legged ivory cot,
On the soft bed filled with cotton,
Reclining on the busts of Nappinnai ,
You sleep, Oh he who has a flower like heart,
Please open your mouth .
She who has , wide black eyes with collyrium.
We know that you will never allow him to wake up,
For you can never bear to be away from Him,
This is not that good,
And cannot be accepted by us.
Please allow us to worship our Goddess Pavai.

20. முப்பத்து மூவர்

முப்பத்து மூவர் அமரர்க்கு முன்சென்று
கப்பம் தவிர்க்கும் கலையே! துயிலெழாய்
செப்பம் உடையாய் திறலுடையாய் செற்றார்க்கு
வெப்பம் கொடுக்கும் விமலா! துயிலெழாய்
செப்பென்ன மென்முலைச் செவ்வாய்ச் சிறு மருங்குல்
நப்பின்னை நங்காய்! திருவே! துயிலெழாய்
உக்கமும் தட்டொளியும் தந்துடன் மணாளனை
இப்போதே எம்மை நீராட்டேலோர் எம்பாவாய்

20. Muppathu Moovar (Muppathu muvar)

Muppaththu moovar amarar-ku-munsenru
Kappam thavirkkum kaliye! Thuyilezhaai!
Seppamudayaai! Thiraludayaai! Settraarku
Veppam kodukkum vimalaa! Thuyilezhaai!
Seppanna menmulai-ch-chevvaai-ch-chirumarungal
Nappinnai nangaai!Thiruvey! Thuyilezhaai!
Ukkamum thattoliyum thanthun manalanai
Ippothe emmai neer att-el or empaavaai

20.Muppathu Muvar

Please wake up Oh, Lord,
 Who removed sorrow and fear,
 From the thirty three sections of Devas ,
 Even before they approached you,
 Oh Lord, Who is glittering like gold,
 Oh Lord, who has inimitable valour,
 Please wake up,
 Oh Lady Nappinnai,
 Who has desirable busts like golden pots.
 Who has little red mouth,
 And who has thin narrow hips,
 Please wake up, Oh Goddess of wealth.
 Please give mirror and fan,
 Just now to your consort,
 And allow us to take bath,
 And thus worship our Goddess Pavai.

21. ஏற்ற கலங்கள்

ஏற்ற கலங்கள் எதிர் பொங்கி மீதளிப்ப
 மாற்றாதே பால்சொரியும் வள்ளல் பெரும்பசுக்கள்
 ஆற்றப் படைத்தான் மகனே! அறிவுறாய்
 ஊற்றம் உடையாய்! பெரியாய்! உலகினில்
 தோற்றமாய் நின்ற சுடரே! துயிலெழாய்
 மாற்றார் உனக்கு வலிதொலைந்து உன்வாசற்கண்
 ஆற்றாது வந்துஉன் அடிபணியுமா போலே
 போற்றியாம் வந்தோம் புகழ்ந்தேலோர் எம்பாவாய்.

21. Etra Kalangal

Yetra kalangal ethir pongi meethalippa
 Maatraadhe paal soriyum vallal perum pasukkal
 Aatra-p-padaithaan magane! arivuraai!
 Uttramudayaai!Periyaai! Ulaginil
 Thotramaai ninra sudare! thuzhilezhaai!
 Maatraar unakku valitholaindhu un vaasarkann

Aatraathu vandhu unnadi paniyumma poley
Pottriyaaam vandhom pugazhndu-el or empaavaai

21. Etta kalangal

Oh son of him,
Who owned several cows,
Which gave so much milk,
That always the milking vessel got overflowed,
Please wake up.
Oh Lord, who is full of mercy,
Oh Lord, who is better than the best,
Oh lord, who is the light that began the world,
Please wake up.
Like your flock of defeated enemies,
Falling at your feet in surrender,
We came praising you,
So that we get fame,
And worship our Goddess Pavai.

22. அங்கண்மா ஞாலத்து

அங்கண்மா ஞாலத்து அரசர் அபிமான
பங்கமாய் வந்துநின் பள்ளிக் கட்டிற்கீழே
சங்கம் இருப்பார்போல் வந்து தலைப் பெய்தோம்
கிங்கிணி வாய்ச் செய்த தாமரைப் பூப்போலே
செங்கண் சிறுச் சிறிலே எம்மேல் விழியாவோ?
திங்களும் ஆதித் தியனும் எழுந்தாற்போல்
அங்கண் இரண்டும் கொண்டு எங்கள்மேல் நோக்குதி
யேல்
எங்கள்மேல் சாபம் இழிந்தேலோர் எம்பாவாய்

22. Anganmaa Gnalathu

Anganmaa gnaalaththarasar abhimaana
Bangamaai vandhu nin palli-k-kattil keezhay
Sangam iruppaar pol vandhu thalaip-peydhom

Kinkini vaai seidha thaamarai poo-p-poley
Sengansiru-ch-chiridhey emmel vizhiyaavo!
Thingalum aadhityanum ezhundaar pol
Angann irandum kond engal mel nokkudhiyel
Yengal mel shaapam nirandhe-el or empaavaai

22. Angan maa gnathu arasar

Like all the famous kings
Of the wide World, that is pretty,
Have crowded near your cot,
After surrendering their ego,
We also have come near.
Will not the sight ,
Of your red eyes which is like the lotus
Fall little by little on us?
If you see us using those eyes,
Which are like sun and the moon,
All the curse on us will vanish,
And we can worship our Goddess Pavai

23. மாரி முலை முழஞ்சில்
மாரி முலைமுழஞ்சில் மன்னிக் கிடந்துறங்கும்
சீரிய சிங்கம் அறிவுற்று தீவிழித்து
வேரி மயிர் பொங்க எப்பாடும் பேர்ந்துதறி
மூரி நிமிர்ந்து முழங்கிப் புறப்பட்டுப்
போதருமாப் போலேநீ புவைப் புவண்ணா! உன்
கோயில்நின்று இங்ஙனே போந்தருளிக் கோப்புடைய
சீரியசிங்கா சனத்திருந்த யாம் வந்த
காரியம் ஆராய்ந் தருளேலோ ரெம்பாவாய்

23. Maari malai muzhanjil
Maarimalai muzhainjil manni-k-kidandhurangum
Seeriy Singam arivuttru-th-thee vizhiththu
Verimayirponga eppaadum perndhthari

Moori nimirndhu muzhangi-p-purappattu
Podharuma poley nee poovai-p-poovanna! Un
Koil ninru ingane pondharuli koppudaya
Seeriya singaadhanath-thirundhu yam vandha kaariyam
Aaraindhu arul-el or empavaai

23. Maari malai muzhanjil

Like the majestic lion wakes up with ire,
From the mountain cave in the rainy season,
Looks with fiery sight,
And with deep angry sweat from all the hairs,
Turns up its head with awe,
And comes out making lots of din,
Hey Lord , who is the colour of the blue lotus,
Come from your temple to here,
And sit on the majestic royal throne,
And hear with compassion,
For why we have come here,
And help us to worship our Goddess Pavai.

24. அன்று இவ்வுலகமளந்தாய்
அன்றிவ்வுலகமளந்தாய்! அடிபோற்றி
சென்றங்குத் தென்னிலங்கை செற்றாய்! திறல் போற்றி
பொன்றச்சகடமுடைத்தாய்! புகழ் போற்றி
கன்று குணிலாவெறிந்தாய்! கழல் போற்றி
குன்று குடையாவெடுத்தாய்! குணம் போற்றி
வென்று பகை கெடுக்கும் நின் கையில் வேல் போற்றி
என்றென்று உன் சேவகமே ஏத்திப் பறைகொள்வான்
இன்றுயாம் வந்தோம்; இரங்கேலோர் எம்பாவாய்

24. Anru ivvulagam

Anru ivvulagam alandhaai adi potri!
Senru angu then ilangai settrai! thiral potri!
Ponra-ch-chakatam udaitthai pugazh potri!

Kanru kunilaai erindhaai! kazhal potri!
Kanru kudayaai eduthaai gunam potri!
Venru pagai kedukkum nin kaiyil vel potri!
Enrenru un sevakame eththi-p-parai kolvaan
Inru yaam vandhom irangu-el or empaavaai

24. Anru ivvulagam

We worship your feet which measured the world then,
We worship your fame of winning over the king of Southern Lanka,
We worship thine valour in breaking the ogre who came like a cart,
We worship thy strength which threw the calf on the tree,
We worship thine goodness in making the mountain as an umbrella ,
And we worship the great spear in your hand which led to your victory,
We have come here to sing always for ever your praises,
And get as gift the drums to sing,
And worship our Goddess Pavai.

25. ஒருத்தி மகனாய்

ஒருத்தி மகனாய்ப் பிறந்து ஓரிரவில்
ஒருத்தி மகனாய் ஒளித்து வளரத்
தரிக்கல் னாகித் தான் தீங்கு நினைத்த
கருத்தைப் பிழைப்பித்த கஞ்சன் வயிற்றில்
நெருப்பென நின்ற நெடுமாலே! உன்னை
அருத்தித்து வந்தோம் பறைதருதியாகில்
திருத்தக்க செல்வமும் சேவகமும்யாம் பாடி
வருத்தமும் தீர்ந்து மகிழ்ந்தேலோர் எம்பாவாய்

25. Oruthi Maganai Pirandhu

Oruththi maganaai-p-pirandhu or iravil
Oruththi maganaai oliththu valara
Tharikkilaanaagi-th-thaan theengu ninaindha
Karuththai pizhai-p-piththu kanjan vayittril
Neruppenna ninra nedumaley! unnai

Aruththuthu vandhom parai tharudhi yaagil
Thiruththakka selvamum sevakamum yaampaadi
Varuththamum theerndhu magizhndhu-el or empaavaai

25.Oruthi maganai Pirandhu

Being born to woman,
And in the same night in hiding .
You became the son of another,
But this he could not tolerate,
And wanted to cause more harm to you,
And you great one , became ,
The fire in the stomach of that Kamsa ,
We have come here with desire for a drum,
And if you give the drum to us,
We would sing about thine great fame and wealth,
And would end our sorrows and become happy,
And worship our Goddess Pavai.

26. மாலே! மணிவண்ணா!!

மாலே! மணிவண்ணா! மார்கழி நீராடுவான்
மேலையார் செய்வனகள் வேண்டுவன கேட்டியேல்
ஞாலத்தையெல்லாம் நடுங்க முரல்வன
பாலன்ன வண்ணத்து உன் பாஞ்சசன்னியமே
போல்வன சங்கங்கள் போய்ப்பாடுடையனவே
சாலப்பெரும் பறையே பல்லாண்டிசைப்பாரே
கோல விளக்கே கொடியே விதானமே
ஆலினிலையாய்! அருளேலோர் எம்பாவாய்.

26. Maaley! Manivanna!!

Maaley! Manivanna! Maargazhi
neeraaduvaam

Melaiyaar seivanangal venduvana kettliyel
Gnalath-thai ellam nadunga muralvana

Paalanna Vannathu un Paanchajanyamey
Polvana sangangal poi-p-paadu udaiyanave
Saalap-preum paraiyey pallaandu isaipparey
Kola vilakkey kodiye vidhaaname
Aalin ilayai! arul-el or empaavai

26. Maale Manivanna!

Oh lord Vishnu , Oh lord who is like the blue sapphire,
If you ask us what we need ,
In your great grace and great deeds,
For our holy bath of Marghazhi,
We will ask for very many conches
Like the milk white conch of yours called Pancha Janya,
Very many big drums whose sound can be heard everywhere,
Several musicians of fame to sing "Pallandu "
Several beautiful pretty lamps,
Several flags and cloths to make tents,
Oh , He who sleeps on a banyan leaf at time of deluge,
Please give us them all,
So that we worship our Goddess Pavai.

27. கூடாரை வெல்லும்
கூடாரை வெல்லும் சீர் கோவிந்தா! உன்தன்னைப்
பாடிப்பறை கொண்டு யாம் பெறும் சம்மானம்
நாடுபுகழும் பரிசினால் நன்றாக
சூடகமே தோள் வளையே தோடேசெவிப் பூவே
பாடகமே யென்றனைய பல்கலனும் யாமணிவோம்
ஆடையுடுப்போம் அதன் பின்னே பாற்சோறு
மூடநெய் பெய்து முழங்கை வழிவாரக்
கூடியிருந்து குளிர்ந்தேலோ ரெம்பாவாய்.

27. Koodadarai vellum (Kudarai vellum)
Koodaarai vellum seer Govinda! Unrannai

Paadi-p-paraikondu yaamperu sammaanam
Naadu pugazhum parisinaal nanraaga
Choodagame thol valaye thoday sevi-p-poovay
Paadagame enranaya palkalanum yaam anivom
Aadai uduppom adhanpinnay paar choru
Mooda nei peidhu muzhangai vazhivaara-
Koodi irundhu kulirndhu-el or empaavaai

27.Kudaarai vellum seer Govinda

Hey Lord Govinda, who is known for victory over enemies,
After singing you we will get drums and many gifts,
And after being praised by all the people,
Wear we will the golden flower on our hair,
Wear we will golden bracelets,
Wear we will golden ear studs,
Wear we would then the golden flowers on the ear,
Wear we will ornaments on the legs,
Wear we will pretty new dresses,
Eat we will rice mixed with milk,
Covering the rice fully with ghee,
And with the ghee dripping from our forehands,
We will be together and be happy,
And worship our Goddess Pavai.

28. கறவைகள் பின்சென்று

கறவைகள் பின்சென்று கானம் சேர்ந்துண்போம்
அறிவொன்று மில்லாத ஆய்குலத்து உன்தன்னை
பிறவிப் பெருந்துணை புண்ணியம் யாமுடையோம்;
குறைவொன்று மில்லாத கோவிந்தா! உன்தன்னோடு
உறவேல் நமக்கு இங்கு ஒழிக்க ஒழியாது
அறியாத பிள்ளைகளோம் அன்பினால் உன்தன்னைச்
சிறுபே ரழைத்தனவும் சீறியருளாதே;
இறைவா! நீ தாராய் பறையேலோ ரெம்பாவாய்.

28.Karavaigal Pin Chenru

Karavaigal pinsenru gaanam serndhu unbhom
Arivonrum illaadha aai-kulaththu unrannai
Piravi Perunthanai punniyam yaamudaiyom
Kurai onrum illadha Govindaa! Un rannodu
Uraavel namakku ingu ozhikka ozhiaadhu
Ariyaadha pillaikalom anbinaal unrannai
Siruper azhaththanavum seeri arulaadhe
Iraivaa! Nee thaaraai parai-el or empaavaai

28.Karavaigal Pin chenru

Belonging to the ignorant family of cow herds,
Drive we would the cattle to the forest,
And there we would all eat together,
But We are blessed that you are one of us..
Oh Govinda who does not have any short comings.
None can ever break the ties that we have with you,Oh Lord,
We are but ignorant girls, who do not know the world,
And in ignorance and love we have called you by name.
So please be not be angry on us,
And please give us drums, Oh Lord,
So that we can worship our Goddess Pavai.

29. சிற்றஞ் சிறுகாலே

சிற்றஞ் சிறுகாலே வந்துன்னை சேவித்துஉன்
பொற்றா மரையடியே போற்றும் பொருள் கேளாய்
பெற்றம்மேய்த் துண்ணும் குலத்தில் பிறந்து நீ
குற்றேவல் எங்களைக் கொள்ளாமல் போகாது
இற்றைப் பறைகொள்வான் அன்றுகாண் கோவிந்தா!
எற்றைக்கும் ஏழேழ் பிறவிக்கும் உன்தன்னோடு
உற்றோமே ஆவோம் உனக்கே நாம் ஆட்செய்வோம்
மற்றைநம் காமங்கள் மாற்றேலோ ரெம்பாவாய்

29. Chitram Chiru Kale

Sittran sirukaale vandhu unnai seviththu un
Pottraamarai adiyē pottrum porul kelaai
Pettram mayththunnum kulaththil pirandhu nee
Kuttreval engalai kollamal pogaathu
Ittraī parai kolvaan anru kaann Govindaa!
Ettraikkum azh-azh piravikkum un thannoda
Uttrome yaavom unakke nam aatcheivom!
Mattraī nam kaamangal maattru-el or empaavaai

29Chitram Chiru Kale

Please hear why,
In this very early dawn,
We have come to worship,
Your golden holy feet.
You were born in our family of cow herds,
And we are but there to obey your every wish,
And not come to get only the drums from you, Oh Govinda.
For ever and for several umpteen births,
We would be only related to you,
And we would be thine slaves,
And so please remove all our other desires,
And help us to worship Goddess Pavaī.

30. வங்கக் கடல் கடைந்த

வங்கக் கடல் கடைந்த மாதவனைக் கேசவனை
திங்கள் திருமுகத்து சேயிழையார் சென்றிறைஞ்சி
அங்கப் பறைகொண்ட ஆற்றை அணிபுதுவை
பைங்கமலத் தண்டெரியல் பட்டர்பிரான் கோதை சொ
ன்ன

சங்கத் தமிழ் மாலை முப்பதும் தப்பாமே
இங்குஇப் பரிசுரைப்பார் ஈரிரண்டு மால்வரைத் தோள்
செங்கண் திருமுகத்து செல்வத்திருமாலால்
எங்கும் திருவருள் பெற்று இன்புறுவ ரெம்பாவாய்

30. Vanga Kadal Kadanthu

Vanga-k-kadal kadaindha maadhavaani kesavanai
Thingal thirumugathu seyzhayaar senru irainji
Anga-p-paraikonda aattrai ani puduvai
Painkamala thannteriyal pattar piraan kothai sonna
Sangath-thamizhmaalai muppadum thappaame
Ingi-p-parisuraippaar eerirandu maalvarai-th-thoal
Senkam thirumugaththu selvaththirumaalaal
Engum thiruvaryl petru inburuvar empavaai

30.Vanga Kadal Kadanthu

He who sings with out error,
The thirty odes in sweet tamil,
Of the story of how the rich ladies ,
With faces like moon,
Who worshipped and requested,
The Madhava who is also Lord Kesava,
Who churned the ocean of milk,
For getting a drum to worship Goddess Pavai,
As sung by Kodhai who is the dear daughter,
Of Vishnu Chitta the bhattar,
From the beautiful city of Pudukkottai,
Will be happy and get the grace,
Of our Lord Vishnu with merciful pretty eyes.
And four mountain like shoulders, for ever

கோதை பிறந்தவர் கோவிந்தன் வாழ்மூர்
சோதி மணிமாடந் தோன்றுமூர் - நீதியால்
நல்லபத்தர் வாழ்மூர் நான்மறைகளோதுமூர்
வில்லிபுத்தூர் வேதக் கோனூர்.

Kothai Piranthavoor Govindan VaazhumUr
SothimaNi maadam thOnrumUr --neethiyAl
nalla patthar vaazhumUr nAnn maRaihaLOthumUr

VilliputthUr VedakkOnUr

The town where KODhai was born , The town where Lord Govinda lives.

The town where lustrous mansions arise –The town where great devotees live ,

The town where all the four Vedas are chanted,

The Villiputtur-The town where king of Vedas live

Paathahangal theerkkum பாதகங்கள் தீர்க்கும் பரமனடி

Paramandi Kaattum காட்டும்

vedam anaitthukkum வேதமனைத்திற்கும் வித்தாகு

vithAhum- Kothai Tamizh ம் கோதை தமிழ்

Iyainthumainthum aRiyAtha ஐயைந்துமைந்தும் அறியாத

maanidarai மானிடரை

vyaam sumappathum vampu வையம் சுமப்பது வம்பு

It would destroy evil deeds, It will show us the feet of God ,

It is the seed of all Vedas, The earth carrying men,

Who do not know the thirty verses of Vedas is a wasteful act.

2.Varanam Ayiram

By

Sri Andal

Translated by

P.R.Ramachander

(This is a part of the great work called Nachiyar Thirumozhi of the great Vaishnavite saint Sri Andal. She was brought up by Nammazhvar another great saint and fell deeply in love with Lord Ranganatha . In this portion she tells her friends about her dream in which she got married to Ranganatha . In the ten stanzas she makes reference to the ten important steps of the marriage ceremony viz

1. Reception of the bride groom (Mappilai azhaippu -Janavasam)
2. Announcement of wedding ceremony (Niscayartham)

3. Dressing up bride by her sister in law (Nattanar kodi uduttal)
4. Tying the protecting band called Kappu(KAppu kattal)
5. Removing the obstacles (Pidissurudal)
6. The groom holding hands of the bride (Panigrahanam)
7. Taking seven steps together, wedding vows (saptapati)
8. Stepping on the stone (ammi midittal)
9. Offering of puffed rice (laja homam)
10. Visiting friends and relatives and taking holy bath (Manjal neerattal)

Even today it is customary to sing this song during marriages of Sri Vaishnavas. You can read it in Tamil with Tamil meaning in <http://godharangan.blogspot.in/p/vaaranam-aayiram.html> .You can hear it sung in <https://www.youtube.com/watch?v=83GAMtA61W!> .

It is believed that by singing this prayer girl's whose marriage gets postponed can easily get married.)

1.Vaaranam aayiram soozha valam vandhu ,
Naarana Nambi nadakkindraan yendredhir,
Poorana pokudam vaithu , puramengum ,
Thoranam naatta kana kanden thozhi , naan.

1.Oh dear friend in my dream I saw,
That Lord Narayana was walking around the town,
Surrounded by one thousand elephants and,
He is being received by with golden poorna Kumbhams,
And that the town is being decorated with streamers.

2.Nalai Vadhuvai manamendru naalittu,
Palai Kamuku , parisudai panther keezh,
Kolari Madhavan Govindhan yenpaanor,
Kaalai pugutha Kana kanden thozhi, naan

2. Oh dear friend in my dream I saw,
That they have fixed tomorrow as the wedding day ,
And I saw the lad named as Madhava and Govinda,
Entering the Pandhal decorated by betelnut trees.

3. Indhiran ullitta devar kuzhaam yellam ,
Vandhirundhu yennai makal pesi mandhirithu,
Manthira kodi uduthi , mana maalai ,
Anthari chootta kanaa kanden thozhi naan

3. Oh dear friend in my dream I saw,
That Indra and all other devas have come,
And were talking about me to be made as a bride,
And Durga Devi made me wear new auspicious cloths ,
And the wedding garlands .(sweet scented garland)

4. Naaal disai theertham konnthu nani nalgi ,
Paarppana chittarkal pallaar edutheththi,
Poopunai kanni punithanodu endrannai ,
Kaapu naan katta kanaa kanden thozhi , naan.

4. Oh dear friend in my dream I saw,
That several learned Brahmins bringing sacred waters,
From all the four directions and sanctify it by Manthras,
And sprinkle on me who is a maid and ,
Tied my wrist with a protective band to those of the pure one.

5. Kadir oli deepam kalasamudan yenthi,
Chadir ila mangayar thaam vanthu yethir kolla,
Mathhurayaar mannan adi nilai thottengum,
Adhira pugudha kana kanden thozhi , naan.

5. Oh dear friend in my dream I saw,
Pretty maids carrying lighted lamps which were shining like sun,
Along with pots of water , receiving that king of sweetness,
Whose walking steps were making the earth shake.

6. Maddalam kotta vari sangam nindru oodha ,
Muthudai thamam nirai thaazhntha pandhar keezh,
Maithunan nambi madhu soodanan vandhu yennai,
Kaithalam paththa kanaa kanden thozhi, naan.

6. Oh dear friend in my dream I saw,

That with the playing of drums and booming of conches,
Below the pandhal which was decorated with low strands of pearl,
The killer of Madhu who is my betrothed, holding my hands.

7.Vaai nallar nalla marayothi manthirathaal,
Pachilai naanal paduthu , parithi vaithu,
Kaichina maakali rannan , yen kai pathi,
Thevalam cheyya kanaa kanden, thozhi.

7 Oh dear friend in my dream I saw,
That when those with good voice chanted the Manthras from Vedas,
Spread grass all round the fire , offered dry holy sticks to it
That one came like an angry elephant , held my hands and lead me
round the fire.

8.Immaikkum ezhezh piravikkum paththaavaan,
Nammai udayavan naaranan nambi,
Chemmai udaya kayyal thaal pathi,
Ammi mithikka kanaa kanden, thozhi , naan.

8. Oh dear friend in my dream I saw,,
That the Narayana who is our main stay in heaven and in several
births ,
And to whom all of us belong , holding my feet by his red tinged
hand,
And placing it on the grinding stone.

9.Varisilai vaal mukathu yennaimar thaam vandhittu,
Yeri mukam paarithu yennai munne niruthi ,
Arimukan achyuthan kai mel yen kai vaithu,
Pori mukham thatta kanden thozhi naan.

9. Oh dear friend in my dream I saw,
That after that my brothers with pretty eye brows came,
Made me stand near the sacred fire in front ,
Placed my palms on the palms of the lion faced Achyutha,
And made the puffed rice in my hand fall in fire.

10.Kukumam appi kulir chantham mattithu ,
Mangala veedhi valam cheithu mana neer ,
Angu avanodum udan chendru angu aanai mel,
Manjana matta kana kanden thozhi, naan.

10. Oh dear friend in my dream I saw,
That Kumkuma and cool sandal paste were applied on us,
And I along with him went round the streets of the auspicious town,
Riding on an elephant and then we were given a holy bath.

11.Aayanukkaka thaan kanda kanaavinai,
Veyar pugazh vill puthoor kon kothai chol,
Thooya thamizh malai eerainthum vallavar ,
Vaayum nan makkalai pethu magizhvare.

11.If these ten verses in pure Tamil composed,
By Godha who is daughter of the king of Villiputhur(Nammazghvar),
Who is famous for his writings describing ,
The dream she saw for marrying the cowherd(Sri Krishna),
Are chanted, they would get good children and be happy

VI.Kula Shekara Azhvar

Kulasekhara was born in the famous Chera dynasty at Vanchi in Kali Era 28.[7] When Kulasekhara came of age, his father Dridhavrata abdicated the kingdom and retired from public life, and the new king ascended the throne.[7] The king was a great devotee of god Vishnu. His piety was so great that on one occasion when the story was being narrated as to how demon king Ravana abducted princess Sita, he at once issued orders to marshall out his army for the invasion of Lanka. A minister who felt jealous of the favour showered by the king on [Vaishnavites](#), trumped up on the devotees a false charge. The king vindicated their innocence by inserting his hand in a pot containing snakes and drawing it out unscathed.[7]

Mannu Pugazh kosalai than

By

Sri Kulashekara Azhwar

Translated by

P.R.Ramachander

(The verses of this immortal Lullaby (a portion of the book Perumal Thirumozhi) were composed by a prince of the Chera dynasty called Kulashekara Azhwar (Called Kula shekara perumal in Kerala)He was also called Mudaliyandan Nambi . He was one of the 12 sages of the Bhakthi cult of Vaishnavism called Azhwars.These sages were the minstrels of God who traveled from place to place and sang the praise of Lord Vishnu. This lullaby is addressed to The Lord Rama (Lord Sauri Raja Perumal) of THirukannapuram (Near Thirupugalur which is near Nagapattinam) . The Idol in this temple does not show the symbol of blessing but only the symbol of receiving .It is believed that Lord with hands is receiving all the problems and suffering of the devotees, , This is normally sung as a Raga Malikai and you can hear it sung in <https://www.youtube.com/watch?v=g2qQHVLvnjw>)

1.Mannu pugazh kosalai than mani vayiru vaaithavane ,
Thennilangai kon mudigal chinthuvithai SemPon cher,
Kanni nan maa mathil pudai choozh kana purathu en kan maniyee ,
Yennudaya innamudhe Raghavane Thaalelo

1.Oh Lord who was born from the pearl like belly of the world famous
Kausaya,
You made fall the heads of the king of south Lanka and added
happiness,
Oh my darling of the temple of Tirukannapuram which is
surrounded great and huge walls ,
Oh my sweet nectar Oh best of Raghu clan , please do sleep.

2.Pundarika malar adhan mel bhuvani yellam padaithavane ,
Thin thirallal thadagai than uram uruva chilai valaithai,

Kandavar tham manam vazhangum Kannapurathu yen Karu maniye ,
Endisayum aludaiyai Raghavane thalelo.

2.Oh Lord who created all the worlds through Lord Brahma
You bent your bow to cut the head of the very strong THadagai,
Oh my darling of the Thirukannapuram who charmed the minds of
those who saw you,
Oh Lord who ruled all eight directions, Oh best of Raghu clan , please
do sleep.

3.Kongu mali karum kuzhalaal kosalai than kula madalaai,
THangu perum pugazh janakan thiru marugaa Dasarathi,
Gangayilum theerathamali kanna purathu yen karu maniye ,
Engal kulathu innamudhe Raghavane thalelo.

3,Oh dear darling baby of Kausalya who decorates her black hair with
Jasmine from Kongu Nadu,
Oh son of Dasaratha who is the son in law of Janaka who has
perennial fame .
Oh my darling of the temple of Tirukannapuram where water
holier than ganges flows,
Oh my sweet nectar of our clan Oh best of Raghu clan , please do
sleep.

4.Thamarai mel ayan avanai Padaithavane dayarathan than ,
Maa madhalai Maithili than Manavalaa Vandinangal,
Kaamarangal isai padum, kanna purathu yen kan maniye ,
Emaruvum silai valava , Raghavane thalelo.

4.Oh Lord who created Lord Brahma on the lotus on your navel,
Oh great son of Lord Dasaratha, Oh consort of Goddess Maithili ,
Oh my darling of Thirukannapuram , which is hovered by several
singing bees,
Oh Lord who holds a strong divine bow in your hands, Oh best of
Raghu clan , please do sleep.

5.Paralum padar selvam Baratha nambikke aruli ,
Aaraa anbu ilayavanodu arum kanam adainthavane ,

Seeralum varai marba , thiru kannapurathu Arase ,
Taralum neel mudi dasarathe Thalelo.

5.Oh Lord who gave the kingdom and the great spreading wealth to
Bharatha,
And reached the deep forest along with your younger with never
quenching love,
Oh Lord who has a strong divine chest and who is the king of
Thirukannapuram,
Oh son of Dasaratha with a long hair decorated by flowers, please do
sleep

6.Sutram yellam pin thodara tol kaanam adainthavane ,
Athrarav ahathu aru marundhe , ayodhi naharukku adhipathiye ,
Kattravaraal thaam vaazhum Kanapurathen kanmaniye ,
Sithravai than sol konda sri Rama Thalelo.

6.Oh Lord who reached deep in the forest followed by all relatives,
Oh Lord who is the cure to the mind of sages and who is the king of
Ayodhya,
Oh darling of Thirukannapuram which is occupied by learned people ,
Oh sri Rama who followed the orders of his step mother , please do
sleep

7.Aalinilai balakanaai andru ulakam undavane ,
Valiyai kondru arasu ilaya vanarathukku alithavane ,
Kalin mani karai alikkum kanapurathen karumaniye ,
Alai nagarukku adhipathiye , ayodimane Thalelo.

7.Oh Lord who as young baby on a banyan tree leaf and swallowed
the earth,
Oh Lord who killed Vali and gave the kingdom to his younger brother,
Oh Darling of Thirukannapuram where the wind brings precious
gems from ocean,
Oh Lord of the city of waves , Oh Lord of Ayodhya , please do sleep.

8.Malayathanaal anai katti mathil ilangai azhithavane ,

Alai kadalai kadainthu amararkku amudhu aruli cheithavane ,
Kalai valavar thaam vaazum kana purathu yen kan maniye,
Silai valaivaa sevagane , Si Rama Thalelo.

8.Oh Lord who built a dam using mountains and destroyed Lanka
protected by a wall,
Oh Lord who churned the ocean with waves and gave nectar to the
Devas,
Oh my darling of Thirukannapuram which is occupied by those who
makes arts grow,
Oh great hero who bent the bow , Oh Rama , please do sleep.

9.Thalai avizhum narungunji Dayaradhan than Kula mathalaai ,
Valaya oru silai adhanaal mathil ilangai azhithavane ,
Kalai kazhu neer marungu alarum Kannapurathu yen karu maniye .
Ilayavarahathukku arul udayai , Raghavane thalelo .

9.Oh baby of the clan of Dasaratha , with a fragrant long hair ,
Who by bending one bow destroyed Lanka surrounded by walls,
Oh my darling of Thirukannapuram where very pretty flowers
blooms,
Oh Lord who has great love towards your younger brothers, Oh baby of
Raghu clan , please do sleep.

10.Devarayum asurarayum thisaikalayum padaithavane ,
Yaavarum vanthu adi vananga aranga nagar thuyindravane ,
Kaviri nal nadhi payum Kannapurathu yen karu maniye,
Ea vari ven chilai valavaa, Raghavane thalelo

10.Oh Lord who created the devas , asuras and the directions,
Oh Lord Who sleeps in Sri Rangam making all others come there and
salute your feet,
Oh darling of Thirukannapura , where the good river Cauvery flows.

11.Kanni nan ma mathil pudai soozh kanapurattu yen Kakuthan,
Thannadi mel thalelo , endru uraitha thamizh malai ,
Kol navilum vel Valavan kudai Kula shekaran sonna ,

Panniya nool paathum vallar pangayapangaya pattharkale

11.The King Kula shekara with trident who ruled his kingdom below one royal umbrella,
Has sung this garland in Tamil as a lullaby to make sleep,
The Kakushta(Rama) who lives in THirukannapuram surrounded by walls ,

VII.THondar Adi podi azhvar

As per hindu legend, he was born as Vipra Narayana and got devoted to [Ranganatha](#) of the [Srirangam Ranganathaswamy temple](#). Since he worshipped even the dust from the devotees of Ranganatha, he attained the name Thondaradipodi.

Thirupalliyezhuchi of Thondar Adipodi Azhwar

By

Thondar Adi Podi Azhwar

(Songs for waking up the Lord was not a common tradition in Hinduism. The famous exhortation of Sage Viswamithra to Lord Rama in Bala Kanda of Valmiki Ramayana viz

Kousalya Supraja Rama, Poorva Sandhya pravarthathe,
Uthishta Nara Sardula , Karthavyam daivamahnikam

Which requested him to wake up and do his ritualistic duties to God, is perhaps the only such waking up poem of the Puranas. This is strange since the system of sending Lord to sleep and waking up is prevalent in most of the famous temples of Tamil Nadu. This great Suprabatham (called Thiru palli ezhuchi) to wake up Lord Ranganatha which belongs to the Vaishavite literature or the one by Manikkavasagar to wake up lord Thiruperum thurai near trichinopoly which belongs to the Shaivite

literature[http://www.hindupedia.com/en/Thirupalliyezhuchi\(Tamil\)](http://www.hindupedia.com/en/Thirupalliyezhuchi(Tamil))) must be one of the first Suprabathams ever written. Sri Venkatesa Suprabatham which is used to wake up Lord Venkateswara of Thirupathi which was written about a hundred years back must be the most popular one.

Very detailed commentry of this Thirupalliyezhuchi are given in <http://www.acharya.org/vyakyanam/tpezhu/tpezhu01.html> and

<http://www.sundarasimham.org/ebooks/Thirupalliyezhichchi.pdf>)

Thaniyan**

Tameva matva paravasudeva Rangeshayam rajavadarhaniyam,
Prabodhikim yokrita suktimalam bhaktanghrirenum bhagavantamide.

He observed Ranganatha as divine Narayana,
Resting in Srirangam like a king,
And wrote this garland of verses to awaken him,
Is the dust of the feet of devotees and I extol him.

** A verse praising the work and author.

1.Kadiravan guna disai sikaram vandhu anainthan,
Kanavirul agandrathu, kalayam pozhudai,
Madhu virundozhgina maamalar yellam,
Vanavar arasargal vandhu vandheendi,
Yedhir disai nirainganar, ivarodum puguntha,
Iru kalitheettamum , pidiyodu murasum,
Adhirdhalil alai kadal pondru uladhu yengum,
Arangathamma*, palli ezhundharulvaye.

The sun has embraced the top of the mountain on the eastern side,
The darkness of dreams have faded and in the early morning,
All great flowers have arranged for the feast , by the honey ebbing out
of them,

The kings and the devas have arrived and arrived,
And have crowded on the opposite side and the he and the she
elephant,

Which have come along with them joined the drums ,
And are making an ocean like noise all around,
And so Lord(mother) of Srirangam* , please do wake up.

* Lord Ranganatha is addressed as mother of Srirangam.

2.Kozhumkodi mullayin kozhumala ranavi,
Kooronthathu guna disai marutham idhuvo,
Ezhundana malaranai palli kol annam,
Eenpani nanainthathum iru chiragudhari,
Vizhungiya mudalayin pilamburai pezh vay,
Vellyir uruvuthan vidathinmukkanungi,
Azhungiya aanayin arum thuyar kedutha,
Arangathamma, palli ezhundharulvaye.

The breeze from the east blows bringing with it,
The sweet incense of jasmine flowers by caressing it,
The swans which caress the lotus flowers have woken up,
By slowly shaking their wings making the dew drops fall down,
Oh Lord(mother) of Srirangam who cured the sorrow of the elephant,
Caused by its body being caught in the box like mouth,
Of the crocodile which was trying to swallow it,
I request you, Please do wake up.

3.Chudar oli parandhana choozh disai ellam,
Thunniya tharagai minnoli churungip,
Padaroli pasuthanan, pani mathi ivano,
Paayirul agandrathu , paim pozhir kamugin,
Madalidai keeri van palaigal nara,
Vaigarai kooronthathu marutham ithuvo,
Adaloli thigazh tharu thigiram thadakkai,
Arangathamma, palli ezhundharulvaye.

On all directions the light of the Sun has spread,
The light of the shining stars have diminished,
The very bright moon has become very pale,
The darkness that pervaded had disappeared,

The gentle breeze blew all over the gardens,
And has opened the sheaths covering the flowers,
Of Arecanut and its sweet fragrance has spread,
And Oh Ranganatha (mother of Sri Rangam) who holds the greatly
lustrous,
Holy discus , please do wake up.

4.Mettu ila methigal thalai vidum aayargal,
Vey kuzhal osayum vidai mani kuralum,
EETiya visai disai paranthana vayulul,
Irinthina karumbinam ilanangayar kulathai,
Vattiya varisilai vanavarere,
Mamuni velviyai kathava, piratham,
Aatiya aduthiral ayothiyemmarase,
Arangathamma, palli ezhundharulvaye.

The sound of cowherds releasing the young buffalos,
The sound of the pretty flute that those cowherds play,
And the jingling sound created by bells tied round the neck of cows,
Have spread all around in all the fields,
And the honey bee in search of honey have left their hives,
And oh king of all devas who tormented the Rakshasas of Lanka,
Who took the penance of protecting the Yaga of the great sage,
Oh King of Ayodhya who wielded his bow well,
Oh Ranganatha (mother of Sri Rangam) , please do wake up.

5.Pulambina putkalum poom pozhil kalin vaay,
Poyithu kangul pugundathu pulari,
Kalandathu guna disai kanai kadal aravam,
Kai vandu mizhathiya, kalambakam punaintha,
Alangala thodayal kondu adiyinai panivaan,
Amarargal pugundhanar aadalin amma,
Ilangayal kon vazhipadu chey koil,
Arangathamma, palli ezhundharulvaye.

The birds are chattering and the flowers have opened,
The darkness has gone and the morning light has come,
The sound of the sea of the east is filling up the environment,

The devas have entered to worship you carrying along with them,
A garland made of scented flowers which are attracting honey bees,
And so Oh lord of the temple worshipped by Vibheeshana , the king of
Lanka,
Oh Ranganatha(mother of Sri Rangam), please do wake up.

6.Iraiviyar mani nedum therodum ivaro?
Iraivayar pathinoru vidayarum ivaro?
Maruviya mayilinan arumukhan ivano?
Marudharum Vasukkalum Vandhu vandheendi,
Puraviyodadalum padalum therum,
Kumara dandam pugundheendiya vellam,
Aruvaraiyanaya nin koil mun ivaro?
Arangathamma, palli ezhundharulvaye.

Are they not twelve Suns along with their great chariots?
Are they not the eleven rudras riding on their bulls?
Is he not the six faced God riding on his peacock?
Are they not the Maruths And Vasus who have come,
On their horses who are seen as singing and Dancing?
Are they not being followed by their Chariots,
And horses who are following all of them?
Oh Ranganatha(mother of Sri Rangam) , please do wake up?

7,Andarathu amarargal kootangal ivayo?
Arunthava munivarum marutharum ivaro?
Indirananayum thanum vandhivano?
Em peruman , un koilin vasaal,
Sundarar nerukkavi sadarar nooka,
Iyakkaram mayakkinar thiruvadi thozhuvan,
Andharam paridam illai mathithuvo,
Arangathamma, palli ezhundharulvaye.

Are they the crowd of the devas from the celestial world?
Are they very great sages and the maruths?
Have Indra and his elephant have come here?
The Gandharwas are crowding and Vidhyadharas are pressing,
And the yakshas have fainted in their effort to salute your feet,

And there is crowding in the sky as well as earth,
And so Oh Ranganatha(mother of Sri Rangam), please do wake up.

8.Vambavizh vanavar vayurai vazhanga,
Manidhi kapilayon kannadi mudalaa,
Yemperuman padimai kalam kaandarkku,
Yerpanavayina kondu nan munivar,
Thumburu Naradar pugundanar ivaro,
Thondrinan iraviyum thulangoli parappi,
Ambara thathi nindru agalukindrathu irul poy,
Arangathamma, palli ezhundharulvaye.

With the devas bringing great treasures to you,
As well as the arugam grass also to you,
Great sages are arranging cow , mirror and other things,
Including container of collyrium to be seen by the Lord,
The great sage singers Thumburu and Narada have come,
The great sun God has come out spreading great light,
All over the sky and the darkness is fading away,
And so Oh Ranganatha(mother of Sri Rangam), please do wake up.

9.Yethamil than ummai yekkam ma thaliye,
Yazh kuzhal muzhava mod isai disai kezhmi,
Geethangal padinar kinnarar gerudargal,
Kandharuvar avar kanguluhamellam,
Mathavar vanavar charanar iyakkar,
Chitharum mayanginar thiruvadi thozhuvan,
Aathalil avarkku nalokka marula,
Arangathamma, palli ezhundharulvaye.

Without any interruption along with ,
Accompaniment of Veena, flute and drums,
The Kinnaras, Garudas , Gandharwas
And all their world , along with great saints,
Sing about you filling all directions with that sound,
And the Charanas, Yakshas and Sidhas ,
Are fainting due to this devotional music,
And are waiting to see your holy feet,

And to give all of them your holy sight,
Oh Ranganatha (mother of Sri Rangam), please do wake up.

10.Kadi malar kamalangaI malarndhana ivayo,
Kadhiravan kanai kadal mulaithanan ivano.
Thudi idayaar churi kuzhal pizhindu udhari,
THugil udutherinar choozh punalaranga,
Thodai otha thulavamum koodayum polindhu,
Thondriya thol THondar adipodi yenum,
Adiyanai aliyananendru aruli unnadiyaarkku,
aadpaduthaay , palliyezhundaralaye,

Are these the new lotuses that have opened?
Is this not the Sun who has risen above the tumultuous sea?
Oh Ranga, the pretty damsels with thin middle,
After bathing in the river , have climbed to the shore,
And have shaken the water from their tresses and tied them,
I with a big garland of Thulasi running up to the thighs,
And is the dust of the feet of your devotees and ,
I may please be introduced to your devotees as your own,
Oh Lord(mother) Ranganatha , plea

VIII ,THirumular

(The Tirumandiram, by Siddha Tirumular is a sacred, monumental work of philosophical and spiritual wisdom rendered in verse form. Encyclopedic in its vast scope, and written perhaps as early s 200 B.C., it is one of India's greatest texts, a spiritual treasure-trove, a Sastra containing astonishing insight. It is a seminal work and is the first treatise in Tamil that deals with different aspects of Yoga, Tantra and Saiva Siddhantha.It is supposed to contain 3000 verses. Translation of Thirumandiram is very difficult and what I have presented

are translation of 350 stanzas, with meaning based on the Tmil book by Palur Kannappar

Thirumular the author was a SAivite saint (nayanmar) as well as Sidha . <http://www.thirumandiram.net/about-tirumular.html> gives all particulars in detail about him.)

The Tirumandiram (Selected 350 Stanzas on various aspects)

By

Tirumular

Translated by

P.R.Ramachander

a1.Prayer to Ganesa

1.lynthu karathanai , aanaimukhathanai,
Indhinilampiraipoalumyeyithanai,
Nandhimakanthanai, jnana kozhunthinai,
Punthiyilvaithadipothukindrene

I keep in my mind and praise ,
The one who has five hands, elephant face,
Who has tusks like the crescent of moon,
Who is son of Lord Shiva and who is extremely wise

II .Prayers to Lord shiva

2.Shivanodu okkumdeivam, thedinumillai,
Avanoduoppaaringuyaarumillai,
Bhuvanamkadanhandru, ponoliminnun,
Thavachadaimudinthiruppone.

There is no God comparable to Lord Shiva,
There is no one comparable to him here,

He is beyond the worlds, who has a tuft ,
Which shines like gold and sits in lotus like mind of people.

3.Avanai ozhiyaamararumillai,
Avanandricheyum arum thavamillai,
Avanandrimeoovaraalaavathondruillai,
Avanandriorpugumaaruariyene

There is no gods except him,
There is no great penance, which avoids him,
Without him , the trinity cannot do anything,,
Without him, I do not know the way to heaven.

4.Theeyinum veyyan, punalinumthannian,
AAyinumeesanarularivaarillai,
Cheyinumnullan, aniyannalanbarkku,
Thaayilumnullan, thaazhchadayone.

He is hotter than fire, colder than water,
But there is no one who knows his greatness,
He is better than our child, he is ornament to his friends,
He is better than our mother and he has low hanging tuft.

5.PONnaal purinthittaponchadaiyena,
Pinnaalpirangayiranthavan per Nandi,
Yennalthozhapadummyemiraimattavan,
Thannalthozapaduarillaithaane.

He , whose golden braid made of gold,
Is going down below him is called Nandi,
And He is the God whom I salute,
And there are no Gods whom he salutes, is it not?

6.Thaanee irunilamthangiviNNainirkkum,
Thaaneechudumangijnayiruthingalum,
Thaanemazhaipozhithayyalumaainirkkum,
Thaanethadavarai than kadalaage.

HE is the one who lifts the two worlds and also carries the sky,
He himself is the hot fire as well as moon and sun,
And he himself is the blessing that showers as rain,
And he himself is the cool sea as well as huge mountain.

7.KaNNuthalaan , our kaadhalinnirkkavum,
ENNilithavariranthaaryenappalar,
MaNNuruvaarkalumvvanuruvaarkalum,
ANNalivanyendruariyakillaarkale,

He has an extra eye, stands with great love,
And several people say that innumerable devas died,
And those in the earth and heaven knowing this,
Are nor having an understanding , that he is the greatest

8.Kaayam irandumkalanthukodhikkinum,
Maayamkathooriathumigumavvazhi,
Desamkalanthorudevanyendrennilum,
Eesanuravukkuyethirillai thane.

Though we mix asafoetida and onion ,
Musk alone would have more perfume,
Thinking Of matchless of god in all countries,
We realise there is no relative like him.

9.Pirappili pinjakanperarulalan,
Irappiliyaavarkkuminbamarulum,
Thurappilithannaitthozhuminthozhuthaal,
Marappilimayaaviruthamumaame .

Lord Shiva without birth gives great blessings,
Has no death and grants pleasure for all,
He also never leaves you, so salute him and if you do,
He will never forget you and will grant you stable wisdom.

10.Inangi nindraan, yemgumaaginindraanum,
Pinanginindran , pin munaaginindraanum,
Unanginindraan, amarapathinaathan,

Vananginidraarkke, vazhithunaiyaame.

Lord Shiva mixes and stands everywhere and is everywhere,
Even if he dislikes a person , he is the one before and after the world,
He is also one who hides and stands and is the Lord of Indra,
He is the help on your path only to those who salute him.

11.Appanai , nandiyai , aaraavamudhinai,
Oppilivallalai , oozhimudhalvanai,
Yepparisaayinumyethumin , yethinaal,
Appariseesanarulperalaame .

You have to praise the lord, who is Shiva , the nectar you never get
satisfied,
The incomparable philanthropist , the first one of the world,
Under all circumstances and if you praise him,
By that you would get the blessing of that god.

12.Vazhtha vallaarmanathurujothiyai,
Theerthanaiange , thilaikkindradevanai,
Yethiyum m yemperumaanyendruirainjium,
AATHamcheithueesandarulperalaame,

The light who lives in mind of those who can praise,
The pure one who is in the god boiling in the mind,
If we praise him and beg from him saying "My lord",
And make him our friend , we can get his blessings.

13.POththi yenbaaramararpunithanadi,
Pothiyeenbaar . asurarpunithanadi,
POthiyenbaarmanitharpunithanadi,
Pothi yen anbulpoliyavaiyathene.

The devas will say , he is pure, praise his feet,
The asuras will say , he is pure , praise his feet,
The humans will say , he is pure , praise his feet,
And praising him and I made him shine in my love.

14. Manayul irunthavar , maathavaroppar,
Vinayulirunthavar, nesathulnirppar,
Panyulirunthaparntuathupoala,
Ninayathavarkkuillai , nininbam thane.

Those who live in their home are equal to those who do great penance,

Those who always think of him , would live as his friends,

It is like a eagle that lives on a palm tree ,

Not thinking about his fruit and not getting it.

15. Adiyaar paravum , amararpiraanaai,
Mudiyaalvanangi , mudhalvanaimunnip,
Padiyaararulumparambaranyenthai,
Vidiyaavilakkendrumevinindrene.

The devotees who pray to the lord of devas,

Salute him by head and think about ,

The one who is first is the greatest God,

And I thought he is the forever lamp and attained him.

16. Chooduvan nenjidai , vaippanpiraanyendru,
Paaduvan pal malar thoovipaninthunindru-
AAduvan, aadiamararpiraanyendru,
Naaduvanyaannindruarvthu thane.

I will keep his feet on my chest, I will make the lord to sit on my mind,

I will sing that he is the lord, I would worship him with several flowers,

I will dance and wish to go near him as lord of all the devas,

And I would wish to have him and try to know him.

III. Vedas

17. Vedathai vittaaramillai , vedathin,
Otha thagum , aramyellamulatharkka,
Vadathai vittumadehinjarvalamuththa,
Vedathaiothiyevedupeththarkale.

There is no dharma beyond Vedas and
All the dharmas that has to be followed are in Vedas,
And so wise people leaving out method of argument
Recited Vedas and got salvation.

18,Annal arulaalarulumshivagamam,
ViNNilamararthamakkumvilangarithu,
ANNalarainthaarivariyavidin,
Ennalikodiyumneermelyezhuthu.

Due to blessing of God we got Shivagama,
Which cannot be understood even by devas of heaven,
And if we do not the meaning of what God told,
Then all the books are but written on water.

19.Maariyum kodayumvaarpanithoonganin-
Dreriyumnidrangkilaikkindrakalathu,
Aariya mum thamizhumudanecholik,
Karikaiyaarkkumkarunaicheithaane.

With rainy season , summer and winter sleeping,
The entire world would be pervaded with water,
And God taught his wife the vedas , both in,
Tamil and Sanskrit and showed his kindness.

20.Avizhkkindra vaarumathukattumaarum,
Chimittalipattuuyirpogindravaarum,
Thamizhchol , vadacholyenumyivvirandum,
Unarthum avania unaralumaame.

Getting to know how soul gets untied as well as tied,
And to know the time between birth and final death,
Is being taught in Tamizh as well as Sanskrit,
By the great God and we should know him.

21,Nandi arulpeththanaadhanainadinan,
Nandikalnaalvar, shiva yoga maamuni,
Mandruthozhuthapathanjalivyagramar,

Yendrivarayennoduyenmarumaame.

When we search for those who got ,
The blessings of Nandi , we see four people,
Shivayogamamuni, Vyagrapadha ,
And Pathanjali and with me ,.we are eight.

22.Nandi inayadiyaanthalaimerkkondu.
Pundhiyinullepugapeithu, poththicheithu,
Anthimathipunai, aranadinaalthorum,
Chinthaicheithaagamamcheppaluththene.

Carrying the divine feet of Nandi on my head,
And entering the form of Nandi in my mind,
And meditating on the feet of Lord Shiva, who ,
Has the crescent on his head, daily I started telling the AAgamas.

IV. Thiruvavaduthurai

23.Cherthirundhen sivamangai than paaganai,
Chernthirundhen Sivan aavadu than thurai,
Chernthirunthen Siva bodhiyinneezhailil,
Chernthirundhen Siva namangalothiye.

I was with the consort of Goddess Sakthi,
I was in the place called Thiruvavaduthurai,
I was along with the shade of banyan tree,
And when I was there, I kept on chanting Shia's name

24,Pinnai nindrennepiraviperuvathu,
Munnainandraakamayalthavamcheithilar,
Yennainandraakairavanpadaithanan,
Thannainandraagathamizhcheyyumaare.

WE Got this birth due to getting your blessing later,
In the previous birth people did not do peance,
And God created me so that I can be improved,
So that I can write the agamas in tamil language.

25.Jnana thalaivi than Nandi nagarpukku,
OOnamilonpathukodiukandhanul,
Jnanappalaattinadhanaichithu,
Yanumirunthennarpothiyinkeezhe.

After entering Thiruvavaduthurai , the town of husband of wise
Parvathy,
And after worshipping with nine crores error less songs ,
Which were full of wisdom , that lord of that town,
I went and sat below the tree of wisdom.

26.Yaan peththainbaperugaivvayyagam,
Vaanpaththinindramaraiporulchollidil,
OOnpaththinindraunarvurumanthiram,
Thaanpathapathathalaippadum thane.

Let this earth get the joy that I received,
If we are able to say the meaning of Vedas which touch the sky,
That is the mantra that is giving sensation to the tongue,
And when we more and more learn it, we will realise god.

27.Adi mudikaanpar , ayanmaaliruvar,
Padikandivarameendum m paarmisaikootti,
Mudikandilenyendruachuthan cholla,
Mudikandenyendruayan poi pozhindhaane.

Vishnu and Brahma said they will see his feet and head,
And unable to see both of them returned to earth,
And lord Vishnu told , I have not seen your feet ,
But Brahma told a lie that he has seen his head.

28.Moolan uraicheithamoovayiramthamizh,
JnanamariyavceNandhiarulathu,
Kalaiyezhunthukarutharinthuothidin,
Jnana thalaiviyainaNNuvarandre.

Thirumoolar wrote three thousand Tamizh verses,
Which Lord Shiva told that should be known all wise,

And if we daily chant them knowing their meaning,
They would become as People who got the blessing of the Goddess.

29.Moolam uraicheithamuppathuupadhesam,
Moolanuraicheithamunnoorumanthiram,
Moolamuraicheithamoovayiramthamizh,
Moolanuraicheithamoondrumondraame.

Whether Thirumoolar taught thirty advices,
Whether Thirumoolar taught three hundred chants,
Or Whether Thirumoolar taught three thousand tamil verses,
All those which were written by Thirumoolar is the same .

30.Vithakam aakiyavedathoorundaooN,
Aththanayanmaalarunthiyaannamaam,
Chithamthelinthavarchedamparugidin,
Muthiyaamyendrunammoolanmozhinthathe .

The food taken by wise devotees of Lord Shiva,
Is like the food that has been eaten by Brahma, Vishnu and Shiva,
And those realised souls , if they eat the left over food,
Would definitely get salvation, says Thirumoolar.

31,Vaanavar yendrummanitharivaryendrum,
Then amarkondraishivanarulallthu,
Thanamaranthorum, thanitheivammathillai,
OOnamarnthoraiunarvathu thane.

This man is a deva and this one is human,
Are only the words of Lord Shiva sitting on honeyed flowers,
And there is no other God who examines our needs and gives them,
And so it is our duty to realize that god who sits in our mind.

32. Pathi , pasu , pasam yen pagarmoondril,
Pathiyinaipoal , pasupaasam , anaadhi ,
Pathiyinaichendruanukaapasupaasam,
Pathiyanutkilpasupasamnilaave.

The lord, the being and attachment , they will say,
Like the lord the attachment of being is beginning less,
The attachment of being which does not reach the lord,
If the lord approaches , the attachment of the being would not stand.

33.Suriya kanthamum , choozhpanjumpoalave,
Surya kanthamchoozhpanjaisuttidaa,
Suruiyansannithiyilchudumaarupoal,
Suriyanthothamunaththamalangale.

Like likesuryakantha stone and the surrounding cotton,
The suryakantham will not burn the cotton surrounding,
But would get only burnt in front of sun,
Just like our dirt would get burnt only before guru.

(Suryakantha stone-The sūryakānta, cold to the touch, emits fire when it is exposed to the sun's rays.)

34.Alithaan ulakengumthaanaanaunmai ,
Alithaanamararariyaaulagam,
Alithaanthirumandrulaadumthiruthaal,
Alithaanperinbatharulveli thane.

God made world understand the truth that is him,
God gave us the world that even the devas did not know,
God gave us great joy by dancing in Chidambaram,
God gave us the concept of great divine joy.

35.Thoongi kandaarshivalokamumthamulle,
Thoongikandaarshivayogamumthamulle,
Thoongikandaar Shiva bhogamumthamulle,
Thoongikandaarnilaicholvathuyevvare .

Those who meditate saw the land of Lord Shiva,
Those who meditate realised the feeling of being with Shiva,
Those who meditate enjoyed the pleasure of being lord Shiva,
And how would we able to describe the state of those who meditate.

36.Thiruvadiye Shivamaavathutheril,

Thiruvadiyeshivalokamchinthikkil,
Thiruvadiyechelgathiyathuchepil,
Thiruvadiyethanjam ul thelivorkke .

The feet of the Guru is the one which becomes Lord Shiva,
If we think, The feet of the Guru is the Shiva loka,
If we tell the feet of the Guru takes us to salvation,
And these are known only to those who know it with a clear mind.

37.Thelivu guruvinthirumenikaandal,
Thelivuguruvinthirunamam chappal,
Thelivuguruvinthiruvaarthaikettal,
Thelivu guru vuruchinthithal thane.

Realisation is seeing the body of the guru,
Realisation comes when we repeat the names of guru,
Realisation comes when we hear the words of Guru,
And realisation is meditating on the form of Guru.

38.Santhippathu Nandi than thiruthalinai,
Sinthippathu Nandi cheyyathirumeni,
Vanthippathu Nandi namam yen vaimayaal,
Pundhikkulnirppahu Nandi por paadhame.

We should without break see Lord Shiva,
We should always think about Shiva's divine form,
We should salute the name of Shiva with truth,
And the golden feet of Lord Shiva should be within our mind.

39.Pandam peikooraipazhakivizhunthakkal,
Undaaapendirummkkalum pin chelaar,
Konda vruthamumjnanamumallathu ,
Mandi avarudanvazhinadavaathe .

When this roof of our body becoming aged falls down(dies) ,
Those who depended on it and enjoyed out of it, will not go with it,
But the penances they observed and wisdom they got,
Would compete with each other to go with him.

40. Orellamkoodiolikkaazhuthittu,
PeriNaineekkipiNamyendruperittu,
Soorayamkaattidai nee kondu poi chuttidu,
Neerinilmoozhkininaipozhinthaarkale

With entire village assembling together and crying,
Removing your name and calling you as corpse,
And take you and burn you in the cremation ground,
And then they will take bath , and forget that this world is temporary.

41,Adappanni vaithaar, adisilaiundaar,
Madakodiyaarodu, mandhaNamkoNdaar,
Ida pakkameirainonthathuyendraar,
Pidakkapaduthaar , kidanthuozhinthaare.

Wife's made eatables , husbands ate them,
And they talked sweet nothings with those pretty ones,
And at that time they told "My left side I chest s paining"
They lay down on bed and lying there , they died.

42.Nattukku nayagannammoorthalaivan,
Kattuchivikaioundrayerikadaimurai,
Naattarkal pin chella , munneparaikotta,
Naattukkunadakkindravaare.

They said , he is lord of the country as well as our town,
But then he was taken in a hearse to cremation ground,
With people of town going behind , with drums playing in the front,
Which used to happen to ordinary people also.

43,Arthezhu chuthamum, pendirummakkalum,
Oorthuraikkaleozhivar, ozhindhapin,
Verthalaipokki, virakittuyerimootti,
Neerthalaimoozhkuvar, neethiyilore.

The entire relations getting up , wife and children,
Will go to the village water spring, do the rituals and afterwards,

Wash away their sweat ,burn the corpse using fire wood,
And would take ritual bath, are they not those who loved you.

44.Valathidai muthrhathormaanilammuththum,
Kulathin man kondukuyavanvaNainthaan,
Kudamudaithaalavaiodendruvaippar,
Udaludainthaal , iraiptumvayyare.

In the rich house , in the very broad land,
With the earth of the pond , potter would make pots,
If the pots break , they would preserve it as pieces of pot,
But if your body breaks, they would not even keep it for little time.

45,Kaakai kavariil yen kandaar , pazhikkil yen,
Paal thulipeyyil yen, pallor pazhichil yen,
Thor payyulnindruthoizhilarachethoottum,
Koothanpurapattupoanayikoottaye.

What if crows peck on it , what if people find fault,
What if milk is poured or what if people praise it,
After the god who is in it , and makes it do all acts,
Goes away from there , leaving there only the cage?

46.Eettiya then poo manamkaNdirathamum,
KoottikoNarnthorukombidaivaithidum,
Ottithurathittathuvaliyaar kola,
Kattikoduthathu kai vittavaare.

Based on the sweet smell and taste the honebees,
Would search for them and save it on a branch,
But very strong people would chase them away ,
And take it and earning wealth by us is also like that.

47.Vaazhvum manaiviyummakkalUdanpira-
NathaarumalavethemakkenbaroNporul,
Mevumathanaiviruvucheivaarkatkum,
Koovumthunaiondrukoodalumaame.

Our wife , children and siblings ,
Will only ask, how much have you left to me,
When we die and if they spent in good purposes,
While they are alive, the matchless God would help us.

48.Kizhakku yezhunthuodiyajnayirumerkke,
Vizhakkandum, theraarvizhiyilaamaanthar,
Kuzhakkandrumootheruthaichilanaalil,
Vizhakandumtherraarvianulakore.

The blind people who see the sun rising,
In the east falling on the west, do not understand,
They also see the young calf growing to a bull ,
And dying and thses people of world do not understand.

49.Virumbuvar munyennai , melliymathar,
Karumbuthakarthukadaikondaneerpoal,
Arumpotha men mulaiaayizhayaakku ,
Karumpothukanjiramkayumothene.

When I was young pretty ladies wanted me ,
Like cutting the sugar cane and drinking its juice,
To those ladies wearing ornaments and with busts like lotus buds
When I become old , I am like bitter kanjiram rather than sugarcane.

50.Thazhaikkindra chenthalirthaNmalarkombil,
Izhaikkindrathellam , irakkindrakandum,
Pizhaippindriyemperumaanadiyeththaar,
Azhaikkindrapothuariyaaravartaame.

Even after seeing that all that grows in the flowery ,
Branches with luxurious growth are dying,
They do not praise my lord who never errs,
And they will realize it when they are being called.

51.Avviyam pesiarumkedanillanmin,
Vevviyanaakipirarporulvavvanmin,
Chevviyanaakichiranthunnumpothuoru,

ThavvikoduNminthailaipattapothe.

Do not live without doing dharma and blaming others,
DO not become an evil one and desire for other's wealth,
When you are prosperous and eating very good food,
When poor people ask , give a big ladle to them.

52Kollidu kuthendrukooriyamaakkalai,
Valladikaararvalikayiththarketti,
Chellidunillendrutheevainarakidai,
Nillidumyendruniruthavarthaame.

The animal like people who shout , kill,
Kick and beat would be tied by a strong rope,
By the servants of Lord Shiva and they will shout "stop",
Like thunder and put them in a horrible hell.

53.KOlaye , kalavu , katkamam, poi kooral,
Malayaanapaathakamam, avaineekki,
ThalayaamSivanadicharnthuinbamcharnthorkku,
Ilayaamivaijnanandathiruthale.

Those who people who avoid murder , theft , illicit relations,
And Telling of lies, which are greatly evil acts,
And depend on the great feet of Lord shiva would get joy,
And these people do not get sufferings of hell.

54.Pollaa pulaalainugarumpulayarai,
YellorumkaNaaiyamanthoothuvar,
Chellaakapaththi, theevainarakathil,
Mallaakka thalli marithuvaippaare.

The servants of Yama would catch hold ,
Of those debased people who eat the evil meat,
And they will push them in the horrible hell,
And prevent them from going anywhere.

55.Kondri yaarai kola choli koorinar ,

Thidilaaraithina choli thondithaar.
Pandriyaapadiyipiranthathezhnaraku,
OndruvaararanaaNaiithuuNmaya.

Those who tell the people who do not kill to kill,
Those who tell people who do not eat to eat meat,
Would be born as pigs and would reach the seven hells,
This is the order of Lord Shiva and is the truth.

56.Aatha manayaalakathilirukkave ,
Katha manayaalaiaikamurumkalayar,
Kaichapalaavim , kaniyunnamaattamal,
Eechampazhathukidaruththavaare.

Keeping their wedded wife in their home,
Those you who desire some one else's wife,
Are like those who are not able to eat jack fruit,
But are made to eat with difficulty, the date.

57.Thiruthi valthorthemaankaniyai,
Aruthamyendruyenniarayilputhaithu,
Poruthamilaapuliyam kombu yeri,
Karutharivaarkaalthavaare.

Those who grow very sweet mango fruit,
And after burying it in a room , thinking it is bad,
Climb on a mango tree with sour fruits,
And break their legs by falling while picking it are silly people.

58.Yilai nalaaayinum , yeti pazhuthaal,
KulainalaaamkanikonduuNalaakaa,
Mulainalamkondumuruvalcheivaarmel,
Vilakurunenjinaiveithukolveere.

Even if leaves are good to look at and even if,
The fruits are good to look at, we should eat nux vomica fruits,
Like that , we should not think all ladies with pretty bust,
And pretty smile are good and always fall for them.

59.Pudavai kizhinthathu, poyithuvaazhkkai,
Adayapattarkalum, anbilaraanaar,
Kodayillai , kolillai, kondattamillai,
Nadaiillainaattiliyangiodraarkatke.

Sari got torn, the life got destroyed,
All those who are near us become people without love,
No charity , no good planets, no celebration,
No majestic walk, to those who move about in the country.

60.Poi kuzhithoorppan , pularipularuthendru,
Akkuzhithoorkkum arum pandamtheduveer,
Yekkuzhitheerthum , irivanaiyethumin,
Akkuzhithoorumazhukathapothe.

He will up his stomach feeling it is morning,
Please search for the good things to fill the stomach,
Whichever you fill up, praise the God,
When your mind is without dirt, that would get filled up.

61.Kar kuzhithoora, kanakamumtheduvar,
Akkuzhithoorkkai, yaavarkumariyathu,
Akkuzhithoorkkumarivai , arintha pin,
Akkuzhithoorumazhukathavaare

For filling up the stomach, they would search for gold,
And filling up of the stomach is a difficult job,
After learning knowledge of god , so that the stomach is filled up,
And once you fill it up , state of clean mind would be realized,

62.One sudaraanai , ulappilinathanai,
One sudaraaki yen ullathirukkindra,
Kan sudaron, ulakezhumkadantha, athg-
ThaNsudaromathalayanumaame.

He who is the flame with light, he who has no destruction,
Who is like a flame of light within my mind,

Who is like the light of the eye, is the cool flame of light,
Who has crossed all the seven worlds and he is Lord of Yajna.

63. Anthanar aavoraruthozhilpoondular,
Semthazhalombi, muppothumniyanamcheithu,
Athavamnalkarumathuninruaangittu,
Santhiyumothisadanguarupporkale

They who are Brahmins have six types of jobs,
They maintain the fire, do the needed rituals all the three times,
Do that penance so that they do their dharma,
Perform sandhyavandhana and formulate rituals for others.

64. Peru neriyaana , pranavamoarntu,
Guru neriyaam, uraikoodi, naalvedha,
Thiruneriyaanakiriyaiirunthu,
Sorupamathanor , thugalilpaarppare.

They realise the great duty of “om”,
And according to the instructions of Guru, they do meditation on it,
And observe the rituals as specified in the four vedas,
Live like the form of Shiva and are those who see (paarpar) without
mistake.

65. Vedantham ketkavirumbiyavedhiyar,
Vedanthamkettum, thamvetkaiozhinthilar,
Vedanthamaavathu, vetkaiozhinthidam,
Vedanthamkettavar, vetkaivittare .

The Brahmins who wanted to hear the philosophy,
In spite of learning philosophy, did not leave their desire,
In spite of philosophy being a state of “no desire”
And those who learn philosophy are those who left their desire.

66. Noolum sikhayum , nuvalilbrahmamo,
Noolathukaarpaasam , nun sikhakesamaam,
Noolathuvedantham , nun sikhaijnanamam,
Nooladaianthanarkaanumnuvalile.

Sacred thread and hanging lock of hair(kudumi) are symbol of Brahmins
But sacred thread is simple cotton thread and lock of hair is simply
hair,
The thread they should have is philosophy, and lock of hair is wisdom,
And each Brahmin wearing sacred thread should know about this.

67.Sathiyam indri thanijnanam than indri,
Otha vidayamvittorumunarvindri,
Bathiyum indri, paranunmai indri,
Pitherummoodarbrahmanarthaamandre.

They without truth , without special wisdom,
They without proper knowledge , they who have no feeling for others,
They without devotion, They who do not know truth of God,
Are lunatic idiots and they are not brahmins.

68.Kallaa arasanum , kaalanumeroppar,
Kallaarasanilkaalanmikanallan,
Kallaarasanaramoaraan , kolyenbaan,
Nallaaraikalannanukanillaane

The king without learning and God of death are same,
In fact God of death is much better than king without learning,
The king without learning would not understand Dharma and will
order to kill,
But the God of death would not come near good people.

69.Naadorum mannavanaattilthavaneri,
Naadorumnaadi van nerinaadaanel,
Naadorumnaadukedummoodamnumaal,
Naadorumchelvamnarapathikundrume.

Daily the king should examine the just habits his country,
Suppose daily he does not desire to behave as a good person,
Daily the country would deteriorate and ignorance will increase,
And daily the wealth of the king would decrease.

70.Veda nerinillaarvedampoondennapayan,
Veda nerinirpporvedammeivedame,
Veda nerinillaarthammai viral venthan,
Veda nericheithalvidathuvaagume .

What is the use of assuming a form, if you do not follow its Dharma,
For those who assume a form , should obey that form,
Those who assume a form and do not follow its dharma
Should be compelled by king to do so, and both them and he will
reach God.

71.Moodam kedaathorchikainoolmutharkollil,
Vaadumpuviyum, peruvaazvumannanum,
Peedondrilanaagamaathalaalperthunarntu,
Aadambaranoolsikhaiarunthaalandre.

Without losing ignorance , by keeping scared thread and tuft,
The world would deteriorate, and the king who had great life,
Would lose all his greatness and so thinking and understanding this,
Avoiding the make up sacred thread and tuft would be better.

72.Jnanam ilaathaarsadaisikhaineelnanni,
Jnanikalpoalnadikkindravarthamai,
Jnanikalaalenarapathisodhithu,
Jnananundakkuthal , nalamaakumnaatirkke.

If ignorant people keep scared thread and tuft,
And act like people of wisdom , they ,
Should be got tested by the king using wise people,
And making them wise would do good to the country.

73. AA vayum ., paavayum mathu aravorayum,
Devarkalpothumthiruvethaaraayum,
Kavalamkappavan , kaavaathozhivanel,
Mevummarumaikkummeelaanaragame.

Cows , women and those other following dharma,

As well as the sages who are praised by the devas,
The king should protect and if he does not,
He would suffer hell in this as well as the other world.

74.Thiram tharumukthiyumchelvabumveNdin,
Maranthumaraneriyeeaththalvendum,
Chiranthaneerjnalamcheithozhilyaavayum ,
Arainthidilvendhankkuaarilondraame.

If the king want great name on earth as well as heaven,
Even in state of forgetfulness , he should follow a life of Dharma,
For all the works done on earth which is surrounded by water,
The king would get only one by sixth of the income.

75.Kaal kondukettikanalkondumelyeththi,
Paal kondusomanmukhampaththiuNNathor,
MaalkoNdutheralaiunnummarularai,
Mel konduthaNdamcheivendhankadane.

Instead of drinking the nectar oozing out ,
Of the brahma randhra ,when breathing is controlled,
And the nectar of moon up from moolagni to brain,
If some drinks toddy, the king should punish them .

76.Thatham samaya thakuthinillaathaarai,
Athanshivanchonnaaagamanoolneri,
Yethandamumcheyumammayilimmaikke,
Mei thandamcheivathuavvendhankadane.

All those who do not follow the dharma prescribed to them,
Would be punished by Lord Shiva according to books of justice,
In their next birth but it is the duty of the king , to punish them,
In this birth itself , so that their body is greatly hurt.

77.amuthoorum mamazhaineerathanaale,
Amuthorrum pal marampaarmisaithothum,
Kamukooruthengukarumboduvaazhai,
Amuthoorumkaanjiraiangathuvaame.

The rain water which has the power of nectar,
Several trees which gives us fruits which are like nectar,
Would grow and betel nut , coconut , sugarcane and banana,
Would flourish and not only that the tree of bitter fruits also
would grow up.

78.Aarkkum idumin , avar , ivaryennanmin,
ParthirunthuuNmin , pazhamporulpothanmin,
Vetkkaiudayer , virainthollaiuNnan min,
Kakkaikaraithunnum kalam arimine.

Give to everyone without differentiation,
Feed the guest and then eat, do not preserve old things,
Oh hungry people , do not eat with great speed,
Know the time when crow calls its friends before eating.

79.yaavarkkum aamiraivarkkorupachilai,
Yaavarkkumaampasuvirkku our vaiurai,
Yaavarkkumaam un numpoathuorukaippidi,
Yaavarkkumaampirarkkuinnurai thane.

Every one can worship God by a green leaf,
Every one can give one mouthful feed to the cow,
Every one can leaf one fist food to the poor while eating,
Every one can afford talking of sweet words to others

80.Azhukkinai oatti , arivainirayer ,
Thazhukkiyanaalildaramumcheyyer,
Vizhithirunthu yen cheiveervemmaiparanthu,
Vizhikkaandru yen cheiveer, yezhainenjeere.

Drive away the dirt and fill it up with wisdom,
When education and wealth are with you, you are not doing Dharmam,
Even if your eyes are open what will you do, for the sins will spread,
And would push you out, What will you do then, Oh people who have
a poor mind.

81.Thannai ariyaathu, than nallanyennathu, ingu,
Inmaiarayaathu, inayaryendruoraathu,
Vanmyilvanthidumkootham varum munnam,,
Thanmayilnallathavamcheyyumneere.

The very strong god of death, would come to take away,
The soul with force, without bothering about goodness of a person,
Without bothering whether he is poor or whether he is young,
So before he comes, do good penance with good habits.

82Yetti pazhuthairumkaniveezhnhana.
Ottiyanalaramcheyyathavarchelvam ,
Vattikondueettiyemanninmukanthidum,
Patti pathakarpayanariyaare

The wealth of those who do not charity,
Would be like the bitter ripe fruits of etti falling,
The money earned by interest and merged with wealth,
Are fearless evils and do not know the use of wealth.

83.Ozhindhana kaalangaal , oozhiyumpoyina,
Kazhindhanakarpanainaalumkuruki.
Pizhinthanapolathamperidaraakkai,
Azhindhanakandumaramariyaare.

Times went away, even bad times went away,
The imaginary days are over , the days got condensed,
The body which is reason for sorrow was also extracted,
And in spite of seeing destruction, people do not know dharma.

84.Aram ariyaarannaalpaadhamninayum,
Thiram ariyaarshivalokanagarkku,
Puram ariyaarpalar , poi mozhikettu,
Maramarivaarpakaimanninindraare.

Those who do not dharma , do not have ability to think,
And to reach the feet of god and do not know even,
The outside of Shiva's city and they hearing words of lies

Would know only sins and would stand firmly in enmity.

85.Irumalum sokayum , eelayumveppum,
Dharumamcheyyathavarthampalathaakum,
Urumidinaakam, urokanikazhalai,
Dharumamcheyyarpakkalthaazhakilaave.

Cough , anaemia, lung problem and arthritis ,
Would attach those people who do not do charity ,
Scary head ache, snake, the problems being created,
By stars like Rohini and diabetes would not come,
Near all those who do charity without fail.

86.Parava paduvaan , paramania yethaar,
Iravalarkethalaiaayinumeeyaar,
Karakathaalneeratti, kaavaivalarkkaar,
Narakathi; nithironannenjeere.

Oh good minded people , if you do not worship Lord Shiva,
Worshipped by all. Do not give whatever you can afford to beggars,
Do not irrigate the plants in the garden by taking water in pot,
At the end you will reach the hell and be there.

87.Chelvam karuthichilar, palarvaazhvenum,
Pullarivaalaraipoththipularaamal,
Yillamkaruthi , iraivanaiyethumin,
Villi ilakkeithavilkuriaame.

Without praising the few or many silly people,
Because of their wealth , please praise the God,
Taking in to account the need to attain salvation,
Just like aim of hunter becoming useful to him,
Your aim of attaining the God would be fulfilled.

88.Anbum , shivamumirandenbararivilaar,
Anbeshivamaavathuaarumarikilaar,
Anbeshivamaavathaarumarintha pin,
Anbeshivamai, amarnthiruppare .

The ignorant with say Love and Shiva are different,
None of them know that love itself becomes Shiva,
After knowing that love is becoming Lord Shiva,
You can attain ecstasy of seeing love becoming Shiva.

89.Yenbe virakaairachiaruthittu,
Ponpoalkanalilporiyavaruppinum,
Anbodurugiagamkuzhaivarkkuandri,
Yen poalmaniyinaiyeithaoNNathe .

Making bones as firewood, cutting our flesh in to pieces,
And frying it to the golden colour, in the burning fire,
We cannot attain God but those whose heat melts with love,
Can reach like myself , the gem like God.

90.Uthu nindraarodumathaguchothiyai,
Chitharkalyendrumtherinthariyaar ilia,
Pathimayaale , paninthuadiyaarthozha,
Muthikoduthavarmunbunindraane .

Even the Sidhas do not know clearly that god ,
Who has a form of a flame along with wise people ,
Who meditate and that Shiva who is very difficult to know,
Comes before those who salutes him with devotion and grants them
salvation.

91.Kanden kamazhtharukondrayinaanadi,
Kandenkaripuriyaan than kazhalinai,
Kanden kamala malar uraivaanadi,
Kandenkazhalathenanbinulyaane.

I saw the feet of God decorated by sweet smelling kondrai flowers,
I saw the feet of God covered with hide of elephant,
I saw the feet of God who lives in my lotus like mind,
And I saw these feet only due to love in my mind.

92.Paththathu paththinparamanaipathumin,

Muththathuyellaammuthalvanarul peril ,
KithathaviRakilkilaroLivaanavar,
Kaththavarperinbamuththunindraare .

If you want to catch as a support , catch hold of Lord Shiva,
If we get the grace of that first one, everything will end,
And the devas who knew this trick , in the light of the God,
Are learned people and they have got divine joy.

93.Nillathu cheevannilayendrenayenni,
Vallaararuthumvaththulumaayinar ,
Kallaamanitharkayavarulakinil,
Pollaavinaithuyarbogamcheivaare .

Wise people knowing that soul is not forever,
Would get themselves engaged in penance and charity,
But ignorant people would live as evil people,
And would undergo sorrow and life of passion.

94.Kallatha moodaraikaanavumaakaathu,
Kallaathamoodarchol, ketkakadanandru,
Kallathamoodarkku, kallathaarnallaaraam,
Kallaathamoodarkaruthuariyaare,

Uneducated fools should not be seen,
Words of uneducated fools need not be heard,
Uneducated fools would feel not being educated is good,
For uneducated fools would not understand the implication.

95,Naduva nindraarakandrijnanamumillai,
Naduvanidrarkkunarakamumillai,
Naduvanindraarnalladevarumaavar,
Naduvanindraarvazhinaanumnindrene.

Only unbiassed people would get knowledge,
Only unbiassed people do not have hell,
Only unbiassed people can become devas,
And I also stood as an unbiassed person.

96.Naduvu nindraannallakaarmukhivannan,
Naduvunindraan , valla naan maraiothi,
Nadu nindraarchilarjnanikalaavor,
Nadu nindraarnallananbanumaame.

The dark coloured lord Vishnu unbiased,
The Lord Brahma who created the Vedas is unbiased,
Some of the wise people are unbiased,
And the unbiased people can become good friends.,,

97.Ul unmaioraar , unaraarpasupaasam,
Vallanmainaathanarulinivaazhvuraar,
Thelunmai jnana sivayogamchervuraar,
Kalunnummaantharkaruthariyaaro.

They would not try to search for God, they would not
understand relation of man with god,
They would realise the road blocks between them and God,
They would not understand the path to join with Shiva,
They are the toddy drinkers, would they ever know the truth.

98.Mayangum , thiyangum , kalvaimaiazhikkum,
lyangummadavaarthaminbameyeithi,
Muyungumnayamkondajnathumunthaar,
lyangumidayaraaaanadamyeithumo.

Toddy makes you be in stupor, makes him worried, destroy truth,
And would make them think of pleasure of women of everywhere,
And make you always be with them and they would be poor in
wisdom,
And so toddy would not give you divine joy, definitely no.

99.Appani chenchadaiaadhipurathanan,
Muppuramchethananyenbarkalmoodarkal,
Muppuramaavathu, mummalakariyam,
Appuramyethamaiyaararivaare.

The primeval one who holds the water of ganga on his hair,
The fools would say , burnt the three puras,
Three puras are not three cities but pride, karma and illusion,
And who will know that the God destroyed these three cities.

100.Thirikindra muppuramchendrapiraanai,
Ariyanyendruyenniayarvuravendaa ,
Parivudaiaalarkkupoyyalaneesan,
Parivodunindruparisarivaane .

Do not get disappointed thinking that it is,
Difficult to reach the lord who burnt the three cities,
To those who have love to him , god is not imaginary,
But he would stand loving them and understand and bless them.

101.Aripira man thakkanarukkanudane ,
Varumathivaalaivanninalindhiran,
Sira mukhamnaasichiranthakaithol than,
Aran arul indri azhindhanallore .

Lord Vishnu , Brahma, Daksha , sun, moon,
The guard of the Yaga Sala as well as fire and Indra,
Lost their heads, face, nose , hand and shoulder,
Due to their not having the blessing of lord Shiva.

102.Oruvarai moodiokalanthezhumvellath,
Thiruvarum ko yendrikalairaiavan,
Oreuvanumneeruraongoliaaki,
Aruvarayainindruarulpurinthaane .

At the time of deluge, when water was everywhere,
When Lord Vishnu and Lord Brahma Cried out,
He alone stood amidst that water as a huge ,
Mountain of light and blessed every one.

103.Chakkaram peththunaldamodharanthanum,
Chakkaramthannaidarikkaonnaamaayaal,
Mikkanthannaiviruppudanarchikka,

Thkkanalsakthiyaitaankoorucheithathe.

Even though the Good Damodhara got Chakra from Lord shiva,
He was not able to hold it and greatly suffered,
And for that purpose gave Lord Vishu Sakthi , which was his part,
And blessed him to have the power to hold the Sakthi.

104.Yelumbum kapalamumyenthiyehuntha,
Valambanmanimudivaanavaraadhi,
Yelumbumkapalamumyenthilanaakil,
YelumbumkapalamumiththumaNaakum.

Carrying the bones and skull of the devas he arose,
And he is the hero of heroes and is the first one,
For all the devas wearing gem studded crow,
And had he taken the bone and skull , they would become mud.

105.Piramanum malum , piraane naan yenna,
Piramam mal thangalthampedhamayaale ,
Paramanalaai, paranthumunnirkka,
Aran adithediarathukindraare.

Due to their Foolishness when Brahma and Vishnu,
Went to Shiva, saying, they themselves are the chief,
Then lord Shiva stood before them as a column of fire,
And they unable to find his head and feet cried.

106. BHuvanampadaippan Oruvan oruthi ,
Bhuvanampadaipparkkuputhirivar,
Bhuvanampadaippanumbhoomisaiaanaai,
Bhuvanampadaippan , appunniyan thane.

He and she create the universe,
To these creators of universe , there are five sons*,
And you yourself became the creator of the world,
For the blessed one who creates the world is Brahma.

*The five sons are Brahma , Vishnu, Rudra , Maheswara and
Sadhaashiva

107.Oruvanume ulaguyezhumpadaithan,
Oruvanumeulaguyezhumalithaan,
Oruvanumeulaguyezhumthudaithan,
Oruvanumeudaloduuyir thane.

Shiva only created the seven worlds,
Shiva only protected the seven worlds,
Shiva only destroyed the seven worlds,
Shiva only is the one whose body and soul are united.

108.Chenthamarai vannan , thee vannanyemirai,
Manjaarmukhivannan, mayamcheipasathu,
Kondhaarkuzhaviyarkoodiyakottathu,
Mainthaarpiraviamaithunindraane.

Our god the lotus eyed one who is of the colour of fire,
Due to the love with strong cloud coloured lord Vishnu,
The ladies who wear bunch of flowers merged with males,
And God blessed that the garland called birth should continue.

109.Thaaane thisayodudevarumainirkkum,
Thaaneudaluyirthathuamainirkkum,
Thaanekadalmalaiaadhiyumainirkkum,.
Thaaneulagilthalaivanumaame.

God is the direction as well as devas,
He is the body, soul and real philosophy,
He stands as ocean as well as the mountain,
And proves that he is the lord of this world.

110.Udalaai , uyirai , ulagamathaaki,
Kadalaikaarmukhilneerpozhiwaanai,
Idayaiulappiliyengumthaanaaki,
Adayaarperuvazhiannindraane.

As body , soul, the world itself ,
As ocean and the sky which has black clouds showering rain,

He stands with in all this everywhere,
And stood as one who supports all people.

111. Thaanorukalam thanichudarainirrkum,
Thaanorukalchandamaruthamainirrkum,
Thanoru kalam thanimazhayainirrkum,
Thanoru kalam than maayanumaame.

He some times stands as pure flame of light,
He some times stands like a cyclone,
He some times stands as pure rain,
And he some times stands as lord Vishnu.

113. Angi cheithueesanakalidamchuttathu,
Angicheithueesan, alai kadalchuttathu,
Angicheithueesanasuraraichuttathu,
Angiavvsarkku kai ambuthaane.

The axe like fire in the hands of god burnt large areas,
The axe like fire in the hands of God made the oceans hot,
The axe like fire in hands of God , killed the asuras,
And so that fire is the arrow of God himself.

114. MaN ondruthaannar kalam aayidum,
UN nindrayonikalyellaamoruvane,
KaNondru than palakaNumthanaikaNa,
Annalumavvannamaakinindraane.

Mud is one but it becomes several vessels,
God is one but he is the creator of many things,
Eye is only one but it can see very many things but cannot be seen,
Similarly though God is everything, he will not show himself.

115 Yettuthisayumadikkindrakaaththavan,
Vattathirayanalmaanilamaakaasam,
Ottiuyarnilaiyendrumikkayapai,
Kattivizhkkindrakannuthalkaanume.

He is the wind blowing from eight directions,
Round water, fire, big land and sky, all he is,
And he can make our body as small or as big,
And he is the lord Shiva with eye in his forehead

116. Kusavan thirikayilyeththimannai,
Kusavanmanaththathellamvanaivan,
Kusavanai pol yengaLkon Nandi vendil,
Asaivilulakamathu, ithuaame.

The potter with the mud kept on his wheel,
Would make several things which he wants,
And like the potter our Lord Shiva, if needed,
Would create many worlds that will not move.

117. AaN mikilAaNaaakum, PeNmilkilpeNaakum,
PooNirandothuporuthilialiaagum,
ThaaNmikumaakil, daraNimuzhuthalum,
AaNvasammikkidilpainthathumillaye.

Due to male creative part in male, males are born,
Due to female creative part in female, female is born,
If they both happen to be same a eunuch is born,
If man's action is more in creation, he would get a male,
Who would be manly but if the female part of creation,
Is more, the male part does not enter the womb and nothing is born.

118. Paaintha pin anjodilaayulumnooraakum,
Paaintha pin naalodilpaarinileNbathaam,
Paainthidumvaayupakutharnthivvakai,
Paainthidumyogikkupaichalumaame.

If after semen reaches the womb, and if parents had,
Five parts of Oxygen then the child will live hundred years,
If four parts the child will live for eighty years and experts in Yoga,
Can predict the life span of the child by estimating this oxygen.

119. Yenpaalmidainthunarambuvariketti,

ChembaaliraichithirunthamaNaicheithu,
InBaaluyirnilaicheithairaiongum,
NaNBaaloruvanainaadukindrene.

In the cage made of bones, tied with nerves,
With it being constructed by blood and flesh,
To live happily, the grace of God is needed,
And so with great love , I am searching him.

120.Paikindra vaayukurayilkuraLaakum,
PaikindravaayuiLaikkinmudamaakum,
PaikindravaayunaDuppadinkoonaaakum,
Paikindravayumaatharkillaipaarkile.

If the gas entering the womb is four percent less , the child would be dwarf,
If the gas is not strong the child would be born with problems of hand, leg etc,
If the gas is stopped for a while, the child would be hunch backed,.
The gas mentioned is that of man, not the woman.

121.Mathaa udharammalammikinmandhanaam,
Mathaaudharamchalammikinmoongayaam,
Mathaaudharamirandokkikanillai,
Mathaaudharathilvanthakuzhavikke.

If stool is more in mother's belly, the child would be lazy,
If water is more in mother's belly , the child would be dumb,
If stool and water are equal , the child would be born without eyes,
Whatever in the belly of mother, effect is to the baby.

122.Kuzhaviyum aanaamvalathathuaakil,
Kuzhaviyumpennaamidathathuaakil,
Kuzhaviyumirandaamapananyethikkil,
Kuzhaviaiyaakumkondakkalokkile.

During love making if exhaling is on right nostril , the child would be male.

If it is on left nostril , the child would be a girl,
If there is a tussle between exhaling and inhaling, they will have twins,
And if exhaling from right and left nostril is equal, the child would be a eunuch.

123.Konda nalvaayuiruvarkkumothezhil,
Konda kuzhaviyum , komalamaayidum,
Konda nalvaayuiruvarkkumkuzharidil,
Kondathumillayaam , kolvaLaiyakke,

If the oxygen in breath for mother and father are equal,
The child which is in the womb would be pretty,
But if the oxygen breathed is improper,
There would not be any baby in the womb.

124,Yittar arinthilar , yethavarkandilar,
Thattanarinthum , oruvarkkuuraithilan,
PattanguchollumparamanumanguLan,
Kettenyemmayayinkeezhmaiyevvare.

The male who puts semen does not know, she who receives does not know,
Lord Brahma who knows the truth , will not tell any one,
And lord Shiva who knows the truth is very much there,
And when we think creation and illusion , we are confused.

125.Inpura naadi , iruvarumsanthithu,
THunpurupasathinhondrivalarntha pin,
Munpuranaadinilathinmunthondriya,
Thon puranaadinindraathalumaame.

When with joy they mix together a soul is created,
And caught in the web of sorrowing affection it would grow,
And then with a desire to be superior, it will examine joy and suffering
And after that it will chant ‘Namashivaya” and it could improve.

126.Kuyir kunjumuttayaikaakkaikoottilittal,
Ayirppindrikaakaivalarkkindrathupoal,

Iyakkillai , pokkillai, yen yenpathuillai,
MayakkathalkaakaivalarkkindravvaRe.

When the Koel puts its egg in the nest of the crow,
Without any question , the crow looks after the child,
And like that the mother not attracted by the pleasure of love,
And without asking why, grows the body in her womb.

127.Enor perumayan aakilum yen irai,
OOne chirumayul ut kalanthu angulan,
Vaanor ariyum alavallan maathevan,
Thaane ariyum thavathinin ulle,

Though our Lord Shiva is greater than all gods,
He has merged with our soul, which is in every atom of our body,
And that great God cannot be even known by the devas,
For he can only be known by doing penance .

128.Sakthi Shivan Vilayaattal uyiraakki,
Otha iru mayaa kootathidaiootti,
Suthamathaakum thuriyam pirivithu,
Chitham pugunthu Siva mayam aakkume.

Sakthi along with Shiva by their play make the soul enter the body,
And make it experience the pure and impure Maya,
Remove the extreme state of THuriya and exist there,
As something which can never be removed and exists there pervaded
with Shiva.

129.Vijnanar Naalvarum mei pralayaakalathu,
Jnaar moovarum thaangu sakalathin,
Ajnanar moovarum aakum pathinmaraam,
Vijnanar aathikal vethumai thane.

Those beings who understand life through science are four types,
God would stay within them and cut off the ignorance of pride from
them,
Pralayakalas are three and have ignorance of pride as well as action,

God stands in front of them and teaches them by his sight,
Sakalar are three and have pride, action and illusion ,
And God will sit at the feet of Guru and would teach them.

130.Thilam athanai, pon sivajnanikkenthaal,
Malamuthi chithira para yogamum tharum,
Nilam athanai ponnai nin moodarkkenthaal,
Palamum aththe para yogamum kundrume.

Even if you gave a gingely weight of gold to devotee of Shiva,
Due to it we will get salvation, occult powers and joy,
But even if we give mountain weight of gold to the ignorant,
There is no use at all and luck and pleasure would reduce.

131.Kandirunthu aaruyir undidum kaalanai,
KONdiruntharuyir kollum gunathanai,
Nandru unarnatharkkarul cheithidum naadhanai ,
Chendru unarnthaar chilar devarum aame.

People see God of death taking away the souls,
And they also know that God is occupying their heart,
And in spite of that only few devas will understand,
The God who divinely blesses those very great wise people.

132.Kola varattai kuninthu kulakittu,
Palai karanthu parakuvathe okkum,
Seelavum nonbum ilaathavarkku eenthathu,
Kalam kazhintha payirathu aakume.

To give in charity to those without good conduct and penance,
Is like feeding a pretty barren cow and trying to drink its milk,
Not only that , it is like trying to harvest ,
A crop grown not in season, improperly.

133.Eevathu yoga iyama niyamangal,
Saarvathu arinthanbu thangum avarkkandri,
AAvathu arinthanbu thankaathavarkalukku,
EEvathu perum pizhai yendru kollere.

Oh people, Giving to people who understand laws,
Governing crime and who love others should ,
Be done and giving to those people ,
Who do not have love towards others is wrong.

134.AAmaaru ariyaan athi pancha pathakan,
Thomaarum eesarkkum thooya kuravarkkum,
Kaamadhi vittorkkum tharal thanthu karpippon,
POmaa narakil pukaan podham karkkave.

To those who do not know the five great crimes*,
To the God who never commits mistakes, to the pure teacher,
And to those who are away passion , if things are given,
And if he teaches others also to do it, will not go to hell,
And he would always learn the knowledge of Shiva.

*Five crimes are lying , murdering, stealing ,drinking and
Having illegal passion

136.Man malai athanai maadhanam eeyinum,
Annal yivan yendru anjali athanaai,
Yenni yirainchaadharkku eendha iruvarum,
Nannuvar yezhaam naraka kuzhiyile.

If any one gives to those who do not give great money
equal to a mountain to the God,
And tell him that he is the great God with folded hands,
And meditate on him and beg him , he will go to hell.

137.Ullathil ulle ula pala therthangal,
Mella kudainthu nindraadaar vinai keda,
Pallamum medum paranthu thirivare,
KaLLa manamudai kalvi yillore.

Though there are many sacred springs in the mind,
You do not dance in them by slowly digging the mind,
But they would wander in places where ups and downs are there,
And they are ignorant people having false mind.

138.Thavara lingam parithondril thaapithaal,
Aavathan munne arasu nilai kedum,
Chavathan munne peru noi aduthidum,
Kavalan per nandhi katturaithaane.

If you uproot a Siva linga from its place and put some other idol there,
Even before it is done , the government will shake
And the one who did it , will suffer from leprosy before his death
And this truth has been taught by my Lord Shiva.

139.Munnavanor koil poosaikal muttidin,
Mannarkku theengul, vaari valam kundrum,
Kannam kalavu migunthidum kasini,
Yannarum Nandi yedutharaithaane.

If the worship of great god is not done or discontinued
The government will suffer, rain fall would be affected,
The theft by breaking the walls would increase,
And this truth has been taught by my Lord Shiva.

140.Per konda paarppan , piraan thannai archithaal,
Por konda ventharkku pollaa vyadhiyaam,
Paar konda naattukku panchamum aam yendre,
Cheer konda Nandhi therinthuraithaane.

If God is worshipped by some one who is only a Brahmin in name,
The rulers of the country who can wage war would get sick,
The country would greatly suffer by famine,
And this truth has been taught by my Lord Shiva.

141.Cheithaan arivum , chezhumkadal vattathu,
Poyyeae uraithu pugazhum manitharkal,
Meyye uraikkil viNNor thozha cheivan,
Maithaazhnthilangum meedarudayone.

The God who knows everything of world surrounded by water,

Oh people who only tells lies , praise themselves and wander,
If you only tell truth , he will make the devas salute you,
The God whose neck has the colour of the blue gem.

142.TheIivuru jnanathu chinthayin ulle,
ALi uruvaar amaraapathi naadi,
Yeliyan yendreesanai neechar yigazhin,
Kiliyondrupoojnayaal keezh athu aagume.

The devas who have clear wisdom in their hearts,
Would get the blessings of Lord Shiva,
And if some people talk about that lord Shiva ,
Using bad words, they would be torn into ,
Pieces like a parrot which was caught by a cat.

143.Bogamum madhar pulavi yathu ninaitu,
AAGamum ul kalanthangulan aadhalin,
Vedhiyaraayum vikirthan naam yenkindra,
Needhiyul eesan ninaipozhivaare .

Brahmins are those who know the Vedas , and if,
They think of passion with bad females and develop,
Thirst for making love to them , and though they are ,
Supposed to live thinking I am God, are people,
Who have completely the concept of God.

144.Oar ezhuthu oru porul unarakkoriya,
Cheer ezhuthaalarai chithaya cheppinor,
OOr idai kaNanganai piranthangorukam,
Paar idai kirumiyaai padivar mannile.
Those who have chided using bad words their Guru,
Who have taught at least one letter in a way ,
That their mind understands it, would be born as dogs ,
And get destroyed , after a yuga they will be born as crawling insects.

145.Pathini patharkal , thathuva jnanikal,
Chitham kalanga chithaivukal cheithavar ,
Athamum aaviyum aandondril maaNdidum,

Sathiyam eethusadhanandhi aanaye.

Those who do acts that upsets greatly ,
Ladies with virtue, devotees and those who realize,
True wisdom , would loose their life and wealth ,
Within a year and This is the truth, an oath based on Sadhashiva

146.EEsan adiyaar idhayam kalangida ,
Desamum naadum chirappum azhinthidum,
Vasavan peedamum , mamannar peedamum,
Nasamathaagume, nama nandhi aanaye.

If the mind of devotees of God gets pained,
The greatness of their state and country would get destroyed,
The post of Indra as well of the emperors would get destroyed,
And this is the truth , Oath based on my Guru Lord Shiva.

147.Sanmarga sath guru sannidhi poi varin
Nanmrgamum kundri jnanamum thangaathu,
Thonmargam maya thurayum maranthittu,
Panmargamum kettu panjamum aame.

If we tell a lie before the Guru who teaches good ways,
Good characters would get reduced and wisdom also would not stay,
And even all that we know due to old teachings, even that will vanish,
Several teachings will disappear and you will have famine in the
country.

148.Aandaan adiyavar aarkkum virodhikal,
AAndaan adiyavar iyam yethu unpavar ,
AAndaan adiyaarai vendaathu pesinor,
Thanthaam vizhuvathu thaazh narakakume.

The devotees of God who rules are not enemies to any one,
The devotees of God beg and eat what they get,
If you talk bad about the devotees of God,
They would fall in the worst possible hell.

149.Olakkam choozhntha ulappili devarkal,
Paalotha meniyan paadham paninthu uyya,
Maalukkum aadhi Brahmarukkum mannavan,
Jnaalathivar miga nallavar yendraane .

When the limitless devas who surround the world,
Salute the feet of Lord Shiva for winning ,
That king of lord Vishnu as well as lord Brahma,
Told about the devas , that they are best in the world.

150.Arivaar amarar thalaivanai naadi,
Cherivaar peruvar siva thathuvathai,
Neri than mika mika nindru arul cheyyum,
Periyaarudan koodal perinbam aame.

Those who know , wanting to attain Lord shiva,
And those who go near would get the philosophy of Lord shiva,
And so to get mixed with elders who say ,
That , this is the proper way, would get great divine joy.

151.Udayaar adiyaar adiyarkaludan poi,
Padayaar azhal meni pathi chendru pukken,
Kadayaara nindravar kandaraivippa ,
Udayaan varukena oalum yendraare.

Going before the slave of slaves of the great god,
I reached the God holding the axe and shining like fire,
When his guard told about me to the god,
The Gold told “come”, and I said , “I surrender before you”

152.Iyamam niyamame yennilaa aadhanam,
Nayamuru piraanaayaamampirathiyaakaaram,
Chayamiku dharanai dhyanam Samadhi,
Ayamurum attangam aavathum aame

Self control ,law , the number less drawing to oneself,
The beneficial pranayama, the place we keep our weapon,
The victorious understanding, meditation and Samadhi.

Are the eight limbs of Ashtanga yoga

153.Kollaan, poi kooraan, kalavilaan, yeNgunan.
Nalaan, adakkam udayaan, nadu cheyya,
Vallaan, paguthunbaan, maasilaan katkamam,
Illaan, iyamithidayil nindraane.

He who does not murder, tell a lie, who does ,
Not steal, who has good qualities which are appreciated,
Who is good, who has self control, who is unbiased,
He who shares whatever he gets, who does not drink,
And who is not passionate is the one having Yama or self control.

154.AAdhiyai , vedathin apporulaanai,
Chothiyaio , ange chudukindra angiyai,
Paadhiyul mannum parasakthiyodudan,
Neediyunantha niyamathan aame.

He who is the first, he who is meaning of Vedas,
He who is light, he who is the fire that burns,
He who is half of SAKthi, if one knows him,
Is the just one who knows all the Niyama (law)

155.Thooymai arul oon churukkam porai chemmai,
Vaimai nilaimai varaithale maththivai,
Kamam, kalavu, kolai yena kaanpavai,
Nemi eer iynthum niyamathan aame.

He who is pure, graceful , controls eating food,
He who is patient, he who is good, he who,
Keeps himself away from passion, theft,
And murder is the one who knows Niyama.

156.Thavam jepam santhodam aathikam dhanam,
Sivan than vruthame, sidanantha kelvi,
Makam siva poojai oNe mathi chol eer iynthum,
Nivampala cheyyin niyamathan aame.

He who is interested in penance , happy , is religious,
He who gives charity, observes penance of God Shiva,
Who asks questions of sastras, who does yagas,
Worship of Lord Shiva, has knowledge of principles of Shiva,
And who follows many such rules is the one who knows niyama.

157.Pangayam aadhi parantha pal aadhanam,
Angulavaam iru naalum avathinul,
Songillayaaka suvathikam yena mika,
Thanga iruppa thalaivanum aame.

Like the Lotus pose there are many aasanas,
And among them eight asanas are really great,
And among them the best is swathika asana,
And if you sit in that asana, you could become the chief.

158.Oranai appadham ooruvil mel yerittu ,
AAra valithathan mel vaithu azhakura,
Cheer thikazh kaikal athanai tthan mel vaikka,
Paar thigazh padmasanam yenal aagume.

Keeping each feet on the the opposite thigh,
Opening the feet completely and keeping it properly,
And keeping the open pretty palms on that,
Is the world famous Padmasana.

159. Thurisil valakkalai thondrave mel vaithu,
Ariya muzham thaalil angaikalai neetti,
Urigiyidum udal chevve iruthi,
Parisu peruvathu badharasaname.

Making the perfect right leg kept properly,
On the very good knee cap extend the hand with palm upwards
And keep the body perfectly stiff and straight,
Is Badhrasana and it would lead to good things

160.Okka adiyinai aaruvil yerittu.
Mukki udalai muzhangai thanil yethi,

Thokka arinthulanga thirunthidil,
Kukkudasanam kollalum aame.

After keeping the feet on the opposite,
Thighs, introduce both hands between,
The fold of thigh and the foreleg and lifting,
The body on those legs is kukkudasana.

161Padham muzham thaalil, panikalai neeti,
AAdharavodum vaai angathu azhakura,
Kothil nayanam kodi mookkile ura,
Cheer thigazh singadhanamena cheppume

Extend both your hands on your knees,
With support open the mouth prettily,
And see the tip of nose with the perfect eyes,
Is the Simma Asana which would bring benefits.

162Badhiram, gomukham , pangayam, kesari,
Chothiram veeram sukhasanam oar yezhum,
Uthamamam muthu aasanam yettettu,
Pathodu nooru pala aasaname.

Badhrasanam , gomukhasanam , padmasanam , Simha asanam,
Chothira asanam, veerasanam, sukhasanam are seven asanas,
Adding with this the kavathikasanam are the best eight asanas,
And besides these , there are one hundred and twenty six asanas.

163.Ivarkku nayakan, avvoor thalai makan,
Uyya konderum, kuthirai mathu ondrum undu,
Meyyarkku pathu kodukkum, kodaathu poi,
Poyyaraai thulli vizhunthidum thane.

The lord of five sense organs and the great lord of the body,
And a horse which takes every one every where exists,
This would help the true devotees and will not help false people,
And would jump and push them down and that is pranayama

164.AAriyan nallan , kuthirai irandula,
Veesi pidikkum vira kari vaar illai,
Kooriya naathan guruvin arul peththaal,
Vaari pidikka vasa paduththane.

Mind is good and is great and has two horses(inhaling and exhaling) ,
And no one knows how to catch hold of them,
But if you learn it from the wise guru, we can,
Tie those horses and make them under your control (tells
about Pranayama)

165.Pullinum mikka puraviyai mer kondaal,
KalluNna vendaa thane kali varum,
ThuLLi nadappikkum, sombu thavirpikkum,
ULLathu chonnom, uNarvudayorukke.

If you climb the breath control which is like the fast horse,
You need not drink intoxicants , for without it, you will feel pleasant,
It will make you walk with a spring and remove laziness,
I have told this to those who can understand this truth .

166.Yeruthal poorakam eerettu vaamathaal,
AAruthal kumbhakam arupathi naal athil,
Ooruthal muppathrandu athi rechakam,
Maaruthal ondrin kaN vanchakam aame.

Inhale though left nostril for sixteen units,
Control the breath for sixty four units,
And slowly exhale the breath for thirty two units,
But if you exhale through right and leave it by left is Vanchakam..

167.VaLiyinai irukkinum ppori idathile,
PaLingothu kayam pazhukkinum pinjaam,
Theliya guruvin thiruvarul peththaal,
VaLiyinum vettu aLiyanum aame.

If we collect the air exhaled from left nostril and control it,
Our body would shine like Crystal, though old would look youth full,

And for understand the method properly , if he gets blessing of proper guru,

The body would become thin and he will be able to fly in air.

168.Yenge irukkinum poori idathile,
Ange athu cheyya aakkaikku azhivillai,
Ange pidithu vittaLavum chella,
Sange kurikka thalaivanum aame.

Wherever you are , in that place,
If you inhale sixteen units , then the body will not get destroyed,
And if that air is kept there and later exhaled,
He can become the leader of every one.

169.Yeththi irakki iru kaalum poorikkum,
Kaththai pidikkum kanakarivaar illai,
Kaththai pidikkum kanakkarivalarkalukku,
Kooththai udhaikkum kuri athu aame.

There are no person who knows the arithmaic,
Of Exhaling , stopping and inhaling of breath
The teachings of those who know about it,
Can teach us to kick off the god of death.

170.Purapattu pukku thirikindra vaayuvai,
Nerippada ulle ninmalam aakkil,
Uruppu chivakkum, uromam karukkum,
Purappattu pokaan purachadayone.

The air which enters , wanders and comes out,
If according to rules is controlled properly,
All limbs would become red and hair would become black,
And the god with curly hair would never go away.

171.Moola duvarathai mukkaram vittiru,
Melai dwarathin mel manam vaithiru,
Velotha kannai veliyil vzhithiru,
Kaalathai vellum karuthu ithu thane.

Sit straight , control your breath,
And concentrate your mind on Brahmaranthram,
Without seeing outside by your spear like eyes,
See inside you and this is the trick to win over time.

172.Kadai vasalai kkatti. Kalai ezhuppi,
Idai vassal nokki, inithul iruthi,
Madai vayil kokku poal vandithu iruppar,
Udayaamal oozhi irukkalum aame.

Those who shut the mooladhara, raise Kundalini,
Which is there by oxygen and meditate on the middle,
And stand saluting like a stork in the running water,
Would remain without death till the deluge,

173.Ennayirathaandu yogam iruppinum,
Kannal amudhinai kandarivaar illai,
UNNadi uLLe oliyura nokkinaal,
KaNNadi pola kalanthirunthaane.

Even if people sit in yoga for eight thousand years,
There are people who have not seen nectar like shiva,
But if you see with light inside your conscience,
You would see god like the light of the mirror.

174. Naattam irandum nadu mookil vaithidil,
Vattamum illai manaikkum azhivillai ,
Ottamum illai, unarvillai than illai ,
Thettamum illai, shivan avan aame.

If we plant both your eyes on tip of nose,
There is no tiredness, the body would not get damaged,
The soul will not act, there is no sensation,
We will not have pride and we can live like Lord Shiva.

175.Nayanam irandum, naasi mel vaithittu,
Uyar vizhaa vaayuvai ulle adakki,

Thuyararaa naadiye thoonga val vaarkku,
Payanithu kaayam, bhayam illai thane.

Keeping both eyes on the tip of the nose.
Control the raising breath inside,
If a person can fix his heart beat and keep without movement,
There is no fear that body will die.

176.Thalai pattirunthida thathuvam koodum,
Valai pattirunthidum mathu nallalum,
Kulai pattirunthidum kopam akalum,
Thulai pattirunthidum thoonga vallaarkke.

If we are in the state of Samadhi, we will know the real Philosophy of Shiva

The Goddess would also be caught by net of Samadhi,
The anger which is spoiling our penance would also move out,
And the mind of such people would stand balanced like needle of balance

177.Samadhi cheivaarkku, tharum pala yogam,
Samadhikal vendaa irayudan yekil,
Samadhi than illai than avan aakil,
Samadhiyil yettettu sidhiyum yeithume.

Those who are in Samadhi would get several yogas,
But if you are one with God , there is no need for Samadhi,
If Lord Shiva and Goddess Sakthi is one , there is no need of Samadhi,
And by doing Samadhi, you would get sixty four occult powers.

178.Pothukantherum puri sadayaan adi,
Yaathu kanthaar amarapathikke selvar,
Yethu kanthaan ivan yendrarul cheithidum,
Mathukathadidum paal vidayone.

With self control, whatever wish we salute the god,
Whose curly hair likes to accept flowers,
WE will go to the place of devas and enjoy life there,

And seeing our self control , he would give us what we want.

179.Paththi padathanbuvaithu , paran pugazh,
Kaththirunthaange karuthum avarkatkku,
Mathezhunthaange munivar yethir vara,
Theththum siva padham serthalum aam e.

Those who hold the feet of God, love them,
Keep on learning the fame of god and thinking,
About it, would be received by sages walking towards them,
And they would attain the feet of Lord Shiva.

180.Varunthi thavam cheithu, vaanavar kovaai,
Thiruntha amarapathi chelvan, yivan yena,
TharunthaN muzhavum kuzhalum yiyamba,
Yirunthinbam yeithuvar eesan arule.

With difficult by using Asanas those who do penance, would become
king of heavens,
And like the darling king of devas ,
Would be received with playing of pretty drums and flute,
And would get divine blessings of God and would be happy.

181.Chempor shiva gathi chendru yeithum kaalathu,
Khumbathu amar kuzhaam, vanthu yethir kolla,
Yempon thalaivan yivanaam yena cholla,
Inba kalvi irukkalum aame

When we reach the golden world of Lord Shiva,
We will be received by a group of devas with a full pot,
And they will say this one is our golden leader,
To the one who knows Pranayama and we can live sweetly forever.

182Cheruru kaalam disai nindra devarkal,
Aariyan yenna, aranaam ivan yenna,
Yeruru devarkal yellam yethir kola,
Kaaruru kandanai mei kanda vaare.

During the time when we reach Shiva's place, the devas who guard directions,
Ask, "Who is this gentleman, is he lord Vishnu himself?"
And all the devas, who are all very pretty will say,
"You have got the chance to directly say , god with blue neck"

183.Nal vazhi naadi, naman vazhi maathidum,
Chol vazhiyaalar, churungaa perum kodai,
Yivvazhiyaalar yimayavar, yeN disai,
Pal vazhi yeithinum paar vazhi yaagume.

If you wish and practice the good path, the path of god of death would be blocked,
Though very many ways of the land of devas without any way,
And the ways to the eight directions get blocked,
But they will not confuse you but be like the ways of the world.

184, Thoongaval laarkku thunai yezhu bhuvanamum,
Vaanga vallarkkum vali cheithu nindrittu,,
Thengavallarkkum thilaikkum amudhamum,
THaanga vallarkku thaaL idam aame.

To Lord Vishnu who sleeps, to Brahma who can create,
The seven worlds, to lord Rudra who with his power,
Could destroy them all and to the devas who ,
Consume huge amount of nectar, the one who meditate can help.

185.Kariyam aana upaadhiyai than,
THariya karanam yezhunthan paal ura,
AAriya karanam, aaya thavathidai,
Thariyal tharpparam cherthal samadhiye.

Removing the seven types of sorrows which are the cause,
And after fixing those several causal sorrows,
And doing penance so that the illusion,
Is destroyed, and depending on the divine god is Samadhi.

186.Parisarivanavar panpan adi yena,
Thurisara naadiye thooveli kanden ,

Ariya thenakillai attama sidhi,
Peritharul cheithu pirapparuthaane.

I saw the pure space of the god who ,
Is the one who knows the nature of all beings,
Including devas, and from him I got the eight occult powers,
And he blessed me so that I do not have any future births.

188.Mathi thanil eeraaraai mannum kalayin,
Udhayam athu naal ozhiya oar yettu,
Pathiyum eeraaRaaNdu paththatha paarkkil,
Thithamaana yeer aaru sidhikal aame.

If one draws in the left twelve units of the soul,
What goes out of the right nostril is four units,
And four units will remain there and if one does this,
For twelve years without expecting any benefit, he will get
eight occult powers.

189.Naadum piNiyaam nanjanam chooznthakkaal ,
Needum kalai kalvi neel medhai koor jnaanam,
Peedondrinaal vaayaa sidhi bedathin,
Needm thuram kettal neel mudi eer aare.

If our relatives surround us it is sickness but if lot of,
Arts , education , sharp wisdom and pride join together,
WE may not get eight occult powers but if with great patience,
We hear it from our guru, with them we will get those powers in
twelve years

190.Ezhanathil chanda vayuvin vegiyaam,
Thaazhaa nadai pala yochanai charnthidum,
Choozhaana oar yettil thondra narai thirai,
Thaazhana onpathil than para kaayame.

When you practice Pranayayama, in the seventh year ,
He would become like a torrential wind,
Without bowing, without getting tired of walking,

He would be able to walk a long distance,
In the eighth year greying and balding would not occur,
And in the ninth year , he would get a strong body.

191.Thaaane anuvum chakathum than nonmayum,
Manaa kakanamum , para kaaya dekamum,
Thaanai thumbara kayam cher thanmayum,
Aanaatha unmayum vyappiyam ammaatte.

Power to become like atom, becoming big like the world,
Power to make light things heavy, ability to enter another body,
Power to make sky light, ability to reach to a far distance,
Power to create things and to get ability to attract others are the
eight powers.

192.Chitham thirinthu, sivamayam aakiye,
Mutham therinthuththa, monar siva muthar,
Sutham peral aaka iynthin thodakaththor,
Chitham parathil , thiru nadathore .

Making the changing mind pervaded with Shiva,
And understanding salvation , if one can become the silent Shiva sage,
To get the stage of purity, they get away from the five ignorance,
And standing on the divine sky, they will dance, the dance of ecstasy.

193,Irukkum dhanamjeyan, onpathu kaalin,
Irukkum iru noothu irupathu naankai,
Irukkum udalil irunthila aakil,
Irukkum udal athu veengi vedithATHE.

The air called Dhananjaya would be in the centre,
Would do work of illusion , be in 224 worlds .
It would be in the body and if it is not there,
That body would enlarge and burst.

194,Veengum kazhalai chirangodu kuttamum,
Veengum vyadhikal sokai palavathaai,
Veengiya vathamum koonum mudam athu aam,
Veengu vyathikal kannin maruviye.

If dhanjaya wind changes in the body,
The enlarging boils, the terrible leprosy,
The diseases of enlargement, anemia,
Several type of rheumatism , hunch back,
Problems of hand and leg and enlargement of eye would come.

195. Animathi sidhikal kooril,
Anuvin anuvin, perumayin nermai,
Yinukaatha vekaar para kayam eval,
Anuvathanai yengum than aathal yendru yette,.

The occult powers starting from anima are,
Becoming smaller from smallest, bigger than biggest,
Inability for others to shake, becoming light like smoke,
Ability to touch sky and to touch the moon,
Ability to pervade in five elements,
Ability to create , nurture and destroy,
And ability to attract any thing in the world.

196. Thaane padaithida vallavan aayidum,
Thaana Alithida vallavan aayidum,
Thaane sangaara thalaivanum aayidum,
Thaane yivvan yenum thanmayan aame.

He would get ability to create,
He would get the ability to give anything,
He would become the chief of destruction,
And he will get a position to become God himself.

197. ANam kththam aathal, anumjanam neeval,
Vanamgutha kalvimaajnanam mikuthal,
ChiNamgutha vaayar, sidhi thaam kettal,
Nunamgathu iruthal kaal vekathu numthale,

Yogis do not have desire, they live away from relations,
Though greatly learned they live with great humility,
They are greatly wise , they chant the name of god always,

They learn more and more from others and they live with stability

198.Maranam , chirai vidal, vaN para kaayam,
Yiranam cher bhoomi, yiranthorkku alithal,
Aranan thiruvuru aathal moovezhaam,
Karanuru kelvi kanakarinthone.

Not having death and old age look of the body,
Entering another body, ability to give heaven to the dead,
Getting the form of Lord Shiva as the protector,
Hearing about fame of Siva surya with twenty one rays,
He who knows all these well is a yogi

199.Otham olikkum ulagai valam vanthu,
Paadangal nova nadanthu payan illai,
Kaadhalin annalai kaana yini avar,
Naadhan iruntha nagar arivore .

By going round the wet world with sound , causing ,
The legs to pain , you would not able to see him,
The devotee who has got real love to see the great God,
Is the one who becomes sweet to him and knows place of FGod.

200.Udambaar azhiyin uyiraar azhivar,
Thidam pada mei jnam cheravum maattar,
Udambai valakkum , upaayam arinthen,
Udambai valarthen , uyir valarthene.

If body gets destroyed , the person would loose his soul,
And they would not be able to know the true wisdom,
And so I learnt how to grow the body and grew it,
And because of that I grew my soul also.

201.Anjanam pondrudal iyyurum anthiyil,
Vanchaka vaatham arum mathiyaanathil,
Chenchiru kalayil cheithidil pithu arum,
Nanjara chonnom , narai thirai naasame.

The disease of sputum affecting the black body,
Would get cured by yoga practice done in the evening,
If done in the afternoon, the rheumatism will disappear,
If done in early morning anaemia would get cured,
Apart from these the symptoms of old age will also disappear.

202,Andam churungil atharkkor azhivillai,
Pindam churungil pranam nilai perum,
Undi churungil upaayam pala uLa,
Kandam karutha kapaliyum aame.

If love making is reduced, body will not get destroyed,
If body is reduced due to penance, we will have longer life span,
If food is reduced, there are many tricks because of it,
And with all this we can live like Shiva with a blue neck.

203.Naada vallarkku naman illai, kedillai,
Nada vallarkal nara pathiyai nirppar,
Theda vallarkal therintha porul yithu,
Kooda vallarkadkkum kooralume aame.

To those who can search god, there is no god of death,
And those people would become kings and live,
And this is known to those who can search god,
And so you can tell the truth to those who have body.

204.Velli veN thingal vilangum budhan idam,
oLLiya manthan iravi chevvai valam,
VaLLiya ponne vaLarum piRayidam,
YeLLiya thei pirai than valam aame.

On Fridays, Mondays and Wednesdays, the breath will pass
through left nostril,
On Saturdays, Sundays and tuedays it will pass through right nostril,
On Thursdays it would be left nostril,
And during period of waning moon it will be through right nostril.

205.Vaarathil soolam varum vazhi koorum kaal,

Ner otha thingal sani kizhakke aakum,
Par otha chei budhan utharam bhanu naal,
Ner otha velli gudakkaka nirkkume.

When we tell about the soolam on different days,
Mondays and Saturdays it is east,
Tuesdays and Wednesdays it is north,
On Sundays and Fridays it is towards west.

206.Thekkanam aakum vyazhathu cher disai,
AkkaNi soolamum aam idam pin aagil,
Dukamum illai , valam munne thondridin,
Mikkathu mel vinai mel mel vilayume.

On Thursday the soola would stand in the south,
If soola wearing garland of bones is in the back or left ,
If we travel no problem will arise, but if it is in ,
Right or front, we will get tragic results by travelling.

207.Idakkai, valakkai irandayum maththi,
Thuthikkayaal uNbaarkku chorvum veNdaa,
Urakkathai neekki, unara vallarkatku,
Yirakkavum veNdaa irukkalum AAmE.

Changing the left as well as right nostrils,
To those who can inhale through the mouth,
There would not be tiredness and no sleep,
And such people would not have death

208.Paripangi yogathu pancha gatigai,
Ariya iv yogam adainthavarkallathu,
Sarivalai mun kaichi chandana kongai,
Uruvi thazhuva oruvarkku oNNathe .

If for five units of time you are in Paryanga yoga,
They can approach the goddess who wears bangles.
Which slip and has busts anointed with sandal paste,
And be extremely joyful in her grace and others cannot

209.Theli tharum indha shiva neer parugil,
OLi tharum oar aandil oonam ondrillai,
valiyurum yettin manamum odungum,
KaLi tharum kaayam ghanakamadhame.

If this Shiva's water (urine) which is clear is drunk,
Within a year there would be lustre in the body,
Body would not die , soul as well as mind would get,
Controlled, joy would be there and body would be like gold.

210.Nooru milagu nukarum shivathin neer,
Maarum , ithaekku marunthillai maantharkal,
TheRil idhani theLi uchi kappidin,
Maarum itharkku maru mayir aakume.

Oh People Drik urine to hundred pepper size,
There is no medicine against it, knowing ,
Its greatness , if we apply it to our hair,
The white hair would become black and new hairs would be black.

211ALaka nannutha laai oru athisayam,
KaLavu kayam kalantha yinnerile,
MiLagu nellyum, manjaLum vembidil,
ILagum meni, irulum kayamum.

Oh Girl with good hair and forehead,
I am going to tell you a surprising thing,
In the urine which is hidden in the body,
By adding pepper , gooseberry, Turmeric leaf
And neem leaf in it and if you drink,
Body will become thin and hair would be black.

212.Kaanum parithiyin kaalai idathittu,
MaaNum mathi athan kaalai valathittu.
Peni ivvaru pizhayaamal cheivirel,
AAni kalangadhav aayirathaande

If the exhaling through the left nostril,
Is left off through right nostril and vice versa,
Without doing any mistakes while doing it,
Their body will not suffer even for thousand years.

213.Chembu ponnagum , shivaya nama yennil,
Chembu ponnaga thirandathu chirparam,
Chembu pon aagum sreeyum kireeyum yena,
Chembu ponnana, thiru ambalame.

If you chant continuously “Shivaya nama”, copper would become gold,
And this change of copper to gold is divine power of Shiva,
Even if we chant “Sreem, Kreem”the manthra of Sakthi , copper would
become gold,
And the state of copper becoming gold, Is the divinity of
Chidambaram.

214.VaaRe Sivaya namashivaya nama,
AaRe jepikkil varum per pirappillai,
VaaRe aarulaal vaLar koothu kaaNalaam,
Vaare jepikkil varum chembu ponne.

If you chant , Salutations to shiva, Salutations to Shiva,
Without any break ,we will not get any future birth,
And by his grace , we would be able to see his dance,
And from the pride of copper we can see gold, the light of wisdom.

215,Por patham kanalaam , puthirar undaakum,
Por pathathaaNaye, chembu pon aayidum,
Por padham kana thirumeni aayidum,
Por pathanannadam chinthanai chollume

By chanting it , we can see his golden feet, we will get sons,
By the name of Golden feet , copper would become gold,
We can see God’s golden feet, and assume his divine form,
Please tell every one about greatness of these five letters.

216.Chollum oru koottil pukki sukhikkalaam,

Nalla madavaar nayanthu udane varum,
Chollinum pasa chuddar pambu neengidum,
Chollum thiru koothin sookkumam thaane

If we chant , we can enter any great body and enjoy,
Good maidens would like us and accompany us,
The snakes of love, passion and affection will move away,
And this is the secret of meditation of that feet which talks.

217,Nammuthal oar iynthin , naadum karumangal,
Ammuthal iynthil adangiya val vinai,
Sim muthal ulle theliyavallar katkku,
Tham mudhal aakum sadhashivam thane.

If we chant five letters starting with na, good events will occur,
If we chant the same five letters, bad fate would go away,
Those who can know five letters starting with Si (sivaya nama) ,
God Sadashiva would stay first and shower his grace.

218.Ambuyam neelam , kazhuneer aNi neithal,
Vanavizh poogamum madhavi mandharam,
Thumbai vakulam sura punnai mallikai,
CheNpakam padhiri chevvanthi chathide .

Lotus , blue lily , red flower , karu neithal,
Kamukam , kurukathi , mandharam , thumbai,
Magizham poo , punnai,jasmine , champak,
Pathiri and chevvanthi flowers are used for worship.
(difficult to find English names of flowers)

219 Saangama thaakave , santhodu Santhanam,
Thengamazh kunkumam , karpooram kaar akil,
Paanga pada pani neeraal kuzhaithu vaithu ,
Aange aninthu neer archiyum anbode.

Musk ,civet, the sweet smelling sandal,
Saffron, camphor, akil re to be made ,
In to paste prettily in rose water,

And this has to be applied to god and worshipped.

220,Anbudane nindra amudhamum yethiye,
Pon chei vilakkum pugai dheepam dhisai thorum,
Thunbham agathi thozhuvor ninayum kal,
Inbudavena vantheithidum muthiye

Those who offer offerings with love , lighting a lamp,
Shining like gold, wave incense smoke on all four directions,
And salute the God for removing all their sorrows,
Would get pleasure in this and the other world.

221.Yeithi vazhipadil, yeithathana illai,
Yeithi vazhipadil, indhiran chelvamum,
Yeithi vazhipadil, Yen Sidhi undaakum,
Yeithi vazhipadil, yeithidum mukthiye.

If we reach God and worship him, there is nothing that cannot be attained,
If we reach God and worship him, we will get wealth of Indra,
If we reach God and worship him , we will get eight type of powers,
If we reach God and worship him , we will get salvation.

222,Parthidum yengum , paranthezhu jothiyai,
Athama thakave aaynthu arivaar illai,
Kathudal ulle, karuthi irunthavar,
Moothudal kodi ukam kanda aare.

There are none who search with all their heart,
The God which is spread everywhere as lustre,
Those who see to it that five sparks do not go through,
The five sense organs as they wish and meditate,
Would feel very happy and see crores of pleasures

223.Aadhi vidha migu than thantha maal thangai,
Neethi malarin mel, nerizhai namathai,
Pathiyil vaithu pala kaal payilvirel,
Chothi miguthu , mukkalamum thondrume.

If we keep and practice several times the Manthra,
Of the goddess who is the creator, who gave kindness,
Who is the sister of Lord Vishnu, who sits on lotus flower,
And who wears the ornament of honesty,
A luster will come on us and we will know past, present and future.

224.Thayyal nallaalai thalathin thalaiviyai,
Mayyalai nokkum manonmamani mangayai,
Payya nindrethipanimin , panintha pin,
Veyya bhavam ini mevakilaave

She is the best among ladies, she is leader of the world,
She is the gem of our mind who does not see us with passion,
Slowly stand before her and bow and after that,
There would not be any cruel birth for us

225.Ampanna kanni, arivai, manonmani.
Kombanna nun idai kodhai kulaaviya,
Chempon chei yaakkai cheri kamazh naal thorum,
Nambanai nokki navilukindraale

The goddess who has arrow like eyes, who is pretty lady and gem of the mind,
Who wears flower garland, who is half of ,
The God who is of golden colour, who has the sweet form,
Similar to the perfume of flower, would see God,
And would stand beseeching him to bless the beings.

226.Navithu nal manthiram. Nal malar dhoopam,
Kavaththiya kandham, kavarntholi dheepam,
Payiththum ulakinil parppathi poochai,
Avikkonda chothikkor archanai thane.

Chanting her manthras , good flowers , incense,
That perfume which attracts every one,
The lamp that drives away darkness are the things ,
Needed to worship Goddess and we also have to ,

Incomparable worship to God who is in the form of light.

227.Pukai illai , cholliya pon oli undaam,
Guhai illai kolvathilaamayinaale,
Vagai yillai, vaazhkindra mannuyirkellam,
Chikai illai chakkaram chernthavar thaame.

To those who worship the chakra of the goddess,
There is no sorrow, body will shine like gold,
They will not kill, they will not attain hell,
Nothing is a better method and they do not have end.

228.Karpana kathu kalai mannum meyyogam,
Murpatha jnanam, murai, murai naNNIye,
Thorpatham mevi thurisathu melaana,
Tharparam kandullor saiva sidhanthare.

Those who learn all sastras, who step by step attain ,
The knowledge of Shiva, attain the state of Samadhi,
Whop destroy pride, karma and illusion,
And see the f gear divinity are those who belong to Shaiva Sidhantha.

229.Vedam kadanthu vikirthan than paal mevi,
Aadamparam indri, aasaa paasam cheththu,
Padaondrum pasam pakathuvam paazhpada,
Chaadum shiva bodhakara suddha saivare

After crossing the liking for putting of a form with sacred ash,
And rudaraksha, after reaching god with great love,
Without ornamentation and leaving out the relation called desire,
Those who get knowledge of Shiva and the real followers of Shiva.

230.Uyirkkuyiraai niththal oNjnana poosai,
Uyirkkoli nokkal, maha yoga poosai,
Uyirpperu aavakanam , pura poosai,
Cheyyin kadai nesam sjhiva poosai aame

God being attached to our soul is the lustrous worship of wisdom,

The mind seeing god who gives light to it is the worship of Yoga,
Fixing our soul which is offering our soul to him, is the outside worship,
And at the end worshipping him with love, is worship of Shiva.

231.Nadum nakaramum nal thiru kooyilum,
Thedi thirinthu, shiva peruman yendru,
Paadumin paadi panimin panintha pin,
Koodiya nenjathu koyilaa kolvene.

Searching all over the country and town for good temples,
And realising God who is everywhere is in them, sing about him,
Salute him and afterwards, he would assume,
Your heart which salutes him as his temple.

232.Poovinil gandham poruthiya vaaru poal,
Jevanukkulle shiva manam poothathu,
Oviyam poala unarnthu arivaarkku,
Naavi anaintha, nadu thari aame .

Just like sweet smell pervades within the flower,
Lord Shiva's power pervades all over mind of beings,
To those who understand this principle like a picture,
Their soul would become great like musk inside bamboo.

233.Virumbi nindre cheyin meithavar aagum,
Virumbi nindre cheyin mei urai aagum,
Virumbi nindre cheyin meithavam aagum,
Virumbi nindre cheyin viNNavan aagume.

If we do yoga with desire, you can become a true sage,
If we do yoga with desire, you can advice from guru,
If we do yoga with desire, you can do real penance,
If we do yoga with desire, you can also become a deva.

234.Penil piravaa ulagarul cheithidum,
Kaanil thanathu kalaviyuLe nirkkum,
NaaNil naraka nerikke vazhi cheyyum,
OOnil chudum angi uthaman thane.

Just like heat is there in every part of the body,
The god who is in all beings would grant ,
Salvation to those who do yoga with appreciation,
If he sees the form of Lord Shiva , he would reach great joy,
But if they are shy of practicing yoga, they will reach hell.

235Jnathin mikka araneri naattillai,
Jnathin mikka Samayamum namdrandru,
Jnathin mikkavai nal muthi naarin mikkare,
Jnathin mikkaar naarin mikkare

There is no dharma beyond knowledge of God,
There is no dharma beyond any religious concept,
There is no dharma beyond realisation of the divine,
For none of them would give us great salvation,

236.Therisikka poosikka chinthanai cheyya,
Parisikka keerthikka , pathukam chooda,
Gurubakthi cheyyum kuvalayathorkku,
Tharu muthi char poottum sanmargam thane.

The people of the world who show devotion to teacher by,
Seeing him , worshipping him , meditating on him
Touching and saluting him , singing his fame, and keeping his slippers on
our head,
Will attain sweet salvation and enjoy it in a proper way.

237,Thelivariyaathaar Sivanai ariyaar,
Thelivariyaathaar jeevanum aakaar,
Thelivariyaathaar Sivam aaka maattar,
Thelivazhiyaathaar theeraar pirappe.

Those who do not have clarity, will not know Shiva,
Those who do not have clarity, will not know themselves,
Those who do not have clarity, will never become Shiva,
Those who do not have clarity, can never escape future birth

238.Poosithal, vaasithal , pothal , chepithidal,
AAsatha nal thavam , vaimai, azhukkinmai,
Nesithittu annavum nee suthi cheithal mar,
Nasatha sarputhira maargam aakume.

Worship, reading about him, praising, chanting his names,
Do faultless penance, telling truth, avoiding jealousy,
With love cleaning of our souls and performing several acts ,
Which do not have evil is the Sath puthra way of attaining God.

239,Nindru thozhuvan kidanthen piraan thannai,
Yendrum thozhuvan, ezhil param jothiyai,
Thundru malar thoovi thozhumin, thozhunthorum,
Chendru velippadam devar piraane.

I will stand and salute him, Falling on the floor ,I will salute,
My lord and the pretty divine luster of God,
Would be saluted by me always and you please offer him,
Bunches of flowers on his feet and salute him,
And then the God himself would appear before you and bless you.

240.Yeli anal dheepam idal malar moithal,
ALithin mezhukal athu thoorthal; vaazhthal,
PaLimani paththal pal manjanam aadhi,
Thali thozhil cheivathu than dasa margam.

Offering lamps, harvesting and offering flowers,
Apply cowdung before temple with love, cleaning the temple,
Stand before god and wish him well , so that he wishes us,
Tolling bells of the temple and offering him ,
Anointing material are called Dasa Margam

241.Pirappai arukkum perum thavam nalgum,
Marappai arukkum, vazhipada vaikkum,
Kura peN kuvi mulai komala valli,
Chirappodu poosanai cheyya nindraarkke.

To those who come to offer special worship to Rajarajeswari,

Who has pointed breasts, who is like a flowering climber ,
And who is a gypsy girl, that mother would remove their future births,
Give the power of great penance, remove loss of memory,
And grant them , the greatness so that others would salute them.

242.Ondrathu perur vazhi aaratharkula,
Yendrathu pola irumum chamayamum,
Nandrithu, theethithu yendrurayaar kal,
Kundru kuraithezhu naayai othaarkale

There is only place to go with six different ways,
Similarly to attain salvation , there are six ways of worship.*
When they meet , they say their method is good ,
The method followed by other is bad and they are,
Like the several dogs barking at the mountain.

*Shanmatha

243.MUnnai arivinir cheitha muthu thavam,
PInnai arivina peththaal ariyalaam,
Thannai arivathu arivaamakthandri,
Pinnai arivathu pei arivaagume.

Due to the great penance did in the previous births,
People know about their past in this birth,
But knowing about ourselves is the real knowledge,
And knowing about all other things is the ghost knowledge.

244.Guruva sivamena koorinaan nandi,
Guruve sivamenpathu kurithorar ,
Guruva sivanumai konumai nirkkum,
Guruve urai unar vatthathathor kove.

Nandi who is my Guru told that Guru is God,
Alas , people seem not to know this for Guru,
Is God , who is the leader of all and he is ,
Beyond words, action as well as sensation.

245.Sivamana jnanam theliya oN sidhi,
Sivamana Jnanam theliya oNe mukthi,

Shivamana jnanam siva parathe yeka,
Sivamana jnam sivanandam nalgume .

If we know wisdom of Shiva , we get all Sidhi,
If we know wisdom of Siva , we will get salvation,
If we know the wisdom of Siva, to go to place of Siva,
That wisdom of Siva would merge with siva and give us divine joy.

246. THiruvadi jnanam sivam aakkuvikkum,
Thiruvadi jnanam shiva lokam cherkkum,
Thiruvadi jnanam chirai malam meetkkum,
Thiruvadi jnaname thiNchithi muthiye.

The knowledge of divine feet, would make us Lord Siva,
The knowledge of divine feet would take us to world of Shiva,
The knowledge of divine feet would free us from prison of ignorance ,
The knowledge of divine feet would give eight powers and salvation.

247. Manthiram aavathum , maa marunthu aavathum,
Thanthiram aavathum, thanangal aavathum,
Sundaram aavathum, thooi neri aavathum,
Yendhai piraan than inayadi thane.

That which is occult, that which is great medicine,
That which is trick, that which is charity,
Are that which becomes pretty, that which becomes dharma,
And all these are the sweet pair of feet of my god.

248. Monam kai vanthircku muthiyum kai koodum,
Monam kai vanthorkku chithiyum munnirckum,
Monam kai vanthoomaiyam mozhi muththum kaan,
Monam kai vandhaiynkarumamum munnume.

Those who succeed in state of silence will get salvation,
Those who succeed in silence would get all occult powers,
Those who succeed in silence , will get power of öm”,
And those who succeed in silence would be able,
To do the five type of works* like God himself

*Creation, nurturing, destroying, blessing and punishing

249.Odungi nilai peththa uthamar ullam,
Nadungavathillai, namanum angillai,
Idumbayum illai, iraa pakal illai,
Padumban illai paththu vittorkke.

The heart of those good people, whose senses are controlled,
Would not shiver in times of danger, god of death is not there,
They do not fear of sorrow, no day and night ,
They do not have anything coming, for they have left all desires

250 Pirappariyaar pichai chei maanthar,
Chirappodu vendiya chelvam peruvar,
Marappilar aakiya maathavam cheivaar,
Pirappinai neekcum perumai peththaare.

Knowing no birth , those men who beg,
Would get the special wealth of god's blessings,
They will not forget and would only do great penance,
And they have got the greatness of avoiding births.

251.paLLam mudhu neer pazhakiya meen inam,
VeLLam puthiyavai kaaNa virumburum,
KaLLavar kodhayar kaamanodu aadinum,
Ullam piriya oruvanai kaaNume.

Though fishes are used to live in deep waters,
They would desire to reach new waters only,
Just like that though living with ladies in the business of love ,
The saintly persons would like to be with god, with their mind on him.

252.Chathiram othum chathukkalai vittu , neer,
Mathirai pothu marithulle nokkumin,
Partha apparvai pasu marathaani poal,
Aartha piravi akalaa vittodume.

Leaving those people who keep on muttering Philosophy,

At least for a second, you please see inside your heart,
And that sight directed to God who is inside, like a nail on a green tree
,
Easily will help you to get out of your birth tied with illusion.

253, Piraan arul undenil , undu nal chelvam,
Piraan arul undenil , undu nal jnanam,
Piraan arulil perum thanmayum undu,
Piraan arulil perum deivamum aame.

If God's blessing is there, there would be good wealth,
If God's blessing is there , there would be good wisdom,
With god's blessing , there is also generosity.
And with god's blessing, you can attain great state of God

254.Kankaalan poosum thiru neeththai,
Mangaamal poosi magizhvare yaamaakil,
Thangaa vinaikalum chaarum shiva gathi,
Singaaramaana thiruvadi servaare .

That sacred ash applied by Lord Shiva as armour.
If we apply it auspiciously and if we become happy,
All evil effects would go away, we will get salvation,
And we will reach the pretty feet of our God.

255.Kuruttinai neekkum guruvinaï kollaar ,
Kuruttinai neekkaa guruvinaï kolvar ,
Kurudum kurudum kurudaattam aadi,
Kurudum kurudum kuzhi vizhum aare.

People will search for a guru who removes ignorance,
Like blind people they will accept a guru who will not remove
ignorance,
And they will be like to two blind people playing,
And both the two blind people would fall in a ditch

256.Kollinum nalla guruvinaï kolluga,
Ulla porul udal aavi udan yeeka,

Yellathanayum idai vidaathe nindru ,
Thella theliya siva patham thane.

If you are going to have a guru, have a good guru,
You sacrifice, your body , soul and mind to that guru,
Without even an atom of difference with him , if you become clear,
You would definitely attain the clear position of Lord Shiva.

257, Sargunam vaimai dhayaa vivekam thanmai,
Sar guru paadhame sayai poal neengaamai,
Sirpara jnanam theliya thelivorthel,
Arpudhame thondral aakum sar cheedane.

Good character truth mercy , quality of intelligence,
Not moving away from the feet of good teacher like shadow,
Getting clear philosophical idea of God,
Thinking and wonderful idea coming to him ,
Are the important characters a good student shall have.

258.Thooya vimanamum thoolam athaakumaal,
Thooya sadasivam aakum nal sookumam,
Paaya bali peedam pathira lingaaam,
AAya aran nilai aaynthu kolvaarkke .

The tower over the sanctum of the temple is Sthoola Linga,
The Sada Shiva linga in side the sanctum is Sookshma linga,
The broad Bali peeda is the Rishabha linga,
These would be told by experts who study the temple.

259.Arul kaN ilaathaar karum porul thondraa,
Arul kaN ulorkkethir thondrum arane,
Irul kanninorkku angiraviyum thondraa,
Therul kanni norkkengum cheer oli aame.

Those who do not have blessed eyes cannot see rare things,
To those who have blessed eyes, God will appear before them,
To those who have dark eyes, even the lustrous sun would not be
visible,

And to those who have blessed eyes, bright light would be seen everywhere.

260,Ullam perum koil , oon udambu aalayam,
Vallal piraanarkku, vai gopura vaasal,
Thellam thelinthrkku jeevan shiva lingam,
Kalla pulan iyinthum kaala manivilakke.

The mind is a big temple, its sanctum is the body .
To the God who gives as per wish of devotee, his mouth is the door,
To the wise man with great knowledge, soul is the Shiva Linga,
The sense organs which drag mind in improper way are the five lights.

261,Punniyam cheivaarkku poovundu, neerundu,
Annal athu kandaarul puriyaa nirrkum,
Yennili paavikal yem irai eesanai,
Nannariyaamal pakavarkka thaame.

Only for the blessed people , there is flower, there is water,
If you worship the God with them he will bless us,
Innumerable sinners without knowing these ,
Are going away from God, what a great ignorance.

262.padam aada koil bhagavarkondreeyil,
Ngadamada koil nambarkku angaakaa,
Ngadamaada kkoil nambar kondriyeel,
Padamaada koil pagavarkka thaame.

If we give some thing to God who is in a temple with painting and statue,
It will not reach the devotees who are equal to God living in their bodies,
But suppose we give some thing to devotees who move about,
It will reach God who lives in properly built temples.

263.Akaram aayiram , aariyarkeeyil yen,
Sikaram aayiram cheithu mudikkil yen,
Pakarum jnani pakal oon balathukku,

Nikarilai yenpathu nischayam thane

There is no use if we give thousand homes to Brahmins,
There is no use in building towers to thousand temples,
If we give lunch to a wise man, the above two,
Would not be equal to that and this is the truth.

264.Paranthu ulakezhum padaitha piraanai,
Iranthun i yenparkal yeththu kkirangum,
Nirantharam aaka ninayum adiyaar,
Iranthundu than kazhal yetta cheithaane

Even the god who created the wide world , is teased,
BY some people as the one who lives by begging,
But that is for the sake of devotees of his who always think about
him,
To beg and eat and reach his feet.

265.Anthamil jnani thanaagam theeyinil,
Venthidin naadellam vembum theeyinil,
Nonthathu nai nari nukarin uL cheru,
Vandhu nai narikkunavaagum vayyame

If fire harms the inimitable wise person,
It is equal to burning temple of the great God,
Rains will fail , there would be famine,
And several kings will loose their kingdom.

266.Punniyamaam avar thammai pathaippathu,
NaNNi anal nokkin naattil azhivaakum,
Mannil azhiyil alankaara bangamaam,
Mannulagellam mayangum anal mandiyee.

It is a blessed deed to bury the dead body of wise people,
If you cremate them, the country would get damaged,
If you do not bury them but allow their body to rot,
The beauty of country would be lost and world will burn.

267.Andhamil jnani arulai adainthakkal,
Antha udal than gukai chei thiruthidil,
Sundara mannarum thol puvi ullorum,
Andhamil inba arul peruvaare.

If the inestimable wise man gets salvation,
And if his body is buried and a temple built there,
The pretty kings and all those who live in this old world,
Would get the never ending sweet blessings of God.

268.Navam migu chaanaale nal aazham cheithu,
Kuvai migu choozha iynchaanaaka kotti,
Thava migu hukai mukkona muchaanaaki ,
Pavamaru nal gukai padmaasaname

Dig a pit of nine hand (9 inches) depth,
With circumference of five hand width,
With three hand width , in form of a triangle,
The pit should be dug , so the sitting body can be kept in lotus pose

269.Than manai , chaalai, kulakkarai aaththidai,
Nan malar cholai nagarin nal bhoomi.
Unnarum gaanam uyarnta malai chaaral,
Innilam than gukai cheithum idangal.

The place of Samadhi of the wise one should be,
Located in places he lived, road side , shore of a pond,
The sand dunes of rivers, flower garden , good place of town,
The fearful forest or the sides of the mountain.

270.Pancha lokangal , nava mani paarithu,
Vinja paduthathan mel aasanam ittu,
Munji paduthu vennerittathan mel,
Pon cheitha nalkannam pothiyalum vendum.

In the pit five types of metal and nine type of gems should be put,
Over that a seat should be made and over that dhurbha grass should
be spread,

Over that sacred ash should be heaped and then the body of the
wise one,
Should be kept and then that pit should be white washed with lime.

271. NaL gukai naal vattam paduthathan mel chara,
Kalavizh thamam kalabham kaththooriyum,
Thelliya chaanthu puzhugu panneer cherthu,
Olliya nal dhopam uvanthidu veere.

In the middle of Samdhi pit, draw four circles.
And over that pour honey, fill up with flower garland,
Sandal paste, sandal mixed with musk, civet
And rose water and we should show lustrous incense smoke in it.

272. Viritha pinnaal charum mevuthal cheithu,
Poritha kari ponakam, ila neerum,
Guruthalam vaithor, kuzhai mukha parvai,
Daritha pin mel vattam chathiduveere.

After building the Samadhi properly, keep a seat,
Before it and over it spread a banana leaf,
And over that keep cooked vegetables, rice and,
Tender coconut , salute the Samadhi with sorrow,,
And then build the upper portion of the Samadhi

273. Aadhanam meethil arasu shiva ling am,
POthum irandinil ondrai thaapithu,
Methaku sannithi mevu tharam poorvam,
Kadhalil sodas am kaanpathu saaram.

Over the Samadhi , either a Shiva Linga or,
A Branch of Banyan tree should be consecrated,
The Samadhi should face either north or east,
And a proper times worship with sixteen branches should be done.

274. Kalakkum naal munnal thannidai kaathal,
Nalathaka veNdil annari udhara.
Kalathil malathai than seethathai pithai,

Vilakkuvana cheithu mel anaiveere.

One day before having relation with wife,
See that the previous day her bowels are empty,
The three aspects, gas, phlegm and bile ,
Should be equal proportion and then ,
Only we should make love to her.

275.Uram adi medhini undhiyil appaam,
Viraviya than mulai meviya keezh angi,
Karumulai meemisai kaikeezhil kaalaam,
Viraviya sundaram mel vili aame.

The legs supporting body are earth, from there,
To Belly button it is water, from there to the chest,
It is fire, from there to the shoulders it is wind,
And above the neck it is the sky

276.Meviya cheevan vadivathu chollidil,
Kovin mayir ondrudan koorittu,
Meviya koorathu aayiram aayinaal,
AAvayin kooru noorayirathondre.

If we want to know the form of our soul in the body,
Take a hair of cow, divide in to one hundred parts,
Take one part of that and divide in to one thousand part,
And if you again divide in to one lac parts, that is the soul.

277,Cheevan yena sivan yenna verillai,
Cheevanaar , sivanaarai arikilar,
Cheevanaar sivanaarai arintha pin,
Cheevanaar sivanayittiruppare .

Soul and lord Shiva are not different,
But soul does not understand Siva,
But if the soul understands Siva,
The soul would become in to Siva.

278. Anjula singam , adaviyil vaazhvana,
Anjum poi meinthum anjakame pukum,
Anjin ukirum yeyirum aruthittal,
Yenjathiraivanai, yeithalum aame

There are five lions in the forest,
When they wander for food , they would come back home,
If we cut off the claws and teeth of these lions,
Without any problem , we can reach God
(five lions are five sense organs)

279. Unarvondrilaa nilaa moodan unmai oraathon,
KaNuvindri vethaagama neri kaanaan,
Panivondrilothaan, para nindhai cheivon,
Anuvin gunathon asar guruvaame.

The fool without feeling, he who does not know the truth,
He who has not learnt from Guru, He who does not know Veda and
agama,
He who does not have humility, he who abuses God,
And He is full of affection, they will not be good gurus

280. Manthira , thanthira maayoga jnanamum,
Bandhamum veedum darisithu paarpavar,
Chinthanai cheyyaa theliviyaathu unporut,
Anthakar aavor, asarguru aame.
He who learns Manthra, thanthra, Great yogas, Brahma jnana,
The attachment and affection, salvation from his guru,
Thinks about them but if he grows body only for food,
Are blind people and are very bad gurus.

281. Aamaarariyathon moodan, athi moodan,
Kamadhi neengaa kalthi kalathikatku,
Aamaasatharivippon arivilon,
KOman avan asathaakum kuravane

Those who do not good behaviour , or ignorant ones,
Or great fools , those from whom passion and anger have not left,

Or great sinners, or those who teaches lies to sinners are ignorant ones,
They cannot be great and can never become good guru.

282.Pasathai neekki , paranodu thannayum,
Nesathu naadi malam ara neekkuvor,
Aasaththa sath guru aavor, arivaththu,
Poosarkku iranguvor bodha guru andre.

After removing attachment , searching methods ,
To connect the great god with devotion, remove completely all evil things,
Are the stainless sath gurus and those , who do not have attachment,
And who became emotional when quarrels take place are jnna gurus.

283.Parisana vethi parisithathellam,
Varisai tharum ponvakayaakum maapol,
Guru parisitha kuvalayam yellaam,
Thirimala, theernthu shiva gathi yaame.

Like the medicine which converts metals in to gold,
Makes everything it merges as pure gold, when
Good guru touches all the worlds would get rid of,
Three undesirables and get the pleasure of salvation.

284.Perutharkkariya piraviyai pethu,
Perutharkkariya piraan adi peNaar,
Peruthrkkariya pranikal yellam,
Perutharkkariyathor perizhanthaare.

In spite of getting the difficult to get human birth,
They will not seek the feet of God which is difficult to get,
And all those difficult to get animals, lose,
The very difficult to get joy of life.

285.Chellum alavil cheluthumin chinthayai,
Valla parisaal uraiminkal vaaymayai,
Illai yeninum perithulanyem irai,

Nalla aran neri naadumin neevire,

Oh people as much as possible spend your thoughts in good ways,
As much as possible speak only the truth,
Though some people say there is no god, he is there,
And so you follow the advices of Vedas as told by god.

286.Ondre kulamum , oruvane devanum,
Nandre ninaimin , naman illai naanaame,
Chendre pugum gathi illai num chithathu,
Nindre nilai pera neer ninainthu uimine.

There is only one caste , there is only one good,
Think what is good,The god of death will not come near us,
And in our mind there is no thought of our going,
And for proper establishment think that which is good

287,Yikkayam neengi ini oru kayathil,
Pukku piravaamal pom vazhi naadumin,
Yekkalathu yivvudal vanthema kkanathendru,
Akkalam unna arul peralaame.,

Wish for your way so that your soul does not go,
To another body and you are born again,
If you start thinking about the time when this body
Started coming, you can get the blessing of God.

288.Pokindravaare pugukindra apporul,
Aakindra pothum aran arivaan ulan,
Chaakindra pothum thalaivanai naadumin,
AAkindra apporul akkarai aakume

When that sin comes along with you after death,
And when that sin comes to an end god knows about it,
Even when you are dying, wish for that god,
And then your soul would reach other shore of salvation.

289Charnthavarkku inbam kodukkum thazhal vannan,

Pernthavar kin naa piravi koduthidum ,
Koorntavarkku an ger choorai kazhal kaattidum ,
Chernthavar devarai chendru unarvaare.

That God of colour of fire would grant happiness to his devotees,
And to those who stand away from him, he would give another birth of
sorrow,
To the very wise ones, god will show the sound of his divine feet,
And they would join with God and enjoy happiness.

290.Iraivanai vazhi pattar, yeNNlla thevar,
Avanai vazhi pattangaamarondrillai.
Avanai vazhipattu angu aamaru kaattum,
Guruvai vazhi padin koodalum aame.

Innumerable devas worshipped the God,
But it is not sufficient if only he is worshipped,
It is also necessary to worship the Guru ,
And then only all our expectations would be met,

291,Iradham, udhiram iraichi thol medhai,
Maruviya athi vazhumbodu machai ,
Paraviya sukkilam paazhaam upaadhi,
Uruvam alaal udal ondrenal aake.

The form of the body is made of essence of food,
Blood , flesh ,skin , fat in the body, bones,
Muscles and brain , the spreading organs.
Is it possible for the body to be different from these?

292.Malakkala pale, marainthathu sathi,
Malakalappale marainthathu jnam,
Mala kalappale marainthanan thaaNU,
Malakalaththaal mathi oli aame.

Due to mixing of bad pride , strength goes away,
Due to mixing of bad pride wisdom goes away,
Due to mixing of bad pride, god becomes invisible,

So unless this bad pride goes away luster of wisdom would not be there.

293.Thaaane thanakku pagaivanum nattanum,
Thaaane thanakku marumayum immayum,
Thaaane than cheitha vinaippayan thuippalum,
Thaaane thanakku thalaivanum aame.

We ourselves are reason for enmity and friendship,
WE ourselves are reasons for experience of sorrow,
We ourselves are reason for going through sorrow or joy,
And we are ourselves the reason for our being head.

294,AAnavam aagum vijnana kalarukku,
PeNiya maayai piralayaa kalarukke,
AAvana mayayum kanmam moondrume,
Kaanum sakalarkku kaattum malangale .

If one has only pride, he is vijnana kalar,
Along with that if illusion is there they are pralaya kalar,
If pride is mixed with illusion and Karma ,
They are called sakalar and these are their dirt.

295.Marathai maraithathu , maamadha yaanai,
Marathil marainthathu Maamadha yaanai,
Parathai maraithathu paar mudhal bhootham,
Parathil marainthathu paar mudhal bhoothame.

The tree was hidden by a big elephant in musth,
And that big elephant in musth vanished in the tree,
The five elements of nature hid the God,
And those five elements vanished in God.

296.Vellum alavil vidumin vekuliyai,
Chellum alavum cheluthumin chinthayai,
Allum pakalum aruludan thoonginaal,
Kallum pilanthu kadu veli aame.

Even when you can succeed in everything, leave that anger,
As much as possible use your mind on good paths,
If day and night with mercy we concentrate on yoga,
The stone of pride will break and we will be able to see plain with feet
of God

297.Munnai piraviyil cheitha muthu thavam,
Pinnai piraviyil peththaal ariyalaam,
Thannai arivathu arivaam akthandri,
Pinnai arivathu Pei arivaakume

The great penance we did in earlier birth ,
Would be known by good results in the next birth,
Knowledge is knowing oneself and the knowledge,
Not knowing this is only devils knowledge

298,Thannai ariya thanakkoru kedillai,
Thannai ariyaamal thaane kedukindraan,
Thannai ariyum arivai arinthapin,
THannaye archikkaa than irunthaane.

He who knows himself does not have any problems,
And person not knowing himself gets spoiled,
After knowing the knowledge to know oneself,
He would become suitable to be worshipped by others.

299.Arivu vadiverariyaatha yennai,
Arivu vadiveru arul cheithaan nandhi,
Arivu vadivendrarulaal arinthe ,
Arivu vadivendru arinthirunthene.

I who did not know that I was form of wisdom,
And My Guru Nandi told me , you are the form of wisdom,
Due to the blessings of that m, I came to know it,
And I am now the form of wisdom.

300.Arivikku azhivillai, aakkamum illai,
Arivirkku arivallathatharam illai,

Arive arivai arikindrathendrittu,
Araikindrana marai eerukal thaame.

There is no destruction for wisdom nor has it form,
Wisdom is the basis for wisdom,
And only knowledge can no knowledge ,
Say the Vedas as well as Upanishads.
301.Arivudayaar nenjakal idam aava,
Tharivudayaar nenju arunthavam aava,
Tharivudayaar nenjodu aadhi piraanum,
Arivudayaarvnenjathangu nindraane.

The mind of wise people have lot of place,
The mind of wise people is the place with great penance,
The mind of the people along with the great God,
Stood in the heart of those wise people .

302.Sidantha theseevan mukthi chinthithalal,
Sidaththa thenirppor muthi sithithavar ,
Sidathntha vedantham semporul aadhalaal,
Sidantha vedantham kaattum shivanaye

In Saiva Sidhantha, due to possibility of soul becoming divine,
In Saiva sidhantha, they will think about salvation,
And because Saiva Sidhantha and vedantha tell about truth,
Both sidhantha and Vedantha show only the god.

303.Vedamodu aagamam meyyam iravail nool,
Othum pothum chirappum yendru ullavai,
Nadhan urai avai naadil irandu antham,
Bedham akthenpar periyaarkabedhame .

Both Veda as well as Agama are books made by god,
Among this Vedas is general and Agama specialised,
If we search for god's work it is philosophy and premises,
And some people say that they are different, but
The wise elders will know there is no difference between them.

304.Aaya pathi than, arut chiva lingamaam,
AAya pasuvum adal erena nitkum,
AAya bali peedam aagum nar paasamaam
AAya aran nilai aaynthu kolvaarkke.

The Siva linga full of grace is the Lord,
And that bull before him is the jeevathma,
And the bali peeda behind it the tie of affection,
This can be understood only by those who research

305.Muthikku vithu mudalvan than jnaname,
Pathikku vithu paninthuthu paththale,
Sidhikku vithu siva param than aadhal,
Sathikku vithu thanathupa saanthame

The seed of salvation is understanding the God,
The seed of devotion is bowing and worshipping him,
The seed of occult power, is not moving away from divine Shiva,
The vseed of power is the control of five senses

306.Nasi nuniyin nanku mooviral idai,
EEsan iruppidam yaarum arikilar,
Pesi irukum peru marai ammarai,
Koosi irukkum gunam athu aae

Twelve fingers over tip of nose ,
Is the place god lives and this not known to all,
The great Vedas could have told , but the Vedas,
Are shy about it and it is its nature.

307.Aasoosam illai aruniya matharukku,
AAsosam illai aranai archippavarkku,
AAsosam illayaam angi valarppavarkku,
AAsosam illai aru marai jnanikke

“Should not touch” is not there for those who know the truth,
“Should not touch” is not there for those who worship God,
“Should not touch “is not there for those who do fire sacrifice,

“Should not touch”is not there for those who really know the Vedas

308.Thannai arinthidum thatthuvajnanikal,
Munnai vinayin mudichai avizhpparkal,
Pinnai vinayai pidithu pisaivaarkal,
Chennaiyi vaitha sivan arulaale.

Those philosophers who know themselves,
Would remove ties of the secret of past karma,
And they would remove away the future karma,
By the grace of Lord Shiva’s feet kept on their head.

309.Yellaam ariyum arrive thanai vittu,
Yellam arinthum labham angillai,
Yellam arintha arivinai naan yenil,
Yellam arintha irai yenal aagume.

After leaving away the knowledge which knows everything,
Due to the face that there is no use by knowing everything,
For if the knowledge of knowing everything leads you to believe you
are it,
The knowledge of knowing everything is God only.

310.Kaaliniil oorum, karumbinil kattiyum,
Paalinul neyyum , pazhathul irathamum,
Poovinul naaththmum pol ulan yem irai,
Kavalan yengum kalanthu ninraan andre.

As feeling in wind , as Jaggery in sugarcane,
As ghee in milk , as taste in fruits,
As sweet smell in flowers Our God exists,
This God who guards, is mixed up in everything.

311.Garudan uruvam karuthum alavil ,
Paruvidam theernthu bhayam kedumaappol,
GFuruvin uruvam kuritha appozhutte,
Thirimalam theernthu sivan anan aame.

Just like as soon as you think of Garuda,
Even the greatest poison loses its effect,
As soon we think of the form of our Guru,
The three type of ignorance will go and we can become God

312.Omkarathulle uditha iymbhoothangal,
Omkarathulle uditha chara charam,
Omkara theetha thuyir moondrum uththana,
Omkara jeeva parasiva roopame.

The five elements arise out of Sound of Om,
The moving and not moving things originate from sound of Om,
And the three souls are also attached to the sound of Om,
The soul as well as divine Shiva are also sound of Om.

313.Ondru kanden , ivvulagukku oru kani,
Nandru kandaai athu Namasivaya kani,
Mendru kandaal athu methendirukkum,
Nindru kandaal athu thithikkum than andre

I saw one thing , which is the one fruit of the world,
You have seen well, that is the fruit of Namashivaya,
If you grind it with your teeth and see it would be soft,
And if you eat it , it would be sweet.

314.Shiva, Shiva yenkilar theevinai aalar,
Shiva shiva yendrida theevinal maalum,
Shiva shiva yendrida devarum aavar,
Shiva shiva yenna Shiva gathi thane.

Those evil people do not chant Shiva, Shiva,
Because if they say Shiva , shiva , evil would die,
And by chanting Shiva Shiva they can also become Devas,
And also by Chanting shiva, shiva , you can attain Shiva

315.Ondru kandeer ulagukku oru deivamum,
Ondru kandeer ulagukku uyir aavathum,
Nandru kndeer ini namashivaya pazham,

Thindru kanderkkithu thithitha vaare.

Search and find out , the one god of the world,
And what you found out is the soul of the world,
You found out what is good that is fruit of Namasivayam,
And when you tasted it well , it was found to be sweet.

316.Puli kandavarkku punal ooru maa poal,
Kalikkum thiru koothu kandavarkkellam,
Thulikkum arut kanneer, sor nenjurukkum,
Olikkul aananda amudhoorum ullathe.

Saliva would come to those who see Tamarind,
To all those who see dance of shiva , joy would come,
Divine tears would come, mind would melt,
And spring of nectar would start from their mind.

317.Thirunthunal chee yendrudariya kayyum,
Arunthavar vaa yendranaitha malar kayyum,
Porunthil imaippiliyavva yendra porkayyum,
Thirunthathee aakum thirunilai mavve.

The corrected letter “chee”, indicates his hand drum,
The hugging flower like hand calls us “please come”,
Which is the golden hand of the god whose eye never lashes,
The hand which carries fire is the divine one.

318.Maruvum thudiyudan manniya veechu,
Maruviya appum analudan kayyum,
Karuvin miditha kamala padamum,
Uruvil shivaya nama yena othe .

The hand with the drum ,the hand which he waves,
The head on which is the water, the hand with axe,
The lotus feet which stamps over pride represented by Muyalaka,
Are representing the chant “ nama shivaya” in form of Lord Nataraja

319.Aran thudi thoththam , amaithal thithiyaam,

Aran angi thannil arayil sangaaram,
Aran uththanaippil amarum thirothaayi,
Aran adi yendrum anugira kamme.

The drum of lord shiva indicates creation,
The blessing hand protection , the axe destruction,
The feet which is firm hiding ,
And the lifted feet the act of blessing.

320Mukatjhil kan kondu parkkindra moodarkal,
Agathil kan kondu parppathe anandam,
Makatkku thai than manolanodu aadiya,
Sukhathai chol yendraal chollumarengane.

Oh fools who see things with eyes on the face,
To see with the inner eyes only gives joy,
How can mother tell about the joy she had ,
With her husband to her daughter, if she wants?

321.Malam illai, maasu illai maanaabhimaanam,
Kulam illai , kollum gunangalum illai ,
Nalam illai nandiyai jnanathinaale,
Palamanni anbinaal padithu vaipparkke.

To those who fix their guru with love in their mind,
Dirty thoughts are not there , evil is not there,
Self respect and pride are not there, heritage is not there,
The characteristic habits are also not there.

322.Virumbil avan adi veera swargam,
Poruthil avan adi punniya lokam,
Thirunthil avan adi theerthamum aakum,
Varunthi avan adi vazhtha vallarkke.

If you like it his feet would take you to heaven for valorous,
If we fix our mind on his feet , it will grant us salvation,
If you change all your thoughts and only want,
Top join with his feet, it will give effect of bathing in sacred waters.

324. Aram kettu anthanar vaai mozhi kettu,
Maram kettum vanavar manthiram kettum,
Puram kettum , ponnurai meni yem easan,
Thiram kettum petha Shiva gathi thane.

Hearing justice , hearing advices of Brahmins,
Hearing books saying sins are not there, Hearing Manthras of Gods,
Hearing other books, hearing the nature of God,
Who is called Gold, we get only the nearness of Shiva.

325. Nillaa nilayai nilayaaka nenjathu,
Nillaa kurambai nilai yendru unarveerkal,
Yellaa uyirkkum iraivane aayinum ,
Kallaar nenjathukaNa oNNathe.

Oh people who think unstable things as stable,
Oh people who think the temporary body as permanent,
Though God is the lord of all souls ,
Ignorant people would not be able to see Him.

326.Sathan arul tharin sakthi arul undaam,
Sakthi arul tharin sathan arul undaam,
SAkthi shivamaam irandum than ul vaikka,
Sathiyam yenni sidhi thanmayum aame

If lord Shiva blesses, God sakthi also will bless,
If Goddess Parvathi blesses , Lord shiva also will bless,
And so meditate on Sakthi as well as Shiva in your mind,
Then you will get eight type of powers , this is the truth.

327.Neengida , neengida nimirnthu valarthongum,
Ongida ongida uruthiyaam vaazhvu,
Vangida vangida vanni thalai kollum,
Pangida pangida pathaakum thingale.

Moving and moving the foetus would grow long,
Growing and growing, it will get stable oxygen,

Then as time passes , the heat will go to its head,
And for everything to become stable , it would take ten months

328.Kuriyaam valakkaram , kuvindha peru viral,
Mariyaa athan keezh vaithidum mooviral,
Pirivai mel yeri pilathathu vaatham aam,
Arivai nadu viral amaranthathu pithame.

Keeping the thumb below the wrist of right hand,
Keeping second , third and fourth finger above the wrist,
If you measure the pulse, that pulse which strongly goes up,
Measures the gas and that which we feel ,
By our middle finger as the bile pulse.

329.Vazhangiya vadham , mathirai ondraakil,
Thazhangiya pitham thannil aria vaasi,
Azhungum kapham than adakkiye odil,
Puzhungiya jeevarkku pisagondrum illaye.

For a second , if the pulse of wind beats,
For a half a second , if bile pulse beats,
And quarter of a second phlegm pulse beats,
There is no danger to the life at all.

330.Yillaye vadham , yezhil nadai kozhiyaam,
Yellaye pitham , yezhumbum thavalai pol,
Ollaye iyam , oornthidum pambu pol,
Allaye kandarinthavar Sidhare.

The pulse of wind could be like walk of peacock,
Or Walk of cock, the pulse of bile would be ,
Like a leech or frog and that of phlegm would be like ,
Running snake and only the Sidhas know it.

331.Ariya yimmondriin thanmai, chonnar yen nandi,
Yeri anal vadham, yerikkum gunam kelu ,
Krithaana j kai kaal kulaichu vilaachanthu ,
Pari yena nondhudal pachai pun aagume.

MY Guru Nandi has taught me about the effect of wind, bile and phlegm

,
Please hear what wind does when it is angry,
It will create burning in the body and pain,
In all joints as well as in hips.

332.PuNNai valikkum porumum kudal odi,
ThaNNa malam adhanai thambikkum pokkathu,
ONNana aasanam uRuve churukkidum,
PaNNar kulir cheetham pakuthidum vaadhame

Due to gas, like pain of wound, all over the body it would pain,
There would be stomach pain, murmuring of liver,
There will be constipation, the passage for stool,
Would get tightened and temperature would decrease

333.Paguthidum pitham, pala pala chinthayaam,
Vaguthidum vaanthiyum, vai neer miga oorum,
Makuthidum meniyil, maatti yeripperum,
\Miguthu thavanikkum miga vidam kaikkume

One of the things bile would create various worries,
Create vomiting, water would come in the mouth,
There would be burning sensation in the body,
And due to, lot of thirst, mouth would be bitter.

334.Vidangiya ayyam mel irai puththidum,
Thadangi irumidum thani vilaa irandum neram,
Adangil karam kaayum, alavatha kozhai neer,
Idangi udal vaththi irathamum kakkume.

The phlegm is just like poison and would create,
Difficulty to breath, create cough and,
Would make both our hip bones to pain,
Create fever, create phlegm in the mouth,
And due to this we will lose weight and get anaemia.

335.Uraithathu naasi kuruthi kurikel,
Viraithida pingalai vidaathodin moondru naal,
Iraitha chadam aandil yeithidum aakaasam,
Parathil irandu naal paayil eer aandeNNe.

Please hear the names of breath coming through nostrils,
That which comes from right nostril is called Pingalai,
If continuously a person breaths pingalai for three days,
Within a year his body would die, and if is done for two days,
His body would attain death within two years.

336,. Yenni oru naal iyangidil pingalai,
Thanni moovaandil thappathu maranam,
Onniya upaayathil odidil pathu naal,
Mannil mathi aaril marippan kuri ithe .

In Pingalai works for a full day continuously,
Within three years that person is expected to die,
If breath happens together through both nostrils,
For ten days , that person would die in six months.

337.Kurikeli mookandri kulavivai vazhi odil,
Marikelum moondraan naal marithiduvaaan thappathu
Their kelum mummalamum thirandu mika kurainthuvaril,
Parivaakum pakshathil paar uyir than thappaathe .

Please further hear the signs of death,
If breath without running via nostril , runs through mouth,
Then he will die on the third day without any doubt,
To those who have less of stool, urine and sperms,
Within fifteen days his death will occur.

338.Kondidum thoadakkuri chonnaar yen nandhi,
Thandum udhadum , thani pallum naakondraam,
Mandidum thathu valamai karupperil,
Ondidum aaraam naal uruthiyai chaavaane

My Guru Nandi told me about signs of death,

If the lips , teeth and tounge turn black,
And they all join together, then with all,
Juices ending, they would die within six days , definitely.

339.Cheeva kalayaal chiranthidum naadi than,
Aava karam vaiththazhuthidil mel yerum,
Thaaothu mel nokkinaal chaakaan oru naalum,
Pa othu keezh nokkil pathayaamal chaavaane

When we keep our hands on the throbbing of wrist,
Which is well known for sign of life, if the pulsed of wind,
Is more he will never reach death but if it is dull ,
And in indicating down, he will die without sorrow.

340.Pitham adanginaal pesaathe poi vidu.
Yethiya iyam yezhumpidil kittathe,
Pothiya vaadham porumin marunthu chei,
Yethi yimmondriin iyalpai arinthide .

If pulse of bile stops , do not treat but go away,
If wind and bile gets reduced and phlegm dominates do not treat,
If the pulse of wind again increases again treat,
Like this understand the pulses and follow them.

341,Unmai kel innam umizhnthida noi ullon,
Thanmayaai thooram poi thaakkidil chaavillai,
Kanmayai vaayil kazhandridil kittidum,
vaNmayai paarkka vakuthanar nandiye

Hear the truth, when the sick person spits saliva,
If without splitting it falls far away, he will not die soon,
But if when he spits , it flows by the side of lips,
Soon he will die, thus my Guru Nandi told me.

342.Kaanume mandham kavanikkum annathaal,
Kaanume mandham kadumaamisam meeril,
Kanume mandham kalantha maa pandathaal,
Kaanume manham karumethi palukke,

Indigestion would come if the food we eat is in excess,
Due to eating too much and too often of meat dishes,
Due to eating dishes made of flour and also,
Due to drinking of buffalo milk.

343.Mekam pirantha vidam chonnaar yen Nandhi,
AAkum ilathai paruvam athil mohithu,
Bhogam dhinam cheyyin pugala mandha thekootil,
Vaaka pasiyaal vazhangum sai yogame.

My Guru Nandi told me how syphilis is caused,
If in the very young age we engage in making daily love,
If you make love when you are having indigestion or,
You make love when your stomach is empty, you will get it.

344. Padhamaam sukha janni paayum vidham kelu,
Nidhamaaka moozhki, nirayave saappittu,
Kuthamaaka mandathil koodidil, vaayuvaal,
Athamaam anubogham anainthidil channiye

Hear how the janni disease of falling of temperature comes,
It comes if we daily take bath in the tank, eat too much,
And make love when the food is not digested,
Or if there is too much gas in the body.

345.Kayathil moolam kanda vidham kelu,
Paayotha theepanam parinthe adakkilum,
Mayai mayakka malathai adakkilum,
Oyatha kundalikul pugum vayuve.

Now I will tell how piles comes in the body,
It comes by stifling too much of hunger,
Controlling natures calls being attracted by ladies,
And by gas entering in kundalini.

346.Moolam yezhunthidil munne pasi pokum,
Moolam yezhunthidil mulai vindhu nasam aam,

Moolam yezhunthidil muzhangum iraichal thaan,
Moolam yezhunthidil mukiyaa kazhichale.

If you are attacked by piles, first hunger will go,
If your attacked by piles, semen will not be produced,
If you are attacked by piles, there would be sound in belly,
If you are attacked by piles, it is never ending stools.

347.Varayaana garbathil malattu puzhuvirunthu,
Virayaam sukkilathai virainthu undidum,
Karayaa maladiyaam kaan athu pokkidil,
Thurayaana pillai sukhamai chanikkume.

There would a barren worm in their womb,
Which will eat away the semen of men,
And because of it women becomes barren,
If the worm is removed , they will get a good child.

348.parume pen thaan pachudan pamkaallam,
Tharum anubogam thanikadi unnuthal,
AARukkum maapanda, aakaathu maankani,
KORume kondidil , kondidum janniye.

When ladies give birth to a baby , for a few days,
Their body will be raw and they should not make love at that time,
If they do they will get eclampsia(Garbha Janni) and they also will get it,
If they drink sour liquids, eat things made of flour and eating mango.

349.POkume gunmam pugatta dravakam,
Pokume kuttam puga cheyakendhi,
Pokume kirani pugatta nar poonaakam,
Pogume moolam pugazh changai chembukke.

The Stomach ulcer would be cured by Maha dravaka,
The leprosy by sulphur dust,
The non stop going to stool by poonaga basma,
And the piles by copper dust.

350.POdiyaa noi poka pugandrittar yen nandhi.
Madivaana chootham, mahathana thangam,
pdivana kenathi peraana sathu,
Kudi paichin thoorithu koottiye thindride .

My nandi told a medicine that would cure incurable diseases,
Take very purified mercury, good gold and their essence,
And if this is made in to ash and taken,
All incurable diseases would be cured.

IX.Shiva Vakkiar

Introduction

These have been written by a Sidha called Siva vakkiar. He was called Siva vakkiar because at birth instead of crying he chanted "Shiva , Shiva" . At a very young age he learnt Vedas from a guru. Then hearing about Benares he went there . There he met a great Sidha who was a cobbler .That cobbler told him "I have earned some money today by stitching slippers. Go and give it to my sister Ganges.I am also giving you a bitter btle gourd. Please wash away its bitterness and bring it back. When Siva Vakkiar went there the hand of ganges wearing bangles rose up above the water and received the money from hom. When he washed the bitter gourd with water of Ganges, even that bitterness vanished.When he went back the cobbler gave him a leather bag and asked him to get back the money.When Siva Vakkiar reached ganges she retrned the money. The Guru became very happy and adviced Shiva Vakya to get married and lead a householders like . That Guru also gave him a bitter bottle gourd and some sand and told him to marry that girl who would cook tastey food from them. On the way back Shiva vakyar happened to live near the hut of some Kuruvas(tamil gypsies).One of the girls there approached him and told him that she will do any service that he wants. Shiva vakhyar gave the sand and

bitter bottle gourd and she made very tasty dishes using them. Shiva vakhyar married that lady and stayed with her .

Shiva vakhyar continued his penance and also learnt the job of the Kuravas, which was weaving bamboo baskets .Once when he was cutting a Bamboo plant, lots of gold came out of it. Though he warned the kuravas to throw it away , they did not and a few kuravas died out of their great desire to possess gold.

Once it seems Shiva Vakhyar saw a famous Sidha called Konkana Sidha travelling by the sky. They exchanged their views but Konkana Sidha seeing the abject poverty of Shiva vakhyar , met his wife and got some iron pieces from her and converted them into gold but Shiva Vakhyar asked her to throw them away . Shiva vakhyar was a great devotee of lord Shiva as well as Rama .Seeing that all people had avarice for money , he wrote all his thoughts into poems. These were called Shiva Vakhyam(The words of Shiva) , It seems he attained Samadhi in Kumbakonam.His devotees worship his Samadhi

This book Shiva Vakkiam consisted of 550 verses (<http://www.ytamizh.com/siddhar/sivavaakiyar/?page=1>) and I have tried to translate 101 of them. The verses are philosophical and translation is extremely difficult .I have used the translation and commentary to the book by my friend Sri. Kumar Ramanathan for doing my translation . My heart felt thanks to him. I did this because translation into English of very few of his verses of this book are available online.

Shiva Vakkiam of Shiva Vakkiar

Translated by
P.R.Ramachander

1.அரியதோர் நம சிவாயம் ஆதியந்தம் ஆனதும்
ஆறிரண்டு நூறு தேவர் அன்றுரைத்த மந்திரம்
கரியதோர் எழுத்தை உன்னி சொல்லுவேன் சிவ வாக்கி
யம்
தோஷ தோஷ பாவ மாயை தூர தூர ஓடவே.

Ariyathor Nama Shivayam Aadhiyantham aanathum,
Arirandu nooru devar andru uraitha manthiram,
Kariyathor ezhuthai unni cholluven Shiva Vakiyam,
Dosha dosha pava mayai dhoora dhoora odave

Understanding the rare “Namashivaya” is a chant,
Without beginning and end and that this chant was told,
By the one thousand two hundred devas ,
I will write this Shiva vakkiam(sentence about Shiva) ,
By which all problems , sins and karmas would go far far away.

2.கரியதோர் முகத்தையுற்ற கற்பகத்தைக் கைதொழக்
கலைகள் நூற்கண் ஞானமும் கருத்தில் வந்துதிக்கவே
பெரியபேர்கள் சிறியபேர்கள் கற்றுணர்ந்த பேரெலாம்
பேயனாகி ஒதிடும் பிழை பொறுக்க வேண்டுமே.

Kariyathor mukathayuthra Karpakathai kai thozha,
Kalaigal noor kan jnamum karuthil vanthu udikkave ,
Periya perkal , chiriya perkal katthu unarntha perelaam ,
Peyanaaki othidum pizhai porukka vendume

By saluting the wish giving tree Ganesa with elephant face,
All the arts and wisdom comes and rises in my mind ,
And let learned people , ordinary people and all those who read,
And understand ,should pardon the mistakes committed by this
barbarian

3. ஆன அஞ்செழுத்துளே அண்டமும் அகண்டமும்
ஆன அஞ்செழுத்துளே ஆதியான மூவரும்

ஆன அஞ்செழுத்துளே அகாரமும் மகாரமும்
ஆன அஞ்செழுத்துளே அடங்கலாவ லுற்றதே

AAna anjezhuthukale andavum akandamum,
AAAna anjezhuthukala aadhiyaana moovarum,
AAAna anjezhuthukala akaramum makaramum ,
Aana anjezhuthukale adangalaa valuttadhe

Within these five letters this world and universe
Within these five letters the primeval trinity of Gods,
Within these five letters the letter "aa" and letter "ma"
And within these five letters all these are there.

4 ஓடி ஓடி ஓடி ஓடி உட்கலந்த சோதியை
நாடி நாடி நாடி நாடி நாட்களும் கழிந்து போய்
வாடி வாடி வாடி வாடி மாண்டு போன மாந்தர்கள்
கோடி கோடி கோடி கோடி எண்ணிறந்த கோடியே

Odi , odi odi odi utkalantha jothiyai,
Naadi naadi Naadi naatkalum kazhndhu poi,
Vaadi vaadi vaadi vaadi maandu pona maantharkal,
Kodi kodi kodi kodi yennirantha kodiye.

Running, running you search the flame which has merged within you,
Wanting , wanting and wanting many days were past .
And fading fading and fading those dead people ,
Are crore , crore crore , the innumerable crore.

5. "உருத்தரித்த நாடியில் ஓடுங்குகின்ற வாயுவைக்
கத்தினால் இருத்தியே சுபாலம் ஏற்றவல்லீறேல்
விருத்தரும் பாலராவர் மேனியும் சிவந்திடும்
அருள் தரித்த நாதர் பாதம் அம்மை பாதம் உண்மையே"

Uru tharitha naadiyil odungikindra vayuvai ,
Kathinaal iruthiye kapalam yetha vallerel,
Virutharm balar aavaar , meniyum sivanthidum ,

Arul daritha naadhar padham ammai padham unmaye

The air which has been suppressed by the the spirit .
If we have the capacity to send it to the skull ,
Old people would look like children and the body would be red
Prooving the feet of God and Goddess having grace would make
it true.

6.வடிவுகண்டு கொண்டபெண்ணை மற்றொருவன் நத்
தினால்
விடுவனோ அவனை முன்னர் வெட்டவேணும் என்பனே
நடுவன்வந்து அழைத்தபோது நாறுமிந்த நல்லுடல்
சுடலைமட்டும் கொண்டுபோய்த் தோட்டி கைக் கொடு
ப்பரே.

Vadivu konda pennsi matjoruthan nathinaal ,
Viduvano avanai, munnar vetta venum yenbane ,
Naduvan vanthu azhaitha pothu narium intha nalludal,
Sudalai mattum kondu poi, thotti kai koduppare

Suppose another one desires for the pretty girl , will he allow it?
He would say that he has to be cut in to pieces,
When the final judge comes and calls us away , this bad smelling body,
Would be taken to cremation ground and given to one who buries it,

7. "நினைப்பதொன்று கண்டிலேன் நீயலாது வேறிலை
நினைப்புமாய் மறப்புமாய் நின்றமாயை மாயையோ
அனைத்துமாய் அகண்டமாய் அனாதிமுன் அனாதியா
ய்
எனக்குள்நீ உனக்குள்நான் இருக்குமாற தெங்ஙனே".

Ninaippathu ondru kandilen neeyakaathu verilau,
Ninaippumai marappumai nindra mayai mayayo,
Anaithumai agandamai anafhi mun anadhiyai ,
Yenalkkul nee unakkul naan irukkumara thengane.

Whatever I have thought is one and that one is you and nobody else ,

Is the illusion which stands illusion due to thinking and forgetting is real at all?

You are everything , everywhere ,beginningless within beginningless,
You are within me and I am within you , How is it?

8. "மண்ணும்நீ விண்ணும்நீ மறிகடல்கள் ஏழும்நீ
எண்ணும்நீ எழுத்தும்நீ இசைந்தபண் எழுத்தும்நீ;
கண்ணும்நீ மணியும்நீ கண்ணுள் ஆடும் பாவைநீ
நண்ணும்நீர்மை நின்றபாதம் நண்ணுமாறு அருளிடாய்"

Mannum nee , vinnum nee , marikadalgal yezhum nee,
Yennum ne Yezhthum nee , isaintha pan yezhuthum nee ,
Kannnum nee maniyum nee, kannul aadum pavai nee ,
Nannum neermai nindra padham nannumaru arulidai.

You are earth, you are sky , You are the seven great oceans ,
You are the number, you are the letters, you are the lines of poems,
You are the eye , you are the eye ball , you are the image which
moves within eye
You please allow me to salute your feet which moves.

9. அரியும்அல்ல அயனும் அல்ல அப்புறத்தில் அப்புறம்
கருமைசெம்மை வெண்மையைக் கடந்துநின்ற காரண
ம்
பெரியதல்ல சிறியதல்ல பற்றுமின்கள் பற்றுமின்
துரியமும் கடந்துநின்ற தூரதூர தூரமே".

Ariyum ala , ayanum alla , appurathil appuram,
Karumai Chennai venmayai kadanthu nindra karanam,
Periyathalla , Chiriyathalla pathuminkal pathumin,
THuriyamum kadanthu nindra doora doora doorame,

He is not Vishnu , he is not Shiva , he is beyond of the beyond,
He is the cause which is beyod white ,black as well as red,
He is not big nor is he small, Catch hold of it , catch it ,
To that which is far , far and far away than state of Thuriya.

11.அந்தி மாலை உச்சி மூன்றும் ஆடுகின்ற தீர்த்தமும்
சாந்தி தர்ப்பணங்களும் தபங்களும் செபங்களும்
சிந்தை மேவு ஞானமும் தினம் செபிக்கு மந்திரம்
எந்தை ராம ராம ராம ராம என்னும் நாமமே.

Anthi malai , uchi moondrum aadukindra theerthamum,
Santhi tharpanangalum , thapangalum , chepangalum,
Chinthai mevum jnanamum, , dhinamum jepikkum manthiram,
Yenthai Rama, Rama, Rama, Rama yenum naamame

The effect of the three times of dawn, noon and dusk , bathing in
scared waters.

SAndhya vandhana , THarpana , meditation , chanting of manthras,
The wisdom percolating in mind and , the Manthras that we chant ,
Can all be got just by chanting the name of Rama, Rama , Rama.

12. கதாவு பஞ்ச பாதகங்களைத் துறந்த மந்திரம்
இதாம் இதாம் இதல்ல என்று வைத்துமூலும் ஏழைகள்
சதா விடாமல் ஓதுவார் தமக்கு நல்ல மந்திரம்
இதாம் இதாம் இராம ராம ராம என்னும் நாமமே.

Kathavu pancha pathhakangalai thurantha Manthiram,
Ithu aam, ithu aam, ithalla yendru vaithu uzhalum ezhakaal,
Sadhaa vidaamal oothuvaar thamakku nalla manthiram,
Ithaam ithaam Rama Rama, Rama yenum Naamame

Oh poor innocents who are saying that manthra
Which removes the sins created by five great sins is this or that,
That good manthra which can be kept on chanting,
Is that, is that , the name of Rama,Rama , Rama .

13,நானா தேது? நீய தேது? நடுவில் நின்றது ஏதடா?
கோனதேது? குருவதேது? கூறிடும் குலாமரே
ஆனதேது? அழிவதேது? அப்புறத்தில் அப்புறம்
ஈனதேது? ராம ராம ராம என்ற நாமமே

Naanaathethu , neeyatheyyu , naduvil nindrathu yethadaa ,
Konathethu , Guruvathethu , kooridum gulaamare ,
AAnathethu azhivatheethu , appurathil appuram,
Yeenadethu ?Rama Rama yendra namame

What have I become? What have you become ?What is in between us?
Which is ruling over us ?Which is teaching us, Oh slaves please tell,
What has been made?What has been destroyed and what is beyond
that

Understand that , the one which can save us in name of Rama , Rama ,
Rama

14. சாத்திரங்கள் ஒதுகின்ற சட்டநாதப் பட்டரே
வேர்த்து இரைப்பு வந்தபோது வேதம்வந்து உதவுமோ
மாத்திரைப் போதும்முளே யறிந்து தொக்க வல்லிரேல்
சாத்திரப்பை நோய்கள் ஏது சத்திமித்தி சித்தியே.

SATHirangal othukindra sattanatha BHattare ,
Verthu iraippu vandhapodhu vedam vandhu udhavumo,
Matthirai podhum mulai arinthu thokka vallirel,
SATHira pai boikal yethu , sathi mithi sithiyē

Oh Sattanadha Bhattar who reads SAstras,
When you breath hard and sweat, would Vedas come and help you,
Suppose you are capable of meditating half a second on the truth
within you,
This body which is a bag of food would not get sick ,
And at the time of death power and divine power would give you
salvation.

15, தூரம் தூரம் தூரம் என்று சொல்லுவார்கள் சோம்பர்கள்
ள்

பாரும் விண்ணும் எங்குமாய்ப் பரந்த அப்பராபரம்
ஊரு நாடு காடு தேடி உழன்று தேடும் ஊமைகள்
நேரதாக உம்முள்ளே அறிந்துணர்ந்து கொள்ளுமே.

Dhooram, dhooram, dhooram yendru cholluvargal sombargal,

Parum vinnum yengumai parantha apparaparam,
OOru Nadu Kadu thedi uzhandru thedum oomaigal,
Nerathaaga ummule arinthu unarnthu kolluume

Those lazy people would say , he is far , far , far away,
Though that divine is spread all over the earth and heaven,
Hey, dumb ones who search for him in towns , countries and forests,
Sit straight and see within yourself and you would see him.

16. நாலு வேதம் ஒதுவீர் ஞான பாதம் அறிகிலீர்
பாலுள் நெய் கலந்தவாறு பாவிகாள் அறிகிலீர்
ஆழம் உண்ட கண்டநீர் அகத்துளே இருக்கவே
காலன் என்று சொல்லோவீர் கனவிலும் மஃது இல்லை
யே.

Nalu pvedham odhuveer , jnana padham arikileer ,
Palul nei kalaranthavaru pavikaal arikileer ,
AAzham unda kanda neer , agathulle irukkave ,
Kalan yendru cholloveer , kanavilum akthu illaye

Hey people who learn Vedas, you do not know the way to realization,
Oh sinners you do not know that he is within you like ghee in milk,
When Lord Shiva who swallowed the poison is well within you,
You are scared of death, which is not there for you.

17. வித்தில்லாத சம்பிரதாயம் மேலும் இல்லை கீழும் இ
ல்லை
தச்சிலாது மாளிகை சமைந்தவாற தெங்ஙனே
பெற்ற தயை விற்றடிம்மை கொள்ளுகின்ற பேதைகாள்
சித்திலாத பொது சிவனில்லை இல்லை இல்லையே.

Vithillatha sampradhayam melum illai , keezhum illai ,
THachilathu malikai samainthavara thengane ,
Pethra thayai vithu adimai kollukindra pethaikaal,
Sithilatha pothu sivan illai illaye.

There is no ritual here or above which does not have a seed,

For how can you erect the building without a carpenter ?
Oh innocent ones who sell their mother and make another lady your
slave,
If there is no Siva within you , how can there be a soul.

18. அஞ்சும் மூன்றும் எட்டதாம் அநாதியான மந்திரம்
நெஞ்சிலே நினைந்துகொண்டு நீருருச் செபிப்பீரேல்
பஞ்சமான பாதகங்கள் நூறு கோடி செய்யினும்
பஞ்ச போல் பறக்கும் என்று நான் மறைகள் பன்னுமே

Anjum monrum ettathaam anathiyana mandiram,
Nenjile ninainthu kondu neeriru chepipirel ,
Pacha maa pathakangal nooru kodi cheyyinum,
Panju pol paraukkum endru nan maraikal pannume

The primeal manthra is five plus three(Namashivaya plus om)
And if you keep it within your mind with tears in your eyes ,
Even if you do hundred crores of five great sins ,
They would fly away like cotton , say the four Vedas.

19. அண்டவாசல் ஆயிரம் பிரசண்டவாசல் ஆயிரம்
ஆறிரண்டு நூர்கொடியான வாசல் ஆயிரம்
இந்த வாசல் ஏழை வாசல் ஏக போகமான வாசல்
எம்பிரான் இருக்கும் வாசல் யாவர் கணவல்லரோ?

Anda vassal ayiram , prachanda vassal ayiram ,
Arirandu nooru kodiyaana vassal ayiram,
Intha vassal yezhai vassal , yeka bhogamana vassal ,
Yem piraan irukkum vassal , yavar kana vallaro?

There are thousand gates to the world , thousand gates to heaven,
And several crores of gates are there in all the people of the world
with eight gates ,
But this gate to salvation is a poor gate and gate which is our own,
AS this is the gate where our God is there, Who would be able to see
it?

20. சாம நாலு வேதமும் சகல சாத்திரங்களும்
 சேமமாக ஒதிலும் சிவனை நீர் அறிகிலீர்
 கம நோயை விட்டுநீர் கருத்துளே உணர்ந்தபின்
 ஊமையான காயமாய் இருப்பன் எண்கள் ஈசனே

SAma nalu vedavum , sakala chathirangalm,
 Semamaaga othilum sivanai beer arigileer,
 Kaama noyai ittu neer karuthule unarntha pin ,
 OOmayana kayamai iruppan engal eesane

Though you become the master the four Vedas as well as,
 All the sastras , you will not know Siva but they would now,
 If they destroy the diseases of passion and realise him ,
 Then they would understand he would be within us,
 Without our being dumb to understand him.

21. சங்கிரண்டு தாரை ஒன்று சன்னல் பின்னல் ஆகை
 யால்
 மங்கி மாளுதே உலகில் மானிடங்கள் எத்தனை
 சங்கிரன்டையும் தவிர்த்து தாரையூத வல்லிரேல்
 கொங்கை மங்கை பங்கரோடு கூடி வாழல் ஆகுமே.

SAngrandu tharai ondru , channel pinnal aagayaal,
 Mangi maluthe ulagil manidangal yethanai .
 SAngrandayum thavirthu yjarayootha vallireel,
 KOngai mangai pangarodu koodi vaazhal aagume.

WE have two gates to the nose and the air gets tied up,
 Which reduces our life span and slowly causes death,
 But if these nasal gates are avoided and properly controlled,
 Then you can live with the God who has the lady as his half.

22. தங்கம் ஒன்று ரூபன் வேறு தன்மையான வாறு போல்
 செங்கன் மாலும் ஈசனும் சிறந்திருந்ததும்முளே
 விங்களங்கள் பேசுவார் விளங்குகின்ற மாந்தரே
 எங்குமாகி நின்ற நாமம் இந்த நாமமே

Thangam ondru roopan veru veru thanmayana vaaru pol ,
Chengam maalum eesanum chiranthirunthummule ,
Vingalangal pesuvor vilangukindra manthare ,
Engumaki nindra namam indha namame

Just like gold takes various shapes ,
Lord Vishnu and Lord Shiva who are truly great are within us,
And oh people who talk about one greater than the other ,
Realize that they both are everywhere in the shape of one letter Om

23 அஞ்செழுத்திலே பிறந்து அஞ்செழுத்திலே வளர்ந்து
அஞ்செழுத்தை ஒதுகின்ற பஞ்சபூத பாவிசாள்
அஞ்செழுத்தில் ஒரேழுத்து அறிந்து கூற வல்லிரேல்
அஞ்சல் அஞ்சல் என்று நாதன் அம்பலத்தில் ஆடுமே.

Anchezhuthile piranthi anchezhuthile valarntu,
Anchezhuthai othukindra pancha bhootho pavikaal,
Anchezhuthil orezhuthu arintu kooru vallirel,
Anchal anchal yendru nadhan ambalathil aadume .

Oh, sinners who are born due to five elements , grew due to
those five elements
But who learn the five letter manthra as only five letters,
Please understand Namashivaya as the one letter Om,
And then that Nataraja would dance in your mind saying , do not fear

24. அஞ்சும் அஞ்சும் அஞ்சுமே அனாதியான தஞ்சுமே
பிஞ்சு பிஞ்சுதல்லவோ பித்தர்காள் பிதற்றுவீர்
நெஞ்சிலஞ்சு கொண்டு நீர் நின்று தொக்க வல்லிரேல்
அஞ்சுமில்லை யாருமில்லை அனாதியாகத் தோன்றுமே

Anjum anjum anjume anadhiyanathu anjume ,
Pinju pinjathallavo pitharkaal pithattuveer,
Nenjil anju kondu neer nindru thokka valirel ,
Anjumillai yaarumillai anadhiyaaga thondrume

The five elements and the five organs are the primeval five letters,
And that has split and so fools understand that and do not blabber ,
If you are able to keep that five in your mind and meditate on it,
To you there are no five letters and six basics as it would appear as
primeval to you.

25. நீளவீடு கட்டுநீர் நெடுங்கதவு சாத்துறீர்
வாழ வேணு மேன்றல்லோ மகிழ்ந்திருந்த மாந்தரே
காலன் ஓலை வந்த போது கையன்கன்று நிற்பிரே
ஆலமுண்ட கண்டர் பாதம் அம்மை பாதம் உண்மையே

NeeLA veedu kattu neer nedum kadhavu chathureer ,
Vazha venum yendrallo magizhnthiruntha mathare ,
Kalan olai vanthapothu kai agandru nirpire,
AAlamunda kandar padham ammai padham unmaye

You built a long home for you to live and fix a door
which you close and how can you ever be happy there ,
Because when the God of death comes in, you would stand
helpless there,
And so meditate on the Lord who swallowed poison and the feet of the
Goddess as truth

26. வீடெடுத்து வேள்வி செய்து மெய்யினோடுபொய்யு
மாய்
மாடு மக்கள் பெண்டிர் சுற்றம் என்றிருக்கும் மாந்தர்கா
ள்
நாடு பெற்ற நடுவர் கையில் ஓலை வந்து அழைத்திடில்
ஓடு பெற்ற அவ்விலை பெறாது காண் இவ்வுடலமே.

Veedu yeduthu velvi cheithu mayyinodu poyyumai,
Maadu makkal pendeer chuthram yendrikkum Manthar kaal,
Nadu petheu naduvar kayyil olai thnthu azhaithidil,
Odu petha avvilai peraathu kaan yivvudalame

Oh people who build a home , do Yajnas there and live there,
Along with wealth ,wife ,children ans relation which are lies ,

And without understanding the truth , when god of death comes,
With a letter from God to call you , all that you built would be without
any value.

27, ஓடம் உள்ள போதலோ ஓடியே உலாவலாம்
ஓடம உள்ள போதலோ உறுதி பண்ணிக் கொள்ளலாம்
ஓடமும் உடைந்த பொது ஒப்பிலாத வெளியிலே
ஆடுமில்லை கோலுமில்லை யாருமில்லையானதே

Odam ulla pothalo odiye ulaavalaam ,
Odam ulla pothalo uruthi panni kollalaam,
Odamum udaintha pothu , oppilatha veliyele ,
Aadumillai , kolum illai yaru millayaanathe .

AS long as the boat like body is there we can stroll about ,
And as long as it is there we can confirm that God is within us,
But when this boat breaks and disappears in the incomparable ether,
Then it is established that there is no movement nor the one who
was herding it

28. அண்ணலே அனாதியே அனாதிமுன் அனாதியே
பெண்ணும் ஆணும் ஒன்றலோ பிறப்பதற்கு முன்னெலா
ம்
கண்ணில் ஆணின் சுக்கிலம் கருவில் ஓங்கும் நாளிலே
மன்னுளோரும் வின்னுளோரும் வந்தவாறு எங்ஙகனே

Annale anadhiye anadhi mun anadhiye ,
Penum aanum ondralo pirappatharkku mun yelaam,
Kannil aanin sukkilam karuvin ongun nalile ,
Mannulorum vinnulorum vandhavaru yengane

Oh lord , who is the beginning and is beginning before beginning ,
Before they were born men and women were the same,
When in its eye the sex of male falls and when it is growing in the
womb,
And like this only the beings in earth and heaven were born.

29 பண்டுநான் பறித்து எறிந்த பன்மலர்களை எத்தனை?
பாழிலே செபித்துவிட்ட மந்திரங்கள் எத்தனை?
மிண்டனாய்த் திரிந்தபோது இரைத்தநீர்கள் எத்தனை?
மீளவும் சிவாலயங்கள் சூழ்வந்தது எத்தனை?

Pandu naan parithu vantha pan malarkal yethanai?
Paazhile japithu vitta manthirangal yethanai?
Mindanai thirintha pothu iraita neerkal yethanai?
Meelavum sivalayangal choozha vanthathu yethanai?

How many unnecessary flowers have I plucked and thrown out?
How many evil chants were chanted and sent me for spoiling others?
How much of my soul water was wasted by me when I
was unnecessarily roaming?
How many Siva temples I have gone round and round to get rid of
these sins?

30. அண்டர்கோன் இருப்பிடம் அறிந்து உணர்ந்த ஞானி
கள்
பண்டரிந்த பான்மை தன்னை யார் அறிய வல்லரோ?
விண்டவேதப் பொருளை அன்றி வேறு கூற வகையிலா
கண்டகோயில் தெய்வமென்று கைஎடுப்பது இல்லை
யே

Andar kon iruppidam arinthu unarnth Jnanikal,
Pansarintha paanmai thannai yaar ariya vallaro?
Vinda veda porulai andri veryu koora vagayilaa,
Kanda kovil deivamendru kai yeduppathu illaye?

Does any one realise the great work and trouble undergone by,
Those wise men who know the place of Lord of all Universe,
And those who have realized the truth as God in Vedas ,
Would not salute in every temple , thinking that God is there?

31. நெருப்பை மூட்டி நெய்யை விட்டு நித்தம் நித்தம் நீரி
லே

விருப்பமொடு நீர் குளிக்கும் வேத வாக்கியம் கேளுமின்
நெருப்பும் நீரும் உம்முளே நினைந்து கூற வல்லிரேல்
சர்க்கம் அற்ற சோதியை தொடர்ந்து கூடல் ஆகுமே!

Neruppai mooti neyyyai vittu nitham nitham neerile ,
Viruppamodu neer kulikkum veda vakkiyam Kelumin ,
Neruppum neerum ummulle ninainthu kooru vallirel,
SArgam aththa chothiyai thodarntu koodal aagume.

Hear the words of Vedic pundits who daily take bath in cold water,
And then light the fire and then pour ghee in it,
If you are able think about the fire water within yourself and tell,
And continue it , you would be able to merge with that flame that
necer diminishes.

32. பாட்டிலாத பரமனை பரமலோக நாதனை
நாட்டில்லாத நாதனை நாரிபங்கன் பாகனை
கூட்டிமெல்ல வாய் புதைத்து குணுகுணுத்த மந்திரம்
வேட்டகாரர் குசுகுசுப்பை கூப்பிடா முடிந்ததே.

Pattilatha paramanai parama loka nathanai,
Nattilaatha nadanai , nari bangam pakanai,
Kooti mella vai puthaithu kunu knutha mandiram,
Vettakarar kusu kusuppai koppidaa mudinthathe

Adding The lord whom all songs sing , The lord of divine world,
The lord who is lord of all countries, the lord who gave half his body
to his lady
And this chant is the one which has to be murmured about him,
Very much like the hunter murmuring to call others during the hunt

33. செய்ய தெங்கிலே இளநீர் சேர்ந்த காரணங்கள் போ
ல்
ஐயன்வந்து என்னுளம் புகுந்து கோயில் கொண்டனன்
ஐயன்வந்து என்னுளம் புகுந்து கோயில் கொண்டபின்

வையகத்தில் மாந்தர் முன்னம் வாய் திறப்பது இல்லை
யே!

Cheyya thengile ila neer cherntha karanangal pol,
lyyan vanthu yennullam pugunthu koyil kondanan,
lyyan vanthu yennullam pugunthu koyil konda pin,
Vayyagathil mandhar mun vai thirappathu illaye

Similar to the water entering the coconut on a coconut tree ,
The lord came and entered in to my mind and stayed there ,
After the lord entered my mind and made it a temple ,
I do not open my mouth in front of people of this earth.

34. மாறுபட்ட மணி துலக்கி வண்டின் எச்சில் கொண்டு
போய் ஊறுபட்ட கல்லின்மீதே ஊற்றுகின்ற மூடரே
மாறுபட்ட தேவரும் அறிந்து நோக்கும் என்னையும்
கூறுபட தீர்க்கவோ குருக்கள் பாதம் வைத்தே.

Marupatta mani thulakki vandin yechil kondu ,
Poi ooru patta kallin meethe oothukindra moodare ,
Maru patta thevarum arinthu nokkum yennayum ,
Kooru pada theerkkavi gurukkal padham vaiithe

Oh fools who produce sound by shaking peculiar bells and pour ,
The honey made from mouth of bee on the sculpted stone idol,
Please understand that stone God is within our mind itself,
Meditate on it , loose your sins and do penance about the feet of the
guru

35. கோயிலாவது ஏதடா குழங்கலாவது ஏதடா
கோயிலும் குளங்களும் கும்பிடும் குலாமரே
கோயிலும் மனத்துளே குளங்களும் மனத்துளே
ஆவதும் அழிவதும் இல்லை இல்லை இல்லையே .

KOyilavathu yethada kuzhngalavathu yethada ,
KOyilum kulangalum kumbidum gulamare ,
KOyilum manathule kulangalum manathule ,

Aavathum azhivathum illai illai illaye.

Oh slaves who salute the temples and ponds,
What is the temple , What is the Pond ,
Temple as well as the pond are within the mind ,
Understand that there is no birth or death for this soul.

36. செங்கலும் கருங்கலும் சிவதசாதி லிங்கமும்
செம்பிலும் தராவினும் சிவன் இருப்பன் என்கிறீர்
உம்பாதம் அறிந்து நீர் உம்மை நீய் அறிந்தபின்
அம்பலம் நிரந்த நாதர் ஆடல் பாடல் ஆகுமே!

SEngalum karumgalum sivatha sathi lingavum,
Chembilum tharavilum Sivan iruppan yengireer ,
Um padam arinthu neer ummai neei arintha pin ,
Ambalam nirantha naadhar aadal paadal aagume

You are telling that Lord Siva is there in statue made of,
Bricks , granite stones , quality red stones and copper,
Do you know siva is within you? And once you realize that,
Then you will see the song and dance of Nataraja within you.

37. பூசை பூசை என்று நீர் பூசைசெய்யும் பேதைகள்
பூசையுள்ள தன்னிலே பூசை கொண்டது எவ்விடம்
ஆதிபூசை கொண்டதோ அநாதி பூசை கொண்டதோ
ஏது பூசை கொண்டதோ இன்னதென்று இயம்புமோ

Poosai, poosai yendru neer poosai cheyyum pethaikaal,
Poosayulla thannile poosai kondathu evvidam,
AAdhi poosai kondatho , anadhi poosai kondatho ,
Yeth poosai kondatho , innthendru iyambumo .

Of fools who saying worship , worship m do worship with water,
Worship means making the soul stable and this has to be done within
us,
Then thing the primeval one and one without beginning , would ,
Accept that worship , can you now tell what is real worship.

38. இருக்கு நாலு வேதமும் எழுத்தை அறவோதிலும்
பெருக்க நீறு பூசிலும் பிதற்றிலும் பிரான் இரான்
உருக்கி நெஞ்சை உட்கலந்து உண்மை கூற வல்லிரேல்
சுருக்கம் அற்ற சோதியைத் தொடர்ந்து கூடலாகுமே!

Yirukku nalu vedamum , yezhuthai aravothilum,
Perukka neeru poosilm pithattilum piran yiraan,
Urukki nenjai utkalanthu unmai kooru vallirel,
Churukkam aththa chothiyai thodarntu koodalaagume.

Lord Shiva will not be there with you , even if you learn all the
letters of four Vedas well,
Even if apply ash all over body and even if we keep on chanting name
of Shiva,
But if you are able to chant the name of god inside us with a melted
mind ,
WE would be able to merge with that flame which never dims

39. கலத்தில் வார்த்து வைத்த நீர் கடுத்த தீ முடுக்கினால்
கலத்திலே கரந்ததோ கடுத்த தீ குடித்ததோ
நிலத்திலே கரந்ததோ நீள் விசம்பு கொண்டதோ
மனத்தின் மாசை நீக்கியே மனத்துள்ளே கரந்ததோ.

Kalathil vaarthu vaitha neer kadutha thee mudukkinaal,
Kalathile karanthatho, kadutha thee kudithatho ,
Nilathile karanthatho , Neel visumbu kondathio,
Manathin masai neekiye manathulle churanthatho.

If we pour water in a pot and light heavy burning fire below it,
Did water vanish because the pot drank it , or did the fire drink it,
Or did the earth drink it or did it reach the sky, and this is ,
Like our meditation on gods name making the dirt of our mind vanish.

40. பறைச்சியாவது ஏதடா பணத்தியாவது ஏதடா
இறைச்சி தோல் எலும்பினும் இலக்கமிட்டு இருக்குதோ

பறைச்சிபோகம் வேறதோ மனத்திபோகம் வேறதோ
பறைச்சியும் பணத்தியும் பகுத்து பாரும் உம்முள்ளே

Paraichiyavathu yethada , panathiyavathu yethada,
Iraichi thol yelumbilum , ilakkamittu irukkutho,
Paraichi bhogam veratho, manathi bhogam veratho,
Paraichiyum panathiyum pugundhu paarum unnullu.

Who is a Dalit girl and who is a rich girl,
Has their flesh, skin and bones been numbered,
Is love making to dalit girl and rich girl different ,
Understanding this , do examine your mind for God.

41. வாயிலே குடித்த நீரை எச்சில் என்று சொல்லுநீர்
வாயிலே குதப்பு சொல் வேதமெனப் படக் கடவதோ
வாயில் எச்சில் போக வென்று நீர்தனைக் குடிப்பீர்காள்
வாயில் எச்சில் போன வண்ணம் வந்திருந்து சொல்லு
மே

Vayile kuditha neerai , yechil yendru chollureer,
Vayile kudappu chol, vedamena pada kadavathio,
Vayile yechil poga neer thanai kudipeerkaal,
Vayil yechil pona vannam, vanthiruthu chollume

You call water touched by other's mouth as mixed with saliva,
And how can the words rolled in other's mouth become Vedas,
For that water mixed with saliva to disappear you drink more water,
Please tell me how the water with saliva disappeared.

42. ஓதுகின்ற வேதம் எச்சில் உள்ள மந்திரங்கள் எச்சில்
போதகங்களானது எச்சில் பூதலங்கள் ஏழும் எச்சில்
மாதிருந்த விந்து எச்சில் மதியும் எச்சில் ஒலியும் எச்சில்
ஏதில் எச்சில் இல்லதில்லை இல்லை இல்லை இல்லை
யே.

Odhukindra vedham yechil ulla manthirangal, yechil,
Bodhakangalaanahu yechil bhoo thalamga; yezhum yechil.

Mathiruntha vindhuyechil mathiyu, .yechil oliyum yechil.
Yethil yechil illaathillai.illai illai illaye

The Veda which is chanted is merged with saliva ,
The manthras are merged with saliva,
The reachings are mixed with saliva , the seven worlds are mixed with
saliva ,
The semen in the lady is saliva, Thought as well as sound is mixed
with saliva,
There is nothing in this world which is not mixed with saliva

43. பிறப்பதற்கு முன்னெல்லாம் இருக்குமாற தெங்கனே
பிறந்து மண்ணிறந்து போய் இருக்குமாற தெங்கனே
குறித்துநீர் சொல்லாவிடில் குறிப்பில்லாத மாந்தரே
அறுப்பனே செவி இரண்டும் அஞ்செழுத்து வாளினால்.

Pirappatharkku munnekllam irukkumarathengane ,
Piranthu manniranthu poi irulkumarathengane ,
Kurithu neer chollavidil , kurippilaatha manthare
Aruppane chevi irandum anjezhuthu vaalinaal.

Where were we before we were born,
And after being born on this earth where were we?
Oh men, think it over and tell me the answer ,
The sword that cuts the birth and death is the five lettered chant
'Namashivaya''

44. அம்பலத்தை அம்பு கொண்டு அசங்கேன்றால் அசை
யுமோ
கம்பமற்ற பாற்கடல் கலங்கென்றால் கலங்குமோ
இன்பமற்ற யோகியை இருளும் வந்து அனுகுமோ
செம்பொன் அம்பலத்துலே தெளிந்தத்தே சிவாயமே.

Amnalathai ambu kondu asangendraal asayumo,
Kambamatha par kadal kalangerdraal kalangumo
Nbamatha yogiyai irulum vanthu anugumo ,
Chempon ambalathile thelirnthathe sivaayame

Can we shoot an arrow and tell the sky to move ,
Can we churn the pillarless ocean of milk by ordering it to churn,
And can sorrow ever approach the yogi who has forsaken pleasures,
Understand this by meditating about Lord Shiva in the golden temple

45. சித்தம் ஏது சிந்தை ஏது சீவன் ஏது சித்தரே
சத்தி ஏது சம்பு ஏது சாதி ஏது பேதம் அற்ற தேது
முத்து ஏது மூலம் ஏது மூல மந்திரங்கள் ஏது
வித்தில்லாத விதத்திலே இன்னதென்று இயம்புமே.

Chitham yethu, chinthai yethu , Cheevan yethu sithare ,
SAthi yethu , sambu yethu , sathi yethu chaathi yethu , bedham
athathu yethu,
Muthu yethu , moolam yethu , moola manthirangal yethu,
Vithilla vithathile innathendru iyambume

Oh sages , what is mind? What is thought? What is soul ?
What is Goddess Sakthi? What is lord Shiva? What is difference
between castes?
What is salvation? What is the origin of everything ?What is the
original chant?
Please tell me what they are which are seedless seeds?

46. சித்தமற்று சிந்தையற்று சீவனற்று நின்றிடம்
சத்தியற்று சம்புவற்று சாதிபேத மற்று நன்
முத்தியற்று மூலமற்று மூல மந்திரங்களும்
வித்தை இத்தை ஈன்ற விதத்தில் விளைந்ததே சிவாய
மே.

Chithamathu , chinthayathu , chevanathu nindridam,
SAkthiyathu , sambuvathu , Chathi bedamathu,
Muthiyathu , moolamathu , moola manthirangalum,
Vithai , ithai eendra vidhathil vilainthathe Shivayame.

You have to stabilise mind, thought and soul and make your
mind stand on them,

And then there you have to merge SAKthi and Shiva without
caste differences,
That is the root of salvation and then you have to take that the letter
Om,
And learn Yoga Vidhya and then you will see Shiva grow in your mind
.

47. சாதிyாவது ஏதடா சலம் திரண்ட நீரலோ
பூதவாசல் ஒன்றலோ பூதம் ஐந்தும் ஒன்றலோ
காதில்வாளி காரைகம்பி பாடகம் பொன் ஒன்றலோ
சாதி பேதம் ஒதுகின்ற தன்மை என்ன தன்மையே.

Chathiyavathu yethadaa , chalam thiranda neeralo,
Bhootha vassal ondralo , bhootham iynthum ondralo,
Kathil vaali Karai kambi padakam pon ondralo ,
Chathi bedham odhukindra thanmai yenna thanmaye.

What is caste ? The world is filled with water,
The soul is one . the five elements are also one,
Wheter it is ear stud or bangle , it is only gold,
What shall I say about the nature that segregates according to caste?

48. கறந்தபால் முலைப்புகா கடைந்த வெண்ணை மோர்
புகா
உடைந்த போன சங்கின் ஓசை உயிர்களும் உடற்புகா
விரிந்தபூ உதிந்தக்காயும் மீண்டும்போய் மரம்புகா
இறந்தவர் பிழைப்பதில்லை இல்லை இல்லை இல்லை
யே!

Karantha paal mulai pugaa , kadaintha vennai moe pugaa ,
Udaintha pona sangin oxai utirkalum udal pugaa ,
Virintha poo uthirnthaa kaayum meendum poi maram pugaa,
Irainthavar pizhaipathu illai, illai, illaye

The milked milk would not go back to udder, the
churned butter does not go back to butter milk,
The sound of broken conch and the souls do not enter the body,

The opened flowers and fallen fruits cannot again go to the tree,
Those who die never get alive, never, and never

49. அறையினில் கிடந்துபோது அன்று தூமை என்கிறீர்
துறை அறிந்து நீர் குளித்த அன்று தூமை என்கிறீர்
பறையறைந்து நீர் பிறந்த அன்று தூமை என்கிறீர்
புரை இலாத ஈசரோடு போருந்துமாறது எங்ஙனே?

Arayil kidanthapothu andru thoomai yengireer ,
THurai arinthu neer kulitha andru thoomai yengireer ,
Parayarinthu neer pirantha andru thoomai yenkireer,
Purai ilatha eesarodu porunthu marathu yengane?

When ladies are confined to room you said it is taint ,
Suppose they take bath in a different ghat , you said it is taint,
When their birth or death is announced with playing of drums , you
said it is taint,
How come the God is also there in their body with taint?

50. தூமை தூமை என்றுளே துவண்டு அலையும் ஏழைகா
ள்

தூமையான பெண்ணிருக்க தூமை போனது எவ்விடம்
ஆமைபோல மூழ்கி வந்து அநேகவேதம் ஒதுரீர்
தூமையும் திரண்டுருண்டு சொற்குருக்கள் ஆனதே.

Toomai, toomai yendru ule thuvandu alayum ezhaikaal ,
Thoomayaana pennirukka thoomai ponathu yevvidam ,
AAmai poala moozhgi vandhu aneka vedam odhureer ,
THoomayum thirandurundu sorgurukkal aanadhe.

Oh poor ones who get worried and sad about getting tainted,
When you are born from girls with taint, where did that taint go,
After dipping yourself in water like turtle , you chant very many Vedas,
Please understand that the gurus who taught you also were born out of
taint?

51. சொற்குருக்கள் ஆனதும் சோதிமேனி ஆனதும்
மெய்க்குருக்கள் ஆனதும் வேண்பூசை செய்வதும்
சற்குருக்கள் ஆனதும் சாத்திரங்கள் சொல்வதும்
செய்க்குருக்கள் ஆனதும் திரண்டுருண்ட தூமையே

Sor kurukkal aanathum , jothi meni aanathum ,
Mei kurukkal aanathum , veen poosai seivathum,
Sar kurukkal aanathum , chathirangal solvathum,
Chei kurukkal aanathum thirandu urunda thoomaye

Those Gurus who teach, those saints with shiny body,
Those who became true gurus , those who worship in temples,
Those who became saints and those who teach Sasthras ,
Those who teach us what to do , are all born to the woman with taint

52. கைவடங்கள் கொண்டு நீர் கண்சிமிட்டி நிற்கிறீர்
எவ்விடங்கள் கண்டு நீர் எண்ணி எண்ணிப் பார்க்கிறீர்
பொய் இறந்த சிந்தையை பொருந்தி நோக்க வல்லிரேல்
மெய் கடந்து உம்முளே விரைந்து கூடல் ஆகுமே.

Kaivadangal kondu neer kan chimitti nikireer,
Yevvidangal kandu neer yenni yenni parkireer,
Poi irantha chinthayai porunthi nokka vallerel,,
Mei kadanthu ummule virainthu koodal aagume

Though you tried several methods , you stand blinking.
Withour understanding where God is, on which are you meditating,
If you are able r to emove all that is false and are able to look,
You would cross the body and see God within yourself.

53. ஆடு காட்டி வேங்கை அகப்படுத்து மாறுபோல்
மாடு காட்டி என்னைநீ மதிமயக்கல் ஆகுமோ
கோடு காட்டி யானையைக் கொன்றுரித்த கொற்றவா
வீடு காட்டி என்னைநீ வெளிப்படுத்த வேணுமே

Aadu kaatti vengai agapaduthu maaru poal,
Maadu kaatti yennai nee mathi mayakkal aagumo,

KODu katti yaanayai kondru urithaa koththavaa,
Veedu kaatti yennai nee veli padutha venume.

Similar to catching the tiger by showing a goat to it,
Should you show prosperity to create delusion in me,
Oh Lord who skinned an elephant when the sages sent it,
Please show me the salvation and make me attain you.

54 இடது கண்கள் சந்திரன் வலது கண்கள் சூரியன்
இடக்கை சங்கு சக்கரம் வலக்கை சூழ் மான்மழு
எடுத்தபாதம் நீள்முடி எண்திசைக்கும் அப்புறம்
உடல் கடந்து நின்ற மாயம் யாவர்காண வல்லரோ

Your left eye is moon and right eye is sun
You have conch and wheel in left hand and axe and deer in right,
Your feet and head was beyond the vision of any body,
Oh Lord , who can realize your magic in standing in my body?

55. நாழியப்பும் நாழியுப்பும் நாழியான வாறுபோய்
ஆழியோனும் ஈசனும் அமர்ந்து வாழ்ந் திருந்திடும்
ஏறில்ஏறும் ஈசனும் இயங்கு சக்ர தரனையும்
வேறுகூறு பேசுவார் வீழ்வர்வீண் நரகிலே.

Naazhiyappum naazhiyupum naazhiyaana vaaru poi,
AAzhiyonum eesanum amarntthu vaazhthunu irunthidum,
Yeril yerum eesanum iyangu chakra dharanayum,
Veru kooru vesuvaar veezhvar veen naragile

Like one litre of salt mixed in one litre of water becoming one litre,
Realise that Vishnu who sleeps on ocean and Lord Shiva together is
in our mind,
And without realizing it those who say one who rides on the bull and
the one,
Who rotates the wheel are different would fall in the cruel hell.

56. தில்லை நாயகன் அவன் திருவரங்கனும் அவன்
எல்லையான புவனமும் அமர்ந்து ஏகமுத்தியானவன்

பல்லுநாவும் உள்ளபேர் பகுந்துகூறி மகிழுவார்
வல்லபங்கள் பேசுவார் வாய்புழுத்து மாய்வரே

THillai nayagan avan , Thiruvarangunum avan,
Yellayaana bhuvanavum amaranthu ekha muthiyaanavan,
Pallau navum Ila per pagunthu koori magizhuvaar,
Vallabangal pesuvaar,vai puzhuthu maaivare.

He is the one who dances in Chidambaran and one who is in Sri
Rangam,
He is the sky which is boundary of all worlds, He is the one who is
salvation,
But those who have teeth and tongue become happy saying that they
are different,
Those who only talk about greatness of one of them would die with a
worm eaten mouth.

57. எத்திசைக்கும் எவ்வுயிர்க்கும் எங்களப்பன் எம்பிரா
ன்
முத்தியான வித்துளே முளைத்தெழும் தவச்சுடர்
சித்தமும் தெளிந்துவேத கோயிலும் திறந்தபின்
அத்தனாடல் கண்டபின் அடங்கலாடல் காணுமே.

Yethisaikkum yevvuyirkkum yengalappan yempiraan,
Muthiyaana vithule mulaithezhum thava chuddar ,
Chithavum thelinthu , veda kovilum thirantha pin,
Athanaadal kanda pin adangalaadal kaanume,

Our farther is the Lord for eight directions and all beings ,
He is also the flame of penance which grows from seed of salvation,
And once we have seen his dance and play , opening the door of
Vedas,
He would come out making our mind clear and we will see dance of
peace then.

58. உற்ற நூல்கள் உம்முளே உணந்துனர்ந்து பாடுவீர்
பற்றறுத்து நின்றநீர் பராபரங்கள் எய்துவீர்

செற்றமாவை யுள்ளரைச் செருக்கறுத்து இருந்திடில்
சுற்றமாக உம்முளே சோதி என்றும் வாழுமே.

Uthra noolgal ummule unanthu unarnthu paaduveer,
Pathu aruthu nindru neer paraparungal yeithuveer,
Chetha mavai ullarai cherukku aruthu irunthidil,
Chuthamaaga ummule chothi yendrume vaazhume.

Understand those books dear to God and sing,
Cut off all attachments and you attain the divine truth,
If you cut off all the pride , clean it attain the tenth gate,
Then all around you, God the flame would stay forever.

59. போதடா எழுந்ததும் புனலதாகி வந்ததும்
தாதடா புகுந்ததும் தானடா விளைந்ததும்
ஓதடா அஞ்சமுன்றும் ஒன்றைத்தான வக்கரம்
ஓதடா இராமராம ராமவென்னும் நாமமே

Pothadaa yezhunthathum , punal athaagi vanthathum,
Thathadaa pugunthathum thanadaa vilainththum,
Othadaa anju moondrum ondraithana vakkaram,
Othadaa rama rama rama vennum naamame. Page 29

Understand that which rose in the morning, that which came as water,
That which is the seed from which we arose and that which became a
fire?

Learn the divine chant of three and five(Om Namasivaya) is the one and
become great ,

Understand that it is again nothing but the name , Rama repeated
thrice

60. அகாரம் என்ற அக்கரத்துள் அவ்வவந்து உதித்ததோ
உகாரம் என்ற அக்கரத்துள் உவ்வ வந்து உதித்ததோ
அகாரமும் உகாரமும் சிகாரமின்றி நின்றதோ
விகாரமற்ற யோகிகாள் விரித்துரைக்க வேணுமே

Akaaram yendra akkarathul avvu vanthu udithatho,

Ukaaram yendra akkarathuk uvvu vanthu udithathi,
Akaaramum ukaaramum sikaaramindri nindratho,
Vikaaramatha yogikaal virithuraikka venume.

Did first letter “Aa” became the first letter of “Om”,
Did the letter “Vu” became the second letter of “Om”,
Did the letter “aa” and letter “Vu” stand without the crown letter “m”,
Only the wise people without emotions has to explain this.

61. அண்டம் நீ அகண்டம் நீ ஆதிமூல மானோன் நீ
கண்டம் நீ கருத்தும் நீ காவியங்கள் ஆனோன் நீ
புண்டரீக மன்றுளே புனருகின்ற புண்ணியர்
கொண்ட கோலமான நேர்மை கூர்மை என்ன கூர்மை
யே.

Andam nee , akandam nee , aadhi moolamaanon nee ,
Kandam nee . karuthum nee , kaviyangal aanon nee ,
Pundareeka mandrule punarukindra puNNiyar
Konda kolamaana nermai koormai yenna koormaye

You are universe, you are the one who is spread everywhere , You are
the God who is the primeval root,
You are the danger , you are the meaning and you are the one who
became the epics,
And those blessed one who understand the thousand petal lotus ,
Realizing your incarnation of turtle, withdraw all emotions in side.

62. மை அடர்ந்த கண்ணினார் மயக்கிடும் மயக்கிலே
ஐ இறந்து கொண்டு நீங்கள் அல்லல் உற்றிருப்பீர்கள்
மெய் அறிந்த சிந்தையால் விளங்கு ஞானம் எய்தினால்
உய்யரிந்து கொண்டு நீங்கள் ஊழிகாலம் வாழ்விரே

Mai adarntha kanninaar mayakkidum mayakkile ,
I iranthu kondu neengal allal uthirupeerkal,
Mei arintha chinthayaal vilanguu jnanam eithinaal ,
Uyyarinthu kondu neengal oozhi kaalam vaazhvire

You would have been caught in the snare of enchantment ,
Of ladies who had applied collyrium to their eyes,
But if you attain wisdom by knowing the truth of the body,
You would understand the soul and live till deluge.

63. கருவிருந்த வாசலால் கலங்குகின்ற ஊமைகாள்
குருவிருந்து சொன்ன வார்த்தை குறித்து நோக்க வல்லி
ரேல்

உருவிலங்கு மேனியாகி உம்பராகி நின்று நீர்
திருவளங்கு மேனியாகிச் சென்று கூடலாகுமே

Karu bvirudha vaasalaal kalangukindra oomaikaal,
Guruvirunthu chonna vaarthai kurithu nokka vallirel,
Uruvilangu meniyaaki umbaraaki nindru neer,
Thiru vilangu meniyaagi chendru koodallaagume

Oh Dumb ones , who are deeply worried by the gate of the womb,
If you are able to learn and understand words of Good Guru,
And are able to meditate on those teachings ,
You would be able to get a divine body and merge with that God.

64. அறிவிலே பிறந்திருந்த ஆகமங்கள் ஒதுறீர்
நெறியிலே மயங்குகின்ற நேர்மை ஒன்று அறிகிலீர்
உறியிலே தயிர் இருக்க ஊர் புகுந்து வெண்ணை தேடும்
அறிவிலாத மாந்தரோடு அனுகுமாறது எங்ஙனே

Arivile piranthiruntha aagamangal oodhureer ,
Neriyile mayangukindra nermai ondrur arigileer,
Uriyile thayir irukka , oor pugunthu vennai thedum,
Arivilaatha maandharodu anugumaarathu engane

You are learning the Vedas written by wise people,.
But do not understand the honesty which is coming from there,
How come , you are searching for butter in the village ,
When you have butter in home and behave like other ignorant people.

65. இருவர் அரங்கமும் பொருந்தி என்புகி நோக்கிலீர்
உருவரங்கம் ஆகி நின்ற உண்மை ஒன்றை ஓர்கிலீர்
கருவரங்கம் ஆகி நின்ற கற்பனை கடந்து பின்
திருவரங்கம் என்று நீர் தெளிந்திருக்க வல்லீரே

Iruvar arangamuj porunthi yenpurugi nokkileer,
Uruvarangam aagi nindra unmai ondrai orgileer,
Karuvarangam aagi nindra karpanai kadanthu pin ,
Thiruvarangam yendru neer thelithirukka valleere

Meditate with a concentrated mind on SAKthi and Shiva,
Remembering that the truth to which we pray is just one,
After your mind crosses the imagination of God in the temple,
Do penance by merging the body and soul in to the God concept.

66. கருக்குழியில் ஆசையைக் காதலுற்று நிற்கிறீர்
குறுக்கிடும் ஏழைகள் குலாவுகின்ற பாவிமாள்
திருத்துருத்தி மெய்யினால் சிவந்த அஞ்செழுத்தையும்
உருக்கழிக்கும் உம்மையும் உணர்ந்துணர்ந்து கொள்ளு
மே

Karukuzhiyil aasayai kadaluthu nirkireer ,
Kurukkidum yezhaigal kulavukindra paavikaal,
Thiruthuruthi meyyinnal sivantha anjezhuthayum,
Urukazhikkum ummayum unanthu unarnthu lkollume.

You are standing stunned in love due to desire of the hole of the womb,
Oh Sinners and poor ones who only think about the pleasure from it,
Because of that you would loose your body and so learn truth from a
guru,
Engage yourself in the Yoga that teaches you to understand the
true five letters.

67. மண்ணிலே பிறக்கவும் வழக்கலாது உரைக்கவும்
எண்ணிலாத கோடி தேவர் என்னது உன்னது என்னவும்

கண்ணிலே மணி இருக்கக் கண் மறைந்தவாறு போல்
என்னில் கோடி தேவரும் இதின் கனார் விழிப்பதே.

Mannile pirakkavuum vazhakkalaathu uraikkavum,
Yennillatha kodi devar uennathu unnathu yennavum,
Kannile mani irulkka kan marainthavaarumpoal ,
Yennil kodi thevarum ithil kanaat vizhippathe.

For being born on earth and making arguments about God,
For claiming the numerous gods as mine and as yours,
And not understanding like not seeing even ourselves with a perfect
eye,
Because all the numerous crores of Gods is the form only one
god. 80

68.மண்கலம் கவிழ்ந்த போது வைத்து வைத்து அடுக்கு
வார்
வெண்கலம் கவிழ்ந்த போது வேணும் என்று பேணுவார்
நன்கலம் கவிழ்ந்த போது நாளும் என்று போடுவார்
எண்கலந்து நின்ற மாயம்என்ன மாயம் ஈசனே.

Man kalam kavizhntha podhu vaithu vaithu adukkuvaar,
Ven kala, kavizhntha podhu venum yendru penuvaar
Nan kalam kavizhntha podhu naarum yendru poduvaar ,
Yen kalanthu nindta mayam yenna mayam eesane

When pot falls down and breaks, it will be stored in a corner,
When Brass vessels falls down and beaks, they will store it for repair,
But when our body breaks down and dies, it would be buried saying
it would smell bad,
What Maya is it God that you occupied and played in this eight palm
length body.

69. ஒக்க வந்து மாதுடன் செறிந்திடத்தில் அழகியே
ஒருவராகி இருவராகி இளமை பெற்ற ஊரிலே
அக்கணித்து கொன்றை சூடி அம்பலத்தில் ஆடுவார்
அஞ்செழுத்தை ஒதிடில் அநேக பாவம் அகலுமே

Okka vanthu mathudan cherinthiidthil azhagiye,
Oruvaraagi iruvaraagi ilamai petha oorile ,
Akkanithu kondrai choodi ambalathil aaduvaar ,
Anchezhuthai othidil aneka paavam agalume.

Along with girl who understands you , when you involve in love making,
Becoming one and becoming two in this world we get youth,
But if you dance in the mind of Lord Shiva who dances,
Wearing yellow flowers and chant “Om Namashivaya” all our sins
would die.

70. மாடு கன்று செல்வமும் மனைவி மைந்தர் மகிழவே
மாட மாளிகைப்புறத்தில் வாழுகின்ற நாளிலே
ஓடிவந்து காலதூதர் சடுதியாக மோதவே
உடல் கிடந்தது உயிர் கழன்ற உண்மை கண்டும் உணர்
கிலீர்

Madu, kandru , chelvamum manaivi mainthar magizhave ,
Mada malikai purathil vaazhukindra naalile ,
Odi vanthu kaala dhoothar chaduthiyaga modhave ,
Udal kidanthathu uyir kazhandra unmai kandum unakileer.

On the days when you are living in huge houses , with cows,
Wealth wife as well as children happily ,
The assistants of God of death can take and take the soul away,
Leaving the body there , understand this truth and think about God

71. பாடுகின்ற உம்பருக்கு ஆடு பாதம் உன்னியே
பழுதிலா கர்ம கூட்டம் இட்ட எண்கள் பரமனே
நீடு செம்பொன் அம்பலத்துள் ஆடு கொண்ட அப்பனே
நீலகண்ட காலகண்ட நித்தியா கல்லியாணனே

Paadukindra umbarkku aadu paadham unniye,
Pazhuthilaa karma koottam itta yenkal paramane ,
Needu chempon ambalathul aadu konda appane ,
Neela kanda Kala kamda nithiya kalyaanane.

The devotees of the God sing about his dancing feet,
The shouting by the Karma Yogis is again about God,
Oh Nataraja who dances inside the golden temple as a flame,
You are The God who swallowed poison,
The God who killed death and also the auspicious one.

72. கானமற்ற காட்டகத்தில் வெந்தெழுந்த நீறுபோல்
ஞானமற்ற நெஞ்சகத்தில் நல்லதேதும் இல்லையேல்
ஊனமற்ற சோதியோடு உணர்வு சேர்ந்து அடங்கினால்
தேனகத்தில் ஊறல்போல் தெளிந்ததே சிவாயமே

Kaanamaththa kaatakathil venthezuntha neery pol,
Jnaamaththa nenjakathil nallathethum illayel,
OOnamatha chothiyodu unarvu chernthu adanginaal,
THenakathil ooral pol thelinthathe Shivayame.

When the body is burnt in cremation ground , one fist of ash will
remain,
And like that the heart of those who do not have wisdom , nothing
good will remain,
If your mental feelings gets subdued in God, the flame which gives
light,
Then the joy due to divine grace would come like hidden honey
flowing to the tongue

73. பரவி ஓடி உம்முளே பறந்து வந்த வெளிதனை
நிரவியே நினைந்து பார்க்கில் நின்மலம் அதாகுமே
உருகி ஓடி எங்குமாய் ஓடும் சோதி தன்னுளே
கருதுவீர் உமக்கு நல்ல காரணம் அதாகுமே

Paravi odi unnulle paranthu vantha veli thanai ,
Niraviye ninainthu parkkil nin malam athaagume ,
Urugi odi yengumai odum jothi thannukke ,
Karuthuveer umakku nalla Karanam athaagume

That sky which spreads every where and makes ,

The mind concentrated on that, makes our mind very pure,
And then imagine in that mind that god is the flame that makes it
shine ,
Is the real truth and this would lead us to the deathless state.

74. சோதி பாதி ஆகி நின்று சுத்தமும் பலித்து வந்து
போதியாத போதகத்தை ஒதுகின்ற பூர்ணா
வீதியாக ஓடி வந்து வின்னடியின் ஊடுபோய்
ஆதிநாதன் என்று அனந்த காலம் உள்ளதே.

Chothi pathi aagi nindru chuthamum palithu vanthu ,
Pothiyaatha pothakathai othukidra poornaa ,
Veethiyaaga odi vanthu vinnadiyin oodu poi,
Aathi Nathan yendru anatha kalam ullathe

The flame within us stood as male half and female half,
And the Guru of mine taught me which is proper place within me .
And the power rose through the back bone and reached ,
The thousand petal lotus , and the God within me was there forever.

75. இறைவனால் எடுத்த மாடத் தில்லையம் பலத்திலே
அறிவினால் அடுத்த காயம் அஞ்சினால் அமைந்ததே
கருவு நாதம் உண்டுபோய் கழன்ற வாசல் ஒன்பதும்
ஒருவராய் ஒருவர் கோடி உள்ளுளே அமைந்ததே

Iraivanaal yedutha mada thillai ambalatile ,
Arivinaal adutha kayam anjinaal amainthathe ,
Karuvu naatham undu poi kazhandra vaasal onpathum,
Oruvaraai oruvar koti ull ule amainthathe .

In the space of the temple of Chidambaram made by God ,
The body with intelligence is made out of the five elements,
And this body would enter the womb of the mother and come out ,
Endowed with nine holes and in each of them exists God Shiva.

76. நெஞ்சிலே இருந்திருந்து நெருங்கி ஓடும் வாயுவை
அன்பினால் இருந்து நீர் அருகிருத்த வல்லிரேல்

அன்பர் கோயில் காணலாம் அகலும் எண் திசைக்குளே
தும்பி ஓடி ஓடியே சொல்லடா சுவாமியே!

Nenjile irunthiruthu nerungi odum vayuvai ,
Anbinaal iruthu neer arukirutha vallirel,
Anbar kovil kaanalaam agalum yen disaikulle,
Thumbi odi odiye cholladaa swamiye

Those who can control the air which runs in their heart,
And meditate along with the love called devotion,
Would be able to see the God in his place and all their karmas,
Would run away , like the bee which hums by grace of God

77. தில்லையை வணங்கி நின்ற தெண்டனிட்ட வாயுவே
எல்லையைக் கடந்து நின்ற ஏக போக மாய்கையே
எல்லையைக் கடந்து நின்ற சொர்க்கலோக வெளியிலே
வெள்ளையும் சிகப்புமாகி மெய் கலந்து நின்றதே!

Thillayai vanangi nindra thendanitta vaayuve,
Yellayai kathanu nindra eka bhoga maikaye ,
Yellayai kathanu nindra sorga loka veliyile ,
Vellayum chikappumaagi mei kalanthu nindrathe.

The controlled air within us salutes the God of Chidambaram ,
And it crosses the boundary of our body and causes movement of
everything,
And it crosses the skies and reaches the heaven,
Though it stands as the truth as red and white in our body.

78. உடம்பு உயிர் எடுத்ததோ உயிர் உடம்பு எடுத்ததோ
உடம்பு உயிர் எடுத்த போது உருவம் ஏது செப்புவீர்
உடம்பு உயிர் எடுத்த போது உயிர் இறப்பது இல்லையே
உடம்பு மெய் மறந்து கண்டு உணர்ந்து ஞானம் ஓதுமே!!!

Udambu uyir yeduthatho , uyir udambu yeduthatho ,
Udambu uyir yeduthapothu , uruvam yethu cheppuveer,
Udambu uyir yeduthapothu , uyir irappathu illaye ,

Udambu mei maranthu kandu , unarnthu jnanam othume,

Did the body bring the soul or did the soul bring the body,
If the body had brought the soul , please tell us what was its form,
If the body were to take the soul , Soul would not be there to take,
But real wisdom says soul is the truth and it assumes the body.

79. அவ்வெனும் எழுத்தினால் அகண்டம் ஏழும் ஆகினாய்

உவ்வெனும் எழுத்தினால் உருத்தரித்து நின்றனை
மவ்வெனும் எழுத்தினால் மயங்கினார்கள் வையகம்
அவவும் உவ்வும் மவ்வுமாய் அமர்ந்ததே சிவாயமே!!!

Avvenum yezhuthinaal , agandam yezhum aaginaai,
Uvvenum yezhuthinaal , urutharithu nindranai ,
Mavvanum yezhuthinaal, mayanginaargal vayyakam,
Avvum, uvvum , mavvaumai amarthathe sivayame

You became the seven universes using letter aa of Om,
You assumed a visible form using the letter uu of Om,
And the entire world was enchanted by the letter mm of Om,
The letter aa, the letter uu and the letter mm are occupied by Lord Siva

80. மந்திரங்கள் உண்டுநீர் மயங்குகின்ற மானிடர்
மந்திரங்கள் ஆவது மறத்தில் ஊறல் அன்றுகான்
மந்திரங்கள் ஆவது மதித்தெழுந்த வாயுவை
மந்திரத்தை உண்டவர்க்கு மரணம் ஏதும் இல்லையே!!!

Manthirangal undu neer mayangukindra maanidar,
Manthirangal aavathu marathil ooral andru kaan,
Manthirangal aavathu mathithezhuntha vaayuvai,
Manthirathai undavarkku maranam yethum illaye

Oh men who get influenced by reading the chants ,
Please realize that the chants are only the power of your mind,
And they only raise the seven winds of your body,

And grant eternal deathlessness to those who master them.

81. என்ன என்று சொல்லுவேன் இலக்கணம் இலாததை
பண்ணுகின்ற செந்தமிழ் பதம் கடந்த பண்பென
மின்னகத்தில் மின் ஒடுங்கி மின்னதான வாறு போல்
என்னகத்தில் ஈசனும் யானும் அல்லது இல்லையே.

Yenna yendru cholluven ilakkanam ilaathathai ,
Pannukindra chenthamizh padham kadantha panbena,
Minnakathil min odungi minnathaana vaaru poal,
Yennakathil eesanum yaanum allathu illaye

Like people who do not have any aim, the tamil poems,
Which are sung not following grammar are also useless,
Just like the lightning coming and getting subdued due to clash of
clouds,
When the thoughts brought about by emotion gets subdued , we can
see God.

82. ஆலவித்தில் ஆல்ஒடுங்கி ஆழமான வாறு போல்
வேறு வித்தும் இன்றியே விளைந்து போகம் எய்திடீர்
ஆறு வித்தை ஒர்கிளீர் அறிவிலாத மாந்தரே
பாரும் இத்தை உம்முளே பரப்பிரமம் ஆவீரே!

AAlavithil aal odungi azhamaana vaaru poal,
Veru vithum indriye vilainthu bogam yeithideer,
AAru vithai oar kileer arivilaatha maanthare ,
Paarum ithai ummule para brahmam aaveere.

Just like the huge banyan tree is in side the banyan seed,
The seed God grows up within you and walks around as your body,
Oh ignorant people who do not know Yoga to control the six points,
Realize that the great god is within you and you would become that
God.

83. அவ்வுதித்த மந்திரம் அகாரமாய் உகாரமாய்
எவ்வெழுத்து அறிந்தவர்க்கு ஏழுபிறப்பு அது இங்கிலை

சவ்வுதித்த மந்திரத்தை தற்பரத்து இருத்தினால்
அவவும் உவ்வும் மவ்வமாய் அமர்ந்ததே சிவாயமே

Avvuditha manthiram , akaaramai , uklaaramai ,
Yevvezhuthu arinthavarkku yezhu pirappu athu ingilai,
Chavuditha manthirathai thar parathu iruthinaal,
Avvum, uvvum mavvumai amarnthathe sivayame.

Those who realize that the Om rose out of,
The letter aa which turned to letter UU do not have seven births,
Please meditate on the sound MM which arises out of throat,
And realize that the letters aa , uu and MM becomes Lord Siva

84. நவ்விரண்டு காலத்தை நவின்ற மவ்வயிறதாய்
சிவ்வேரண்டு தோளதாய் சிறந்த வவ்வ வாயதாய்
யவ்விரண்டு கண்ணதாய் அமர்ந்து நின்ற நேர்மையில்
செவ்வாய் ஒத்து நின்றதே சிவாயம் அஞ்செழுத்துமே!

Navvirandu kaalathai navindra maavayirathai,
Sivverandu tholathai chirantha vavvu vayathai,
Yavvirandu kannathai , amarnthu nindra nermayil,
Chevvai othu nindrathe sivvayam anchezhuthume.

“Na” appears as our two legs , “ma” as our belly,
“Si ” as our shoulders , the great “va” as our mouth,
“Ya” as our two eye and our body is Namasivaya,
And those five letters join and become Lord Siva.

85. கடலிலே திரியும் ஆமை கரையிலே ஏறி முட்டையிட்
டுக்
கடலிலே திரிந்தபோது ரூபமான வாறு போல்
மடலுலே இருக்கும் எண்கள் மணியரங்க சோதியை
உடலுலே நினைத்து நல்ல உண்மையானது உண்மையே!

Kadalile thiriyum aamai karayile yeri muttayittu ,
Kadalile thirinta pothu roopamaana vaaru pol,

Madalule irukkum yenkal maniyaranga jothiyai,
Udalule ninaithu nalla unmayaanathu unmaye

Just like a tortoise of the sea produces another ,
Tortoise , by coming on the beach , laying egg and covering it
with sand,
The thoughts inside our mind , dreaming about the divine lustre,
Think about it in side our body and realize the truth.

86. மூன்று மூன்று மூன்றுமே மூவர் தேவர் தேடிடும்
மூன்றும் அன்ஜெழுத்துமாய் முழங்கும் அவ்வெழுத்து
ளே
ஈன்ற தாயும் அப்பனும் இயங்குகின்ற நாதமும்
தோன்றும் மண்டலத்திலே சொல்ல எங்கும் இல்லையே.

Moondru moondru moondrume moovar devar thedidum,
Moonrdrum anjezhuthumai muzhangum avvezhuthule ,
EEndra thayum appanum , iyangukindra naadavum ,
THondrum mandalathile solla yengum illaye

The nine things Sun, moon, fire ,star , sky , wind , fire and earth .
Took birth in the sound “Om” and was searched by the devas ,
AS well as trinity of gods and that three letters aa, uu and mm ,
As well as five letters Namasivaya are our father as well as mother,
But there does not seem any one existing , who tell the three and five.

87. நமசிவாய அஞ்செழுத்தும் நல்குமேல் நிலைகளும்
நமசிவாய அஞ்சில் அஞ்சும் புராணமான மாயையும்
நமசிவாய அஞ்செழுத்து நம்முளே இருக்கவே
நமசிவாய உண்மையை நன்கு உரை செய் நாதனே

Namasivaya anjezhuthum , nalgum mel nilaigalum,
Namasivaya anjil anjum puranamana maayayum,
Namasivaya Anjezhuthu nammule irukkave ,
Namasivata unmayai nangu urai sei naadhane

The five letters Namasivaya daily chanted would give divine status to you,

And those five letters exist as five elements, epics as well as illusion,

And those five letters exist deep within our mind,

Oh teacher , please teach us well this truth.

88. பச்சை மண் பதுப்பிலே புழுபத்திந்த வேட்டுவன்
நிச்சலும் நினைத்திட நினைந்த வண்ணம் ஆயிடும்
பச்சாமன் இடிந்து பொய் ப்றந்ததும்பி ஆயிடும்
பித்தர்காள் அறிந்துகொள் பிரான் இயற்று கோலமே!

Pachai man padhuppilr puzhu pathintha vettuvan,

Nichalum ninainthida ninaintha vannam aayidum,

Pachaman idinthu poi parantha thumbi aayidum,

Pitharkaal arinthu kol piraan iyathu kolame

The gnat builds a pretty nest out of mud and in it places,

Another insect and afterwards always without rest with a humming sound,

Goes on hitting it and later the nest breaks and a new gnat comes out,

And oh mad men , know this and always think of God and understand this drama.

89. ஒழியத்தான காசிமீது வந்து தங்குவோர்க்கெலாம்
வெளியதான சோதிமேனி விஸ்வநாதனானவன்
தெளியு மங்கை உடன் இருந்து செப்புகின்ற தாரகம்
எளியதோர் இராம ராம ராமவிந்த நாமமே!!!

Ozhiya thaana Kasi meethu vanthu thanguvorkellam,

Veliyathaana jothi meni viswanathanavan,

THeliyumangai udan irunthu cheppukindra tharakam,

Yeliyathor rama rama Rama vindha naamame

The place between our eyelids is termed as ganges and

The Lord Viswanatha who is in Benares is there ,

And those who meditate him there would hear the tharaka mantra
,
Which is the easy name Rama, Rama , Rama and Rama

90. ஓம் நமசிவாயமே உணர்ந்து மெய் உணர்ந்தபின்
ஓம் நமசிவாயமே உணர்ந்து மெய் தெளிந்த பின்
ஓம் நமசிவாயமே உணர்ந்து மெய் அறிந்தபின்
ஓம் நமசிவாயமே உட்கலந்து நிற்குமே!

Om namasivayame unanthu mei unarntha pin,
Om namasivayamw unarnthu mei thelintha pin,
Om namasivayamev unanthu mei arintha pin,
Om Namasivayame Utkalanthu nirkkume

After realizing with our mind "Om Namasivaya".
And then after understanding its real meaning and power,
You have to then understand that it is the soul of our body ,
And then Om Namasivaya would stand as soul within our body.

91. அல்லல் வாசல் ஒன்பதும் அடைத்தடைந்த வாசலும்
சொல்லும் வாசல் ஓர் ஐந்தும் சொம்மிவிம்மி நின்றது
நல்ல வாசலைத் திறந்து ஞான வாசல் ஊடுபோய்
எல்லை வாசல் கண்டவர் இனிப்பிரப்பது இல்லையே!"

Allal vassal onpathum adaithadaintha vasakum ,
Chollum vassal oar iynthum chommi vimmi nindrathu,
Nalla vasalai thoranthu , jnana vassal oodu poi ,
Ellai vasal kandavar , ini pirappathu illaye

Nine gates of our body creates all troubles for us ,please ,
Realize the tenth gate of heaven where "Om Namasivaya " stands
shining,
Those who open that good gate of wisdom and enter through it,
Realize the ultimate and are never born again.

92. ""ஆதியானது ஒன்றுமே அநேக அநேக ரூபமாய்
சாதி பேதமாய் எழுந்து சர்வ ஜீவன் ஆனது

ஆதியோடு இருந்து மீண்டு எழுந்து ஜென்மம் ஆனபின்
சோதியான ஞானியாகிச் சுத்தம்மை இருப்பவனே!"

AAdhiyaanathu ondrume aneka aneka roopamai ,
Jathi bedhamai yezhundhu sarva jeevan aanathu ,
Aadhiyodu irunthu meendu yezhundhu janamam aana pin,
Jothiyaana jnaniyaagi suthammai iruppavane

A single thing which only existed , took many many forms ,
Divided and differentiated itself in to castes and became all life,
Those who realised the first primeval thing , after taking several births,
Become the lustrous sage and would remain always pure.

93. "பாரடங்க உள்ளதும் பரந்த வானம் உள்ளதும்
ஓரிடமும் இன்றியே ஒன்றி நின்ற ஒண் சுடர்
ஆரிடமும் இன்றியே அகத்திலும் புறத்துளும்
சீரிடங்கள் கண்டவன் சிவன் தெளிந்த ஞானியே"

Paradanga ullathum parantha vaanam ullathum,
Oridamum indriye ondri nindra one chuddar,
AAridamum indriye agathilum purathullum ,
Seeridangal kandavan sivan thelintha jnaniye

The divine God is the luster in everything in the world ,
As well as everything in the sky and fills it without space,
Only that luster is spread among all lives , inside and outside,
And the one who realises this , is the wise one who knows Lord Shiva.

94. "மன்கிடாரமே சுமந்து மலையுள் ஏறி மறுகுறீர்
எண்படாத காரியங்கள் இயலும் என்று கூறுகிறீர்
தம்பிரானை நாள்தோறும் தரையிலே தலைபடக்
கும்பிடாத மாந்தரோடு கூடி வாழ்வது எங்ஙனே !"

Man kidarame chumanthu malayul yeri marugukireer,
Yen padatha kaariyangal iyalum yendru koorugireer,
THambiraanai naal thorum tharayile thalai pada ,
Kumbidaatha maandarodu koodi vaazvathi yenganai.

You suffer climbing carrying this mud vessel called body over all hills,
You keep on doing impossible jobs saying they are possible,
But you would not go to the temple and salute the God there ,
Nor ever try to understand who is God and so how is it possible to live
with you.

95. நாவினூல் அழிந்ததும் நலம்குலம் அழிந்ததும்
மேவுதேர் அழிந்ததும் விசாரமும் குறைந்ததும்
பாவிகாள் இதென்ன மாயம் வாமநாடு பூசலை
ஆவியார் அடங்கு நாளில் ஐவரும் அடங்குவார்.

Naavinool azhinthathum , nalam kulam azhinthathum,
Mevyu ther azhinthathum , vicharamum kurainthathum,
Paavikaal ithenna maayam , vama naadu poosalai ,
AAviyaar adangu naalil, ivarum adanguvar.

Oh sinners , without understanding all that was destroyed by your
tongue,
Without understanding the destruction of comfort and caste as well as
vehicles,
As well as the devotion to god getting reduced because of this is all
illusion,
In the time when your soul travels to heaven ,all the five elements
would vanish.

96. வீடெடுத்து வேள்வி செய்து மெய்யரோடு பொய்யுமா
ய்
மாடு மக்கள் பெண்டிர் சுற்றம் என்றியிருக்கும் மாந்தர்
காள்
நாடு பெற்ற நண்பர் கையில் ஓலை வந்து அழைத்த போ
து
ஆடு பெற்றதவ்விலை பெறாது காணும் இவ்வுடல்.

Veededuthu velvi cheithu meyyarodu poyyumai ,
Maadu makkal pendir chutham yendriyirukkum maandakaal,
Naadu petha nanbar kayyil olai vanthu azhaitha pothu ,

Aadu pethathavilai peraathu kaanum yivvudal

Oh People who earn by telling truth and lies , build a new home ,
Perform Yagas there and live there with wife , children and relatives,
When the Lord of death comes along with notice and summons you,
All those would become valueless along with your body for which no
one would pay.

97. இல்லை இல்லை என்று நீர் இயம்புகின்ற ஏழைகள்
இல்லை என்று நின்றதொன்றை இல்லை என்னலாகு
மோ

இல்லை அல்ல ஒன்றுமல்ல இரண்டும் ஒன்றி நின்றதை
எல்லை கண்டு கொண்ட பேர் இனி பிறப்பது இல்லை
யே!!!

Illai, illai yendru neer iyambukindra yezhaikaal,
Illai yendru nindra thondrai, illai yennalaagumo,
Illai alla ondrum alla , irandum ondri nirpathai ,
Yellai kandu konda per , ini pirappathu illaye

Oh poor ones who keep on saying that God is not there,
How can you say “not there : about some thing which is there,
You are saying , “Not there” about God which is with in your soul,
And how many would be born in future who realize this great truth?

98. நீடுபாரிலே பிறந்து நேயமான காயந்தான்
வீடுபேறு இது என்றபோது வேண்டி இன்பம் வேண்டு
மோ

பாடி நாலு வேதமும் பாரிலே படர்ந்ததோ
நாடு ராம ராமராம ராம என்னும் நாமமே !!!

Needu paarile piranthu neyamana kayam than,
Veedu peru ithu yendra pothu vendi inbam vendumo,
Paadi naalu vedamum paarile padarnthatho ,
Naadu Rama , Rama , Rama, Rama yenum naamame

Being born in the world we think this body is ours,

Suppose we need salvation, would we get it by asking,
For that we should learn and sing all the four Vedas which are spread
everywhere,
And keep on chanting the name Rama, Rama, Rama , Rama

99. உயிரு நன்மையால் உடல் எடுத்துவந்து இருந்திடுமே
உயிர் உடம்பு ஒழிந்தபோது ரூபரூபமாயிடும்
உயிர் சிவத்தின் மாயை ஆகி ஒன்றை ஒன்று கொன்றிடு
ம்
உயிரும் சத்திமாயை ஆகி ஒன்றை ஒன்று தின்னுமே!!!

Uyiru nanmaayaal , udal yeduthu vanthu irunthidume ,
Uyir udambu ozhinhapothu rooparoopamaayidum,
Uyir sivathn maayai aagi ondrai ondrum kondridum,
Uyirum sakthi maayai aagi ondrai ondrum thinnume

The souls gets the body due to karma and live in this world,
When the soul leaves the body it becomes bad and vulgar ,
And that soul would become illusion of God Shiva and hide everything
,
And those who realize that body and soul or sakthi and shiva would live
happily.

100. விண்ணிலுள்ள தேவர்கள் அறியொணாத மெய்ப்
பொருள்
கண்ணிலாணியாகவே கலந்து நின்ற தென் பிரான்
மன்னிலாம் பிறப்பறுத்து மலரடிகள் வைத்த பின்
அண்ணலாரும் எம்முளே அமர்ந்து வாழ்வது உண்மை
யே!!!

Vinnilulla devarkal ariyonaatha mei porul,
Kannilaaniyaagave kalanthu nindrathen piraan,
Mannilaam pirapparuthu maladigal vaitha pin,
Annalaarum yemmule amarnthu vaazhvathu Unmaye.

God is the truth which even devas in heaven cannot realize,
And that God is with me like the eye balls inside the eye,

For understanding how to cut off births , meditate God in your mind ,
And then you would realize that , God truly lives within you.

101. வேணும் வேணும் என்று நீர் வீண் உழன்று தேடுவீர்
வேணும் என்று தேடினாலும் உள்ளதல்லது இல்லையே
வேணும் என்று தேடுகின்ற வேட்கையைத் துறந்தபின்
வேணும் என்ற அப்பொருள் விரைந்து கானல் ஆகுமே!!
Venum venum yendru neer veen uzhandru theduveer ,
Venum yendru thedinaalum , ullathallathu illaye ,
Venum yendru thedukindra vetkayai thurantha pin,
Venum yendra apporul virainthu kaanal aagume

You would search for the God thinking, I want, I want,
But it is not a thing that you can get even if you want,
Once you leave out the feeling that you want,
That thing that you want would be easily got by you.

X.Arunagiri Nadhar

(God Kanda (or Skanda-He who supports everything)) or Muruga (the pretty lord) or Kumara (The young lad) or Guha (he who lives in the cave of our mind) or Karthikeya (He who was taken care of by Karthigai maidens) or Arumugha (Or Shanmuga-the God with six faces) has been sung about by literally thousands of poets in Tamil Nadu. But the pride of place among those poets would be occupied by Saint Arunagirinathar of Thiruvannamalai in Tamil nadu. His Thiruppugazh (divine fame of god) is possibly the greatest ever book that would extol Kanda. "The poet Arunagirinathar represents a remarkable blend of Tamil literary genius, a high degree of devotion to Murugan and a musical expertise" It literally melts one's mind . Kandar alankaram (Description of Kanda) and Kandar Anubhoothi (Spiritual union with Kanda) are two other great books of this poet. I have tried my best to translate Kandhar Anubhuthi , realizing well, that I am too much insufficient for the job that I have undertaken.)

Kandhar anubhuthi

(Spiritual union with Kanda)

By

Saint Arunagiri nathar

Translated by

P.R.Ramachander*

*(My understanding is based on a Tamil translation by poet Pi.Ra.Natarajan and English translation by Swami Anyananda)

Kappu

(Protective verse-A prayer to Ganapathi)

Nencha kana kallum negizhndu urugath,
Thanjathu arul shanmuganukku iyal cher,
Chenchor punai malai chiranthidave,
Panchakkara aanai padam panivom.

We salute the holy feet of the five armed elephant god,
So that this garland made of naturally flowing words,
Which are very apt to describe the six faced lord,
Who protects devotees who approach him with devotion
In their mind , would even melt very heavy stones.

Nool

(Book)

Aadum pari Vel ani cheval yenap,
Padum paniye paniyay arulvay,
Thedum kayamaa muganai cheruvil,
Chadum thani yanai sodharane. 1

Oh , god who is the brother of the elephant god,
Who defeated the elephant faced asura in a war,
“Give me always , the only job Of singing about you .
Your dancing peacock, your spear and the cock on your flag.”

Ullasa nirakula yoga idhach,

Challabha vinodhanum nee yallayo,
Yellam aara ennai izhanda nalam,
Chollay muruga sura bhoo pathiye. 2

“Are you not he who gets interested in,
Happiness, absence of sorrow, yoga,
And joyful actions and so please advice me,
To get detached from everything and forget me and my ego”,
Oh Lord Muruga , who is the lord of earth and heaven.

Vaano punal paar kanal maaruthamo,
Jnanodhayamo navil naan marayo,
Yano manamo , yenai aanda idam,
Thaano porul aavathu Shanmugane. 3

Oh Lord Shanmuga please tell, which is really real,
Is it the sky, water, earth , fire or wind?
Or is it the rising of wisdom or Is it the four Vedas,
Or is it myself, or my mind or the place where you blessed me?

Valai patta kaimmathodu , makkal yenum,
Thalai pattu azhiya thagumo,. thagumo,
Kilai pattu ezhu choor uravum giriyum,
Tholai pattu uruvathodu Velavane. 4

“Is it proper, is it proper, to be imprisoned,
By love for the wife wearing bangles, sons and relations,”
Oh Lord with the Vel who pierced and killed Sura Padma,
Along with his relations and also the flying Krouncha mountain.

(Krouncha was the assistant of Tharaka(brother of Sura Padma) , who
used to take the shape of a mountain and prevent, his enemies
Vel- is a spear carried by Muruga)

Maga mayai kalainthida valla piraan,
Mugam aarum mozhindum ozhindilane,
Agam maadai madantair endru aayarum,
Chaga mayayul nindru thayanguvathe. 5

Oh Lord who is capable removing the great illusion,
Though I shouted several times," Oh Lord with six faces",
I am not able to get rid of the illusion of my house,
My wealth, my wife and only think about them.

Thiniyana manochilai meedu unathal,
Ani aar aravindam arumbumatho,
Paniya yena valli padam paniyum,
Thaniya athi moha daya prane. 6

When will you place your lotus like feet,
On the hard hearted mind of mine, Oh God,
Who is the merciful lord, who salutes the feet of Valli,
And ask her, "What can I do for you?"

Keduvay manane gathi kel karavaathu,
Iduvay vadi Vel irai than ninaivay,
Chuduvay nedu vedanai thool padave,
Viduvay viduvay vinai yavaui may. 7

Oh mind which is getting spoiled,
I would tell you a solution to improve,
"Give all that you have and meditate on the feet,
Of Him who holds the Vel,
And get all your long time problems burnt,
And stop, and stop worrying about your fate."

Amarum pathi kel, agamam enum ip,
Pimaram keda mey porul pesiyava,
Kumaran kiri rasa kumaari makan,
Samaram poru danava nasakane. 8

Oh Kumara, the son of the daughter of the mountain,
Oh Lord, who destroyed all asuras in war,
Oh Lord who talked about the eternal truth that,
"My home, my relations and myself are but illusions."

Mattoor choozhal mangayar maiyal valai p,
Pattu oosal padum parisu endru ozhiven,
Thattu oodara Vel sayilathu eriyum,
Nittoora nirakula nirbhayane. 9

Oh angry Lord without confusion and fear,
Who threw his Vel on Krouncha mountain,
And made it split in the middle,
“When will you save me from the passionate net ,
Spread by girls wearing honey sweet flowers?”

Karma misai kalan varin kalapath,
Therma misaim vandu yedirapaduvai,
Thaar maarba valaari thalaari yenum,
Soormaa madiya thodu Velavane. 10

Oh Lord , wearing a flower garland,
Who killed the king called Valan,
And who killed Surapadma,
Who took the form of a mango tree,
And destroyed of heaven Of Indra,
“Please come to save me riding on a peacock,
When God of death comes riding on a buffalo.”

Kookaa yena yen kilai koodi azhap,
Poka vagai mey porul pesiyava,
Nagachala Velavaa nalu kavith,
Thyaga sura loka shikamaniye. 11

Oh Lord with the Vel , living on the serpent mountain,
Who is the gem of the land of devas and who bestowed on me,
The capacity to sing poems in all four different types,
“When my relatives gather and cry loudly with sorrow,
At my death, you taught me the ultimate truth.”

Serpent mountain -Thiruchengottu malai in Tamil Nadu

Chemman magalai thirudum thirudan,
Pemman murugan piravaan iravaan,
Chumma iru chol aara endralume,
Aamma porul ondrum arindilane. 12

When he , the thief who eloped with the deer's daughter* ,
The great Lord Muruga without birth or death,
Told me, "avoid words and do nothing",
Oh God, I did not understand the meaning of those words.
* Valli- she was brought up by Nambi Raja a hunter king

Murugan thani Vel , muni nam guru endru,
Arul kondu ariyar ariyum tharamo,
Uru andru , aaru andru, ulathu andru, ilaathu andru,
Irul andru, oli andru yena nindrathuve. 13

That which has neither form or no form,
And is Neither a being or a non being,
And is neither darkness nor light,
Is understood as Murugan, a sage with a Vel,
And who is our teacher, only through His grace.

Kai vay kadir Vel murugan kazhal pethu,
Uyvay manane ozhivay ozhivay,
Mey vay vizhi nasi yodum cheviyaam,
Aiwai vazhi chollum aavaa vinaye. 14

Oh mind, please leave out, and leave out all desires,
Flowing through the body, mouth, eye, nose, ears,
And get salvation by surrendering at the feet of Muruga,
Who holds the shining Vel in his hands.

Murugan, kumaran Guhan endru mozhindu,
Urugum cheyal thanthu unaruv endru arulvay,
Poru punga varum puviyum paravum,
Guru pungava enguna panjarane. 15

Oh Lord who is the teacher praised by,
Devout devas and the people of earth,
Oh Lord who is blessed with eight qualities,
“Please grant me the senses which make my mind to melt,
When calling you, “Muruga”, “Kumara”, and “Guha””

Muruga-Pretty one: Kumara-Lad :Guha- He who lives in the cave of our mind.

Perasai enum piniyil pettu,
Oraa vinayen uzhala thagumo,
Veera mudu choor pada Vel eriyum,
Soora sura loka durandarne. 16

Oh Valorous one , who threw the Vel,
To destroy the ogre Surapadma,
Oh God who protects the heaven,
“Is it proper for me, who am not wise and bad,
To always suffer the ties ,
Of the disease of avarice?”

Yaam odhiya kalviyum , yem arivum,
Thaame pera Velavar thandathanaal,
Poo mel mayal poy aara mey punarveer,
Naa mel nadaveer, Nadaveer iniye. 17

The knowledge we have learnt ,
And the wisdom that we have ,
Are only gifts given by Lord Muruga himself,
And so renounce the craze for worldly life,
Understand the truth and let your toungue walk* .

*Walk- sing the praises of Lord Muruga.

Udiyaa mariyaa unaraa maravaa,
Vidhi maal ariya vimalan pudalvaa,
Aadhikaa, aanakaa aabhayaa aamaraa,
Vadhi kavala soora bhayangarane. 18

Oh son of Lord Shiva, who is birth less,
Deathless, cannot be felt and cannot be known,
Even by Lord Vishnu and Lord Brahma,
Oh protector of the town of Devas,
Oh God , who is the greatest,
Who is without sins and who grants protection,
And who was seen as a fearful one by Soorapadma.

Vadivum dhanavum manamum gunamum,
Kudiyum kulavum kudi pokiyava,
Adi andham ilaa ayil Vel arase,
Midi endru oru paavi Velippadine. 19

Oh king with a spear who has no end nor beginning,
“If the sinner called poverty were to visit me, then
Will not my beauty, my wealth, my mind, my good qualities,
My family status and my caste status desert me and go somewhere
else.”

Arithagiya mey porulukku adiyen ,
Urithaa upadesam unarthiyava,
Viritharana vikram Vel emayor.
Puri tharaka naga purandarane. 20

Oh God who taught me the real meaning,
Of the rare and difficult to get truth,
Oh Lord who is the Pranava wanted by devas,
Oh Lord who saved the city of Devas,
And Oh Lord who due to his great strength ,
Is liked by every body.

Karuthaa maravaa neri kana enakku,
Iru thaal vanasam thara endru isaivai,
Varada , Muruga, Mayil Vaganane,
Viradha Soora veera vibhadanane. 21

Oh giver of boons, Oh Muruga, Oh lord who travels on peacock,
Oh God who considers protection of his devotees as his duty,
And Oh Lord , who cut asunder the hated Soorapadma,
“When will you consent to give your lotus like feet to me,
So that I can find the unthinkable and unforgettable way.”

Kalai Kumaresan yena karudhi,
Thalai paniya thavam yeythiyava,
Palai kuzhal Valli padam paniyum,
Velai sura bhoopahi meruvaye. 22

When I was doing penance to worship your feet,
Thinking you as youthful Lord Kumara,
You , who was the king of devas and
Strong like the great mountain Meru,
Were worshipping the feet of Valli ,
With tresses as long as an areca nut sheath.

Adiyai kuriyathu ariyamamayinal,
Mudiya kedavo murayo murayo,
Vadi vikrama Vel makiba kuramin,
Kodiyai punarum guna bhoodarane. 23

If due to ignorance, when I was not able to worship your feet,
“Is it proper, Is it proper for you to forsake me and make me suffer,
Oh Lord with a sharp Vel, Oh Lord with mountain like virtues,
Oh virtuous Lord, who is in tight embrace of the lightning like Valli.”

Koor Vel vizhi mangayar kongayile,
Cherven , arul cheravum ennumatho,
Choor verodu kundru tholaitha nedum,
Por Vela purandara bhoopathiye. 24

“I embrace the busts of spear sharp eyed women,
And when will I ever be able to embrace your grace,”
Oh king of deva loka, Oh lord who destroyed Soora Padma
And Oh Lord who split the mountain in to two.

Meyye yen vevvinai vazhvai ukandu,
Iyo adiyen alaya thagumo,
Kaio ayilo kazhalo muzhudum,
Cheyyoy mayil yeriya chevagane. 25

Oh Warrior who rides on a peacock,
Whose hands , Vel and everything emits red colour,
“Alas, Is it proper for me to wander about,
Because of the life of evil ways that I lead?”

Aadaram ilen , arulai perave,
Nee thaan chathum ninaindu ilaye,
Vedagama gnana vinoda mano.
Theethaa, sura loka shikamaniye. 26

Oh Crest jewel of the world of Devas,
Who takes interest in knowledge of Vedas and Agamas,
Who is much beyond the human mind,
“You did not ever think of showering your mercy,
On me who does not merit receiving your grace.”

Minne nigar vazhvai virumbiya yaan,
Yenne vidhiyin payan ingu idhuvo,
Ponne, maniye, porule ,arule,
Manna mayil yeriya vahanane. 27

Oh king who rides on the peacock,
Oh gold, Oh jewel, oh wealth , oh grace,
“Is this result of proper fate for me,
Who liked the life which is like lightning?”

Aanaa, amuthee ayal Vel arase,
Jnana karane , navila thagumo,
Yaan aagiya yennai vizhungi verum,
Thanai nilai nindrathu tharparame. 28

Oh nectar for, which one says never enough,

Oh God who is having a pointed Vel,
Oh God who blesses me with wisdom,
“Is it not proper for you to tell the truth,
Which would help me swallow the “I”,
And make me reach the highest ever state?”

Ille yenum mayayil ittanai nee,
Pollean ariyamai poruthu illaye,
Malle puri panniru vaguvil yen,
Cholle punayum sudar Velavane. 29

Oh, holder of the shining Vel, who carries,
In his twelve hands which are meant for wrestling,
The garland of words that has been spun by me,
“You made me drown in this illusion of family life,
And so please pardon the ignorant mistakes done by me.”

Chevvan uruvil thigazh Velavan andru,
Ovvaathathu yena unarvithathu than,
Avvaru arivaar arikindrathu allal,
Yevvaru oruvarkku isaivippaduve. 30

The lord who has a body of crimson colour of the sky,
Who holds the Vel, that day made one realize, the divine knowledge
And those who understood it , can really know and experience it,
But are unable to tell , what they know to others and make them
understand.

Paazh vaazhvu yenum eppadu mayayile,
Veezhvay yena ennai vidithanaye,
Thazhvanavai cheythanathaam ulavo,
Vazhvay ini nee mayil vahanane. 31

“Did you fate me to fall in this useless life,
Which is but a mire of illusion ,due to my bad acts,
Or those which I did in my earlier life,
Oh God who rides on a peacock, may you prosper.”

Kalaye padari kadari thalai yudu,
Alaye padumaaru aaduvay vidavo,
Kolaye puri vedar kula pidithoy,
Malaye malai kooridu vagayane. 32

Oh God who split the mountain in to two,
And Oh Mountain like God , who embraced the girl ,
Who is as pretty as the she elephant ,
From the clan of hunters, who kill for living,
“When will I , get freedom from this dizzy feeling,
Created due to the fuddled learning of all sciences.”

Chinthakula illodu chelvam yenum,
Vindhadavi endru vida peruven,
Mandakini thanda varodayane,
Kanda muruga karunakarane. 33

Oh Kanda, Oh Muruga , Oh doer of mercy,
Oh God who was given by river Ganga,
Oh God who was born as a result of boon to devas,
“When will I ,be able to leave out of Vindhya jungle,
Of worries created by having wife and wealth?

Singara madanthayar thee neri poy,
Mangamal yenakku varam tharuvay,
Sangrama shikavala shanmugane,
Ganga nadhi , bala krupakarane. 34

Oh God with six faces who rides on a peacock,
Which is expert in warfare,
Oh boy from river Ganga,
Oh God who does merciful deeds,
“Give me a boon that mind and intellect,
Should not get dimmed due to pursuits,
Of evil women ,who are extremely pretty.”

Vidhi kaanum udambay vidaa vinayen,

Gathi kaana malar kazhal endru arulvay,
Madivaal noodal valliyai allathu pin.
Thudhiya viradar sura bhoopathiye. 35

Oh King of devas, who has taken a vow,
Not to praise any one else except Valli ,with a crescent forehead,
“When will this miserable me ,attain your lotus like feet,
Leaving out this body afflicted by misery created by Brahma?”

Nadhaa , Kumaraa nama, endru aaranaar,
Oodhaa yena odhiyathu yepporul than,
Vedaa mudal vinnavar choodumalarp,
Pada kuramin pada shekharane. 36

Oh God whose lotus like feet is meditated,
By Lord Brahma and other devas,
But who has the feet of Valli on his head,
“When Lord Shiva called you, “Oh Lord, Oh Kumara”
And requested to teach him, what did you teach him?”

Kirivay vidu vikrama Vel irayon,
Parivaram yenum padam mevalaye,
Purivay manane porayaam arival,
Arivay adiyodu aganthayaiye. 37

Oh mind, please prefer to be,
one among the family of the God
Who made a hole in the mountain using the Vel,
And uproot the feeling of ego with the sword of patience.

Aathaaliyai ondru ariyenai arath,
Theethaaliyai aandathu cheppu matho,
Koodaala kirada kulikku iraiva,
Vethala kanam pukazhum Velane. 38

Oh Lord who wears Koothala flowers,
Oh Lord of the girl from hunter’s clan,
Oh Lord who is praised by clan of demons,

“Why did you make me , who is boastful,
Ignorant and addicted to evil, your slave?”

Maa yezh chananam keda mayai vidaa,
Moovedanai endru mudithidumo,
Kove kuramin kodithol punarum,
Deva shiva shankara desikane. 39

Oh king, Oh Lord who embraces ,
The shoulders of Valli of the hunter clan,
Oh teacher of Lord Shiva,
“When will the three desires* attached ,
To illusion which push me away ,
From the seven higher births**, end?”

*Three desires: desire for wealth, wife and progeny

**Seven higher births: Devas, Men, Animal, Birds, insects, water living beings and plants

Vinai oda vidum kadir Vel maraven,
Manayodu thiyangi mayangidavo,
Chunayodu , aruvi thurayodu, pasun,
Thinayodu , ithanodu thirinthavane. 40

Oh Lord who wandered in search of Valli,
In streams, river ghats and green millet fields,
“I will not forget your Vel which drives away fate,
And in this state should I get attracted to the family life?”

Chakaathu yenaiye charanangalile,
Kaka namanaar kalakam cheyum naal,
Vakaa muruga , mayil vahanane,
Yoga siva jnana upadesikane. 41

Oh Victorious one, Oh Muruga,
Oh Lord who rides on the peacock,
Oh Lord who taught the knowledge of Shiva,
“When the God of death is quarreling with me,

Prevent my fear of death and keep me under your feet.”

Kuriyai kuriyathu kurithu ariyum,
Neriyai thani Velai nigazhthidalum,
Cherivathu ulagodu urai chinthayum athu,
Arivu athu , ariyamayum athadhuvu. 42

That pretty Lord who has a Vel,
Lived deep within my mind and
Made me understand that method to meditate,
Which lies in thinking of “that” and nothing else,
And that made me cut off, my attachment with the world,
And Speech and mind ceased , along with ignorance and knowledge.

Thoosaa maniyum thugilum punaival,
Nesa murugaa ninathu anbu arulaal,
Aasaa nigalam thugal aayina pin,
Pesaa anubhuthi piranthathuvu. 43

Oh Lord who is the friend of her,
Who wears beads and cloths,
By your loving grace, the animal,
Of desire was made into a dust,
And that understanding which ,
Makes one silent was born.

Chadum thani Vel murugan charanam,
Choodumpadi thanthathu chollumathu,
Veelum churar maamudi vedamum vem,
Kadam punamum kamazhum kazhale. 44

Oh Lord with a Vel, which destroys fate,
Your feet which is placed in , the city of salvation,
The heads of best devas, on Vedas and in the ,
Weltering forest as well as in millet lands,
Gives them a perfumed existence and
“How do I tell your grace for permitting,
Those feet placed on my head also.?”

Karavagiya kalvi ular kadai chendru,
Irava vagai mey porul eeguvaiyo,
Kurava, kumara , kulisayudha kunch
Charava , siva yoga daya parane. 45

Oh teacher, oh Kumara , oh God with,
Thunderbolt as weapon, oh consort of Devayani,
Oh compassionate one ,oh bestower of Shiva Jnana,
“Would you please give me the true knowledge,
Without my begging for that, from those,
Who have knowledge but do not tell others?”

En thaayum , yenakku arul thanthayum nee,
Chinthakulam aanavai theertha yenai aal,
Kanda , kadir Velavane, umayal,
Maintha , kumara, marai nayakane. 46

Oh Kanda, Oh lord having the shining Vel,
Oh son of Parvathi , Oh Kumara, Oh lord of Vedas,
“You are my mother as well as father who showers his grace,
And so please destroy all my worries and rule over me.”

Aaraarayum neethu , athan mel nilayai,
Pera adiyen peramaru uladho,
Cheera varuchoor chidaivithu imayor,
Kooraa ulagam kulirvithavane. 47

Oh Lord who destroyed the very irate Soorapadma,
Oh Lord who protected the land of devas as per their request,
“When will you cast the way for me to get the state,
Of assimilation with you , which is beyond the thirty six states*?”

Thirty six states are,

1.State of the soul(24):-

Five elements: Earth, water, fire, wind and ether,
Five sense organs, Body, mouth, , eye, nose and ear.:

Five senses: Touch, taste, sight, smell and sound

Five Karmendryas: Word, feet, hands, Gas and phlegm

Four interior organs: Mind, wisdom, anger and grace

2.State of learning(7):-

Time period, law , art, education, desire, Past Karma and basic personality

3.State of Shiva(5):-

Godliness, pure knowledge, power, sound and Divine grace.

Arivu ondru ara nindru ariyar arivil,
Pirivu ondru ara nindra piraan aalayo,
Cherivu ondru ara vandu irule chidhaya,
Veri vendravarodum urum Velavane. 48

Oh god who cuts off attachments,
And make the darkness of ignorance run away,
Oh God with Vel, who puts me in to contact,
With those who have won over their five senses,
“You are the one who never moves away and stays,
With those who have cut off the feeling of ego.”

Thannam thani ninrathu thaan aariya,
Innam oruvarkku isaivippathu vo,
Minum kadir Vel vigirtha ninaivar,
Kinnam kalayum krupai choozh chudare. 49

Oh God , who holds the shining Vel,
Oh God , who removes problems of those who think of you,
And Oh God , who is the light that is surrounded by mercy,
“How can we tell others, the divine knowledge ,
That the true soul is unattached and stands alone?”

Madhi kettu aravaadi mayangi arak,
Kadhi kettu avame kedavo kadaven,
Nadhi puthira jnana sukadhipa ath.
Thithi puthirar veeru adu chevakane. 50

Oh, Son of the river who gets pleasure from true knowledge,

And who destroyed the sons of Thithi with his valour,
“Should I move away from the fate of the good ,
Due to my loss of the intellect and consequent,
Trance of Ignorance brought about by illusion?”

Uruvay aaruvau ulathay ilathay,
Maruvay malaray maniyay oliyay,
Karuvay uyiray kathiyay vidhiyay,
Guruvay varvay , arulvay Guhane. 51

Oh Guha show mercy on me and come,
As one, with form and one without form,
As one , who has and one who has not,
As scent , as flowers , as gems , as light,
As the seed, as the life within the seed,
As the aim and as the fate leading to the aim,
And as the teacher ,who teaches me.

Kandar Alankaram

The ornament to Kanda(Skanda)

By
Swami Arunagirinathar

Translated in to English By,

P.R.Ramachander

Transliteration in to English

By

Elango Kadhivel

This great poetic work was written by Sanit Arunagiri nathar, the author of Thirupugazh, which is considered as one of the greatest poem collections praising Lord Subrahmanya. I am quoting from Wikipedia article about him.

“Arunagiri was born in Thiruvannamalai, a town in Tamil Nadu. His father died soon after his birth and his mother and sister brought him up in the rich cultural and religious traditions. Legends claim that Arunagiri was attracted to the pleasures of the flesh and spent his youth in pursuing a life of debauchery. He used to get money from his sister each time to go to devadasi's. His sister always give whatever she earned to make his brother happy. One day he demanded money from his sister, but unfortunately she had no money. She was very sad and said, "Oh brother, I am sorry that there is no money to give you today." Arunagirinathar shouted how its possible and he wanted money now to have pleasure. His sister then said "Brother, if you need to have pleasure then please come sleep with me, tomorrow I will get you the money somehow". Hearing that, Arunagirinathar felt how self centered and selfish he was. He decided to end his life, went to the temple hit his head in all the pillars and steps, begging for forgiveness. Then he leaped from the tower of Thiruvannamalai temple. He was however miraculously saved from the death by Lord Muruga who also transformed him to a holy saint instantaneously"[1].

Arunagiri sang his first devotional song and thereafter decided to spend the rest of his life singing in praise of the god. He was a devotee of Lord Muruga and worshipped the God at Vedapureeswarar temple at the sacred place known as Cheyyar on the banks of the Cheyyar River . His fame got the jealousy of chief minister of the Kingdom. He claimed Arunagirinathar as a false saint and not a true devotee of Lord Subramaniya. So the king arranged a public gathering and asked Arunagiri to show Lord Subramanya to others also. Arunagiri started singing songs towards Lord Muruga and soon after Lord Muruga appeared in a stone pillar in the form of child. He was so bright as equal to hundred of suns and the people were unable to see this with their ordinary eyes. Due to this everybody lost their eyes including the king and ministers. It was suggested that bringing the Parijatha flower could only get sights back to the people. Arunagirinathar is said to have entered the body of a parrot in order to fetch the parijatha flower. His enemy Sambandan burnt his body & hence Arunagirinathar settled himself on the temple tower in the form of the parrot and sang his famous Kantharanubhuthi. There is a form of a parrot in one of the sthubis (Kili Gopuram), testifying to this story."

It is clear from this great work that this great saint was equally proficient in Sanskrit and Tamil. Most of the parts are very difficult to translate. I have wholly depended on the tamil translation by Sri Pi.Ra.Natarajan published by Shakunthala publications, Madras and the one available in <http://nayanmars.netne.net/> for doing my translation of
Sri Kanthar Alankaaram

One of my young friends, Sri Elano Kadhivel has done the transliteration. It is much more scientific than the normal transliteration that I do.

Kaapu
(Protective Verse)

Adal arunnai thiru gopurathe antha vaayillukku
vada arugil sendru kandu kondean varuvaar thalaiyil
thada-pada enapadu kuttudan sarkkarai moikkiya kai
kadathada kumba kallithrukku illaya kallithrinaiyai

In Thiruvannamalai , which grants salvation just by its thought?
Inside the pretty inner Gopuram sits lord Ganesa facing north,
With his trunk for eating food, exuberance, and broad forehead,
Receiving the hits with clenched palm on one's forehead ,
Creating the sounds of Thada and Pada and also the jaggery,
And I salute his younger brother, who is the elephant of wisdom.

Text

Paethrai thavam satrum illaatha ennai prapanjam enum
saethrai kazhiya vazhi vitta-vaa sengchadaa adavi Mel
Aat-trai paniyai ithazhiyai thumbaiyai ambuliyin
Keethrai punaidha perumaan kumaran krupaakarane

Oh God who showed me the way out of the mire of worldly illusion,

Which tried to stick to me , who does not have holiness for getting salvation?

Oh merciful Lord who is the darling son of Lord Shiva,
Who holds the holy river Ganges and snake in his red forest like matted hair,
And who also wears the Thumbai flower and the single crescent of the moon. 1

azhiththu pirakka otta ayil velan kaviyai anbaal
yezhuthu pizhai arra karkinrrileer yeri moondathu enna
vizhiththu pugai yezha pong-gum vem kooththran vidum kayithrraal
kazhuththil surukkittu izhukkum anrO kavi karrkinrathe

Oh people , who waste their time by not learning without mistakes,
The prayers addressed to Lord Muruga , which are capable of,
Destroying bad fate and avoids you being born to another mother, know that,
At the time of your death when the angry Yama with smoke filled eyes,
Rolls them and puts the noose in the rope of his in your neck to take out your life,
Without any benefit , possibly you would start learning them. 2

Thaeranni ittu puram eritth-haan magan sem kaiyil vel
Koor-anni ittu anuvaagi kiraunjam kulaindhu arakkar
Naeranni ittu vaLLai-ndha kadakam neLLin-thathu soor
Paeranni kettathu dhaevae-ndhira lokam pizhalththa-thuvE

When the sharp Vel from the hands of Muruga,
Son of him who went in a decorated great chariot,
And destroyed the three cities , just by his laugh,
Split in to powder the mountain called Krouncha,
And destroyed the great formation of the army of asuras,
It managed to save the land of Indra, king of devas. 3

Oo-ra vottaar onrrai unna vottaar malar-yittu una-thaal
Saera-vottaar aivar seivathu yen yaan senru dhevar uyya

Sora nittooranai sooranai kaar udal SOri kakka
koora kattaari ittu Oar imai pOthinil konrra-vanE

Oh Lord Muruga, who along with his army killed within a second ,
The very bad Soorapadma , with your sharp Velayudha,
Which made blood ooze out of his very black body?
So that the devas of heaven are saved,
Please tell me what shall be done by me because,
My mind prevents my five senses not think of your lotus like feet,
Nor think about your holy names , nor worship your feet with flowers. 4

thiru-ntha bhuvanangkaL iin-rra pon-paavai thirumulaippaal
aru-nthi saravaNa poon-thottil YERi arruvar konggai
virumbi kadal azha kunrru azha soor azha vimmi azhum
kuru-ndhai kurrinji kizhavan enru Oo-dhum kuvalayamEy

After drinking the milk of Uma who looks like a golden doll,
And who gave birth to the entire world and its beings,
After climbing and swinging in the floral cradle of Saravana stream,
After drinking the breast milk of the six Karthiga ladies,
Who cries and made cry the sea, Krouncha Mountain and Soorapadma,
Can this world calls you the old man** of Kurinchi* land? 5
* Mountainous land. ** The honourable lord

perum paim-punath-thinuL sithrae-nal kaakkinRa paedhai konggai
virumbum kumaranai mei anbinaal mella mella uLLa
arumbum thani paramaanandham thith-thiththu aRintha-vandro
karumbum thuvarth-thu sen-thaenum puLith aRa kaith-thathuvE

When we slowly and slowly start loving that Kumara,
Who likes the breasts of the girl who guards the maize fields,
WE would get in our mind the divine and great pleasure,
And as soon I tasted the sweetness that is spread by the great pleasure,
Suddenly to me the sweet sugarcane was salty and sweet honey bitter.
6

saLaththil piNi-pattu asattu kriyaikkull thavikkum endran
uLaththil piramaththai thavirppai avunar uratththu uthira

kuLaththil kudhith-thum kuLith-thum kaLithum kudi-thum vetrik
kaLaththil serukki kazhudhu aada vel-thotta kaavalanE

Oh guard who has the Vel, in the war with Soorapadma,
In the tank of blood oozing out of the chests of ghosts and asuras,
You jumped, drowned and drank and encouraged the devas,
To play in the battle field by sending your Vel,
And so please help me to remove the trance of ignorance,
In me , who is living in this world full of dishonesty and lies,
Which have tied me by foolish deeds and which make me sad. 7

oLiyil viLai-ndha uyar-jnaana pootharaththu uchchi-yin mEl
aLiyil viLai-nthathu oru aana-ntha thaenai anaadhi-yil
veLiyil viLai-ndha veRum paazhai pethra veRum thaniyai
theLiya viLambiya vaa mugam aaRudai dhEsikanE

Oh teacher with six faces , what shall I tell about your kindness,
Which taught me the honey of happiness which was made by you,
In your top peak of your wisdom , mixed with your graceful pity,
And made me , who was living in empty solitude , clear my thoughts. 8

thean endrum paagu endrum uvamikka oNaatha mozhi dheiva vaLLi
kOn anRu enakku upadhEsith-thathu onRu uNdu kooRa-vat-thro
vaan-anRu kaal-anRu thee-anRu neer-anRu maNNum-anRu
thaan-anRu naan-anRu asaree-ri-anRu saree-ri-anRE

There is one truth taught to me by the royal lord of Valli,
Whose sweet words cannot be compared either to honey or syrup.
That great truth cannot be described by any words ,
And which is not the five spirits of earth, water, fire, air and sky,
And which is neither he nor me, which has shape and also does not have
shape. 9

sollugaik-killai yenRu ellaam izha-ndhu summaa irukkum
ellai-yul sella enai vitta-vaa igal vElan alla
kolliyai sErkinRa solliyai kal-varai kovvai sevvaai
valliayi pul-kinRa maal-varai thOL aNNal vallabamEy

Words from the mouth cannot describe the greatness of the Lord,
 Who has with him the very powerful victorious Vel,
 And who with his mountain like shoulders hugs the goddess Valli,
 Who sweetly murmurs in his ears the song set to music of the
 mountain,
 And who has reddish mouth resembling the Kovvai fruit.
 That Lord in his position of stability bereft of all desires,
 Taught me with his grace all that which can be told. 10

kusai-negizhaa vetRi-vElOn avuNar kudar-kuzhambak
 kasai-yidu vaasi visai koNda vaahana peelee-in koththu
 asai-padu kaal pattu asai-ndhathu mEru adiyida yeN
 thisai varai thooL-patta ath-thooL-in vaari thidar pattadhE

The God Velayudha who has a bright dazzle and a Victorious Vel.
 Rides on a peacock* which runs faster then the horse, who churns the
 guts of Asuras
 Due to speed generated because of its stirrup which is tightly held ,
 And which is constantly beaten by the whip,
 And the wind generated by the movement of the wings of that peacock
 Moves the Meru Mountain and the marching steps of that peacock,
 Powders the mountains in all eight directions which sprayed dust,
 And which turned even the oceans in to hills of dust. 11

* Peacock is the steed of Lord Kandha .Some say that is Indra and others
 say that it is Soorapadma with whom he waged war. It is believed that
 the Vel split Soorapadma in to two and one part became the Peacock
 and the other a Cock , which occupied the flag standard of Muruga.

padai-patta vElavan paal-va-ndha vaagai padhaa-kai yennun
 thadai-patta sEval siRaku adik-koL-La saladhi kizhin-thu
 udai-pattathu aNda kadaa-ka-mum udhir-nthathu udu-padalam
 idai-pat-ta kunRamum maa-mEru veRpum idi-patta-vE

The cock ,which came in a submissive state to Lord Muruga,
 Who has the great power of exterminating the army of his enemies,
 Made his flag be called as a victorious flag by one and all,
 And became capable of destroying problems created by his enemies.

Flapped its wings and due to this the oceans were torn asunder,
The sky and the horizon broke and all the mountains along,
With the mount Meru in the middle were powdered in to dust. 12

oruvarai pang-gin udaiyaaL kumaaran-udai maNi-sEr
thiru-varai kiN-kiNi Oo-sai-pada thiduk-kitta arakkar
veru-vara thikku sevidu-pattu ettu veRpum kanaka
paruvarai kunRum adhir-nthana dheavar bayam ket-ta-thE

The young son of the Goddess who has the God as her half,
Wore a bell in his pretty waist and the sound “kling klang” from that
bell,
Created great fear in the heart of all asuras , made every one deaf,
And the eight mountains with golden Meru in the middle ,
Which touched the skies trembled because of it,
And these events removed the fear from the mind of Devas. 13

kup-paasa vaazhk-kaiyul kooth-thaadum aivaril kot-pu-adai-ntha
ip-paasa nen-janai ii-dERRu-vaai iru naanku veRpum
ap-paadhiyaaI vizha MaEru-vum kulungga viNNaarum uyya
sappaaNi kottiya kai aaRi-raNdu udai shaNmuganE

Oh God with six heads , the thunderous clap of your twelve hands,
Broke the eight mountains in eight directions in to pieces,
Made the mount Meru tremble and saved the devas,
Oh God please take me , who dances with the idea that life in earth is
everything,
And who wanders all around due the confusion created by the trance,
In to your grace and save me from these delusions. 14

thaavadi Oo-ttum mayililum dhEavar thalaiyilum en
paa-adi yEttilum pattathu-anRO padi maavali paal
moovadi kaettu anRu moodhu-aNda kooda mugadu mutta
sEvadi neettum perumaan marugan than sit-thra-adiyE

Oh nephew of the God, who begged for three steps of earth from
Mahabali ,

And took the superior form and his steps touched the highest mountains,
Your small steps touch the peacock rushing towards the battlefield,
And the heads of devas as well as the book of poems that I wrote. 15

thadung-kkOL manaththai vidung-kkOL veguLiyai dhaanam enRum
idung-kkOL iru-ntha-padi irung-kkOL ezhu paarum uyya
kodum kOOba soorudan kunRam thiRakka thoLaikka vai-vEl
vidung-kOn aruL va-nthu thaanE umakku veLip-padumEy

Oh people of the world, don't allow your mind to wander as it likes,
Completely leave out the very harmful anger, give charity to the poor,
And firmly establish yourself in these three different good aspects,
And if you do so the grace of Lord Muruga, who with great anger sent
his sharp Vel,
On Soorapadma and also broke the Krouncha mountain to save the
world,
Would come of its own so that you would be able to see it. 16

vEdha-aagama chithra vElaa-yudhan vet-chi pooththa thaNdai
paa-dhaara-vi-ndham araNaaga allum pagalum illaa
soo-thaa-nadhu at-thra veLikkE oLiththu summaa-irukka
pOdhaai ini manamE theriyaadhu oru pootharkkumEy

Oh my heart, the lotus like feet of, he holds the Vel, which wears the anklets,
Praised by the Vedas and Agamas, seems to have opened like a flower,
For the sake of protecting me and you be silent and hide from all beings,
In the space of divine wisdom where night , day and deceit are not thee.
17

vaiyil kadhira vadivElOnai vaazhththi vaRi-njarkku enRum
noiyin piLav-u-aLa-vEnum pagir-minkaL nung-gatku inggan
veiyiRku odhungga udhavaa udambin veRu-nizhal POll
kaiyil poruLum udhavaadhu kaaN um kadai vazhikke

Like the shadow of the body which does not even provide shade during
torrid heat,

When you are about to die, the assets that you have will be of no help,
And so salute the Lord Muruga who has the shining and sharp Vel,
And also share the broken rice that you have with the poor, always. 18

sonna kiraun-ja giri-uduruvith thoLaitththa vEl
manna kadambin malar-maalai maarba mau-naththai ut-thru
ninnai uNar-ndhu uNar-ndhu ellaam orung-giya nir-guNam poondu
ennai maRa-ndhiru-ndhean iRa-nthu vittadhu iv-vudambE

Oh Lord who made a hole with his Vel on the golden Krouncha
Mountain,
Oh king, who wears the garland of Kadamba flowers over his chest,
When I realized you with my real wisdom and got in to a state of no
properties*,

I forgot myself completely and this body was completely dead. 19

* Beyond Sathwa, Rajas and Thamas

kOzhi kodiyan adi paNiyaamal kuvala-yaththae
vaazha karudhum madhiyili-kaal unggal val-vinai nO-i
Uzhil peru-vali uNna-ot-taathu ungaL aththam ellaam
aazha pudhaiththu vaiththaal varumO num adip-piRagE

Oh foolish one who think that they can live in this great world,
Without worshipping the feet of he who has cock in his flag,
Due to your great mistake, the disease caused by the powerful fate,
Will not allow you to enjoy all the wealth that you have earned,
And even if you bury that wealth deep, will it ever follow you? 20

maraNNa piramaadham namakku-illai-yaam enRum vaaith-tha thunnai
kiraNNa kalaabiyum vElum uNdE kiNkiNi muguLa
saraNNa pirathaapa sasidhEvi manggalya tha-ndhu
rakshaa-baraNa krupaakara jnaanaa-kara sura bhaaSkaranE

Oh God , who has lotus like feet adorned by jingling anklets,
Oh merciful one who saved the husband of Devi Sasi from death,
Oh personification of wisdom who shines like the Sun God,
The fate of death is not for me , because I have got to myself,
Your peacock with dazzling feathers as well as your Vel. 21

mooi-thaar aNi-kuzhal vaLLiyai vEttavan muth-thamizhaal
vai-thaarai-yum anggu vaazha vaip-pOn veyya vaaraNam pOl
kai-thaan irupadhu udai-yaan thalai paththum kaththarikka
ei-thaan marugan umaiyaaL baya-ndha ilang-chiyamEy

The God who married Valli who wears flowers,
In her pretty hair around which bees fly,
The god who is the nephew of Lord Rama,
Who cut off the ten heads of Ravana,
Who resembled an exuberant elephant,
And the God who is the stream of Goddess Parvathi,
Would be present and bless the one with happiness,
Even if ill is told of him in the three Tamils*. 22
*Three main parts of Tamil are writing, music and drama

dheivath thirumalai senggOttil vaazhum sezhum-sudare
vai-vaiththa vER-padai vaana-vanE maRavEn unai naan
ai-varkku idam peRak kaal iraNdu Oo-tti adhil iraNdu
kai-vaiththa veedu kulaiyum munnE va-ndhu kaath-tharuLae

Oh lustrous light living in the Godly mountain of Thiruchengodu**.
Oh God who holds the Vel as his weapon, I would never forget you,
Please do come and save me before this house having five organs*,
Built on the foundation of two legs with two hands, perishes. 23
* Body, tongue, eyes, ears and nose.
** Temple town in Namakkal district

kinnam kuRiththu adiyean sevi nee anRu kEtkas sonna
kunnam kuRichchi veLi-yaakki vittadhu kO-du-kuzhal
sinnam kuRikka kuRing-chik kizhavar siRumi-thanai
munnam kuRich-chi-yil senRu kalyaaNam muyanRavanae

Oh God who married the daughter of the chieftain of the mountain,
In Mountainous area known as Vallimalai* , when horn , flute and
drums were played,
You decided to remove my sorrow and secretly told in my ears ,
The secret that made me realize and this truth was made known to me

in this small place 24

* Situated in North Arcot district near Walaja.

DhaNdaa-yudhamum thiri-soolamum vizhath thaakki unnaith
thiNdaada vetti vizha viduvEn senthil vElanakku
thoNdaagiya en avi-rOdha jnaana sudar vaal
kaN-dhaai adaa an-dhakaavandhu paar saththru en kaikkku ettavE

Oh God of death , if you dare come near my arms,
See the sword of wisdom with me, who am a servant,
Of the Lord holding the Vel of Thiruchendur*,
And I would make you fall down after cutting you ,
With your weapons known as Dandayudha and trident. 25
*The only famous temple of Muruga in the sea shore.

neela sikaNdiyil yERum piraan en-dha nEraththilum
kOLak kuRaththi-yudan varuvaan guru-naathan sonna
seelaththai meLLa theLi-ndhu aRivaar siva yOgikaLae
kaalaththai venRu-iruppaar, marippaar veRum karmikaLE

Whenever I think of him at any time , the Lord Muruga.
Would come before me riding on a blue peacock,
Accompanied with the pretty tribal girl , Valli,
And the truth that he gives as advice to me as teacher ,
Would be clear to very learned yogis slowly and after thought,
And others would do meaningless acts and embrace death. 26

Oo-laiyum thoo-tharum kaNdu thiNdaadal ozhiththu enakku
kaalaiyum maalaiyum mun-niR-kumE ka-ndhavEL marung-gil
sElaiyum kattiya see-raa-vum kaiyil siva-ndha sech-chai
maalaiyum sEval padhaa-kaiyum thOgaiyum vaagaiyumEy

The Skanda wearing the yellow silk in his waist,
With small sharp sword, with red flowers ornamenting his hands,
With the flag with cock on it , with his peacock steed,
And with his Vel which denotes victory,
Would stand before me in the morning as well as evening.
And would remove the fear of the letter of death,

As well as the fear of the messengers of death from me 27

vEIE viLanggum kai-yaan seiya thaaLi-nil veezh-ndhu iRaing-chi
maale koLa ing-ngan kaaN-bathu-al-laal mana vaakku seya-laale
adaithaRku aridhaai aru-uvuruvaagi onRu
pOIE irukkum poruLai yev-vaaRu pugal-vadhuvE

Except for falling at the reddish feet of the God with Vel,
And beseeching him and falling totally in love with him,
It is not possible to praise Him , who is beyond the reach,
And beyond the state of having form and not having a form,
But is having the unified form, by our mind, words and action. 28

kadath-thil kuRaththi piraan aruLaal kalang-gaatha sith-tha
thidath-thil puNai-yena yaan kada-ndhaen chithra maathar alku
padaththil kazhuththil pazhuth-tha sev-vaail paNai-yil un-dhi
thadaththil thanaththil kidakkum vem-kaama samudhdhiramEy

I crossed the horrible sea of passion which is spread amply,
In the private parts resembling the open head of a cobra,
In the neck , in the lips which resemble the reddish fruits,
In the shoulders resembling bamboo, in the belly button,
And in the breasts of the very pretty prostitutes,
Due to the grace of the Lord of the tribal girl Valli,
Who lives in the slopes of the Valli Mountain,
Using the boat of the strong and very stable mind. 29

paal enbadhu mozhi panju-enbadhu padham paavaiyaR kaN
sEl enbadhu-aaga thiriginRa nee sen-dhilOn thirukkai
vEl en-kilai koththra mayooram en-kilai vetchi thaNdai
kaal en-kilai manamE eng-nganane muththi kaaNbadhuvE

Oh mind, you wander and spend your time in describing the ladies as,
Milk like words, soft cotton like feet and fish like eyes,
But not the Vel in the hands of Lord of Thiruchendur,
Nor his peacock steed with wholesome victory as its feathers,
Nor the red flowers that he holds nor his lotus like red feet,
Wearing anklets and how can you ever attain salvation? 30

pokkak-kudilil pugu-dhaa vagai puNdaree-kath-thinum
sekkas siva-ndha kazhal veedu thandhu-aruL sin-dhu ven-dhu
sokku thaRi-pat-tu eRi-pat-tu udhiram kumu-kumu-ena
kakka giri uruva kathirvEl thot-ta kaavalanE

Oh Lord who was the guardian , who dried the entire bubbling ocean ,
And made the hiding Soorapadma in the form of a mango tree,
Make horrible and very loud sounds and loose his balance,
And who broke the tree in to two causing blood to gush out with sound,
And who also sent your Vel to break the Krouncha Mountain which was
helping him,
And who thus saved the devas, please give me your feet more reddish
than lotus,
So that I would not enter this body which is a lie and get sweet
salvation. 31

kiLaith-thu puRap-pat-ta soor maarbudan giri Uu-duruva
thoLaith-thu puRap-pat-ta vEl ka-ndhanae thuRan-thOr uLath-thai
vaLaith-thu pidith-thu pathaik-ka pathaikka vadhaik-kum kaN-Naarku
iLaith-thu thavikkinRa ennai en-naaL van-dhu rat-chippaiyE

Oh Skanda, , who with his Vel bored the chest of Soorapadma,
Who waged a war along with his relatives and the mountain,
When will you ever save me who is wandering defeated,
From the pretty eyed prostitutes, who are trying to do,
Sinful acts by trying to catch the minds of sages who have left
everything ? 32

mudi-yaap-piRavik-kadalil pukaar muzhu-dhum kedukkum
midiyaal padiyil vidhanap-padaar vetri vEl-perumaan
adiyaarkku nalla perumaaL avuNar kulam adangga
podiyaak-kiya perumaaL thiru-naamam pugal-bavarE

Those who with devotion sing and praise the name of the Lord of the
victorious Vel,
Who does all that is only good to his devotees who bow at his feet,
And who completely destroyed the crowds of Asuras in the battle field,

Would not get in the clutches of the limitless sea of birth,
And also would not become sad affected by the disease of all soiling
poverty. 33

pot-taa-ga veRpaip poru-dha kandhaa thappip pOnadhu on-RaRku
et-taadha jnaana kalai tharuvaai irung-kaama vidaaip
pat-taar uyi-raith thirugip parugip pasi thaNikkum
kat-taari vEl vizhiyaar valaik-kE manam kattuNdadhE

Oh God Skanda who fought with Krouncha mountain till you bored it,
My mind was tied in the net of the sight of the Prostitutes with long eye,
Which would steal the souls of those who are hit with the thirst of
passion,
And which is like a spear and I request you please bless me with that
divine knowledge,
Which cannot be reached by any one and not at all by me,
As I have completely lost my good conduct and character. 34

path-thith-thooRai-yil izhi-ndhu aana-ndha-vaari padi-vadha-naal
budhdhi tharanggam theLivadhu enRO ponggu vem-kurudhi
meth-thi kuthi koLLa vem-sooranai vitta suddiyilE
kuththi tharan-koNdu amaraavathi koNda kotRRa-vanE

Oh King who made a hole in the forehead of cruel Sura Padma ,
Which made him loose all his strength and also made,
Hot blood flow in the battle field and helped the devas,
To regain their town of Amaravathi from him,
When will I be able get down in the ghats of devotion,
And take bath in the sea of divine happiness and bliss,
And as a result my waves of wisdom clears my confused mind? 35

suzhith-O-dum aat-RRin perukku-aanadhu selvam thunbam inbam
kazhithu O-duginRadhu ek-kaalam nenj-sE karik-kO-ttu muththaik
kozhithu O-dum kaaviri senggOdan en-kilai kunRam ettum
kizhithu O-dum vEl en-kilai engganE muth-thi kittu-vadhE

Oh mind , the wealth like a fast river with lot of whirl pools,
Runs without any botheration of the joy and sorrows of life,

And when will you want to know the wisdom of equality of joy and sorrow?

You have not offered prayers to the God at Thiruchengode,
Near which runs Cauvery taking with it the gems loosened,
From the tusk of the very big black elephant and you also ,
Have not praised the Vel which broke open the eight mountains?
And when this is so, how can you ever get salvation? 36

kandu-uNda solli-yar melli-yar kaamak kalavik kaL-Lai
moNdu-uNdu ayar-kinum vEl maRavaen mudhu-kooli thiral
duN-duN du-du-du-du doo-doo du-du-du-du duNdu-duNdu
diN diN ena kotti aada vem-soor konRa raavuth-thanE

Even if I have amply drunk the alcohol of passionate love making,
Offered by the prostitutes who speak words sweeter than sugar candy,
And become tired and weak, I would not ever forget your Vel even for a second,

Oh soldier on the horseback who killed Soorapadma accompanied,
By old ghosts who dance with sounds made from their drums,
Such as Dun, Dun, Dudu Dudu, Dundu Dundu and Din , Din. 37

naaL en seyum vinai-thaan en seyum enai naadi van-dha
kOL en seyum kodum kootRRu en seyum kumarEsar iru
thaaLum silambum sadhang-gaiyum thaNdaiyum ShaNmukamum
thOLum kadambum enakku munnE van-dhu thOnRidinE

If God Kumara's two feet, the anklet worn by them, the belt of bells worn by them,

His six faces, his shoulders and his Kadamba garland appear before me, then,

What would inauspicious days do to me? What would my bad fate be able to do to me ?

What would the cruel God of death be able to do to me and what would,

The nine planets that search for me be able to do to me? 38

udhith-thu aang-gu uzhal-vadhum saa-vadhum theerth-thu enai unnil onRaa

vidhith-thu aaNdu aruL tharum kaalam uNdO veRpu nat-tu uraga
pathith-thaambu vaanggi ninRu am-baram pam-baram pattu uzhalā
madhith-thaan thiru-marugaa mayil yERiya maaNikkamEy

Oh nephew of the God who churned the ocean of milk like a top ,
With the Mandara mountain, tying it with the great serpent Vasuki,
Oh precious gem riding on a peacock, would I get a time when,
I would get rid of birth, a life of illusion full of suffering and death,
And make me one with you and merge me with you and get your grace?
39

sEl-pat-tu azhin-dhadhu sen-dhoor vayal-pozhil thEan-kadambin
maal-pat-tu azhin-dhadhu poong-kodiyaar manam maa-mayilOn
vEl-pat-tu azhin-dhadhu vElai-yum soora-num veRpum avan
kaal-pat-tu azhin-dhadhu ing-gu en thalai mEl ayan kai-yezhuth-thE

The field filled orchards of Thiruchendur were destroyed by the Chel
fishes in tanks,
The mind of tender creeper like maidens were destroyed because they
wished for,
The honey dripping garlands of Kadamba flowers which were worn by
the lord,
The sea, the Krouncha mountain and Soorapadma were destroyed by
his Vel,
And the fate writings on my head were destroyed by the touch of the
feet of the Lord. 40

paalE anaiya mozhiyaar-tham inbaththai pat-RRi-enRum
maalE koNdu uyyum vagai aRiyEn malar-ththaaL arul-vaai
kaalE miga uNdu kaalE ilaadha kaNa-paNath-thin
mElE thuyil koLLu maalOn maruga sev-vElavanE

Oh Nephew of Lord Vishnu who sleeps on Adhishesha,
Who eats only air and does not have any legs whatsoever,
Oh God who holds the red Vel, I was in a perennial trance,
Dreaming on the sweet milk like pleasure given by ladies,
And did not any method of salvation and so please,
Give me your lotus like feet and also bless me. 41

niNam kaat-tum kot-tilai vitu oru veedu eidhi niRka niRkum
guNam kaat-ti aaNda guru-dhEsikan am-kuRa siRu-maan
paNam kaat-tum al-kurkku urugum kumaran padhaam-puyaththai
vaNang-gaa-thalai van-dhu idhu enggE enakku ing-ngan vaaith-thadhuvE

How did I get to have a head which does not bow to feet of Skanda,
Who as a teacher took me in to his folds, blessed me,
With the perennial pleasure of salvation after leaving,
This house of mine built by only flesh and also bones,
And also of the one who melts in front of the snake like,
Private parts of Valli who was a daughter of a Kaurava tribe.? 42

kavi-yaal kadal adain-thOn marugO-nai kaNa-paNa-kaN
sevi-yaal paNi aNi kOmaan maganai thiRal arakkar
puvi-aarpa ezha-thot-ta pOrvEl muruganaip-pORRi anbaal
kuyiyaak karang-gaL van-dhu enggE enakku ing-ngan koodi-yavE

How did I get a hand which does not salute with love,
Him who was the nephew of the one who built a dam in the sea with
monkey army,
And who is the son of Lord Shiva whose only ornaments are snake,
And who was the Muruga who destroyed the very strong asuras,
Who made such horrible noise that the world shouted in fear? 43

thOlaal suvar vaiththu naalaaRu kaalil sumath-thi iru
kaalaal ezhuppi vaLai-mudhuku Oot-ti kai naatRRi narampaal
Aark-kaiyittu thasai koNdu mEi-ndha agam pirin-dhaal
vElaal giri thoLaith-thOn iru thaaL-anRi vERu illaiyE

There is no other help available other than the feet of him ,
Who bore a hole in the mountain, when the soul moves away.
From the body made of walls made of skin, based on ten vayus*,
Which was made to stand on two legs , supported with the curved
back,,
With two hands hanging on both sides , tied up with ropes called the
nerves,
And which has been well covered with muscular flesh. 44

*Prana, Apana, samana, udhana ,vyana, naga ,koorma, kirakara,
devadatha and
Dhananjaya.

oru boodharum aRiyaa thani-veettil urai uNarvu-atRRu
iru boodha veettil iraa-mal enRaana iru kOttu oru kaip
poru boodharam urith-thu yE-kaa-sam-itta puraa-ndha-kaRku
guru boodha vElavan nit-toora soora kula-andhakanE

The Muruga who was the teacher to the god with fully open hairs,
Who took the hide of the mountain like elephant with one trunk and
two tusks,
And wore it as a dress for himself and also burnt the three cities,
The Muruga who has the holy Vel as weapon and was the god of death,
To the Soorapadma and clan of asuras told me not live in body with five
bhuthas,
But asked me to live in a house which no man knows without words and
senses. 45

nee-yaana jnaana vinO-dham thanai enRu nee aruL-vaai
sE-yaana vEl kandhanae sendhilaai chithra maadhar al-kul
thO-yaa urugip parugi perugi thuvaLum indha
maayaa vinO-dha manO dhukka-maanadhu maai-vadhaR-kE

Oh god who is a baby(red?) , who lives in the town of Thiruchendur,
When would you grant me the state of completely merging with you,
So that I get rid of the mental sorrow due to the play of illusion created
by.
Drowning , melting , ebbing and twisting in the private parts of a pretty
woman? 46

paththi-thirumugam-aaRudan panniru thOL-kaLumaai
thith-thithu-irukkum amudhu kaNdaen seyan-maaNdu-adangga
puththik-kamalaththu urugip-perugip buvanam ye-tRi
thatthi karai puraLum paramaa-nandha saagaraththE

When my actions became mute and died,
When my mind melted in the lotus like wisdom and ebbed,

And when that flood of waters pushed aside my desires,
In the great sea of divine wisdom , which was touching both shores,
I saw he well arranged six faces along with twelve shoulders,
Which was the divine nectar which was extremely sweet. 47

buththiyai vaanggi nin paadhaam-puyaththil pugatti anbaai
muththiyai vaangga aRikin-Rilaen mudhusoor nadungga
saththiyai vaangga tharamO kuvadu thavidu pada
kuththiya kaang-gEyanE vinai-yERku en kuRith-thanaiyE

Oh Son of Ganges, who pierced and powdered the Krouncha mountain.
I do not know any way , to control my mind and drive it to your lotus
feet,
With love and get salvation granted to me and would you send your Vel
at me,
Similar to the time when you send it and made Soorapadma greatly
tremble,
And destroy my pride and lift up me, who was involved in sinful acts. 48

sooril giriyl kadhivEl yeRi-ndhavan thoNdar kuzhaam
saaril gathi-yanRi vERu-ilai kaaN thaNdu thaavadi pOi
thEriL kariyl pariyl tharibavar selvam ellaam
neeril poRi enRu aRiyaadha paavi nedu nenjamEy

Oh pitiable mind, which does not know that the wealth of great kings,
Roaming with their armies riding on Chariot, elephant, horse and on
foot,
Would one day will vanish like the letters written on the water,
If you depend and salute the group of devotees of Muruga,
Who threw is shining Vel on the Krouncha mountain and Soorapadma,
You can get protection and definitely not through any other means. 49

padikkum thirup-pugazh pOtRRuvan kootRRuvan paasath-thinaal
pidikkum pozhudhu van-dhu anjal enbaai perum paambi-ninRu
nadikkum piraan marugaa kodum sooran nadungga veRpai
idikkum kalaaba thani mayil ERum iraavuth-thanE

Oh nephew of the great Vishnu, who danced on the head of the snake,

Oh hero, who rode on the peacock and,
Made Soora tremble by destroying the mountain,
I would praise and read the poem of your holy fame ,
Which is being read by the greatly learned ones ,
And so when god of death comes and drags me by his rope,
Appear before me and tell to me “Do not be afraid.” 50

malai-yaaRu kooRu-yezha vEl-vaangi-naanai vaNangi-ampil
nilaiyaana maa-thavam sei-kumin nummai thEdi-varun
tholaiyaa vazhikku pothi-sORum ut-trra thuNaiyun-kandeer
ilaiyaa-yinum venthathu yE-thaayinum pagir-inthu yEtrra-varkkE

If you bow with devotion , the God who split the mountain in to six
pieces,
And give at least leafy vegetables or anything cooked to those who beg,
Then for your long journey which is bound to come to you,
Packed food and company to look after you would be provided, see. 51

sika-raathri kooR-itta vElum sem sEvalum senthamizhaal
pakar-aar-vam ee paNi paasa sang-kraamam paNaa-makuta
nikaram at-samam pat-sa pat-chi thurangam nirupa kumaara
guha raat-chasa pat-sa vit-sOpa theera guNa thunganE

Oh God who rides on a peacock , which is capable,
Of taming a snake which is battle efficient and capable,
Oh Kumara, Oh Guha, Oh God who constantly hates Asuras.
Oh Shanmuga who broke the Krouncha mountain with peaks,
Please bless me with capability to sing about ,
Your Vel and flag with cock in the pure Tamil language. 52

vEt-ich-chi kongai virumpum kumaranai mei-angepinaal
paadi kasinthu-uLLa pOthE kodaa-thavar paatha-kaththaal
thEdi puthaiththu thirutil kotuththu thikaithu iLaiiththu
vaadi kilE-siththu vaazh-naaLai veeNukku maaip-pavarE

Those who do not sing and melt with real love,
The Kumara who likes the breasts of Valli-the huntress,
And give wealth to those who beg, when they have it,

Would bury the wealth they earned through sinful means,
Or loose it to thieves and would get confused,
Would loose weight and would waste their life in sorrow. 53

saakaikkum meendu piRakkaikkum anRi thaLar-intha-varkum ondru
eekaiku enai vithith-thaai ilai-yE yilankaa-purikku
pOkaikku nee-vazhi kaat-tu-enRu pO-oik-kadal theek-koLuntha
vaagai silai vaLaith-thOn marugaa mayil vaahananE

Oh Nephew of Rama who ordered the sea to show way to Lanka,
And became angry when not shown the way and bent,
His bow with an intention of setting fire to the sea,
Oh God , who rides on a peacock, you made me,
To die and to be born again and not for giving,
Alms to those who are poor and downtrodden? 54

aan-gaa-ramum adang-kaar odung-kaar para-maananthath-thE
thEan-gaar ninaippum maRappum aRaar thinai pO-thaLavum
Onkaarathu uLL-oLl-kuLLE murugan uruvan-kandu
thoon-gaar thozhumpu-seiyar en-seivaar yama thootharukkE

When the emissaries of God of death comes,
What will those who do not bury their egotism do,
What will those who do not control themselves do,
What will those who do not dwell in divine happiness do,
What will those who always dwell on thought and forgetfulness do,
What will those who do not for at least for a small time dwell and sleep,
In the glow of the sound of “Om” and see the lord there do,
And those who do not do service to Lord Muruga do? 55

kizhiyum-padi adal kunRu-yerin-thOn kavi kEttu-urugi
izhiyum kavi katri-daathu irrupeer yeri vaai naraga
kuzhiyum thuyarum vidaaip-pada kUtrruvan Uruku sellum
vazhiyum thuyarum paga-reer paga-reer maRantha-varkkE

Please enjoy the sweet poems on him who tore the mountain,
And do not learn the poems and spend your time,
Tell this rule to those ignorant ones who forget,

The hell hole with raging fire , the pains that one has to undergo there,
And the thirst and the pain one has to suffer on the way to place of God
of death. 56

poru-pidiyum kaLiRum viLai-yaadum puna siRu-maan
tharu-pidi kaavala shaNmuka vaa-vena saatrri-niththam
iru-pidi sOru kondu-ittu undu iru vinaiyOm iRanthaal
oru-pidi saamparun kaaNaathu maaya udampu-ithuvE

Oh mind, please tell the name of Shanmuga , who is the Lord of Valli,
Who was born to a very small deer in the hill slopes,
Where the male elephants play with the female elephants,
And daily give at least one fist of rice to those who want it,
And then eat whatever rice is remaining because,
This body which is an illusion will not even be,
A fist of ash , when it is burnt after death. 57

net-trraa pasum kathir sevv-Enal kaakkinRa neela-vaLLi
mut-trraa thanath-thirku iniya piraan ikku mullai-yudan
pat-trraak-kaiyum vendhu sangraama vELum pada-vizhiyaal
Saet-trraarku iniyavan DhEvEndhra lOka sikaa-maNiyE

Oh God who is the greatest in the world of Devas,
Oh darling of him who burnt the God of love,
Who is an expert in war fare and waged ,
A war with the arrows made of flowers like jasmine,
Oh God who owns the breasts of the blue Valli ,
Who looks after the field of Thinai with immature pods. 58

pongu-aara vElaiyil vElai-vittOn-arul pOla-udhava
yengaa-yinum varum yER-pavarku ittadhu idaamal vaiththa
van-gaa-ramum ungaL singaara veedum madanthai-yarun
sangaatha-mO kedu-veer uyir pOm ath-thani vazhikkE

Oh those of you who perish , If you help ,
Those who come and beg from you like,
The grace of Lord Muruga who sent his Vel,
At the roaring sound making ocean with gems,

Would come in search of you but would,
The gold saved without giving any alms,
The ornamental house of yours and your pretty wife,
Come as a help to you in the way after your death? 59

sinthik-kilEan ninRu SE-vikilEan thandai sit-rradiyai
vanthik-kilEan onRum vaazhththu-kilEan mayil vaahananai
santhik-kilEan poi-yai nindhik-kilEan uNmai saathi-kkilEan
pundhi kilEa-samun kaaya kilEa-samum pOkku-thaRkE

For getting rid of worries of the mind and tiresomeness of body,
I did not think of Muruga, neither I did , stand and salute him,
I did not salute the soft feet wearing anklets . nor did I praise him,
I did not go and meet the God who rides on peacock,
I did not find fault with lying , nor support telling the truth. 60

varai at-tRru avuNar siram at-tRru vaaridhi vattra-settra
purai atrra vElavan pOthith-thavaa panja-boothamum at-tRru
urai at-tRru unarvu at-tRru udal at-tRru upaayam at-tRru
karai at-tRru iruL at-tRru enadhu at-tRru irukum ak-kaatchi-yathEy

The holder of the Vel who destroyed the mountain with his Vel,
Who cut off the heads of the evil Asuras,
And who in his anger dried the entire sea,
Taught me all that is needed
For removing the ills which can be brought about by five bhuthas,
And for silencing voice, for deadening the senses,
And for removing the feeling of the body and its actions,
And for removing the sensibility of the soul, and removing all tricks,
And for removing the end and putting an end to ignorance,
And For removing the selfish feeling that everything is mine. 61

aalukku aNikalam vendalai maalai akilam-unda
maalukku aNikalam thaN-am thuzhaai mayil yERum aiyar
kaalukku aNikalam vaanOr mudiyun kadampum kai-yil
vElukku aNikalam vElaiyum sooranum mEruvumEy

The ornament for Lord Shiva sitting under the stone Banyan tree,

Is the white bone garland made with the skulls,
The ornament for Lord Vishnu , who swallowed the earth,
Is the pleasantly scented garland made of Thulasi leaves,
The ornament for the feet of the lord who rides the peacock,
Are the heads of the bowing devas and the garland of Kadamba flowers,
And the ornament for the Vel is its state of destruction of sea,
Soorapadma and Meru. 62

paadhi thiru-uvuru pachchai enRavarkku than paavanai-yai
pOthiththa naadhanai pOr vElanai chenRu pO-tttri-yuyya
sOthiththa mei-anbu poi-yO azhuthu thozhuthu urugi
saathitha puththi vanthu yengE yenakku inggan santhith-thathEy

Will the tested devotion for reaching and completely attaining,
The Lord who taught the Lord who shared his body with the goddess,
And God who fought battles with his Vel, prove to be false,
And how did I get the wisdom which I got by crying and praising him? 63

pat-ti kadaavil varum anthakaa unai paar aRiya
vet-ti puRan kandu alaadhu vidEan vei-ya sooranai po-Oi
mut-ti porutha sev-vEL perumaan thiru munbu ninRaEn
kat-ti puRappadu adaa saththi vaaL enRan kaiyathuvE

Oh Lord of death who rides on the buffalo with its evil thoughts,
I would cut you and drive you away showing your back in front of the
world,
For I am standing before the lord with red Vel who killed Soorapadma,
Go away with your arms for I am having the sword of wisdom in my
hand. 64

vet-tum kadaa misai thOnRum vem-kootrran vidun kayittraal
kat-tum pozhuthu vidu-vikka vEandum karaa-salangaL
ettum kula-kiri yettum vit-tu Oo-ta et-taatha veLi
mattum puthaiya virikkum kalaaba mayoo-raththanE

Oh God who rides on the peacock, whose dance with its feathers,
Touching up to the sky and which is much beyond our sight,
Makes the eight mountain like elephants and eight mountains move,

Please do come when the god of death riding on the Buffalo,
Which can cut you tries to bind me with his rope. 65

neerk-kumizhikku nigar enpar yaakkai nil-laathu selvam
paarkkum idathu antha min pOlum enpar pasiththu vandhE
yE-Rkum avarkku ida ennil eng-kEanum yezhunthu-iruppaar
vEl-kumaranidam anbu-ilaathavar jnaana migavu-nanRE

They say that this body is similar to the bubbles in water,
And when we study well we see wealth is like the streak of lightning,
And so we say that those who may away when some one with hunger,
Approaches and asks for alms are those who are not having devotion.
Towards Lord Kumara with his Vel, and their wisdom , indeed is great!
66

peRuthaRku aRiya piRaviyai pet-trru nin sitr-radiyai
kuRugi paNinthu peRa katRRilEan matha kumbam kampam
thaRu-kaN siRu-kaN sangraama sayilam sarasa-valli
iRuga thazhuvum kada-kaa-sala panniru puyanE

Oh God with mountain like twelve arms ornamented with armlets,
Who gets joy in tightly embracing the very pretty Devayanai,
Who has dear to Iravatha who has fluid of exhuberation,
Pillar like legs, pot like forehead, movement, fearlessness and warring
instincts,
Even though I have been born as a man, which is difficult to obtain,
I have not learnt method of getting salvation by meditating and saluting
your feet. 67

saadum samara thani-vEl murugan saraNath-thilae
Oo-dum karuth-thai iruththa vallaarkku ugam pO-oi sakam pO-oi
paadum kavuri pavuri kondaada pasupathi nindru
aadum pozhuthu paramaai irukkum athee-thaththilE

Those who are able to concentrate their thoughts on the feet of
Muruga,
Whose Vel is ever ready for battle and which kills the floating thoughts,
Would loose sense of timing and the sense of attraction to this world,

And would immerse themselves in divine thought of the dance of Shiva,
With goddess Parvathi keeping the tune and singing herself. 68

thanthaikku mun-nam thani-jnaana vaal onRu saathithu aruL
kandha swaami yenai thEtRRiya pinnar kaalan vembi
vandhu ip-pozhuthu en-na seiya-laam saththi vaal onRinaal
sintha thuNip-pan thaNip-parun kOpa ith-ri soolath-thaiyE

After the God Skanda , who educated his father with the sword of
wisdom ,
And educated and encouraged me, what can the angry God of death do
to me,
For if he comes angrily at me, using only the sword of strength of
wisdom,
I would cut his anger , which is like a trident very easily. 69

vizhikkuth-thuNai thiru-men-malarp-paathangaL meimmai-kunRaa
mozhikkuth-thuNai murugaa-enum naamangaL munbu seitha
pazhikkuth-thuNai avan panniru thOLum bayantha thani
vazhikkuth-thuNai vadi-vElum sengOdan mayoo-ramumEy

Help for my eyes are his holy tender feet,
Help for my true words are his names “Muruga, Muruga”,
Help for the sins that I earlier committed are his twelve shoulders,
And help for my fearsome lonely way are ,
His Vel and the peacock of the Lord of Thiruchengode. 70

thuruththi yenum-padi kumbiththu vaayuvai sutrri-muRithu
aruththi udampai oRukkil en-naam siva yOkam ennum
kuruththai aRinthu mugam-aaRu-udai-guru-naathan sonna
karuththai manath-thil iruthungaL kaNdeer muththi kai-kanda-thEy

Oh Yogis what have you achieved by drawing breath inside,
Like bellows and not allow it to go outside and also,
By living a sad life without any desires whatsoever?
Understanding the soft germination like Shiva Yoga,
By using your wisdom, and keeping the teachings ,
Of the teacher who has six faces and by serving him,

Without any doubt you would get salvation. 71

sEnthanai kandhanai sengOttu veRpanai sen-sudar-vEl
vEnthanai sen-thamizh-nool-virith-thOnai viLangu-valLi
kaanthanai kantha-kadambanai kaar-mayil vaahananai
saan-thuNaip pO-thum maRavaatha-varkku oru thaazhu-illaiyE

For those who think of Lord Skanda,
Who has a red coloured body,
Who is in the mountain of Thiruchengode,
Who is the kin having shining red Vel,
Who gave interpretation to pure Tamil books,
Who is the consort of the pretty Valli,
Who wears the Kadamba garland with sweet smell,
And who is the one who rides on a peacock,
Till their death, there would be no problems. 72

pOk-kum varavum iravum pagalum puRam-pum uLLum
vaak-kum vadi-vum mudivum illaatha onRu vanthu-vanthu
thaakkum manOlayam thanE tharum enai-than-vasaththae
aak-kum aRumugavaa sol-lo-Naadhu intha aanandha-mEy

Oh God with six faces, frequently I am dashed at like waves,
By a thing, which does not have either birth or death,
Which does not have either night or day,
Which does not have either inside or outside,
Which does not have speech, form and end,
And that gives me one concentrated mind,
Destroys the feeling of me and mine,
And makes me as a part of itself and the happiness,
Of this state has to be only experienced not described. 73

araap-punai vENiyan sEi-arul vEndum avizhintha anbaal
kuraap-punai thandaiyan thaaL thozha vEndun kodiya aivar
paraakku aRa vEndum manamum pathaippu-aRal vEndum-enRaal
raap-pagal at-trra idath-thae irukkai yeLidhu allavE

I need the grace of the baby of Him who wears a snake in his hair,

I need to salute with love the feet adorned with anklets and kura flowers,

With the imbibed feeling of myself , mine and the great pride,
And also I should be able remove the attraction of five senses,
And also not get worried , and all this cannot be achieved,
Unless we are in a state where night and day are not there. 74

padikkin-Rillai pazhanith thiru naamam padippavar-thaaL
mudikkin-Rillai murugaa en-kilai musi-yaamal ittu
midikkin-Rillai para-maanantham mER-koLa vimmi-vimmi
nadikkin-Rillai nenja-mey than-jam yEthu namakku-iniyE

Oh mind , you do not repeat the name of the holy town Pazhani.
You do not take the feet on your head of those who do like that,
You do not chant the name of Muruga,
You do not with give alms to the poor with a mind that does not get bored,,
And you do not dance with glee at the eternal and divine joy,
And where can there be protection, for me and you? 75

kO-daatha vEdhanukku yaan seitha kut-trram yen kunRu-erinth
thaa-daaLane then thaNigaik kumara-nin thandai-am-thaaL
soodaatha sennyum naadaatha-kaNNun thozhaa-tha-kaiyum
padaatha-naavum enakkae therinthu padaith-thana-nE

Oh great valorous Hero , who destroyed the mountain,
Oh Lord Kumara who lives in the pretty Thiruthani ,
What harm have I done to Brahma who never falters in justice?
Why did he create me with the head that does not bow at your pretty feet?
Why did create me with eyes that do not see you , hands that do not salute you,
And with toungue that does not sing you, knowingly? 76

sEl-vaangu kaNNiyar vaNNa payOtharam sEra-eNNi
maal-vaangi yEngi mayang-gaamal veLLi malai yenavE
kaal-vaangi niRkum kaLitrraan kizhath-thi kazhuth-thil-kattu
nool-vaangidaathu anRu vEl-vaangi poon-kazhal nOkku nenjE

Oh mind, without an intention of caressing the breast
Of pretty maidens with fish like eyes,
And without being enchanted with passion,
Desire the pretty and holy feet of Lord Muruga,
Who helped to preserve the mangalya of Indra's wife,
Who is the master of Iravatha who has mountain like legs,
By sending the Vel to kill the asuras. 77

koor-konda vElanai pOtraamal yEt-rram-kondu-aduveer-kaal
pore-konda kaalan umaik-kondu pOm-anRu pooN-panavun
thaar-konda maa-dharum maaLigai-yum paNa-saaLikaiyum
aar-kondu pOvarai aiyo keduveer num aRivinmaiye

Oh men who do not praise Lord Muruga with the sharp Vel,
And spend all your time dancing and praising yourselves,
When the war veteran Yama the God of death comes to take away your
soul,
Would the dresses, jewels, wife who decorates herself with flowers,
And bags of money be taken along with you ?
Alas, you are destroying yourselves, what to do? 78

pandhu-adum mangaiyar sem-kayal paarvaiyil pat-tu-uzhalum
sintha-aakulam thanaith theerththu arul-vaai seiya vEl-murugaa
konthaar kadampu pudai-soozh thiruth-thaNi kunRil-nirkum
kandhaa iLang-kumaraa amaraavathi kaavalanE

Oh Muruga with a red Vel, Oh Kandha of hill of Thiruthani,
Which is full of Kadamba trees , with large flower bunches,
Oh young Kumara, Oh king guardian of Amaravathi, city of devas,
Please cure my mental confusion , because of my being caught,
In the fish like eyes of maidens playing ball, and shower your grace. 79

maakaththai mut-ti varun nedun koottravan-vanthaal en-munne
thOgaip puraviyil thOnri nir-paai suththa niththa muththith
thyaaga poruppai ith-thripuran antha-ganai ith-thri-yampakanai
paagaththil vaikkum parama kalyaaNi than baalakanE

Oh son of the divine Parvathi who des only good and who keeps on her right,
Lord Shiva , who blesses pure and perennial salvation to his devotees,
Who burnt the three cities and who has three eyes,
When the God of death with a form touching the sky comes,
Please come in your brightly winged peacock and save me. 80

thaa-raa kaNam-enun thaa-maar aRuvar tharum-mulaip-paal
aaraathu-umai-mulaip-paal-unda baalan araiyil kat-tum
seeraavum kaiyil siRu-vaaLum vElum-en sinthai-yavae
vaaraathu akal-anthakaa vantha pOthu-uyir vaanguvanE

Oh God of death, since my mind is perennially full of the thought of Muruga,
Who not getting satiated by drinking milk from the six mothers of the group of stars,
Also drank the milk of Goddess Parvathi , to get satiated,
And his long sword worn on his hips, small sword held in his hands,
And the Vel , please do not come near me and go away,
And if you come I would even take your soul away. 81

thagat-til sivantha kadampaiyum nenjaiyum thaaL-iNaikkE
pugattip paNiyap paNithu-arulaai-punda-ree-kan anda
mugattaip piLanthu vaLarnthu-indhra IOgaththai mut-ta-etti
pagat-til poruthitta nit-toora soora bayanganE

After breaking open the sky of the land of Brahma who sits on his lotus,
After catching hold of the world of Indra , you who fought like a he elephant,
And were extremely fearsome to Soorapadma who was ruling it like a tyrant,
Please order the red flowered Kadamba flowers and my mind to suit your holy feet. 82

thEn-giya andath-thu imaiyOr siRai-vida sittradikkE
poong-kazhal kattum perumaan kalaaba puravi-misai
thaangi natap-pa muRinthathu sooran thaLan-thanivEl
vaangi anup-pidak kunRangaL ettum vaLi-vittavE

For Saving the confused devas , from their imprisonment,
The Muruga who was wearing victorious rings on his tender feet,
Rode on his peacock with very pretty feathers and destroyed
Soorapadma,
And using his Vel with its matchless glitter broke the eight hills .How do I
describe it? 83

mai-varun kandath-thar maintha-kandhaa-enRu vaazhththum intha
kai-varun thondu anRi mat-trru ariyEn kattrra kalvium pO-oi
paivarum kELum pathiyum kathaRap pazhagi niRkum
aivarum kai-vittu mei-vidum pOthu-un-adaikkalamEy

I do not know any other service to you other than ,
Singing, “Long live Kanda, the son of the God with black neck,”.
When I forget all that I have learnt and when the relations,
And people of my city cry loudly and when the five senses,
Which have been with me for long have deserted me,
For me no one would give me succour than you. 84

kaattil kuRaththi piraan pathath-thEy karuththaip-pugattin
veettil puguthal miga-yeLi-thEy vizhi naasi vaiththu
mootti kapaala moolaa-dhaaram nEr anda moochai-yuLLE
Oo-ttip pidiththu-engum Oo-daamal saathikkum yOgikaLE

Oh great yogis who practice and perfect the action,
Where their eye sight concentrated on the tip of their nose,
Where the air they breath tries to reach the Mooladhara,
Where they breath slow and mind is kept under strict leash,
Better than that would be would be sending your mind,
Towards the feet of the Lord, who is consort of the forest Kurathi girl.
85

vElaayuthan sangu sakraayuthan virinj-san aRiyaa
soola-ayuthan thantha kandha swaami sudark-kudumik
kaal aayuthak kodi-yOn aruLaaya kavasam undu-en
paal aayutham varumO yamanOdu pagaik-kinumEy

I am wearing the armour of the total divine grace of,
The God named Kandaswami who is the son of Lord Shiva,
Whose trident is not visible to Vishnu with conch and wheel as
weapons,
As well as to Lord Brahma and who holds the Vel as a weapon,
Who has hair on his head resembling a burning ball of fire,
And who has in his flag a cock whose only weapon is his leg,
And so even if I become the enemy of God of death,
Would his weapons become effective against me? 86

kumaraa saraNam saraNam enRu andar kuzhaam thu-thik-kum
amaraa-vathiyil perumaan thirumugam aaRum kanda
thama-raagi vaigum thaniyaana jnaana thapO-thanarkku ingu
ema-raasan vitta kadai yedu vanthu-ini yen-seiyumEy

To those peerless sages, who live as his people ,
And ho salute the six faces which are dripping with mercy,
In the town of Amaravathi, where the devas,
Sing , “Oh Good Kumara, we submit to you”,
What will the last letter of the God of death,
Informing their death, now do to them. 87

vaNangith-thuthikka aRiyaa manitharudan iNangik
Gunam-ketta thut-tanai yeedu-Etrruvaai kodiyum-kazhugum
piNangath thu-Nan-gai alagai kondaadap pisithar tham-vaai
niNan-kakka vikrama vElaa-yutham thot-ta nirmalanE

Oh holy one who by sending his Vel, made crows and hawks fight,
Who made the ghosts dance in the battle field among the corpses,
And who made blood to gush out of the mouths of bad Asuras,
When would give salvation to this debased human being,
Who mixed with men who did not think of you with love,
And who did not utter your holy names with devotion? 88

pangE-rugan enaip pat-tO-laiyil idap pandu-thaLai
than-kaalil-it-tathu-aRinthila-nO thani vEl-eduththu
pOngu Oo-dham vaai-vida pon-nam silambu pulamba-varum
eng-kOn aRiyin ini naan-muganukku iru-vilangE

How dare the God who sits on the lotus include me,, a devotee of
Muruga,
In the book of fate among the list of people to be born again?
Does he not remember the time when his legs were chained by Kanda?
Had this be known to my lord who used his Vel ,
To make the ocean ebbing with tides shout in sorrow,
And also to make the golden coloured Krouncha mountain weep,
He would then definitely chain Lord Brahma for the second time. 89

maalOn maruganai man-Raadi mainthanai vaana-varkku
mElaana thEvanai mei-jnaana thei-vaththai mEy-thiniyil
sElaar vayal-pozhil sengodanai senRu kandu-thozha
naalaayiram-kaN padaiththila-nE antha naan-muganE

Alas the four headed Brahma did not give me four thousand eyes,
For seeing the nephew of Lord Vishnu and the son of Lord who dances,
For seeing the great God of devas and the God of real divine wisdom,
And the Velava of Thiruchengode , which is full of farms with chel fishes
and gardens. 90

karu-maan maruganai sem-maan magaLai kaLavukondu
varum-maa kulavanai sEval-kaik kOLanai vaanam-uyya
porum maa-vinai set-trra pOr-vElanaik kannip pooga-mudan
tharu-maa maruvu seng-gOtanai vaazhththukai saala-nanRE

It is a very good and pleasant act to praise
And pray the nephew of the black Vishnu,
Who is the leader of hunters who married
The daughter of the red deer in a non ritual manner,
Who holds the flag with the cock in his hands,
Who is the one who saved the devas,
By Killing Soorapadma who took the form of a mango tree
Who armed himself with Vel , which is suitable for war,
,And who is the Velava of Thiruchengode
With lots of young betel nut and mango trees. 91

thondar-kaNdu andi moNdu undu irukkum suththa jnaanam-enum

thandai-am pundari-gam tharuvaai sanda thandam vem-soor
mandalam kondu paNdu andar andam kondu mandi-minda
kandu-uruNdu andar viNdu Oo-daamal vEl-thotta kaavalanE

Oh God ,who is the saviour who used his Vel,
And stopped and saved the devas ,
From Soorapadma who had with him,
All anger , Dandayudha and cruelty,
And conquered the earth as well as heaven,
Making the devas fall and roll with fear ,
Please give me your lotus like feet with anklets,
With the honey of real wisdom dripping from it
Which is neared , smelt and by your devotees. 92

maN-kamazhum undhi thirumaal valampuri Oo-sai antha
viN-kamazh sOlaiyum vaavi-yum kEttathu vEl-eduththu
thiN-giri sintha viLai-yaadum piLLaith thiru-araiyil
kiN-kiNi Oo-sai pathi-naalu ula-gamum kEttathuvE

While the sound of the right spheroid conch of lord Vishnu
With the scent of the soil and Who created Lord Brahma from his belly,
Was heard in all scented gardens and ponds in the heaven,
The jingling sound made by the bells tied to the pretty waist,
Of the young Kumara who powdered strong mountains with his Vel,
Was heard in all the corners the fourteen different worlds. 93

theLLiya yE-nalil kiLLaiyai kaLLas siRumi yenum
vaLLiyai vEttavan thaaL vEt-tilai siRu vaLLai-thaLLi
thuLLiya kendaiyai thondaiyai thOdhaka sollai-nalla
veLLiya niththala vith-thaara mooralai vEtta-nenjE

Oh mind which is attracted by the eyes of pretty ladies,
Resembling the fish which jumps moving the tender plants in the pond,
Which is attracted by the lips of ladies which resemble the red guava,
Which is attracted by untrue and deceitful words of women,
And which is attracted by their smile and pretty pearl like teeth,
Why are you not attracted by the pretty feet of Lord Muruga,
Who was attracted by Valli who was guarding the fields of corn,

And who was a mind stealer and had very pretty speech. 94

yaan-thaan-enum-sol irandum ket-taal anRi yaavarukkam
thOnRaathu saththiyam thollai peru-nilam soo-karamaai
keen-Raan marugan murugan krubaakaran kELviyinaal
saanRu-aarum attrra thani veLikaE vanthu santhip-pathE

The truth will not be known to any one in this world,
Unless they loose the feeling of “I, and “me” from themselves,
And Oh Lord Muruga, who is the nephew of God Vishnu,
Who dug this earth by taking the form of a boar to see Shiva’s feet,
Oh Lord Muruga who himself is the doer of mercy,
The proof of hearing your teachings is meeting you,
In the incomparable and broad area where no one is there. 95

thadam-kot-trram vEL-mayilE idar theera thani-vidil-nee
vadakkil girikku ap-puRaththu-nin thOgaiyil vat-tam-ittu
kadar-ku ap-puRaththum kadhirkku ap-puRaththum kanaka-sakra
thidarkku ap-puRaththum thisaik-ku ap-puRaththum thirikuvaie

Oh famous and victorious peacock belonging to Lord Muruga,
If you are permitted to redress the sorrows of the world alone,
You would open your wings in a circular fashion and ,
Go beyond the great Meru mountain in the far north,
Go beyond all the oceans as well as beyond sun light,
And also beyond the eight directions and save the souls. 96

sElil thikazh vayal sen-gOdai veRpan sezhum kalapi
aaliththu ananthan paNaa-mudi thaakka athirnthu-athirnthu
kaalil kidappana maaNikka raasiyum kaasiniyai
paalikkum maayanum sakraa-yudhamum paNilamumEy

When the exuberant peacock of lord of Thiruchengode,
Which is surrounded by fiends where Chel fishes play,
Shouted and hit against the head of Adhishesha,
That great snake trembled and beneath the legs of the peacock,
Were lots of Manikhya gems, the Lord Vishnu ,
Who looks after the world and his holy wheel and conch. 97

kathi-thanai onRai-yum kaaN-kinRi-lEn kandha vEl-murugaa
nathi-thanai anna-poi vaazhvil anbaai naram-paal pothintha
pothi-thanai-yum kondu thindaatu-maaRu enai pOdhavitta
vidhi-thanai nondhu-nondhu ingE yenRan manam vEkinRathEy

Oh Kanda , Oh Muruga with the Vel, I do not foresee,
Any method for attaining salvation , from in this temporary life,
As I got attracted and was carrying the body of mine,
Which is but a packet tied by the bones and suffered,
And my mind is burning now with the pain due to sorrow,
Because of the fate which made me to be born in this world. 98

kaavik kamalak kazhaludan sErththu enaik kaa-ththtu-arulaai
thaavik kula-mayil vaahananE thuNai yEthum-indri
thaavip padarak kozhu-kombu ilaatha thanik-kodi-pOl
paavith thani-manan thaLLaadi vaadip pathaik-kinRathEy

Oh Lord who rides on the peacock with great feathers,
Without any company my mind , which is like,
The climber which does not have and branches to climb,
Is tottering , wilting and undergoing lot of suffering,
And so merge me by merging me with your feet,
Which are like the red lotus and save me. 99

edu-thalai sat-trrum karu-thEnaip pO-tham ilEnai-anbaal
keduthal ilaath-thoNdari koottiya-vaa kiraunja veRpai
adu-thalai saathiththa vElOn piRavi aRa ich-siRai
viduthalai patta-dhu vittadhu paasa vinai-vilangE

The God of the Vel who completed the destruction,
Of the Krouncha mountain, in a manner which is strange,
Put me , who never thought of giving anything to the needy,
In the company of those of his devotees , who were very pure,
And because of that this body got freedom from the sorrow of birth,
And the rope of attachment which tied my body was also cut. 100

The use of this book

salam-kaaNum vEndhar thamakkum anjaar yaman sandaikku-anjaar
thulangaa-naragak-kuzhi aNugaar thutta-nOi-aNugaar
kalangaar pulikkum karadikkum yaanaikkum kandhan-nan-nool
alankaara noot-trruL oru-kavi thaan katrru-aRinthavarE

He who reads and understands, at least one stanza out of hundred
From the good book on Kanda called Kandar Alankaram,
Would not be afraid of angry kings nor the fight with God of death,
Would not be afraid of the horrible hell hole nor to bad diseases,
Would not be afraid of tigers nor bears nor elephants.

Note: Some versions carry seven more stanzas but these do not belong
to Kandhar Alankaram as the poet himself has told about one hundred
stanzas of the book.

Devendra Sanga Vaguppu

BY

Arunagirinadhar

Translated by

P.R.Ramachander

(Vaguppu only means section and The great Arunagirinadhar used
this to indicate different sections of his voluminous work. He was a
great devotee of Lord Muruga and this song eulogizes his mother
Goddess Parvathi. There is an interesting story behind this.

It seems Arunagirinadhar had a great debate with one
Samabandandan . It seems Sambandandan was a great devotee of
mother Kali and when she came before him , He requested her not to

allow Lord Muruga to appear before Arunagirinadhar, When Arunagirinadhar failed to make the God appear before him in spite of various prayers, he through his yogic vision realized that Goddess Kali is not allowing Lord Muruga appear before him, . So he sang this great prayer called Devendra Sanga Vaguppu who loosened her grip on Muruga.

It seems Swami Krupananda Variar once told that if we light the lamp before mother Kali and recite this great prayer in the morning and evening without mistake for 48 days , then the Goddess would appear in the dream of that person.

Though I know Tamil, I am not an expert enough to translate this great song and so I depended on three translations/interpretations of this work which are available online to do my translations . My acknowledgements to

1. <http://thiruppugazh-nectar.blogspot.in/2015/03/devendra-sanga-vaguppu.html> (posted by Umashankai Venkatraman.)

2. <http://ramananju.blogspot.in/2015/10/8great-mother-great-son.html>

And 3 . <http://www.kaumaram.com/vaguppu/vgp02.html> (meaning in Tamil written by Thirupugazh adimai Sri Su.Natarajan.

Hear it sung by Guruji A.S. Raghavan himself in https://www.youtube.com/watch?v=6_5b63CY16s)

1.தரணியில் அரணிய முரண் இரணியன் உடல்தனை நக நுதிகொடு
சாடோங்கு நெடுங்கிரி ஓடேந்து பயங்கரி

1.Daraniyil araniya muran Yiraniyan udal thanai nakha nuthi kodu,
Sadongu nedumgiri odenthu bhayangari

1.The body of Hiranya , who built defensive forts in the earth , was torn open,

By assuming a mountain like form by using the tip of his nails ,
By the fearsome goddess who used to carry the skull.

2.தமருக பரிபுர ஒலிகொடு நடநவில் சரணிய சதுர்ம
றை
தாதாம்புய மந்திர வேதாந்த பரம்பரை

2.Damaruga paripura oli kodu nadanavil charaniya chathurmarai,
Thathambuya mandhira Vedantha Paramparai.

2.With the hand held drum and anklets giving sounds,she , who is end
of vedas,
Did the dance of destruction using her holy feet ,
which are worshipped by the four Vedas and which are like lotus
flower,

3.சரிவளை விரிசடை எரிபுரை வடிவினள் சததள முகுளி
த
தாமாங்குசம் என்றிரு தாளாந்தர அம்பிகை

3.Sarivalai viri chadai yeripurai vadivinal , satha dala mukulitha,
Dama angucha yendru iru thalanthara Ambikai.

3.She with untied hair and is like a burning fire , with pretty breasts
hidden,
By a garland of newly opened lotus flowers with thousand petals ,
Is the mother goddess with a soft and holy feet.

4.தருபதி சுரரொடு சருவிய அசுரர்கள் தடமணி முடி
பொடி
தானாம்படி செங்கையில் வாள்வாங்கிய சங்கரி

4.Tharupathi surarodu charuviya asurarkal thadamani mudipodi ,
Thaanampadi chengayil vaal vaangiya SAnkari.

4. Oh consort of Sankara , In city of Amaravathi , You held in your soft hands a sword,
And powdered the gem studded crowns of Asuras ,
Who fought with the devas as well as their king Indra, the lord of wish giving tree

5. இரண கிரண மடமயில் ம்ருகமத புளகித இளமுலை இ
ள
நீர் தாங்கி நூடங்கிய நூல்போன்ற மருங்கினள்

5. Rana kirana mada mayil mrugamadha pulakitha ila mulai ,
Yila neer thaangi nudangiya nool pondra marunginal.

5. She who was like a golden peacock , due to her thread like waist,
And musk scented breasts which were like tender coconut made her naturally bent.

6. இறுகிய சிறுபிறை எயிறுடை யமபடர் எனதுயிர் கொ
ளவரின்
யான் ஏங்குதல் கண்டெதிர் தான் ஏன்று கொளும் குயில்

6. Irukiya chiru pirai yeyirudai yama batar yenathuyir kola varin ,
Yaan yenguthal kandethir than yeandru kolum kuyil.

6. When the soldiers of God of death who had teeth like tightly bent
crescent moon,
Come to take away my soul , seeing me lamenting,
She would appear before me like a sweet Cuckoo to give me refuge.

7. இடுபலி கொடுதிரி இரவலர் இடர் கெட இடு மன கரத
ல
ஏகாம்பரை இந்திரை மோகாங்க சுமங்கலை

7. Idubali koduthiri iravalar ivar keda , idu mana kara thala,
Ekambarai indhirai mokanga Sumangalai.

7,That consort of Ekambara , Who is goddess Lakshmi , who is a married woman ,
Whose husband is living , and who has bewitching limbs , would with her blessing hand,
Remove the despair earned due to sins , of the souls who wander about.

8.எழுதிய படமென இருளறு சுடரடி இணைதொழு மவனிகள்
ஏகாந்த சுகந்தரு பாசாங்குச சந்தரி

8.Ezhuthiya padamena irul aru sudar adi inai thozhu mavunigal ,
Ekantha sukhamtharu pasangusa Sundari.

8.She holds a Goad and noose and gives the matchless joy to those ,
Who without moving like a drawn picture meditate on her feet,
Which due to their luster removes the darkness of their ignorance.

9.கரணமு மரணமு மலமொடு முடல்படு கடுவினை கெட நினை
காலாந்தரி கந்தரி நீலாஞ்சனி

9,Karananamum Maranamum malamodu mudalpadu kadu vinai kedaninai,
Kaalanthari kanthari neelanchani

9.The Goddess of blue black colour who is beyond time protects her devotees,
From the bodily sufferings caused by the five sense organs , Karma , pride And Maya.

10. நஞ்சமிழ்
கனலெரி கணபண குணமணி யணிபணி கனவளை மரகத
காசாம்பர கஞ்சளி தூசாம்படி கொண்டவள்

10. Nanjumizh Kanaleri kaNa paNa guNa maNI yaNI paNI gjana valai
Marakatha,
Kasambara Kanjuli Thoosambadi kondaval.

10.She wears bangles made of poison spirting sepents which have
pure gems on their hoods,
Which give out flashes of fire and wears a blue dress on her
emerald green body

11.கனைகழல் நினையலர் உயிரவி பயிரவி கவுரி கம
லை குழை
காதார்ந்த செழும் கழுநீர் தோய்ந்த பெருந்திரு

11.Kanai kazhal ninayalar uyiravi bhairavi kavuri kamalai kuzhai ,
Kaathartha chezhum kazhu neer thointha perumthiru.

11,She is Goddess Bhairavi who takes away the soul of those who do
not meditate on her feet,
And is the great goddess of the colour of gold who sits on the lotus
and wears blue lotus flowers over her ears.

12.கரைபொழி திருமுக கருணையில் உலகெழு கடனி
லை பெறவளர்
காவேந்திய பைங்கிளி மாசாம்பவி

12.Karaipozhi thirumukha kaunayil ulakezhu kadanilai pera valar ,
Kavendhiya painkili mmasambhavi.

12.She is the parrot like great Goddess Sambhavi , who using her
merciful looks ,
Which wafts due to her very great mercy , makes firm the seven
worlds and seas,

13.அரண் நெடு வட வரை அடியொடு பொடிபட அலைக
டல் கெடாயில்
வேல்வாங்கிய செந்தமிழ் நூலோன் குமரன்குகன்

13.Aran nedu vada varai adiyodu podipada alaikadal keda , ayil,
Vel vaangiya chenthamizh noolon kumaran kumaran, guhan..

13..He is the Kumara Guha who owns the tamizh books and whosend
the Sharp spear,
So that the great Meru Mountain which protects the earth is
powdered and the ocean with waves becomes dry.

14.அறுமுக னொருபதொ டிருபுயன் அபிநவன் அழகிய
குறமகள்
தார்வேய்ந்த புயன் பகையா மாந்தர்கள் அந்தகன்

14.Arumukhanorupathodiru buyan abhinavan azhakiya kura magal,
Thaar veintha puyan , pakayaa maantharkal anthakan.

14.He is the one having six faces and twelve hands, who is forever
new,
And the one having great shoulders which garlanded Valli who is a gypsy
lay.

15.அடன்மிகு கடதட விகடித மதகளிற் அனவரதமும் அக
லா
மாந்தர்கள் சிந்தையில் வாழ்வாம்படி

15.Adan migu kadathada vigaditha madha kalir anavaradhamum
akalaa,
Maantharkal chinthayil vaazhvaam padi

15. Men meditate always on that Ganesa who is very strong like an
Elephant in Mast
From whose eyes tear flows, so that he comes and lives in their minds
always.

16.செந்திலில்
அதிபதி எனவரு பொருதிறல் முருகனை அருள்பட மொ

ழிபவர்

ஆராய்ந்து வணங்குவர் தேவேந்திர சங்கமே.

16.Chenthilil athipathi yena varu poru thiral muruganai , arul pada mozhipavar,

AArainthu vanamguvar Devendra SAngame.

16, Those who pray the Lord of Thiruchenthoor who is Lord Muruga who is an expert in war,

Are searched thoroughly and saluted by Devendra and his people.

XI.Pattinathar

(Here is a great poem of sorrow written by a great Shaivite saint called Pattinathar (Some people believe that he lived 50 years before and some others 1000 years) ,He was a trader by birth and was also referred to as Thiruvē Kadar. When he renounced the world he had promised his mother that he would come and do her cremation. As per the words he came and reached the cremation ground.He regret removed all the firewood stacked to burn his mother's body and kept her body on Banana stems and leaves and is supposed to have sung these ten verses. It is believed the pyre he made started burning and the cremation was done .In these verses you would find how difficult Saint Pattinathar found to cremate his mother's body. Under similar circumstances Adhi Sankara sang the Mathru Panchakam and almost similar feelings have been expressed by him.(<http://stotrathna.blogspot.in/2009/07/adhi-shankaras-mathru-panchakam.html>) Every individual reading these great works would shed tears remembering his own mother.) .

Pattinathar songs sung before cremating his mother.

Translated by

P.R.Ramachander

1.Iyiranndu thingalai angamelaam nondhu pethu
Payal yendra podhe parinthe duthu -cheyyaviru,
Kaipurthil yendhi , kanaka mulai thandhaalai ,
Yeppirappil kaanben yini?

1.After suffering severe pain in all her limbs for ten months,
She gave birth and lifted me softly as soon as she knew it was a boy,
And then she carried me in both her hands and fed me from her
golden breast,
In which of my future births would I be able ever to see her.

2.Mundhi thavam kidanthu, munnooru naal chumanthe,
Yanthi pakalaa achivanai aadarithu -thonthi
Chariya sumanthu pethra thaayaar thamakko,
Yeriya thazhal mootuven.

2,She did great penance and worshipped ,
Lord Shiva for three hundred days,
And then carried me in her hanging paunch,
And have birth to me and would I,
Light the fire to that mother.

3.Vattiilum thottililum maar melum , thon melum,
Kattilulilum vaithennai kadalithu mutta,
Chirakilittu kappathi cheerattum thaikko,
Virakilittu thee mootuven.

3..She loved me putting me in a basket , swing ,
On her chest and shoulder and then ,
Pleasantly spoiled me by putting me on feather bed ,
And would I lit the firewood to burn that mother .

4.Nondhu chumandhu pethru novaamal yethi ,
Mulai thanthu valatheduthu thazhaameyanthipakal,
Kayyile konednnai kappathum thai thanakko
Meyyile thee mootuven?

4. She suffered pains, carried me and gave birth to me ,
Then without pain lifted me and suckled me from her breast,
And then nurtured me without giving me any pain ,
And also protected me day and night carrying me in her hand,
Would I set fire to the body of such a mother.

5. Arisiyo naan iduven , aathaal thanakku,
Varisayittu paarthu magizhaamal Uruchiyyulla ,
Thene amruthame , chelva drvya poo ,
Maane Yena azhaitha vaaykku?

5. Would I put rice to my mother instead,
Of becoming joyous by giving great presents to her,
In the mouth that called me Oh tasty honey ,
Oh nectar , oh flower of prosperity and oh deer.

6. Alli iduvathu arisiyo, thai thalai mel,
Kolli vaipeeno? Koosaaman meLLa ,
Mukham mel Mukham vaithu, muthaadi ,
Yen Makane yendru azhaitha vaaikku.

6. Should it be rice that I take and put,
Should I set fire on the head of my mother?
To her mouth by which without hesitation
She gently kept her face on my face.
And fondled me and said , please kiss me son.

7. Munnai itta thee muppurathile ,
Pinnai itta rthee then ilangayil ,
Annai itta thee adi vayithile,
Yaanum itta thee moolga moolgave.

7. The first fire was put by Shiva on three cities,
The later fire was put in southern Lanka by Hanuman,
The fire that my mother put is in the bottom of my belly,
And let the fire put by me catch up and burn.

8.Vekuthe thee yathinil , venthu podi Chamba ,
laaguthe , paviyen ayya ho maga ,
Kuruvi paravaamal Kodhatti yennai,
Karuthi valarthedutha kai.

8.It is getting cooked in that fire and it becomes,
Powdery ash, I am alas a sinner who burnt ,
That hand which caressed and protected me ,
From flying birds and nurtured and brought me up.

9.Vanthaalo , sona giri Vithagaa ,nin pathathil,
Vanthaalo, yennai maranthalo, santhamum ,
Unnai nokki uganthu varam kidanthu,
Yen thannaye eendrdutha thai.

9.Did she get fully burnt , Oh magician of red mountain,
And did she reach your feet , Did she completely ,
Forget me, My mother who gave birth to me ,
After doing great penance thinking about you.

10.Veethru irunthaal, annai veethi thanil irunthaal,
Nethru irunthal , indru venthu neeraanaal,
Paal thelikka yellalum vaarungal , Yethendru irangaamal,
Yellaam Shiva mayameyaagum.

10, My mother was sitting and she was in the street,
Yesterday she was there and today she was burnt and became ash
All of you please do come to sprinkle milk,
Without pitying as everything is filled with Lord Shiva.

தாயாருக்குத்தகனகிரியை செய்கையிற்பாடிய வெண்
பா.

ஐயிரண்டுதிங்களாவங்கமெலாநொந்துபெற்று 1
பு
பையலென்றபோதேபரிந்தெடுத்துச் -
செய்யவிரு

கைப்புறத்திலேந்திக்கனகமுலைதந்தாளை
யெப்பிறப்பிற்காண்பேனினி.

முந்தித்தவங்கிடந்துமுந்நூலுநாட்சுமந்தே 2
யந்திபகலாச்சிவனையாதரித்துத் - தொந்தி
சரியச்சுமந்துபெற்றதாயார்தமக்கோ
வெரியத்தழன்மூட்டுவேன்.

வட்டிலிலுந்தொட்டிலிலுமார்மேலுந்தோண்மே 3
லுங்

கட்டிலிலும்வைத்தென்னைக்காதலித்து - முட்டச்
சிறகிலிட்டுக்காப்பாற்றிச்சீராட்டுந்தாய்க்கோ
விறகிலிட்டுத்தீமூட்டுவேன்.

நொந்துசுமந்துபெற்றுநோவாமலேந்திமுலை 4
தந்துவளர்ந்தெடுத்துத்தாழாமே - யந்திபகல்
கையிலேகொண்டென்னைக்காப்பாற்றுந்தாய்
தனக்கோ
மெய்யிலேதீமூட்டுவேன்.

அரிசியோநானிடுவேனாத்தாடனக்கு 5
வரிசையிட்டுப்பாத்துமகிழாம - லுருசியுள்ள
தேனையமிர்தமேசெல்வத்திரவியபு
மானையனவழைத்தவாய்க்கு.

அள்ளியிடுவதரிசியோதாய்தலைமேற் 6
கொள்ளிதனைவைப்பேனோகூசாமன் - மெள்ள
முகமேன்முகம்வைத்துமுத்தாடியென்றன்
மகனையெனவழைத்தவாய்க்கு.

விருத்தம். 7

முன்னையிட்டதீமுப்புரத்திலே
பின்னையிட்டதீதென்னிலங்கையி
லன்னையிட்டதீயடிவயிற்றிலே
யானுமிட்டதீமூள்கமூள்கவே.

வெண்பா. 8

வேகுதேதீயதனில்வெந்துபொடிசாம்ப

லாகுதேபாவியேனையகோ -
மாகக் குருவிபறவாமற்கோதாட்டியென்னைக்
கருதிவளர்த்தெடுத்தகை.

வெந்தாளோசோணகிரிவித்தகாநின்பதத்தில் 9
வந்தாளோவென்னைமறந்தாளோ - சந்ததமு
முன்னையேநோக்கியுகந்துவரங்கிடந்தென்
றன்னையயீன்றெடுத்ததாய்.

வீற்றிருந்தாளன்னைவீதிதனிலிருந்தாள்
நேற்றிருந்தாளினறுவெந்துநீறானாள் -
பாற்றெளிக்க

வெல்லீரும்வாருங்களேதென்றிரங்காமல்
எல்லாஞ் சிவமயமே யாம்.

XII.Vallalar Ramalinga adikal

Forty three rules of life of Vallalar Ramalinga Swamigal

Translated by
P.R.Ramachander

There was a great Tamil saint called Sri Ramalinga Swamikal who was known as Vallalar in the 18th century in Tamil Nadu. He has given the following 43 rules of good living. Some of them like , Sons expecting Wealth earned by father , does not happen frequently nowadays ,But if you follow his rules you can live happily

- 1.Life is only till death
- 2.Spend as per need
- 3,Use those which can be used,

- 4.Help to others as much as possible
- 5.Be merciful to all life
- 6.No one can live forever
- 7.We cannot take anything when we die, so no need of too much saving
- 8.Do not think about , what will happen after you die
- 9.Alog with parting of soul, relations, friends and wealth will part from us
- 10.As long as you are alive , try to be healthy
- 11.Do not loose health to save money
- 12,Nurture your children, love them
- 13.Once in a while give them presents
- 14.Do not expect too much from and do not become their slave
- 15.Even affectionate children due to circumstances , may not be able to look after you
- 16.Children who do not love you , may fight for you property
- 17.They may pray God for your death , so that they can enjoy your property
- 18.They will know only their rights, not affection and duty
- 19.Understand that each person's life may be different
- 20.Give to children, even when you are alive
- 21.But give within limit and later do not repent
- 22.Do not tell them "every thing after my death" Then they may wait for your death
- 23.So give whatever you decide and others after your death
- 24,Do not try to change , that which you cannot
- 25.Do not get jealous of other's life
- 26.Live peacefully and happily
- 27.Appreciate good habits of others
- 28.Converse with your friends
- 29.Take good food, stay healthy by doing exercise, pray God, Have affection towards friends and relatives
- 30.Time will fly
- 31.Enjoy life
- 32.Live with interest
- 33.Life is for living
- 34.Do not have anything to do with fool , selfish person , proud person as well person who always rests

35. Do not have friends who lie , who cheats , who are jealous and who are egoistic
- 36 Do not behave harshly with orphan, poor person , aged person and sick person
37. Do not stop giving to wife , children, family and servant
38. Wear patience , peacefulness, wisdom and affection as your ornaments
39. Do not hate Father , mother , brother and sister
40. Reduce food, sleep, laziness, talk
41. Throw away sorrow , worry , incompetence , miserliness
42. Live with Person who is good, Keeps up his word, Honest and teller of truth
43. Do meditation , reading, exercise and service to others

Follow of the above and lead a meaningful , comfortable life

V.Vallalar Rama Linga Adikal

(Arutprakasa Vallalār Chidambaram Ramalingam (5 October 1823 – 30 January 1874), whose pre-monastic name was Rāmalingam, commonly known in India and across the world as Vallalār, also known as Ramalinga Swamigal and Ramalinga Adigal, was one of the most famous Tamil Saints and also one of the greatest Tamil poets of the 19th century and belongs to a line of Tamil saints known as "gnana siddhars" (gnana means higher wisdom

His collected works are known as Thiru arut pa (Divine poems of grace of God) .This has been saint. But this is the first time I am translating one of his works.. I had to refer to the commentary on this work published in a blog called Valalar Group. My thanks to them split in to six sections called Thiru Murai. And this great prayer praising Lord Muruga is in first section. As a lad of 18 years I had gone to Vadalur, where he had built a temple .I was greatly impressed by the Godliness of the)

Kandha Sarana Pathu-Mudhal Thiru murai

கந்தர் சரணப்பத்து - முதல் திருமுறை

By

Vallalaar Ramalinga adikal

Translated by

P.R.Ramachander

அருளார் அமுதே சரணம் சரணம்
அழகா அமலா சரணம் சரணம்
பொருளா எனைஆள் புனிதா சரணம்
பொன்னை மணியே சரணம் சரணம்
மருள்வார்க் கரியாய் சரணம் சரணம்
மயில்வா கனனே சரணம் சரணம்
கருணா லயனே சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Arulaar Amuthe SAranam, saranam,
Azhakaa, amalaa Saranam.,Saranam,
PORulaa yenai aal , Sarnam saranam.,
Ponne , maniye , Saranam, saranam,
Marulvarkku ariyai Saranam, Saranam,,
Mayil vaahanane Saranam, saranam,
Karunalayane Saranam saranam,
Kandha saranam, saranam , Saranam.

Oh nectar of devotees, I surrender , I surrender,
Oh pretty one , Oh pure one I surrender , I surrender
Oh god who rules over me, as if I am important I surrender, I surrender,
Oh Gold, Oh Gem, I surrender, I surrender
Oh rare one to those who are dazed, I surrender, I surrender,
Oh Lord who rides on peacock, I surrender , I surrender,
Oh Temple of mercy, I surrender, I surrender
Oh Skanda, I surrender, I surrender , I surrender

பண்ணேர் மறையின் பயனே சரணம்
பதியே பரமே சரணம் சரணம்
விண்ணேர் ஒளியே வெளியே சரணம்

வெளியின் விளைவே சரணம் சரணம்
உண்ணேர் உயிரே உணர்வே சரணம்
உருவே அருவே உறவே சரணம்
கண்ணே மணியே சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Panner Marayin Payane Saranam,
Pathiye, Parame , Saranam, saranam,
Vinnor oliye Saranam, saranam,
Veliyin vilaive saranam saranam,
Unner uyire unarve , saranam,
Uruve aruve urave Saranam
Kanne , maniye , Saranam saranam
Kandhaa saranam, saranam sdaranam

Oh Effect of reciting Vedas which are musical, I surrender
Oh Lord , Oh divine one , I surrender , I surrender
Oh light of devas ,I surrender, I surrender,
Oh outside of that , which is greater , I surrender,
Oh sensation of the soul inside, I surrender,
Oh one with form, one without form, Who is our relation, I surrender,
Oh eyes, Oh the ball within the eyes, I surrender, I surrender
Oh Skanda, I surrender, I surrender , I surrender

முடியா முதலே சரணம் சரணம்
முருகா குமரா சரணம் சரணம்
வடிவேல் அரேச சரணம் சரணம்
மயிலு'ர் மணியே சரணம் சரணம்
அடியார்க் கெளியாய் சரணம் சரணம்
அரியாய் பெரியாய் சரணம் சரணம்
கடியாக் கதியே சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Mudiyaa muthale saranam, saranam,
Muruga, kumara Saranam, saranam,
Vadivel arase saranam sarnam

Mayiloor maniye saranam saranam
Adiyaakku yeliyaa Saranam saranam
Ariyaa periyai Saranam saranam
Kadiyaa gathiye saranam saranam
Kandhaa saranam saranam saranam

Oh endless first, I surrender ,I surrender,
OH Lad, Oh Muruga , I surrender , I surrender
Oh king with Vadivel, I surrender , I surrender,\
Oh Gem who rides the peacock , I surrender, I surrender
Oh Lord who submits to his devotees, I surrender, I surrender,
Oh rare one , Oh great one, I surrender, I surrender
Oh fate which can never be removed , I surrender, I surrender
Oh Skanda I surrender, I surrender , I surrender

பூவே மணமே சரணம் சரணம்
பொருளே அருளே சரணம் சரணம்
கோவே குகனே சரணம் சரணம்
குருவே திருவே சரணம் சரணம்
தேவே தெளிவே சரணம் சரணம்
சிவசண் முகனே சரணம் சரணம்
காவேர் தருவே சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Oh poove maname Saranam ,saranam,
Porule Arule Saranam Saranam
Kove Guhane Saranam saranam,
Oh Guruve , thiruve Saranam , sarnam,
Om Theve thelive saranam saranam,
Om Shiva Shanmukhane saranam saranam
Kaver tharuve Saranam SARanam
Kandhaa saranam, saranam,saranam

Oh flower oh divine smell, I surrender , I surrender
Oh wealth , Oh grace , I surrender, I surender
Oh king , Oh Guha , I surrender, I surrender,
Oh Guru, Oh prosperity , I surrender, I surrender,

Oh God, oh clarity, I surrender , I surrender
Oh Shiva Shanmukha , I surrender , I surrender
Oh wish giving tree, I surrender, I surrender,
Oh Skanda , I surrender, I surrender , I surrender

நடவும் தனிமா மயிலோய் சரணம்
நல்லார் புகழும் வல்லோய் சரணம்
திடமும் திருவும் தருவோய் சரணம்
தேவர்க் கரியாய் சரணம் சரணம்
தடவண் புயனே சரணம் சரணம்
தனிமா முதலே சரணம் சரணம்
கடவுள் மணியே சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Nadavum thanimaa mayiloi, saranam,
Nallar pugazhum valloi , Saranam
Dhidamum thiruvum tharuvai Saranam,
Devarkku ariyai saranam saranam
Thadavan puyane saranam saranam
Thanimaa mudhale saranam saranam
Kadavun maniye saranam saranam
Kandhaa Sarnam sarnam Saranam

Oh lord withincomparable peacock as steed, I surrender
Oh Great god praised by Good people, I surrender
Oh God who grants health and wealth , I surrender,
Oh God who is difficult to reach for Devas , I surrender, I surrender,
Oh God who has a huge shoulders , I surrender , I surrender
Oh comparison less first one, I surrender , I surrender
Oh Bell of the God , I surrender, I surrender
Oh Skanda , I surrender, I surrender , I surrender

கோலக் குறமான் கணவா சரணம்
குலமா மணியே சரணம் சரணம்
சீலத் தவருக் கருள்வோய்சரணம்
சிவனார் புதல்வா சரணம் சரணம்

ஞாலத் துயர்தீர் நலனே சரணம்
நடுவா கியநல் ஒளியே சரணம்
காலன் தெறுவோய் சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Kola kura maan kanava , saranam,
Kula maa maniye Saranam saranam,
Seelathavarkku arulvoi Saranam
Shivanaar pudhalvaa saranam saranam
Jnala thuyar theer nalane Saranam
Naduvaagiya nal oliye , Saranam
Kalan theruvoi Saranam Sranam,
Kandhaa Saranam Saranam

Oh husband of the pretty Kurava lady , I surrender,
Oh great gem of your family , I surrender, I surrender
Oh God ho blesses those of good character , I surrender
Oh son of Lord Shiva , I surrender, I surrender
Oh Lord who removes sorrow of world , I surrender
Oh unbiased great light , I surrender
Oh Lord wo removes sorrow caused by God of death , I surrender, I
surrender
Oh Skanda , I surrender , I surrender , I surrender

நங்கட் கிளியாய் சரணம் சரணம்
நந்தா உயர்சம் பந்தா சரணம்
திங்கட் சடையான் மகனே சரணம்
சிவைதந் தருளும் புதல்வா சரணம்
துங்கச் சுகம்நன் றருள்வோய் சரணம்
சுரர்வாழ்த் திடுநம் துரையே சரணம்
கங்கைக் கொருமா மதலாய் சரணம்
கந்தா சரணம் சரணம் சரணம்

Nangat kiliyai Saranam, saranam
Nandhaa uyar sambandhaa Saranam
Thingat sadayaan makane saranam,

Sivai thantharulum pudhalva saranam
Thunga sukham nandru arulvoi Saranam
Surar vaazhthidum nam duraye Saranam
Gangai kkoru maa madhalaai Saranam
Kandha saranam saranam sarnam

Oh lord who is sweet to us , I surrender , I surrender
Oh Sambandhaa who has never diminishing height , I surrender
Oh Son of Lord Shiva wearing the moon, I surrender
Oh Lord who is the son given by Parvathi , I surrender
Oh Lord who grants great comfort , I surrender
Oh our Lord praised by devas , I surrender
Oh One great son of river ganges, I surrender
Oh Skanda , I surrender, I surrender, I surrender

ஒளியுள் ஒளியே சரணம் சரணம்
ஒன்றே பலவே சரணம் சரணம்
தெளியும் தெருளே சரணம் சரணம்
சிவமே தவமே சரணம் சரணம்
அளியும் கனியே சரணம் சரணம்
அமுதே அறிவே சரணம் சரணம்
களியொன் றருள்வோய் சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Oliyul oliye saranam saranam
Ondre palave saranam saranam
Theliyum therule Saranam saranam
Shivame thavame Saranam saranam
Aliyum kaniye Saranam saranam
Amudhe arrive sarnam saranam
Kaliyondru arulvoi Saranam saranam
Kandhaa Saranam sarnam saranam

Oh light within light , I surrender, I surrender
Oh Single as well as many , I surrender, I surrender
Oh Lord who is clarity , who makes clear to all, I surrender, I surrender

Oh Lord shiva and the Lord who is penance of shiva , I surrender ,
surrender

Oh Lord who is a ripe fruit , I surrender, I surrender

Om nectar , Oh wisdom , I surrender, I surrender

Oh Lord who gives only joy, I surrender, I surrender

Oh Skanda , I surrender , I surrender, I surrender

மன்னே எனைஆள் வரதா சரணம்
மதியே அடியேன் வாழ்வே சரணம்
பொன்னே புனிதா சரணம் சரணம்
புகழ்வார் இதயம் புகுவாய் சரணம்
அன்னே வடிவேல் அரசே சரணம்
அறுமா முகனே சரணம் சரணம்
கன்னேர் புயனே சரணம் சரணம்
கந்தா சரணம் சரணம் சரணம்

Manne yenai aal varadha Saranam
Mathiye adiyen vaazhve Saranam
Ponne punithaa Saranam saranam
Pugazhvar idhayam puguvai Saranam
Anne vadi vel arase sranam
Aruma mukhane saranam saranam
Kanner puyane Saranam saranam
Kandhaa saranam saranam saranam

Oh king who rules and blesses me , I surrender,
Oh Our brain Oh our life , I surrender
Oh Golden Lord who is divinely pure , I surrender
Oh Lord enter the hearts of those who praise you, I surrender
Oh mother like king of Vadivel , I surrender
Oh Lord with six big faces , I surrender, I surrender
Oh Lord with Arms on which evil eye will fall , I surrender , I surrender
Oh Skanda , I surrender, I surrender, I surrender

வேதப் பொருளே சரணம் சரணம்
விண்ணோர் பெருமாள் சரணம் சரணம்
போதத் திறனே சரணம் சரணம்

புனைமா மயிலேயாய் சரணம் சரணம்
நாதத் தொலியே சரணம் சரணம்
நவைஇல் லவனே சரணம் சரணம்
காதுக் கினிதாம் புகழோய் சரணம்
கந்தா சரணம் சரணம் சரணம்

Veda Porule Saranam, Saranam ,
Vinnor perumaan saranam saranam
Bodha thirane Saranam saranam
Punai ma mayiloi saranam saranam
Nadhatholiye saranam saraqnam
Navai illavane SARanam saranam
Kathukkinithaam pugazhoi saranam
Kantha saranam saranam saranam

Oh meaning of Vedas , I surrender, I surrender
Oh Lord of the heaven , I surrender, I surrender
Oh Lord with form of wisdom, I surrender , I surrender
Oh Lord whose steed is the pretty peacock ,I surrender, I surrender
Oh Sound of music, I surrender , I surrender
Oh Lord without any shortcoming, I surrender, I surrender
Oh Lord whose praise is sweet to hear, I surrender, I surrender
Oh Skanda , I surrender, I surrender , I surrender