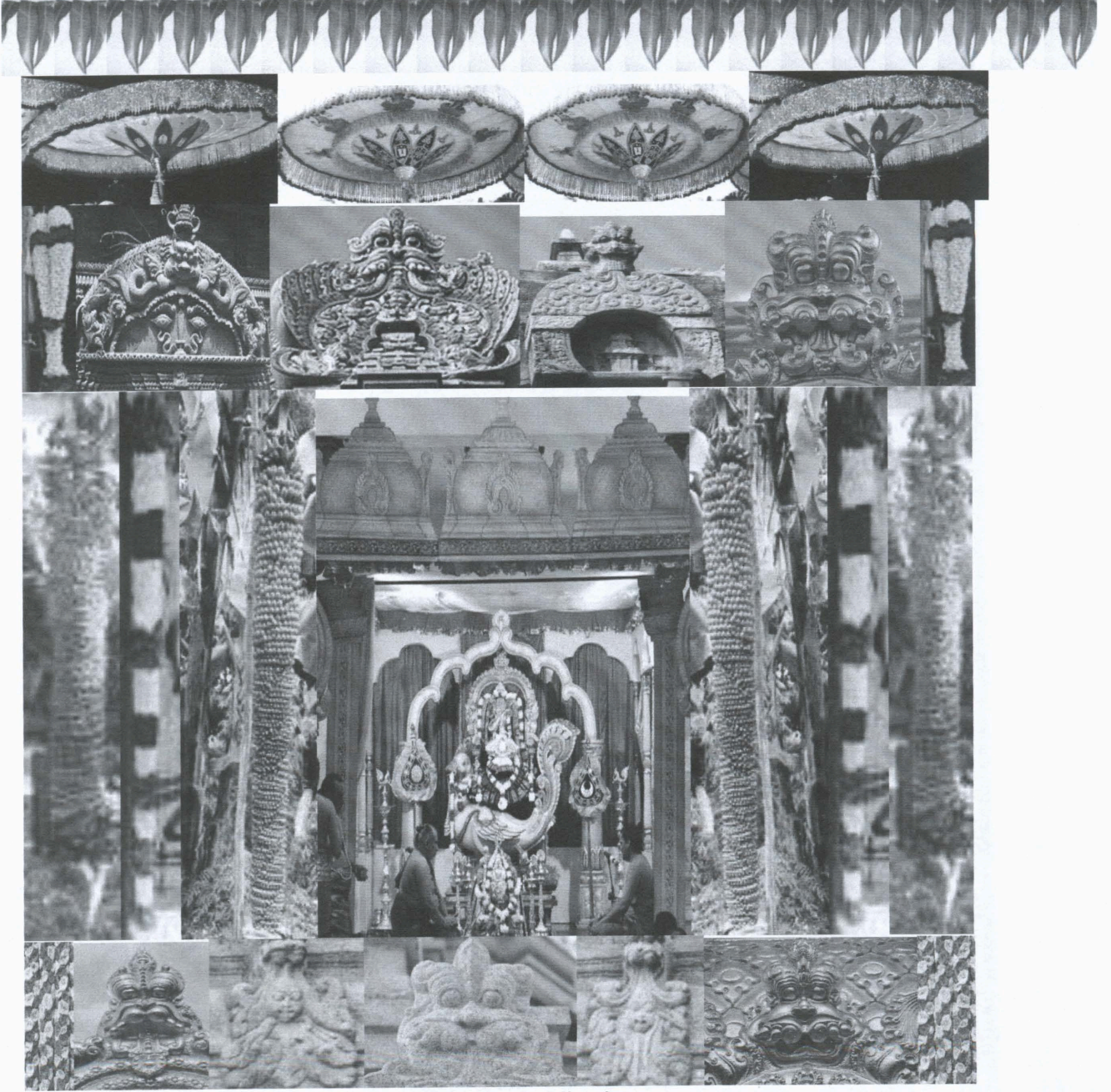


# Path to Dharma

## தர்ம நெறி (Dharma Neri)

86



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February

2015

பெப்ரவரி (தை/மாசி)



#### Editorial.

The monthly publication 'Path to Darma', by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 86<sup>th</sup> number this month. The main imperative endeavor of this monthly magazine is to pass on the vision associated to Hindu dharma basically by replies to the issues put forward by the anxious readers. The comments and analysis of the readers are appreciated.

B.S.ivaramakrishna Sarma,

Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka. February, 2015

#### Quatations

"If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed."

-The Katha Upanisha.I.ii.19

"Having realized Atman, which is soundless, intangible, formless, undecaying, and likewise tasteless, eternal, and odourless; having realized That which is without beginning and end, beyond the Great, and unchanging-one is freed from the jaws of death."

-The Katha Upanisha,I.iii-15

"When all desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman".

- The Katha Upanisha II.iii.14

"In Him are woven heaven earth, and the space between, and the mind with all the sense-organs. Know that non-dual Atman alone and give up all other talk. He is the bridge to Immortality".

-The Mundaka Upanishad.II.ii.5

"In this great Brahma-Wheel,in which all things abide and finally rest,the swan (jiva) wanders about so long as it thinks the self is different from the controller.When blessed by Him the self attains Immortality".

-The Svetasvatara Upanishad.I.6

"He is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought of, but is the Thinker;He is never known; but is the Knower. There is no other seer than He, there is no other hearer than He,there is no other thinker than He,there is no other knower than He.He is your Self,the Inner Controller,the Immortal.Everything else but Him is perishable"

-The Brihadaranyaka Upanishad.III.vii.23

"You cannot see the seer of seeing;you cannot hear the Hearer of hearing;you cannot think of the Thinker of thinking;you cannot know the Knower of knowing. This is your Self that is within all; everything else but this is perishable".

-The Brihadaranyaka Upanishad.III.vi.2

"It is the Self -free from sin,free from old age,free from death,free from grief,free from hunger,free from thirst;Its desires come true.Its thoughts come true"

The Chhandogya Upanishad.VIII.i.5

"Those who worship the demigods (*devas*) will take birth amongst the demigods; those who worship the ancestors will go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me."

- Bhagavad-Gita. 9.25

"Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness – these are the natural qualities by which the *brahmanas* work". "Heroism, power, determination, and resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the *kshatriyas*."

-Bhagavad Gita 18.42–3



**1. Why Turmeric is used in ceremonies like ‘punniyahavasanam’, and in almost all rituals in Hinduism? Please give a detailed account.**

Turmeric is used in all the ceremonies in the religious rituals in Hinduism because of the immense medicinal properties and due to its other intrinsic powers which are given in brief bellow.

Turmeric (*Curcuma domestica*, syn: *Curcuma longa*) / is a rhizomatous herbaceous perennial plant belonging to ginger family, Zingiberaceae, growing very well with temperatures between 20 and 30°C (68 and 86°F) and a considerable amount of annual rainfall. Turmeric plant reaches up to 1 m tall, highly branched, yellow to orange in colour. Cylindrical, aromatic rhizomes are found under the ground. The leaves are alternate and arranged in two rows. They are divided into leaf sheath, petiole, and leaf blade. From the leaf sheaths, a false stem is formed. The petiole is 50 to 115 cm long. The simple leaf blades are usually 76 to 115 cm long and rarely up to 230 cm. They have a width of 38 to 45 cm and are oblong to elliptic narrowing at the tip .

When not used fresh, the rhizomes are boiled for about 30–45 minutes and then dried in hot ovens, after which they are ground into a deep-orange-yellow powder commonly used as a spice in cooking, for dyeing and for other purposes. One active ingredient in it is curcumin.



Turmeric (*Curcuma domestica*, syn: *Curcuma long*) is a significant plant in the ceremonies of Hinduism . Turmeric is symbolic to the aspects of fertility and prosperity. Turmeric powder is sprinkled on sacred idols and images. Yellow colour and orange colour are both very special with regards to Hinduism, yellow being associated with Vishnu, which is the colour of the space between chastity and sensuality.

According to Hindu beliefs the ‘chakras’ in are mystical centres of orientation. Orange represents the sacral chakra and yellow represents the solar plexus chakra. This yogic concept is of the inner cosmology of a being discovered through meditative practice. The use of turmeric is prohibited in a house of mourning.



Turmeric rhizome      Turmeric powder      Turmeric plant (underground stem)

Turmeric is considered highly auspicious in Hindu religious rituals and has been used extensively in various religious ceremonies for millennia. A form of Ganesha (the remover of obstacles, is invoked at

the beginning of almost any ceremony) is made instantaneously by mixing turmeric with water and forming it into a cone-like shape.

The chemical constituents of Turmeric are: Resin, a fatty substance, volatile oil, albumen, starch, a yellow coloring matter, lignin, salts, and ferric oxide. The root contains 10 percent of resin which is a glucoside, Turpethin,



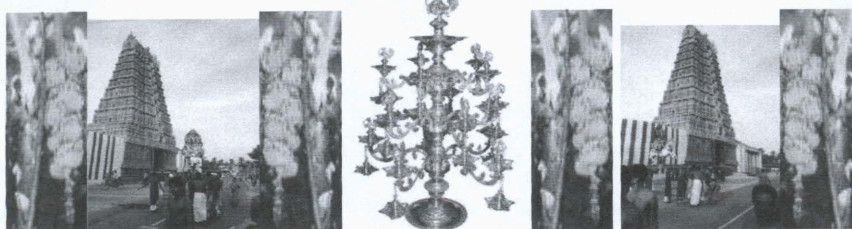
Some research shows compounds in turmeric to have anti-fungal and anti-bacterial properties. Investigations have shown that tetrahydrocurcuminoids (THC) from turmeric are colorless compounds that might have antioxidant and skin-lightening properties, and might be used to treat skin inflammations, making these compounds useful in cosmetics formulations.



The essential oils can exist at least in two tautomeric forms, keto and enol. The keto form is preferred in solid phase and the enol form in solution. Curcumin is a pH indicator.

According to Christopher Hobbs, "Turmeric contains a mixture of phenolic compounds called curcumin, and a volatile oil with turmerone and zingiberene; cineole and other monoterpenes; starch; protein; and high amounts of vitamin A and other vitamins. The essential oil has proven stimulating effects on the gallbladder (perhaps due to the p-tolylmethyl carbinol) and also stimulates the liver to produce more bile and regulate its viscosity. Modern research also shows that the herb possesses anti-inflammatory and strong liver-protecting properties."

Kai Kaholokai, shows that, the following major known ingredients: tumerone, zingerene, phellandrene, cineole, sabinene, borneol, and curcumin present in Turmeric rhizome.



Mark Pederson says that turmeric "relies on its volatile oil for its actions" which include treatment of inflammations of the digestive system and reproductive system, folk remedy for hepatitis, flatulence, and spasmodic dysmenorrhea, and "production of enzymes in the liver that metabolize toxins in the liver in a manner similar to schizandra, licorice, and milk thistle.

Mark Pederson also includes a chart indicating that turmeric is very high in fat, magnesium, and silicon and high in calories, iron, manganese, niacin, potassium, selenium, and sodium.

Dr. James Duke shows "turmeric's medicinal power" emphasizing certain constituents including the following:

- ❖ Antioxidants including vitamins C and E, several carotenoids, curcumin, and related compounds called curcuminoids.

- ❖ Cyclooxygenase inhibitors, effective at blocking inflammation, especially inflammation caused by arthritis and gout. Antioxidant neutralizes some cancer causing substances and acts as an anti-mutagenic stopping very early changes in cells that can turn to cancer. Curcumin also protects the heart, is antiviral (and thus may be useful to HIV patients), and is a cell growth generator speeding up the healing of wounds.
- ❖ Cineole which stimulates the central nervous system, is antiseptic, is expectorant, and eliminates gas.

There are a total of ninety two chemical constituents in this list and most of them have known activities, which overlap with the activities of other constituents. I include this list as a valuable resource and reference for the various constituents and activities which are known to be present in turmeric.

The essential oils found in the of rhizome of turmeric have the following properties;

Allelopathic;	Antimastitic;	Cancer-Preventive
Allergenic;	Antimutagenic;	Candidicide;
Anesthetic;	Antioxidant;	Choleretic;
Anthelminthic;	Antiozenic;	CNS-Stimulant;
Antiacne;	Antipharyngitic;	Colorant;
Antiaging;	Antiphotophobic	Convulsant;
Antiallergic;	Antipityriasic;	Counterirritant;Androgenic;
Antiasthmatic; \	AntiPMS;	Immunostimulant ;
Antibacterial	Antiporphyric ;	Interferon-Synergist;
Antibronchitic;	Antipsoriac;	Mucogenic;
Anticarcinomic;	Antiradicular;	Perfume;
Anticatarrh;	Antirhinitic;	Pesticide;
Anticoronary	Antiseptic;	Phagocytotic;
Antifatigue;	Antispasmodic;	Prooxidant
Antihalitotic;	Antistaphylococcic;	Rubefacient;
Antihyperkeratotic;	Antistress;	Secretogogue;
Antiichthyotic;	Antitumor;	Sedative;
Antilaryngitic;	Antitussive;	Spasmogenic;
Antileukoplakic	Antiulcer	Surfactant;
Antilupus ;	Antixerophthalmic;	

### Why Mango leaves are used in all rituals in Hinduism?

The Mango (*Mangifera indica*) is a perennial arboreal tree belonging to the family Anacardiaceae, native to south-eastern Asia. The Mango leaves are used in almost all the rituals of all the ceremonies in Hinduism due to the fact of its unique medicinal properties of the latex seen at the petiole of the leaf.

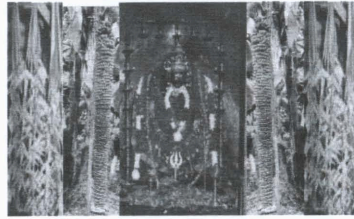
The essential oils in the latex from the Mango plant (*Mangifera indica* var. Rosa and Espada) are the prime agent for the medicinal characters. Twenty-seven components are present in the latex. The main compound in the essential oil from *M. indica* is terpinolene,  $\beta$ -pinene and terpinolene.

The biological properties of *M. indica* have found that this plant has antiviral, antibacterial, analgesic, anti-inflammatory, immunomodulatory, and antioxidant activities

Leishmaniasis is a disease caused by protozoan parasites of the genus *Leishmania*, a protozoa transmitted by *Phlebotomus* sp., commonly called sand flies. The essential oils of Mango plant (*M. indica*) can destroy *L. amazonensis* and inhibit tumour cell growth.

In addition, their hydrophobic nature makes these oils more permeable to the cell membranes, which is a very important feature for developing agents against intracellular pathogens, or act by destroying vital intracellular components of tumor cells leading to apoptosis.

Twenty-seven components have been identified in the essential oils of the varieties of Mango plant. The essential oils in mango have high quantity of monoterpenes. The activities are mainly attributed to the presence of terpenic, aromatic, and aliphatic constituents.



The terpenic constituents are responsible for the hydrophobic feature of essential oils which allows essential oils to freely permeate the cell membranes and kill the parasites by affecting their cytoplasmic metabolic pathways or organelles. On the other hand, essential oils themselves could interact with parasite membranes and cause drastic physiologic changes leading to the loss of membrane permeability that ultimately leads to cell death.

**Chidambara Rahasyam ( The Secret of the temple at Chidambaram)**

It is believed that at Lord Nataraja 's big toe is the Centre Point of World 's Magnetic Equator. In one of the earliest Tamil literature named Thirumandiram written by famous scholar Thirumoolar this fact clearly shown.



Chidambaram temple embodies the following characteristics:

1. This temple is positioned at the midpoint point of the Magnetic Equator of the earth.
2. Out of the ‘Pancha bootha’ (five) temples, Chidambaram designates the skies. Kalahasthi temple symbolizes Wind. Kanchi Ekambareswar temple indicates land. All these three temples are located straight line at 79 degrees 41 minutes Longitude.
3. Chidambaram temple is based on the Human Body possessing nine entrances denoting nine entrances apertures of the human body.
4. The roof of the Chidambaram temple is made of 21600 gold sheets which denote the 21600 breaths taken by a human being every day (15 x 60 x 24 = 21600)
5. These 21600 gold sheets are fixed on the Gopuram using 72000 gold nails which denote the total no. ‘nadis’ (nerves) of the human body.
6. Thirumoolar states that man represents the shape of Shivalingam, which represents Chidambaram .
7. ‘Ponnambalam’ is placed slightly tilted towards the left. This represents our Heart. To reach this, we to climb five steps called "Panchatshara padi ". "Si, Va, Ya, Na, Ma ” are the five Panchatshara mantras. There are four pillars holding the Kanagasabha representing the 4 Vedas.
8. Ponnambalam has 28 pillars denoting the 28 "Ahamas "as well as the 28 methods to worship Lord Shiva. These 28 pillars support 64 +64 beams of the roof which denote the 64 Arts. The cross beams represent the Blood Vessels running across the Human body.
9. Nine Kalasas on the Golden Roof represent the nine variations of Sakthi (energies).
10. Six pillars at the ‘Artha mantapa’(hall) represent the six forms of Sashttras.
11. Eighteen pillars in the adjacent Mantapa (hall) represents 18 Puranams.
12. The dance of Lord Nataraja is described as Cosmic Dance by Western Scientists.

**What are the The 64 upacharas practicesd in Hindu puja rituals ?**

**The 64 upacharas can be listed as follows any how differences as stated above exist)**

1. Suprabhatha seva -Waking the ever-awakened Amba, with vedic verses, praises, outstanding music.
2. Dantha-dhavana seva -Offering a twig for brushing the teeth.
3. Mangala-aarathi seva -Offering mangala aratri.
4. Jaya-dhwani seva- Chanting jaya along with Bheri-ninaadam(herald-drums)on looking at the deity.
5. Namaskara seva- Offering pranamas to the Lord before entering for puja
6. Avahana seva - Inviting the deity, Amba
7. Avahana seva -Offering the deity Amba a seat known as 'asanopachara'
8. Svagatopachara. - Making the deity Amba comfortable
9. Padyam. -Washing the feet of the deity Amba respectfully
10. arghyam -Offering water 'arghyam' to the deity Amba as a mark of welcome and reverence.
11. acamaniyam. - Offering water to the deity Amba to wash the mouth
12. madhuparka -Offering madhuparka, then water to the deity Amba to wash the mouth.
13. Padukas -Offering Padukas to the deity Amba so that She may come to the bathing place,'snana'
14. murti samskara .- Cleaning of the deity Amba's body with a damp cloth to remove used kunkuma, chandana,nirmalya etc.
15. Sugandha-thailopachara -Rubbing the deity Amba's body, particularly the head, with fragrant oils
16. Sugandha-pushpa neeraajanam -Bathing the deity Amba in water filled with fragrant flowers
17. Ksheeraabhishekam Bathing the deity Amba in milk
18. Dadhyaabhishekam Bathing the deity Amba with curds (plain yogurt)
19. Ghrithaabhishekam -Bathing the deity Amba with ghee (Ghrithaabhishekam)
20. Madhu-snanopachara- Bathing the deity Amba with honey
21. Guda/Sharkara-snaanam -Bathing the deity Amba, with sugar
22. Mantra-jala snaanam - Bathing the deity Amba, in water consecrated with mantras
23. Abhyangakriya -Removing oil, ghee, etc, of the deity Amba, with flour, then warm water
24. anga vastra-soucham -Wiping the deity Amba, with a soft, dry cloth
25. vastra-dhaaranam -Dressing the deity Amba, in upper and lower cloth
26. upavitam -Offering the deity Amba, the gayatri thread (sacred thread)
27. Punarachamanam -Offering the deity Amba, water 'acamana' again after dressing
28. Keshaalankaaram - Arranging the hair of the deity Amba
29. Abharanaalankaaram -Decorating the deity Amba, with bracelets, necklaces, rings etc
30. Manialankarana -Offering the deity Amba, Padmaraagam (red ruby, Ambamani (a rare jewel),Vajram(diamonds), Vaidyuram (cat-eye), pravala(corals), moukthikam(pearls) kaustubha and other astonishing jewels
31. Vastrayugmam - Offering the deity Amba, with various cloths of different colors, belts, Kavachas, red coloured turbans, capes etc.
32. Pushpa -Offering flowers to the deity Amba, applying saffron to Her feet. Applying fragrant unguents and coloured dye-decorations, Gandha (dried sandalwood paste) to Her feet
33. dhoopam -Offering incense the deity Amba,
34. deepam - Offering lamps (deepam) to the deity Amba, along with ghanta sevana(ringing of auspicious bells) Here there are various kinds of Deepas (oil lamps)
35. Drishti-nivarthi - Removing inauspicious influences, the glances of evils by mustard seeds etc.
36. Naivedyam. -Offering the deity Amba, with naivedyam all types of food items,fruits etc.).
37. Mukha vasana seva - Offering spices the deity Amba, for a fragrant mouth after eating
38. Tambulam. -Offering the deity Amba, with betel
39. Shayana seva -Offering a couch for the deity Amba, to relax in
40. Punargandha dravya seva -Offering gandha to the deity Amba, again and decorating the Mother's body using frgrant unguents
41. Kireeta seva -Offering the deity Amba, a crown
42. Pushpamala seva - Offering the deity Amba, varieties of flowers and garlands

43. .Darpana seva - Offering the deity Amba, with a mirror
44. Chhatra-chamara seva - Offering the deity Amba, with chamara and umbrella
45. Gaana seva -Singing songs in praise of the deity Amba,
46. Vaadya seva -kalapriya) -Playing instruments in praise of the deity Amba,
47. Nritya seva- Dancing in praise of the deity Amba,
- 48 Aratri-.Offering aratrika to the deity Amba, again.
49. Mandapa prevesa -Taking deity to a special mandapa
50. Simhaasana -Bringing the deity back to Her simhaasana(throne) again
51. Offering the deity Amba, with water to wash the mouth
- 52 .Offering the deity Amba, another meal while burning incense.
- 53 .Offering the deity Amba, with betel, then performing aratrika.
54. Mantrapushpa -Recitation in front of the deity Amba, with verses (stuti) ,
55. Athmapradakshina -Circumabulation of deity Amba,
56. Astanga pranama -Touching ones head at the saffron lotus feet of the deity (all 8 limbs must touch ground).
57. Prasada -offering the caranamrta and flower prasada on ones head .
58. Prasada. – offering the food remnants of Amba as prasada.
59. Sitting at the feet of Amba ready for service.
60. Making a nice bed for Amba, with soft cloth, flowers and nice scented powders.
61. Offering ones hand to Amba, and offering Her padukas, to bring Her to the bed.
62. Receiving the deity Amba, at the bed with great festivity.
63. Washing the deity Amba's feet, then drying them, offering gandha, flowers, betel, condensed milk, fan(chamara)
64. Having the deity Amba, lie down in the bed for Her Yoganidra and massaging Her lotus feet having the bhava of a mother in mind.



**The Sixty four (64) upachaara (according to Sri Vidya Sri suuktha puja vidhi)**

1. padyam kalpayami namaha
2. aabaranaavaroohanam kalpayami namaha
3. suganthathailaabyangayam kalpayami namaha
4. majanasaalaapavesanam kalpayami namaha
5. majanasaala manipeettoapavesanam kalpayami namaha
6. divyasnaneeyyodwarthanam kalpayami namaha
7. ushnodhka snanam kalpayami namaha
8. kanaka kalasa acutha kalasatheethabhishekam kalpayami namaha
9. dhowtha vasthra parimaarjanam kalpayami namaha
10. arunadhukoolapariyaatham kalpayami namaha
11. arunadhukoolakuchoththareeyam kalpayami namaha
12. aalepamandapapavesanam kalpayami namaha
13. aalepa mandapa manipeetopavesanam kalpayami namaha
14. chandhana agaru kunkumamrugamadha karpuura kashuuri gorochanaadhi sarvaangeena vilopanam kalpayami namaha
15. kesabhaarasya kaalaagaru dhoopam kalpayami namaha
16. malika maalathee jaathi chapaka asoka sathapathra puuga kuhalee punnaga kalhaara mukhya sarvathra kusuma maalaha kalpayami namaha
17. bhuushana mandapa pravesan kalpayami namaha
18. bhuushana mandapa mani peetopavesanam kalpayami namaha



19. navamanimakutam kalpayami namaha
20. chandhra sakalam kalpayami namaha
21. seemandha sindhuuram kalpayami namaha
22. thilakarathnam kalpayami namaha
23. kaalaanchanam kalpayami namaha
24. vaaleeyugalam kalpayami namaha
25. manikundalayugalam kalpayami namaha
26. naasaabharanam kalpayami namaha
27. adharayaavakam kalpayami namaha
28. prathamabhuushanam kalpayami namaha
29. kanakachindhakam kalpayami namaha
30. padhakam kalpayami namaha
31. mahaapadhakam kalpayami namaha
32. mukthaavalim\ kalpayami namaha
33. eakaavalim kalpayami namaha
34. channaveeram kalpayami namaha
35. keyuurayugala chathushtayam kalpayami namaha
36. valayaavalim kalpayami namaha
37. uurmikaavalim kalpayami namaha
38. kaandhweedhaamam kalpayami namaha
39. katsuuthram kalpayami namaha
40. soubhagyaabharanam kalpayami namaha
41. paadhakatakam kalpayami namaha
42. rathnanuupuram kalpayami namaha
43. paadhaanguleeyakam kalpayami namaha
44. eakakare paasam kalpayami namaha
45. anyakare ankusam kalpayami namaha
46. edharakare punedhrakshuchaapam kalpayami namaha
47. aparakare pushpabhaanan kalpayami namaha
48. swasamaanaveshaabhiraavarana dhevathaabhissha mahaachakraadhirohanam kalpayami namaha
49. kaamesvaraangaparyankoapavesanam kalpayami namaha
50. amruthaasavachshakam kalpayami namaha
51. aachamaneeyam kalpayami namaha
52. karpuuraveetikam kalpayami namaha
53. aandhollasa vilaasa haasam kalpayami namaha
54. mangalaathrikam kalpayami namaha
55. chathram kalpayami namaha
56. chaamarayugalam kalpayami namaha
57. dharpanam kalpayami namaha
58. thaalavrundham kalpayami namaha
59. gandham kalpayami namaha
60. pushpam kalpayami namaha
61. dhuupam kalpayami namaha
62. dheepam kalpayami namaha
63. naivedhyam kalpayami namaha
64. neeranjanam kalpayami namaha

பஞ்ச புராணம் -Pancha purana  
திருச்சிற்றம்பலம் -thiruchchiRRampalam

தேவாரம்

தோடுடையசெவியன்விடையேறியோர்தூவெண்மதிதுடிக்  
காடுடையசுடலைப்பொடிபூசியென்னுள்ளங்கவர்கள்வன்  
ஏடுடையமலரான்முனைநாட்பணிந்தேத்தஅருள்செய்த  
பீடுடையபிரமாபுரமேவியபெம்மானிவனன்றே.

thOTuTaiya cheviyan viTaiyERiyOr thUveNmathichUTik  
kATuTaiyachuTa laippoTipUchiyen nuLLaN^kavar kaLvan  
ETuTaiyamala rAnmunain^ATpaNin^ thEththa aruLcheytha  
pITuTaiyapira mAPuramEviya pemmA nivananRE

திருவாசகம்

பூசுவதும்வெண்ணீறுபுண்பதுவும்பொங்கரவம்  
பேசுவதும்திருவாயால்மறைபோலுங்காணேடி  
பூசுவதும்பேசுவதும்புண்பதுவுங்கொண்டடென்னை  
ஈசனவன்எவ்வயிர்க்கும்இயல்பானான்சாழலோ.

pUchuvadhum veNNIRu pUNbadhuvum poN^garavam  
pEchuvadhum thiruvAyAl maRaibOluN^ kANEDI  
pUchuvadhum pEchuvadhum pUNbadhuvuN^ koNDennai  
Ichanavan evvuyirkkum iyalbAnAn chAZalO.

திருவிசைப்பா-Thiruvisaipa

ஒளிவளர்விளக்கேஉவப்பிலாஒன்றே !  
உணர்வுதழ்கடந்ததோர்உணர்வே !  
தெளிவளர்பளிங்கின்திரள்மணிக்குன்றே !  
சித்தத்துள்தித்திக்கும்தேனே !  
அளிவளர்உள்ளத்து) ஆனந்தக்கனியே !  
அம்பலம்ஆடரங்காக

வெளிவளர்தெய்வக்கூத்துகந்தாயைத்  
தொண்டனென்விளம்புமாவிலம்பே.

oLivaLar viLakke uvappilA onRE !  
uNarvuchUz kaTan^thathOr uNarvE !  
theLivaLar paLiN^kin thiraLmaNik kunRE !  
chiththaththuL thiththikkum thEnE !  
aLivaLar uLLath(thu) Anan^thak kaniyE !  
ampalam ATaraN^ kAka  
veLivaLar theyvak kUththukan^ thAyaith  
thoNTanEn viLampuma viLampE.

திருப்பல்லாண்டு - thiruppallANTu

மன்னுகதில்லைவளர்கநம்பத்தர்கள்வஞ்சகர்போயகல  
பொன்னின்செய்மண்டபத்துள்ளேபுகுந்துபுவனியெல்லாம்விளங்க  
அன்னநடைமடவாள்தமைகோன்அடியோமுக்கருள்புரிந்து  
பின்னைப்பிறவியறுக்கநெறிதந்தபித்தற்குப்பல்லாண்டு கூறுதுமே.

mannuka thillai vaLarkan^am paththarkaL va^nychakar pOyakala  
ponninchev maNTapath thuLLE pukun^thu puvani yellAm viLaN^ka  
annan^aTai maTavAL umaikOn aTiyO mukkaruL purin^thu  
pinnaip piRavi yaRukka n^eRithan^tha piththaRkup pallANTu kURuthumE.

திருப்புராணம் -thirupuranam

உலகெலாம்உணர்ந்தோதற்கரியவன்  
நிலவுலாவியநீர்மலிவேணியன்இ  
அலகில்சோதியன்அம்பலத்தாடுவான்  
மலர்சிலம்படிவாழ்த்திவணங்குவாம்

ulakelAm uNarn^thOthaRkariyan  
n^ilavu lAviya n^Irmali vENiyan  
alakil chOthiyan ampalaththATuvAn  
malar chilampaTi vAzththi vaNaN^kuvAm

வாழ்த்து

வழாதுபெய்கமலிவளஞ்சுரக்கமன்னன் கோன்முறையரசுசெய்ககுறைவிலாதுயிர்கள்வாழ்க  
நான்மறையறங்களோங்கநற்றவம்வேள்விமல்க மேன்மைள்சைவநீதிவிளங்குகவுலகமெல்லாம்.