

சைவ தர்சனம்

SAIVA DARSHANAM

A VADE MECUM OF SAIVA SIDDHANTA



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Thiyappan Temple, Sikaazhi, Tamil Nadu (South India)



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COMPILED AND EDITED BY

Seekkizhaar Adi-p-Podi

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AUM NAMA SIVAYA

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*Has Been Presented to Celebrate the
Wedding
of
Janakan and Vasuky*

12th July 2003, London.

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London
United Kingdom*

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London
United Kingdom*

Saiva Darshanam - A Vade Mecum of Saiva Siddanta

Preface

AUM Na Ma Si Va Ya – praise be! In His infinite grace, the Almighty Lord Shiva – the Supreme Creator, Glorious Preserver, Merciful Dissolver – has blessed and guided the publication of this book, ‘Saiva Darshanam – A Vade Mecum of Saiva Siddhanta’.

Saivism represents the oldest religion still practised in the world today. Long before the sun rose on the kingdoms of the ancient world, Saivism existed. When looking into history, the origins of Saivism cannot be traced. There is no founder. Through penance and prayers, meditation and yoga, the ancient seers gained the ultimate experience of the Omniscient Supreme. Through the enlightenment of the seers emerged ‘Saiva Siddhanta’.

I have long wanted to help produce a book where our children can go to for answers to the eternal questions, in English and Tamil, whilst also incorporating an insight into our rich Saiva Tamil heritage.

The inspiration for this book stems from my experience as a parent. I have long appreciated the difficulty in conveying the holy knowledge of our Saiva Scriptures to our children and future generations. The unparalleled beauty and spiritual significance of the Tamil language is always held close to my heart. Nonetheless, in this new millennium, we must accept that not all our youth can read Tamil, nor understand the complexity of the Tamil written by our great Saiva Seers and Saints.

In order to fulfil this aim I approached the most respected authority on Saiva Siddhantam and translation, the highly esteemed Dr. T.N. Ramachandran. I offer my heartfelt gratitude to Dr. T.N. Ramachandran, and count myself blessed to have this meritorious scholar graciously agree to a task which has never been attempted within the covers of one volume.

Dr. Ramachandran has devoted his life to the Divine Will and great Saints of Saivism. He has received countless honours and awards in recognition of his work, including “Saiva Siddhanta Kalanidhi” conferred on him by the Dharumapuram Adheenam in 1984. An internationally accomplished and erudite scholar, Dr. Ramachandran has written a wealth of books and articles on Saivism and is deeply involved in bringing the ancient Tamil scriptures into English. Indeed, Dr. Ramachandran was the first to translate into English ‘Tirukkovaiaar’ – the eighth Tirumurai, composed of St. Manikkavaachakar’s hymns. He was also the first to translate ‘Periya Puranam’ – the twelfth Tirumurai written by St. Sekkizhaar. Dr. Ramachandran has had given to him a mission to present to the modern world, in the English language, in its pristine purity the scriptures of the great Saiva Saints. He is successfully fulfilling that mission and has surpassed expectation in the poetic grandeur that flows

from his plume. In Dr. Ramachandran's works, our holy scriptures have been taken from the past and with Divine grace majestically transported into the future. Within this book you will find that Dr. Ramachandran's translations authentically preserve the spirit of the scriptures. Furthermore, his exegetic commentary guides and acquaints us to the profundity of the scriptures, and is thus, invaluable to any person interested in Saiva Siddhantam.

There are three main sections to this book. The first section presents to the reader an insight into the twelve Tirumurais. Detailed within is at least one 'Tevaaram' verse (divine hymn) for each of the 275 Tevaaram Temples as sung by the Saiva 'Nayanmars' (Saints) in praise of each divine shrine. When analysing each line, you will realise that each word has a spiritual luminous message, intended by the Nayanmars to enlighten the populous to the divine path.

The 'Panniru Tirumurai' are the twelve holy scriptures written by twenty-seven remarkable Saints. This canonical literature is unique in more than one sense. It was written in Tamil and formed the fountainhead of Siddhanta philosophy. The sincerity and depth of the hymns captured the minds and hearts of the people.

These resplendent Tirumurais, with their splendid luminance, have been guiding the masses from ignorance to the Supreme in Whose presence the adhering bonds ('paasam') are driven off. These Tirumurais are for everyone, from simple devotee to great yogi.

The first seven Tirumurais are the cherished Tevaaram of the three celebrated Saivite Saints. These poetic hymns, unrivalled in magnificence of librettos and Siddhanta philosophy, were also the foremost musical compositions of their age. The first three Tirumurais are the extempore compositions of St. Tirugnaanasambandar – "The one connected with divine wisdom". The fourth, fifth and sixth Tirumurais are those of St. Tirunaavukkarasar – "The one blessed with the sovereign of divine speech". The seventh Tirumurai consists of St. Sundarar's Tevaaram.

The eighth Tirumurai composed by St. Manikkavaachakar consists of two main titles called 'Tiruvaachakam' and 'Tirukkovaiyaar'. The ninth Tirumurai consists of 'Tiru Isaippaa' and 'Tiru Pallaandu'. The Tiru Isaippaa have been composed by nine Saints, namely, St. Tirumaalikaiththevar, St. Sentanaar, St. Karuvuurttevar, St. Kadtanampi, St. Kandaradhiththar, St. Venattadikal, St. Tiruvaaliyamudhanaar, St. Purutoththama Nampi and St. Cheetiraayar. Whilst the Tiru Pallaandu has been composed by St. Sentanaar.

The tenth Tirumurai, 'Tirumantiram', has been composed by St. Tirumular. Tirumantiram is the foundation upon which the later structure of Saiva Siddhanta philosophy was built, indeed, the term "Siddhanta" appears here for the first time. The Tirumantiram contains

in its concentrated and concise verbal gems all the fundamental doctrines of Saiva Siddhanta. In spirit and quality, the Tirumantiram has within it the wisdom of three thousand years of meditation. The eleventh Tirumurai consisting of forty sections, has been composed by twelve Saints, namely, St. Thiruvallavaiyudaiyaar, St. Kaaraikkal Ammaiyaar, St. Iyyadigal Katavarkon, St. Ceramaan Perumaal, St. Nakkiirar, St. Kallaadar, St. Kapilar, St. Paranaar, St. Illamperumaan Addikal, St. Athiraavaddikal, St. Pattinaththup Pillaiyaar, St. Nampiyaandaar Nampi.

St. Sekkizhaar's 'Periya Puranam' forms the twelfth Tirumurai. This is the crest-jewel of the Saivite Tirumurais, and details the lives of the sixty-three 'Nayanmars' (Saivaite saints). St. Sekkizhaar's encyclopaedic hagiography and divine poesy show us what is true love for God.

The second section contains the Tamil text, translation into English and explication, of the unique opus "Unmai Vilakkam" or "Explication of the Eternal Truth". This text explains the fundamentals of Saiva Siddhantam and thus provides an indispensable introduction to the doctrine. Dr. Ramachandran accurately puts this work into a context such that everyone, from novices to intelligentsia, can gain from its important message.

Saiva Siddhantam posits three eternal categories, they being 'PATI' - GOD, 'Pasu' the soul(s) and 'Paasam' (bonds). These constitute themes from Unmai Vilakkam. Saiva Siddhanta underlines the irreconcilable difference between God and the soul. Even in the highest state of union with the Supreme Being, the soul attains the nature of 'Siva' or God, but it is not itself Siva.

The third section is a collection of topical essays that aim to further develop one's interest and understanding of our rich heritage. These fascinating essays range in breadth from Saiva Siddhanta philosophy, Scriptures and Temple worship, to an account of a pilgrimage to the revered shrines of the Himalayas and view-points on pain and suffering.

Also included are a series of photographs of Saiva temples from India, Sri Lanka and around the world. Many of these temples are of the 275 Tevaaram distinction, as sung by our great Nayanmars. I pray to the Almighty that these photographs of our spiritual heritage will distil a sense of love in the reader's hearts, and motivate the reader to expand spiritually.

It is with humility that on the happy occasion of my daughter's wedding we are able to celebrate with this unique gift. Here is a book for our youth of today. Please study it. Enjoy it. Meditate upon it. Let it become a part of your understanding of God, man and the World.

Anbe Sivam - Love is God

Dr. Thurairajah Sriskandarajah

Acknowledgements

This book has taken many months of hard work, from all those involved, to bring to fruition.

Firstly, I owe a specially debt of gratitude to the main author and editor, my dear friend Dr. T.N. Ramachandran, without whom this book would have not been possible. He graciously accepted to compile and edit this truly unique book. This book is a measure of his phenomenal talent and heart-warming character.

Secondly, I would like to thank Dr. Ramachandran's colleagues, who have contributed in many ways, namely, Siva Sri P. Arull Namasivayan, Sriman R. Subbarayalu and Shri. K.I. Koppedrayer.

Sincere thanks to my friend Mr. V.S. Yoganathan for playing a blossoming role in destiny by introducing me to Dr. Ramachandran.

I would like to mention with appreciation Mr. S. Srigopalan for the magnificent unique photographs of the Sri Lankan Temples. Thanks also extends to the many temple trustees, administrators and friends throughout the world who have contributed photographs for this publication.

Immense thanks go to Mr.T. Vasudevan and staff at "Vasan Printers" for their expertise and dedication in printing this volume expeditiously.

Finally, I would like to thank my family for their untiring support. Especially, my loving wife, Sakthy, for her words of support and encouragement.

Dr. Thurairajah Sriskandarajah

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INTRODUCTION

- Dr. T.N. Ramachandran

Two hundred and seventy-five are the main Tevaaram shrines. To my knowledge, no effort had so far been taken to provide between the covers of a single volume an anthology containing at least one verse for each shrine with translation in English. This volume, I dare say, supplies this long-felt want.

It is London which provides me with many an opportunity to serve Saivism in a greater measure. When I was in London during 1997, 1999 and 2002 many associations, in particular the Saiva Munnetra Sangkam, enabled me to effectively serve both Tamil and Tamil Saivism.

During 2002, the Sangkam enabled me to conduct a crash-course on Saiva Siddhantam, at Eastham for two days in succession. I explicated to the audience – a chosen few –, the basic text of the Meikanda Sastras, namely the Unmai Vilakkam indited by St.Manavaachakam Kadantaar. After the successful conclusion of the course, a penchant arose in me to have the text printed. I shared my desire with a few friends at London. Dr. T. Sriskandarajah was among the audience. I became friends with him during my stay in London. He went about his work in the most unobtrusive way. I was charmed by the silence which characterised his activities. Here is a servitor of Saivism whose effective and purpose-oriented services are truly eloquent.

At the beginning of this year Dr. T. Sriskandarajah contacted me over the phone and laid bare before me his

plan. For his daughter's wedding to be celebrated, by the grace of Grace, he desired to present to his guests a novel gift in the form of a book arranged in three parts. (1) Verses selected from all the Twelve Tirumurais with their translation, (2) the text, the translation and the explication of the work Unmai Vilakkam and (3) a few essays in English, of topical interest, on Tamil Saivism which will enthuse the Tamil youths abroad: these three, together with a selection of photographs of Temples throughout the World, should form the content of the book to be presented to the guests attending the wedding. He wanted the work to flourish as the companion of every Saivite family.

I confess that only the Saivite Tamils abroad, in particular those of Sri Lankan origin, can even think in such or similar useful and meaningful ways. It was not the bulk of the book that was at the back of his mind. It was its utility, its vivifying force and its easy availability as well as accessibility that exercised his mind. He bade me work at it, full tilt. The end-product is in your hands. It is up to you to make use of it in the best possible way.

In this connection I should record with gratitude the assistance of my two friends, namely Siva Sri P. Arull Namasivayan and Sriman R. Subbarayalu. The latter worked round the clock to propitiate me – a hard task-master.

Not many have attempted to translate the Tirumurais. I have tried to represent in this anthology the early translators. I have also included in this work a few translations of the scholars living abroad. This, I hope, will acquaint the Saivite world with the services of such scholars. No infringement of copyright is intended at all.

I do not desire to record here the difficulties encountered in translation. Yet a word about *anacoluthia* may not be out of place. Anacolutha abound in Tamil and Sanskrit. The word *anacoluthia* means: "want of syntactical sequence, when the latter part of a sentence does not grammatically fit the earlier." Anacoluthan is an instance of *anacoluthia*. Readers not familiar with Tamil or Sanskrit are likely to be bewildered when they are confronted with *anacolutha*. However, *anacolutha* are not anathemas. Here the words may, to an extent, drift about; but they do not drift away.

Again, in Tamil, we rarely meet with balanced sentences. The unity of persons (first; second and third) is not always maintained in Tamil verses. The reader should remember these vagaries in Tamil.

I must make it plain that many inconsistencies relating to the spellings of proper names met with in this volume, will irritate the reader. The system adopted by the Tamil Lexicon, I am afraid, is far from satisfactory. I have tried to maintain a measure of consistency in my translation. However, when I quote others, I am bound to follow their spellings. Anyway the Tamil originals are there and therefore there is not much room for confusion. I have seen to it that this volume is seraphically free from the clutter of diacritical marks.

Many words from Tamil Nadu enjoy the dictionary-status. The C.O.D. contains many, many Tamil words. I have used these with or without italization.

Three glossaries are prefixed to this volume. The reader is requested to consult them as and when necessary. A list of translators is also included in this volume.

This volume is not to be read in the way in which many works are read. Each verse has a message to impart. The devout reader will, at every stage, feel that his sincere cultivation is at once flower-bearing and fruit-bearing. The true message of this work is as follows:

மண்ணில் நல்ல வண்ணம் வாழலாம் வைகலும்
எண்ணில் நல்லகதிக்கு யாதுமோர் குறைவிலைக்
கண்ணின் நல் லஃதுறுங் கழுமல வளநகர்ப்
பெண்ணில் நல்லாளொடும் பெருந்தகை இருந்ததே.

[On earth quotidian thriving in weal is possible;
Daily contemplation leads to salvific beatitude;
It is to confer bliss that the great Lord abides at
The lovely city of Kazhumalam
With His magnificent Wife.]

Finally, I wish to offer my heartfelt blessings to Janakan and Vasuki on this auspicious occasion of their wedding. May the great Lord watch over them and fill their lives with happiness.

GLOSSARY-1**Fauna and Flora**

Aambal/Aampal	: Water-lily.
Cale	: A kind of carp; cyprinus.
Cerunti/Serunti	: Ochna squarrosa.
Gnaazhal	: Tiger-claw tree.
Indai/Intai	: Eight-pinnate soap pod (<i>Acacia intsiacaesia</i>).
Kaantal	: Gloriosa superba.
Kayal	: Carp.
Kondrai	: Cassia.
Kongku	: Iron-wood of Malabar.
Kovvai	: A climbing plant noted for its red edible fruit to which lips are compared in poetry.
Kuraa	: Common bottle-flower.
Kumizh	: Gruelina parviflora.
Kuruntu	: Wild lime.
Kuvilam/Vilvam	: Bacl tree (<i>Aegle marmelos</i>).
Maatavi	: Heptage madablota.
Makizh/Vakulam	: Mimusops.
Naaka	: Gamboge.
Punnai	: Alexandrian laurel.
Rudraaksha beads	: Nuts produced by eleocarpus genitrus.
Shanbagam	: Champak.
Surai	: Bottle-gourd.
Surapunnai	: Gamboge.
Tondri	: Glory-lily.
Vaakai	: Sirissa.
Vaalai	: Scabbard-fish.
Vanchi/Vanji	: Indian willow.
Vanni	: Indian mesquit tree.
Varaal	: A fish (<i>Ophiocephalus striatus</i>).
Vengkai	: The Kino tree.

GLOSSARY-2
Musical Instruments

Cangku/Chank	: Conch, shell.
Chari	: Sacchari.
Kinai	: Kettle-drum.
Kokkari	: A musical instrument (not yet identified).
Kudamuzha	: The five-headed drum.
Montai	: A drum.
Muzhavam	: A large loud-sounding drum.
Sellari	: A kind of drum.
Taalam	: Cymbals.
Takkai	: A percussion instrument.
Takuniccham/Takunitham	: A drum
Tannumai	: A large drum.
Yaazh	: A stringed instrument resembling a lute.

GLOSSARY-3

Untranslated words and phrases

- Chittam/
Chinta : See under Manam.
- Keell : A cloth-string with the help of which a Kovanam is worn.
- Kovanam : A piece of cloth that covers the genitals.
Manam : The word manam is not the equivalent of mind. Manam is an evolute of matter. Mind is consciousness. Chittam, manam, buddhi and aangkaaram constitute Anta-k-Karanam. What is Chittam can evolve as manam, buddhi etc. These words are sometimes used interchangeably Chinta is thought. It may also mean soul itself. The reader is advised to cultivate the Unmai Vilakkam which forms part of this volume.
- Muni : A saint, a sage.
- Music/Seven-
fold Music : Music in Tamil is sevenfold. The notes are seven divided into twenty two maattirais. The ancient Tamils knew all about Pi which is 22/7.
- Pann : A musical mode. Raga is not its equivalent. Pann is compact of a vast and wide mould. In a given pann, more ragas than one may fit in. Yet a particular raga may represent a pann at its best. Takkesi

- is best rendered in Kambothi, Kausikam in Bhairavi and Saathaari in Bantuvaraali.
- Saivite : Read the article 'Variform Saivism' included in this volume.
- Samayam/
Aru Samayam : These six refer to Saivam, Saaktam, Vaishnavam, Kaumaaram, Gaanaapatyam and Sauram.
- Tamil : It also means sweetness. Addressing Siva, St.Sundarar says: "பண்ணிடைத் தமிழ் ஒப்பாய் ..." Tamil means dulcitude.
- Tapas : It is not the equivalent of austerities or penance, though elements of these are present in tapas. It is a discipline (askesis) linked to yoga. Tapas, in the words of Shelley, is achieved by "... .. dreadful abstinence. And conquering penance of the mutinous flesh, Deep contemplation, and unwearied study
In years outstretched beyond the date of man."
- Vikirtan : One who is different from others. Siva is a Vikirtan par excellence.

LIST OF TRANSLATORS

- | | | | |
|-----|-----------------|---|---------------------------------------|
| 1. | M.A. | - | M.Arunachalam |
| 2. | S.B. | - | Suddhananda Bharati |
| 3. | N.C. | - | Norman Cutlar |
| 4. | V.A.D. | - | V.A. Devasenapathi |
| 5. | S.G. | - | S. Gopalan |
| 6. | F.K. and G.E.P. | - | Francis Kingsbury and
G.E.Phillips |
| 7. | B.N. | - | B. Natarajan |
| 8. | D.N. | - | Devapoopathy Nadarajah |
| 9. | M.S.P. | - | M.S. Purnalingam Pillai |
| 10. | G.U.P. | - | G.U. Pope |
| 11. | I.U.P. | - | Indira Viswanathan Peterson |
| 12. | K.P.P. | - | Karen Pechilis Prentiss |
| 13. | V.R. | - | V. Raghavan |
| 14. | T.N.R. | - | T.N. Ramachandran |
| 15. | S.A.S. | - | S.A. Sankaranarayanan |
| 16. | D.D.S. | - | David Dean Shulman |
| 17. | T.B.S. | - | T.B. Siddhalingaiah |
| 18. | R.S. | - | R. Subbarayalu |
| 19. | M.T. | - | Margaret Trawick |
| 20. | G.E.Y. | - | Glenn E. Yocum |

SECTION – I

THE TIRUMURAI-S

1. கோயில் (சிதம்பரம்)
 திருமூலநாதர் - உமையம்மை :
 சபாநாயகர் - சிவகாமியம்மை

பனைக்கை மும்மத வேழம் உரித்தவன்
 நினைப்ப வர்மனங் கோயிலாக் கொண்டவன்
 அனைத்தும் வேடமாம் அம்பலக் கூத்தனைத்
 தினைத்த னைப்பொழுதும்மறந் துய்வனோ.

- திருநாவுக்கரசர் - 5:2:1

1. Koyil (Chidambaram)
 Tirumulanaathar – Umaiammai:
 Sabhaanaayakar – Sivakaamiammai

He excoriated the tusker of threefold must, the trunk
 Of which was like a palm-tree; He is entempled
 In the *manam*-s of those who ever think on Him;
 All the forms are the forms of the Ambalam's Dancer.
 Can I forget Him even for a moment
 And hope for redemption?

- Tirunaavukkarasar – 5:2:1 [Tr. T.N.R.]

2. திருவேட்களம்
 பாசுபதேசுவரர் - நல்லநாயகி

அல்ல வில்லை அருவினை தானில்லை
 மல்கு வெண்பிறை சூடும் மணாளனார்
 செவ்வ னார்திரு வேட்களங் கைதொழ
 வல்ல ராகில் வழியது காண்மினே.

- திருநாவுக்கரசர் - 5:42:4

2. Tiruvetkalam
 Paasupatheswarar – Nallanaayaki

Troubles will cease; so too the well-nigh invincible
 Karma. He, the opulent Lord of Tiruvetkalam
 Is the Bridegroom (of Uma) that wears the white
 Soaring crescent. If you are valiant

To adore Him with folded hands,
Look to it as the Way of Salvation.

- Tirunaavukkarasar – 5:42:4 [Tr. T.N.R.]

**3. திருநெல்வாயில் (சிவபுரி)
உச்சிநாதேசுரர் – கனகாம்பிகை**

புடையினார் புள்ளி கால் பொருந்திய
மடையி னார்மணி நீர்நெல் வாயிலார்
நடையி னால்விரற் கோவணந் நயந்
துடையி னாரெம துச்சி யாரே.

- திருஞானசம்பந்தர் - 2:26:1

**3. Tirunelvaayil
Uchinaadeswarar – Kanakaambikai**

He is the Lord of Nelvaayil where sluiced water
Gem-like flows pellucidly into little channels
Abutting fields where crabs thrive.
In all propriety He wears a loincloth
Of four fingers' breadth
He indeed is the Lord of "our Ucchi."

- Tirugnaanasambandhar – 2:26:1 [Tr. T.N.R.]

**4. திருக்கழிப்பாலை
பால்வண்ணநாதேசுரர் – வேதநாயகி**

விண்ணினை விரும்ப வைத்தார்
வேள்வியை லோட்கவைத்தார்
பண்ணினைப் பாடவைத்தார்
பத்தர்கள் பயிலவைத்தார்
மண்ணினைத் தாவநீண்ட
மாலினுக் கருளும்வைத்தார்
கண்ணினை நெற்றிவைத்தார்
கழிப்பாலைச் சேர்ப்ப னாரே.

- திருநாவுக்கரசர் - 4:30:2

4. Tirukkazhippaalai Paalvannanaadeswarar – Vedanaayaki

He caused the longing for Heaven; He caused
 The penchant for performing sacrifices;
 He caused hymns to be sung in *pann*-s;
 He caused bhaktas to live their bhakti;
 He granted grace to tall Vishnu
 To cross the earth in a single stride.
 He has an eye placed in His forehead;
 He is the littoral Lord of Kazhippaalai.
 - Tirunaavukkarasar – 4:30:2 [Tr. T.N.R.]

5. திருநல்லூர்ப் பெருமணம் (ஆச்சாள்புரம்) சீவலோகத் தியாகேசர் – நங்கை உமையம்மை

கல்லூர்ப் பெருமணம் வேண்டா கழுமலம்
 பல்லூர்ப் பெருமணம் பாட்டுமெய் யாய்த்தில
 சொல்லூர்ப் பெருமணம் சூடல ரேதொண்டர்
 நல்லூர்ப் பெருமண மெயநம் பானே.

- திருஞானசம்பந்தர் - 3:125:1

5. Tirunallurpperumanam Sivalokathyaakesar – Nangkai Umaiammai

O the supremely desirable One who is decked with
 The fragrant flowers of hymns and who is
 Enshrined at Perumanam in Nallur!
 Does the wedding in which the bride places
 Her foot on the grinding stone become me?
 Have my hymns on Kazhumalam and other
 Holy places become falsified? (Alas!)
 Will devotees cease to chant them?
 - Tirugnanasambandhar – 3:125:1 [Tr. T.N.R.]

**6. திருமயேந்திரப் பள்ளி
திருமேனியழகர் - வடிவாரம்பிகை**

திரைதரு பவளமும் சீர்திகழ் வயிரமும்
கரைதரு மகிலொடு கனவளை புகுதரும்
வரைவிலா லெயிலெய்த மயேந்திரப் பள்ளியுள்
அரவரை யழகனை யடிமினை பணிமினே.

- திருஞானசம்பந்தர் - 3:31:1

**6. Tirumayendirappalli
Tirumeniazhakar - Vadivaambikai**

Do adore the feet twain of the Handsome One
Whose waist is cinctured with a serpent!
Of yore, with Mount Meru as His bow He smote
With His dart of Agni the three skyey citadels.
He is entempled in Mayendirappalli
Onto the shores of which are wafted in abundance
Coral, excellent brilliants, eagle-wood and strong shells.

- Tirugnanasambandhar - 3:31:1 [Tr. T.N.R.]

**7. தென் திருமுல்லைவரயில்
முல்லைவனநாதர் - கோதையம்மை**

துளிமண்டி யுண்டு நிறம்வந்த கண்டன்
நடமன்னு துன்னு கடரோன்
ஒளிமண்டி யும்பர் உலகந் கடந்த
உமைபங்கன் எங்க ளரனுர்
களிமண்டு சோலை கழனிக் கலந்த
கமலங்கள் தங்கு மதுவில்
தெளிமண்டி யுண்டு சிறைவண்டு பாடும்
திருமுல்லை வாயி லிதுவே.

- திருஞானசம்பந்தர் - 2:88:1

7. Southern Tirumullaivaayil Mullaivananaathar – Vadivaambikai

He willingly quaffed venom and became blue-throated
He is the Dancer of dazzling form; He who is concorporate
With Uma soars beyond the supernal world
As Light abounding.

Behold Tirumullaivaayil which is Hara's town
Where the winged bees suck aplenty the nectar
From full-blown lotuses teeming in the fields
Abutting delightful groves and gardens,
And bombineate.

- Tirugnaanasambandhar – 2:88:1 [Tr. T.N.R.]

8. திருக்கலிக்காமூர் சுந்தரேசுவரர் - அழகுவனமுலையம்மை

தூவிய நீர்மல ரேந்தி வையத்
தவர்க டொழுதேத்தக்
காவிடி னேர்விழி மாதரென்றுங்
கவினார் கலிக்காமூர்
மேவிய வீசனை யெம்பிரானை
விரும்பி வழிபட்டால்
ஆவியுள் நீங்கல னாதிமூர்த்தி
யமரர் பெருமானே.

- திருஞானசம்பந்தர் - 3:105:3

8. Tirukkalikkaamur Sundareswarar – Azhakuvanamulaiammai

With men on earth carrying water for His ablutions
And flowers for His puja, women whose eyes are
Blue lilies, hail and adore Him.
If you, with all your soul, adore the Lord – our God –,
Who presides over the ever-enchanting Kalikkaamur,

He, the Primal Deity who is the God of the supernals
Will be ineluctably ensouled in you.

- Tirugnaanasambandar – 3:105:3 [Tr. T.N.R.]

9. திருச்சாயக்காடு (சாயாவனம்)
சாயாவனேசுரர் - குயிலினம் நன்மொழியம்மை

நக்குலா மலர்பன் னூறு
கொண்டுநன் ஞானத் தோடு
மிக்கபூ சனைகள் செய்வான்
மென்மல ரொன்று காணா
தொக்குமென் மலர்க்க ணென்றங்
கொருகணை யிடந்து மப்பச்
சக்கரங் கொடுப்பர் போலுஞ்
சாயக்காடு மேவி னாரே.

- திருநாவுக்கரசர் - 4:65:9

9. Tirucchaaikkaadu (Saayaavanam)
Saayaavaneswarar – Kuyilinum Nanmozhiammai

When he (Vishnu) endowed with goodly wisdom
Was performing his daily pujas with
Well-chosen flowers numbering many hundreds,
He, (one day), lacked a flower to complete his
devotions.

Then deeming his eye the equal of a soft flower
He gouged it and offered it (to Siva).
Lo, at this, the Lord of Chaaikkaadu
Bestowed on him the sprocket-wheel.

- Tirunaavukkarasar – 4:65:9 [Tr. T.N.R.]

10. திருப்பல்லவனிச்சுரம்
பல்லவனேசுரர் - செளந்தரநாயகி

பட்ட நெற்றியர் நட்டமாடுவர்
பட்டினத்துறை பல்லவனிச்சுரத்

திட்டமா யிருப்பார்

இவர்தன்மை யறிவாரார்.

- திருஞானசம்பந்தர் - 3:112:2

10. Tiruppallavaneecharam Pallavaneswarar – Soundaranaayaki

His forehead wears the signum of supremacy;
He dances and abides at Pallavaneeccharam
In Kavirippoompattinam.

Who can indeed know of His nature?

- Tirugnaanasambandhar – 3:112:2 [Tr. T.N.R.]

11. திருவெண்காடு

வெண்காட்டுநாதர் ~ பிரமவித்தியாநாயகி

பாதந் தரிப்பார்மேல் வைத்த பாதர்

பாதாள மேழுருவப் பாய்ந்த பாதர்

ஏதம் படாவண்ணம் நின்ற பாதர்

ஏழுலகு மாய்நின்ற ஏகபாதர்

ஓதத் தொலிடங்கி யூருண் டேறி

யொத்துலக மெல்லா மொடுங்கியபின்

வேதத் தொலிகொண்டு வீணை கேட்பார்

வெண்காடு மேவிய விகிர்த னாரே.

- திருநாவுக்கரசர் - 6:35:2

11. Tiruvennkaadu Vennkaattunaathar – Brahmaidyaanaayaki

The Lord of the feet that remain upon the earth as its only
support;

The Lord of the feet that pass through the seven

nether worlds;

The Lord of the feet that stand as the way of no sorrows;

The Lord of the feet that are one with the seven worlds.

After the roar of the sea rose up and spread forcefully
then calmed, submerging the whole world,

The Lord heard the sound of the Vedas on the Vina
and resided with love at Venkatu.

- Tirunaavukkarasar – 6:35:2 [Tr. K.P.P.]

**12. கீழைத் திருக்காட்டுப்பள்ளி
ஆரண்யகந்தரேசுரர் – அகிலாண்டநாயகி**

சலசல சந்தகி லோடுமுந்திச்
சந்தனமேகரை சார்த்தியெங்கும்
பலபல வாய்த்தலை யார்த்துமண்டிப்
பாய்ந்திழி காவிரிப் பாங்கரின்வாய்க்
கலகல நின்றதி ருங்கழலான்
காதலிக் கப்படுங் காட்டுப்பள்ளிச்
சொலவல தொண்டர்க ளேத்தநின்ற
சூலம்வல் லான்கழல் சொல்லுவோமே.

- திருஞானசம்பந்தர் - 1:5:5

**12. Keezhai-th-Tirukkaattuppalli
Aaranyasundareswarar – Akilandanaayaki**

Close to the Kaaviri which carrying in its current
sandalwood and eaglewood, shores them up
on its banks, and roaring gushes and leaps
into babbling streams

Is the beloved shrine Kaattuppalli of the Lord
Who dances to the tinkling of His anklets.

We will praise the trident-wielding Lord
Who is ever hailed by His devotees.

- Tirugnaanasambandhar – 1:5:5 [Tr. T.N.R.]

**13. திருக்குருகாவூர்
வெள்ளியிடையீசுரர் – காவியங்கண்ணியம்மை**

பண்ணிடைத் தமிழொப்பாய் பழத்தினிற் சுவையொப்பாய்
கண்ணிடை மணியொப்பாய் கடுவிருட் சுடரொப்பாய்
மண்ணிடை யடியார்கள் மனத்திடர் வாராமே
விண்ணிடைக் குருகாவூர் வெள்ளடை நீயன்றே.

- சுந்தரர் - 7:29:6

13. Tirukkurukaavur Vellidai Eswarar – Kaaviyangkanni Ammai

You are like the dulcitude of *pann*-s, the taste
of fruitage, the pupil of the eye, the pencil
of rays in dense darkness.

Aren't You – the One of the Empyrean –, abiding
at the shrine of Vellidai in Kurukaavur,
to forfend the troubles that assail the *manam*-s
of devotees that dwell on earth?

- Sundarar – 7:29:6 [Tr. T.N.R.]

14. சீகாழி பிரமபுரீசுரர் – திருநிலைநாயகி

தோடுடைய செவியன் விடையேறியோர் தூவெண் மதிசூழிக்
காடுடைய சுடலைப் பொடிபூசியென்னுள்ளங் கவர்கள்வன்
ஏடுடைய மலரான்முனை நாட்பணிந்தேத்த வருள் செய்த
பீடுடைய பிரமாபுரமேவிய பெம்மா னிவனன்றே.

- திருஞானசம்பந்தர் - 1:1:1

14. Sikaazhi Brahmapureeswarar – Tirunilainayaki

He hath the palm-leaf in his ears; He is
mounted upon a steer and crowned
with the pure white crescent moon;
He is smeared with the ashes of the burning
Ground in the jungle; He is the
thief who steals away my soul;

He is garlanded with full-blown flowers;
'tis he who, in former days when
they worshipped and praised him,
bestowed grace,

and came to the glorious Piramapuram; –
our mighty one is He! Is it not so!

- Tirugnanasambandhar – 1:1:1 [Tr. G.U.P.]

15. திருக்கோலக்கா
சத்தபுரீசரர் - ஓசை கொடுத்த நாயகி

அன்று வந்தெனை அகலிடத் தவர்முன்
ஆள தாகஎன் றாவணங் காட்டி
நின்று வெண்ணெய்நல் லூர்மிசை ஒளித்த
நித்திலத்திரள் தொத்தினை முத்திக்
கொன்றி னான்றனை உடம்ப்பி ரானை
உயரும் வல்லர ணங்கெடச் சீறுங்
குன்ற வில்லியை மெல்லிய லுடனே
கோலக் காவினிற் கண்டுகொண் டேனே.

- சுந்தரர் - 7:62:5

15. Tirukkolakkaa
Sabdhapureswarar - Osaikodutthanaayaki

That day He made His appearance publicly and said:

“Be My servitor!” He flashed a deed and proved
His claim at Vennainallur where He vanished.

He, the One that would confer moksha, is
A cluster of pure-rayed pearls; He is the Lord
Of the celestials. Of yore, with His Mountain-Bow
He, in wrath, smote the lofty and mighty citadels.

Him I beheld at Kolakkaa as He manifested.
Before me with His Consort of soft mien.

- Sundarar - 7:62:5 [Tr. T.N.R.]

16. திருப்புள்ளிருக்கு வேணர்
(வைத்தீசுவரன்கோயில்)
வைத்தியநாதர் - தையல்தாயகி

மின்னுருவை விண்ணகத்தில் ஒன்றாய் மிக்கு
வீசங்கால் தன்னகத்தில் இரண்டாய்ச் செந்தீத்
தன்னுருவின் மூன்றாய்த்தாழ் புனலின் நான்காய்த்
தரணிதலத் தஞ்சாகி யெஞ்சாத் தஞ்ச
மன்னுருவை வான்பவளக் கொழுந்தை, முத்தை
வளரொளியை வயிரத்தை மாசொன்றில்லாப்

பொன்னுருவைப் புள்ளிருக்கு வேனராணைப்
போற்றாதே ஆற்றநாள் போக்கினேனே.

- திருநாவுக்கரசர் - 6:54:5

16. Pullirukkuvelur Vaidyanaathar – Thaiyalnaayaki

The Lord of Pullirukkuvelur
has the form of lightning;
He is one in the heavens,
two in the flustering wind,
three in the flames of the red fire,
four in the flowing water,
five in the earth,
a refuge that does not diminish.

His form is a great coral flame,
a pearl,
bright light,
a diamond,
gold without blemish.

I dismiss as in vain all days not spent worshipping Him!

- Tirunaavukkarasar – 6:54:5 [Tr. K.P.P.]

17. திருக்கண்ணாரகோயில் கண்ணாயிரநாதர் - முருகுவளர்கோதை

முன்னொருகாலத் திந்திரனுற்ற முனிசாபம்
பின்னொருநாளவ் விண்ணவரேத்தப் பெயர்வெய்தித்
தன்னொளாற்கண் ணாயிரமீந்தோன் சார்பென்பர்
கன்னியர்நாளுந் சூன்மமர் கண்ணார் கோயிலே.

- திருஞானசம்பந்தர் - 1:101:7

17. Tirukkannarkoyil Kannaayiranaathar – Murukuvalarkothai

Of yore, Indra was cursed by a *Muni*; later when
The celestials prayed to Siva, He attenuated

The curse and graced him with a thousand eyes.

It is He who is entempled in Kannaarkoyil

Adored daily by be vies of virgin-belles.

- Tirugnaanasambandhar – 1:101:7 [Tr. T.N.R.]

18. திருக்கடைமுடி

கடைமுடிநாதர் ~ அபிராமியம்மை

படவர வேரல்குற் பல்வளைக்கை
மடவர லாளையொர் பாகம்வைத்துக்
குடதிசை மதியது குடுசென்னிக்
கடவுள்தன் வளநகர் கடை முடியே.

- திருஞானசம்பந்தர் - 1:111:6

18. Tirukkadaimudi

Kadaimudinaathar – Abhiraamiammai

Her beatific forelap is like a cobric hood; bangles galore

bedeck Her hands; Siva is concorporate with Her.

In His matted crest rests the crescent that rises in the west.

The uberous town of the Lord-God

is indeed Kadaimudi.

- Tirugnaanasambandhar – 1:111:6 [Tr. T.N.R.]

19. திருநின்றியூர்

இலக்குமிநாதர் ~ உலகநாயகி

திருவும் வண்மையுந் திண்டிற லரசுஞ்
சிலந்தியார் செய்த செய்பணி கண்டு
மருவு கோச்செங்க ணான்றனக் களித்த
வார்த்தை கேட்டுநுன் மலரடியடைந்தேன்
பெருகு பொன்னிவந் துந்துபன் மணியைப்
பிள்ளைப் பல்கணம் பண்ணையுள் நண்ணித்
தெருவுந் தெற்றியும் முற்றமும் பற்றித்
திரட்டுந் தென்றிரு நின்றியூ ரானே.

- சுந்தரர் - 7:65:1

19. Tirunindriyur Lakshminaathar – Ulaganaayaki

Having heard of Your conferment of riches, munificence
 And puissant sovereignty on Kocchengkanaan
 Who in his birth as a spider rendered service to You,
 I have come seeking Your flower-feet; O Lord
 Of sacred Nindriyur in the south,
 where many groups of children proceed to the fields
 into which gems galore are washed
 by the swelling Ponni (Kaaviri), gather and pile
 them up in the streets, the pials and the yards.
 - Sundarar – 7:65:1 [Tr. T.N.R.]

20. திருப்புகூர் சிவலோகநாதர் – சொக்கநாயகி

நற்றமிழ் வல்ல ஞானசம்பந்தன்
 நாவினுக்கரையன் நாளைப்போவானும்
 கற்றகுதன்நற் சாக்கியன்சிலந்தி
 கண்ணப் பன்கணம் புல்லன் என்றிவர்கள்
 குற்றஞ்செய்யினுங் குணமெனக் கருதுங்
 கொள்கைகண்டுநின் குரைகழ லடைந்தேன்
 பொற்றி ரள்மணிக் கமலங்கள் மலரும்
 பொய்கைகுழ்திருப் புன்கூருளானே.

- சுந்தரர் - 7:55:4

20. Tiruppukur Sivalokanaathar – Sokkanaayaki

Gnanasambandhar, Tirunavukkarasar, skilled in the
 Tamil tongue, Naalaippovan, learned Sudan, Sakkiyan,
 Silandi, Kannappan, Kanampullan, these may do wrong, but
 yet Thou count'st it right. Hence have I come to the
 sounding anklets of Thy feet, O Lord of Tiruppungur with
 its pools where blossoms many a golden lotus gem.

- Sundarar – 7:55:4 [Tr. K. and P.]

21. திருநீடுர் அருட்சோமநாதர் - வேயுறுதோளி

மாய மாய மனங்கெடுப் பாணை
 மனத்து னேமதி யாயிருப் பாணைக்
 காய மாயமு மாக்குவிப் பாணைக்
 காற்று மாயக்கன லாய்க்கழிப் பாணை
 ஓயு மாறுறு நோய்புணர்ப் பாணை
 ஒல்லை வல்வினை கள்கெடுப் பாணை
 வேய்கொள் தோளுமை பாகனை நீடுர்
 வேந்த்னைப்பணி யாவிட லாமே.

- சுந்தரர் - 7:56:8

21. Tiruneedur Arutsomanaathar - Veyurutholi

He is the One who enlightens *manam* that goes
 a-seeking things delusive and eventually
 extirpates it,
 the One that causes body to function through
 wind and fire, and ends it through illness,
 the One, who, in all celerity annuls
 the cruel Karmic resultants.

He is the Lord of Needur concorporate with Uma
 whose arms are like the lithe bamboo.

Can I forget to pay my obeisance to Him?

- Sundarar - 7:56:8 [Tr. T.N.R.]

22. அன்னியூர் ஆபத்சகாயநாதர் - பெரியநாயகி

நிறைவு வேண்டுவீர், அறவு னன்னியூர்
 மறையு ளான்கழற், குறவு செய்ம்மினே.

- திருஞானசம்பந்தர் - 1:9:5

22. Anniyur Aapathsahaayanaathar – Periyanaayaki

O ye that seek fulfilment!

He is Dharma! He is enshrined

In the Vedas and Anniyoor,

Foster kinship for His ankleted feet.

- Tirugnaanasambandar – 1:96:5 [Tr. T.N.R.]

23. வேள்விக் குடி கலியாணசுந்தரர் – நறுமண நாயகி

மூப்பதும் இல்லை பிறப்பதும் இல்லை இறப்பதில்லை
சேர்ப்பது காட்டகத் தூரினு மாகச்சிந் திக்கினல்லால்
காப்பது வேள்விக் குடிதண் துருத்தினங் கோன் அரைமேல்
ஆர்ப்பது நாகம் அறிந்தோமேல் நாம்இவர்க் காட்படோமே.

- சுந்தரர் - 7:18:1

23. Vellvikkudi Kalyaanasundarar – Narumananaayaki

Without aging,

Without birth,

Without dying,

he lives among the tree stumps

in the wilderness.

If you find this unthinkable –

the villages he rules are Vellvikkuti

and cool Turutti.

What the King of ours

ties around his waist

is a snake!

Knowing this,

we surely will not serve him.

- Sundarar – 7:18:1 [Tr. D.D.S.]

**24. எதிர்கொள்பாடி (மேலைத் திருமணஞ்சேரி)
வெள்ளையானை நாதர் - மலர்க்குழல் மாத்**

தோற்ற முண்டேல் மரண முண்டு
சூயர மனை வாழ்க்கை
மாற்ற முண்டேல் வஞ்சமுண்டு
நெஞ்ச மனத்தீரே
நீற்றர் ஏற்றர் நீலகண்டர்
நிறைபுனல் நீள்சடைமேல்
ஏற்றர் கோயில் எதிர்கொள் பாடி
யென்ப தடைவோமே.

- சுந்தரர் - 7:7:2

**24. Etirkollpaadi
Vellai Yaanai Naathar - Malarkkuzhal Maathu**

When birth takes place, death occurs inevitably;
Betwixt these is the sorrowful domestic life;
Words pertaining to such life are often deceptive.
O ye that can think and feel with heart!
To rid yourselves of such life, let us sing,
Fare forth and reach Etirkollpaadi - the shrine
Of the Lord who is adorned with the Holy Ash,
Whose Mount is the Bull, whose throat is
Blue and who, of yore, received in His long
Matted hair the river with water brimful.

- Sundarar - 7:7:2 [Tr. T.N.R.]

**25. திருமணஞ்சேரி (கீழைத் திருமணஞ்சேரி)
அருள்வள்ளல்நாதர் - யாழின்மென்மொழி**

விடையானை மேலுல கேழுமிப் பாரெலாம்
உடையானை யுழிதோறுழி யுளதாய
படையானைப் பண்ணிசை பாடுமணஞ்சேரி
அடைவானை யடையவல் லார்க்கில்லை யல்லலே.

- திருஞானசம்பந்தர் - 2:16:4

25. Tirumananjeri Arullvallalnaathar – Yazhinmenmozhi

His mount is the Bull; He owns all this world
And the seven above; He wields the aeviternal weapon;
He abides at Mananjeri hailed by the devotees
With melodic hymns and solemn strain.

The troubles of them that reach Him stand annulled.

- Tirugnaanasambandhar – 2:16:4 [Tr. T.N.R.]

26. திருக்குறுக்கை வீரட்டேசுரர் – ஞானாம்பிகை

நெடியமால் பிரமனோடு
நீரெனும் பிலயங் கொள்ள
அடியொடு முடியுங் காணா
ரருச்சுணற் கம்பும் வில்லும்
துடியுடை வேட ராகித்
தூயமந் திரங்கள் சொல்லிக்
கொடிநெடுந் தேர்கொ டுத்தார்
குறுக்கைவீ ரட்ட னாரே.

- திருநாவுக்கரசர் - 4:50:1

26. Tirukkurukkai Veeratteswarar – Gnaanaambikai

At the Great Deluge when the entire cosmos was
Submerged in water, Siva stood a column
Of fire; then neither the tall Vishnu nor Brahma
Could eye His feet or crown.

Of Yore, the Lord of Kurukkai Veerattam
In His guise as an authentic hunter,
Initiated, with mantras, Arjuna

In the art of archery and gifted to him
The Bow and the Arrow together with
A lofty chariot decked with flags.

- Tirunaavukkarasar – 4:50:1 [Tr. T.N.R.]

27. கருப்பறியலூர்
(மேலைக்கரழி, தலைஞாயிறு)
குற்றம் பெறுத்த நாதர் ~ கோல் வளையாள்

முட்டாமே நாள்தோறும் நீர்மூழ்கிப் பூப்பறித்து
 மூன்று போதும்
 கட்டார்ந்த இண்டைகொண் டடிசேர்த்தும் அந்தணர்தங்
 கருப்பறியலூர்க்
 கொட்டாட்டுப் பாட்டாகி நின்றாணைக் குழகனைக்
 கொகுடிக்கோயில்
 எட்டான மூர்த்தியை நினைந்தபோதவர் நமக்
 கினியவாறே.

- சுந்தரர் - 7:30:3

27. Karuppariyalur
Kutram Porutthanaathar – Kolvalaiyaall

Three times each day,
 without fail,
 in Karuppariyalur
 The Brahmins bathe, pluck fresh flowers
 and weave *intai* garlands
 to be offered at the feet of the god,
 the handsome youth
 who stands here
 as the essence of rhythm, dance and song
 in the jasmine shrine,
 the eight-formed shrine,
 when we think of him in our hearts,
 he is the sweet way we must go.

- Sundarar – 7:30:3 [Tr. D.D.S.]

28. குரக்குக்கா
கொந்தளேசுரர் ~ கொந்தளநாயகி

மரக்கொக் காமென வாய்விட் டலறிநீர்
 சரக்குக் காவித் திரிந்தய ராதுகால்
 பரக்குங் காவிநி நீரலைக் குங்கரைக்
 குரக்குக் காவடை யக்கெடுங் குற்றமே.

- திருநாவுக்கரசர் - 5:75d

28. Kurakkukkaa Konthalleswarar – Konthallanaayaki

Cry not aloud like the heron upon the tree;
Tote not useless goods, roam about and grow fatigued;
If you but reach Kurakkukkaa
On the banks of the spreading Cauvery
Which flows uberously into channels,
Your flaws and blemishes will cease.

- Tirunaavukkarasar – 5:75:1 [Tr. T.N.R.]

29. திருவாழ்கொளிப்புத்தூர் மாணிக்கவண்ணர் – வண்டார் யுங்குழலி

பொடியுடை மார்பினர் போர்விடை யேறிப்
பூதகணம் புடைகுழக்
கொடியுடை யூர்திரிந் தையங்
கொண்டு பலபல கூறி
வடிவுடை வானெடுங் கண்ணுமைபாக
மாயவன் வாழ்கொளி புத்தூர்க்
கடிகமழ் மாமலரிட்டுக்
கறைமிடற்றானடி காண்போம்.

- திருஞானசம்பந்தர் - 1:40:1

29. Tiruvaazhkolipputtur Maanickavannar – Vandaarpoongkuzhali

His chest is bedaubed with the Holy Ash; mounted on
His martial Bull and circled by the Bhuta-Host,
He goes a-begging in towns where streamers fly aloft.
He is the loquacious Lord oned with the beautiful
Uma whose eyes are large as well as bright.
Let us behold the feet of the blue-throated Lord
And strew on them great and fragrant flowers.

- Tirugnaanasambandhar – 1:40:1 [Tr. T.N.R.]

**30. படிமண்ணிப் படிக்கரை
நீலகண்டேகரர் - அமிர்தகரவல்லி**

ஆடுமின் அன்புடையீர் அடிக்
காட்பட்ட தூளி கொண்டு
குடுமின் தொண்டருள்ளீர்உம
ரோடெமர் குழவந்து
வாடுமிவ் வாழ்க்கைதன்னை வருந்
தாமல் திருந்தச்சென்று
பாடுமின் பத்தருள்ளீர் பழ
மண்ணிப் படிக்கரையே.

- சுந்தரர் - 7:22:3

**30. Pazhamannippadikkarai
Neelakanteswarar - Amirtakaravalli**

Ye devotees do dance in love; wear on your crowns
The dust of the feet of those that are devoted
To His feet. O Ye devotees giving up wallowing
In enervating life, may your people foregather
With our own and in all propriety, fare forth
to Pazhamaannippadikkarai and hymn its shrine
- Sundarar - 7:22:3 [Tr. T.N.R.]

**31. ஓமரம்புலியூர்
துயர்தீர்த்தநாதர் - பூங்கொடி நாயகி**

அருந்தவத்தோர் தொழுதேத்தும் அம்மான் தன்னை
ஆராத இன்னமுதை அடியார் தம்மேல்
வரும் துயரம் தவிர்ப்பாணை உமையாள் நங்கை
மணவாள நம்பியை என் மருந்து தன்னைப்
பொருந்துபுனல் தழுவுவயல் நிலவு துங்கப்
பொழில் கெழுவு தரும்ஓமாம் புலியூர் நாளும்
திருந்துதிரு வடதளிஎம் செல்வன் தன்னைச்
சேராநே திகைத்துநாள் செலுத்தி னேனே.

- திருநாவுக்கரசர் - 6:8:8

31. Omaampuliyur Thuyartheertthanaathar – Poongkodinaayaki

He is the God who is adored and hailed by rare tapasvis;
He is the insatiable nectar; He forfends the troubles
Of His servitors; He is the Bridegroom of Damsel Uma; He is
My ambrosia; He is the opulent

One of perfect and sweet

Tiruvadatali, abiding at Omaampuliyur rich in lofty
Moon-washed groves and well-watered fields;
Alas, alas!

I but spent my days all bewildered, not seeking Him.

- Tirunaavukkarasar – 6:88:6 [Tr. T.N.R.]

32. கானாட்டுமுள்ளூர் பதஞ்சலிநாதர் ~ கோல்வளைக்கையாள்

பூளைபுனை கொன்றையொடு புரிசடையினாளைப்
புனலாகி யனலாகிப் பூதங்கள் ஐந்தாய்
நாளை இன்று நெருநலாய் ஆகாயமாகி
ஞாயிறாய் மதியமாய் நின்றளம் பரனைப்
பாளைபடு பைங்கமுகின் சூழல்இளந் தெங்கின்
படுமதஞ்செய் கொழுந்தேறல் வாய்மடுத்துப் பருகிக்
காளைவண்டு பாடமயில் ஆளும்வளர் சோலைக்
கானாட்டு முள்ளூரிற் கண்டுகொழு தேனே.

- சுந்தரர் - 7:40:4

32. Kaanaattumullur Pathanjalinaathar – Kolvalaikaiyaall

Pulai and konrai adorn his twisted hair.

He is water,

fire

the five elements,

yesterday, today, tomorrow,

space,

sun and moon –

and our supreme lord.

I saw him in Kanattumullur

where young bees sing

as they sip the rich, intoxicating juices

of the tender coconut palm

beside the green areca with its spathes

while peacocks dance to their music

in the groves –

and seeing him,

I bowed in worship.

- Sundarar – 7:40:4 [Tr. D.D.S.]

33. திருநாரையூர் சௌந்தரநாதர் - திரிபுரகந்தர்

வேறுயர் வாழ்வுதன்மை வினைதுக்க மிக்க

பகைதீர்க்கு மேய வுடலில்

தேறிய சிந்தைவாய்மை தெளிவிக்க நின்ற

கரவைக் கரந்து திகழும்

சேறுயர் பூவின்மேய பெருமானும் மற்றைத்

திருமாலு நேட எரியாய்ச்

சீறிய செம்மையாகுஞ் சிவன்மேய செல்வத்

திருநாரை யூர்கை தொழவே.

- திருஞானசம்பந்தர் - 2:86:9

33. Tirunaaraiyur Soundaranaathar – Tripurasundari

As the Lord who resides in the flower sprouting from moist earth (Brahma) and Tirumal started searching, Siva flared up as (a column of) Fire. Siva resides in Tirunaaraiyur. If hands are folded in worship (of this place), exalted life, different in nature (from a painful one) will shine forth. Sorrow, resulting from Karma and highly inimical (to such exalted life) will be removed. In the body occupied by the soul that which hides clarified thought and truth will be overcome.

- Tirugnaanasambandhar – 2:86:9 [Tr. V.A.D.]

**34. கடம்பூர் (மேலைக்கடம்பூர்)
அமிர்தகடேசுவர் ~ சோதிமின்மைமை**

நங்க டம்பனைப் பெற்றவள் பங்கினன்
தென்கடம்பைத் திருக்கரக் கோயிலான்
தன்கடன்னடி யேனையுந் தாங்குதல்
என்க டன்பணி செய்து கிடப்பதே.

- திருநாவுக்கரசர் - 5:19:9

**34. Katampur
Amirthakateswarar – Jothiminnammai**

He is concorporate with Her who mothered Katampam;
At Katampai in the south is His sacred Karakkoyil;
He is duty-bound to foster me, even me, His servitor;
I am bound in duty to serve Him (egolessly).

- Tirunaavukkarasar – 5:19:9 [Tr. T.N.R.]

**35. பந்தனைநல்லூர்
பசுபதீசுவர் ~ காம்பனதோளியம்மை**

கல்லூர் கடிமதில்கள் மூன்றும் எய்தார்
காரோணம் காதலார் காதல் செய்து
நல்லூரார் ஞானத்தார் ஞானம் ஆனார்
நால்மறையோடு ஆறுஅங்கம் நவின்ற நாவார்
மல்லூர் மணிமலையின் மேல் இருந்து,
வாள் அரக்கர்கோன் தலையை மாளச் செற்று,
பல்லூர் பலிதிரிவார் பைங்கண் ஏற்றார்
பலி ஏற்றார் - பந்தனை நல்லூராரே.

- திருநாவுக்கரசர் - 6:10:10

**35. Panthanainallur
Pasupatheesvarar – Kaambanatholiammai**

He shot the three, rocky, walled and well-protected towns;
He loves to reside in Kaaronam; Nalloor is dearly
Loved by Him; He is the Gnosis of the wise;

He recited the four Vedas and the six Angas; seated
 Atop the mighty and beautiful mountain, He crushed
 The heads of the King of puissant Raakshasaas;
 He roams for alms in many towns;
 His is the Bull of beauteous eyes;
 He is a Receiver of alms; He is of Panthanainallur.

- Tirunaavukkarasar – 6:10:10 [Tr. T.N.R.]

36. கஞ்சனார் அக்கினீசுரர் - கற்பகநாயகி

மூவிலைநற் சூலம்வலன் ஏந்தி னானை
 மூன்றுசுடர்க் கண்ணானை மூர்த்தி தன்னை
 நாவலனை நரைவிடையொன் றேறு வாளை
 நால்வேதம் ஆறங்க மாமி னானை
 ஆவினிலைந் சூகந்தானை அமரர் கோவை
 அயந்திருமா லானானை அனலோன் போற்றுங்
 காவலனைக் கஞ்சனூ ராண்ட கோவைக்
 கற்பகத்தைக் கண்ணாரக் கண்டுய்ந் தேனே.

- திருநாவுக்கரசர் - 6:90:1

36. Kanjanur Agneeswarar – Karpakanaayaki

He holds a three-leaved trident in His right hand;
 He is triple-eyed; He is Murti; He is a poet;
 He rides a white Bull; He became the four Vedas
 And the six Angas; He delights to bathe
 In Pancha-Kavya; He is the Sovereign of the celestials;
 He became Brahma and Vishnu;
 He is the Fosterer hailed by Agni; He is the King
 Of Kanjanur; He is Karpaka; I beheld Him
 With joyous eyes and gained deliverance.

- Tirunaavukkarasar – 6:90:1 [Tr. T.N.R.]

**37. திருக்கோடிக்கா
கோடிகாநாதர் ~ வடிவாம்பிகை**

இன்றுநன்று நாளைநன்
 நென்றுநின்ற விச்சையால்
 பொன்றுகின்ற வாழ்க்கையைப்
 போகவிட்டுப் போதுமின்
 மின்றயங்கு சோதியான்
 வெண்மதி விரிபுனல்
 கொன்றைசூன்று சென்னியான்
 கோடிகாவு சேர்மினே.

- திருஞானசம்பந்தர் - 2:99:1

**37. Tirukkodikka
Kodikkaanaathar – Vadivaambikai**

Be not deluded into thinking
 That this day is good and tomorrow is good;
 Give up such wasteful life.
 Proceed to and reach Kodikaavu of Him
 Who blazes like lightning, who wears
 A white crescent and in whose crest
 Decked with Kondrai flowers
 A spreading flood courses.
 - Tirugnaanasambandhar – 2:99:1 [Tr. R.S.]

**38. திருமன்கலக்குடி
பிரணவரதேசுரர் ~ மன்களநாயகி**

தேனு மாயமு தாகிநின் றான்றெளி சிந்தையுள்
 வானு மாய்மதி சூடவல் லான்மங் கலக்குடி
 கோணை நாடொறு மேத்திக் குணங்கொடு கூறுவார்
 ஊன மானவை போயறு முய்யும் வகையதே.

- திருஞானசம்பந்தர் - 2:10:6

38. Tirumangalakkudi Praanavaradeswarar – Mangkala Naayaki

Like honey and nectar He abides in the pure, calm mind;
Like the sky He can wear the moon,
He is the Lord of Mangkalakkudi.
For those who worship Him every day,
Singing His praises
All defects will disappear and be severed;
That is the way to salvation.

- Tirugnaanasambandhar – 2:10:6 [Tr. D.N.]

39. திருப்பனந்தாள் செஞ்சடையப்பர் – பெரியநாயகி

கண்பொலி நெற்றியினான் நிகழ் கையிலொர்
வெண்மழுவான்
பெண்புணர் கூறுடையான் மிகுபீடுடை
மால்விடையான்
விண்பொலி மாமதிசேர் தருசெஞ்சடை
வேதியனார்
தண்பொழில் சூழ்பனந்தாட் டிருத்தாடகை
ஈச்சரமே.

- திருஞானசம்பந்தர் - 3:62:1

39. Tiruppanantaall Senjadaiyappar – Periyanaayaki

His forehead shines with an eye;
His hand holds a white axe;
His form He shares with a damsel;
On the exceedingly glorious Bull,
who is Maal He rides.
Hallowed Taadakaiceccharam at Panantaall
which is girt with cool groves
Is the town of the One of the Vedas in whose
Ruddy matted hair the great heavenly crescent glows.
- Tirugnaanasambandhar – 3:62:1 [Tr. R.S.]

40. திருஆப்பாடி
பாலுகந்தநாதர் - பெரியநாயகி

உள்ளுமாய்ப் புறமு மாகி
யுருவுமா யருவு மாகி
வெள்ளமாய்க் கரையு மாகி
விரிகதிர் ஞாமி றாகிக்
கள்ளமாய்க் கள்ளத் துள்ளார்
கருத்துமா யருத்த மாகி
அள்ளுவார்க் கள்ளல் செய்திட்
டிருந்தவாய் பாடியாரே.

- திருநாவுக்கரசர் - 4:48:7

40. Tiruaappaadi
Paalukantanaathar - Periyanaayaki

He is within and without; He is with form and formless;
He is the flood and its banks; He is the sun
Of spreading rays; He is deception; the one deceptious;
He is Thought; He is Wealth;
He permits Himself to be experienced
By His devotees according to their wish.
Lo, He is the Lord who presides over Aappaadi!
- Tirunaavukkarasar - 4:48:7 [Tr. T.N.R.]

41. திருச்சேய்ஞலூர்
சத்தியகிரிநாதர் - சகிதேவி

பீரடைந்த பாலதாட்டப் பேணாதவன்றாதை
வேரடைந்து பாய்ந்ததானை வோர்த்தடிந் தான்றனக்குத்
தாரடைந்த மாலைகுட்டித் தலைமைவ குத்ததென்னே
சீரடைந்த கோயின்மல்கு சேய்ஞலூர் மேயவனே.

- திருஞானசம்பந்தர் - 1:48:7

41. Tiruccheignalur Sathyagirinaathar – Sakidevi

When with milk, in all love, he performed
 The ablutions of the Lord, his father
 Leaped in wrath and kicked the milk-pot;
 At this, he axed his father's feet away.
 For this Siva garlanded him with his garland
 And conferred on him primal leadership.
 Lo, how wondrous is this act of Siva who is
 Entempled in glorious and thriving Ceignalur!
 - Tirugnaanasambandhar – 1:48:7 [Tr. T.N.R.]

42. திருந்துதேவன்குடி கற்கடகநாதர் ~ அருமருந்தம்மை

விண்ணுலா வும்நெறி வீடுகாட் டும்நெறி
 மண்ணுலா வும்நெறி மயக்கம்தீர்க் கும்நெறி
 தெண்ணிலா வெண்மதி தீண்டுதே வன்குடி
 அண்ணலா னேறுடை அடிகள்வே டங்களே.

- திருஞானசம்பந்தர் - 3:25:5

42. Tiruntudevankudi Karkadanaathar – Arumarunthammai

The 'habits' of the lordly sage of Devankudi
 which brushes the lucid-rayed white moon
 Are indeed the way of the celestials,
 The way of deliverance, the way prevailing on earth
 And the way that annuls delusion.
 - Tirugnaanasambandhar – 3:25:5 [Tr. T.N.R.]

43. திருவியலார் யோகநந்தேசுரர் ~ செளந்தரநாயகி

எண்ணார்தரு பயனாயய னவனாய்மிகு கலையாய்ப்
 பண்ணார்தரு மறையாயுயர் பொருளாமிறை யவனாய்க்

கண்ணார்தரு முருவாகிய கடவுள்ளிட மெனலாம்
விண்ணோரொடு மண்ணோர் தொழும் விரிநீர்விய லூரே.

- திருஞானசம்பந்தர் - 1:13:5

43. Tiruviyalur Yogaanandeswarar – Soundaranaayaki

He is the fruit of sacred Thought, Brahma,
Sastras galore, musical Vedas and their import.
He is the true God and His form sports the third eye.
The shrine of this God that is adored alike.
By the denizens of Heaven and Earth is
Indeed Viyalur of extensive watercourses.
- Tirugnaanasambandhar – 1:13:5 [Tr. T.N.R.]

44. கொட்டையூர் கோடகரர் ~ பந்தாடுநாயகி

செந்தாமரைப்போது அணிந்தான் கண்டாய்
சிவன் கண்டாய் தேவர்பெரு மான்கண்டாய்
பந்தாடுமெல்விரலாள் பாகன் கண்டாய்
பாலோடு நெய்தயிர் தேன்ஆடி கண்டாய்
மந்தாரம் உந்திவரும் நீர்ப்பொன்னி
வலஞ்சுழியில் மன்னும் மணாளன் கண்டாய் -
கொந்தார் பொழில்புடை சூழ் கொட்டையூரில்
கோடச்சுரத்து உறையும் கோமாள்தானே.

- திருநாவுக்கரசர் - 6:73:3

44. Kottaiyur Koteleswarar – Pandaadunaayaki

He is adorned with the red lotus; He is Siva;
He is the God of Devas; He is the Consort of Her
Whose soft fingers sport with a ball;
He bathes in milk, ghee, curds and honey; He is
The Bridegroom of Valanjuzhi - upon - Ponni which flows
Rolling in its waves manthaaram tree; He is

The King of Kodeechuram at Kottaiyoor

Girt with groves rich in flower-bunches.

- Tirunaavukkarasar – 6:73:3 [Tr. T.N.R.]

45. இன்னம்பர்

எழுத்தறிநாதர் - கொந்தார் பூங்குழலி

தொழுது தூமலர் தூவிக் துதித்துநின்
றழுது காமுற் றற்றுக்கின் றாரையும்
பொழுது போக்கிப் புறக்கணிப் பாரையும்
எழுதுங் கீழ்க்கணக் கின்னம்ப ரீசனே.

- திருநாவுக்கரசர் - 5:21:8

45. Innambar

Ezhutthari Naathar – Konthaar Poongkuzhali

The Lord of Innambar records with minute precision

The doings of those who in obeisance hail

And adore Him, worship Him strewing flowers,

Weep and prattle borne by intense love; He also

So records the acts of those that utterly ignore Him

All the while frittering their time away.

- Tirunaavukkarasar – 5:21:8 [Tr. T.N.R.]

46. திருப்பறம்பயம்

சாட்சிநாதர் - கரும்பன்னசொல்லி

முற்றொருவர் போல முழுநீராடி

முளைத்திங்கள் குடிமுந் நூலும் பூண்டு

ஒற்றொருவர் போல உறங்கு வேன்கை

ஒளிவளையை ஒன்றொன்றா எண்ணு கின்றார்

மற்றொருவ ரில்லைத் துணையெ னக்கு

மால்கொண்டாற் போல மயங்கு வேற்குப்

புற்றரவக் கச்சார்த்துப் பூதஞ் சூழப்

புறம்பயம்நம் மூரென்று போயி னாரே.

- திருநாவுக்கரசர் - 6:13:2

46. Tiruppurampayam Saatchinaathar – Karumpannasolli

Covered with ashes
crowned with the crescent moon
wearing the sacred thread,
He counts my shining glass bangles one by one
while I sleep.
I have no one to help me;
while I lie confused, as though I have lost consciousness,
the Lord who makes a girdle of the snake
from the anthill and is surrounded by bhutas
calls “Purampayam is Our town” as He leaves.

- Tirunaavukkarasar – 6:13:2 [Tr. K.P.P.]

47. திருவிசயமங்கை விசயநாதர் – மங்கைநாயகி

தோமர் காதினன் துதைந்த நீற்றினன்
ஏடமர் கோதையோ டினித மர்விடம்
காடமர் மாகரி சுதறப் போர்த்ததோர்
வேடம துடையணல் விசய மங்கையே.

- திருஞானசம்பந்தர் - 3:17:5

47. Tiruvijayamangkai Vijayanaathar – Mangkainayaki

He has a ‘todu’ in one of His ears; He is
Bedaubed with the Holy Ash;
It is at Vijayamangkai, the lordly One,
Who tore the hide of the jungle tusker
As it cried in agony, and mantled Himself with it,
Sweetly abides with His consort –
Herself a Garland –,
Adorned with petalled flowers.

- Tirugnaanasambandhar – 3:17:5 [Tr. T.N.R.]

**48. திருவைகாவூர்
வில்வவனேசுரர் - வளைக்கை நாயகி**

கோழைமி றாககவி கோளுமில் வாகவிசை கூடும் வகையால்
ஏழையடி யாரவர்கள் யாவைசொன சொன்மகிழு மீசனிடமாம்
தாழையிள நீர்முதிய காய்கமுகின் வீழநிறை தாறுசிதறி
வாழையுதிர் வீழ்கனிக னுறிவயல் சேறுசெயும் வகைவிலே.

- திருஞானசம்பந்தர் - 3:71:1

**48. Tiruvaikaavur
Vilvavaneswarar - Valaikkainaayaki**

Some sing with phlegm-beset throats; some others
Sing, all unaware of the rules of prosody; He is
Pleased with whatever such innocent devotees utter.
The Lord abides at Vaikaa where coconuts filled
With tender liquid fall on ripe bunches
Which falling down shatter the mellow hands
Of banana the juice of which mires the fields.
- Tirugnanasambandhar - 3:71:1 [Tr. T.N.R.]

**49. வடகுரங்காடுதுறை
அழகுசடைமுடிநாதர் - அழகுசடை முடியம்மை**

கோலமா மலரொடு தூபமுஞ்
சாந்தமுங் கொண்டு போற்றி
வாலியார் வழிபடப் பொருந்தினார்
திருந்துமாங் கணிகளுந்தி
ஆளுமா காவிரி வடகரை
யடைகுரங் காடுதுறை
நீலமா மணிமிடற் றடிகளை
நினையவல் வினைகள் வீடே.

- திருஞானசம்பந்தர் - 3:91:6

**49. Vadakurangkaaduthurai
Azhakusadaimudinaathar - Azhakusadaimudiammai**

With flowers beautiful and fragrant incense
And sandalwood-paste, Vaali hailed and adored Him
At Kurangkaaduthurai on the northern bank

Of the Cauvery which rolls on with mangoes,
 Ripe and sweet. It is here the Great One
 Whose throat sports the hue of sapphire,
 Blue and great, abides.
 They that are valiant to meditate Him are
 At once freed from the effect of their evil deeds.

- Tirugnaanasambandhar – 3:96:6 [Tr. T.N.R.]

**50. திருப்பழனம்
 ஆபத்சகாயேசுவரர் - பெரியநாயகி**

வேதமோதி வெண்ணூல்பூண்டு வெள்ளை யெருதேறிப்
 பூதஞ்சூழப் பொலியவருவார் புலியி னுரிதோலார்
 நாதாவெனவு நக்காவெனவு நம்பா வெனநின்று
 பாதுந்தொழுவார் பாவந்தீர்ப்பார் பழன நகராரே.

- திருஞானசம்பந்தர் - 1:67:1

**50. Tiruppazhanam
 Abathsahaayeswarar – Periyanaayaki**

Holy Vedas chanting,
 Sacred thread He wears;
 All His hosts surround Him
 Whom the white bull bears.
 Cometh He in splendour,
 Tiger-skin attired.
 Lord, our naked beggar
 Above all desired,
 Cry ye in your worship,
 At His feet appeal.
 He who dwells in Pazhanam
 All your sin will heal.

- Tirugnaanasambandhar – 1:67:1 [Tr. K. and P.]

51. திருவையாறு
ஐயாற்றீசர் - அறம் வளர்த்த நாயகி

எழுவாய் இறுவாய் இலாதன
எங்கள் பிணி தவிர்த்து
வழுவா மருத்துவம் ஆவன
மாநரகக் குழிவாய்
விழுவார் அவர்தம்மை வீழ்ப்பன
மீட்பன மிக்க அன்பொடு
அழுவார்க்கு அமுதங்கள் காண்க
ஐயாறன் அடித்தலமே.

- திருநாவுக்கரசர் - 4:92:5

51. Tiruvaiyaaru
Aiyaatreesar - Aram Valarttha Naayaki

The feet of the Lord of Aiyaaru are beyond
Alpha and Omega; they cure our ills without fail;
They push those into the profound pit of inferno
Which was their chosen lot and eventually
Redeem them; they are nectar and ambrosia
For them who weep for Him in exceeding love.

- Tirunaavukkarasar - 4:92:5 [Tr. T.N.R.]

52. திருநெய்த்தானம்
நெய்யாடியப்பர் - பாலாம்பிகை

பறையும்பழி பாவம்படு துயரம் பலதீரும்
பிறையும் புன லரவும்படு சடையெம்பெரு மானூர்
அறையும்புனல் வருகாவிரி யலைசேர்வட கரைமேல்
நிறையும்புனை மடவார்பயில் நெய்த்தானமெ னீரே.

- திருஞானசம்பந்தர் 1:15:2

52. Tiruneytthaanam
Neyyaadiyappar - Baalaambikai

O ye but say Neytthaanam is the home
Of our great Lord who wears in His long hair

The crescent moon, the river, and the snake,
 Neytthaanam where chaste maidens gather fair,
 On the north bank of Kaviri's loud stream,
 Your vileness, guiltiness, the sin you dread,
 Your sorrows many, shall be banished.
 - Tirugnaanasambandhar – 1:15:2 [Tr. K. and P.]

**53. பெரும்புலியூர்
 வியாக்கிரபூசர் - சௌந்தரநாயகி**

மண்ணுமோர் பாகமுடையார்
 மாலுமோர் பாகமுடையார்
 விண்ணுமோர் பாகமுடையார்
 வேதமுடைய விமலர்
 கண்ணுமோர் பாகமுடையார்
 கங்கை சடையிற் கரந்தார்
 பெண்ணுமோர் பாகமுடையார்
 பெரும்புலி யூர்பிரி யாரே.

- திருஞானசம்பந்தர் - 2:67:1

**53. Perumpuliyur
 Vyagrapuresar – Soundaranaayaki**

He who is inseparable from Perumpuliyur
 Has earth, heaven and Vishnu as forming
 Part of Him; He is Vimalan, the Author
 Of the Vedas; He shares His eyes with His consort
 With whom He is concorporate;
 He has concealed the Ganga in His matted hair.
 - Tirugnaanasambandhar – 2:67:1 [Tr. T.N.R.]

**54. திருமழபாடி
 வைரத்தான் நாதர் - அழகாம்பிகை**

பொன்னார் மேனியனே புலித்
 தோலை அரைக்கசைத்து

மின்னார் செஞ்சடைமேல் மிளிர்
கொன்றை யணிந்தவனே
மன்னே மாமணியே மழ
பாடியுள் மாணிக்கமே
அன்னே உன்னை யல்லால்இனி
யாரை நினைக்கேனே

- கந்தரர் - 7:24:1

54. Tirumazhapaadi Vairatthoonn Naathar – Azhakaambikai

Golden art Thou in Thy form, girt around
with the fierce tiger's skin,
Fair shines Thy tangle of hair, crowned
with blooms from the Kondrai's bright tree,
Sovereign, great jewel art Thou, the red ruby
of Mazhapadi,
Mother, on Thee, none but Thee, can my
heart evermore fixed be.

- Sundarar – 7:24:1 [Tr. K. and P.]

55. திருப்பழுவூர் வடமுலநாதர் ~ அருந்தவநாயகி

மந்தண மிருந்துபுரி மாமடிதன் வேள்வி
சிந்தவினை யாடுசிவ லோகனிட மென்பர்
அந்தணர்க ளாகுதியி லிட்டவகின் மட்டார்
பைந்தொடிநன் மாதர்சுவ டொற்றுபழு வூரே.

- திருஞானசம்பந்தர் - 2:34:7

55. Tiruppazhuvur Vadamulanaathar – Arunthavanaayaki

Pazhuvur is the town of Sivalokan who destroyed
The secretive sacrifice of His father-in-law;

It is fragrant with the oblations of the Brahmins
Who perform sacrifices with the sticks of eaglewood.
Here are visible the foot-prints of bejewelled
And beautiful belles.

- Tirugnaanasambandhar – 2:34:7 [Tr. R.S.]

56. திருக்காணூர்
செம்மேனிநாதர் – சிவயோகநாயகி
கரும்பீசர் – செளந்தரநாயகி

தமிழினீர்மை பேசித்தாளம்
வீணை பண்ணி நல்ல
முழவ மொந்தை மல்குபாடல்
செய்கை மிடமோவார்
குமிழின்மேனி தந்தகோல
நீர்மை யது கொண்டார்
கமழுஞ்சோலைக் காணூர்மேய
பவள வண்ணரே.

- திருஞானசம்பந்தர் - 1:73:8

56. Tirukkaanur
Semmeninaathar – Sivayoganaayaki
Karumbeesar – Soundaranaayaki

The coral-hued Lord of Kaanur girt with
Fragrant groves, came forth chanting
Mellifluously the words of Tamil rich in virtues;
Songs He played on the Vina, to the beat
Of drums, *muzhavu* and *montai*. Lo, He robbed
Me of my sallow splendour like *Kumizh's* own.

- Tirugnaanasambandhar – 1:73:8 [Tr. T.N.R.]

57. அன்பிலாலந்துறை
சத்தியவாகீசர் – செளந்தரநாயகி

நீடும் புறற்கங் கையுந்தங் கமுடிமேல்
கூடும் மலையா ளொருபா கமமர்ந்தார்

மாடும் முழுவம் மதிரம் மடமாதர்
ஆடும் பதியன் விலால்ந் துறையாரே.

- திருஞானசம்பந்தர் - 1:33:5

57. Anbilaalanthurai Sathyavaakesar – Soundaranaayaki

In His crest rests the long river Ganga; He is congregate
with the Daughter of the Mountain.

He is the Lord of Anbil Aalanthurai in the sides of which
bashful belles dance to the beat of drum.

- Tirugnaanasambandhar – 1:33:5 [Tr. T.N.R.]

58. திருமாந்துறை ஆம்ரவனேசுரர் - அழகரல் உயர்ந்த அம்மை

செம்பொனார்தரு வேங்கையும் ஞாமுலுஞ்
செருந்திசெண் பகமானைக்
கொம்பும் ஆரமும் மாதவி சுரபுனை
குருந்தலர் பரந்துந்தி
அம்பொன் நேர்வரு காவிரி வடகரை
மாந்துறை யுறைகின்ற
எம்பிரானிமை யோர்தொழு பைங்கழல்
ஏத்துதல் செய்வோமே.

- திருஞானசம்பந்தர் - 2:110:1

58. Tirumaanturai Aamraveswarar – Azhakaal Uyarnta Ammai

Let us hail the beautiful feet of our Lord, adored
By the gods and who presides over Maanturai
On the northern bank of the golden Kaaviri that rolls
With *Vengkai* flowers of ruddy auric hue, *gnaazhal*,
Cerunti, *shanbhagam*, tusks of tuskers, sandalwood,
Maatavi, *surapunnai* and blooms of *kuruntu*.

- Tirugnaanasambandhar – 2:110:1 [Tr. T.N.R.]

**59. திருப்பாற்றுறை
முலநாதேசர் - மேகலாம்பிகை**

பூவுந் திங்கள் புணைந்த முடியினர்
ஏவி னல்லா ரெயிலெய்தார்
பாவந் தீர்புனன் மல்கிய பாற்றுறை
ஓவென் சிந்தை யொருவரே.

- திருஞானசம்பந்தர் - 1:56:4

**59. Tiruppaatrurai
Mulanaathesar - Mekalambikai**

His crest is adorned with a crescent and flowers;
With a dart He smote the hostile fortresses;
He abides at Paatrurai rich in waters
Which can wash sins away,
He is the unique one ensouled in my mind.

- Tirugnaanasambandhar - 1:56:4 [Tr. R.S.]

**60. திருவாணைக்கா
அணைக்கா அண்ணல் - அகிலாண்ட நாயகி**

ஓப்பாயிவ் வுலகத்தோ டொட்டி வாழ்வான்
ஒன்றலாத் தவத்தாரோ டுடனே நின்று
துப்பாருங் குறையடிசில் துற்றி நற்றுன்
திறம் மறந்து திரிவேனைக் காத்து நீவந்
தெப்பாலும் நுன்னுணர்வேயாக்கி யென்னை
ஆண்டவனே யெழிலாணைக் காவா வானோர்
அப்பாவுன் பொற்பாதம் அடையப் பெற்றால்
அல்லகண்டங் கொண்டடியேன் என்செய் கேனே.

- திருநாவுக்கரசர் - 6:62:3

**60. Tiruvaanaikkaa
Aanaikkaa Annal - Akilaandanaayaki**

I wandered forgetting Your good nature
living such that I clung to the ways of the world

staying with those who perform tapas in the wrong way
eating leftover rice obtained by begging.

You came, making me realize You everywhere,
becoming Master over me.

Oh, Lord of beautiful Aanaikka

Oh, Father of the celestials!

If I of this body of sorrows

can reach Your golden feet

What need Your servant worry?

- Tirunaavukkarasar – 6:62:3 [Tr. K.P.P.]

61. திருப்பைஞ்சீவீ நீலகண்டேசுவரர் – விசாலட்சி

தக்கை தண்ணுமை தாளம் வீணை
தகுணிச் சங்கிணை சல்லரி
கொக்க ரைகுட முழவி நோடிசை
கூடிப் பாடிநின் றாடுவீர்
பக்க மேகுயில் பாடுஞ் சோலைப்பைஞ்
ஞீவி யேனென்று நிற்பிரால்
அக்கும் ஆமையும் பூண்ட ரோசொலும்
ஆரணிய விடங்கரே.

- சுந்தரர் - 7:36:9

61. Tiruppaingneeli Neelakanteswarar – Visaalaakshi

O handsome One abiding at forest! You spake to me
Thus: “I abide at Paingneeli where Kuyils sing
From all the sides. Give me some alms.” This said,
You stand here. Before me You dance, singing songs
Accompanied by *takkai, tannumai, taalam, vina*
Takuniccham, kinai, sallari, chank,
Kokkarai and kudamuzhaa. Yet You are but
Adorned with bones and a carapace (which)
Ill-become You. Pray, tell us: “What may this be?”

- Sundarar – 7:36:9 [Tr. T.N.R.]

**62. திருப்பாச்சிலாச்சிராமம் (திருவாசி)
மாற்றறிவரதர் ~ பாலசுந்தரி**

குழைத்துவந் தோடிக் கூடுதி நெஞ்சே
குற்றேவல் நாள்தொறுஞ் செய்வான்
இழைத்தநாள் கடவார் அன்பில ரேனும்
எம்பெரு மாணென்றெப் போதும்
அழைத்தவர்க் கருள்செய் பாச்சிலாச்சிராமத்
தடிகள்தாம் யாதுசொன் னாலும்
பிழைத்தது பொறுத்தொன் நீகில ராகில்
இவரலா தில்லையோ பிரானார்.

- சுந்தரர் - 7:14:9

**62. Tiruppacchilaacchiraamam
Maatrarivaradar – Baalasundari**

Some who know not to live beyond the days allotted
To them by destiny, even if they be unendowed
With devotion, receive from Him what they seek,
As they hail Him as their God abiding at
Paacchilaacchiraamam. Alas, O heart!
He chooses not to forgive your lapses; He gives
You nothing; yet there is God none, save Him.
(What can you do at all?)

- Sundarar – 7:14:9 [Tr. T.N.R.]

**63. திருசுங்கோய்மலை
மரகதநாதர் ~ மரகதவல்லி**

நொந்த கடலைப் பொடிநீறணிவார்
நுதல்சேர் கண்ணினார்
கந்த மலர்கள் பலவுந்நிலவு
கமழ்புன் சடைதாழ்ப்
பந்தண்விரலாள் பாகமாகப்
படுகாட் டெரியாடும்
எந்தம்மடிகள் கடிக்கொள்சாரல்
சுங்கோய் மலையாரே.

- திருஞானசம்பந்தர் - 1:70:8

63. Tirueengkoimalai Maragathanaathar – Maragathavalli

He is bedaubed with the cinerary powder; He has an eye
in His forehead; His ruddy matted hair decked with
many suaveolent flowers, adangle,
and concorporate with Her whose fingers sport a ball,
He, our Lord-God, dances in the crematory;
He presides over Eengkoimalai of fragrant slopes.

- Tirugnaanasambandhar – 1:70:5 [Tr. T.N.R.]

64. திருவாட்போக்கி ரத்னகீசர் – சுரும்பார்குழலி

கூற்றம் வந்து குமைத்திடும் போதினால்
தேற்றம் வந்து தெளிவுற லாகுமே
ஆற்ற வும்மருள் செய்யும்வாட் போக்கிபால்
ஏற்று மின்விளக் கையிருள் நீங்கவே.

- திருநாவுக்கரசர் – 5:86:4

64. Tiruvaatpokki Ratnagireeswarar – Surumpaarkuzhali

When Yama comes forth to take life away
Will clarity inform the parting life?
May you therefore light the lamp before
The Lord of Vaatpokki who abides within you
To chase murk away and gain His grace.

- Tirunaavukkarasar – 5:86:4 [Tr. T.N.R.]

65. கடம்பந்துறை கடம்பவனநாதர் – முற்றிலாமுலையாள்

முற்றிலாமுலை யாளிவ ளாகிலும்
அற்றந்தீர்க்கு மறிவில் ளாகிலும்

கற்றைச் செஞ்சடை யான்கடம் பந்துறைப்
பெற்றம் ஊர்தியென் றாளெங்கள் பேதையே.

- திருநாவுக்கரசர் - 5:18:1

65. Tirukkadampanthurai Kadambavananaathar – Mutrilaamulaiyaall

Her breasts have not grown fully;
She has no knowledge of annulling her misery;
Yet, she – our fond lass –, says:
“The mount of the hirsutorufous Lord
Of Kadampanthurai is the Bull.”

- Tirunaavukkarasar – 5:18:1 [Tr. T.N.R.]

(N.B: The nurse of the heroine speaks of the heroine’s
plight.)

66. திருப்பராய்த்துறை பராய்த்துறைநாதர் – பொன்மயிலாம்பிகை

விரவிநீறு மெய்ப்புகவர் மேனிமேல்
இரவினின் றெரி யாடுவர்
பரவினாரவர் வேதம் பராய்த்துறை
அரவமார்த்த வடிகளே.

- திருஞானசம்பந்தர் - 1:135:5

66. Tirupparaaitthurai Paraaitthurainaathar – Ponmayilaambikai

He smears the Holy Ash on His Body;
He dances in fire during night in the crematory;
He is worshipped by the Vedas;
He, the Lord of Paraaitthurai is adorned with snakes.

- Tirugnaanasambandhar – 1:135:5 [Tr. R.S.]

67. கற்குடி (உய்யக்கொண்டரன்) உய்யக்கொண்டநாதர் ~ மைவிழியம்மை

நீரகலந் தருசென்னி நீடிய மத்தமும் வைத்துத்
தாரகை யின்னொளி சூழ்ந்த தண்மதி சூடிய சைவர்

போரகலந் தருவேடர் புனத்திடையிட்ட விறகில்
காரகிலின் புகை விம்முங் கற்குடி மாமலை யாரே.

- திருஞானசம்பந்தர் - 1:43:3

67. Karrkudi Uyyakkondanaathar – Maivizhiammai

Siva, the Saivite, sports in His great crest the river,
The datura-flowers and the moist crescent
Surrounded by the bright sidereal host. He is
Of the great hill-Karrkudi where in its woodland,
From the fuel used by the broad-chested and valorous
Foresters, to feed the fire, the dark smoke
Of eaglewood spirals up and up.

- Tirugnaanasambandhar – 1:43:3 [Tr. T.N.R.]

68. முக்கீச்சரம் (உறையூர்) பஞ்சவர்ணைகரர் ~ காந்திமதி

மருவலார்தம் மதிலெய்த குவம்மான் மதலையை
உருவிலாரவ் வெரியூட்டி யதும்உல குண்டதால்
செருவிலாரும் புலிசெந் கயலானை யினான் செய்த
பொருவின் மூக்கீச்சரத்தெம் அடிகள் செய்யும்புசலே.

- திருஞானசம்பந்தர் - 2:120:3

68. Mukkeecharam (Uraiyur) Panchavarneswarar – Gandhimati

At Mukkeecharam was raised a peerless temple
By him who was the lord of the three realms
Whose insignia were the bow, the tiger and the fish.
In the martial display of the Lord are included
The destruction of the three hostile citadels
And the entire form of Manmata, the son of Vishnu,
By gutting them with the fire (of His third eye).

- Tirugnaanasambandhar – 2:120:3 [Tr. T.N.R.]

**69. திருச்சிராப்பள்ளி
தாயுமானவர் - மட்டுவர்குழல்**

கொலைவரையாத கொள்கையர் தங்கள் மதில் மூன்றும்
சிலைவரையாகச் செற்றனரேனுஞ் சிராப்பள்ளித்
தலைவரை நாளுந் தலைவரல்லாமை உரைப்பீர்காள்
நிலவரை நீலம் உண்டதும் வெள்ளை நிறமாமே.

- திருஞானசம்பந்தர் - 1:98:5

**69. Tirucchiraappalli
Thayumaanavar - Mattuvaarkuzhali**

He smote with His Mountain-Bow the three citadels
Of those who practised indiscriminate killing;
Yet as you daily affirm that the Lord
Of Chiraappalli is not the Lord-God.
Ha, can that that is compact of blue,
On earth, ever become white at all?

- Tirugnaanasambandhar - 1:98:5 [Tr. T.N.R.]

**70. ஏறம்பியூர்
ஏறம்பீசர் - நறங்குழல்நாயகி**

பன்னியசெந் தமிழறியேன் களியேன் மாட்டேன்
எண்ணோடு பண்ணிறைந்த கலைக ளாய
தன்னையுந்தன் திறத்தறியாப் பொறியி லேனைத்
தன்திறமும் அறிவித்து நெறியுங் காட்டி
அன்னையையும் அத்தனையும் போல அன்பாய்
அடைந்தேனைத் தொடர்ந்தென்னை யாளாக் கொண்ட
தென்றும்பி யூர் மலைமேல் மாணிக் கத்தைச்
செழுஞ்கடரைச் சென்றடையப் பெற்றென் நானே.

- திருநாவுக்கரசர் - 6:91:1

**70. Erumbiyur
Yerumbeesar - Narungkuzhalnaayaki**

I know not the chaste Tamil works; I am no poet;
Though I, the senseless, do not know the
greatness of Him

Who is Thought, Pann, Arts and Scriptures, yet He revealed
 To me His greatness and the way to be trodden;
 I reached Him – my Mother and Father – in love,
 And He continues to hold me as His servitor;
 He is the Ruby atop the Beauteous Yerumbiyur Hill;
 He is the ruddy flame; I, even I,
 Was blessed to reach and attain Him.

- Tirunaavukkarasar – 6:91:1 [Tr. T.N.R.]

**71. திருநெடுங்களம்
 நித்தியசுந்தர் – ஒப்பிலா நாயகி**

நின்னடியே வழிபடுவான் நிமலாநினைக் கருத
 என்னடியா னுயிரை வவ்வே லென்றடற் கூற்றுதைத்த
 பொன்னடியே பரவிநாளும் பூவொடுநீர் சுமக்கும்
 நின்னடியா ரிடர்களையாய் நெடுங்களம்மே யவனே.

- திருஞானசம்பந்தர் - 1:52:3

**71. Tirunedungkalam
 Nithyasundarar – Oppilaanaayaki**

When the one solely devoted to Your adoration took
 Refuge in You, O flawless One, You kicked
 the mighty
 Yama to death, saying: “Snatch not My servitor’s life.”
 O God abiding at Nedungkalam, do annul
 The troubles of servitors who hail Your golden feet
 And daily carry flowers and water for Your puja.

- Tirugnaanasambandhar – 1:52:3 [Tr. T.N.R.]

**72. மேலைத் திருக்காட்டுப்பள்ளி
 தீயாடியப்பர் – வர்கொண்ட முலையார்**

மையினார் மிடறனார் மான்மழு வேந்திய
 கையினார் கடிபொழில் சூழ்ந்தகாட் டுப்பள்ளித்
 தையலோர் பாகமாத் தண்மதி சூடிய
 ஐயனார் அடிதொழ அல்லலுண் றில்லையே.

- திருஞானசம்பந்தர் - 3:29:7

72. Melaittirukkaattuppalli Teeadiappar – Vaarkondamulaiyaal

His throat is like black khol; His hands hold
A fawn and an axe; He who is concorporate
With His Consort presides over Tirukkaattuppalli
Which is girt with suaveolent gardens.
The Lord wears a cool crescent in His crest
And they that adore His feet are rid of all troubles.

- Tirugnaanasambandar – 3:29:7 [Tr. T.N.R.]

73. திருவாலம்பொழில் ஆத்மநாதர் ~ சூரணாம்பிகை

பொல்லாத என்னழுக்கிற் புகுவா னென்னைப்
பறம்புறமே சோதித்த புனிதன் தன்னை
எல்லாருந் தன்னை யிகழ அந்நாள்
இடுபலியென் றகந்திரியும் எம்பி ராணைச்
சொல்லாதா ரவர்தம்மைச் சொல்லா தானைத்
தொடர்ந்ருதன் பொன்னடியே பேணு வாரைச்
செல்லாத நெறிசெலுத்த வல்லான் தன்னைத்
திருவாலம் பொழிலாணைச் சிந்தி நெஞ்சே.

- திருநாவக்கரசர் - 6:86:7

73. Tiruvaalampoohil Aatmanaathar – Gnaanaambikai

O heart, contemplate Him of Tiruvaalampoohil
(Abiding at Parampaikkudi in the South); He entered
Into my dirty flesh; He is the holy One who again and again
Purified my exterior; of yore, dispraised by all,
He went from door to door seeking alms; He is my Lord;
He thinks not of them who speak not of His glory;
On the path hard to come by, He puts them that follow
Him and hail His golden feet.

- Tirunaavukkarasar – 6:86:7 [Tr. T.N.R.]

**74. திருப்பூந்துருத்தி
புட்பவனநாதர் ~ அழகர்ந்த நாயகி**

வெறியார் மலர்க்கொன்றை சூடி னானை
 வெள்ளானை வந்திறைஞ்சும் வெண்காட் டானை
 அறியா தடியே னகப்பட்ட டேனை
 அல்லற்கடல் நின்று மேற வாங்கி
 நெறிதா னிதுவென்று காட்டி னானை
 நிச்சல் நலிபிணிகள் தீர்ப்பான் தன்னைப்
 பொறியா டரவார்த்த புனிதன் தன்னைப்
 பொய்யிலியைப் பூந்துருத்திக் கண்டேன் நானே.

- திருநாவுக்கரசர் - 6:43:4

**74. Tiruppunthurutti
Pushpavananaathar – Azhakaarntanaayaki**

He wears konrai flowers rich in fragrance; He is
 Of Vennkaadu hailed by the white tusker;
 From the sea of misery He retrieved me who was
 unwittingly entangled therein, and said:
 “Behold this, the way!” He cures me of my quotidian,
 Painful illnesses; He is the Holy one cinctured
 With the speckled serpent; it is Him, the Righteous One
 That I did behold at Punthurutthi!
 - Tirunaavukkarasar – 6:43:4 [Tr. T.N.R.]

**75. கண்டியூர்
வீரட்டானேசுரர் ~ மங்களநாயகி**

வினவினேனறி யாமையில்லுரை
 செய்ம்மினீரருள் வேண்டுவீர்
 கனைவிலார்புனற் காவிரிக்கரை
 மேயகண்டியூர் வீரட்டன்
 தனமுனேதனக் கின்மையோதம
 ராயினாரண்ட மாளத்தான்
 வனனில் வாழ்க்கைகொண் டாடிப்பாடியிவ்
 வையமாப்பலி தேர்ந்ததே.

- திருஞானசம்பந்தர் - 3:38:1

75. Kandiyur Veerattaeneswarar – Mangkalanaayaki

O ye who seeking grace serve Him! I ask you
To furnish an answer that will drive ignorance away.
The Lord-Hero of Kandiyur on the bank
of the roaring Cauvery that gushes amain,
Dances in the crematory, sings and roams about
Receiving alms, whilst Vishnu and Brahma
So close to Him rule over the worlds.
Is it because He is bereft of ancestral wealth?

- Tirugnaanasambandar – 3:38:1 [Tr. T.N.R.]

76. திருச்சேற்றுத்துறை நொலையாச் செல்வர் – ஒப்பிலா அம்மை

ஆர்ந்தவனே உலகுஎலாம் நீயே ஆகி
அமைந்தவனே அளவுஇலாப் பெருமையானே
கூர்ந்தவனே குற்றாலம்மேய கூத்தா
கொடு மூஇலையதுஓர் சூலம் ஏந்திப்
பேர்ந்தவனே பிரளயங்கள் எல்லாம் ஆய
பெம்மான் என்று எப்பொதும் பேசும் நெஞ்சில்
சேர்ந்தவனே திருச்சேற்றுத் துறை உளானே
திகழ்ஒளியே சிவனே உன் அபயம் நானே.

- திருநாவுக்கரசர் - 6:44:6

76. Tiruchchotrutthurai Tholaiyacchelvar – Oppilaa Ammai

O Indweller of the worlds that You became!
O the perfect One! O One of endless renown!
O merciful One! O Dancer of Kutraalam!
O One that goes about holding the cruel
Three-leaved trident! O Lord that became
All the Grand deluge! O Abider in the hearts
That ever hail You! O Lord of Tiruchhotrutthurai!
O bright Light! O Siva! I seek refuge in You!

- Tirunaavukkarasar – 6:44:6 [Tr. T.N.R.]

**77. திருவேதிகுடி
வேதபூர்சுரர் ~ மங்கையர்க்கரசி**

உரக்கர நெருப்பெழ நெருக்கி வரை
பற்றிய வொருத்தன் முடிதோள்
அரக்கனை யடர்த்தவனிசைக்கினிது
நல்கி யருளங்கணனிடம்
முருக்கிதழ் மடக்கொடி மடந்தையரு
மாடவரு மொய்த்த கலவை
விரைக்குழன் மிக்கமழ விண்ணிசை
யுலாவுதிரு வேதிகுடியே.

- திருஞானசம்பந்தர் - 3:78:8

**77. Tiruvedikudi
Vedapureswarar – Mangkaiyarkkarasi**

He crushed the Rakshasa's heads and shoulders
Causing His hands and bosom suffer
Fierce agony when he durst uproot Mount Kailas.
Then when he hymned Him dulcifyously,
He in mercy, blessed him with boons.
He abides at Vedikudi where, when coy lasses
Liana-like, whose lips are ruddy like murukku,
And lads apply on chignons the scented paste,
Its fragrance wafts to the very heavens.

- Tirugnanasambandhar – 3:78:8 [Tr. T.N.R.]

**78. தென்குடித் திட்டை
பகபதிநாதர் ~ உலகநாயகி**

கருவினா லன்றியே கருவெலா மாயவன்
உருவினா லன்றியே யுருவுசெய் தானிடம்
பருவநாள் விழவொடும் பாடலோ டாடலும்
திருவினான் மிகுபுகழ்த் தென்குடித் திட்டையே.

- திருஞானசம்பந்தர் - 3:35:3

78. Thenkudithittai Pasupathinaathar – Ulakanaayaki

Though He was never conceived, He is the embryo
Of all conception; it is He who informs every form,
Though He is without form. He abides at
The divine Tenkudithittai
Of ever-abounding glory where seasonal feasts
And festivals are marked by singing and dancing.

- Tirugnaanasambandhar – 3:35:3 [Tr. T.N.R.]

79. திருப்பள்ளமங்கை (பகபதிகோயில்) ஆலந்தரித்த நாதர் – அல்லியங்கோதை

மன்னானவ னுலகிற்கொரு
மழையானவன் பிழையில்
பொன்னானவன் முதலானவன்
பொழில் சூழ்புள மங்கை
என்னானவ னிசையானவ
னிளஞாயிறின் சோதி
அன்னானவ னுறையும் மிடம்
ஆலந்துறை யதுவே.

- திருஞானசம்பந்தர் - 1:16:6

79. Tiruppullamangkai Aalanthariththanaathar – Alliyangkothai

He is the sovereign-God; He is like rain unto the earth;
He is unflawed Gold; He is the Alpha; He is my Ens;
He is Music; He is like unto the radiance of the young
Sun; it is at Aalanthurai at Pullamangkai
Girt with groves, He abides in love.

- Tirugnaanasambandhar – 1:16:6 [Tr. T.N.R.]

**80. சக்கரப்பள்ளி (ஐயம்பேட்டை)
சக்கரவாகீசர் - தேவநாயகி**

படையினார் வெண்மழுப் பாய்புலித் தோலரை
உடையினார் உமையொரு கூறனார் ஊர்வதோர்
விடையினார் வெண்பொடிப் பூசியார் விரிபுனல்
சடையினார் உறைவிடஞ் சக்கரப் பள்ளியே.

- திருஞானசம்பந்தர் - 3:27:1

**80. Chakkarappalli
Chakkaravakeesar - Devanaayaki**

He wields the white axe as His weapon,
Wears on the waist the hide of the leaping tiger,
Shares half of His body with Uma,
Uses the Bull as His mount,
Smears white Ash on His body
And bears the river on His matted hair.
Chakkarappalli is His abode.

- Tirugnaanasambandhar - 3:27:1 [Tr. R.S.]

**81. திருக்கருகாவூர்
முல்லைவனேசர் - கரும்பனையார்**

அரைசேர் அரவனாம் ஆலத் தானாம்
ஆதிரை நாளானாம் அண்ட வானோர்
திரைசேர் திருமுடித் திங்க ளானாந்
தீவினை நாசனென் சிந்தை யானாம்
உரைசே ருலகத்தா ருள்ளா னுமாம்
உமையானோர் பாகனாம் ஓதவேலிக்
கரைசேர் கடல்நஞ்சை யுண்டா னாகுந்
கண்ணாங் கருகாவூ ரெந்தை தானே.

- திருநாவுக்கரசர் - 6:15:7

81. Tirukkarukaavur Mullaivaneswarar – Karumbanaiyaall

My Father at Karukaavur is the Eye; His waist
Is cinctured with a snake; He is seated under
The shade of a banyan tree; the Betelguese is sacred
To Him; He is the Lord of the celestials who wears
On His lovely and river-crested crown; the moon;
He, the queller of evil Karma, abides in my *chinta*;
He also abides in the bosoms of those earth-dwellers
Who hail Him with sacred words; Uma is
Part of Him; He quaffed the venom of the roaring sea,
The waves of which dash against the shore.
- Tirunaavukkarasar – 6:15:7 [Tr. T.N.R.]

82. திருப்பரலைத்துறை பரலைவனநாதர் – தவளவிவண்ணகையாள்

நீலமாமணி கண்டத்தர் நீள்சடைக்
கோல மாமதி கங்கையுங் கூட்டினார்
குல மான்மழு ஏந்திச் சுடர்முடிப்
பால் நெய் யாடுவர் பாலைத் துறையரே.

- திருநாவுக்கரசர் - 5:51:1

82. Tiruppaalaitthurai Paalaivananaathar – Thavalavennakaiyaall

He, whose throat is like that of a blue gem
Bears the great and lovely crescent and the Ganga
On His long matted hair.
He wields a trident, a fawn and an axe
And bathes in milk and ghee.
He is the Lord of Tiruppaalaitthurai.
- Tirunaavukkarasar – 5:51:1 [Tr. R.S.]

83. திருநல்லூர்
பெரியாண்டேசுரர் ~ திரிபுரகந்தர்
கலியாணசுந்தரர் ~ கலியாணசுந்தர்

தேற்றப் படத்திரு நல்லூ ரகத்தே சிவனிருந்தால்
 தேற்றப் படச்சென்று கண்டுகொள் ளார்தொண்டர்
 துன்மதியால்
 ஆற்றிற் கெடுத்துக் குளத்திற் றேடிய வாதரைப்போல்
 காற்றிற் கடுத்துல கெல்லாந் திரிதர்வர் காண்பதற்கே.
 - திருநாவுக்கரசர் - 4:97:6

83. Tirunallur
Periyaandeswarar – Tiripurasundari
Kalyanasundarar – Kalyanasundari

Though Siva positively abides at Tirunallur, by evil *manam*
 Misled, servitors proceed not thither to have
 His darshan; these are like the addle-pated who
 Cast into a river something, search for it
 In a pool and roam the world over, in vain.
 - Tirunaavukkarasar – 4:97:6 [Tr. T.N.R.]

84. ஆவூர்ப்பகபதீச்சரம்
பகபதீசுரர் ~ மங்களநாயகி

புண்ணியர் பூதியர் பூதநாதர்
 புடைபடுவார்தம் மனத்தார்திங்கட்
 கண்ணிய ரென்றென்று காதலாளர்
 கைதொழு தேத்த விருந்தவூராம்
 விண்ணுயர் மாளிகை மாடவீதி
 விரைகமழ்சோலை சுலாவியெங்கும்
 பண்ணியல் பாடல றாதவாவூர்ப்
 பகபதீச்சரம் பாடுநாவே.

- திருஞானசம்பந்தர் - 1:8:1

84. Aavur-p-Pasupateeccharam Pasupatheesurar – Mangkalanaayaki

Aavur is the place where abides the Lord, hailed by
Loving devotees who adore Him with folded hands
And magnify Him as the Righteous One,
The One of opulence, the Lord of Bhuta-Hosts
And as the One who indwells His loving devotees
That adore Him in close propinquity.

O tongue, hymn Pasupateecchuram pervaded by
Ceaseless and tuneful music, at Aavur
Rich in sky-high storeyed-mansions
And girt with odoriferous groves on every side.
- Tirugnaanasambandhar – 1:8:1 [Tr. T.N.R.]

85. திருச்சத்திமுற்றம் சிவக்கொழுந்தீசர் – பெரியநாயகி

பொத்தார் குரம்பை புகுந்தைவர் நாளும் புகலழிப்ப
மத்தார் தமிழ்போல் மறுகுமென் சிந்தை மறுக்கொழிவி
அத்தா வடியே னடைக்கலங் கண்டா யமரர்கள்தம்
சித்தா திருச்சத்தி முற்றத் துறையுஞ் சிவக்கொழுந்தே.

- திருநாவுக்கரசர் - 4:96:3

85. Tirucchatthimutram Sivakkozhundeesar – Periyanaayaki

Invading my holey body, the Five (senses)
Enervate it everyday, my *chinta* gets stirred
Like curds being churned. O Father, rid me
Of this commotion! I seek Refuge in You.

O one embosomed by the celestials,
O Sivakkozhuntu at Tirucchatthimutram!
- Tirunaavukkarasar – 4:96:3 [Tr. T.N.R.]

86. பட்டிச்சரம்
பட்டிச்சரர் - பல்வளைநாயகி

தூயமல ரானுநெடி யானுமறி
யாரவன தோற்றநிலையின்
ஏயவகை யானதனை யாரதறி
வாரணிகொண் மார்பினகலம்
பாயநல நீறதணி வானுமைத
னோடுமுறை பட்டிச்சரமே
மேயவன தீரடியு மேத்தவெளி
தாசுநல மேலுலகமே.

- திருஞானசம்பந்தர் - 3:73:9

86. Patteeccharam
Patteeswarar - Palvalainaayaki

If Brahma ensconsed on the sacred Lotus
And Vishnu, the tall one, know not of His stature
And manifold nature, who else can know of His at all?
His broad and beautiful chest is bedaubed
With the Holy Ash and He is concorporate with Uma.
They that hail the feet twain of Him who is
Entempled at Patteeccharam,
Will, with ease, gain the supernal world.

- Tirugnaanasambandhar - 3:73:9 [Tr. T.N.R.]

87. பழையாறை வடதளி
சோமேசர் - சோமகலநாயகி

தலையெ லாம்பறிக் குஞ்சமண் கையருள்
நிலையி னான்மறைத் தான்மறைக் கொண்ணுமே
அலையி னார்பொழி லாறை வடதளி
நிலையி னானடி யேநினைந் துய்ம்மினே.

- திருநாவுக்கரசர் - 5:88:1

87. Pazhaiyaarai Vadathali
Somesar - Somakalaanaayaki

Can the Samanas who are trichotillomaniacs
Conceal You at all by their conscious efforts?

Contemplate the feet of the Lord of Aarai Vadathali
Girt with groves and wave-tossing pools
And gain with ease, deliverance.

- Tirunaavukkarasar – 5:58:1 [Tr. T.N.R.]

**88. திருவலஞ்சுழி
கற்பகநாதர் ~ பெரியநாயகி**

வீடும் ஞானமும் வேண்டுதி ரேல்விர தங்களால்
வாடின ஞானமென் னாவது மெந்தைவ லஞ்சுழி
நாடி ஞானசம் பந்தன் செந்தமிழ் கொண்டிசை
பாடும் ஞானம்வல் லாரடி சேர்வது ஞானமே.

- திருஞானசம்பந்தர் - 2:2:11

**88. Tiruvalanjuzhi
Karpakanaathar – Periyanaayaki**

If you seek moksha and the knowledge leading to it,
What will you gain from knowledge if you wilt
By your rites and rituals. I bid you seek
My Father's Valanjuzhi. That indeed is Gnosis
If you seek and reach the feet
Of those that are valiant to sing the salvific
Tamil hymns of Gnaanasambandhan.

- Tirugnaanasambandhar – 2:2:11 [Tr. T.N.R.]

**89. குடழுக்கு (கும்பகோணம்)
கும்பேசுரர் ~ மங்களநாயகி**

வெண்கொடி மாடமோங்கு விறல் வெங்குரு
நன்னகரான்
நண்பொடு நின்றசீரான் றமிழ்ஞானசம்
பந்தனல்ல
தண்குட மூக்கமாந்தா னடிசேர்தமிழ்
பத்தும்வல்லார்
விண்புடை மேலுலகம் வியப்பெய்துவர்
வீடெளிதே.

- திருஞானசம்பந்தர் - 3:59:11

89. Kudamookku Kumbeswarar – Mangkalanaayaki

They that have mastered the decad that hails
 The feet twain of Him that abides at
 The great and cool Kudamookku,
 Sung by Gnaanasambandhan, the Adept
 Of Tamil who hails from the goodly city
 Of glorious Vengkuru from the tops
 Of whose mansions white streamers flutter,
 And who is poised in the glory of true friendship
 Will come by the ethereal world of wonders
 And eke with ease gain the Bliss of Release.
 - Tirugnaanasambandhar – 3:59:11 [Tr. T.N.R.]

90. குடந்தைக் கீழ்க்கோட்டம் நாகேசரகவரம் – பெரியநாயகி

காரிலங்கு திருவருவத் தவற்கும் மற்றைக்
 கமலத்திற் காரணற்குங் காட்சி யொண்ணாச்
 சீரிலங்கு தழற்பிழம்பிற் சிவந்தார் போலுஞ்
 சிலைவளைவித் தவுணர்புரஞ் சிதைத்தார் போலும்
 பாரிலங்கு புனல்அனல் கால் பரமா காசம்
 பரிதிமதி சுருதியுமாய்ப் பரந்தார் போலும்
 கூரிலங்கு வேற்குமரன் தாதை போலுங்
 குடந்தைக் கீழ்க் கோட்டத்தெங் கூத்த னாரே.
 - திருநாவுக்கரசர் - 6:75:7

90. Kutanthai-k-Keezhkkottam Nageswaraswamy – Periyanaayaki

He blazed into a glorious column of ruddy fire that was
 Not to be eyed by him of the beauteous nimbus-hue,
 And Him, the Vedic author seated on the Lotus;
 bending His bow

He gutted the towns of the Asuras in the fire; as
 Indweller,
 He pervades earth, water, fire, air, supernal ether,
 Sun, Moon and Sruti; He is the Father
 Of Kumaran, the wielder of the sharp spear;
 He is our Dancer of Kutanthaikkeezhkkottam!
 - Tirunaavukkarasar – 6:75:7 [Tr. T.N.R.]

**91. குடந்தைக் காரோணம்
 காசி விசுவநாதர் ~ காசி விசாலாட்சி
 சோமநாதர் ~ தேனார்மொழி**

வரையார் திரள்தோள் மதவாளரக்க
 னெடுப்ப மலைசேரும்
 விரையார் பாத நுதியாலூன்ற
 நெரிந்து சிரம்பக்கும்
 உரையார் கீதம் பாடக்கேட்டங்
 கொளிவாள் கொடுத்தாரும்
 கரையார் பொன்னி சூழ்தண்குடந்தைக்
 காரோணத்தாரே.

- திருஞானசம்பந்தர் - 1:72:8

**91. Kutanthaikkaaronam
 Kasi Viswanaathar – Kasi Visaalaakshi
 Somanathar – Thenaarmozhi**

When with his mountainous and mighty arms
 The musty Rakshasa, skilled in sword-fight,
 Lifted up His Mount, He with the tip of His
 Fragrant toe pressed his ten heads and the hill
 He bore. Thus crushed, he hailed Him
 In tuneful hymns hearing which, He gifted
 To him a blazing sword. It is He who is enshrined
 In Kaaronam at Kutanthai-upon-Kaaviri.
 - Tirugnaanasambandhar – 1:72:8 [Tr. T.N.R.]

92. திருநாகேசகரம்
நாகநாதேசுரர் - குன்றாமுலை நாயகி

தலையானை எவ்வுலகும் தான்ஆனானைத்
 தன்உருவம் யாவர்க்கும் அறிய ஓண்ணா
 நிலையானை நேசர்க்கு நேசன் தன்னை
 நீள்வான முகடதனைத் தாங்கி நின்ற
 மலையானை வரிஅரவு நாணாக் கோத்து
 வல்அசுரர் புரம்மூன்றும் மடிய எய்த
 சிலையானைத் திருநாகேசுரத்து உளானைச்
 சேராதார் நன்னெறிக்கண் சேராதாரே.

- திருநாவுக்கரசர் - 6:66:4

92. Tirunaageswaram
Naganaadeswarar - Kunraamulainaayaki

He is the Chief; He became all the worlds; He is such
 That none can know of His form; He is dear
 To the loving ones; He is the Mountain that upholds the vault
 Of extensive heaven; He had the striped snake for His
 Bow's string and shot the three towns of the cruel Asuras
 To destruction; He abides at Tirunaakechcharam;
 They that seek Him not are those that have not
 Attained the way of salvific righteousness.

- Tirunaavukkarasar - 6:66:4 [Tr. T.N.R.]

93. திருவிடைமருதூர்
மகாலிங்கேசுரர் - பெருநலமாமுலைநாயகி

இம்மை வானவர் செல்வம் விளைத்திடும்
 அம்மை யேற்பிற வித்துயர் நீத்திடும்
 எம்மை யாளு மிடைமரு தன்கழல்
 செம்மை யேதொழு வார்வினை சிந்துமே.

- திருநாவுக்கரசர் - 5:14:4

93. Tiruvidaimarudur
Mahalingeswarar - Perunalamaamulainaayaki

They will confer on you, here and now, the wealth
 Of the supernals; Your next birth will end

The misery of all your future births.

The Karma of those that sincerely adore

The ankleted-feet of the Lord – Ruler

Of Idaimaruthu will stand shattered.

- Tirunaavukkarasar – 5:14:4 [Tr. T.N.R.]

**94. தென்குரங்காடு துறை
ஆபத்சகாயேசுவரர் – பவளக்கொடி.**

முத்தி னைமணி யைப்பவ வத்தொளிர்
தொத்தி னைச்சுடர்ச் சோதியைச் சோலைகுழ்
கொத்த லர்குரங் காடு துறையுறை
அத்த னென்னஅண் ணித்திட்டிருந் ததே.

- திருநாவுக்கரசர் - 5:63:2

**94. Then Kurankaaduturai
Aapathsahayeswarar – Pavalakkodi**

When I hail the Father at Kurangkaaduturai

Girt with groves where burgeon flowers in bunches,

As the Pearl, the Gem, the lustrous cluster of Coral

And the radiant Flame, my soul is soused in sweetness.

- Tirunaavukkarasar – 5:63:2 [Tr. T.N.R.]

**95. திருநீலக்குடி
நீலகண்டேசுவரர் – உமைபம்மை**

கல்லி னோடெனைப் பூட்டி யமண் கையர்
ஒல்லை நீர்புக நூக்கவென் வாக்கினால்
நெல்லு நீள்வயல் நீலக் குடியரன்
நல்ல நாமம் நவிறிறுஉய்ந் தேனன்றே.

- திருநாவுக்கரசர் - 5:72:7

**95. Tiruneelakkudi
Neelakanteswarar – Umaiammai**

When the pursuers of the Jain faith fastened me

To a slab and threw me forthwith into the sea,

Chanting the salvific name of Hara enshrined

In Neelakkudi where paddy-crops flourish
In its extensive fields, I gained deliverance.

- Tirunaavukkarasar – 5:72:7 [Tr. T.N.R.]

96. வைகல்மாடக்கோயில்
வைகல்நாதர் – கொம்பில் இளங்கோதை

மலையன இருபது தோளி னான்வலி
தொலைவுசெய் தருள்செய்த சோதி யாரிடம்
மலர்மலி பொழிலணி வைகல் வாழ்வர்கள்
வலம்வரு மலையன மாடக் கோயிலே.

- திருஞானசம்பந்தர் - 3:18:8

96. Vaikalmaadakkoyil
Vaikalnaathar – Kombil Ilangkothai

He deflated the puissance of him endowed with
Twenty hill-like shoulders and then blessed him.
His is Vaikal dight with gardens rich in flowers
Whose residents circumambulate its Maadakkoyil.

- Tirugnaanasambandhar – 3:18:8 [Tr. T.N.R.]

97. திருநல்லம்
உமாமகேசரர் – மங்களநாயகி

தமக்கு நல்லது தம்முயிர் போயினால்
இமைக்கும்போது மிராதிக் குரம்பைதான்
உமைக்கு நல்லவன் தானுறையும்பதி
நமக்கு நல்லது நல்லம் அடைவதே.

- திருநாவுக்கரசர் - 5:43:4

97. Tirunallam
Umaamaheswarar – Mangkalanaayaki

The body which seems good to me, will not
Abide even for the time the eyes take

To wink, when life flits. Lo, it is the shrine
Of the goodly Consort of Uma.
It will spell good for us to reach His Nallam.

- Tirunaavukkarasar – 5:43:4 [Tr. T.N.R.]

98. கோழம்பம்
கோகிலேசுரர் ~ செளந்தரநாயகி

புத்தருந் தோகையம் பிலிகொள் பொய்ம்மொழிப்
பித்தரும் பேசுவபேச்சல்ல பீடுடைக்
கொத்தலர் தண்பொழிற் கோழம்ப மேவிய
அத்தனை யேத்துமின் அல்லல் அறுக்கவே.

- திருஞானசம்பந்தர் - 2:13:10

98. Kozhampam
Kokileswarar – Soundaranaayaki

The words of the Buddhists and the mad Jains
Who hold beautiful bunches of peacock feathers
And wield falsehoods are not words of truth.
To snap your troubles hail the Father who is
Entempled in Kozhampam girt with cool groves
Rich in magnificent bunches of flowers.

- Tirugnaanasambandhar – 2:13:10 [Tr. T.N.R.]

99. திருவாவடுதறை
மரசிலாமணிநாதர் ~ ஒப்பிலாமுலையார்

மஞ்சனே மணியு மானாய்
மரகதத் திரளு மானாய்
நெஞ்சனே புகுந்து நின்று
நினைதரு நிகழ்வி னானே
துஞ்சும்போ தாக வந்து
துணையெனக் காகி நின்று
அஞ்சலென் றருள வெண்டும்
ஆவடு துறையு ளானே

- திருநாவுக்கரசர் - 4:57:1

99. Tiruvaavaduthurai Maasilaamaninaathar – Oppilaamulaiyaall

O One of Aavaduthurai! O mighty Lad!
 You are like a Gem; You are like a heap
 Of emeralds. Entering my bosom,
 You cause me to think on You.
 When I am about to pass away, You must
 Stand as my Aid and grace me thus: "Fear not."
 - Tirunaavukkarasar – 4:57:1 [Tr. T.N.R.]

100. திருத்துருத்தி (குற்றாலம்) வேதேகரர் – முகிழாரம்பிகை

பொறியுமா சந்தனத் துண்டமோ டகிலும்
 பொழிந்திழிந் தருவிகள் புன்புலங்கவரக்
 கறியுமா மிளகொடு கதலியும் உந்திக்
 கடலுற விளைப்பதே கருதித்தன் கைபோய்
 எறியுமா காவிரித் துருத்தியார் வேள்விக்
 குடியுளார் அடிகளைச் செடியனேன் நாயேன்
 அறியுமா றறிகிலேன் எம்பெரு மானை
 அருவினை யுள்ளன ஆசறுத் தானை.

- சுந்தரர் - 7:74:4

100. Tirutthurutthi Vedeswarar – Mukizhaambikai

Sun-baked logs of sandal and aloe wood
 are swept down through the waterfalls
 that burst through the dry fields
 on their way to flooding Kaviri,
 laden with peppers and plantains,
 intent on bringing this load to the sea,
 as it flows past the god of Turutti
 and the master in Velvikkuti.
 As for me, foul dog that I am,

I know not
 how to know him –
 our great lord who has cut away
 the stain of painful deeds.

- Sundarar – 7:74:4 [Tr. D.D.S.]

**101. திருவழந்தார் (தேரழந்தார்)
 வேதபுரீசுவரர் – செளந்தரநாயகி**

கொழுமாறு வல்லார் துயர்தீ ரநினைந்
 தெழுமா றுவல்லார் இசைபா டவிம்மி
 அழுமா றுவல்லார் அழுந்தை மறையோர்
 வழிபா டுசெய்மா மடம்மன் னிணையே.

- திருஞானசம்பந்தர் - 2:20:1

**101. Tiru Azhuntur
 Vedapureeswarar – Soundaranaayaki**

The Brahmins of Azhuntai know to adore,
 To rise thinking how to annul embodied misery
 And to weep quaking when listening to melting hymns.
 Lo, You are pleased to abide at the shrine
 Known as Maa Matam, worshipped by them.

- Tirugnaanasambandhar – 2:20:1 [Tr. T.N.R.]

**102. திருமயிலாருதுறை
 மயூரநாதர் ~ அபயாம்பிகை**

ஏனவெயி றாடரவொ டென்புவரி
 யாமையிவை பூண்டி னைஞராய்க்
 காணவரி நீடுழுவை யதஞுடைய
 படர்ச்சடையர் காணியெனலாம்
 ஆனபுகழ் வேதியர்க ளாகுதியின்
 மீதுபுகை போகியழகார்
 வானமுறு சோலைமிசை மாகபட
 மூசமயி லாருதுறையே.

- திருஞானசம்பந்தர் - 3:70:1

102. Mayilaaduthurai Mayuranaathar – Abayaambikai

He is an eternal Youth who is adorned with
The hog's tusk, the dancing snake, bones
And the striped carapace. He wears
The striped hide of the sylvan tiger.
The place to have a darshan of Him
Of spreading matted hair is indeed
Mayilaaduthurai whence the smoke
Raising from the oblations offered into
The sacrificial fire-pits fostered by
The glorious Brahmins, spirals up to settle
On the pulchritudinous garden ethereal.

- Tirugnaanasambandhar – 3:70:1 [Tr. T.N.R.]

103. திருவிளநகர் துறைகாட்டு வள்ளலார் – வேயுறுதோளி

வாளிசேரடங் கார்மதி
தொலையநூறிய வம்பின்வேய்த்
தோளிபாகம் அமர்ந்தவர்
உயர்ந்ததொல்கட னஞ்சுடன்
காளமல்கிய சுண்டத்தர்
கதிர்விரிசுடர் முடியினர்
மீளியேறுகந் தேறினார்
மேயதுவிள நகரதே.

- திருஞானசம்பந்தர் - 2:78:3

103. Tiruvilanagar Thuraikaattu Vallalaar – Veyurutholi

He smote the three hostile citadels targeting
His arrow thereunto; He is concorporate with Her
Whose arms are like the fresh bamboo;
He not only quaffed the venom that arose
Out of the hoary ocean but sports a throat

Blued by the poison; His crown of spreading hair
Blazes like a flame; He rides in joy

The puissant Bull. It is Vilanakar where He abides at.

- Tirugnaanasambandhar - 2:78:3 [Tr. T.N.R.]

**104. திருப்பறியலார்
வீரட்டேசுரர் - இளங்கொடியார்**

பிறப்பாதி மில்லான் பிறப்பார் பிறப்புச்
சேறப்பாதி யந்தஞ் செலச்செய்யுந் தேசன்
சிறப்பா டுடையார் திருப்பறி யலூரில்
விறப்பா றிடஞ்சூழ வீரட்டத் தானே.

- திருஞானசம்பந்தர் - 1:134:4

**104. Tiruppariyalur
Veeratteswarar - Ilankodiyaall**

He is without birth or death; He is the bright One
That causes the birth, greatness and death
Of embodied lives. He is the Lord surrounded
By the Bhuta-Host and He abides in Veerattaanam
At Tiruppariyalur where dwell the excellent ones.

- Tirugnaanasambandhar - 1:134:4 [Tr. T.N.R.]

**105. திருச்செம்பொன்பள்ளி
சொர்ணபூசுரர் - மருவர்குழல்**

ஊனினுள் ஞாயிரை வாட்டி
உணர்வினார்க் கெளிய ராகி
வானினுள் வான வர்க்கும்
அறியலா காத வஞ்சர்
நானெனிற் றானே யென்னும்
ஞானத்தார் பத்தர் நெஞ்சள்
தேனுமின் னமுது மானார்
திருச்செம்பொன் பள்ளி யாரே.

- திருநாவுக்கரசர் - 4:29:1

105. Tirucchemponpalli Sornapureswarar – Maruvaarkuzhali

Though the Lord is a Deceiver who cannot be known even by the celestials of the heavens, He is accessible to those who understand Him by tempering their soul (in the fire of knowledge of the Sacred Feet) in the body. He abides in Tirucchemponpalli and He is the honey and sweet nectar in the minds of Jnanis and bhaktas who declare, 'If we say, "we" it is really "He Himself"'.
- Tirunaavukkarasar – 4:29:1 [Tr. V.A.D.]

106. திருநனிபள்ளி (புஞ்சை) நல்துணையப்பர் – மலையான்மடந்தை

துஞ்சிருள் காலை மாலை தொடர்ச்சியை மறந்தி ராதே
அஞ்செழுத் தோதிநாளு மரனடிக் கன்ப தாகும்
வஞ்சனைப் பாற்சோ றாக்கி வழக்கிலா வமணர் தந்த
நஞ்சமு தாக்கு வித்தார் நனிபள்ளி யடிக ளாரே.

- திருநாவுக்கரசர் - 4:70:5

106. Tirunanipalli Nalthunaiappar – Malaiyaanmadantai

Forget not dusky morn and eve without a break,
The letters five meditate and win the love of Hara;
The food milky with poison mixed and tendered
by Samanas wicked,
Into ambrosia turned the adigal of Nanipalli.
- Tirunaavukkarasar – 4:70:5 [Tr. M.S.P.]

107. திருவலம்புரம் (பெரும்பள்ளம்) வலம்புரிநாதர் – வருவகீர்க்கண்ணி

தீக்கூருந் திருமேனி யொருபால் மற்றை
யொருபாலும் அரியருவந் திகழ்ந்த செல்வர்
ஆக்கூரில் தான்தோன்றிப் புகுவார் போல
வருவினையேன் செல்வதுமே யப்பாலெங்கும்

நோக்கா ரொருவிடத்து நூலுந் தோலுந்
 துதைந்திலங்குந் திருமேனி வெண்ணீறாடி
 வாக்கால் மறைவிரித்து மாயம் பேசி
 வலம்புரமே புக்கங்கே மன்னி னாரே.

- திருநாவுக்கரசர் - 6:58:3

107. Valampuram Valampurinaathar – Vaduvakirkkanni

He is the opulent One whose one half blazes like fire;
 In the other half resides Hari; He made believe
 He would enter Taan Thondri Maadam at Aakkur
 Causing me, the one of evil Karma, to roam about
 Bewildered; He would not look at any place in particular;
 His divine body is Ash-bedaubed and decked
 With the sacred thread to which is tied a snippet
 Of deer-skin; He explicated the Vedas and spoke
 Sheer gramarye; this done, He entered
 Valampuram to abide there for good.

- Tirunaavukkarasar – 6:58:3 [Tr. T.N.R.]

108. தலைச்சங்காடு சங்கருணாதேசுவரர் – செனந்தரநாயகி

துணிமல்கு கோவணமுந்
 தோலுங்காட்டித் தொண்டாண்டீர்
 மணிமல்கு கண்டத்தீர்
 அண்டர்க்கெல்லா மாண்பானீர்
 பிணிமல்கு நூன்மாப்பர்
 பெரியோர்வாழுந் தலைச்சங்கை
 அணிமல்கு கோயிலே
 கோயிலாக அமர்ந்தீரே.

- திருஞானசம்பந்தர் - 2:55:2

108. Thalaicchangkaadu Sangkarunaadeswarar – Soundaranaayaki

By displaying Your form clad in a Kovanam
 Wrought of cloth as well as a hide, You enslaved
 And rule us; You have a throat which is

Like the blue gem; You are the sovereign Majesty
Of all the gods.

It is at the ornate temple at Thalacchangkai
Where dwell the great ones whose chests are
Decked with twisted sacred thread,
You are enshrined.

- Tirugnaanasambandhar – 2:55:2 [Tr. T.N.R.]

109. ஆக்கூர்

தாண்டோன்றிகவரர் - வான்நெடுங்கண்ணி

பண்ணொளிசேர் நான்மறையான்
பாடலினோ டாடலினான்
கண்ணொளிசேர் நெற்றியினான்
காதலித்த தொல்கோயில்
விண்ணொளிசேர் மாமதியுந்
தீண்டியக்கால் வெண்மடம்
தண்ணொளிசேர் ஆக்கூரிற்
றான்றோன்றி மாடமே

- திருஞானசம்பந்தர் - 2:42:6

109. Aakkur

Taantondreeswarar – Vallnedungkanni

He is the Author of the four tuneful and dazzling Vedas.
He is the Singer and Dancer; He sports a bright eye.
In His forehead.

His beloved shrine is Taantondrimaadam
At hoary Aakkur the white mansions of which receive
The cool light of the great moon
As it sails in the sky and sheds heavenly light.

- Tirugnaanasambandhar – 2:42:6 [Tr. T.N.R.]

110. திருக்கடவூர்

அமிர்தலிங்கேசரர் - அபிராமி அம்மை

பழியுடை யாக்கை தன்னிற் பாழுக்கேநீரி றைத்து
வழியிடை வாழ மாட்டேன் மாயமுந் தெனிய கில்லேன்

அழிவுடைத் தாய வாழ்க்கை யைவரா லலைக்கப் பட்டுக்
கழியிடைத் தோணி போன்றேன் கடவூர்வீ ரட்டனீரே.

- திருநாவுக்கரசர் - 4:31:6

110. Tirukkadavur Amirthalingeswarar – Abhiraami Ammai

I have been irrigating the wasteland which
Is my flawed body; I have not lived
The life proper; I stand not clarified –
Cured of phenomenal tohu-bohu.
I am buffeted constantly by the five
Senses which devastate my life.
Alas, I am like a boat in the creek.

- Tirunaavukkarasar – 4:31:6 [Tr. T.N.R.]

111. திருக்கடவூர் மயானம் பிரமபூசுரர் - மலர்க்குழல் மின்னம்மை

உன்னி வானவ ரோதிய சிந்தையில்
கன்னல் தேன்கடவூரின் மயானத்தார்
தன்னை நோக்கித் தொழுதெழு வார்த்தெலாம்
பின்னை யென்னார் பெருமா னடிகளே.

- திருநாவுக்கரசர் - 5:38:2

111. Tirukkadavur Mayaanam Brahmapureswarar – Malarkkuzhal Minnammai

In the *chinta*-s of the celestials who meditate Him
Abides the Lord of Kadavur Mayaanam, like
Juice of sugarcane and honey. Unto them that pray
To Him, the great God never says: “Not now, but later.”

- Tirunaavukkarasar – 5:38:2 [Tr. T.N.R.]

**112. திருவேட்டக்குடி
திருமேனியழகர் - சாந்தநாயகி**

கலவஞ்சேர் கழிக்கானல்
கதிர்முத்தங் கலந்தெங்கும்
அலவஞ்சே ரணைவாரிக்
கொணர்ந்தெறியு மகன்றுறைவாய்
நிலவஞ்சேர் நுண்ணிடைய
நேரிழையா ளவளோடும்
திலகஞ்சேர் நெற்றியினார்
திருவேட்டக் குடியாரே.

- திருஞானசம்பந்தர் - 3:66:4

**112. Tiruvettakkudi
Tirumeniazhakar - Saanthonaayaki**

Fair-tailed peacocks frequent its creeks;
Pearls lie scattered everywhere;
On the broad bank of the river which
Sweeps away the heaps formed by crabs into the main,
Is Tiruvettakkudi where the Lord whose eye
In His forehead is like a tilaka, abides
With His Consort of moon-like splendour,
Slender-waisted and beautifully-bejewelled.

- Tirugnanasambandhar - 3:66:4 [Tr. T.N.R.]

**113. திருத்தெளிச்சேரி (கோயில்பத்து)
பர்வதீசுர் - சத்தியம்மை**

வம்படுத்த மலர்ப்பொழில் குழ மதிதவழ்
செம்படுத்த செழும்புரி சைத்தெளிச் சேரியீர்
கொம்படுத்ததொர் கோல விடைமிசைக் கூர்மையோ
டம்படுத்த கண் ணாளொடு மேவ லழகிதே.

- திருஞானசம்பந்தர் - 2:3:3

113. Tiruttheliccheri Paarvatheeswarar – Sakthiammai

Teliccheri is girt with gardens teeming
With fragrant flowers; its walls are wrought
Of smelted copper; it is here You are enshrined
Mounted on the handsome and horned Bull.
With Your Consort whose eyes are sharp arrows,
You go about. Does this become You?

- Tirugnaanasambandhar – 2:3:3 [Tr. T.N.R.]

114. தருமபுரம் யாழ்முரிநாதர் – தேன்அமுதவல்லி

விண்ணுறு மால்வரைபோல் விடையேறுவ ராறுசூ
டுவர்விரி சுரியொளி கொடோடுநின் றிலங்கக்
கண்ணுற நின்றொளிருங் கதிர்வெண்மதிக் கண்ணியர்
கழிந்தவ நிழிந்திடும் முடைதலை கலனாப்
பெண்ணுற நின்றவர் தம்முரு வம்பயன் மாறொழுவ்
வரி வையைப் பிணைந்திணைந் தணைந்ததும் பிரியார்
தண்ணிதழ் முல்லையொ டெண்ணிதழ் மெளவல்லம் ருங்கல்
கருங்கழிந் நெருங்குநற் றருமபுரம் பதியே.

- திருஞானசம்பந்தர் - 1:136:3

114. Dharmapuram Yaazhmurinaaathar – Thane Amudavalli

He rides a Bull which is like an immense, sky-high
mountain;
He wears in His crest a river; He wears, in one of His ears,
a radiant scroll-like todū; He wears the bright chaplet
of white crescent which by its rays bewitches
beholders;
A dead and fractured skull is His begging-bowl.
He is concorporate with His Consort – His very equal –,
With whom He is one and intertwined inseparably.

His form is adored by Brahma and Vishnu.
 He is enshrined in goodly Dharmapuram
 light with dark creeks
 and in whose purlieus *mullai*-s of cool petals
 and eight-petalled *mauv*als burgeon.
 - Tirugnaanasambandhar – 1:136:3 [Tr. T.N.R.]

**115. திருநள்ளாறு
 தர்ப்பாரணயேசுவர் - போகமார்த்த பூண்முலையான்**

தளிரிள வளரொளி தனதெழில்
 தருதிகழ் மலைமகள்
 குளிரிள வளரொளி வனமுலை
 மிணையவை குலவலின்
 நளிரிள வளரொளி மருவுநள்
 ளாற்த்தந் நாமமே
 மிளிரிள வளரொளி மிடிவலை
 பழுதிலை மெய்ம்மையே.

- திருஞானசம்பந்தர் - 3:87:1

**115. Tirunallaaru
 Dharbaaranyeswarar – Bhogamaarttha Poonmulaiyaall**

Her lustre like unto the tender shoot ever grows
 With fresh beauty; our Lord is in joy
 Hugged by the lovely, cool and glowing
 Twin-breasts of Himavant's Daughter.
 This scroll that bears the name of Nallaru's
 Lord whose lustre is cool and ever-crescent,
 Will not get harmed if consigned to the raging fire.
 This is God's Truth.
 - Tirugnaanasambandhar – 3:87:1 [Tr. T.N.R.]

**116. கோட்டாறு (திருக்கோட்டாரம்)
 ஐராவதேசுவர் - வண்டமர்பூங்குழல்**

பஞ்சின் மெல்லடி மாத ராடவர்
 பத்தர் சித்தர்கள் பண்பு வைகலும்
 கொஞ்சி யின்மொழியால்
 தொழின்மல்கு கோட்டாற்றில்

மஞ்ச நேமணி யேம ணிமிடற்
 றண்ணலேயென வுண்ணை கிழந்தவர்
 துஞ்சு மாறறியார்
 பிறவாரித் தொன்னிலத்தே

- திருஞானசம்பந்தர் - 2:52:6

116. Kottaaru Iraavadeswarar – Vandamarpoongkuzhali

O Lord of Kottaaru where damsels whose
 Soles of feet are soft like cotton,
 Men, Bhaktas and Siddhas daily hail Your virtues
 With mellifluous words! They that adore
 And extol You meltingly with such words as
 “O puissant One,” “O Gem”, and “O Lofty One
 Whose throat is like sapphire!” stand released
 From the cycle of birth and death.

- Tirugnaanasambandhar – 2:52:6 [Tr. T.N.R.]

117. அம்பர்வெருந்திருக்கேரயில் பிரமபூசுரர் – பூங்குழலம்மை

சுழல்வளர் காலினர் சுடர்கை மல்கவோர்
 சுழல்வளர் குளிப்புனல் சூடி யாடுவர்
 அழல்வளர் மறையவர் அம்பர்ப் பைம்பொழில்
 நிழல்வளர் நெடுநகர் இடம தென்பரே.

- திருஞானசம்பந்தர் - 3:19:6

117. Ambar Brahmapureswarar – Poongkuzhalammai

Jingling anklets adorn His feet; In His hand
 Blazes fire; He wears on His crest the Ganga
 Of many an eddy and dances; It is affirmed

That the great city of Ambar
Of umbrageous groves is His abode.

- Tirugnaanasambandhar – 3:19:6 [Tr. T.N.R.]

118. அம்பர் மாகாளம்

காளகண்டேசுவர் - பட்சநாயகி

படியுளார் விடையினர் பாய்புலித்
தோலினர் பாவநாசர்
பொடிகொண்மா மேனியர் பூதமார்
படையினர் பூணூலர்
கடிகொண்மா மலரிடு மடியினர்
பிடிநடை மங்கையோடும்
அடிகளா ரருள்புரிந் திருப்பிட
மம்பர்மா காளந்தானே.

- திருஞானசம்பந்தர் - 3:93:1

118. Ambar Maakaalam

Kaalakanteswarar – Patchanaayaki

His mount is the Bull that treads the earth;
He is clad in the hide of a leaping tiger;
He annuls sins; His great frame is
Besmeared with the Holy Ash; He is the Lord
Of the Bhuta-Host; He wears the sacred thread;
The Lord abides at Ambar Maakaalam
And grants grace to His devotees who
Along with women whose gait is like
The she-elephant's,
Strew with great and fragrant blooms
His sacred feet.

- Tirugnaanasambandhar – 3:93:1 [Tr. T.N.R.]

119. திருமீயச்சூர்

முயற்சிநாதர் - செளந்தரநாயகி

பொன்னேர் கொன்றை மாலை புரளு மகலத்தான்
மின்னேர் சடைக ளுடையான் மீயச் சூராணைத்
தன்னேர் பிறரில் லாணைத் தலையால் வணங்குவார்
அந்நே ரிமையோ ருலக மெய்தற் கரிதன்றே.

- திருஞானசம்பந்தர் - 2:62:3

119. Tirumeeyacchur Muyarchinaathar – Soundaranaayaki

On His chest rolls a garland of golden *kondrai*;
His matted hair comprises lightning-like strands;
He whom none can equal is of Meeyacchur.
Is it difficult at all for them that bow their heads
Before Him in obeisance, to gain the world of the
immortals?

- Tirugnaanasambandhar – 2:62:3 [Tr. T.N.R.]

120. திருமீயச்சூர் இளங்கோயில் சகலபுவனேசுரர் – மேகலரம்பிகை

தோற்றுங் கோயிலுந் தோன்றிய கோயிலும்
வேற்றுக் கோயில் பலவுள மீயச்சூர்க்
கூற்றம் பாய்ந்த குளிப்புண் சடையாற்
கேற்றங் கோயில்கண் டிரிளங் கோயிலே.

- திருநாவுக்கரசர் - 5:11:1

120. Meeyacchur Ilangkoyil Sakalabhuvaneswarar – Mekalaambikai

Many indeed are the temples: temples built in the past,
Temples to be built and temples of various kinds.
It is the Ilangkoyil at Meeyacchur that bespeaks
The true greatness of the Lord.
Of cool, ruddy, matted hair who smote Death.

- Tirunaavukkarasar – 5:11:1 [Tr. T.N.R.]

121. திலதைப்பதி முத்தீசுரர் – பெரற்கொடியான்

கடுத்துவந்த கனன்மேனி
யினான்கரு வரைதனை
எடுத்தவன்றன் முடிதோள்
அடர்த்தூர்க் கிடமாவது

புடைக்கொள்புகத் திளம்பாளை
 புல்கும்மதுப் பாயவாய்
 மடுத்துமந்தி யுகளுந்
 திலதைம் மதிமுத்தமே.

- திருஞானசம்பந்தர் - 2:118:8

121. Tilathaippati Muktheeswarar – Porkodiyaall

The Lord crushed the crowns and the shoulders
 Of him whose hue was dark like nimbus
 And who came in wrath and durst lift Kailas.
 Lo, His shrine is Matimuttham at Tilathaippati
 Where the female monkeys quaff the honey
 Gushing from the young spathes of teeming
 Areca trees and gambol in delight.

- Tirugnaanasambandhar – 2:118:8 [Tr. T.N.R.]

122. திருப்பாம்புரம் பாம்புரேசுவரர் – வண்டார்பூங்குழலி

நதியதனயலே நகுதலைமாலை
 நாண்மதிசடைமிசை யணிந்து
 கதியதுவாகக் காளிமுன்காணக்
 காணிடைநடஞ்செய்த கருத்தர்
 விதியதுவழுவா வேதியர் வேள்வி
 செய்தவரோத்தொலி யோவாப்
 பதியதுவாகப் பாவையுந்தாமும்
 பாம்புர நன்னகராரே.

- திருஞானசம்பந்தர் - 1:41:5

122. Tiruppaampuram Paampureswarar – Vandaarpoongkuzhali

He wears in His matted hair the crescent
 and the garland of smiling skulls beside the river;
 He is the Lord-Author who dances with measured steps
 in the crematory, witnessed by Kaali;

He is of the goodly town Paampuram where
 He abides with His Consort
 and where the Vedic sacrificers who swerve not
 from the ordained rules of ritual,
 for ever chant the Vedas.
 - Tirugnaanasambandhar – 1:41:5 [Tr. T.N.R.]

123. சிறுகுடி
மங்களேசுவரர் ~ மங்களநாயகி

செறிபொழி றழுவிய சிறுகுடி மேவிய
 வெறிகமழ் சடைமுடி மீரே
 வெறிகமழ் சடைமுடி மீருமை விரும்பிமெய்ந்
 நெறியுணர் வோருயர்ந் தோரே.

- திருஞானசம்பந்தர் - 3:97:7

123. Cirukudi
Mangaleswarar – Mangalanaayaki

O One with fragrant matted hair of Cirukudi
 Girl with dense groves!
 They indeed are the lofty ones that have
 Realised the true way through love of You –
 The One with fragrant matted hair.
 - Tirugnaanasambandhar – 3:97:7 [Tr. T.N.R.]

124. திருவீழிமிழலை
வீழிஅழகு ஈசர் ~ அழகுமுலைஅம்மை

ஈறாய்முத லொன்றாயிரு
 பெண்ணாண்குண மூன்றாய்
 மாறாமறை நான்காய்வுரு
 பூதம்மவை யைந்தாய்
 ஆறார்கவை யேழோசையொ
 டெட்டுத்திசை தானாய்
 வேறாயுட னானானிடம்
 வீழிம்மிழ லையே.

- திருஞானசம்பந்தர் - 1:11:2

**124. Tiruveezhimizhalai
Veezhiazhakeesar – Azhakumulaiammai**

He is the End; He is One at the Beginning;
He is the Two – the Male and the Female –;
He is the three Gunas and changeless Vedas four,
The five elements, the sixfold taste, the sevenfold
Music and the eight directions; He is one with
And different from all the souls He ensouls.
It is He who presides over Veezhimizhalai.
- Tirugnaanasambandar – 1:11:2 [Tr. T.N.R.]

**125. திருவன்னியூர்
தீவண்ணார் ~ பார்வதி**

செங்கண் நாகம் அரையது தீத்திரள்
அங்கை யேந்திநின் றாரெரி யாடுவர்
கங்கை வார்சடை மேலிடங் கொண்டவர்
மங்கை பாகம்வைத் தார்வன்னி யூரே.
- திருநாவுக்கரசர் - 5:26:2

**125. Tiruvanniyur
Theevannar – Parvathi**

A red-eyed serpent cinctures His waist;
Holding heaps of fire in His palm, He dances;
On His matted crest He holds the Ganga;
He is of Vanniyur whose half is His Consort.
- Tirunaavukkarasar – 5:26:2 [Tr. R.S.]

**126. கருவிலி
சற்குணநாதர் ~ சர்வாங்கநாயகி**

ஆற்ற வும்அவ லத்தழுந் தாதுநீர்
தோற்றுந் தீயொடு நீர்நிலந் தூவெளி
காற்று மாகிநின் றான்றன் கருவிலிக்
கூற்றங் காய்ந்தவன் கொட்டிடடை சேர்மினே.
- திருநாவுக்கரசர் - 5:69:3

126. Karuvili
Sargunanaathar – Sarvaangkanaayaki

Do not get sunk in misery; He manifests
As Fire, Water, Earth and Air; His is Karuvili.
Lo, He smote Death to death; reach Him
Who is enshrined in Kottittai.

- Tirunaavukkarasar – 5:69:6 [Tr. R.S.]

127. பேண்பெருந்துறை
சிவநந்தர் – மலையரசி

நிலனொடு வானும் நீரொடு தீயும்
வாயுவு மாகியோ ரைந்து
புலனொடு வென்று பொய்ம்மைகள் தீர்ந்த
புண்ணியர் வெண்பொடிப் பூசி
நலனொடு தீங்குந் தானல தின்றி
நன்கெழு சிந்தைய ராகி

மலனொடு மாசு மில்லவர் வாழும்
மல்குபெ ருந்துறை யாரே.

- திருஞானசம்பந்தர் - 1:42:4

127. Penuperunthurai
Sivaanandar – Malaiaras

The righteous and holy Siva is of the form of the five
Elements: earth, water, fire, air and space;
He is beyond falsities and the pentad of senses.
He abides at the flourishing Penuperunthurai
Where dwell mala-free and flawless devotees
Adorned with the white ash and are poised in
Lofty thought, convinced that neither good
Nor evil occurs save by His will.

- Tirugnaanasambandhar – 1:42:4 [Tr. T.N.R.]

**128. நறையூர்ச்சித்தீசுரம்
சித்தநாதேசுரர் - அழகாம்பிகை**

குழலார்சடையர் கொக்கினிறகர் கோலநிற மத்தம்
தழலார் மேனித் தவளநீற்றர் சரிகோ வணக்கீளர்
எழிலார் நாகம் புலியினுடைமே லிசைத்து விடையேறிக்
கழலார் சிலம்பு புலம்பவருவார் சித்தீசு சரத்தாரே.

- திருஞானசம்பந்தர் - 1:71:7

**128. Naraiyur Siddheecchuram
Citthanatheswarar - Azhakaambikai**

Curly and matted is His hair; He is adorned with
Kokkiraku; He is decked with colourful datura;
His flame-like body is Ash-bedaubed.

He wears a sliding *kovanam* with *keell*;
Cinctured with a charming serpent on His vestment
Of tiger-skin, He comes riding on His Bull,
In His androgynous form, the while,
His Kazhal and cilambu tinkle.
He is the Lord of Siddheecchuram.

- Tirugnaanasambandhar - 1:71:7 [Tr. T.N.R.]

**129. அரிசிற்கரைப்புத்தூர்
படிக்காசு அளித்த ஈசர் - அழகாம்பிகை**

அகத்தடிமை செய்யும் அந்தணன்றான்
அரிசிற்புனல் கொண்டுவந் தாட்டுகின்றான்
மிகத்தளர் வெய்திக் குடத்தையும்நும்
முடிமேல்விழுத் திட்டு நடுங்குதலும்
வசுத்தவ னுக்குநித் தற்படியும்
வரும்என்றொரு காசினை நின்றநன்றிப்
புகழ்த்துணை கைப்புசுச் செய்துகந்தீர்
பொழிலார்திருப் புத்தூர்ப் புனிதனீரே.

- சுந்தரர் - 7:9:6

129. Arisirkaraipputhur Padikkaasu Alittha Esar – Azhakaambikai

The Brahmin privileged to serve in the adytum,
While performing Your ablutions with water
Secured from the Arisil, let slip the water-pot,
Owing to extreme fatigue, on Your crown.
At this he trembled. To him – Pukazhtthunai –,
You provided a quotidian allowance
Of a gold coin, in delight great, O Holy Lord
Of Tirupputhur girt with groves.

- Sundarar – 7:9:6 [Tr. T.N.R.]

130. சிவபுரம் சிவபுரநாதர் – சிங்காரவல்லி

பழுதில் கடல்புடை தழுவிய
படிமுத லியவுல சுகள்மலி
குழுவிய சுரப்பிறர் மனிதர்கள்
குலமலி தருமுயி ரவையவை
முழுவது மழிவகை நினைவொடு
முதலுரு வியல்பர னுறைபதி
செழுமணி யணிசிவ புரநகர்
தொழுமவர் புகழ்மிகு முலகிலே.

- திருஞானசம்பந்தர் - 1:21:3

130. Sivapuram Sivapuranaathar – Singkaaravalli

All the worlds from earth girt with flawless oceans,
The hierarchies of the celestials, men, lives
And others: these He resolves to absorb,
And they cease to be on the Day of Dissolution.
The Lord-God's shrine is gemmy Sivapuram.
The fame of those that adore it, will,
In this world wax day by day.

- Tirugnaanasambandhar – 1:21:3 [Tr. T.N.R.]

**131. கலயநல்லூர் (சாக்கோட்டை)
அமிர்தகடேசுரர் - அமிர்தவல்லி**

இண்டைமலர் கொண்டுமணல் இலிங்கமது இயற்றி
 இனத்தாவின் பாலாட்ட இடறியதா தையைத்தாள்
 துண்டமிடு சண்டியடி அண்டர்தொழு தேத்தத்
 தொடர்ந்தவணைப் பணிகொண்ட விடங்கனசூர் வினவில்
 மண்டபமும் கோபுரமும் மாளிகைகு விகையும்
 மறைஔலியும் விழவொலியும் மறுகுநிறை வெய்திக்
 கண்டவர்கள் மனங்கவரும் புண்டரிகப் பொய்கைக்
 காரிகையார் குடைந்தாடுங் கலயநல்லூர் காணே.

- சுந்தரர் - 7:16:3

**131. Kalayanallur
Amirthakateswarar - Amirthavalli**

Canti made a linga out of sand and *intai* flowers
 and bathed it with fresh cow's milk;
 and he cut-off the feet of his father, who kicked the
 god('s pot).

The gods praised Canti's feet,
 and the handsome Lord followed suit
 and accepted his service.

If you ask me which village is his,
 just open your eyes -
 here is Kalayanallur

with its pavilions and towers,
 its palaces and terraces,
 where the chanting of the Veda
 and the cries of festivals
 echo through the lanes,
 and women bathing in the lotus-ponds
 ravish the minds of all who see them.

- Sundarar - 7:16:3 [Tr. D.D.S.]

132. கருக்குடி
சற்குணலிங்கேசுரர் - சர்வாலங்கிருதமின்னார்

நனவிலும் கனவிலும் நாளும் தன்னொளி
 நினைவிலும் எனக்குவந் தெய்து நின்மலன்
 கணைகடல் வையகம் தொழுகருக்குடி
 அனலெரி யாடுமெம் அடிகள் காண்மினே.

- திருஞானசம்பந்தர் - 3:21:1

132. Karukkudi
Sargunalingeswarar - Sarvaalangkruthaminnaall

Behold our Lord that dances in fire,
 At Karukkudi adored by the whole world
 Which is surrounded by the roaring seas.
 He is the One ever-free from *mala*-s who
 Manifests in my states of dreaming,
 Waking as well as memory.

- Tirugnaanasambandhar - 3:21:1 [Tr. T.N.R.]

133. திருவாஞ்சியம்
வாஞ்சிநாதர் - மங்களநாயகி

சள்ளை வெள்ளையங் குருகு
 தானது வாமெனக் கருதி
 வள்ளை வெண்மலர் அஞ்சி
 மறுகிலீர் வாளையின் வாயில்
 துள்ளு தெள்ளூநீர்ப் பொய்கைத்
 துறைமல்கு வாஞ்சியத் தடிகள்
 வெள்ளை நுண்பொடிப் பூசும்
 விகிரதம்ஒன் றொழிகிலார் தாமே.

- சுந்தரர் - 7:76:4

133. Tiruvaanchiyam
Vaanchinaathar - Mangkalanaayaki

The *callai* fish
 mistakes the white *vallai* creeper's flower

for a white heron
and leaps in terror
into the mouth of the *vaalai* fish
here, in the limpid water
of the pools that abound in Vaanchiyam,
whose master covers Himself,
perversely, with fine
white ash.

- Sundarar – 7:76:4 [Tr. D.D.S.]

134. நன்னிலம்
மதுவனேசுரர் ~ மதுவனநாயகி

கருவரை போல் அரக்கன்கயி
லைம்மலைக் கீழ்க்கதற
ஒருவிர லால் அடர்த்தின் னருள்
செய்த வுமாபதிதான்
திரைபொரு பொன்னிநன்னீர்த் துறை
வன்திகழ் செம்பியர்கோன்
நரபதி நன்னிலத்துப் பெருங்
கோயில் நயந்தவனே.

- சுந்தரர் - 7:98:10

134. Nannilam
Madhuvaneswarar – Madhuvananaayaki

With a toe, the Consort of Uma, so pressed the Asura –
Verily a dark hill –, beneath Mount Kailas,
That he roared aloud, and then He graced him sweetly.
The Lord, in love, abides at the Great Temple
In Nannilam, built by the famous Chola Monarch,
The lord of the billowy Ponni of goodly, potable water.

- Sundarar – 7:98:10 [Tr. T.N.R.]

**135. திருக்கொண்டீச்சுரம்
பகபதீசுரர் - சாந்தநாயகி**

பாலனாய்க் கழிந்த நாளும்
 பனிமலர்க் கோதை மார்தம்
 மேலனாய்க் கழிந்த நாளும்
 மெலிவொடு மூப்பு வந்து
 கோலனாய்க் கழிந்த நாளும்
 குறிக்கோளி லாது கெட்டேன்
 சேலுலாம் பழனவேலித்
 திருக்கொண்டீச் சரத்துளானே.

- திருநாவுக்கரசர் - 4:67:9

**135. Tirukkondeeswaram
Pasapatheeswarar - Saanthanaayaki**

As a boy, as one whose mind was set on damsels
 Decked with cool blooms, and as a dotard moving
 About with a staff for support, being beset with
 Weakness and old age, I have, O Lord
 Of Tirukkondeeccharam which is fenced with
 Fields where *cale* fish frisk and frolic,

Frittered my days, with goal none for my soul.

- Tirunaavukkarasar - 4:67:9 [Tr. T.N.R.]

**136. திருப்பனையூர்
சௌந்தரியநாதர் - பெரியநாயகி**

நாறு செங்கழு நீர்மலர்
 நல்லமல்லிகை சண்ப கத்தொடு
 சேறுசெய் கழனிப் பழனத்திருப் பனையூர்
 நீறு பூசி நெய் யாடித் தம்மை
 நினைப்பவர் தம்மனத்த ராகிநின்
 றாறு சூடவல்லா ரவரேய முகியரே.

- சுந்தரர் - 7:87:2

136. Tiruppanaiyur Soundariyanaathar – Periyanaayaki

Fragrant red lilies,
fine jasmine and *campaka* flowers
grace Tiruppanaiyur
with its fields rich in loam:
he lives here
covered in ash
and bathed in ghee
who is always in the hearts
of those who think of him,
crowned with the River –
he who is surely
the most beautiful god.

- Sundarar – 7:87:2 [Tr. D.D.S.]

137. திருவிற்குடி வீரட்டானேசுவரர் – ஏலவர்குழலி

வடிகொள் மேனியர் வானமா மதியினர்
நதியினர் மதுவார்ந்த
கடிகொள் கொன்றையஞ் சடையினர் கொடியினர்
உடைபுலி யதளார்ப்பர்
விடைய தேறும்எம் மாணமர்ந் தினிதுறை
விற்குடி வீரட்டம்
அடிய ராகிநின் றேத்தவல் லார்தமை
அருவினை யடையாவே.

- திருஞானசம்பந்தர் - 2:108:1

137. Tiruvirkudi Veerattaaneswarar – Elavaarkuzhali

Their Karmic resultants will cease to be,
If, as devotees, they hail our Lord-God
Who has a splendid form, who wears
The great heavenly crescent, who sports

The Ganga on His crest, who adorns His matted hair
 With fragrant and melliferous *kondrai* flowers,
 Who is concorporate with His liana-like Consort,
 Who is clad in tiger-skin, who rides the Bull
 And who is sweetly enshrined in
 Virrkudi Veerattam.

- Tirugnaanasambandhar – 2:108:1 [Tr. T.N.R.]

138. திருப்புகலூர்
கோணப்பிரான் – கருந்தாழ்குழல்

தத்து வந்தலை கண்டறி வாரிலைத்
 தத்து வந்தலை கண்டவர் கண்டிலர்
 தத்து வந்தலை நின்றவர்க் கல்லது
 தத்து வனலன் தண்புக லூரனே.

- திருநாவுக்கரசர் - 5:46:7

138. Tiruppukalur
Konappiraan – Karunthaazhkuzhali

There is none that has known all about tattvas;
 They that merely analysed them know them not;
 The Lord of cool Pukalur is not the true Ens
 For those that have not transcended tattvas.

- Tirunaavukkarasar – 5:46:7 [Tr. T.N.R.]

139. வர்த்தமரணீச்சரம்
வர்த்தமரணேகரர் – கருந்தாழ்குழல்

தென்சொல் விஞ்சமர் வடசொற்
 றிசைமொழி யெழினரம் பெடுத்துத்
 துஞ்ச நெஞ்சிரு ணீங்கத்
 தொழுதெழு தொல்புக லூரில்
 அஞ்ச னம்பிதிர்ந் தனைய
 வலைகடல் கடையவன் றெழுந்த
 வஞ்ச நஞ்சணி கண்டர்
 வர்த்தமா ணீச்சரத் தாரே.

- திருஞானசம்பந்தர் - 2:92:7

139. Vartthamaaneeccharam Vartthamaaneswarar – Karunthaazhkuzhali

To drive away the murk in heart they strum
The melodic strings and hail Him in
The southern tongue, the ever-triumphant Sanskrit
And other regional languages at Pukalur.
Lo, of yore, He that abides at Vartthamaaneeccharam
Quaffed and retained in His throat the venom
That rose like spreading collyrium when
The billowy ocean was churned.

- Tirugnaanasambandhar – 2:92:7 [Tr. T.N.R.]

140. இராமநந்தீச்சரம் இராமநாதர் – கருவார்குழல்

சத்தியு ளாதியோர் தையல் பங்கன்
முத்திய தாகிய மூர்த்தியோதான்
அத்திய கையினி லழகுசூலம்
வைத்தவ னிராமநந் தீச்சரமே.

- திருஞானசம்பந்தர் - 1:115:4

140. Ramanandeeccaaram Ramanaathar – Karuvaarkuzhali

His half is She who is Primal Energy;
He is the God who is Deliverance;
In His palm which holds the fire, He wields
A lovely trident; His indeed is Ramanandeeccaaram.

- Tirugnaanasambandhar – 1:115:4 [Tr. T.N.R.]

141. திருப்பயற்றார் திருப்பயற்றீசர் – காவியங்கண்ணி

மூவகை மூவர் போலு
முற்றுமா நெற்றிக் கண்ணர்
நாவகை நாவர் போலு
நான்மறை ஞான மெல்லாம்

ஆவகை யாவர் போலு
 மாதிரை நாளர் போலும்
 தேவர்க டேவர் போலும்
 திருப்பயற் றார னாரே.

- திருநாவுக்கரசர் - 4:32:5

141. Tiruppayatrur Tiruppayatreesar – Kaaviyangkanni

He is the three; He is with form, without form
 And has a formless form; His forehead sports
 A great vertical eye; His tongue can
 Articulate the fourfold sound; He is all
 The four Vedas and the Gnosis; the Betelguese
 Is His favourite astericism. He who is
 Of Tiruppayatrur is the God of gods.

- Tirunavukkarasar – 4:32:5 [Tr. T.N.R.]

142. திருச்செங்காட்டாங்குடி கணபதிச்சுரர் ~ திருக்குழல்நாயகி

பைங்கோட்டு மலர்ப்புன்னைப் பறவைகள் பயப்பூரச்
 சங்காட்டந் தவிர்த்தென்னைத் தவிராநோய் தந்தானே
 செங்காட்டங் குடிமேய சிறுத்தொண்டன் பணிசெய்ய
 வெங்காட்டு ளனலேந்தி விளையாடும் பெருமானே.

- திருஞானசம்பந்தர் - 3:63:1

142. Tirucchengkaattangkudi Ganapatheeswarar – Tirukukuzhalnaayaki

Birds in the flowering green-branched punnai tree,
 Love writeth clear its marks on me, for He
 Who cured my grief, yet left unending pain.
 Senkattankudi is His holy fane,
 And there His “Little Servant” dwells, who now
 And ever doth before Lord Siva bow.

There in the burning-ground, with fire in hand,
Sporteth unceasingly our Master grand.

- Tirugnaanasambandhar – 3:63:1 [Tr. K. and P.]

143. திருமருகல்

மாணிக்கவண்ணர் - வண்டுவார்குழல்

சடையா யெனுமால் சரணீ யெனுமால்
விடையா யெனுமால் வெருவா விழுமால்
மடையார் குவளை மலரும் மருகல்
உடையாய் தகுமோ இவள்உண் மெலிவே.

- திருஞானசம்பந்தர் - 2:18:1

143. Tirumarukal

Maanickavannar – Vanduvaarkuzhali

Prostrate with fear at Thy feet she cries
'Lord with matted hair, my Refuge, Rider of the Bull!'
Lord of Marukal where fresh water-lilies bloom, is
It right to leave her in this anguish of heart?

- Tirugnaanasambandhar – 2:18:1 [Tr. K. and P.]

144. திருச்சாத்தமங்கை

அயவந்தீசுரர் - மலர்க்கண்ணம்மை

மறையினார் மல்குகாழித் தமிழ்ஞானசம்
புந்தன்மன்னும்
நிறையினார் நீலநக்க னெடுமாநக
ரென்று தொண்டர்
அறையுமூர் சாத்தமங்கை யயவந்திமே
லாய்ந்த பத்தும்
முறைமையா லேத்தவல்லா ரிமையோரினா
முந்துவரே.

- திருஞானசம்பந்தர் - 3:58:11

144. Tirucchatthamangkai Ayavanteesurar – Malarkkannammai

They that can duly and properly recite
The decad on Ayavanti at Caatthamangkai –
Hailed as the great and grand town
Of Neelanakkar, blessed with perfection –,
And sung by Gnaanasambandhan,
Well-versed in Tamil and hailing
From Kaazhi teeming with Vedic Brahmins,
Will live the life superior to the gods'!
- Tirugnaanasambandhar – 3:58:11 [Tr. T.N.R.]

145. நாகைக்காரோணம் காயாரோகணர் ~ நீலாயதாட்சி

பத்தூர்புக் கிரந்துண்டு பலபதிகம் பாடிப்
பாவையரைக் கிறிபேசிப் படிறாடித் திரிவீர்
செத்தார்தம் எலும்பணிந்து சேவேறித் திரிவீர்
செல்வத்தை மறைத்துவைத்தீர் எனக்கொருநாள் இரங்கீர்
முத்தாரம் இலங்கிமிளிர் மணிவயிரக் கோவை
யவையுணத் தந்தருளி மெய்க்கினிதா நாறும்
கத்தூரி கமழ்சாந்து பணித்தருள வேண்டும்
கடல்நாகைக் காரோண மேவியிருந் தீரே.

- சுந்தரர் - 7:46:1

145. Naakaikkaaronam Kaayaarokanar – Neelayadhaakshi

O Lord sweetly abiding at Naakaikkaaronam
By the sea! You visit many places, sing
Many decads, seek alms and eat them.
You tell the damsels a tissue of falsehoods
All the while leering and fleering at them.
You wear the bones of the dead and roam about
You must be pleased to give me chains of pearl
And bright necklaces of gems and diamonds
Besides musk and sandal-paste to perfume my body
- Sundarar – 7:46:1 [Tr. T.N.R.]

146. சிக்கல்
வெண்ணையநாதர் - வேல்நெடுங்கண்ணி

முன்னுமா டம்மதின் மூன்று-
 நேயெரி யாய்விழத்
 துன்னுவார் வெங்கணை யொன்று
 செலுத்திய சோதியான்
 செந்நெலா ரும்வயற் சிக்கல்வெண்
 ணைய்ப்பெரு மானடி
 உன்னிநீ டம்மன மேநினை
 யாய்வினை யோயவே.

- திருஞானசம்பந்தர் - 2:8:7

146. Sikkal
Vennainaathar - Velnedungkanni

O *manam!* He smote the three walled-citadels
 That winged in the sky, to perish instantaneously
 In fire, by a long and swift and fierce dart.
 He is of the form of blazing effulgence.
 He is Vennai-p-Perumaan of Sikkal which is
 Girt with ruddy-paddy-farms.
 To end karma, contemplate uninterruptedly
 His salvific feet.

- Tirugnaanasambandhar - 2:8:7 [Tr. T.N.R.]

147. கீழ்வேளுர்
கேடிலியப்பர் - வனமுலைநாயகி

அளைவாயில் அரவசைத்த அழகன் தன்னை
 ஆதரிக்கும் அடியவர்கட் கன்பே யென்றும்
 விளைவாணை மெய்ஞ்ஞானப் பொருளா னாணை
 வித்தகனை எத்தனையும் பத்தர் பத்திக்
 குளைவாணை அல்லாதார்க் குளையா தாணை
 உலப்பிலியை உள்புக்கென் மனத்து மாசு
 கிளைவாணைக் கீழ்வேளு ரானுங் கோவைக்
 கேடிலியை நாடுமவர் கேடி லாரே.

- திருநாவுக்கரசர் - 6:67:3

**147. Keezhvelur
Kediliappar – Vanamulainaayaki**

Those who seek
 the beautiful One who wears the snake
 from the mouth of the anthill,
 the One who makes love grow for His
 servants who desire Him,
 the One who is the Meaning of true knowledge,
 the One who is wisdom,
 the One who will undergo any suffering
 for the sake of the bhakti of the bhaktas,
 and who will not suffer for others,
 the One who is without limit,
 the One who cleanses the fault from my
 mind and enters into it,
 the King who rules Kilvelur,
 the One who is indestructible,
 will never perish.

- Tirunaavukkarasar – 6:67:3 [Tr. K.P.P.]

**148. தேவூர்
தேவபுரீசுரர் – பண்ணிலாவிய மொழி உமை**

வன்பு யத்தவத் தானவர் புரங்களை யெரியத்
 தன்பு யத்துறத் தடவரை வளைத்தவன் றக்க
 தென்ற மிழக்கலை தெரிந்தவர் பொருந்திய தேவூர்
 அன்பன் சேவடி யடைந்தன மல்லலொன் றிலமே.

- திருஞானசம்பந்தர் - 2:82:7

**148. Tevur
Devapureswarar – Pann Nilaaviya Mozhi Umai**

He bent the mighty Meru into bow that fitted
 Into His arm to gut with fire the citadels

Of the strong-shouldered Asuras.
 He presides over Tevur where flourish men
 Who are masters of the arts of southern Tamil.
 We have reached the loving One's feet.
 Lo, we are freed of all troubles.

- Tirugnaanasambandhar – 2:82:7 [Tr. T.N.R.]

**149. பள்ளியின் முக்கூடல்
 முக்கோணநாதர் ~ மைம்மேவுகண்ணி**

விடையானை விண்ணவர்கள் எண்ணத் தானை
 வேதியனை வெண்டிங்கள் சூடுஞ் சென்னிச்
 சடையானைச் சாமம்போல் கண்டத் தானைத்
 தத்துவனைத் தன்னொப்பா ரில்லா தானை
 அடையாதார் மும்மதிலுந் தீயில் மூழ்க
 அடுகளை கோத் தெய்தானை அயில்கொள்சூலப்
 படையானைப் பள்ளியின்முகக் கூட லானைப்
 பயிலாதே பாழேநான் உழன்ற வாறே.

- திருநாவுக்கரசர் - 6:69:2

**149. Palliyinmukkoodal
 Mukkonanaathar – Maimmevukanni**

His mount is the Bull; it is on Him Devas think; He is
 A Brahmin; He wears a white
 crescent on His matted crest;
 He is dark-throated; He is the *Tattvan*;
 He is peerless; He fixed a deadly dart to His bow
 And aimed it at the triple, hostile, walled towns and gutted
 Them with fire; He wields a sharp trident;
 Without cultivating Him of Palliyinmukkoodal,
 Alas, alas, I but exercised myself in utter futility!
 - Tirunaavukkarasar – 6:69:2 [Tr. T.N.R.]

**150. திருவாரூர்
 வன்மீகநாதர் ~ அல்லியங்கோதை
 பற்றிடங்கொண்ட ஈசர் ~ கமலாம்பிகை**

ஏழிசையாய் இசைப்பயனாய்
 இன்னமுதாய் என்னுடைய

தோழனுமாய் யான்செய்யுந்
 துரிசுகளுக் குடனாகி
 மாழையொண்கண் பரவையைத்
 தந்தாண்டானை மதியில்லா
 ஏழையேன் பிரிந்திருக்கேன்
 என்ஆளுர் இறைவனையே.

- சுந்தரர் - 7:51:10

150. Tiruvaarur
Vanmikanaathar – Alliyangkothai
Putridamkonda Eesar – Kamalaambikai

He is the sevenfold music and its fruit – the *panns*;
 He is ambrosia sweet; he is my Companion;
 He is the Accessory to my offenses; He graced me
 With Paravai whose bright eyes are like

The symmetrically-sliced two halves
 Of a tender mango; How can I – the poor witless
 One remain parted from my Lord of Aarur?
 - Sundarar – 7:51:10 [Tr. T.N.R.]

151. திருவாரூர் அரநெறி
அரநெறியப்பர் – வண்டார்குழல்

கற்பகமும் இருசுடரு மாயி னானைக்
 காளத்தி கயிலாய மலையுளானை
 விற்பயிலும் மதனழிய விரித்தான் தன்னை
 விசயனுக்கு வேடுவனாய் நின்றான் தன்னைப்
 பொற்பமரும் பொழிலாளுர் மூலட் டானம்
 பொருந்தியஎம் பெருமாணைப் பொருந்தார் சிந்தை
 அற்புதனை அரநெறியி லப்பன் தன்னை
 யடைந்தடியேன் அருவினைநோய் அறுத்த வாறே.

- திருநாவுக்கரசர் - 6:33:2

151. Tiruvaarur Araneri
Araneriappar – Vandaarkuzhali

He became the Karpaka and the two great lights; He abides
 At the mountains of Kaalatthi and Kailas; by His look

He burnt Manmatha – the wielder of the bow; He confronted
 Arjuna in the form of a hunter; He is our Lord who
 Majestically abides at Mulattaanam of Aarur girt with
 groves;
 He is the Void unto them that ensouls Him not;
 He is the Father
 Of Araneri; it is great that I, the servitor, reached Him
 And did away with my malady of incurable Karma.
 - Tiruanaavukkarasar – 6:33:2 [Tr. T.N.R.]

**152. திருவாரூர்ப் பரவையுண்மண்டளி
 தரவாயநாதர் ~ பஞ்சின்மெல்லடியான்**

பொன்னானே புலவர்க்கு நின்புகர் போற்றலாம்
 தன்னானே தன்னைப் புகழ்ந்திடுந் தற்சோதி
 மின்னானே செக்கர்வா னத்திள ஞாயி
 றன்னானே பரவையுண் மண்டளி அம்மானே.

- சுந்தரர் - 7:96:2

**152. Tiruvaarur Paravaiyunmantali
 Thuvaayanaathar – Panjinmelladiyaall**

Golden god;
 it is for poets
 to sing your fame,
 yet you are light, self-created,
 that sings itself
 alone
 a lightning flash,
 early sunrise
 in the red morning sky,
 lovely god of the temple that swallowed the sea!
 - Sundarar – 7:96:2 [Tr. D.D.S.]

**153. திருவிளமர்
 பதஞ்சலி மனோகரர் ~ யாழிணைமன்மொழியான்**

பண்டலை மழலைசெ யாமென மொழியுமை
 பாகமாக்

கொண்டலை குரைகழ லடிதொழு மவர்வினை
 குறுகிலர்
 விண்டலை யமர்கள் சூதிசெய வருள்புரி
 விறலினர்
 வெண்டலை பலிகொளும் விமலர்தம் வளநகர்
 விளமரே.

- திருஞானசம்பந்தர் - 3:88:5

153. Tiruvilamar Patanchali Manoharar – Yazhinumenmozhiyaall

He is concorporate with Uma whose soft babblings
 Are like the melodious music of yaazh.
 Karmic resultants will not get attached to them,
 That adore His resounding and moving anklets.
 He grants great grace to the ethereal immortals
 Who hail and adore Him. He who is ever-free
 From *malas*, receives alms in a white skull.
 His indeed is the uberous city of Vilamar.

- Tirugnaanasambandhar – 3:88:5 [Tr. T.N.R.]

154. கரவீரம் கரவீரேசுரர் – பிரத்தியட்சமின்னம்மை

ஏதம் வந்தடை யாவினி நல்லன
 பூதம் பல்படை யாக்கிய
 காதலான்றிக முங்கர வீரத்தெம்
 நாதன் பாத நணுகவே.

- திருஞானசம்பந்தர் - 1:58:3

154. Karaveeram Karaveereswarar – Prathyakshaminnammai

If the feet of the Lord-Master are reached
 The onslaught of miseries will cease.
 His Bhuta-Hosts are legion; He abides at
 Karaveeram in sweet splendour.

- Tirugnaanasambandhar – 1:58:3 [Tr. T.N.R.]

**155. பெருவேளூர்
பிரியரசுகரர் ~ மின்னணையர்**

விரிவிலா வறிவினார்கள்
வேறொரு சமயஞ்செய்து
எரிவினாற் சொன்னா ரேனு
மெம்பிராற் கேற்றதாகும்
பரிவினாற் பெரியோ ரேத்தும்
பெருவேளூர் பற்றினானை
மருவிநான் வாழ்த்தி யுய்யும்
வகையது நினைக்கின்றேனே.

- திருநாவுக்கரசர் - 4:60:9

**155. Peruvelur
Piriyaa Eeswarar – Minnanaiyaal**

Even if narrow minded persons found new systems of religion out of spite, they are all acceptable to Him. I shall bow before the Lord of Peruvelur, whom the great worship with love, and thus seek my own redemption.

- Tirunaavukkarasar – 4:60:9 [Tr. M.A.]

**156. தலையாலங்காடு
ஆடவல்லநாதர் ~ திருமடந்தை**

சிவனாகித் திசைமுகனாய்த் திருமா லாகிச்
செழுஞ்சுடராய்த் தீயாகி நீரு மாகிப்
புவனாகிப் புவனங்க ளனைத்து மாகிப்
பொன்னாகி மணியாகி முத்து மாகிப்
பவனாகிப் பவனங்க ளனைத்து மாகிப்
பசுவேறித் திரிவானோர் பவனாய் நின்ற
தவனாய தலையாலங் காடன் தன்னைச்
சாராதே சாலநாள் போக்கி னேனே.

- திருநாவுக்கரசர் - 6:79:4

**156. Thalैयाalangkaadu
Aadavallanaathar – Tirumadhanthai**

He became Siva, the Four-faced, Tirumaal, the ruddy Surya,
Fire, water, earth and all the worlds, gold, ruby,
Pearl, the One assuming all forms at will, all the places,
The Rider of the Bull, the Wanderer at will
And the Tapaswi abiding at Talैयाalangkaadu;
Alas, alas, I wasted many many days not
seeking Him.

- Tirunaavukkarasar – 6:79:4 [Tr. T.N.R.]

**157. குடவாயில்
கோணேகரர் – பெரியநாயகி**

என்றன் உளமே வியிருந் தபிரான்
கன்றன் மணியோல் மிடறன் கயிலைக்
குன்றன் குழகன் குடவா யில்தனில்
நின்ற பெருங்கோ யில்நிலா யவனே.

- திருஞானசம்பந்தர் - 2:22:5

**157. Kudavaayil
Koneswarar – Periyanaayaki**

He whose throat is of the hue of sapphire
Holds a fawn in His palm; He is the Lord-God
Who is ever poised in my soul; He abides at
Mount Kailas; He is the handsome One.
He is enshrined at the Great-Temple in Kudavaayil.

- Tirugnaanasambandhar – 2:22:5 [Tr. T.N.R.]

**158. திருச்சேறை
செந்நெறியப்பர் – ஞானவல்லி**

அஞ்சையு மடக்கி யாற்ற லுடையனா யநேக காலம்
வஞ்சமி நவத்து ணின்று மன்னிய பகீர தற்கு

வெஞ்சின முகங்க ளாகி விசையொடு பாயுங் கங்கை
செஞ்சடை யேற்றார் சேறைச் செந்நெறிச் செல்வனாரே.

- திருநாவுக்கரசர் - 4:73:4

158. Tiruccherai Senneriyappar – Gnaanavalli

For the sake of the puissant Bhagirata who having quelled
The pentad of senses and stood poised in genuine *tapas*
For many long years, the salvific and opulent Lord
Of Cerai received on His ruddy matted hair the Ganga that
Amain descended down with many and wrathful streams.

- Tirunaavukkarasar – 4:73:4 [Tr. T.N.R.]

159. நாலூர் மயானம் பலாசவனேகரர் – பெரியரம்பிகை

பாலூரு மலைப்பாம்பும் பனிமதியு மத்தமும்
மேலூருஞ் செஞ்சடையான் வெண்ணூல்சேர் மார்பினான்
நாலூர் மயானத்து நம்பான்ற னடிநினைந்து
மாலூருஞ் சிந்தையர்பால் வந்தூரா மறுபிறப்பே.

- திருஞானசம்பந்தர் - 2:46:1

159. Naalur Mayaanam Palaasavaneswarar – Periyaambikai

A cool crescent, datura flowers and snakes
Of the mountain adorn His ruddy matted hair;
He wears on His chest the white sacred thread;
Re-birth will cease for them that

contemplate the supremely Great One
Of Naalur Mayaanam and thrive in His love.

- Tirugnaanasambandhar – 2:46:1 [Tr. R.S.]

160. கடுவரயக்கரைப்புத்தூர் சொர்ணபுரீகரர் – சிவரம்பிகை

அன்பனை யடியாடீர் நீக்கியைச்
செம்பொனைத் திகழுந்திருக் கச்சியே

கம்ப னைக்கடு வாய்க்கரைத் தென்புத்தூர்
நம்ப னைக்கண்டு நானுய்யப் பெற்றேனே.

- திருநாவுக்கரசர் - 5:62:3

160. Kaduvaaikkarai-putthur Sornapureeswarar – Sivaambikai

He is the loving One; He annuls the troubles of devotees;

He is Ruddy Gold; He is Ekampan of uberous

Kacchi; at Kaduvaikkarai-p-Putthur; I beheld

Him, the supremely desirable, and stand redeemed.

- Tirunaavukkarasar – 5:62:3 [Tr. T.N.R.]

161. இரும்புனை (ஆலங்குடி)

காசி ஆரணியேசுரர் - ஏலவர்குழல்

சீரார் கழலே தொழுவீ ரிதுசெப்பீர்

வாரார் முலைமங் கையொடும் முடனாகி

ஏரா நிரும்பு னையிடங் கொண்டவீசன்

காரார் கடனஞ் சமுதுண்ட கருத்தே.

- திருஞானசம்பந்தர் - 2:36:1

161. Irumpulai Kaasi Aaraniyesurar - Elavaarkuzhali

O ye that adore His salvific and ankleted feet!

Unriddle this: He who is the half of His Consort

Whose breasts are covered by a breast-band,

Is the One abiding at the beauteous Irumpulai.

Wherefore did He quaff the murky oceanic venom?

- Tirugnaanasambandhar – 2:36:1 [Tr. T.N.R.]

162. அரதைப் பெரும்பாழி

(அரித்தவார மங்கலம்)

பாதாளேசுரர் - அலங்காரநாயகி

மண்ணர் நீரார் அழலார் மலிகாலினார்

விண்ணர்வே தம்விநித் தோதுவார் மெய்ப்பொருள்

பண்ணர் பாடல் உடையாரொரு பாகமும்
பெண்ணர் கோயில் அரதைப் பெரும் பாழியே.

- திருஞானசம்பந்தர் - 3:30:4

162. Arathaipperumpaazhi Paathaaleswarar – Alankaaranaayaki

He is Earth, Water, Fire, moving Air (and Space);
He is of the Empyrean; He explicates the Vedas;
He is the true Ens; He is manifest in psalms
Married to melody; His half is a Woman
Arathai-p-Perumpaazhi is indeed His shrine.

- Tirugnaanasambandhar – 3:30:4 [Tr. T.N.R.]

163. அவளிவள் நல்லூர் சாட்சி நாயகர் – செளந்தரநாயகி

பிணியுமில்லர் கேடுமில்லர் தோற்றமில்
ரென்றுலகு பேணிப்
பணியுமடி யார்களன பாவமற
வின்னருள்ப யுந்து
துணியுடைய தோலுமுடை கோவணமு
நாகமுட றொங்க
அணியுமழ காகவுடை யானுறைவ
தவளிவண லூரே.

- திருஞானசம்பந்தர் - 3:82:4

163. Avallivallnallur Saatchinaayakar – Soundaranaayaki

He is ever free from disease, death and birth.
He bestows sweet grace on the devotees on earth
And annuls their sins when they foster His love
And bow before Him hailing Him thus.
A torn hide and a *kovanam* are His vestments.
A dangling serpent is His lovely ornament,
He is indeed entempled in Avallivallnallur.

- Tirugnaanasambandhar – 3:82:4 [Tr. T.N.R.]

164. பரிதிநியமம்
(பருதியப்பர் கோயில்)
பரிதியப்பர் - மங்களநாயகி

விண்கொண்ட தூமதி குடிநீடு
 விரிபுன் சடைதாழ்ப்
 பெண்கொண்ட மாப்பில்வெண் ணீறுபூசிப்
 பேணார் பலிதேர்ந்து
 கண்கொண்ட சாயலொ டேர் கவர்ந்த
 கள்வர்க் கிடம்போலும்
 பண்கொண்ட வண்டினம் பாடியாடும்
 பரிதிந் நியமமே.

- திருஞானசம்பந்தர் - 3:104:1

164. Paritiniyamam
Parithiappar - Mangkalanaayaki

Wearing the white crescent of the heavens,
 His long and ruddy and matted hair a-dangle,
 His chest - concorporate with a Woman -, washed
 With the white Holy Ash, He goes begging alms
 To His glory unbecoming. He, in sooth, is
 The Purloiner of my beauty who came forth
 In eye-ravishing splendour.
 Paritiniyamam is indeed His town where
 Tuneful bees bombinate.

- Tirugnaanasambandhar - 3:104:1 [Tr. T.N.R.]

165. வெண்ணி
வெண்ணிக்கரும்பர் - அழகியநாயகி

வெண்ணித் தொல்நகர் மேயவெண் திங்களார்
 கண்ணித் தொத்த சடையர் கபாலியார்
 எண்ணித் தம்மை நினைந்திருந் தேனுக்கு
 அண்ணித் திட்டமு தூறுமென் நாவுக்கே.

- திருநாவுக்கரசர் - 5:17:2

165. Venni
Vennikkarumbar – Azhakiyanaayaki

He whose crest is adorned with a crescent white
Abides at the hoary city of Venni. He is Kaapaali
Whose matted hair is decked with a chaplet.
When I think on Him he grows sweet
And ambrosia springs from my tongue.

- Tirunaavukkarasar – 5:17:2 [Tr. T.N.R.]

166. பூவணர்
புட்பவனேசுரர் – கற்பகவல்லி

பூவணார்ப்புனி தன்திரு நாமந்தான்
நாவில் நூறுநூ றாயிரம் நண்ணினார்
பாவ மாயின பாறிப் பறையவே
தேவர் கோவினுஞ் செல்வர்க ளாவரே.

- திருநாவுக்கரசர் - 5:55:1

166. Puvanur
Pushpavaneswarar – Karpakavalli

More opulent than the Monarch of Devas
Will they grow who chant the sacred name
Of the Holy One of Puvanur a billion times.
Their sins will be shattered into smithereens.

- Tirunaavukkarasar – 5:65:1 [Tr. T.N.R.]

167. பாதாளீசுரம் (பாமணி)
சர்ப்பபுரீசுரர் – அமிருதநாயகி

மின்னியல் செஞ்சடைமேல் விளங்கும்மதி
மத்தமொடு நல்ல
பொன்னியல் கொன்றையினான்
புனல்குடிப் பொற்பமரும்
அன்மனநடையா ளொருபாகத்
தமர்ந்தருளி நாளும்

பன்னிய பாடலினா

னுறைகோயில் பாதாளே.

- திருஞானசம்பந்தர் - 1:108:1

167. Paathaaleecchuram (Paamani) Sarppapureeswarar – Amruthanaayaki

On His fulgurant hirsutorufous and matted crest, He sports
the splendidous crescent, *mattham* and lovely and
auric Kondrai-s.

He is graciously concorporate with His beautiful one
whose gait is like the swan's.

Quotidian is the singing of His hymns.

The temple whereat He abides, is indeed Paathaall.

- Tirugnaanasambandhar – 1:108:1 [Tr. T.N.R.]

168. திருக்களர் களர்முளை நாதர் ~ அமுதவல்லி

பாக்கி யம்பல செய்த பந்தர்கள்

பாட்டொ டும்பல பணிகள் பேணிய

தீக்கியல் குணத்தார்

சிறந்தாருந் திருக்களருள்

வாக்கின் நான்மறை யோதி னாயமண்

தேரர் சொல்லிய சொற்க ளானபொய்

ஆக்கி நின்றவனே

யடைந்தார்க் கருளாயே.

- திருஞானசம்பந்தர் - 2:51:10

168. Tirukkalar Kalarmulainaathar – Amudavalli

O One who articulated in grace the Vedas!
You abide at Tirukkalar that bhaktas who
Have performed many a good deed and who
Render multitudinous service while hymning You

And Brahmins par excellence who tend the sacred fire
May flourish well.

Lo, may, You who abide falsifying the utterances
Of Jains and Buddhists, be pleased
To bless with grace them that reach You.

- Tirugnaanasambandhar – 2:51:10 [Tr. T.N.R.]

168. சிறேமம்

பெரன்வைத்த நாதர் ~ அகிலாண்டநாயகி

கிளருந்திங்கள் வாண்முக
மாதர்பாடக் கேடிலா
வளருந்திங்கள் குடியோ
ராடன்மேய மாதவன்
தளிருங்கொம்பு மதுவுமார்
தாமஞ்சூழ்சிற் றேமத்தான்
ஒளிரும்வெண்ணூன் மார்பனென்
உள்ளத்துள்ளான் அல்லனே.

- திருஞானசம்பந்தர் - 3:42:7

169. Sitremam

Ponvaitthanaathar – Akilaandanaayaki

Even as the women whose visage is like the rising
Full-moon, sing, the great Tapaswi who wears
On His crest a crescent whose nature is waxing,
He abides at Sitremam girt with gardens rich in
Shoots and sprays and melliferous flowers
Which can be woven into garlands. His chest is
Adorned with the white and bright sacred thread.
Is He not the One ever-poised in my soul?

- Tirugnaanasambandhar – 3:42:7 [Tr. T.N.R.]

**170. திருவுசாத்தானம் (கோவிணர்)
மந்திரபூசகர் ~ பெரியநாயகி**

தாமலார் போலவே தக்கனார் வேள்வியை
ஊமனார் தங்கனா ஆக்கினான் ஒருநொடிக்

காமனா ருடல்கெடக் காய்ந்தவெங் கண்ணுதல்
சேமமா வுறைவிடந் திருவுசாத் தானமே.

- திருஞானசம்பந்தர் - 3:33:3

170. Tiruvusaatthaanam Mandirapureswarar – Periyanaayaki

As though a stranger, He smote Daksha's sacrifice
Making it futile like a dumb one's dream.
With His eye in His forehead, in a trice, He burnt Manmata;
He resides at Tiruvusaatthaanam for our weal.
- Tirugnaanasambandhar – 3:33:3 [Tr. T.N.R.]

171. இடும்பாவனம் சற்குணநாதர் – மங்களநாயகி

நெறிநீர்மையர் நீள்வானவர் நிணையுந்நினை வாகி
அறிநீர்மையி லெய்தும்மவர்க் கறியும்மறி வருளிக்
குறிநீர்மையர் குணமார்தரு மணமார்தரு குன்றில்
எறிநீர் வயல் புடைகுழ்தரு மிடும்பாவன மிதுவே.

- திருஞானசம்பந்தர் - 1:17:6

171. Idumbaavanam Sargunanaathar – Mangkalanaayaki

He becomes the very form meditated upon by those
Poised in the righteous way and by the celestials.
He confers Gnosis on them to gain which they seek
Him pursuing the way leading thereunto.
Behold His shrine at Idumpaavanam girt with
Fields of splashing water at kundru
Where those whose sole goal is the Lord
Get soused in spiritual suaveolence.
- Tirugnaanasambandhar – 1:17:6 [Tr. T.N.R.]

172. கடிக்குளம்
கற்பகேசுரர் - செனந்தரநாயகி

பொங்கு நற்கரி யுரியது போர்ப்பது
புலியத ளுழனாகம்
தங்க மங்கையைப் பாகம துடையவர்
தழல்புரை திருமேனிக்
கங்கை சேர்தரு சடையினர் கடிக்குளத்
துறைதரு கற்பகத்தை
எங்கு மேத்திநின் றின்புறு மடியரை
மிடும்பைவந் தடையாவே.

- திருஞானசம்பந்தர் - 2:104:3

172. Kadikkulam
Karpakeswarar - Soundaranaayaki

He is mantled in the hide of the valiant tusker
That came to attack Him in soaring wrath; He is
Clad in tiger-skin and a fierce snake adorns Him.
He is concorporate with His Consort; His divine frame
Blazes like fire; He wears on His matted crest
The Ganga; He who is like the wish-fulfilling
Karpaka tree, presides over Kadikkulam.
Troubles will not touch the devotees who,
In delight, hail Him everywhere.

- Tirugnaanasambandhar - 2:104:3 [Tr. T.N.R.]

173. தண்டலை நீள்நெறி
நீள்நெறிநாதர் - ஞானாம்பிகை

இகழுங் கால னிதயத்து மென்னுளும்
திகழுங் சேவடி யான்றிருந் தும்மிடம்
புகழும் பூமக ளும்புணர் பூசுரர்
நிகழுந் தண்டலை நீணெறி காண்மினே.

- திருஞானசம்பந்தர் - 3:50:2

173. Tandalaineellneri Neellnerinaathar – Gnaanaambikai

His salvific feet are splendidously poised
In the bosom of Yama that ignored Markandeya
And in mine. Behold His beatific shrine
Tandalaineellneri where glorious Lakshmi
And divine Brahmins flourish exceedingly.

- Tirugnaanasambandhar – 3:50:2 [Tr. T.N.R.]

174. கோட்டுர் கொழுந்தீசர் – தேன்மொழிப்பரவை

நீல மார்தரு கண்டனே நெற்றியோர்
கண்ணனே யொற்றை விடைச்
சூல மார்தரு கையனே சூன்றுபைம்
பொழில்கள் சூழ்ந்தழ காய
கோல மாமலர் மணங்கமழ் கோட்டுர்நற்
கொழுந்தேயென் றெழுவார்கள்
சால நீடல மதனிடைப் புகழ்மிகத்
தாங்குவர் பாங்காலே.

- திருஞானசம்பந்தர் - 2:109:1

174. Kottur Kozhuntheesar – Thanemozhippavai

“O One whose throat is blue! O One who sports
An eye in the forehead! O One whose mount is
The peerless Bull! O One whose hand holds the trident!
O salvific Shoot of Kottur girt with green gardens
Whence wafts the fragrance of flowers – beautiful to behold
And lovely and enchanting to boot!”

They that praise Him thus and rise to adore Him
Will fittingly thrive in glory here, on the wide
And extensive world and hereafter in Sivaloka.

- Tirugnaanasambandhar – 2:109:1 [Tr. T.N.R.]

**175. திருவெண்துறை
வெண்துறைநாதர் - வேல்நெடுங்கண்ணி**

ஆதிய னாதிரையன் னனலாடிய
வாரழகன்
பாதியொர் மாதினொடும்பயி லும்பர
மாபரமன்
போதிய லும்முடிமேற்புன லோடர
வம்புனைந்த
வேதியன் மாதிமையால் விரும்பும்மிடம்
வெண்டுறையே.

- திருஞானசம்பந்தர் - 3:61:1

**175. Tiruvennturai
Vennturainaathar - Valenedungkanni**

He is the Primal One; the Betelguese stands blessed
By Him; He is the handsome One that dances in fire;
He who is the God of the transcendental Empyrean
Shares half of His body with His Consort.
He is the Lord of the Vedas whose flower-studded
Matted crest is adorned with a river and a serpent.
It is at Tiruvennturai He willingly abides.

- Tirugnanasambandhar - 3:61:1 [Tr. T.N.R.]

**176. கொள்ளம்பூதர்
வில்வவனேசுரர் - செளந்தரம்பிகை**

கொட்ட மேகம முங்கொள்ளம் பூதார்
நட்டம் ஆடிய நம்பனை யுள்கச்
செல்ல வந்துக சிந்தை யார்தொழ
நல்கு மாறருள் நம்பனே.

- திருஞானசம்பந்தர் - 3:61:1

**176. Kollamputhur
Vilvavaneswarar - Soundaraambikai**

May this boat move by itself by our meditation
On the supremely desirable One - the Dancer

At suaveolent Kollamputhur.

May You, the supremely desirable, bless

The Siva-conscious to worship You.

- Tirugnaanasambandhar – 3:6:1 [Tr. T.N.R.]

**177. திருவிடைவாய்
விடைவாய் அப்பர் - உமையம்மை**

கிள்ளை மொழியா னையிகழ்ந் தவன்முத்தீத்
தள்ளித் தலைதக் கனைக்கொண் டவார்சார்வாம்
வள்ளி மருங்குல் நெருங்கும் முலைச்செவ்வாய்
வெள்ளைந் நகையார் நடஞ்செய் விடைவாயே.

- திருஞானசம்பந்தர் - 3:126:6

**177. Tiruvidaivaai
Vidaivaaiappar – Umaiammai**

Daksha insulted Her of psittacine speech;

He, the Lord-God, smote his sacrifice

Wrought of triple fire and clipped his head.

He is enshrined at Vidaivaai where

Willowy-waisted damsels of close-set

And buxom breasts endowed with rubicund lips

And white teeth, enact their dance.

- Tirugnaanasambandhar – 3:126:6 [Tr. T.N.R.]

**178. பேரெயில்
சகதீசுரர் - சகந்நரயகி**

மறையும் ஓதுவர் மான்மறிக் கையினர்
கறைகொள் கண்ட முடைய கபாலியார்
துறையும் போசுவர் தூயவெண் ணீற்றினர்
பிறையுஞ் சூடுவர் பேரெயி லாளரே.

- திருநாவுக்கரசர் - 5:16:1

178. Pereyil Jagadeeswarar – Jagannaayaki

He chants the Vedas, He holds a fawn in His hand;
He who has a skull for His alms-bowl sports
A blue throat; He is versatile; He is bedaubed
With the white and pure Ash; He also wears a crescent;
He is the Lord-God of Pereyil.

- Tirunaavukkarasar – 5:16:1 [Tr. T.N.R.]

179. திருக்கொள்ளிக்காடு அக்கினீகரர் – பஞ்சீனுமெல்லடியான்

பாவண மேவுசொன் மாலை யிற்பல
நாவணங் கொள்கையின் நவின்ற செய்கையர்
ஆவணங் கொண்டெமை யாள்வ ராயினும்
கோவணங் கொள்கையர் கொள்ளிக் காடரே.

- திருஞானசம்பந்தர் - 3:16:4

179. Tirukkollikkaadu Agneeswarar – Panjinumelladiyaall

He caused us to compose with lingual valiancy
Garlands of verses conforming to the rules of prosody.
He owns and rules us as His bonded slaves;
Yet He is but clad in a kovanam
And abides at Kollikkaadu.

- Tirugnaanasambandhar – 3:16:4 [Tr. T.N.R.]

180. திருத்தென்கூர் வெள்ளிமலை நாதர் – பெரியநாயகி

சிந்தந் தன்னடி நினைவார்
செடிபடு கொடுவினை தீர்க்கும்
கொத்தின் நாழ்சடை முடிமேற்
கோளெயிற் றரவொடு பிறையன்

பத்தர் தாம்பணிந் தேத்தும்
 பரம்பரன் பைம்புனல் பதித்த
 வித்தன் தாழ்பொழில் தெங்கூர்
 வெள்ளியங் குன்றமாந் தாரே.

- திருஞானசம்பந்தர் - 2:93:2

180. Tirutthengkur Vellimalainaathar – Periyanaayaki

On His dangling strands of matted hair rest
 A cruel-fanged serpent and a crescent.
 He annuls the sinful and evil karma of those
 That meditate on His feet. He is the supreme God
 Humbly hailed and praised by the devotees.
 He is the seed embedded in the vivifying water.
 He is enthroned on the Argent Hill at Thengkur
 Girt with shady groves and gardens.

- Tirugnaanasambandhar – 2:93:2 [Tr. T.N.R.]

181. திருநெல்லிக்கா நெல்லிவனநாதர் – மங்கலநாயகி

நலந்தா னவன்நான் முகன்தன் தலையைக்
 கலந்தா னதுகொண் டகபா லியுந்தான்
 புலந்தான் புகழா லெரிவிண் புகழும்
 நிலந்தான் நெல்லிக்கா வுள்ளிலா யவனே.

- திருஞானசம்பந்தர் - 2:19:3

181. Tirunellikkaa Nellivananaathar – Mangalanaayaki

He is all weal; He is also Kaapaali who holds
 The skull of the Four-faced, as His alms-bowl.
 He is Gnosis; He is the Beatitude of Deliverance
 Celebrated by the glorious supernals.

- Tirugnaanasambandhar – 2:19:3 [Tr. T.N.R.]

**182. திருநாட்டியத்தான்குடி
மரணிக்கவண்ணர் ~ மலைமங்கை**

கலியேன் மானுட வாழ்க்கை ஒன்றாகக்
கருதிடீர் கண்கள்நீர் மல்கும்
பலிதேர்ந் துண்பதொர் பண்புகண் டிகழேன்
பசுவே ஏறினும் பழியேன்
வலியே யாகிலும் வணங்குதல் ஒழியேன்
மாட்டேன் மறுமையை நினைய
நலியேன் ஒருவரை நான்உனை யல்லால்
நாட்டியத் தான்குடி நம்பீ.

- சுந்தரர் - 7:15:8

**182. Tirunaattiyatthaankudi
Maanickavannar – Malaimangkai**

I see no joy in human life;
if you take it seriously,
your eyes rain tears.
I see you eating the alms you have begged,
yet I do not scorn you.
I don't abuse you
even for riding that beast.
However painful it may be,
I will not cease from worship;
I can't think about the future,
won't torture anyone
but you,
our prince of Nattiyattankudi.

- Sundarar – 7:15:8 [Tr. D.D.S.]

**183. திருக்கறாயில்
கண்ணாயிரநாதர் ~ கைலாயநாயகி**

பிறையானே பேணிய பாடலொ டின்னிசை
மறையானே மாலொடு நான்முகன் காணாத

இறையானே யெழில்திக முந்திருக் காறாயில்
உறைவானே யென்பவர் மேல்வினை யோடுமே.

- திருஞானசம்பந்தர் - 2:15:9

183. Tirukkaaraayil Kannaayiranaathar – Kailaayanaayaki

“O Crescent crested! O Melody of the Sama
Vedic hymns! O God unseen by the Four-faced
And Vishnu! O One entempled in Tirukkaaraayil
Where beauty flourishes!” The onslaught of karma
On those that hail you thus will flee away.

- Tirugnaanasambandhar – 2:15:9 [Tr. T.N.R.]

184. கன்றாப்பூர் நடுதறிநாதர் - மாதுஉமை

ஐயினால் மிடறடைப்புண் டாக்கை விட்டு
ஆவியார் போவதுமே அகத்தார் கூடி
மைமினாற் கண்ணெழுதி மாலை சூட்டி
மயானத்தி லிடுவதன்முன் மதியஞ் சூடும்
ஐயனார்க் காளாகி அன்பு மிக்கு
அகங்குழைந்து மெய்யரும்பி அடிகள் பாதங்
கையினால் தொழுமடியார் நெஞ்சி னுள்ளே
கன்றாப்பூர் நடுதறியைக் காண லாமே.

- திருநாவுக்கரசர் - 6:61:7

184. Kanraappoor Nadutharinaathar – Maadhu Umai

Ere the throat gets choked with phlegm and life quits
The body, when those in the house foregather, deck
The dead eyes with collyrium, garland the corpse and take it
To the crematory, may you become the
servitor of Siva

Who wears a crescent, and in exceeding love let your heart
Melt and body thrill. The Nadutari of Kanraappoor
Can be beheld in the hearts of the *atiyaar* who adore
The feet of the Lord with folded hands.

- Tirunaavukkarasar – 6:61:7 [Tr. T.N.R.]

185. வலிவலம்

மனத்துணைநாதர் – வரளயங்கண்ணி

ஆதியாய நான்முகனும் மாலுமறி வரிய
சோதியானே நீதியில்லேன் சொல்லுவனின் றிறமே
ஓதிநாளு முன்னையேத்து மென்னைவினை யவலம்
வாதியாமே வந்துநல்காய் வலிவலமே யவனே.

- திருஞானசம்பந்தர் - 150:9

185. Valivalam

Manatthunainaathar – Vaalayangkanni

Thou Light whom Brahma, being's fount,
and Vishnu could not see,
No righteousness have I, I only speak in
praise of Thee.

Come, Valivalam's Lord, let no dark
fruit of deeds, I pray,

Torment Thy slave who with his song
extols Thee day by day.

- Tirugnaanasambandhar – 1:50:9 [Tr. K. and P.]

186. கைச்சினம்

கைச்சினநாதர் – வெள்வனைநாயகி

விடமல்கு கண்டத்தான்
வெள்வனையோர் கூறுடையான்
படமல்கு பாம்பரையான்
பற்றாதார் புறமெரித்தான்

நடமல்கு மாடலினான்
 நான்மறையோர் பாடலினான்
 கடமல்கு மாவுரியான்
 உறைகோயில் கைச்சினமே.

- திருஞானசம்பந்தர் - 2:45:2

186. Kaicchinam Kaicchinanaathar – Velvalainaayaki

His throat holds the venom; He is concorporate
 With Her that wears white bangles; His waist
 Is cinctured with a hooded snake; He gutted
 With fire the hostile citadels; He is the artful Dancer;
 He is the hymns the Vedic Brahmins sing;
 He is mantled in the hide of the musty tusker;
 Kaicchinam is the shrine where He abides at.
 - Tirugnaanasambandhar – 2:45:2 [Tr. T.N.R.]

187. திருக்கோளிலி கோளிலிநாதர் – வண்டமர்ப்புங்குழலி

நீள நினைந்தடியேன் உனை
 நித்தலுங் கைதொழுவேன்
 வாளான கண்மடவா எவள்
 வாடி வருந்தாமே
 கோளிலி எம்பெருமான் குண்டை
 யூர்ச்சில நெல்லுப் பெற்றேன்
 ஆளிலை எம்பெருமான் அவை
 அட்டித் தரப்பணியே.

- சுந்தரர் - 7:20:1

187. Tirukkollili Kollilinaathar – Vandamarpunkuzhali

Ever I think but of Thee;
 Daily in worship I bow;

She of the sword-piercing eyes,
 Leave her not suffering now,
 Kolili's Lord, Thou didst give
 Rice in Kundaiyur this day,
 No man to bring it have I,
 Bid it be sent me, I pray.

- Sundarar – 7:20:1 [Tr. K. and P]

188. திருவாய்மூர்
வாய்மூர்நாதர் ~ பாலினும் நன்மொழியான்

யாதே செய்துமி யாமலோ நீயென்னில்
 ஆதே யேயு மளவில் பெருமையான்
 மாதே வாகிய வாய்மூர் மருவினார்
 போதே யென்றும் புகுந்ததும் பொய்கொலோ.

- திருநாவுக்கரசர் - 5:50:6

188. Tiruvaaimur
Vaaimurnathar – Palinumnanmozhiyaall

Whatever we do, if we but say that You indeed
 Are the doer, it is nobly spoken.
 He is immeasurably great; He, the great God,
 Abides at Vaaimur; He bade me go with Him.
 I followed Him. Alas, does my following stand falsified?
 - Tirunaavukkarasar – 5:50:6 [Tr. T.N.R.]

189. திருமறைக்காடு
மறைக்காட்டரசர் ~ யாழைப்பழித்த மொழியான்

பண்ணின் நேர்மொழி யாளுமை பங்கரோ
 மண்ணி னார்வலஞ் செய்ம்மறைக் காடரோ
 கண்ணி னாலுமைக் காணக் கதவினைத்
 திண்ண மாகத் திறந்தருள் செய்ம்மினே.

- திருநாவுக்கரசர் - 5:10:1

**189. Tirumaraikkaadu
Maraikkaatteesar – Yazhaippazhitthamozhiyaall**

Uma is Thy portion, whose words are like song
 In fair Maraikkadu men circle round Thee
 In worship, O graciously open this door
 That we Thy true servants Thy glory may see.
 - Tirunaavukkarasar – 5:10:1 [Tr. K. and P.]

**190. அகத்தியான்பள்ளி
அகத்தீசுரர் ~ பாகம்பிரியான்**

வாடிய வெண்டலை மாலைகுடி மயங்கிருள்
 நீடுயர் கொள்ளி விளக்குமாக நிவந்தெரி
 ஆடிய வெம்பெரு மானகத்தியான் பள்ளியைப்
 பாடிய சிந்தையி னார்கட்கில்லை யாம்பாவமே.
 - திருஞானசம்பந்தர் - 2:76:1

**190. Akatthiyaanpalli
Akattheeswarar – Paakampiriyaall**

Their sins cease to be that sing soulfully our God
 Of Akatthiyaanpalli who, decked with a garland
 Of white and dry skulls, dances in the crematory
 By the light abundantly diffused by
 The up-soaring and burning brands galore.
 - Tirugnanasambandhar – 2:76:1 [Tr. T.N.R.]

**191. திருக்கோடி
அமிர்தகடேசுரர் ~ மையர்தடங்கண்ணி**

மத்தம்மலி சூழ்மறைக் காடதன் தென்பால்
 பத்தர்பலர் பாட இருந்த பரமா
 கொத்தார் பொழில் சூழ்தரு கோடிக் குழகா
 எத்தால்தனி யேஇருந் தாய்எம் பிரானே.
 - சுந்தரர் - 7:32:3

191. Tirukkodi Amirthagateswarar – Maiyaarthatanganni

O God that abides south of Maraikkaadu, hailed
In songs by ecstatic bhaktas! O handsome One
Of Kodi girt with burgeoning groves! O our God!
Wherefore are You here, alone, all alone?

- Sundarar – 7:32:3 [Tr. T.N.R.]

192. திருக்கோணமலை கோணேசுரர் ~ மரதுஉமையாள்

தாயினு நல்ல தலைவரென் றடியார்
தம்மடி போற்றிசைப் பார்கள்
வாயினும் மனத்தும் மருவிநின் றகலா
மாண்பினர் காண்பல வேடர்
நோயிலும் பிணியுந் தொழிலர்பா னீக்கி
நுழைதரு நூலினர் ஞாலம்
கோயிலுஞ் சனையும் கடலுடன் சூழ்ந்த
கோணமா மலையமர்ந் தாரே.

- திருஞானசம்பந்தர் - 3:123:5

192. Tirukkonamalai Koneswarar – Maadhu Umayall

“The Lord-Master is more kind than one’s mother.”
It is thus His servitors hymn His praises.
He is the majestic One who parts not from the lips
And the *manam*-s of His devotees. Many are His
Guises; He saves them that are devoted to His worship;
He wears a sacred thread.

In this world is Tirukonamalai girt with sea
And endowed with spa and shrine.
It is here He is enthroned.

- Tirugnaanasambandhar – 3:123:5 [Tr. T.N.R.]

**193. திருக்கேதீச்சரம்
கேதீச்சுவரர் ~ கௌரியரம்பிகை**

கரியகறைக் கண்டன்நல கண்மேல் ஒரு கண்ணான்
வரியசிறை வண்டியாழ்செயும் மாதோட்டநன்னகருள்
பரியதிரை யெறியாவரு பாலாவிடின் கரைமேல்
தெரியும்மறை வல்லாந்திருக் கேதீச்சரத் தானே.

- சுந்தரர் - 7:80:4

**193. Tirukketiccharam
Keticchuvavarar – Gowriambikai**

His throat is stained black.
He has one eye above
his two fine eyes,
He is the master of Vedic knowledge
On the bank of the Palavi
with its towering waves
in the good town of Matottam
where bees drone music
with their striped wings –
Our lord of Tirukketticaram.

- Sundarar – 7:80:4 [Tr. D.D.S.]

**194. திருஆலவாய் (மதுரை)
சொக்கலிங்கம் ~ மீனாட்சி :
சோமசுந்தரம் ~ அங்கயற்கண்ணி**

குற்றநீ குணங்கணி கூடலால் வாயிலாய்
சுற்றநீ பிரானுநீ தொடர்ந்திலங்கு சோதிநீ
சுற்றநூற் கருத்துநீ யருத்தமின்ப மென்றிவை
முற்றுநீ புகழ்ந்துமுன் னுரைப்பதென்மு கம்மனே.

- திருஞானசம்பந்தர் - 3:52:3

**194. Aalavaai (Madurai)
Somasundaram – Angkayarkkanni**

Thou art right and Thou art wrong,
Lord of holy Alavay;

Kinsman, I to Thee belong;
 Never fades Thy light away.
 Thou the sense of books divine,
 Thou my wealth, my bliss art Thou,
 Thou my all, and in Thy shrine
 With what praises can I bow?
 - Tirugnaanasambandhar – 3:52:3 [Tr. K. and P.]

**195. திருஆப்பணர்
 ஆப்புடையார் ~ குரவம்கமழ்குழல்**

முற்றுஞ் சடைமுடிமேன் முதிரா விளம்பிறையன்
 ஒற்றைப் படவரவ மதுகொண் டரைக்கணிந்தான்
 செற்றமில் சீரானைத் திருவாப்ப னூரானைப்
 பற்று மனமுடையார் வினைபற் றறுப்பாரே.

- திருஞானசம்பந்தர் - 1:88:1

**195. Tiru Aappanur
 Aappudaiyaar – Kuravamkamazhkuzhali**

In His crown of hoary matted hair
 He wears a young crescent;
 He has cinctured His waist with a
 single-hooded serpent;
 The glory of Tiruaappanur's Lord is
 untinged by wrath;
 They that seize Him with their *manam*-s
 will snap their nexus with Karma.
 - Tirugnaanasambandhar – 1:88:1 [Tr. T.N.R.]

**196. திருப்பரங்குன்றம்
 பரங்கிரந்தர் - ஆவுடைநாயகி**

முந்தியிவ்வையந் தாவியமாலு மொய்யொளி
 உந்தியில்வந்திங் கருமறையீந்த வுரவோனும்
 சிந்தையினாலுந் தெரிவரிதாகித் திகழ்சோதி
 பந்தியலங்கை மங்கையொர்பங்கன் பரங்குன்றே.

- திருஞானசம்பந்தர் - 1:100:9

196. Tirupparangkundram Parangkirinaathar – Aavudainaayaki

Parangkundru is His who is concorporate with
His Woman who sports a ball. He blazed
As flame immense which was beyond even
The *chittam*-s of Vishnu, who, of yore,
Measured the whole earth in a single step,
And of the intellect – Brahma –, who
Sprouted from the former's radiant navel
And proclaimed the rare Vedas.

- Tirugnaanasambandhar – 1:100:9 [Tr. T.N.R.]

197. திருஏடகம் ஏடகநாதர் – ஏலவர்குழலி

பொய்கையின் பொழிலுறு புதுமலர்த் தென்றலார்
வைகையின் வடகரை மருவிய வேடகத்
தையனை யடிபணிந் தரற்றுமின் னடர்தரும்
வெய்யவன் பிணிகெட வீடெளி தாகுமே.

- திருஞானசம்பந்தர் - 3:32:6

197. Tiruvedakam Edakanaathar – Elavaarkuzhali

Bow low before His salvific feet and hail Him,
The Lord-God of Edakam on the northern bank
Of the Vaikai where the southerly laden with
The scent of the fresh flowers burgeoning
In the naturally-formed pools and groves, blows.
It will do away with your cruel and miserable maladies
And confer on you, with ease, the Bliss of Release.

- Tirugnaanasambandhar – 3:32:6 [Tr. T.N.R.]

**198. கொடுங்குன்றம் (பிரான்மலை)
கொடுங்குன்றீசர் ~ குயிலமீர்தநாயகி**

பருமாமத கரியோடரி
 மிழியும் விரிசாரல்
 குருமாமணி பொன்னோடிழி
 யருவிக் கொடுங் குன்றம்
 பொருமாவெயில் வரைவித்தரு
 கணையிற்பொடி செய்த
 பெருமானவ னுமையாளொடு
 மேவும் பெரு நகரே.

- திருஞானசம்பந்தர் - 1:14:4

**198. Kodungkundram
Kodungkundreesar – Kuyilamirthanaayaki**

In the extensive slopes of Kodungkundram roam
 the huge and great and musty elephants
 as well as lions,
 and cataracts flow down with gems and gold,
 bright and great.

Behold the great town of Him who, of yore,
 reduced to powder, with His mountain-bow and dart,
 the three great hostile citadels,
 and who abides here with Uma.
 - Tirugnaanasambandhar – 1:14:4 [Tr. T.N.R.]

**199. திருப்புத்தூர்
திருத்தளிநாதர் ~ சிவகாமியம்மை**

வெறிவிரவு மலர்க்கொன்றை விளங்கு திங்கள்
 வன்னியொடு விரிசடைமேல் மிலைச்சினான்காண்
 பொறிவிரவு கதநாகம் அக்கி னோடு
 பூண்டவன்காண்; பொருபுலித்தோல் ஆடையான்காண்
 அறிவுஅரிய நுண்பொருள்கள் ஆமினான்காண்
 ஆயிரம்பேர் உடையவன்காண்; - அம்தண் காணல்
 செறிபொழில் சூழ் மணிமாடத் திருப்புத் தூரில்
 திருத்தளியான் காண் அவன் என்சிந்தையானே.

- திருநாவுக்கரசர் - 6:76:7

**199. Tirupputthur
Tirutthalinaathar – Sivakaamiammai**

He wears on His spreading matted hair fragrant
 Konrai flowers, bright crescent and *vanni*; He is
 Adorned with an angry and speckled serpent and bones;
 He is clad in the skin of a fighting tiger;
 He became the subtle things hard to comprehend;
 He has a thousand names; He is enshrined
 In the Tirutthali at Tirupputthur rich in
 Beauteous and turreted mansions, girt with
 Dense gardens; even He is poised in my *Chinta*.
 - Tirunaavukkarasar – 6:76:7 [Tr. T.N.R.]

**200. திருப்புனவாயில்
பழம்பதிநாதர் – கருணைநாயகி**

வற்கென் றிருத்திகண் டாய்மன மென்னொடு சூளறு
 பொற்குன்றஞ் சேர்ந்ததொர் காக்கைபொன் னாமதுவேபுகல்
 கற்குன்றுந் தூறுங் கடுவெளி யுங்கடற் கானல்வாய்ப்
 புற்கென்று தோன்றிடு மெம்பெரு மான்புன வாயிலே.

- சுந்தரர் - 7:50:4

**200. Tiruppunavaayil
Pazhampatinaathar – Karunainayaki**

O manam, you are cantankerous; cease wrangling
 With me. The corbie that reaches the auric mount
 Comes by its golden hue. Crossing the rocky hills,
 Bushes and the bleak region, reach our Lord's
 Punavaayil; that indeed is your Refuge.
 - Sundarar – 7:50:4 [Tr. T.N.R.]

**201. இராமேச்சுரம்
இராமநாதர் – மலைவளர்காதல்**

தேவியை வவ்விய தென்னிலங் கைத்தச மாமுகன்
 பூவிய லும்முடி பொன்றுவித் தபழி போயற

ஏவிய லுஞ்சிலை யண்ணல்செய் தவிராமேச்சுரம்
மேவிய சிந்தையி னார்கள்தம் மேல்வினை வீடுமே.

- திருஞானசம்பந்தர் - 3:10:2

201. Rameswaram Ramanaathar – Malaivalarkaathali

To rid himself of the sin of killing the monarch
Of southern Lanka whose ten great heads
Were decked with flowers and crowns, for abducting
His wife, the great Rama – the wielder of
Bow and arrows –, built Raamecchuram.
The Karma of them that think on it will perish.

- Tirugnaanasambandhar – 3:10:2 [Tr. T.N.R.]

202. திருஆடாணை ஆடாணைநாதர் - அன்புக்கொடி / சீநேகவல்லி

சுண்ண நீறணி மாப்பிற் றோல்புனை
அண்ணலானுறை யாடாணை
வண்ணமாமலர் தூவிக்கைதொழ
எண்ணுவாரிட ரேகுமே.

- திருஞானசம்பந்தர் - 2:112:4

202. Tiruvaadaanai Aadaanainaathar – Anbukodi / Snekavalli

The great and grand Lord, over His chest
Bedaubed with sandal-paste and Holy Ash,
Wears a snippet of deer-skin in His sacred thread.
He presides over Aadaanai. The troubles of them
That think of hailing Him by strewing
With their hands, great and colourful flowers,
Will from them flee away.

- Tirugnaanasambandhar – 2:112:4 [Tr. T.N.R.]

**203. திருக்கானப்பேர் (காணையர்கோயில்)
காணையீசுவர் - செர்ணாவல்லி**

நாதனை நாதமிசூத் தோசைய தானவனை
 ஞான விளக்கொளியாம் ஊனுயி ரைப்பயிரை
 மாதனை மேதகுதன் பத்தர் மனத்திறையும்
 பற்றுவி டாதவனைக் குற்றமில் கொள்கையனைத்
 தூதனை யென்றனையாள் தோழனை நாயகனைத்
 தாழ்மக ரக்குழையுந் தோடு மணிந்ததிருக்
 காதனை நாயடியேன் எய்துவ தென்றுகொலோ
 கார்வயல் சூழ்காணப் பேருறை காணையையே.

- சுந்தரர் - 7:84:9

**203. Tirukkaanapper
Kaalaieswarar - Sornavalli**

He is the Lord-Master, the sound: subtle and gross,
 The Light of the Lamp of Gnosis, the Life animating
 Body, the food-crops, the Consort of Uma, the One
 That parts not, even for a trice, from the loving
 Devotion of the supreme bhaktas, the One
 of flawless principles, my Messenger,
 My companion who rules me and my Chief.

He is decked with a fish-like ear-pendant
 And a *todu* in His pendulous lobes of sacred ears.

Oh, for the day when I will gain Him who sports
 The form of a Bull and abides at the place
 Called Kaanapper girt with well-watered fields!

- Sundarar - 7:84:9 [Tr. T.N.R.]

**204. திருப்புவணம்
புவணநாதர் - மின்னணையர்**

அறையார் புனலு மாமலரு
 மாடரவார் சடைமேல்
 குறையார்மதியுஞ் சூடிமாதோர்
 கூறுடையா னிடமாம்

முறையார் முடிசேர் தென்னர்சேரர்
 சோழர்கள்தாம் வணங்கும்
 திறையாரொளிசேர் செம்மையோங்குந்
 தென்றிருப் புவணமே.

- திருஞானசம்பந்தர் - 1:64:1

204. Tiruppoovanam Puvananaathar – Minnanaiyaall

It is the shrine of Him who has His Consort
 As part of Him, and who sports in His crest
 The roaring Ganga, the great flowers, the dancing
 Serpent and the unwaning crescent.
 It is Tiruppoovanam in the south,
 Of soaring splendour dazzling with the tributes
 Duly offered by the crowned Kings – the Paandiyar,
 The Cera and the Chola –, who adore the Lord there.
 - Tirugnaanasambandhar – 1:64:1 [Tr. T.N.R.]

205. திருச்சுழியல் திருமேனிநாதர் ~ துணைமரலை

ஊனாய்உயிர் புகலாய் அக
 விடமாய் முகில் பொழியும்
 வானாய்வரு மதியாய் விதி
 வருவாண்டம் பொழிலின்
 தேனாதரித் திசைவண்டினம்
 மிழற்றுந்திருச் சுழியல்
 நானாவிதம் நினைவார்தமை
 நலியார்நமன் தமரே.

- சுந்தரர் - 7:82:1

205. Tirucchuzhiyal Tirumeninaathar – Thunaimaalai

He is the body, the life abiding thither;
 The vast earth, the sky whence nimbi pour,

The intellect that works out Karma.

His shrine is Tirucchuzhiyal to the groves
Of which bees seeking honey wing and hum.

The henchmen of Yama will not harm them
That contemplate Him in all possible ways.

- Sundarar – 7:82:1 [Tr. T.N.R.]

**206. திருக்குற்றாலம்
குறம்பலாநாதர் – குழல்வாய்மொழி**

பக்கம்வாழைப் பாய்கனியோடு பலவின்தேன்
கொக்கின்கோட்டுப் பைங்கனிதூங்குங் குற்றாலம்
அக்கும்பாம்பு மாமையும்பூண்டோ ரனலேந்தும்
நக்கன்மேய நன்னகர்போலும் நமரங்காள்.

- திருஞானசம்பந்தர் - 1:99:4

**206. Tirukkutraalam
Kurumpalaanaathar – Kuzhalvaaimozhi**

At its sides dangle the branching-out fruit
Of bananas, melliferous jack-fruit

And the sweet fruit of the ramiferous
Mango-trees. Such is Kutraalam.

O ye, our dear ones, it is indeed

The weal-conferring town of the Nude One
Who holds the fire in His hand and who is

Decked with bones, snakes and a carapace.

- Tirugnaanasambandhar – 1:99:4 [Tr. T.N.R.]

**207. திருநெல்வேலி
நெல்லையப்பர் – காந்திமதி**

மருந்தவை மந்திர மறுமைநன்
னெறியவை மற்றுமெல்லாம்
அருந்துயர் கெடுமவர் நாமமே
சிந்தையெய் நன்னெஞ்சமே

பொருந்துதண் புறவினிற் கொன்றைபொன்
 சொரிதரத் துன்றுபைம்பூம்
 செருந்திசெம் பொன்மலர் திருநெல்வேலி
 யுறை செல்வர்தாமே.

- திருஞானசம்பந்தர் - 3:92:1

207. Tirunelveli Nellaiappar – Ghaantimati

O goodly heart, meditate His salvific names.
 They are medicine, mantra as well as the ways
 Of redemption in life hereafter and all that is good.
 They extirpate misery, well-nigh impossible to overcome.
 He is the opulent Lord of Tirunelveli in the cool groves
 Of which kondrai trees shower golden flowers
 And serunti-s – dense and green and beautiful –,
 Burgeon with flowers of ruddy gold.

- Tirugnaanasambandhar – 3:92:1 [Tr. T.N.R.]

208. திருஅஞ்சைக்களம் அஞ்சைக்களத்து அப்பர் - உமையம்மை

ஆக்கும்மழி வும்மைய நீயென்பன்நான்
 சொல்லுவார்சொற் பொருளவை நீயென்பன் நான்
 நாக்கும் செவியும் கண்ணும் நீயென்பன் நான்
 நலனே இனி நான் உனை நன்குணர்ந்தேன்
 நோக்குந்நெதி யம்பல எத்தனையும்
 கலத்திற்புகப் பெய்துகொண் டேறநுந்தி
 ஆர்க்குங்கட லங்கரை மேல்மகோதை
 அணியார்பொழில் அஞ்சைக் களத்தப்பனே.

- சுந்தரர் - 7:4:7

208. Tiruvanjaikkalam Anjaikkalathu Appar – Umaiammai

O Weal, I have now realised You well; so O Sire,
 I will affirm that You are the Author of Evolution

And Absorption, that You are indeed the import
 Of uttered words and that You are also
 The tongue, the ears and the eyes. You are
 The Lord-Father of Anjaikkalam girt with
 Lovely groves and situate at Mahotai
 On the shore of the roaring sea in which ply
 Merchantmen laden with variform
 And manifold wealth of merchandise.

- Sundarar – 7:4:7 [Tr. T.N.R.]

209. அவினாசி

அவினாசி அப்பர் ~ கருணாம்பிகை

பேணா தொழிந்தேன் உன்னைஅல்
 லாற்பிற தேவரைக்
 காணா தொழிந்தேன் காட்டுதி
 யேல்இன்னங் காண்பன்நான்
 பூணான் அரவா புக்கொளி
 யூர் அவினாசியே
 காணாத கண்கள் காட்டவல்
 லகறைக் கண்டனே.

- சுந்தரர் - 7:92:8

209. Avinaaci

Avinaaciappar – Karunaambikai

O One whose jewel as well as bow-string is a snake!
 O One entempled at Pukkoliyur's Avinaaci!
 Save You, I have quit all other gods; I do not
 Even look at them; O One who can cause
 Me – the visionless –, to see! O One
 Whose throat is impressed with venom!
 If You are pleased to ope my inner eye, I will
 Behold more and more of Your greatness.

- Sundarar – 7:92:8 [Tr. T.N.R.]

**210. திருமுருகன்புண்டி
முருகநாதர் - முயங்குபுண்டி முலையார்**

வில்லைக் காட்டி வெருட்டி வேடுவர்
 விரவ லாமைசொல்லிக்
 கல்லி னாலெறிந் திட்டும் மோதியுங்
 கூறை கொள்ளுமிடம்
 முல்லைத் தாது மணங்க மழ்முரு
 கன்புண்டி மாநகர் வாய்
 எல்லைக் காப்பதொன்றில்லை யாகில்தீர்
 எத்துக் கிங்கிருந் தீர்எம் பிரானீரே.

- சுந்தரர் - 7:49:2

**210. Tirumurukanpundi
Murukanaathar - Muyangkupunmulaiyaall**

They that are bound for Murukanpundi, the great
 Town smelling sweet with jasmine-pollen,
 Are frightened by the foresters who project
 Their bows, scare them, hurl at them forbidding
 Words, pelt them with stones, beat them
 And rob them of their vestments.

Such is this horrendous place. Knowing
 That its border is left utterly unguarded,
 Why, O my God, do You abide here?

- Sundarar - 7:49:2 [Tr. T.N.R.]

**211. திருநரை (பவானி)
கூடுதுறைநாதர் - வேதார்பிகை**

கானார் களிற்றுரிவை மேன்முடி யாடரவொன்
 றரைமேற்சாத்தி
 ஊனார் தலையோட்டி லூணுகந்தான் றானுகந்த
 கோமிலெங்கும்
 நானா விதத்தால் விரதிகணன் னாமமே
 யேத்தி வாழ்த்தத்
 தேனார் மலர்கொண்டடியா ரடிவணங்குந்
 திருநணாவே.

- திருஞானசம்பந்தர் - 2:72:7

211. Tirunanaa Kooduturainaathar – Vedaambikai

He is mantled in the hide of the tusker of the jungle;
 He has on His waist a dancing serpent for girdle;
 He delights to seek alms in a skull to which
 Flesh is still sticking, while in all His temples by Him
 Much beloved, the Mahavratis hail and bless
 His salvific name in manifold ways, His devotees
 Worship His feet with melliferous flowers at Tirunanaa.
 - Tirugnaanasambandhar – 2:72:7 [Tr. T.N.R.]

212. கொடிமரடச் செங்குன்றூர் (திருச்செங்கொடு) அர்த்தநரீகரர் – பாகம்பிரியான்

வெந்தவெண் ணீறணிந்து விரிநூல்
 திகழ்மார்பில் நல்ல
 பந்தணவும் விரலா
 ளொருபாக மமர்ந்தருளிக்
 கொந்தணவும் பொழில்சூழ் கொடிமாடச்
 செங்குன்றூர் நின்ற
 அந்தணனைத் தொழுவார்
 அவல மறுப்பாரே.

- திருஞானசம்பந்தர் - 1:107:1

212. Kodimaadacchengkandrur Ardhanaareeswarar – Paakampiriyaall

Adorned with the white ash of the burnt corpse
 and sporting the long sacred thread
 in His splendid chest
 He is congregate with Her whose fingers sport with a ball.
 They that worship the Lord-Brahmin enshrined in
 Kodimaadacchengkandrur abounding in
 pollen-laden groves,
 will tear down their misery.
 - Tirugnaanasambandhar – 1:107:1 [Tr. T.N.R.]

**213. வெஞ்சமாக்கூடல்
(விகிர்தநாதர் - பண்ணைர்மொழியாள்)**

வரைமான் அனை யார்மயிற் சாயல் நல்லார்
வடிவேற்கண்நல் லார்பலர் வந்திறைஞ்சத்
திரையார்புன லுட்பெய்து கொண்டு மண்டித்
திளைத்தெற்றுசிற் றாறதன் கீழ்க்கரைமேல்
நிரையார் கழுஞ்நெடுந் தாட் டெங்குங்
குறுந்தாட்பலவும் விர விக்குளிரும்
விரையார்பொழில் சூழ்வெஞ்சமாக்கூடல்
விகிர்தாஅடி யேனையும் வேண்டுதியே.

- சுந்தரர் - 7:42:3

**213. Venjamaakkudal
Vikirthanaathar - Pannermozhiyaall**

They are like mountain deer,
the many lovely women
with the peacock's grace
and eyes like pointed spears
who come to worship,
offering their gifts to the waves
of the Cirraru's swelling stream:
here, on its eastern bank,
rows of areca trees are interspersed
with tall coconut palms
and stuffy jack-trees,
filling the cool and fragrant groves.
Disfigured god of Vencamakkudal -
please want me too!

- Sundarar - 7:42:3 [Tr. D.D.S.]

**214. திருப்பாண்டிக் கொடுமுடி
கொடுமுடிநாதர் - பண்ணைர்மொழி நாயகி**

ஓவு நாள்உணர் வழியும் நாள்உயிர்
போகும் நாள்உயர் பாடைமேல்

காவு நாள்இவை என்ற லாற்கரு
 தேன்கி ளர்புனற் காவிரிப்
 பாவு தண்புனல் வந்தி ழிபரஞ்
 சோதி பாண்டிக் கொடுமுடி
 நாவ லாஉனை நான்ம றக்கினுஞ்
 சொல்லும் நாநமச்சி வாயவே.

- சுந்தரர் - 7:48:3

214. Tiruppaandikkodumudi Kodumudinaathar – Panmozhinaayaki

When will the end draw nigh, sense fade,
 life close, and I the bier ascend?
 This, naught but this, is all my thought,
 But, Lord of speech, Thou light on high,
 Where the bright streams of Kaviri to
 Kodumudi coolness lend,
 Should I forget thee, my own tongue to
 Thee would loud 'Hail, Siva' cry.
 - Sundarar – 7:48:3 [Tr. K. and P.]

215. கருவூர்

பசுபதீசுரர் - கிருபாநாயகி / சவுந்தரநாயகி

தொண்டெ லாமலர் தூவி யேத்தநஞ்
 சுண்ட லாருமி ராய தன்மையர்
 சுண்ட னார்கரு வுரு ளானிலை
 அண்ட னாரரு ளீயு மன்பரே.

- திருஞானசம்பந்தர் - 2:28:1

215. Karuvur Pasupatheeswarar – Krupaanaayaki / Soundaryanaayaki

Even as servitors strewing flowers hailed
 And magnified Him, He quaffed the venom.
 He is the Life animating every life; He is sweet
 Like solidified sugar; He is the heavenly Lord

Entempled in Karur Aanilai. He is
The beloved One that showers grace.

- Tirugnaanasambandhar – 2:28:1 [Tr. T.N.R.]

**216. திருநெல்வாயில் அரத்துறை
அரத்துறைநாதர் ~ ஆனந்தநாயகி**

கோ ஓடுயர் கோங்கலர் வேங்கையலர்
மிகவுந்தி வருந்திவ வின்கரைமேல்
நீஇடுயர் சோலைநெல் வாயிலரத்
துறைநின்மல னேநினை வார்மனத்தாய்
ஓஓடுபு னற்கரை யாம்இளமை
உறங்கிவ்விழித் தாலொக்கும் இப்பிறவி
வாஅடியி ருந்துவருந் தல்செய்யா
தடியேன் உய்யப் போவதொர் சூழல் சொல்லே.

- சுந்தரர் - 7:3:4

**216. Tirunelvaayil Aratthurai
Aratthurainaathar – Aanandanaayaki**

O flawless One of Tirunelvaayil Aratthurai,
Girt with lofty groves and is on the banks
Of the river Nivaa which flows carrying aplenty
In its current the flowers of the ramiferous
And lofty *Kongku* and *Vengkai*'s blooms!
You abide in their hearts that meditate You.
This life is waking after sleep and youth
Is like the precarious bank of the gushing river.
Of such life, lest I should grieve and wilt,
Be pleased to grace me with the salvific path.

- Sundarar – 7:3:4 [Tr. T.N.R.]

**217. தூங்காணை மரடம் (பெண்ணாகடம்)
கடர்க்கொழுந்தீசர் ~ கடந்தை நாயகி**

கடவுந் திகிரி கடவா தொழியக் கயிலையுற்றான்
படவுந் திருவிர லொன்றுவைத் தாய்பனி மால்வரைபோல்
இடவம்பொறித்தென்னை யென்றுகொள் ளாயிருஞ் சோலைதிங்கள்
கடவுங் கடந்தையுட் டூங்காணை மாடத்தெந் தத்துவனே.

- திருநாவுக்கரசர் - 4:109:10

**217. Thoongkaanaimadam
Sudarkkozhundeesar – Kadantainaayaki**

All other worlds his sceptre swayed,
 But when Kailasa he would rule
 Thy crushing foot presumption paid,
 O stamp me with Thy sacred bull,
 White as Himalaya's snowy hill.
 Accept me, O our truth divine,
 There where the moon outsoareth still
 Groves of Tunganaimadam's shrine.

- Tirunaavukkarasar – 4:109:10 [Tr. K. and P.]

**218. கூடலையாற்றாரர்
நெறிகாட்டு நாயகர் – புரிசூழலம்மை**

வடியுடை மழுவேந்தி மதகரியுரி போர்த்துப்
 பொடியணி திருமேனிப் புரிசூழ லுமையோடும்
 கொடியணி நெடுமாடக் கூடலை யாற்றாரில்
 அடிகள்இவ் வழிபோந்த அதிசயம் அறியேனே.

- சுந்தரர் – 7:85:1

**218. Kutalaiyaattrur
Nerikaattunaayakar – Purikuzhalammai**

He passed this way –
 With his sharp axe,
 draped in the skin of an elephant in rut,
 his body adorned with ash,
 together with Uma,
 covered with curls,
 the Master in Kutalaiyarrur
 with its tall palaces, decked with flags:
 how strange was that miracle
 I failed to know!

- Sundarar – 7:85:1 [Tr. D.D.S.]

**219. எருக்கத்தம்புலியூர்
நீலகண்டேசுரர் - நீலமலர்க்கண்ணி**

விண்ணோர் பெருமானே விகிர்தா விடையூர்தீ
பெண்ணா ணலியாகும் பித்தா பிறைகுட
எண்ணா ரெருக்கத்தம் புலியூ ருறைகின்ற
அண்ணா வெனவல்லார்க் கடையா வினைதானே.

- திருஞானசம்பந்தர் - 1:89:3

**219. Erukkatthampuliyur
Neelakanteswarar - Neelamalarkkanni**

Karma will not touch them that hail Him thus:
"O God of the celestials! O Vikirta! O Rider
Of the Bull! O One demented who is
Man, woman and neither of either!
O Wearer of the crescent! O inaccessible One
That abides at Erukkatthampuliyur - hailed by all."
- Tirugnaanasambandhar - 1:89:3 [Tr. T.N.R.]

**220. திருத்தினைநகர்
சிவக்கொழுந்தீசர் - ஒப்பிலா நாயகி**

தன்னில் ஆசறு சித்தமும் இன்றித்
தவம்மு யன்றவ மாயின பேசிப்
பின்ன லார்சடை கட்டினன் பணிந்தாற்
பெரிதும் நீந்துவ தரித்து நிற்க
முன்ன லாம்முழு முதலென்று வானோர்
மூர்த்தியாகிய முதல்வன் றன்னைச்
செந்நெ லார்வயல் திருத்தினை நகருட்
சிவக்கொழுந்தினைச் சென்றடை மனனே.

- சுந்தரர் - 7:64:7

**220. Tiruttinainagar
Sivakkozhundeesar - Oppilaanaayaki**

If you mortify yourself in penance
without perfecting your heart,

utter nonsense,
 let your hair grow into
 long matted braids,
 cover yourself with bones –
 You'll never get anywhere.
 Stop! seek the first,
 primeval principle,
 embodied god of the celestials,
 nascent bud in Tiruttinai,
 its fields thick with bright paddy –
 go there,
 attain him,
 O my mind!

- Sundarar – 7:64:7 [Tr. D.D.S.]

**221. திருச்சோபுரம்
 சோபுரநாதர் ~ சோபுர நாயகி**

விடையமர்ந்து வெண்மழுவொன்
 றேந்திவிரிந் திலங்கு
 கடையொடுங்கத் தண்புனலைத்
 தாங்கிய தென் னைகொலாம்
 கடையுயர்ந்த மும்மதிலுங்
 காய்ந்தனலுள் ளழுந்தத்
 தொடைநெகிழ்ந்த வெஞ்சிலையாய்
 சோபுரமே யவனே.

- திருஞானசம்பந்தர் - 1:51:2

**221. Tirucchopuram
 Chopuranaathar – Chopuranaayaki**

Mounted on the Bull and holding a white *mazhu*, You,
 arresting the cool river, bear it in
 Your spreading matted hair.
 What may this be?
 O Lord entempled in Chopuram

O One of fierce bow, You so unleashed
the dart that it smote
the three loftily-thresholded
citadels and plunged them in fire.

- Tirugnaanasambandhar – 1:51:2 [Tr. T.N.R.]

**222. திருஅதிகை
வீரட்டேசுரர் – திரிபுரசுந்தரி**

மன்றத்துப் புன்னைபோல மரம்படு துயரமெய்தி
ஒன்றினால் உணரமாட்டேன் உன்னையுள் வைக்கமாட்டேன்
கன்றிய காலன்வந்து கருக்குழி விழுப்பதற்கே
அன்றினா னலமந்திட்டேன் அதிகைவீரட்டனீரே

- திருநாவுக்கரசர் - 4:26:8

**222. Tiruvadikai
Veeratteswarar – Tiripurasundari**

I suffer like the punnai – tree that stands on
The village-common (ravished by one and all);
I will know of You nowise; I'll not ensoul You.
The advent of wrathful Yama to push me.
Again into a matrix, is imminent; I stand
Flabbergasted, O Veerattan of Atikai!

- Tirunaavukkarasar – 4:26:8 [Tr. T.N.R.]

223. திருநாவலார்

திருநாவலேசுரர் – சுந்தரநாயகி / மனோன்மணி அம்மை

தன்மையி னால்அடி யேனைத்தாம்
ஆட்கொண்ட நாட்சபைமுன்
வன்மைகள் பேசிட வன்றொண்டன்
என்ப தோர் வாழ்வுதந்தார்
புன்மைகள் பேசவும் பொன்னைத்தந்
தென்னைப்போ கம்புணர்த்த

நன்மையினார்க்கிடம் ஆவது
நந்திரு நாவலூரே.

- சுந்தரர் - 7:17:2

223. Tirunaavalur
Tirunaavaleswarar – Sundaranaayaki;
Manonmaniammai

He redeemed and ruled me through His
Merciful nature; that day in the assembly
Where many had gathered, when I spoke rudely
Of Him, He ignored my words and bestowed
On me the beatitude of a wild devotee; though I
Dispraised Him, He gave me gold; He also linked
Me with ecstatic weal; He is the source of all good.
His shrine is in Thirunaavalur.

- Sundarar – 7:17:2 [Tr. T.N.R.]

224. திருமுதுகுன்றம்
பழமலைநாதர் – பெரியநாயகி (பாலாம்பிகை)

எந்தை யிவனென் றிரவி முதலா விறைஞ்சுவார்
சிந்தை யுள்ளே கோயி லாகத் திகழ்வாணை
மந்தி யேறி யினமா மலர்கள் பலகொண்டு
முந்தித் தொழுது வணங்குந் கோயில் முதுகுன்றே

- திருஞானசம்பந்தர் - 2:64:2

224. Tirumudukunram
Pazhamalainaathar – Periyanaayaki; Balaambikai

“He is my Father.” So hail the Sun-God and others
In whose *chinta*-s He is entempled.
His shrine is at Muthukundru climbing which
Monkeys pluck many a great and worthy bloom
And with them adore Him and bow
In obeisance, ahead of all else.

- Tirugnaanasambandhar – 2:64:2 [Tr. T.N.R.]

**225. திருநெல்வெண்ணைய்
வெண்ணையப்பர் - நீலமலர்க்கண்ணி**

நல்வெணைய் விழுதுபெய் தாடுதிர் நாடொறும்
நெல்வெணைய் மேவிய நீரே
நெல்வெணைய் மேவிய நீருமை நாடொறும்
சொல்வண மிடுவது சொல்லே.

- திருஞானசம்பந்தர் - 3:96:1

**225. Tirunelvennai
Vennaiyappar - Neelamalarkkanni**

Goodly butter forms Your quotidian ablutions,
You are entempled in Nelvennai.
Only those words that are uttered daily in praise
Of Yourself abiding at Nelvennai,
Truly bear fruit.

- Tirugnaanasambandhar - 3:96:1 [Tr. T.N.R.]

**226. திருக்கோவலூர்
வீரட்டேசுரர் - சிவானந்தவல்லி**

செத்தையேன் சிதம்ப நாயேன்
செடியனே னழுக்குப் பாயும்
பொத்தையே போற்றி நானும்
புகலிட மறிய மாட்டேன்
எத்தைநான் பற்றி நிற்கே
னிருளற நோக்க மாட்டாக்
கொத்தையேன் செய்வ தென்னே
கோவல்லி ரட்டனீரே

- திருநாவுக்கரசர் - 4:69:1

**226. Tirukkovalur
Veeratteswarar - Sivaanandavalli**

I am a heap of sere leaves; a futile person,
A cur and a sinner; I but daily foster

My filthy and holey body; I am incapable of
Sensing the true Refuge; with vision none
To penetrate the murk, I remain blind.

O God of Koval Veerattam, what can I do?

- Tirunaavukkarasar – 4:69:1 [Tr. T.N.R.]

**227. அறையணிநல்லூர்
அறையணிநாதர் – அருள்நாயகி**

இலையினார்குல மேறுகந்
தேறியேயிமை யோந்தொழ
நிலையினாலொரு காலுறச்
சிலையினான்மதி லெய்தவன்
அலையினார் புனல்குடிய
அண்ணலாரறை யணிநல்லூர்
தலையினாற்றொழு தோங்குவார்
நீங்குவார்தடு மாற்றமே.

- திருஞானசம்பந்தர் - 2:77:2

**227. Araiyaninallur
Araiyaninaathar – Arulnaayaki**

He wields the three-leaved spear; He rides the Bull
In delight great; hailed and beseeched by the gods
He pressed with a foot His bow and smote
The walled-citadels; He is the merciful Lord
Whose crest is adorned with the billowy Ganga.
His indeed is the shrine of Araiyaninallur.
They will be rid of their befuddlement
Who pay obeisance with their bowed heads
And thus flourish poised in loftiness.

- Tirugnanasambandhar – 2:77:2 [Tr. T.N.R.]

**228. இடையாறு
இடையாற்றீசர் – சிற்றிடைநாயகி**

திங்க னூர்திரு வாதிரை யான்பட்டினமூர்
நங்க னூர்நறை யூர்நனி நாலிசை நாலூர்

தங்க னூர்நாமி மூனென்று பாவிக்க வல்ல
எங்க னூரெய்த மாண்டை யாறிடை மருதே.

- சுந்தரர் - 7:31:6

228. Idaiyaaru Idaiyaatreesar – Sitridainaayaki

Tinkalur,
Tiruvatiraiyanpattinam,
Nankalur,
Naraiyur,
famous Nalur –
these are his villages,
but we, who imagine him as a Tamilian,
have as our village
Itaimarutu in the river's midst.

- Sundarar – 7:31:6 [Tr. D.D.S.]

229. திருவெண்ணையநல்லூர் தருத்தாட்கொண்டநாதர் – வேல்கண்ணி

பித்தா பிறைகுடி பெருமானே யருளாளா
எத்தான் மறவாதே நினைக்கின்றேன் மனத்துன்னை
வைத்தாய் பெண்ணைத் தென்பால் வெண்ணைய நல்லூரருட் டுறையுள்
அத்தா உனக்காளாய் இனி அல்லெனென லாமே.

- சுந்தரர் - 7:1:1

229. Tiruvennainallur Thadutthaatkondanaathar – Velkanni

O madman with the moon-crowned hair
Thou Lord of men, thou fount of grace,
How to forget thee could I bear?
My soul hath aye for thee a place,
Vennainallur, in 'Grace's shrine'
South of the stream of Pennai, there,

My father, I became all thine;

How could I now myself forswear?

- Sundarar – 7:1:1. [Tr. R.C.Z.]

**230. துறையூர்
பகபதீசுரர் – பூங்கோதைநாயகி**

மத்தம்மத யானையின் வெண்மருப் புந்தி
முத்திங்கொணர்ந் தெற்றிஓர் பெண்ணை வடபால்
பத்தர்பயின் றேத்திப் பரவுந் துறையூர்
அத்தாஉணை வேண்டிக்கொள் வேன்தவ நெறியே.

- சுந்தரர் - 7:13:2

**230. Turaiyur
Pasupatheeswarar – Poongkothainaayaki**

White tusks of frenzied elephants in rut
are cast up with the pearls
carried by the Pennai to its shores;
O Father of Turaiyur on the northern bank,
praised continually by devotees –
I beg that you show me
the perfect way.

- Sundarar – 7:13:2 [Tr. D.D.S.]

**231. வருகூர்
வருகேசுரர் – வருவகீர்க்கண்ணி**

தளருங் கொடியன்னா டன்னோ டுடனாகிக்
கிளரு மரவார்த்துக் கிளரு முடிமேலோர்
வளரும் பிறைகுடி வரிவண் டிசைபாட
ஒளிரும் வருகூரி லாடும் மடிகளே.

- திருஞானசம்பந்தர் - 1:87:6

231. Vadukur Vadukeeswarar – Vaduvakirkkanni

Concorporate with Her -- the lithe liana --, and decked with
a bright serpent, He wears on His radiant crest
a crescent.

The noble One that enacts the dance is enshrined in
the splendid Vadukur where striped chafers hum.
- Tirugnaanasambandar – 1:87:6 [Tr. T.N.R.]

232. திருமாணிகுழி மாணிக்கவரதர் – மாணிக்கவல்லி

மந்தமலர் கொண்டுவுழி பாடுசெயு
மாணியுயிர் வவ்வமனமாய்
வந்தவொரு காலனுயிர் மாளவுதை
செய்தமணி கண்டனிடமாம்
சந்தினொடு காரகில் சுமந்துதட
மாமலர்கள் கொண்டு கெடிலம்
உந்துபுனல் வந்துவயல் பாயுமண
மாருதவி மாணிகுழியே.

- திருஞானசம்பந்தர் - 3:77:6

232. Tirumaanikuzhi Maanikkavaradar – Maanikkavalli

The Lord whose throat is like the blue gem
Kicked Death to death who came to seize
The life of the Brahmachari who adored Him
With flowers that were about to burgeon
His is Maanikuzhi the fields of which are
Made fragrant by the gushing water
Of the Gedilam which flows carrying
In its current sandalwood and dark
Eaglewood and the great flowers of the pools.
- Tirugnaanasambandar – 3:77:6 [Tr. T.N.R.]

**233. திருப்பரதிரிப்புலியூர்
தோன்றாத்துணைநாதர் - தோகையம்பிகை**

ஈன்றானுமாய், எனக்கு எந்தையுமாய்,
உடன்தோன் றினராய்,
மூன்று ஆய் உலகம் படைத்துஉகந்தான்
மனத்துள் இருக்க
ஏன்றான் இமையவர்க்கு அன்பன், திருப்
பாதிரிப் புலியூர்
தோன்றாத் துணையாய் இருந்தனன் தன்
அடியோங் களுக்கே,

- திருநாவுக்கரசர் - 4:94:1

**233. Tiruppaadirippuliyur
Thonraatthunainaathar - Thokai Ambikai**

The Lord of Tiruppaatirippuliyur is my
Father, Mother and the one born before me.
He, the One who, in joy, evolved the three worlds
Abides in my *manam*; He is the beloved
Of the supernals; He indeed is the invisible
Aid unto His servitors.

- Tirunaavukkarasar - 4:94:1 [Tr. T.N.R.]

**234. திருமுண்டீச்சுரம்
முண்டீசர் - கரணர்குழலி**

நம்பன்காண் நரைவிடையொன்றேறி னான்காண்
நாதன்காண் கீதத்தை நவிற்றி னான்காண்
இன்பன்காண் இமையாமுக் கண்ணி னான்காண்
ஏசற்று மனமுருகும் அடியார் தங்கட்
கன்பன்காண் ஆரமுல தாடி னான்காண்
அவனிவனென் றியாவாக்கும் அறிய வொண்ணாச்
செம்பொன்காண் திருமுண்டீச் சரத்து மேய
சிவலோகன் காண்அவனென் சிந்தை யானே,

- திருநாவுக்கரசர் - 6:85:3

234. Tirumundeechuram Mundeesar – Kaanaarkuzhali

He is the supremely desirable One; He rides a white Bull;
He is the Lord; He, the singer of songs,
is the sweet One;

His three eyes wink not; He is dear to His servitors whose
manams

Melt in love; He dances in the blazing fire;
He is the ruddy Gold that can be comprehended
By none; He is Sivalokan of sacred Mundeechuram;
Even He is poised in my *chinta*.

- Tirunaavukkarasar – 6:85:3 [Tr. T.N.R.]

235. புறவார்பனங்காட்டுர் பனங்காட்டீசர் – புறவம்மை

வானையுங் கயலும்மிளிர் பொய்கை
வார்புனற் கலையருகெலாம் வயற்
பாளை யொண் கமுகம்
புறவார் பனங்காட்டுர்ப்
பூளையுந் நறுங்கொன்றையும் மத
மத்தமும் புனை வாய்கழ லிணைத்
தாளையே பரவுந்
தவத்தார்க் கருளாயே.

- திருஞானசம்பந்தர் - 253:3

235. Puravaarpanangkaattur Panangkaattueesar – Puravammai

O Lord who is adorned with the flowers
Of Poolai, fragrant kondrai and datura,
Residing at Puravaarpanangkaattur
which is rich in naturally-formed pools
where Vaalai and Kayal fishes
flourish splendidously and where

the shapely and spathaceous areca trees
flourish aplenty near the channels
that feed the fishes with water!

Be pleased to bless them that reach you.

- Tirugnaanasambandar – 2:53:3 [Tr. T.N.R.]

**236. திருஆமரத்தார்
அபிராமசர் - முத்தரம்பிகை**

உற்றனன் உற்றவர் தம்மை
ஒழிந்துள்ளத் துள்பொருள்
பற்றினன் பற்றினன் பங்கயச்
சேவடி.க் கேசெல்ல
அற்றனன் அற்றனன் ஆமாத்தூர் மேயான்
அடியார் கட்காள்
பெற்றனன் பெற்றனன் பெயர்த்தும்
பெயர்த்தும்பிற வாமைக்கே.

- சுந்தரர் - 7:45:10

**236. Tiruvaamaatthur
Abhiraamaesar – Mutthaambikai**

Not to get born again and again, I forsook
My kith and kin and held, yes, firmly held
The salvific Ens in my soul. As I reached
The roseate and lotus-like feet of the Lord
Of Aamaatthur, I stood relieved, truly relieved
Of all misery; eke did I gain the beatitude
Of the servitorship of His serviteurs.

- Sundarar – 7:45:10 [Tr. T.N.R.]

**237. திருவண்ணாமலை
அண்ணாமலையார் - உண்ணாமலையார்**

உண்ணாமலையை யுமையாளொடும் உடனாகிய வொருவன்
பெண்ணாகிய பெருமான்மலை திருமாமணி திகழ

மண்ணார்ந்தன வருவித்திரண் மழலைம்முழ வதிரும்
 அண்ணாமலை தொழுவார்வினை வழுவா வண்ண மறுமே.
 - திருஞானசம்பந்தர் - 1:10:1

237. Tiruvannaamalai Annaamalaiyaar – Unnaamulaiyaall

He is our only Lord, conjoined still
 To her whose breast no sucking lips have known.
 They who in Annamalai's holy hill,
 Where falling waters noisy chatter down,
 And the hill glistens gem-like, bow before
 Our great one who is lord and lady too,
 Unfailingly for them shall be no more
 Dread fruit of good and bad deeds they may do.
 - Tirugnaanasambandhar – 1:10:1 [Tr. K. and P.]

238. கச்சி ஏகம்பம் (காஞ்சீபுரம்) ஏகாம்பரநாதர் - காமாக்ஷி

எத்தைக்கொண் டெத்தகை ஏழை
 அமனொ டிசைவித்தெனைக்
 கொத்தைக்கு மூங்கர் வழிகாட்டு
 வித்தென்னைக் கோகுசெய்தாய்
 முத்திற் றிரளும் பளிங்கினிற்
 சோதியும் மொய்பவளத்
 தொத்தினை ஏய்க்கும் படியாய்
 பொழிற்கச்சி ஏகம்பனே.

- திருநாவுக்கரசர் - 4:99:2

238. Kacchi Ekambam Ekaambaranaathar : Kaamaakshi

O Ekamban of Kacchi girl with groves who is
 Like a pearly heap and who blazes like crystal
 And coralline cluster! Wherefore did You cause me
 Keep company with the brainless Samanas?

Was it not ignominious like the act
Of the dumb leading the blind?
- Tirunaavukkarasar – 4:99:2 [Tr. T.N.R.]

239. கச்சீமேற்றளி
திருமேற்றளிநாதர் ~ காமாக்ஷி

நிலையா நின்னடியே நினைந் தேன்றி னைதலுமே
தலைவா நின்னிணையப் பணித்தாய்சல மொழிந்தேன்
நிலையார் மாமதில்குழ் திருமேற்றளி உறையும்
மலையே உன்னையல்லால் மகிழ்ந்தேத்த மாட்டேனே.

- சுந்தரர் - 7:21:9

239. Kacchi Metrali
Tirumetralinaathar - Kaamaakshi

I meditated Your feet as those that everlast;
When I did so, O Lord-Master, You bade me
Contemplate You alone. I am cured of deception
O Mountain abiding at Kacchimetrali
Girt with rocky and mighty walls, I will not
Henceforth hail in delight, none but You.
- Sundarar – 7:21:9 [Tr. T.N.R.]

240. ஓணகாந்தன்தளி
ஓணகாந்தேகரர் ~ காமாக்ஷி

திங்கள்தங்கு சடையின் மேலோர்
திரைகள் வந்து புரள வீசும்
கங்கை யாளேல் வாய்தி றவாள்
கணபதியேல் வயிறு தாரி
அங்கை வேலோன் குமரன் பிள்ளை
தேவியார்கோற் றட்டியாளார்
உங்களுக் காட் செய்ய மாட்டோம்
ஓண காந்தன் தளியு ளீரே.

- சுந்தரர் - 7:5:2

240. Onakaantan Tali Onakanteswarar - Kaamaakshi

Ganga whose waves roll on Your matted hair
 Where rests the crescent, will not open Her lips;
 Ganapati for ever minds His own belly.
 The spear-wielding Kumara is but a child.
 Your Consort's reign will not countervail yours;
 (Neither do You take note of us.)
 O Lord abiding at Onakaantantali!
 How can we at all serve You all?
 - Sundarar – 7:5:2 [Tr. T.N.R.]

241. கச்சிஅனேகதங்காவதம் அனேகதங்கராதேசுரர் - காமாக்ஷி

கட்டு மயக்க மறுத்தவர் கைதொழு
 தேத்தும் இடங்கதி ரோனொளியால்
 விட்ட இடம்விடை யூர்தி இடங்குமிற்
 பேடைதன் சேவலொ டாடுமிடம்
 மட்டு மயங்கி அவிழ்ந்த மலர்ஒரு
 மாதவியோடு மணம் புணரும்
 அட்ட புயங்கப் பிரான திடங்கலிக்
 கச்சி அனேகதங் காவதமே.

- சுந்தரர் - 7:10:7

241. Kacchi Anekathangkaavatham Anekathangkaavatheswarar - Kaamaakshi

Those who cut the bonds of confusion
 fold their hands in worship
 here
 where the sun spreads its brilliance;
 here
 is the Bull-Rider's place,
 where the cuckoo dances with her mate

and unfolding flowers, drunk on honey,
unite their fragrance with the matavi
in this place of the Lord
of the eight serpents,
Anekatankavatam
in joyful Kacchi.

- Sundarar – 7:10:7 [Tr. D.D.S.]

**242. கச்சிநறிக் காரைக்காடு
காரைத் திருநாதர் – காமாக்ஷி**

பன்மலர்கள் கொண்டடிகீழ் வானோர்கள்
பணிநீறிறைஞ்சு
நன்மையிலா வல்லவுணர் நகர்மூன்று
மொருநொடியில்
வின் மலையி னாண்கொளுவி வெங்கணையா
லெய்தழித்த
நின்மலனார் கலிக்கச்சி நெறிக்காரைக்
காட்டாரே.

- திருஞானசம்பந்தர் - 3:65:6

**242. Kacchinerikkaaraikkaadu
Kaaraithirunaathar – Kaamaakshi**

While the gods strewed many many flowers,
Bowed at the feet and hailed Him, He smote,
In a trice, with a fierce dart from His
Well-strung Mountain-bow, the three
Walled citadels of the puissant Asuras.
It is He who is ever free from the *malas*
That presides over Kacchinerikkaaraikkadu
Where the Vedas for ever resound.

- Tirugnaanasambandhar – 3:65:6 [Tr. T.N.R.]

**243. குரங்கணில்முட்டம்
வாலீசர் – இறையர் வளையான்**

சூலப் படையான் விடையான் சுடுநீற்றான்
காலன் றனையா ருயிர்வவ்விய காலன்

கோலப் பொழில்சூழ்ந் தகுரங் கணின்முட்டத்
தேலங் கமழ்புன் சடையெந் தைபிரானே

- திருஞானசம்பந்தர் - 1:31:3

243. Kurangkanilmuttam Vaaleeser – Iraiyaarvalaiyaall

My Lord-Father's ruddy matted hair is fragrant with
unguent;
He wields a trident; He rides the Bull;
He is bedaubed with the burnt ash;
He – Kaalakaala –, snatched away
the dear life of Death; His is
Kurangkanilmuttam girt with
beauteous groves.

- Tirugnaanasambandhar – 1:31:3 [Tr. T.N.R.]

244. மாகறல் அடைக்கலங்காத்தநாதர் - புவனநாயகி

காலையொடு துந்துபிகள் சங்குகுழல்
யாழ்முழவு காமருவுசீர்
மாலையழி பாடுசெய்து மாதவர்க
ளேத்திமகிழ் மாகறலுளான்
தோலையுடை பேணியதன் மேலொர்கடர்
நாகமசை யாவழகிதாப்
பாலையன நீறுபுனை வானடியை
யேத்தவினை பறையுமுடனே.

- திருஞானசம்பந்தர் - 3:72:3

244. Maakaral Adaikkalamkaatthanaathar – Buvananaayaki

To the orchestration of tuntupi, conch,
Flute, yaazh and drum, during morn and eve,
The great tapaswis adore Him of Maakaral ecstatically.

He is garmented in a hide over which
A dazzling serpent dances; He is adorned
With milk-white Holy Ash. One's karma perishes
Instantaneously if His feet are hailed.

- Tirugnaanasambandhar – 3:72:3 [Tr. T.N.R.]

245. திருஓத்தூர்
வேதநாதர் – இளமுலை நாயகி

தோட்டிரேதுத்தி யையந்தலை நாகத்தை
ஆட்டி ரேயடி யார் வினை
ஓட்டி ரேயும்மை யேத்துது மோத்தூர்
நாட்டி ரேயரு ணல்குமே.

- திருஞானசம்பந்தர் - 1:54:4

245. Tiruvotthur
Vedanaathar – Ilamulainaayaki

O Wearer of a todu! O One that causes the speckled
five-headed serpent to dance! O Remover
Of servitors' Karma! O Lord of Otthur Nadu!
We hail You; be pleased to grant us grace.

- Tirugnaanasambandhar – 1:54:4 [Tr. T.N.R.]

246. திருவன்பார்த்தான் பனங்காட்டுர்
பனங்காட்டிசர் – அழுவல்லி

வஞ்சமற்ற மனத்தாரை மறவாத பிறப்பிலியைப்
பஞ்சிச்சீ றடியானைப் பாகம்வைத் துகந்தானை
மஞ்சுற்ற மணிமாட வன்பார்த்தான் பனங்காட்டுர்
நெஞ்சத்தெங் கள்பிரானை நினையாதார் நினைவெண்ணே.

- சுந்தரர் - 7:86:8

246. Tiruvanpaarthaan Panangkaattur
Panangkaattesar – Amuthavalli

Never born,
he never forgets
those whose hearts are without guile.

He took joy
in taking into him
the woman with feet soft as cotton.
He is the Lord of our hearts
from Vanparttan Panankattur
whose jeweled palaces reach the clouds;
What can they think
who think not of him?

- Sundarar – 7:86:8 [Tr. D.D.S.]

247. திருவல்லம்
வல்லநாதர் ~ வல்லாரம்பிகை

தாயவனுலகுக்குத் தன்னொப்பில்லாத்
தூயவன் றாமதி குடியெல்லாம்
ஆயவ னமரர்க்கு முனிவர்கட்கும்
சேயவ னுறைவிடந் திருவல்லமே.

- திருஞானசம்பந்தர் - 1:113:2

247. Tiruvallam
Vallanaathar – Vallaambikai

He is the Mother of the cosmos; He is the
peerlessly pure One;
Adorned with the pure crescent, He became all.
He is inaccessible to the *deva*-s and the *muni*-s.
Tiruvallam indeed is the shrine where He abides at.
- Tirugnaanasambandhar – 1:113:2 [Tr. T.N.R.]

248. திருமாற்பேறு
மரல்வணங்கீசர் ~ கருணைநாயகி

சாத்திரம்பல பேசஞ் சமூக்கர்காள்
கோத்திரமுங் குலமுங்கொண் டென்செய்வீர்
பாத்திரஞ் சிவமென்று பணிதிரேல்
மாத்திரைக்கு ளருமாற் பேறறே.

- திருநாவுக்கரசர் - 5:60:3

248. Tirumaalperu Maalvanangkeesar – Karunainaayaki

O ye curmudgeons that for ever cite Sastras! Of what
 Avail are gotras and clans? If you pay
 Obeisance to Siva as the One ever to be adored,
 The Lord of Maalperu will bless you, in a trice.
 - Tirunaavukkarasar – 5:60:3 [Tr. T.N.R.]

249. திருஊறல் (தக்கோலம்)
உமரபதீசுரர் ~ உமையம்மை

ஏன மருப்பினொரு மெழிலாமையும்
 பூண்டழகார் நன்றும்
 கானமர் மான்மறிக்கைக்
 கடவுள் கருதுமிடம்
 வான மதிதடவும் வளர்சோலைகள்
 சூழ்ந்தழகார் நம்மை
 ஊன மறுத்தபிரான்
 றிருவூரலை யுள்குதுமே.

- திருஞானசம்பந்தர் - 1:106:3

249. Tiruooral Umapatheeswarar – Umaiammai

He is the handsome One who is adorned with
 the lovely tusk of the Hog and a carapace.

The salvific Lord-God who sports a fawn in His
 palm, abides at the crematory.

Ooral, the place He considers His own, is rich
 in growing groves whose tops brush the moon.

He, the Lord-God has, with our flaws done away.

We meditate on Tiruooral.

- Tirugnaanasambandhar – 1:106:3 [Tr. T.N.R.]

**250. இலம்வாயங்கோட்டீர்
சந்திரசேகரர் - கோடேந்துமுலையார்**

தேனுமாயமுதுமாய்த் தெய்வமுந்தானாய்த்
தீயொடு நீருடன் வாயுவாந்தெரியில்
வானுமாமெனதுரை தனதுரையாக
வரியராவரைக்கசைத் துழிதருமைந்தன்
கானமான் வெருவுறக் கருவிரலாகங்
கடுவனோடுகளுமூர் கற்கடுஞ்சாரல்
ஏனமானுழிதரு மிலம்பையங்கோட்டீர்
ரிருக்கையப் பேணியென் னெழில்கொள்வதியல்பே.
- திருஞானசம்பந்தர் - 1:76:5

**250. Ilampaiyangkottur
Chandrasekarar - Kodentumulaiyaall**

He is Honey, Nectar as well as God; truly speaking He is
Fire, Water, Wind, Space (and also Earth).
He is the puissant One who roams about -
His waist cinctured with a striped serpent.
He holds my words as His own.
His abiding shrine is Ilampaiyangkottur,
in the rocky and steep slopes of which
the male bears move about, and the
black-fingered female monkeys
and the male monkeys make
fantastic leaps witnessing which
the jungle deer are struck with dread.
Does it become Him (to remain parted
from me) having made a meal
of my beauty?
- Tirugnaanasambandhar - 1:76:5 [Tr. T.N.R.]

**251. திருவிற்கோலம் (கூவம்)
திரிபுராந்தகர் - திரிபுராந்தகி**

ஐயன்நல் லதிசயன் அயன்விண் ணோர்தொழும்
மையணி கண்டனார் வண்ண வண்ணம்வான்

பையர வல்குலாள் பாகம் ஆகவும்
செய்யவன் உறைவிடம் திருவிற்றோலமே.

- திருஞானசம்பந்தர் - 3:23:3

251. Tiruvirkolam Tiripuraantakar – Tripuraantaki

He is the Lord-God; He is the One of exquisite wonder;
He is the blue-throated One adored by
Brahma and other gods; He is concorporate
With Her whose forelap is like unto cobric hood;
He is the ruddy One; He is entempled at Tiruvirkolam.
- Tirugnaanasambandhar – 3:23:3 [Tr. T.N.R.]

**252. திருவாலங்காடு (பழையனார் - ஆலங்காடு)
ஊர்த்துவதாண்டவப் பெருமான் - வண்டர்குழல்**

துஞ்சவருவாருந் தொழுவிப்பாரும் வழுவிப்போய்
நெஞ்சம்புகுந் தென்னை நினைவிப்பாரு முனைநடப்பாய்
வஞ்சப்படுத் தொருத்தி வாணாள்கொள்ளும் வகைகேட்
டஞ்சும் பழையனூ ராலங்காட்டெம் அடிகளே.

- திருஞானசம்பந்தர் - 1:45:1

252. Tiruvaalangkaadu Urtthuvataandavapperumaan – Vandaarkuzhali

It is He who appears in my dream; causes me
To worship Him; gives me the slip when I err;
Again manifests in my bosom causing me
To contemplate Him. Our Lord is
Of Pazhaiyanur Aalangkaadu which scares
Them that hear of the woman who professed
Friendship initially and eventually, by a ruse
Did away with the life of her man.
- Tirugnaanasambandhar – 1:45:1 [Tr. T.N.R.]

253. திருப்பாகூர்
பாகூர்நாதர் ~ பாகபதிநாயகி

விண்ஆகி நிலன்ஆகி விசும்பும் ஆகி
வேலைசூழ் ஞாலத்தார் விரும்பு கின்ற
எண்ஆகி எழுத்தாகி இயல்பும் ஆகி
எழுலகும் தொழு தேத்திக் காணநின்ற
கண்ஆகி மணிஆகி காட்சி ஆகி
காதலித்து அங்கு அடியார்கள் பரவநின்ற
பண்ஆகி இன்அமுதுஆம் பாகூர் மேய
பரஞ்சுகடரைக்கண்டு அடியேன் உய்ந்தஆறே.

- திருநாவுக்கரசர் - 6:83:1

253. Tiruppaasur
Paasurnaathar – Pasupatinaayaki

He is sky, earth, space and also numbers and letters
So coveted by those of the sea-girt earth; He is
The nature (of all things); He is the eye; the pupil
Of the eye and the sight hailed and adored
By the seven worlds; He is the *pann* and the sweet
Nectar thereof hailed by the loving servitors;
He is the opulent light of Paasur beholding which
I, the servitor, have gained salvation.

- Tirunaavukkarasar – 6:83:1 [Tr. T.N.R.]

254. திருவெண்பாக்கம்
வெண்பாக்கநாதர் ~ கனிவரய்மொழி

பிழையுளன பொறுத்திடுவர்
என்றடியேன் பிழைத்தக்கால்
பழியதனைப் பாராதே
படலம்என் கண் மறைப்பித்தாய்
குழைவிரவு வடிகாதா
கோயிலுளா யேஎன்ன
உழையுடையான் உள்ளிருந்
துளோம்போகீர் என்றானே.

- சுந்தரர் - 7:89:1

254. Tiruvennpaakkam
Vennpaakkanaathar – Kanivaaimozhi

Thinking You would forgive my violations

I, Your servitor, lapsed. Unmindful of blame,
You have quenched the orbs of my eyes.

Lo, when I addressed Him, the One who wore
An ear-ring in His pendulous lobe, and said

“Are You in Your shrine? He, the bearer

Of a fawn in His hand replied thus:

“Ad sum; wend thy way.”

- Sundarar – 7:89:1 [Tr. T.N.R.]

255. திருக்கள்ளில்
சிவானந்தேசுரர் ~ ஆனந்தவல்லி

ஆடலான் பாடலா னரவங்கள் பூண்டான்

ஓடலாற் கலனில்லா னுறை பதியால்

காடலாற் கருதாத கள்ளின் மேயான்

பாடெலாம் பெரியார்கள் பரகவாரே.

- திருஞானசம்பந்தர் - 1:119:2

255. Tirukkallill
Sivaanandeswarar – Aanandavalli

He is a Dancer; He is a Singer; He is adorned with adders;

He has no bowl save the skull; He dwells at the crematory

and nowhere else; He is entempled in Kallill.

The great ones stand close to Him and hail Him.

- Tirugnaanasambandhar – 1:119:2 [Tr. T.N.R.]

256. திருக்காளத்தி
காளத்திநாதர் ~ ஞானப்பூங்கோதை

மறிசேர் கையினனே மத

மாவுரி போர்த்தவனே

குறியே என்னுடைய குரு

வேட்குற் றேவல் செய்வேன்

நெறியே நின்றடியார் நினைக்

குந்திருக் காளத்தியுள்

அறிவே யுன்னையல்லால் அறிந்
தேத்த மாட்டேனே.

- சுந்தரர் - 7:26:4

256. Tirukkaalatthi

Kaalatthinaathar – Gnaanappungkothai

O One whose hand holds a fawn! O One mantled
In the hide of a musty tusker! O Goal of every soul!
O my Lord-Guru! O the Way! O Gnosis poised in
Kaalatthi ever remembered by Your servitors!
I will wittingly hail none but You.

- Sundarar – 7:26:4 [Tr. T.N.R.]

257. திருஒற்றியூர்

மாணிக்கத்தியாகர் ~ வடிவுடையம்மை

வழித்தலைப்படு வான்முயல் கின்றேன்
உன்னைப்போல் என்னைப் பாவிக்க மாட்டேன்
சுழித்தலைப்பட்ட நீரதுபோலச்
சுழல்கின்றேன்சுழல் கின்றதென் னுள்ளம்
சுழித்தலைப் பட்டநாயது போல்
ஒருவன்கோல் பற்றிக் கறகற விழுக்கை
ஒழித்து நீஅரு ளாயின செய்யாய்
ஒற்றி யூரெனும் ஊருறை வானே.

- சுந்தரர் - 7:54:5

257. Tiruvotriyur

Maanikkathiyaagar – Vadivudaiammai

I essay to tread Your way; I do not deem
Myself as equal to You (who art infinitely good).
I swirl like the water in a whirlpool; my soul
Is a-swirl. Lo, like the dog that is attached
To a stick I am being dragged rudely
By the one who leads me with a stick.
Will You not end this plight and bless me,
O Lord abiding at the polis yclept Otriyur!

- Sundarar – 7:54:5 [Tr. T.N.R.]

**258. திருவலிதாயம் (பாடி)
வலிதாயநாதர் - தாயம்மை**

கடலினஞ்சமமு துண்டிமை யோர்தொழு
தேத்த நடமாடி
அடலிலங்கையரை யன்வலி செற்றருள்
அம்மான் அமர்கோயில்
மடலிலங்குகமு கின்பலவின்மது
விம்மும் வலிதாயம்
உடலிலங்குமுயி ருள்ளவுந் தொழ
வுள்ளத்துயர் போமே,

- திருஞானசம்பந்தர் - 1:3:8

**258. Tiruvalitaayam
Valitaayanaathar - Thaayammai**

The Lord who swallowed the poison
in the primordial sea
as though it were water,
who danced while the celestials worshipped
and praised Him,
who gracefully subdued the power
of the king of mighty Ilankai,
lives in the temple at Valitayam
which abounds with the sweet sap
of the jack tree and the betel nut tree
with shining leaves.

If one worships Him
for as long as the soul shines in the body
the troubles of the mind will be gone.

- Tirugnaanasambandhar - 1:3:8 [Tr. K.P.P.]

**259. வடதிருமுல்லைவாயில்
மரசிலாமணிநாதர் - கொடியிடைநாயகி**

மணிகெழு செவ்வாய் வெண்ணகைக் கரிய
வார்குழல் மாமயிற் சாயல்

அணிகெழு கொங்கை அங்கயற் கண்ணார்
 அருநடம் ஆடல்அ றாத
 திணிபொழில் தழுவு திருமுல்லை வாயிற்
 செல்வனே எல்லியும் பகலும்
 பணியது செய்வேன் படுதுயர் களையாய்
 பாசுப தாபரஞ் சுடரே.

- சுந்தரர் - 7:69:7

259. Vada Tirumullaivaayil Maasilaamaninaathar – Kodiyidainaayaki

He is the opulent One of Tirumullaivaayil girt with
 Dense groves, the town where damsels of lovely
 rubicund lips, white teeth, long and dark hair,
 endowed with pea-fowl mien, *kayal*-like eyes
 As well as choice jewels that deck their breasts
 Dance ceaselessly and ecstatically.
 O Lord I render You service, night and day;
 May it please You to end my misery.

- Sundarar – 7:69:7 [Tr: T.N.R.]

260. திருவேற்காடு வேற்காட்டீசர் - வேற்கண்ணி

ஆழ்கடலெனக் கங்கைக ரந்தவன்
 வீழ்ச டையினன் வேற்காடு
 தாழ்வு டைமனத் தாற்பணிந் தேத்திடப்
 பாழ் படும்மவர் பாவமே,

- திருஞானசம்பந்தர் - 1:57:4

260. Tiruverkaadu Verrkaatteesar – Verrkanni

He contains in His crest Ganga, like unto a deep sea;
 His matted hair is a-dangle; His is Verrkaadu,
 The sins of those that hail and pay obeisance to Him,
 with humble minds, will perish.

- Tirugnanasambandhar – 1:57:4 [Tr: T.N.R.]

**261. மயிலாப்பூர்
கபாலீசுரர் - கற்பகவல்லி**

மலிவிழா வீதி மடநல்லார் மாமயிலைக்
கலிவிழாக் கண்டான் கபாலீச் சரமமாந்தான்
பலிவிழாப் பாடல்செய் பங்குனி யுத்தரநாள்
ஓலிவிழாக் காணாதே போதியோ பூம்பாவாய்.

- திருஞானசம்பந்தர் - 2:47:7

**261. Mylapore
Kapaaleeswarar - Karpakavalli**

Pumpavai, O beautiful girl!
Would you go without having seen,
on the streets of great Mayilai,
always busy with festive crowds,
the festival of Pankuni Uttiram
with its great sound of celebration,
at which beautiful women
sing and distribute alms,
at the Lord's Kapaliccaram shrine,
center of many festivals?

- Tirugnaanasambandhar - 2:47:7 [Tr. I.V.P.]

**262. திருவான்மியூர்
மருந்தீசர் - சொக்கநாயகி**

உள்ள முள்கலந் தேத்தவல் லார்க்கலால்
கள்ள முள்ள வழிக்கசி வானலன்
வெள்ள மும்மர வும்விர வஞ்சடை
வள்ள லாகிய வான்மியூ ரீசனே.

- திருநாவுக்கரசர் - 5:82:4

**262. Tiruvaanmiyur
Maruntheesar - Sokkanaayaki**

He will not grace them unless they hail Him
With souls attuned to Him; He is unmoved when

Dissimulation is present; He is the munificent
Lord of Vaanmiyur in whose matted hair
The flood and the snake move about.

- Tirunaavukkarasar – 5:82:4 [Tr. T.N.R.]

**263. திருக்கச்சூர் (ஆலக்கோயில்)
விருந்திட்டசூர் ~ உமையம்மை**

சாலக்கோயில் உளநின் கோயில்
அவைஎன் தலைமேற் கொண்டாடி
மாலைத் தீர்த்தேன் வினையுந் தூரந்தேன்
வானோ ரறியா நெறியானே
கோலக் கோயில் குறையாக் கோயில்
குளிர்பூங் கச்சூர் வடபாலை
ஆலக் கோயிற் கல்லால் நிழற்கீழ்
அறங்க ளுரைத்த அம்மானே

- சுந்தரர் - 7:41:3

**263. Tirukkacchur
Viruntthitta Eesar – Umaiyammai**

Your shrines are legion; by hailing them
As capital ones, I stand cured
Of my tohu-bohu as well as Karma.
O One whose Way is unknown to the celestials!
O One abiding at Aalakkoyil which is north
Of the beautiful, flawless, serene and lovely Kacchur!
Thither, seated under the Banyan Tree, O Lord-God,
You expounded (to the four Munis) the dharma-s.
- Sundarar – 7:41:3 [Tr. T.N.R.]

**264. திருஇடைச்சுரம்
இடைச்சுரநாதர் ~ இமையமடக்கொடி**

கானமுங் சுடலையுங் கற்படு நிலனுங்
காதலர்தீதிலர் கணம்மழுவாளர்
வானமு நிலமையு மிருமையுமானார்
வணங்கவுமிணங்கவும் வாழ்த்தவும் படுவார்

நானமும் புகையொளி விரையொடு கமழ
 நளிர் பொழிவின மஞ்சை மன்னிய பாங்கர்
 ஏனமும் பிணையலு மெழிற்கழ்சார
 லிடைச்சரமேவிய விவர்வண மென்னே.

- திருஞானசம்பந்தர் - 1:78:3

264. Tiru Idaicchuram Idaicchuranaathar – Imaiyamadakkodi

He loves to abide at forests, rocky mountains
 and crematories;
 He is exempt from evil; He wields a blazing *mazhu*;
 He is both heavenly life and life on earth;
 He is adored, befriended and magnified.

Its cool and bright gardens, in the fields of which
 young pea-fowls gather, are perfumed by musk
 and the smoke of incense;
 in its splendid slopes hogs and roes thrive.

Such is Idaicchuram.

What may the divine nature of the Lord be
 Who presides over it?

- Tirugnaanasambandhar – 1:78:3 [Tr. T.N.R.]

265. திருக்கழக்குன்றம் மலைமருந்துசார் - பெண்ணில்நல்லரன்

வெள்ளமெல்லாம் விரிசடைமேலோர் விரிகொன்றை
 கொள்ளவல்லான் குரைகழலேத்துஞ் சிறுத்தொண்டர்
 உள்ளமெல்லாம் உள்கிநின்றாங்கே உடனாடும்
 கள்ளம்வல்லான் காதல்செய்கோயில் கழுக்குன்றே.

- திருஞானசம்பந்தர் - 1:103:6

265. Tirukkazhukkundram Malaimaruntheesar – Pennilnallaall

The entire flood is on His spreading matted hair;
 He wears the burgeoning Kondrai blooms;

He abides in the hearts of His humble servitors
 Who hail His feet of resounding anklets.
 - Tirugnaanasambandhar – 1:103:6 [Tr. T.N.R.]

**266. அச்சிறுபாக்கம்
 பாக்கபுரேசர் - கந்தரநாயகி**

தேனினுமினியர் பாலனநீற்றர்
 தீங்கரும்பணையாதந் திருவடி தொழுவார்
 ஊனயந்துருக வுவுகைகடருவா
 ருச்சிமேலுறைபவ ரொன்றலாதூரார்
 வானகமிறந்து வையகம் வணங்க
 வயங்கொளநிற்பதோர் வடிவினையுடையார்
 ஆனையினுரிவை போர்த்தவெம்மடிக
 வச்சிறுபாக்கம் தாட்சிகொண்டாரே.
 - திருஞானசம்பந்தர் - 1:77:2

**266. Acchirupaakkam
 Paakkapuresar – Sundaranaayaki**

He is sweeter than honey; He is bedaubed with
 The milk-white Ash; He is like the sweet sugarcane.
 He confers manifold joys on His devotees that adore
 His holy feet causing their flesh to melt in love.
 He abides in the crowns of His servitors;
 He rides the Bull only. Such is His peerless form
 That transcends the heavens that it captivates
 Enchantingly the adoring world. He is our
 Lord-Sage, mantled in a tusker's derma.
 He indeed is the Sovereign of Acchirupaakkam.
 - Tirugnaanasambandhar – 1:77:2 [Tr. T.N.R.]

**267. திருவக்கரை
 சந்திரசேகரர் - வடிவரம்பிகை**

சந்திரசேகரனே யருளா யென்று
 தண்விசும்பில்
 இந்திர னும்முதலா விமையோர்க
 டொழுதிறைஞ்ச

அந்தர மூவேயிலும் மனலாய்விழ
 வோரம்பினால்
 மந்தர மேருவில்லா வளைத் தானிடம்
 வக்கரையே.

- திருஞானசம்பந்தர் - 3:60:3

267. Tiruvakkarai Chandrasekarar – Vadivaambikai

When all the gods of the cool heavenly region
 From Indira hailing and adoring You
 Appealed to You as the One that wears the crescent
 And implored You to save them by Your grace,
 You who are enshrined at Vakkarai,
 With Your bow of Mount Meru and peerless dart
 Gutted with fire the three skyey citadels
 And caused them to fall down as cinders.

- Tirugnaanasambandhar – 3:60:3 [Tr. T.N.R.]

268. அரசீலி அரசீலிநாதர் – பெரிய நாயகி

பாடல் வண்டறை கொன்றை
 பான்மதி பாய்புனற் கங்கை
 கோடல் கூவிள மாலை
 மத்தமுஞ் செஞ்சடைக் குலாவி
 வாடல் வெண்டலை மாலை
 மருவிட வல்லியந் தோண்மேல்
 ஆடல் மாசுண மசைத்த
 அடிகளுக் கிடமர சிலியே.

- திருஞானசம்பந்தர் - 2:95:1

268. Arasili Arasilinaathar – Periyanaayaki

On His ruddy matted hair teem in harmony
 Kondrai flowers buzzed by tuneful bees,

The milk-white crescent, Ganga, the leaping river,
The white Kaantal, Vilva and datura chaplets.
He has on His neck a garland of white and dry skulls,
His waist is clad in a tiger-skin; He is
Concorporate with His liana-like Consort;
Over His shoulders dances a serpent.
Lo, the shrine of this great One is Arasili.

- Tirugnanasambandar - 2:95:1 [Tr. T.N.R.]

**269. இரும்பை மாகாளம்
மாகாளேகர் - குயில்மொழி**

அட்டகாலன் றனைவன்
வினான்அவ் வரக்கன்முடி
எட்டுமற்றும் யிருபத்திரண்
டும்இற வுன்றினான்
இடமாக விருப்பா
னவன்போல் இரும்பைதனுள்
மட்டுவார்ந்த பொழில்சூழ்ந்
தெழிலாடும் மாகாளமே.

- திருஞானசம்பந்தர் - 2:117:9

**269. Irumbaimaakaalam
Maakaaleswarar - Kuyilmozhi**

He smote the valorous Yama; He pressed His toe
And crushed the Rakshasa's ten heads
And twenty shoulders. He willingly abides at
Irupai situate in beautiful Maakaalam
Girt with melliferous gardens.

- Tirugnanasambandar - 2:117:9 [Tr. T.N.R.]

**270. கோகர்ணம்
மகாபலநாதர் - கோகர்ணநாயகி**

வரைத்தல நெருக்கிய முருட்டிரு
ணிறத்தவன வாய்களலற
விரற்றலை யுகிர்ச்சிறிது வைத்தபெரு
மானினிது மேவுமிடமாம்

புரைத்தலை கெடுத்தமுனி வாணர்பொலி
வாகிவினை தீரவதன்மேல்
குரைத்தலை கழற்பணிய வோமம்வில
கும்புகைசெய் கோகரணமே.

- திருஞானசம்பந்தர் - 3:79:8

270. Gokaranam Mahaabalanaathar – Gokarna Naayaki

In Gokaranam, where hermits great,
Having crushed the senses five,
On the Lord's feet meditate,
shunning all things fugitive,

Liveth Siva, full of Love,
Who to save the Kailas Hill,
From the wicked Ravana's move
To pluck it out by force and guile,
Crushed his twenty hands until
With his tenfold mouths he roared,
Though but lightly stepped the Lord!

- Tirugnaanasambandhar – 3:79:8 [Tr. S.G.]

271. திருப்பகுப்பதம் (ஸ்ரீ சைலம்) பகுப்பதநாதர் ~ பகுப்பத நாயகி

மானும்மரை இனமும்மயி லினமுங்கலந் தெங்கும்
தாமேமிக மேய்ந்துதடஞ் சுனைநீர்களைப் பருகி
பூமாமர முரிஞ்சிப்பொழி லூடேசென்று புக்குத்
தேமாம்பொழில் நீழற்றுயில் சீர்ப்பத மலையே.

- சுந்தரர் - 7:79:1

271. Tirupparuppatam Paruppathanaathar – Paruppathanaayaki

Herds of elk and deer
grazing together with flocks of peacocks,
drink from the deep mountain pools,

rub themselves against flowering trees
 as they move through the groves,
 and fall asleep in the shade
 of sweet-mango trees on his holy mountain.
 - Sundarar – 7:79:1 [Tr. D.D.S.]

**272. இந்திரநீலப்பருப்பதம்
 நீலாசலநாதர் ~ நீலாம்பிகை**

குலவு பாடிடம் போற்ற வீற்றிருந்
 திலகு மான்மழு வேந்து மங்கையர்
 நிலவு மிந்திர நீலப் பர்ப்பதத்
 துலவி னானடி யுள்க நல்குமே.

- திருஞானசம்பந்தர் - 2:27:1

**272. Indiraneelapparuppatham
 Neelaachalanaathar – Neelaambikai**

Hailed by the encircling Bhuta Host
 He that sports in His beauteous palms
 A fawn and an axe, is pervasively entempled
 In Indiraneelapparuppatham. He blesses
 Them that meditate His feet.

- Tirugnaanasambandhar – 2:27:1 [Tr. T.N.R.]

**273. அனேகதங்காவதம்
 அருண்மன்னேசுரர் ~ மனோன்மணி**

குல முண்டுமழு வுண்டவர் தொல்படை சூழ்கடல்
 ஆல முண்டபெரு மானற் றனனேகதங் காவதம்
 நீல முண்டதடங் கண்ணுமை பாக நிலாயதோர்
 கோல முண்ட ள வில்லை குலாவிய கொள்கையே.

- திருஞானசம்பந்தர் - 2:25:2

**273. Anekathangkaavatam
 Arunmannesurar – Manonmani**

His hoary weapons are the trident and the axe;
 He is the Lord-God who saved the cosmos
 By quaffing the venom arising from the engirding ocean.

He is enshrined with His Consort
Of blue and broad eyes who is concorporate with Him,
At Anekathangkaavatam.
Unto the handsome One's sporting with Her,
Lo, limit there is none at all!

- Tirugnaanasambandhar – 2:5:2 [Tr. T.N.R.]

274. திருக்கேதாரம்

கேதாரநாதர் ~ கேதாரநாயகி

வாழ்வாவது மாயம்மிது மண்ணாவது திண்ணம்
பாழ்போவது பிறவிக்கடல் பரிநோய்செய்த பறிதான்
தாழாதறஞ் செய்ம்மின்தடங் கண்ணான்மல ரோனும்
கீழ்மேலுற நின்றான்திருக் கேதாரமெ னீரே.

- சுந்தரர் - 7:78:1

274. Tirukkedaaram

Kedaaranaathar – Kedaaranaayaki

The body that begets the malady of esurience
Is ephemeral; it will turn to dust, for sure.
One should cause the sea of repeated births to perish.
So, perform dharma without cunctation.
The Lord that stood beyonding nadir and zenith
Unbeholdable by the large-eyed Vishnu
And Brahma seated on the Lotus, abides at
Kedaaram. Do chant His name.

- Sundarar – 7:78:1 [Tr. T.N.R.]

275. நொடித்தான்மலை (கைலாயம்)

கயிலாயநாதர் ~ பர்வதியம்மை

மண்ணுல கிற்பிறந்து நும்மை
வாழ்த்தும் வழியடியார்
பொன்னுல கம்பெறுதல் தொண்ட
னேன்இன்று கண்டொழிந்தேன்
விண்ணுல கத்தவர்கள் விரும்
பவெள்ளை யானையின்மேல்

என்னுடல் காட்டுவித்தான் நொடித்
தான்மலை உத்தமனே.

- சுந்தரர் - 7:100:5

275. Notitthaanmalai Kailaasanathar – Paarvathiammai

Devotees hailing You over a hoary past during
Their births on earth, eventually gain
Your Golden World. I have this day witnessed it.
To make me proclaim this and to cause
The supernals long for this beatitude,
The supreme Lord of Notitthaanmalai
Has had my body mounted on His White Tusker.
- Sundarar – 7:100:5 [Tr. T.N.R.]

திருத்தொண்டத்தொகை
சுந்தரர் ~ 7:39

தில்லைவாழ் அந்தணர்தம் அடியார்க்கும் அடியேன்
திருநீலகண்டத்துக் குயவனார்க் கடியேன்
இல்லையே என்னாத இயற்பகைக்கும் அடியேன்
இளையான்றன் குடிமாறன் அடியார்க்கும் அடியேன்
வெல்லுமா மிகவல்ல மெய்ப்பொருளுக் கடியேன்
விரிபொழில்சூழ் குன்றையார் விறன்மிண்டர்க் கடியேன்
அல்லிமென் முல்லையந்தார் அமர்ந்திக் கடியேன்
ஆரூரன் ஆரூரில் அம்மானுக் காளே. (1)

The Tirutthondatthokai Sundarar – 7:39

I am a servitor of the servitors
Of the Brahmins that dwell at Tillai;
I am a servitor of Tirunilakantar, the potter;
I am a servitor of Yiyar-Pakai
Who never said: "No!"
I am a servitor of the servitors

Saiva Darshanam - A Vade Mecum of Saiva Siddhanta

Of Maaran of Ilayaankudi;
 I am a servitor of the greatly puissant
 And triumphant Meipporul;
 I am a serviteur of Viran Mindar
 Of Kunroor girt with spreading gardens;
 I am a servitor of Amar Niti, the wearer
 Of the beauteous garland of lilies;
 I, Aarooran, am a serviteur of the Lord of Aaroor. (1)

இலைமலிந்த வேல்நம்பி எறிபத்தற் கடியேன்
 ஏனாதி நாதன்றன் அடியார்க்கும் அடியேன்
 கலைமலிந்த சீர்நம்பி கண்ணப்பற் கடியேன்
 கடலூற்றி கலயன்றன் அடியார்க்கும் அடியேன்
 மலைமலிந்த தோள்வள்ளல் மானக்கஞ் சாறன்
 எஞ்சாத வாட்டாயன் அடியார்க்கும் அடியேன்
 அலைமலிந்த புனல்மங்கை ஆனாயற் கடியேன்
 ஆரூரன் ஆரூரில் அம்மானுக் காளே. (2)

I am a servitor of Yeri Patthar, the wielder
 Of the axe whose blade is shaped like a leaf;
 I am a servitor of the servitors of Yenaati Naathan;
 I am a servitor of Kannappan, the polymath;
 I am a servitor of the servitors of Kalayan of Kadavur;
 I am a servitor of the servitors of Maanakkanjaaran,
 The rock-shouldered patron, and Vaall Thaayan
 Who would not survive the failure of servitorship;
 I am a servitor of Aanaayar of Tirumangkalam
 On the banks of the billowy river;
 I, Aarooran, am a serviteur of the Lord of Aaroor. (2)

மும்மையால் உலகாண்ட மூர்த்திக்கு மடியேன்
 முருகனுக்கும் உருத்திர பகபதிக்கும் அடியேன்
 செம்மையே திருநாளைப் போவாற்கும் அடியேன்
 திருக்குறிப்புத் தொண்டர்தம் அடியார்க்கும் அடியேன்
 மெய்மையே திருமேனி வழிபடா நிற்க
 வெகுண் டெழுந்த தாதைதாள் மழுவினால் எறிந்த
 அம்மையான் அடிச்சண்டிப் பெருமானுக் கடியேன்
 ஆரூரன் ஆரூரில் அம்மானுக் காளே. (3)

I am also a servitor of Murti who ruled the world
 With a triad; I am a servitor of Murukan
 And Rudra Pasupati; I am a servitor of the upright
 Tirunaalaippovaar; I am a servitor
 Of the servitors of Tirukkurippu-th-Thondar;
 I am a servitor of motherly Chandi
 Ever devoted to the feet of the Lord,
 Faithfully performing His Puja; when his father
 Grew wroth at this, he cut off his feet with an axe;
 I, Aarooran, am a serviteur of the Lord of Aaroor. (3)

திருநின்ற செம்மையே செம்மையாக் கொண்ட
 திருநாவுக் கரையன்றன் அடியார்க்கும் அடியேன்
 பெருநம்பி குலச்சிறைதன் அடியார்க்கு மடியேன்
 பெருமிழலைக் குறும்பற்கும் பேயார்க்கும் அடியேன்
 ஒருநம்பி அப்பூதி அடியார்க்கும் அடியேன்
 ஒலிபுனல்கூழ் சாத்தமங்கை நீலநக்கற் கடியேன்
 அருநம்பி நமிநந்தி யடியார்க்கு மடியேன்
 ஆரூரன் ஆரூரில் அம்மானுக் காளே. (4)

I am a servitor of the servitors
 Of Tirunaavukkarayan who is ever poised
 In salvific excellence; I am a servitor
 Of the servitors of Kulacchirai, the great one;
 I am a servitor of Perumizhalai-k-Kurumpar
 And Peyaar; I am a servitor of Appoothi
 The unique one; I am a servitor of Nila Nakkar
 Of Saatthamangkai girt with roaring waters;
 I am a servitor of the servitors of Nami Nandi, the rare one;
 I, Aarooran, am a serviteur of the Lord of Aaroor. (4)

வம்பறா வரிவண்டு மணநாற மலரும்
 மதுமலர்நற் கொன்றையான் அடியலாற்பேணா
 எம்பிரான் சம்பந்தன் அடியார்க்கும் அடியேன்
 ஏயர்கோன் கலிக்காமன் அடியார்க்கும் அடியேன்
 நம்பிரான் திருமூலன் அடியார்க்கும் அடியேன்
 நாட்டமிகு தண்டிக்கும் மூர்க்கற்கும் அடியேன்
 அம்பரான் சோமாசி மாறனுக்கும் அடியேன்
 ஆரூரன் ஆரூரில் அம்மானுக் காளே. (5)

I am a servitor of the servitors of my Lord Sambandhan
 Who adores nought but the feet of Him
 That wears the goodly and melliferous Konrai wreaths
 Of suaveolent blooms buzzed by streaked chafers;
 I am a servitor of the servitors of Yeyarkon Kalikkaaman;
 I am a servitor of the servitors of Lord Tirumulan;
 I am a servitor of insightful Dandi and Moorkan;
 I am also a servitor of Somaasi Maaran of Ambar;
 I, Aarooran, am a serviteur of the Lord of Aaroor. (5)

வார்கொண்ட வனமுலையாள் உமைபங்கள் கழலே
 மறவாது கல்லெறிந்த சாக்கியற்கும் அடியேன்
 சீர்கொண்ட புகழ்வள்ளல் சிறப்புலிக்கும் அடியேன்
 செங்காட்டங் குடியேய சிறுத்தொண்டர்க் கடியேன்
 கார்கொண்ட கொடைக்கழறிற் றறிவாற்கும் அடியேன்
 கடற்காழிக் கணநாதன் அடியார்க்கும் அடியேன்
 ஆர்கொண்ட வேற்கூற்றன் களந்தைக்கோன் அடியேன்
 ஆரூரன் ஆரூரில் அம்மானுக் காளை. (6)

I am also a servitor of Saakhya who unfailingly
 Flung a stone at the ankleted feet
 Of the Lord of Uma – the Lady of lovely breasts
 Covered by a breast-band; I am also a servitor
 Of Sirappuli, the lofty and glorious patron;
 I am a servitor of Sirutthondar of Sengkaattangkudi;
 I am also a servitor of Kazharitru Arivaar,
 The one of nimbus-like munificence;
 I am a servitor of the servitors of Gana Naathan
 Of sea-girt Kaazhi; I am a servitor of Kootran,
 The Lord of Kalandai, with a shapely javelin;
 I, Aarooran, am a serviteur of the Lord of Aaroor (6)

பொய்யடிமை யில்லாத புலவர்க்கும் அடியேன்
 பொழிற் கருவூர்த் துஞ்சிய புகழ்ச் சோழற் கடியேன்
 மெய்யடியான் நரசிங்க முனையரையற் கடியேன்
 விரிதிரை சூழ்கடல்நாகை அதிபத்தற் கடியேன்
 கைதடிந்த வரிசிலையான் கலிக்கம்பன் கலியன்
 கழற்சத்தி வரிஞ்சையர்கோன் அடியார்க்கும் அடியேன்

ஐயடிகள் காடவர்கோன் அடியார்க்கும் அடியேன்
ஆளுநன் ஆளுநில் அம்மானுக் காளே.

(7)

I am also a servitor of the bards free from falsity;
I am a servitor of Pukazh-ch-Chozhan who died
At Karur rich in groves; I am a servitor
Of ever-truthful Narasingka Munaiaraiyan;
I am a servitor of Ati Patthan of Naakai
Upon the extensive, billowy main;

I am a servitor of the servitors of Kalikkamban
Of shapely bow who cut the hand, Kaliyan
And ankleted Satthi – the Lord of Varinjai;
I am a servitor of the servitors
Of Aiatikal Kaadavar Kon;
I, Aarooran, am a serviteur of the Lord of Aaroor. (7)

கறைக்கண்டன் கழலடியே காப்புக் கொண்டிருந்த
கணம்புல்ல நம்பிக்கும் காரிக்கும் அடியேன்
நிறைக்கொண்ட சிந்தையான் நெல்வேலி வேன்ற
நின்றசீர் நெடுமாறன் அடியார்க்கும் அடியேன்
துறைக்கொண்ட செம்பவளம் இருளகற்றுஞ் சோதித்
தொன்மயிலை வாயிலான் அடியார்க்கும் அடியேன்
அறைக்கொண்ட வேல்நம்பி முனையடுவார்க் கடியேன்
ஆளுநன் ஆளுநில் அம்மானுக் காளே.

(8)

I am a servitor of Kanampulla Nambi
And Kaari who hold as their sole protection
The feet of the blue-throated Lord;
I am a servitor of the servitors of Nedu Maaran
Of abiding glory, the one of loyal *chinta*,
The vanquisher of Nelveli;
I am a servitor of the servitors of Vaayilaan
Of hoary Mayilai in whose fords ruddy coral
Blazes forth and chases murk away;
I am a servitor of Munaiaduvaan,

The wielder of a sharp spear;

I, Aarooran, am a serviteur of the Lord of Aaroor. (8)

கடல்குழந்த உலகெலாங் காக்கின்ற பெருமான்
காடவர்கோன் கழற்சிங்கள் அடியார்க்கும் அடியேன்
மடல்குழந்த தார்நம்பி இடங்கழிக்கும் தஞ்சை
மன்னவனாஞ் செருத்துணைதன் அடியார்க்கும் அடியேன்
புடைகுழந்த புலியதள்மேல் அரவா ஆடி
பொன்னடிக்கே மனம்வைத்த புகழ்த்துணைக்கும் அடியேன்
அடல்குழந்த வேல்நம்பி கோட்புலிக்கும் அடியேன்
ஆரூரன் ஆரூரில் அம்மானாக் காளே. (9)

I am a servitor of the servitors of Kazhalsingkan,

The Pallava King who guards the sea-girt orbis terrarum;

I am a servitor of Idangkazhi whose garland

Is woven of multipetalled blossoms,

And Serutthunai – the Lord of Thanjai;

I am also a servitor of Pugazh-th-thunai

Who, even when he tumbled, fixed his *manam*

On the golden feet of the Lord

On whose tiger-skin vestmant the serpent dances;

I am a servitor of Kotpuli of martial spear;

I, Aarooran, am a serviteur of the Lord of Aaroor. (9)

பத்தராய்ப் பணிவார்கள் எல்லார்க்கும் அடியேன்
பரமனையே பாடுவார் அடியார்க்கும் அடியேன்
சித்தத்தைச் சிவன்பாலே வைத்தார்க்கும் அடியேன்
திருவாரூர்ப் பிறந்தார்கள் எல்லார்க்கும் அடியேன்
முப்போதுந் திருமேனி தீண்டுவார்க் கடியேன்
முழுநீறு பூசிய முனிவர்க்கும் அடியேன்
அப்பாலும் அடிச்சார்ந்தார் அடியார்க்கும் அடியேன்
ஆரூரன் ஆரூரில் அம்மானாக் காளே. (10)

I am a servitor of all bhaktas who bow in devotion;

I am a servitor of the servitors of God's minstrels;

I am also a servitor of them whose *chitta* is poised in Siva;

I am a servitor of all those born at Tiruvaaroor;

I am a servitor of them that touch the holy person

Of the Lord daily during the three services;
 I am a servitor of the Munis wholly adorned with the
 Holy Ash,
 I am a servitor of the servitors of those that are
 Beyond the Tamil realm and (yet) have gained the Feet;
 I, Aarooran, am a serviteur of the Lord of Aaroor. (10)

மன்னியசீர் மறைநாவன் நின்றவூர்ப் பூசல்
 வரிவளையாள் மானிக்கும் நேசனுக்கும் அடியேன்
 தென்னவனாய் உலகாண்ட செங்கணாற் கடியேன்
 திருநீல கண்டத்துப் பாணனார்க் கடியேன்
 என்னவனாம் அரனடியே அடைந்திட்ட சடையன்
 இசைஞானி காதலன் திருநாவலூர்க் கோன்
 அன்னவனாம் ஆரூரன் அடிமைகேட் டுவப்பார்
 ஆரூரில் அம்மானுக் கன்பரா வாரே. (11)

I am a servitor of Poosal of Ninravoor whose lips
 Ever articulate the eternal and glorious Vedas,
 Maani of streaked bangles and Nesan;
 I am a servitor of Chengkanaan, the southerner
 That ruled over the earth; I am a servitor
 Of Tirunilakanta Yazh-p-Paanar.
 They that hearken to the servitorship of Aarooran,
 The prince of Tirunaavaloor, the one beloved
 Of Isai Gnaani, and Sadaiyan who had reached
 The feet of Hara, and feel delighted,
 Will evolve into loving devotees of the Lord of Aaroor. (11)
 [Tr. T.N.R.]

திரு அங்க மரலை
திருநாவுக்கரசர் - 4:9

தலையே நீவணங்காய் - தலை
 மாலைதலைக்கணிந்து
 தலையா லேபலி தேருந் தலைவனைத்
 தலையே நீவணங்காய். (1)

Tiru Angka Maalai
Tirunaavukkarasar – 4:9

O head, bow in obeisance to Him who wears
a chaplet of skulls on His head
and goes seeking alms in a skull.

O head, bow in obeisance. (1)

கண்காள் காண்மின்களோ - கடல்
நஞ்சுண்ட கண்டன்றன்னை
எண்டோள் வீசிநின் றாடும்பி ரான்றன்னைக்
கண்காள் காண்மின்களோ.

(2)

O eyes, behold Him who quaffed the venom
Of the ocean, sports a blue throat and dances
throwing up His eight arms.

O eyes, behold Him, the dancing Lord-God. (2)

செவிகாள் கேண்மின்களோ - சிவன்
எம்மிறை செம்பவள
எரிபோல் மேனிப்பி ராந்திற மெப்போதும்
செவிகாள் கேண்மின்களோ.

(3)

O ears, listen to the virtues of Siva,
Our God, whose body is ruddy
like coral and blazing fire.

O ears, listen always to His virtues. (3)

மூக்கே நீமுரலாய் - முது
காடுறை முக்கணனை
வாக்கே நோக்கிய மங்கைம ணாளானை
மூக்கே நீமுரலாய்.

(4)

O nose, nasally melodise the glories of
the triple-eyed Lord that abides at the crematory;
O nose, melodise the glories of Him,
the Consort of Uma who is Word-incarnate. (4)

வாயே வாழ்த்துகண்டாய் - மத
 யானை யுரிபோர்த்துப்
 பேய்வாழ் காட்டகத் தாடும்பி ரான்றன்னை
 வாயே வாழ்த்து கண்டாய். (5)

O mouth, bless the Lord-God who, mantled
 in the musty tusker's hide dances in the crematory
 which is the habitat of ghouls.
 O mouth, bless Him, the Lord-God. (5)

நெஞ்சே நீநினையாய் - நிமிர்
 புன்சடை நின்மலனை
 மஞ்சா நும்மலை மங்கை மணாளனை
 நெஞ்சே நீநினையாய். (6)

O heart, contemplate Him who is *mala-free*
 and whose ruddy matted hair stands erect.
 O heart, contemplate Him who is the Consort
 of the Daughter of the cloud-capped Himavnt. (6)

கைகாள் கூப்பித்தொழீர் - கடி
 மாமலர் தூவிநின்று
 பைவாய்ப் பாம்பரை யார்த்த பரமனைக்
 கைகாள் கூப்பித்தொழீர். (7)

O hands, strew great and goodly flowers
 and fold in adoration of Him.
 O hands, fold in adoration of the supreme God
 whose waist is fastened
 with a snake of venomous sacs. (7)

ஆக்கை யாற்பயனென் - அரன்
 கோயில் வலம்வந்து
 பூக்கையா லட்டிப் போற்றியென் னாதஇவ்
 ஆக்கை யாற்பயனென். (8)

Of what avail is embodiment
 if one does not circumambulate Hara's shrine

and hail Him with flowers held in hand?
Of what avail is this embodied life? (8)

கால்க ளாற்பயனென் - கறைக்
கண்ட னுறைகோயில்
கோலக் கோபுரக் கோகர ணஞ்சூழாக்
கால்க ளாற்பயனென். (9)

Of what use are the feet that do not
circumambulate the beautifully-towered shrine
of the blue-throated Lord at Kokarnam?
Of what use indeed are such feet? (9)

உற்றா ராருளரோ - உயிர்
கொண்டு போம்பொழுது
குற்றா லத்துறை கூத்தனல் லால்நமக்
குற்றா ராருளரோ. (10)

Are there for us kith and kin
save the Lord-Dancer at Kutraalam
When Death snatches our life away?
Are there for us kith and kin? (10)

இறுமாந் திருப்பன்கொலோ - ஈசன்
பல்கணத் தெண்ணப்பட்டுச்
சிறுமா னேந்திதன் சேவடிக் கீழ்ச்சென்றங்கு
இறுமாந் திருப்பன் கொலோ. (11)

Will I feel the pleasance of pride? Reckoned as one among
the Lord's multitudinous Hosts, will I reach and
abide
below the salvific feet of Him who holds a fawn
And feel the pleasance of pride? (11)

தேடிக் கண்டுகொண்டென் - திரு
மாலொடு நான்முகனும்

தேடித் தேடொணராத் தேவனை யென்னுளே
தேடிக் கண்டுக்கொண்டேன்.

(12)

I quested after Him and found Him – the Lord
who could not be found by the unsuccessful quest
of Vishnu as well as Brahma.

I quested after Him and discovered Him in my soul. (12)

[Tr. T.N.R.]

திருவெழுகூற்றிருக்கை
திருஞானசம்பந்தர் ~ 1:128

ஒருரு வாயினை மானாங் காரத்
தீரியல் பாயொரு விண்முதல் பூதலம்
ஒன்றிய விருகட ரும்பர்கள் பிறவும்
படைத்தளித் தழிப்பமும் மூர்த்திக ளாயினை
இருவரோ டொருவ னாகி நின்றனை
ஓரா வீழ லொண்கழ விரண்டும்
முப்பொழு தேத்திய நால்வர்க் கொளிநெறி
காட்டினை நாட்ட மூன்றாகக் கோட்டினை
இருநதி யரவமோ டொருமதி சூடினை
ஒருதா ளீரயின் மூவிலைச் சூலம்
நாற்கான் மான்மறி யைந்தலை யரவம்
ஏந்தினை காய்ந்த நால்வாய் மும்மதத்
திருகோட் டொருகரி யீடழித் துரித்தனை
ஒருதனு விருகால் வளைய வாங்கி
முப்புரத் தோடு நானில மஞ்சக்
கொன்று தலத்துற வவுணரை யறுத்தனை
ஐம்புல னாலா மந்தக் கரணம்
முக்குண மிருவளி யொருங்கிய வானோர்
ஏத்த நின்றனை யொருங்கிய மனத்தோ
டிருபிறப் போர்ந்து முப்பொழுது குறைமுடித்து
நான்மறை யோதி யைவகை வேள்வி
அமைத்தா றங்க முதலெழுத் தோதி
வரன்முறை பயின்றெழு வான்றனை வளர்க்கும்
பிரமபுரம் பேணினை
அறுபத முரலும் வேணுபுரம் விரும்பினை
இகலிய மைந்துணர் புகலி யமர்ந்தனை
பொங்குநாற் கடல்கும் வெங்குரு விளங்கினை

பாணிமூ வலகும் புதைய மேன் மிதந்த
 தோணிபுரத் துறைந்தனை தொலையா விருநிதி
 வாய்ந்த பூந்தரா யேய்ந்தனை
 வரபுர மொன்றுணர் சிரபுரத் துறைந்தனை
 ஒருமலை யெடுத்த விருதிற லரக்கன்
 விறல்கெடுத்த தருளினை புறவம் புரிந்தனை
 முந்நீர்த் துயின்றோ னான்முக னறியாப்
 பண்பொடு நின்றனை சண்பை யமர்ந்தனை
 ஐயுறு மமணரு மறுவகைத் தேரரும்
 ஊழியு முணராக் காழி யமர்ந்தனை
 எச்சனே ழிசையோன் கொச்சையை மெச்சினை
 ஆறு பதமு மைந்தமர் கல்வியும்
 மறைமுத நான்கும்
 மூன்று காலமுந் தோன்ற நின்றனை
 இருமையி னொருமையு மொருமையின் பெருமையும்
 மறுவிலா மறையோர்
 கழுமல முதுபதிக் கவுணியன் கட்டுரை
 கழுமல முதுபதிக் கவுணிய னறியும்
 அணைய தன்மையை யாதலி னின்னை
 நிணைய வல்லவரில்லைநீ ணிலத்தே.

Tiruvezhukootrirukkai Tirugnaanasambandhar – 1:128

You are of *one* unique form; Your nature is *twofold*.
 To usher into existence, maintain and eventually resolve
 the *first* of the elements and the others
 ending with earth
 and also the *two* lights as well as the celestials
 and other orders
 You became the *three* deities.
 With the *two* You remained *One*.
 In the shade of the Banyan – the *one* unique tree –
 Your feet *twain* were adored during
 the *three* divisions
 of the day, by the *Four* to whom You revealed
 the path of Gnosis.

Three indeed are Your eyes, with the *too* large a river
and the snake, You wear a crescent also.
Its handle is but *one*; it is *doubly* sharp; it is a
three-leaved spear; (with this trident) You also hold
the *four*-footed fawn and the *five*-headed serpent.
You destroyed the *four*-legged menace of dangling mouth,
triple must and *two* tusks – the *one* unique tusker,
and mantled Yourself in its hide.

Holding a bow, You bent it at *both* ends and smote
the *three* citadels at which the *fourfold* world
quaked,

and thus to the earth You brought down the bodies
of the hostile Asuras.

You stand adored by the celestial saints who have
quelled their *pentad* of senses, the *quartet* of
internal instruments, the *triad* of *gunas*
as well as the *twofold* wind and who keep
these *tatvas* *oned* in the *mulaadhaara*.

In *single*-minded concentration, they examine
the *twyfold* nature of birth; they perform the ordained
rituals during the *three* divisions of the day;
they recite the *four* Vedas and perform
the *five* sacrifices;

they cultivate the *six* Angas and chant
that letter – the originator of all —;

thus in keeping with their station, status and birth,
they conduct themselves flawlessly; like the *septet*
of rishis they foster the celestial world
by their libations and oblations;

Lo! You are happy to abide in Brahmapuram
With these lofty Brahmins.

You are willingly entempled in Venupuram in whose
groves the *six*-footed chafers bombinate.

You have chosen for Your abode Pukali – the town
that offered refuge to the former residents
of the *fifth* element, and who were routed by
Surapanma.

You are splendidly entempled in Vengkuru
which survives the onslaught of the *four* oceans
during the time of Dissolution.

You abide at Tonipuram that floats during the Deluge
When the *three* worlds stand submerged in water.

Poontharai is Your shrine of *twofold* and endless wealth;

You inhabit Sivapuram – the *one* boon-conferring town.

You crushed him that uprooted a peaked mountain –
the Asura of *too* great puissance,

and then blessed him.

Puravam is Your beloved shrine.

Your nature is absolute Bliss which is unknown to Vishnu
that slumbers on the ocean of *threefold*

waters and the *Four*-faced.

Sanbai is the temple that You love to abide at.

The Samanas assailed by the *pentad* of doubting
senses

and the *six*-fold Teras can never know You, though
many aeons may be spent by them.

Lo, Kazhi is Your shrine.

You love Kocchai whereat, the sacrificing muni, the one
well-versed in the *sevenfold* music, adored You.

You authored the *six padas*, the *fivefold* instruction,
the *four* Vedas and the *threefold* Time.

You reveal the glory of *twosomeness's oneness*
and the greatness of *oneness*.

This hymn of the flawless Brahmin whose gotra is
Kaundinya and whose native town is hoary

Kazhumalam

is known (only) to the hoary Lord of Kazhumalam

who subsists on the alms He receives in
His alms-bowl –
the skull of Brahma.

O Lord, such is Your wondrous splendour!
They that are valiant to contemplate You,
will not get re-born at all.

[Tr. T.N.R.]

திரு ஏகபாதம்
திருஞானசம்பந்தர் - 1:127:1

பிரம புரத்துறை பெம்மா னெம்மான்
பிரம புரத்துறை பெம்மா னெம்மான்
பிரம புரத்துறை பெம்மா னெம்மான்
பிரம புரத்துறை பெம்மா னெம்மான்

The Single-Foot Verse
Tirugnaanasambandhar - 1:127:1

Admirable is His all-pervasive perfection
As the Gnosis of Light and Sakti supreme.
He is the Bliss beyond such aeiternal perfection.
He, the Soul that never parts from me,
Wears the celestial and ever-swelling Ganga.
To do away with my desire-laden embodiment,
Embodied like me, He came and made me
Gain the liberating Siva-consciousness.
He is the God entempled in Brahmapuram.

[Tr. T.N.R.]

மரலை மாற்று
திருஞானசம்பந்தர் - 3:117:1

யாமாமாநீ யாமாமா யாழீகாமா காணாகா
காணாகாமா காழீயா மாமாயாநீ மாமாயா

Palindrome-Verse
Tirugnaanasambandhar – 3:117:1

You cause the instruments of soul to do
Their respective functions; You ever abide
As the Great One; Yours is the Grand Yaazh,
You abide at the Mount par excellence;
You are visible to my inner eye;
You abide at ever-during Kaazhi,
To annul my loss of Your Grace,
You manifested before me on Your Bull.
Be pleased to save me, O Great One –
The Evolver of all, out of Maya!

[Tr. T.N.R.]

திருவியமகம்
திருஞானசம்பந்தர் ~ 3:113:1

உற்றுமை சேர்வது மெய்யினையே
உணர்வது நின்னருண் மெய்யினையே
கற்றவர் காய்வது காமனையே
கனல்விழி காய்வது காமனையே
அற்ற மறைப்பது முன்பணியே
அமரர்கள் செய்வது முன்பணியே
பெற்று முகந்தது கந்தனையே
பிரம புரத்தை யுகந்தனையே.

Paronomasiac Verse
Tirugnaanasambandhar – 3:113:1

Uma is concorporate with You;
I am but conscious of the Truth of Your Grace;
The wise men scorn the embodied life;
Your fiery eye smote Manmata;
The dangling snakes conceal your nakedness;
The celestials perform Your service only;

You begot Skanda in whom You delight.

So too are You delighted to abide at Brahmapuram.

[Tr. T.N.R.]

திருவாசகம்

1. சிவபுராணம்

நமச்சிவாய வாஅழ்க! நாதன் தாள் வாழ்க!
 இமைப்பொழுதும் என்நெஞ்சில் நீங்காதான் தாள் வாழ்க!
 கோகழி ஆண்ட குருமணி-தன் தாள் வாழ்க!
 ஆகமம் ஆகிநின்று அண்ணிப்பான் தாள் வாழ்க!
 ஏகன், அநேகன், இறைவன், அடி வாழ்க!
 வேகம் கெடுத்து ஆண்ட வேந்தன் அடி வெல்க!
 பிறப்பறுக்கும் பிஞ்ஞகன்-தன் பெய்கழல்கள் வெல்க!
 பறத்தார்க்குச் சேயோன்-தன் பூம் கழல்கள் வெல்க!

(8:1:1)

THE TRIUVAACHAKAM

1. Sivapuram

Na Ma Si Va Ya – praise be!

The feet of the Lord-Master – praise be!

The feet that part not from my bosom, even

for the time the eyes take to wink – praise be!

The feet of the Gem of a Guru who rules over

Kokazhi – praise be!

The feet of Him who turns into the Aagas

and tastes sweet – praise be!

The feet of Him who is uni and multi – praise be!

The Sovereign who annulled my commotion – praise be!

Pingngnaka's feet fastened with gem-inlaid anklets –

praise be!

The flowery and ankleted feet of Him who is

Far away from pursuers of alien faiths – praise be!

[Tr. T.N.R.] (8:1:1)

2. திருச்சதகம்

யான் ஏதும் பிறப்பு அஞ்சேன்; இறப்பு-அதனுக்கு என் கடவேன்?
வானையும் பெறில் வேண்டேன் மண் ஆள்வான்

மதித்தும் இரேன்
தேன் ஏயும் மலர்க்கொன்றைச் சிவனே! எம்பெருமான் - எம்
மானே! உன் அருள்பெறும் நாள் என்று?' என்றே வருந்துவனே.
(8:1:5:12)

2. The Sacred Hundred

I dread not re-birth; what do I reckon for death?
I seek not Heaven even if it is offered to me.
I value not proffered rulership; O Siva who wears
A wreath of melliferous Kondrai flowers! O our
God!
O our Deity! I will pine and pine for the day
When I will be the recipient of Your grace!
[Tr. T.N.R.] (8:1:5:12)

ஆம் ஆறு உன் திருவடிக்கே அகம் குழையேன்; அன்பு உருகேன்;
பூமாலை புணைந்து ஏத்தேன் பகழ்ந்து உரையேன் புத்தேளிர்
கோமான்! நின் திருக்கோயில் தூகேன், மெழுகேன் கூத்து ஆடேன்
சாம் ஆறே விரைகின்றேன் சதிராலே சார்வானே

(8:1:5:14)

I don't surrender my heart at your feet,
I don't melt with love,
sing your praise or bring garlands,
I don't tell of your glory,
tend your temple, or dance -
King among gods,
refuge for worthy people
I rush toward my death.

[Tr. N.C.] (8:1:5:14)

3. நீத்தல் விண்ணப்பம்

கார் உறு கண்ணியர் ஐம் புலன் ஆற்றங்கரை மரமாய்
வேர் உறுவேனை விடுதி கண்டாய்? - விளங்கும் திருவா
ரூர் உறைவாய், மன்னும் உத்தரகோச மங்கைக்கு அரசே,
வார் உறு பூண்முலையாள் பங்க, என்னை வளர்ப்பவனே.

(8:1:6:3)

3. An Appeal [to Siva] 'Not to Forsake'

O Lord abiding at radiant Aarur!

O sempiternal Sovereign of Uttharakosamangkai!

O One who is concorporate with Her of bejewelled breasts
covered by a breast-band! O One who fosters me!

I am like a tree rooted in the bank of a river -

The pentad of senses whence flow the carnal joys
Of dark-eyed dames; (yet) will You forsake me?

[Tr. T.N.R.] (8:1:6:3)

4. திரு எம்பாவை

பாதாளம் எழினும் கீழ் சொல் - கழிவு பாதமலர்
போது ஆர் புனை முடியும் எல்லாப் பொருள் முடிவே!
பேதை ஒரு பால் திருமேனி ஒன்று அல்லன்
வேத முதல் விண்ணோரும், மண்ணும், துதித்தாலும்,

ஓத உலவா ஒரு தோழம் தொண்டர் உள்ளன்;
கோது இல் குலத்து, அரன்-தன் கோயில் பிணாப்பிள்ளைகள்!
ஏது அவன் ஊர்? ஏது அவன் பேர்? ஆர் உற்றார்? ஆர் அயலார்?
ஏது அவனைப் பாடும் பரிசு? - ஏல் ஓர் எம்பாவாய்!

(8:1:7:10)

4. Tiru Empaavai

Far beyond the seven nether worlds are His ineffable
Flower-feet! His flower-studded crown is the
very peak

Of all the Scriptures! He is concorporate with His Consort!
His sacred form is not one only. He is the Genesis

Of the Vedas. He is but hailed by heaven and earth
inadequately.

Lo, His servitors are legion. O ye flawless clan
Of hierodules attached to the shrine of Siva! What indeed
Is His polis? What is His name? Who are His kin?

Who are
Strangers unto Him? How may He be sung,
Empaavaai!
[Tr. T.N.R.] (8:1:7:10)

5. திரு அம்மாணை

பெற்றி பிறர்க்கு அரிய பெம்மான், பெருந் துறையான்,
கொற்றக் குதிரையின்மேல் வந்தருளி, தன் அடியார்
குற்றங்கள் நீக்கி, குணம் கொண்டு கோதாட்டி,
சுற்றிய சுற்றத் தொடர்பு அறுப்பான் தொல் புகழே
பற்றி, இப்பாசத்தைப் பற்று அற நாம் பற்றுவான்,
பற்றிய பேர் ஆனந்தம்-பாடுதும் காண்; அம்மானாய்!

(8:1:8:20)

5. Tiru Ammaanai

He is the Lord-God whose nature cannot be known
By others; He is of Perunturai; He rode in grace,
On the victorious steed, annulled the flaws
Of His devotees and cherished their virtues.
He will annul the binding attachment to our kith and kin;
Let us hold fast His hoary glory
To rid totally this bondage that clings to us.
Let us cling to Him, sing of His bliss
That ineluctably clings to us, and play Ammaanai!
[Tr. T.N.R.] (8:1:8:20)

6. திருப்பொற்கண்ணை

மை அமர் கண்டனை, வான நாடர்
மருந்தினை, மாணிக்கக் கூத்தன்-தன்னை,
ஐயனை, ஐயர் பிரானை, நம்மை
அகப்படுத்து ஆட்கொண்டு அருமை காட்டும்

பொய்யர்-தம் பொய்யனை, மெய்யர் மெய்யை,
 போது அரிக்கண்-இணை, பொன் தொடித் தோள்,
 பை அரவு அல்குல், மடந்தை நல்லீர்!
 பாடிப் பொற் கண்ணம் இடித்தும், நாமே!

(8:1:9:12)

6. The Sacred Gold Dust

O damsels adorned with armlets of gold whose pairs
 Of lotus-like eyes are streaked red
 And whose forelaps are like the cobric hood!
 His throat is tinted black; He is the Elixir
 Of heaven-dwellers; He is the Dancer whose hue is
 Like the ruby, incarnadine; He is the sublime One,
 The Lord of the sublime ones; He charmed us,
 Enslaved us and revealed to us His rare nature.
 He is falsity unto the false and truth unto the true.
 Let us sing, and for His ablutions,
 Pound the perfuming powder.

[Tr. T.N.R.] (8:1:9:12)

7. திருக்கோத்தம்பி

கண்ணப்பன் ஒப்பது ஓர் அன்பு இன்மை கண்டபின்,
 என் அப்பன், என் ஒப்பு இல் என்னையும் ஆட்கொண்டருளி,
 வண்ணப் பணித்து, என்னை 'வா' என்ற வான் கருணைச்
 கண்ணப் பொன் நீற்றற்கே - சென்று ஊதாய் கோத்தும்பீ!

(8:1:10:4)

7. The King Thumpi

He found not in me, who in lovelessness, is peerless –
 Love that can match the non-pareil love of Kannappan's.
 Yet, He, my Father, enslaved and rules even me in grace;
 In loving-kindness, He bade me thus: "Come hither!"

O King-thumpi, fare forth to Him who wears the Holy Ash
As His lovely fragrant dust of gold, and thrum.

[Tr. T.N.R.] (8:1:10:4)

8. திருத்தெள்ளேணம்

அவம் ஆய தேவர் அவகதியில் அழுந்தாமே
பவ-மாயம் காத்து, என்னை ஆட் கொண்ட பரஞ்சோதி
நவம் ஆய செஞ்சுடர் நல்குதலும், நாம் ஒழிந்து
சிவம் ஆனவா பாடி - தெள்ளேணம் கொட்டாமோ!

(8:1:11:4)

8. Tiru-th-Thellenam

He is the Emyrean Light that saved me from
Delusive transmigration, forfended my getting
Sunk in the useless ways of the futile Devas
And redcemed me. When He soused us
In the ever-new and salvific rays of Gnosis,
We ceased to be. Let us sing how we gained
At-one-ment with Sivam and clap Thellenam.

[Tr. T.N.R.] (8:1:11:4)

9. திருச்சாழல்

தேன் புக்க தண் பணை சூழ் தில்லைச் சிற்றம்பலவன்
தான் புக்கு நடட்டம் பயிலும் - அது என்? ஏம!
தான் புக்கு நடட்டம் பயின்றிலனேல், தரணி எல்லாம்
ஊன் புக்க வேல் காளிக்கு ஊட்டு ஆம், காண் சாழலோ!

(8:1:12:14)

9. Tiru-ch-Chaazhal

O friend, why did the Lord of Chitrambalam at Tillai
Girt with cool fields and melliferous groves, go out
And perform His dance?
Well, had He not gone out and danced,

All the world would have turned into victuals
For the eating of Kaali armed with
A flesh-tipt spear, Chaazhalo!

[Tr. T.N.R.] (8:1:12:14)

10. திருப்புவல்லி

மா ஆர ஏறி, மதுரை நகர் புகுந்தருளி,
தே ஆர்ந்த கோலம் திகழ, பெருந்துறையான்
கோ ஆகி வந்து, எம்மைக் குற்றேவல் கொண்டருளும்,
பூ ஆர் கழல்பரவி - பூவல்லி கொய்யாமோ!

(8:1:13:20)

10. Tiru-p-Puvalli

Riding majestically a charger, He entered the city
Of Madurai. He, of Perunturai, in His comely
And godly form, made his advent as a Monarch.
We will hail His flower-bedecked and ankleted
Feet that, in grace, ply us in ministration,
And gather blossoms from lianas.

[Tr. T.N.R.] (8:1:13:20)

11. திரு உந்தியார்

ஈர் அம்பு கண்டிலம், ஏகம்பர் தம் கையில்;
ஓர் அம்பே முப்புரம் - உந்தீபற!
ஒன்றும் பெருமிகை - உந்தீ பற!

(8:1:14:2)

11. Tiru Untiyaar

Two arrows we beheld not in Yekampar's hand.
For the three citadels, one would do. Fly Unti!
Even one was too many. Fly Unti!

[Tr. T.N.R.] (8:1:14:2)

12. திருத்தோள் நோக்கம்

தீது இல்லை மாணி, சிவகருமம் சிதைத்தானை,
சாதியும் வேதியன், தாதை-தனை, தாள் இரண்டும்
சேதிப்ப, ஈசன் திருவருளால் தேவர் தொழ,
பாதகமே சோறு பற்றினவா - தோள்-நோக்கம்!

(8:1:15:7)

12. Tiru-th-Tholl Nokkam

When the faultless *brahmachaari*
cut off both the feet of his father,
also a Brahmin by caste
after he had spoiled (his son's) offering to Siva
the crime became merit
by the Lord's holy grace,
so that even the devas serve (the boy).

[Tr. G.E.Y.] (8:1:15:7)

13. திருப்பொன் ஊசல்

கோல வரைக் குடுமி வந்து, குவலயத்துச்
சால அமுது உண்டு, தாழ் கடலின் மீது எழுந்து,
ஞாலம் மிக, பரி மேற்கொண்டு, நமை ஆண்டான்:
சீலம் திகழும் திரு உத்தரகோச மங்கை,
மாலுக்கு அரியானை வாய் ஆர நாம் பாடிப்
பூலித்து, அகம் குழைந்து-பொன்-ஊசல் ஆடாமோ!

(8:1:16:8)

13. Tiru-p-Pon Usal

Down He descended from the splendorous mountain-peak,
On earth much food did He consume and up He rose
On the deep sea. For the weal of the world, He - our
Redeemer -, rode on a charger. With full-throated ease
Sing the Lord of glorious and divine Uttharakosamangkai
Who is not accessible to Vishnu, melt in swelling rapture
And push the auric swing to make it move to and fro.

[Tr. T.N.R.] (8:1:16:8)

14. அன்னைப் பத்து

உன்னற்கு அரிய சீர் உத்தரமங்கையர்
மன்னுவது என் நெஞ்சில்; அன்னை! - என்னும்
மன்னுவது என் நெஞ்சில்; மால், அயன், காண்கிலார்;
என்ன அதிசயம்! அன்னை! - என்னும்.

(8:1:17:6)

14. The Mother Decad

O mother, she says: "He is of Uttharakosamangkai
inconceivably
Glorious; He will ever abide in my heart." O mother,
She also says: "What marvel is this! He who abides
In my heart is by Vishnu and Brahma never beheld."
[Tr. T.N.R.] (8:1:17:6)

15. குயில் பத்து

உன்னை உகப்பன் குயிலே! உன் துணைத் தோழியும் ஆவன்.
பொன்னை அழித்த நல் மேனிப் புகழில் திகழும் அழகன்,
மன்னன், பரிமிசை வந்த வள்ளல், பெருந்துறை மேய
தென்னவன், சேரலன், சோழன், சீர்ப் புயங்கன், வரக் கூவாய்!

(8:1:18:7)

15. The Kuyil Decad

O Kuyil, I will rejoice in you and be your helpful
Companion. He who is the comely One of ever-during glory,
Is like the one wrought, by smelting gold. He is
The Sovereign, the munificent One who rode on
A charger. He, the Lord of Perunturai, is the Paandya,
The Chera and the Chola. O Kuyil, call Him -
The glorious and snake-bejewelled - , to come.
[Tr. T.N.R.] (8:1:18:7)

16. திருத்தசாங்கம்

இப்பாடே வந்து, இயம்பு; கூடு புகல் என்? கிளியே
 ஒப்பு ஆடாச் சீர் உடையான் ஊர்வது என்னே? - எப்போதும்
 தேன் புரையும் சிந்தையர்ஆய், தெய்வப் பெண் ஏத்து இசைப்ப,
 வான் புரவி ஊரும் மகிழ்ந்து.

(8:1:19:6)

16. The Ten Sacred Insignia

Why do you seek your cage? Come this side, O Parakeet,
 And tell me: "What is His mount whose glory is peerless?"
 Whilst, for ever, with their honey-like Chinta, the heavenly
 Damsels hail Him with melodic hymns, in joy,
 He rides the ethereal courser.

[Tr. T.N.R.] (8:1:19:6)

17. திருப்பள்ளி எழுச்சி

‘பூதங்கள் தோறும் நின்றாய்’ எனின் அல்லால்
 ‘போக்கு இலன், வரவுஇலன்’, என, நினைப் புலவோர்
 கீதங்கள் பாடுதல், ஆடுதல் அல்லால்,
 கேட்டு அறியோம், உனைக் கண்டு அறிவாரை -
 சீதம் கொள்வயல் திருப்பெருந்துறை மன்னா!
 சிந்தனைக்கும் அரியாய்! எங்கள் முன் வந்து,
 ஏதங்கள் அறுத்து, எம்மை ஆண்டு, அருள் புரியும்
 எம் பெருமான்! பள்ளி எழுந்தருளாயே!

(8:1:20:5)

17. The Sacred Aubade

Wise men affirming that You abide in all the elements,
 Ever-free from death and birth, sing hymns
 And dance. Yet we have not even known by hearsay
 Of those that have seen and known You,
 O King of sacred Perunturai rich in cool fields!

O One beyond thought! O Our God, You manifest
 Before us, do away with our flaws, redeem us
 And grant us grace. Be pleased to arise
 From off Your couch and grace us.

[Tr. T.N.R.] (8:1:20:5)

18. கோயில் ழுத்த திருப்பதிகம்

உடையான், உன்-தன் நடுவு, இருக்கும்
 உடையான் நடுவுள், நீ இருத்தி
 அடியேன் நடுவுள், இருவீரும்
 இருப்பதானால், அடியேன், உன்
 அடியார் நடுவுள் இருக்கும்
 அருளைப் புரியாய் - பொன்னம்பலத்து எம்
 முடியா முதலே! என் கருத்து
 முடியும் வண்ணம், முன் நின்றே!

(8:1:21:1)

18. The Hoary Decad of the Temple

The Goddess who owns all dwells in the very centre
 Of Yourself; You dwell in the very centre
 Of Her self. If it is true that You Two be pleased to dwell
 centred
 In me, then deign to so grace me that I –
 Your servitor–,
 Should dwell in the midst of Your devotees.
 O Primal Ens of Ponnambalam that knows no end!
 Be pleased to fructify this – my wish and prayer.
 [Tr. T.N.R.] (8:1:21:1)

19. கோயில் திருப்பதிகம்

இன்று, எனக்கு அருளி, இருள் கடிந்து, உள்ளத்து
 எழுகின்ற ஞாயிறே போன்று

நின்ற நினைதன்மை நினைப்பு அற நினைந்தேன்

நீ அலால் பிறிது மற்று இன்மை;
 சென்று-சென்று, அணுவாய்த் தேய்ந்து-தேய்ந்து, ஒன்று ஆம்
 திருப்பெருந்துறை உறை சிவனே!
 ஒன்றும் நீ அல்லை; அன்றி, ஒன்று இல்லை;
 யார் உன்னை அறிய கிற்பாரே?

(8:1:22:7)

19. The Sacred Decad of the Temple

This day, gracing me, You chased away my murk,
 Poised in my soul like the rising sun. On this –
 Your inhering nature and there being nought else
 But Yourself –, I thought and thought till thought
 Itself ceased. O Siva abiding at the sacred Perunturai!
 Coming closer and closer to You, and in the process,
 Wearing away again and again, I was reduced
 To my atomic self (shorn of all else) and got
 Oned with You. You are not aught in the universe;
 Yet there is nought save You.
 Who can know You at all?

[Tr. T.N.R.] (8:1:22:7)

20. அச்சப்பத்து

புற்றில் வான் அரவும் அஞ்சேன்
 பொய்யர்-தம் மெய்யும் அஞ்சேன்
 கற்றை வார் சடை எம் அண்ணல்,
 கண்டுதல், பாதம் நண்ணி,
 மற்று ஓர் தெய்வம்-தன்னை
 உண்டு என நினைந்து எம் பெம்மாற்கு
 அற்றிலாதவரைக் கண்டால்,
 அம்ம, நாம் அஞ்சுமாறே!

(8:1:35:1)

20. The Decad of Dread

I dread not the glistening snake of the (deserted) ant-hill;
 I fear not the (feigned) truth of the false ones.
 But, when I behold them who having reached the feet
 Of our sublime Lord – the One with braids of
 matted hair
 And three eyes –, still shed not their worldly attachments
 To hail our Lord-God only, ha, we quake in fear.
 [Tr. T.N.R.] (8:1:35:1)

21. பிடித்த பத்து

பால் நினைந்து ஊட்டும் தாயினும் சால்ப்
 பரிந்து, நீ, பாவியேனுடைய
 ஊனினை உருக்கி, உள் ஒளி பெருக்கி
 உலப்பிலா ஆனந்தம் ஆய
 தேனினைச் சொரிந்து, புறம்-புறம் திரிந்த
 செல்வமே! சிவபெருமானே!
 யான் உனைத் தொடர்ந்து சிக்கெனப் பிடித்தேன்
 எங்கு எழுந்தருளுவது இனியே?

(8:1:37:9)

21. The Decad of Seizure

More compassionate than a mother
 that suckles her babe timely
 before the babe cries for milk,
 You pitying me, melted my
 flesh, cruel deeded, kindled
 the Gnostic flame of heart;
 Oozing honey of great-bliss
 wantless, You have with me
 moved as weal. Civa Lord!
 I ceaseless do grasp You firm;
 Where would You go hence
 leaving me behind?

[Tr. S.A.S.] (8:1:37:9)

22. திருப்பூலம்பல்

உற்றாரை யான் வேண்டேன் ஊர் வேண்டேன்
 பேர் வேண்டேன்
 கற்றாரை யான் வேண்டேன் கற்பனவும் இனி அமையும்
 குற்றாலத்து அமர்ந்து உறையும் கூத்தா! உன் குரை கழற்கே
 கற்றாவின் மனம்போல, கசிந்து, உருக வேண்டுவனே!

(8:1:39:3)

22. The Sacred Lament

I seek not kith and kin; I seek not a dwelling place;
 I seek neither name nor fame; I seek not
 The erudite; all that is to be learnt is sufficient
 Unto me. O Dancer abiding at Kutraalam!
 I seek Your beckoning and ankleted feet and to gain
 Them, I must melt and thaw like a newly-calved cow.
 [Tr. T.N.R.] (8:1:39:3)

23. யாத்திரைப்பத்து

தாமே தமக்குச் சுற்றமும்
 தாமே தமக்கு விதி வகையும்
 யாம் ஆர்? எமது ஆர்? பாசம் ஆர்?
 என்ன மாயம்? இவை போக,
 கோமான் பண்டைத் தொண்ட ரொடும்,
 அவன்-தன் குறிப்பே குறிக்கொண்டு,
 போம் ஆறு அமைமின்-பொய் நீக்கி
 புயங்கள் ஆள்வான் பொன் அடிக்கே.

(8:1:45:3)

23. The Decad of the Holy Periegesis

They themselves are their kin; they themselves are
 the authors
 Of their destiny. Lo, who are we? What is ours?
 What is *paasam*? What gramarye is all this?
 To get rid of these, be companied with

The traditional servitors of the Sovereign-Lord.

Holding fast His inkling, prepare yourselves to
fare forth.

Removing your falsity, the Lord who is decked

With snakes will rule you by His auric feet.

[Tr. T.N.R.] (8:1:45:3)

24. திருப்படை எழுச்சி

ஞான வாய் ஏந்தும் ஐயர் நாதப் பறை அறைமின்
மானமா ஏறும் ஐயர் மதி வெண் குடை கவிமின்

ஆன நீற்றுக் கவசம் அடையப் புகுமின்கள்;

வான ஊர் கொள்வோம்-நாம் மாயப் படை வாராமே.

(8:1:46:1)

24. Spiritual Battleward Ho!

Drum the *Pranava*-Drum of Him – the sublime One

Who wields the sword of Gnosis; over the crown
of Him,

The sublime One that rides the great and glorious charger,

Hold the unfurled moon-like white umbrella. Encase

Yourselves in the cuirass of the Holy Ash. Lo, let us capture

The celestial city forfending the onslaught of

Maya's army.

[Tr. T.N.R.] (8:1:46:1)

25. திருப்படை-ஆட்சி

கண்கள் இரண்டும் அவன் கழல் கண்டு களிப்பன ஆகாதே?

காரிகையார்கள்-தம் வாழ்வில் என் வாழ்வு கடைப்படும் ஆகாதே?

மண்களில் வந்து பிறந்திடும் ஆறு மறந்திடும் ஆகாதே?

மால் அறியா மலர்ப்பாதம் இரண்டும் வணங்குதும் ஆகாதே?

பண்களி கூர்தரு பாடலொடு ஆடல் பயின்றிடும் ஆகாதே?

பாண்டி நல்நாடு உடையான் படை-ஆட்சிகள் பாடுதும் ஆகாதே?

விண்களி கூர்வது ஓர் வேதகம் வந்து, வெளிப்படும் ஆகாதே?
மீன் வலை வீசிய காணவன் வந்து, வெளிப்படும் ஆழிடிவே!

(8:1:49:1)

25. The Suzerainty of Sacred Weapons

To secure the (coveted) fish, if the Lord who

As a piscator, cast His net, manifests before me:

Will not my eyes twain rejoice beholding His
ankleted feet?

Will not my life conjoined to women come to an end?

Will not the way of getting born on earth be
forgotten?

Will my adoration of the flower-feet twain –
unperceived by Vishnu –, cease?

Will my practice of joyous, melodious singing
and dancing cease?

Will my singing of the suzerainty of His weapons –
the God of goodly Paandya realm –, cease?

Will the alchemy that gladdens the celestials
come to materialize?

[Tr. T.N.R.] (8:1:49:1)

26. அச்சோப் பதிகம்

செம்மை நலம் அறியாத சிதடரொடும் திரிவேனை
மும்மை மலம் அறுவித்து, முதல் ஆய முதல்வன்-தான்
நம்மையும் ஓர் பொருள் ஆக்கி, நாய்சிவிகை ஏற்றுவித்த
அம்மை எனக்கு அருளிய ஆறு, யார் பெறுவார்? அச்சோவே!

(8:1:51:9)

26. The Decad of Wonderment

I roamed and roamed with ignoramuses who knew

Not of the good of salvation. He, the First One,

The Source Original, snapped my three *malas*.

Like causing a cur ride a litter, He made even us
A worthy something. It is thus the Mother blessed me.

Lo, who can ever gain such grace?

[Tr. T.N.R.] (8:1:51:9)

திருக்கோவையார்

இயற்கைப் புணர்ச்சி : தெய்வத்தை மகிழ்தல்

வளையமில் கீழ்கடல் நின்றிட

மேல்கடல் வான் நுகத்தின்

துளைவழி நேர்கழி கோத்துஎனத்

தில்லைத்தொல் லோன் கயிலைக்

கிளைவயின் நீக்கியிக் கெண்டையங்

கண்ணியைக் கொண்டு தந்த

விளைவைஅல் லால்விய வேன்றய

வேன் தெய்வ மிக்கனவே.

(8:2:6)

TIRUKKOVAIYAAR

Natural Union : Hailing Providence

Like the rod cast in the eastern sea

That teems with conch and shell

Fitting into the yoke afloat on the western main,

The carp-eyed one, removed from her bevy at Kailas

Is brought forth to the Ancient One's Tillai.

I hail my Lord who wrought this (wonder).

Will I ever hail or hymn any other God?

[Tr. T.N.R.] (8:2:6)

இடம் அணித்துக் கூறி வற்புறுத்தல்

வருங்குன்றம் ஒன்று உரித்தோன் தில்லை அம்பலவன் மலயத்

திருங்குன்ற வாணர் இளங்கொடியே இடர்எய்தல்; எம் ஊர்ப்

பருங்குன்ற மாளிகை நுண் களபத்து ஒளிபாய நும் ஊர்க்
கருங்குன்றம் வெண்ணிறக் கஞ்சகம் ஏய்க்கும் கனங்குழையே.

(8:2:15)

Emphasising the proximity of dwelling places

Listen, tender vine living on the dark mountain
of the one who skinned the mountainous
elephant – don't be sad,
for the light will shine off the limestone palace
of our home mountain, and flow onto the blackness
of your home mountain, and make it white.

[Tr. M.T.] (8:2:15)

நாண நரட்டம்
வேறபடுத்திக் கூறல்

அக்கின்ற வாமணி சேர்கண்டன்
அம்பல வன்மலயத்
திக்குன்ற வாணர் கொழுந்திச்
செழுந்தண் புன முடையாள்
அக்குன்ற ஆறுஅமர்ந்து ஆடச்சென்
றாள்அங்கம் அவ்வவையே
ஒக்கின்ற ஆர்அணங் கேஇணங்கு
ஆகும் உனக்கு அவளே.

(8:2:68)

Desiring to behold her bashfulness

The confidante of the heroine addresses
the heroine as if she were someone else.

He of the Ambalam wears on His neck
Goodly beads of *rudraaksha*; in His Potiyil range
A damsel keeps watch over the green cool fields;
She is the tender sprig of the Lord of this hill;
She fared forth to bathe in the mountain stream;

Your limbs and lineaments are very like hers;
O celestial damozel, she indeed is your compeer.

[Tr. T.N.R.] (8:2:68)

இறை நயப்புக் கூறல் : குறிப்பறிதல்

தாதேய மலர்க்குஞ்சி அஞ்சிறை
வண்டுதண் தேன் பருகித்
தேதே எனும் தில்லை யோன்சேய்
எனச் சின் வேல்ஒருவர்,
மாதே, புணத்திடை வாளா
வருவர்வந்து யாதுஞ் சொல்லார்
ஏதே செயத்தக் கதுமது
ஆர்குழல் ஏந்திழையே?

(8:2:82)

**The heroine informed of Hero's plight :
Divining Heroine's intention**

O woman, a youth very like the son of our Lord of Tillai
Where pretty-winged bees suck sweet honey
From the pollen-laden blooms worn on locks
And hum: 'Tey, tey,'

Armed with a sharp spear a lad frequents our fields
With ostensible purpose none; he is also taciturn.

O my bejewelled beauty of flower-decked tresses,
Pray, tell me what may be meet for us to do?

[Tr. T.N.R.] (8:2:82)

கண் நயந்து உரைத்தல்

ஈசற் கியான் வைத்த அன்பின்
அகன்று அவன் வாங்கிய என்
பாசத்தின் கார் என்று அவன் தில்லை
யின்ஒளி போன்றவன் தோள்
பூசத் திருநீறு என வெளுத்து
ஆங்கு அவன் பூம் கழல் யாம்

பேசத் திருவார்த்தையின் பெரு
நீளம் பெரும் கண்களே.

(8:2:109)

Speaking of her eyes admiringly

Vast as the love I feel for the lord,
black as my bonds that he takes away,
bright as Tillai, his home,
white as the ash he smears on his shoulders,
love as the words we speak to praise his flower-like feet
are her great eyes.

[Tr. N.C.] (8:2:109)

பகற்குறி : குறி இடம் கூறல்

வான் உழை வான் அம்பலத்து அரன்
குன்று என்று வட்கி வெய்யோன்
தான் நுழையா இருளாய்ப் புறம்
நாப்பண் வண் தாரகைபோல்
தேன் நுழை நாகம் மலர்ந்து
திகழ் பளிங்கால் மதியோன்
கான் நுழை வாழ்வு பெற்று ஆங்கு எழில்
காட்டும் ஓர் கார்ப் பொழிலே.

(8:2:116)

Tryst by Day: Announcing the trysting place

There is a grove, all dark and unpierced by
The rays of the sun; in its midst blow
Star-like Naaka-blooms where bees lie cradled;
It is rich in glowing crystal rocks.

Forsaking its heavenly abode

The moon abides here and reveals its beauty.

He is the ethereal Light – the Lord of Ambalam.

As this is His hill, the sun shies at it

And will not dare enter it; (come thither.).

[Tr. T.N.R.] (8:2:116)

இரவுக்குறி : ஏதம் கூறி மறத்தல்

செழும் கார் முழவுஅதிர் சிற்றம்
 பலத்துப் பெருந்திருமால்
 கொழும்கான் மலர்இடக் கூத்து அயர்
 வோன்கழல் ஏத்தலர் போல்
 முழங்கு ஆர்அரி முரண் வாரண
 வேட்டை செய்மொய் இருள்வாய்
 வழங்கா அதரின் வழங்கு என்று
 மோ இன்று எம் வள்ளலையே.

(8:2:157)

Tryst by Night : Forbidding tryst thinking on perils

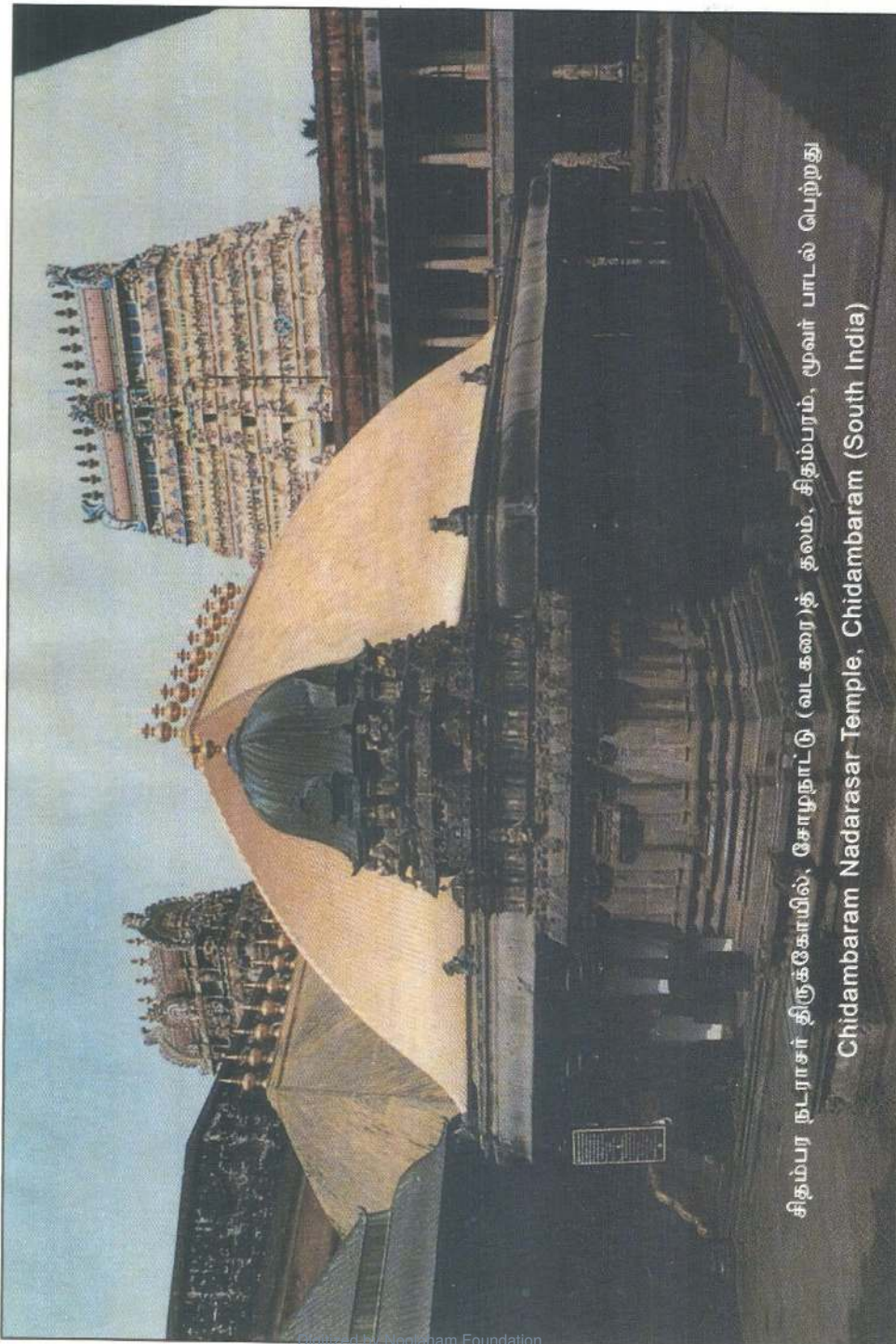
The drums of Chitrabalam rumble like rain-clouds;
 There, great Vishnu hails Him with comely fragrant flowers.
 Like them that grieve who hail not the feet of the Dancer,
 Could we put our lordly patron to misery,
 By inviting him to ply his steps
 Through palpable murk and pathless woods
 When fierce lions roaring roam
 A-hunting the intractable tuskers?

[Tr. T.N.R.] (8:2:157)

உடன்போக்கு : ஆதரம் கூறல்

பிணையும் கலையும் வன்பேய்த்தே
 ரினைப் பெரு நீர் நசையால்
 அணையும் முரம்பு நிரம்பிய
 அத்தமும் ஐய! மெய்யே
 இணையும் அளவும் இல்லா இறை
 யோன் உறைதில்லைத் தண்பூம்
 பணையும் தடமும் அன்றே நின்னொடு
 ஏகின் எம் பைந்தொடிக்கே.

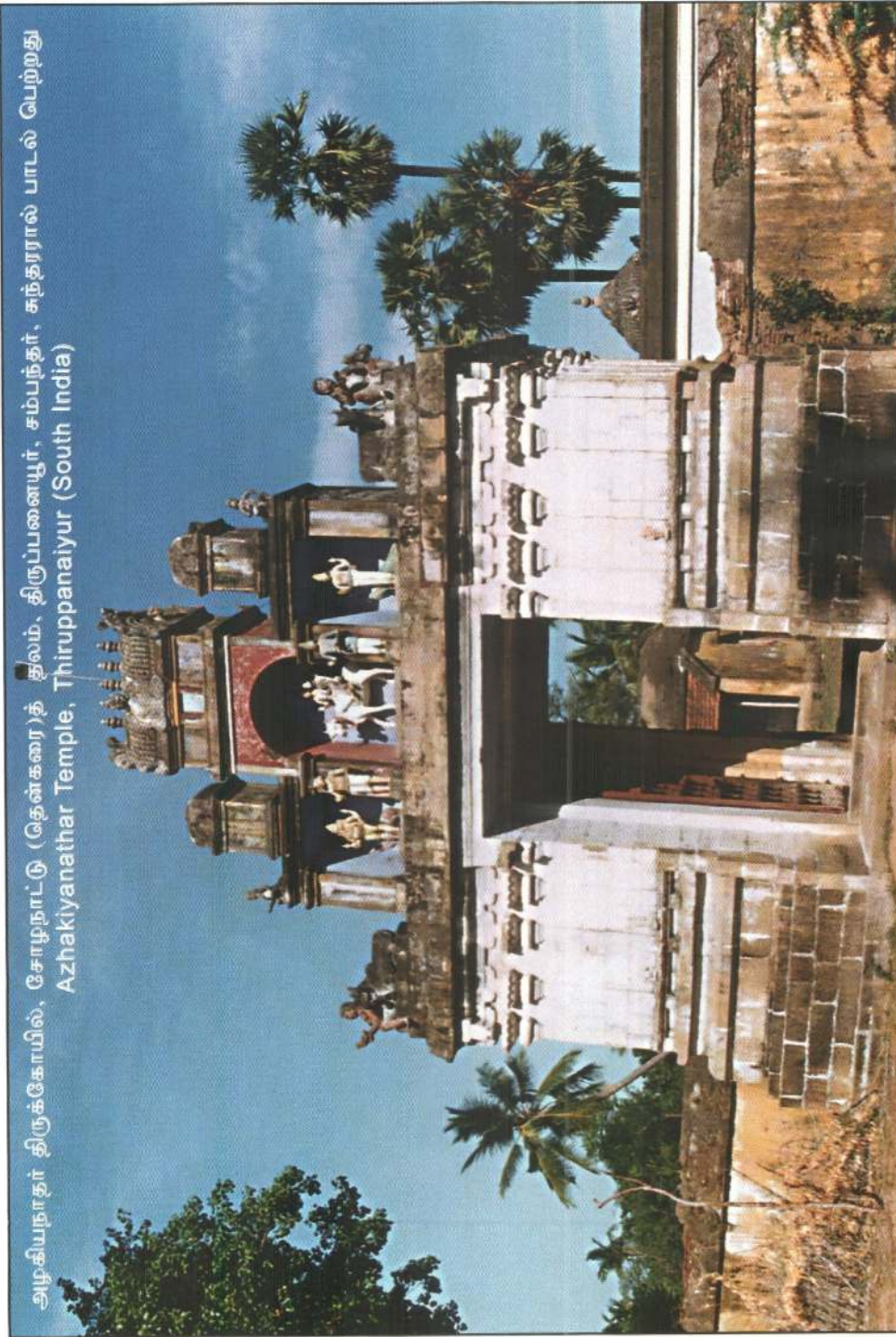
(8:2:202)



சிதம்பர நடராசர் திருக்கோயில், சோழநாட்டு (வடகரை)த் தலம், சிதம்பரம், மூவர் பாடல் பெற்றது

Chidambaram Nadarasar Temple, Chidambaram (South India)

அழகியநாதர் திருக்கோயில், சோழநாட்டு (தென்கரை)த் தலம், திருப்பனையூர், சம்பந்தர், சுந்தரரால் பாடல் பெற்றது
Azhakyanathar Temple, Thiruppanaiyur (South India)



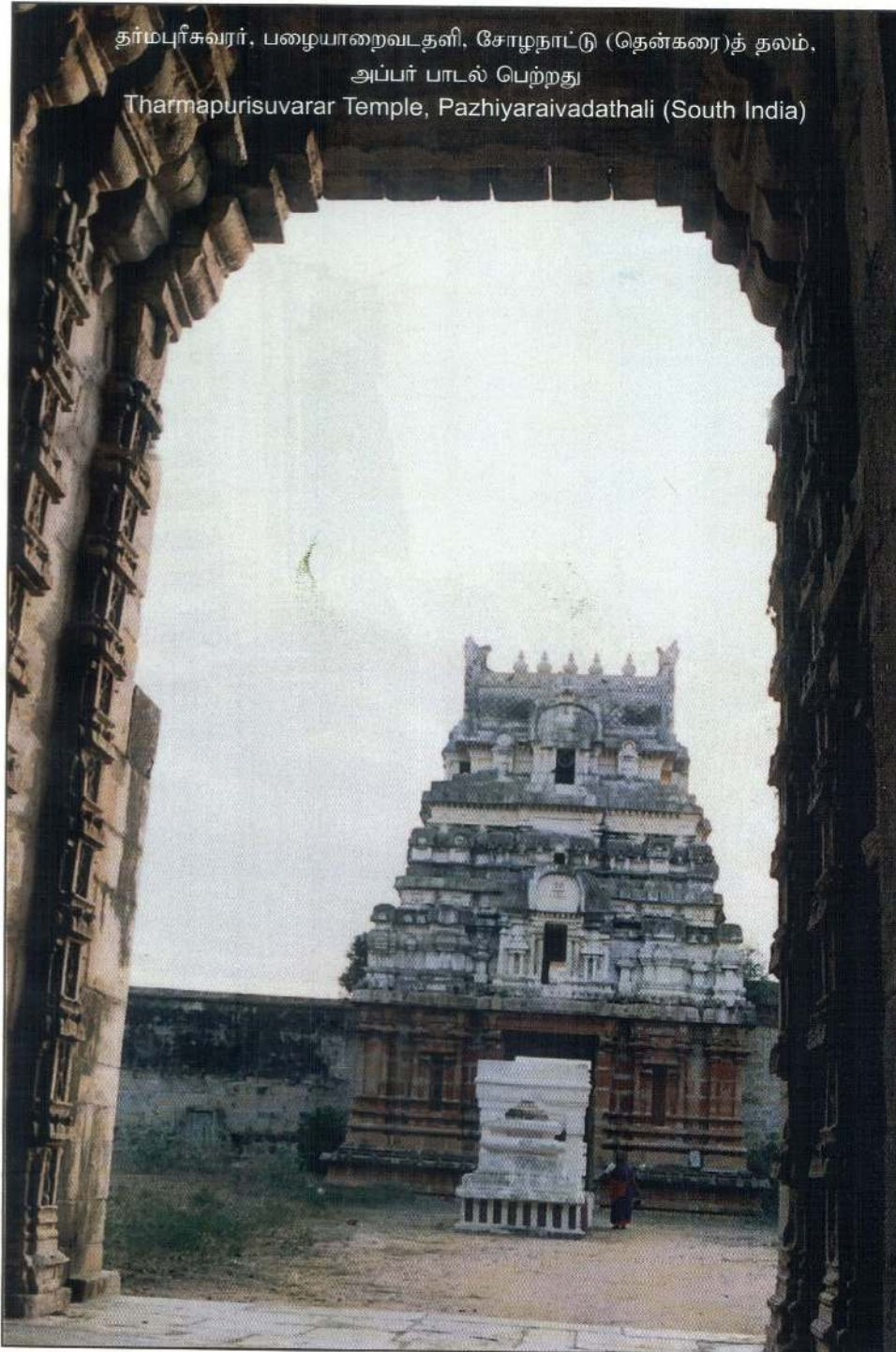
அழகியூராத திருக்கோயில், சோழநாட்டு/தஞ்சைநகரில் தலை, திருப்பவையூர், சம்பந்தர், சற்காரால் பாடல் பெற்றது
Azhakiyanathar Temple, Thiruppanaiyur (South India)



சரணியபுரீசுவரர், திருப்புகலூர்சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Saranyapurisuvarar Temple, Thirupukaloor (South India)



தர்மபுரிசுவரர், பழையாறைவடதளி, சோழநாட்டு (தென்கரை)த் தலம்,
அப்பர் பாடல் பெற்றது
Tharmapurisuvarar Temple, Pazhiyaraivadathali (South India)



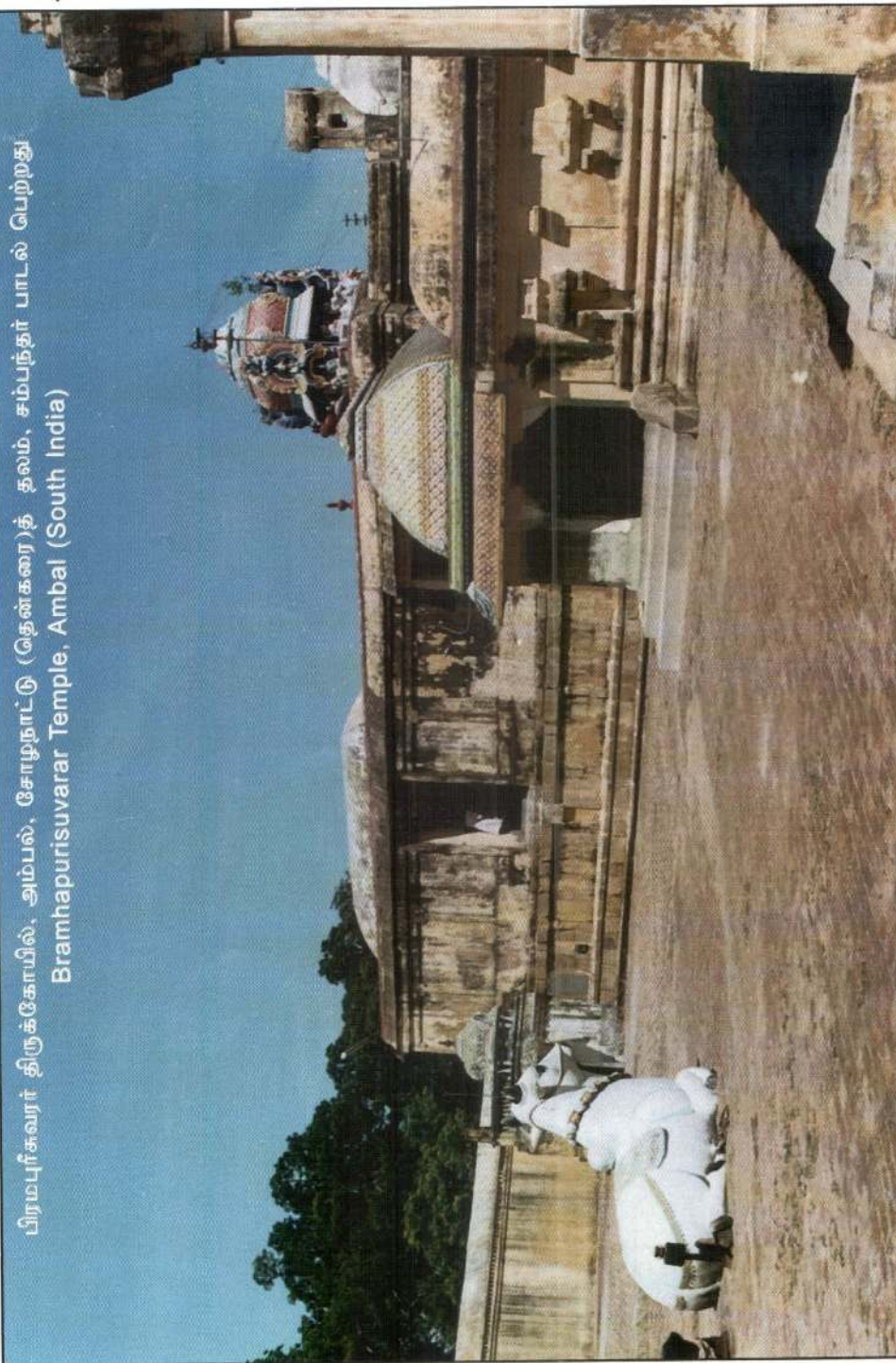
அக்கினிஸ்வரர் ஆலயம், அன்னியூர், அப்பர் பாடல் பெற்றது
Akneesvarar Temple, Anniyur, Anniyur (South India)



சத்யகிரிநாதர் திருத்தலம், சோழநாட்டு (வடகரை)த் தலம், சேங்குனர், சம்பந்தர் பிடுகல் பெற்றது.
Sathyakirinathar Temple, Seyankanur (South India)



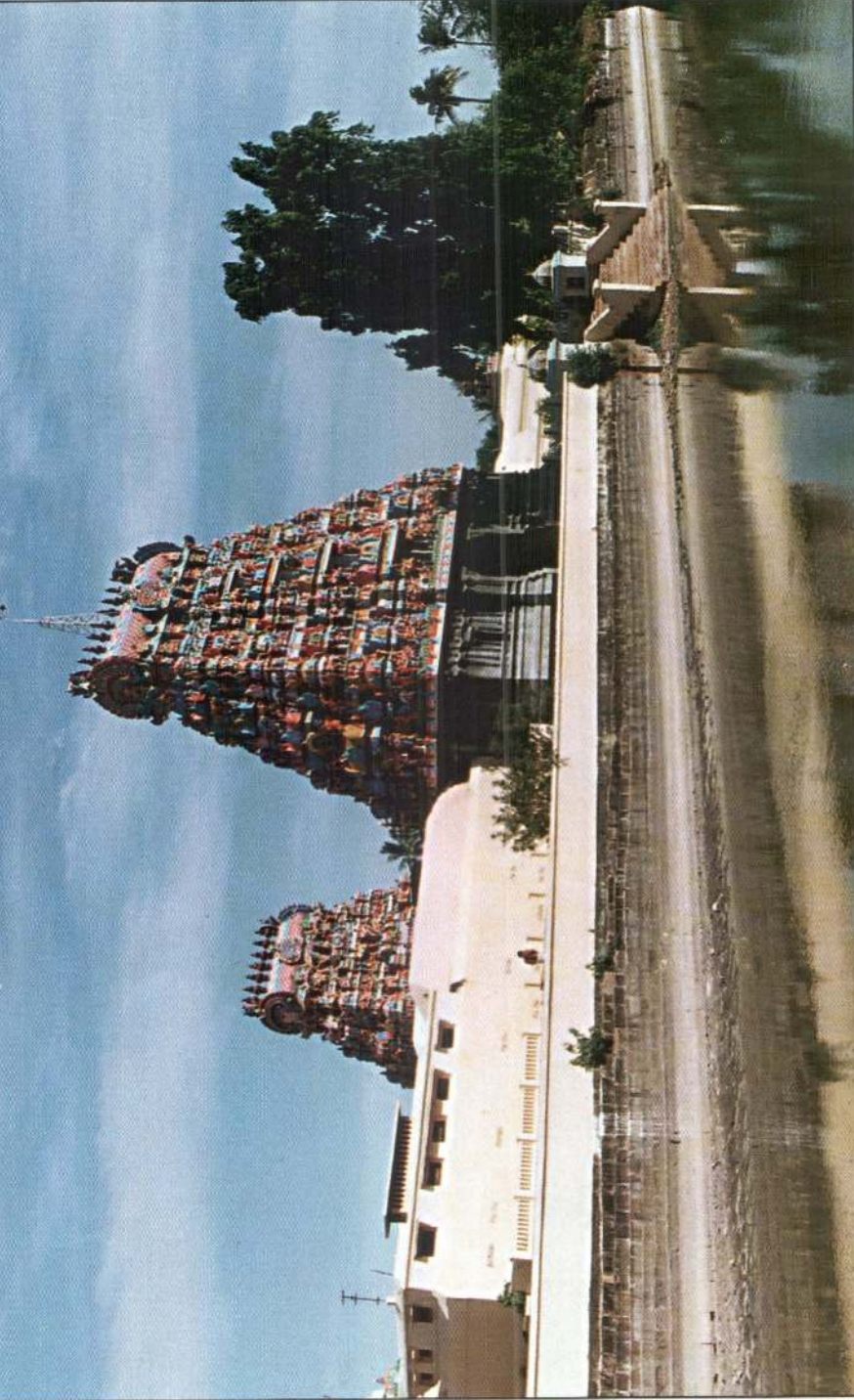
பிரமபுரீசுவரர் திருக்கோயில், அம்பல், சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர் பாடல் பெற்றது
Bramhapurisuvarar Temple, Ambal (South India)



பிரமபுரிசுவரர் திருக்கோயில், அம்பல், சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர் பாடல் பெற்றது
 Bramhapurisuvarar Temple, Ambal (South India)



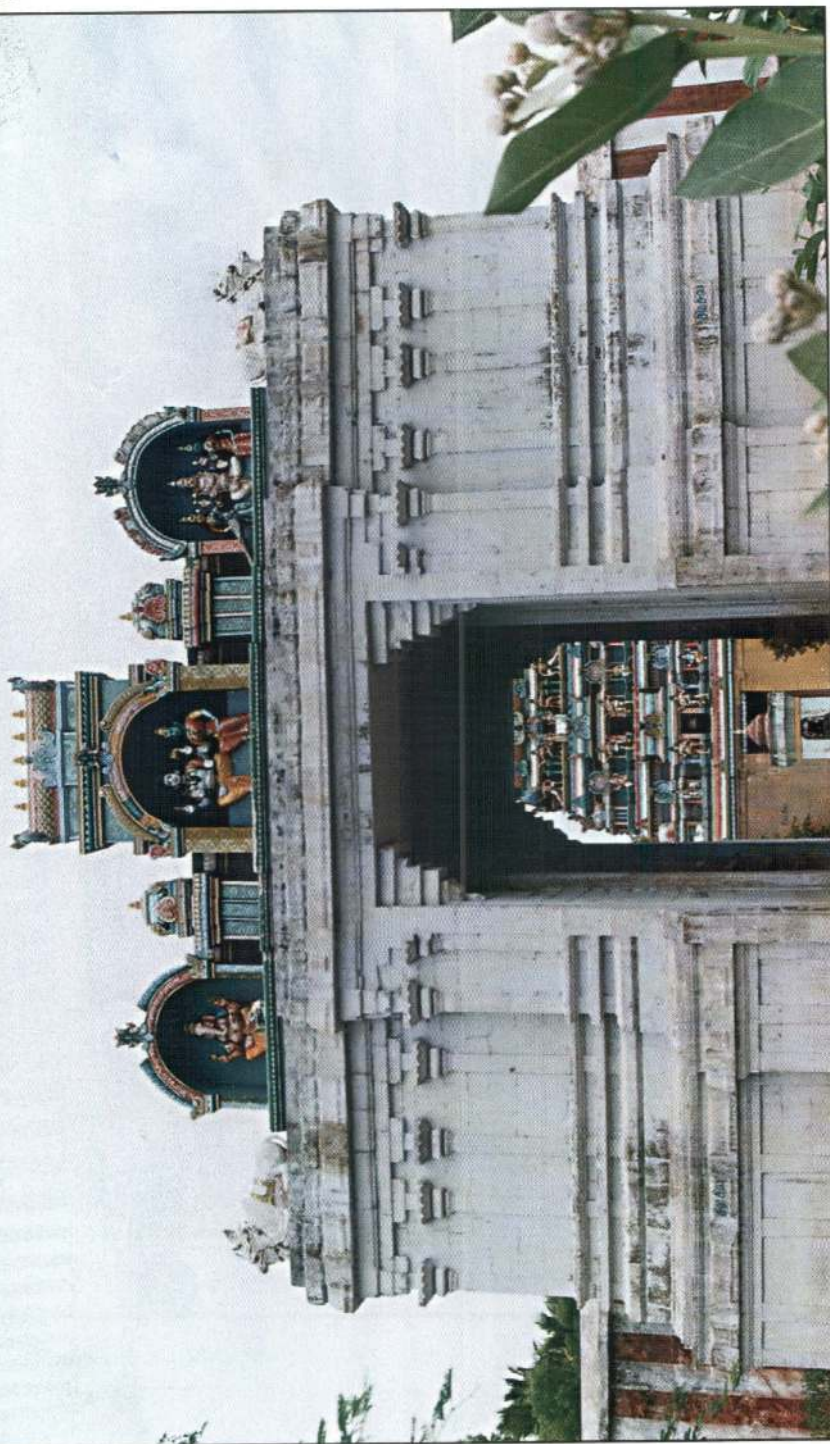
அக்ஷரீகவரர் திருக்கோயில், திருப்புகழர், சோழநாட்டு (தென்கரை)த் தலம், முவர் பாடல் பெற்றது
Aknipurusvarar Temple, Thiruppukazhur (South India)



சொர்ணபுரீசுவரர் திருக்கோயில், அழகாபுத்தூர், சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Sornapurisuvarar Temple, Azhakuputhur (South India)



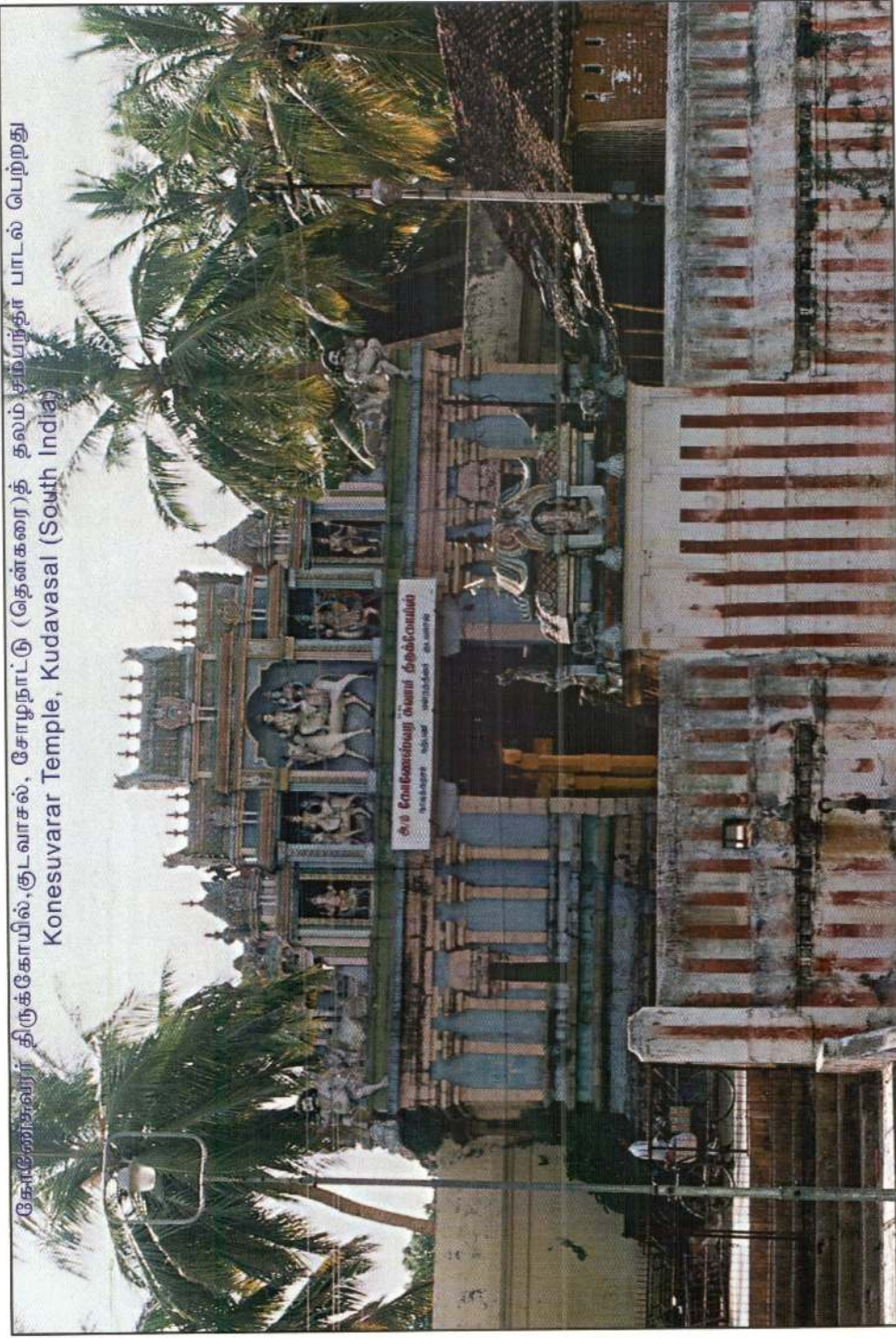
கோகிலேசுவரர் திருக்கோயில், திருக்குழம்பியம், சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர், அப்பர் பாடல் பெற்றது Kokilesuvarar Temple, Thirukulambiyam (South India)



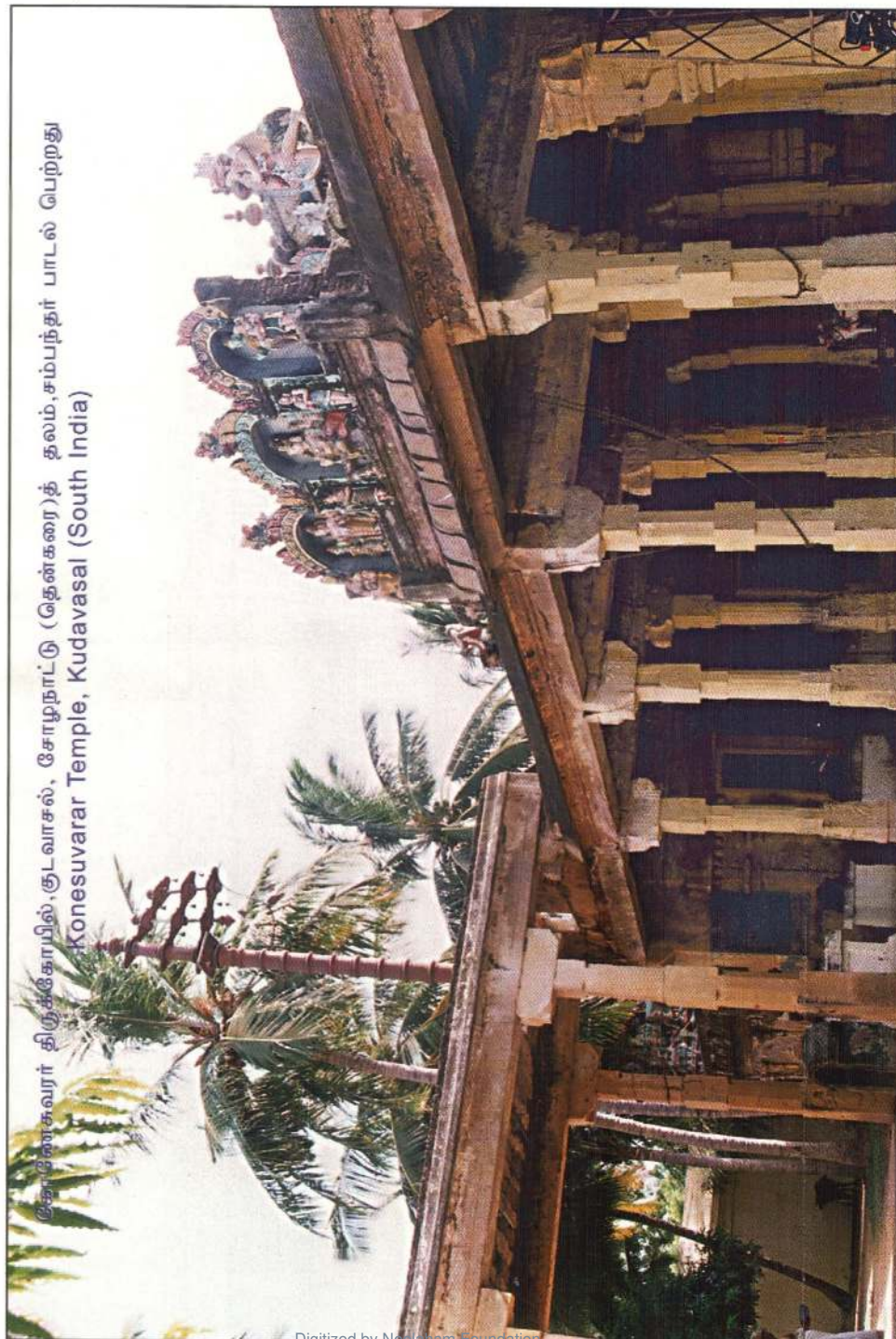
கோகிலேசுவரர் திருக்கோயில், திருக்குழம்பியம், சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர், அப்தர் பரால் பெற்றது Kokilesuvarar Temple, Thirukulambiyam (South India)



கோணேசுவரர் திருக்கோயில், குடவாசல், சோழநாட்டு (தென்கரை)த் தலம். சாம்பந்தர் பாடல் பெற்றது
Konesuvarar Temple, Kudavasal (South India)



கனகசபைவரர் திருக்கோயில், குடவாசல், சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர் பாடல் பெற்றுது
Konesuvarar Temple, Kudavasal (South India)



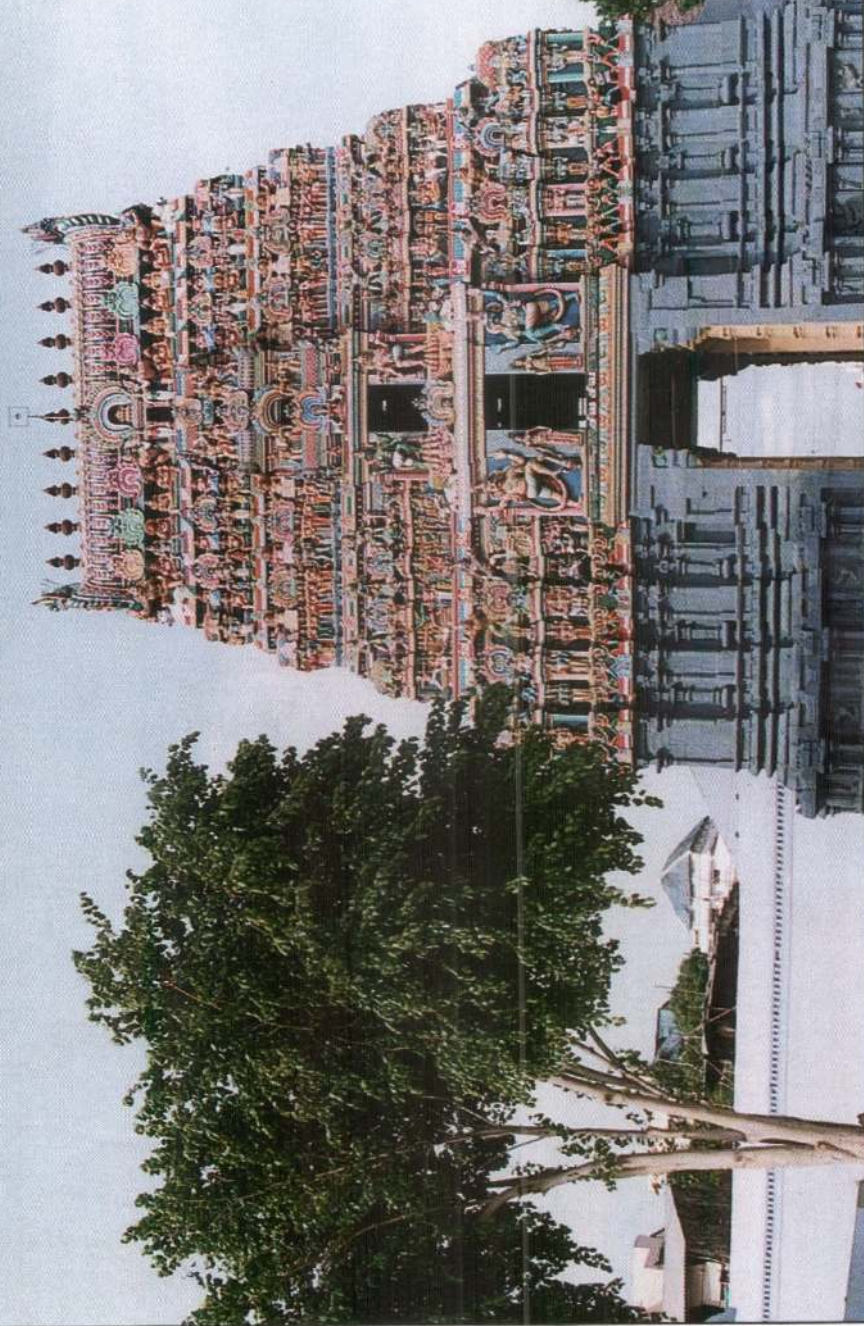
பிரணவதேஸ்வர் திருக்கோயில் திருப்புகழர்,
 சோழநாட்டு (வடகரை) தலைம, சம்பந்தர், துப்பர் பாடல் பேற்றது
 Piranavaradesvarar Temple, Thirupputkazhar (South India)



நாகேஸ்வரர் திருக்கோயில், திருநாகேஸ்வரம்,
சோழநாட்டு (தென்கரைத் தலம், மூவர் பாடல் பெற்றது)
Nakeswarar Temple, Thirunakeswaram. (South India)



நாகேஸ்வரர் திருக்கோயில், குடந்தைக் கீழ்க்கோட்டம், சோழநாட்டு (தென்கரைத் தலம், சம்பந்தர், அப்பர் பாடல் பெற்றது)
Nakeswarar Temple, Kudanthai Keelkottam (South India)



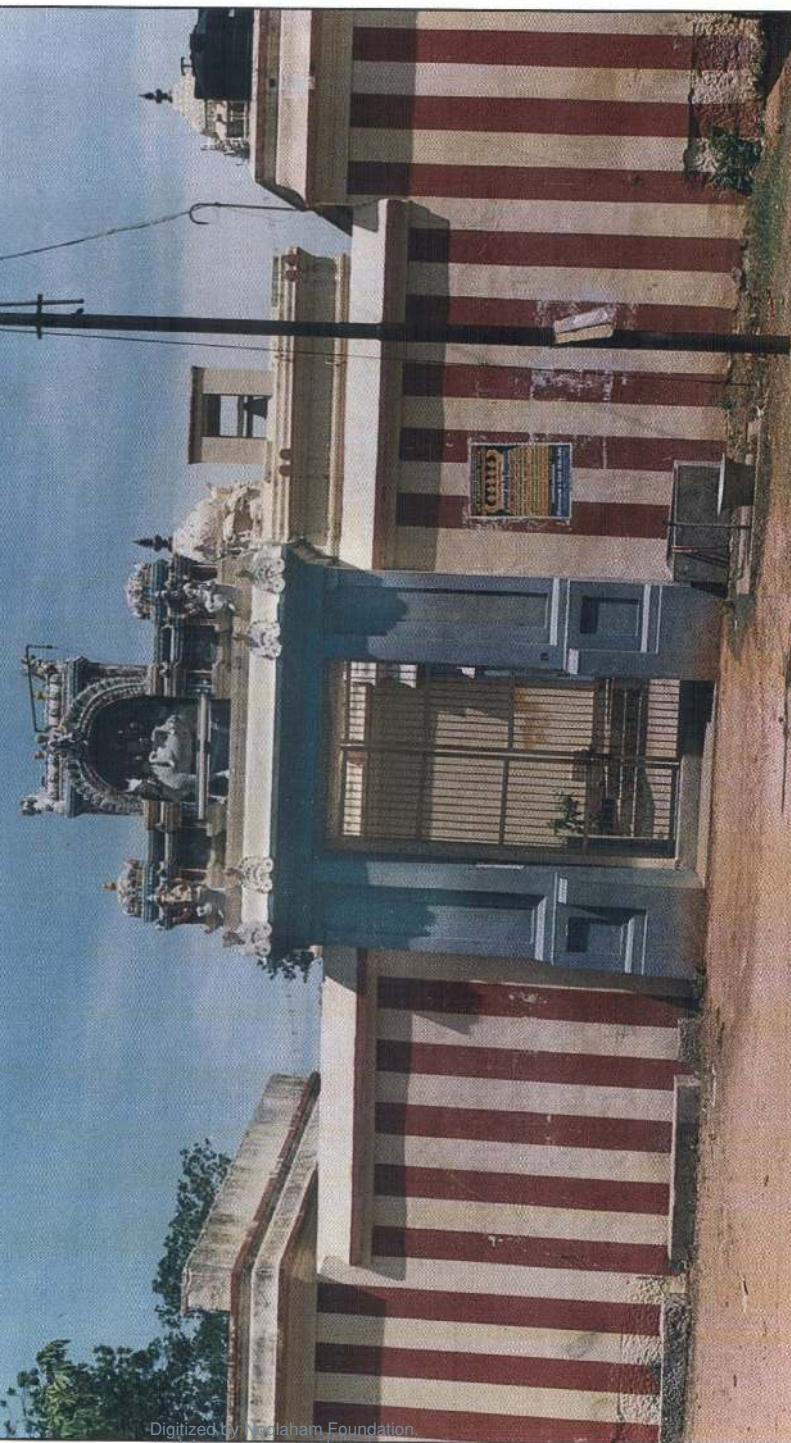
நாகநாதர் திருக்கோயில், திருநாகேச்சுவரம், சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Nakanathar Temple, Thirunakechuvaram (South India)



பிராணவரதேஸ்வரர் திருக்கோயில், திருப்புகழூர்,
 சோழநாட்டு (வடகரை)த் தலம், சம்பந்தர், அப்பர் பாடல் பெற்றது
 Piranavaradesvarar Temple, Thiruppukazhur (South India)



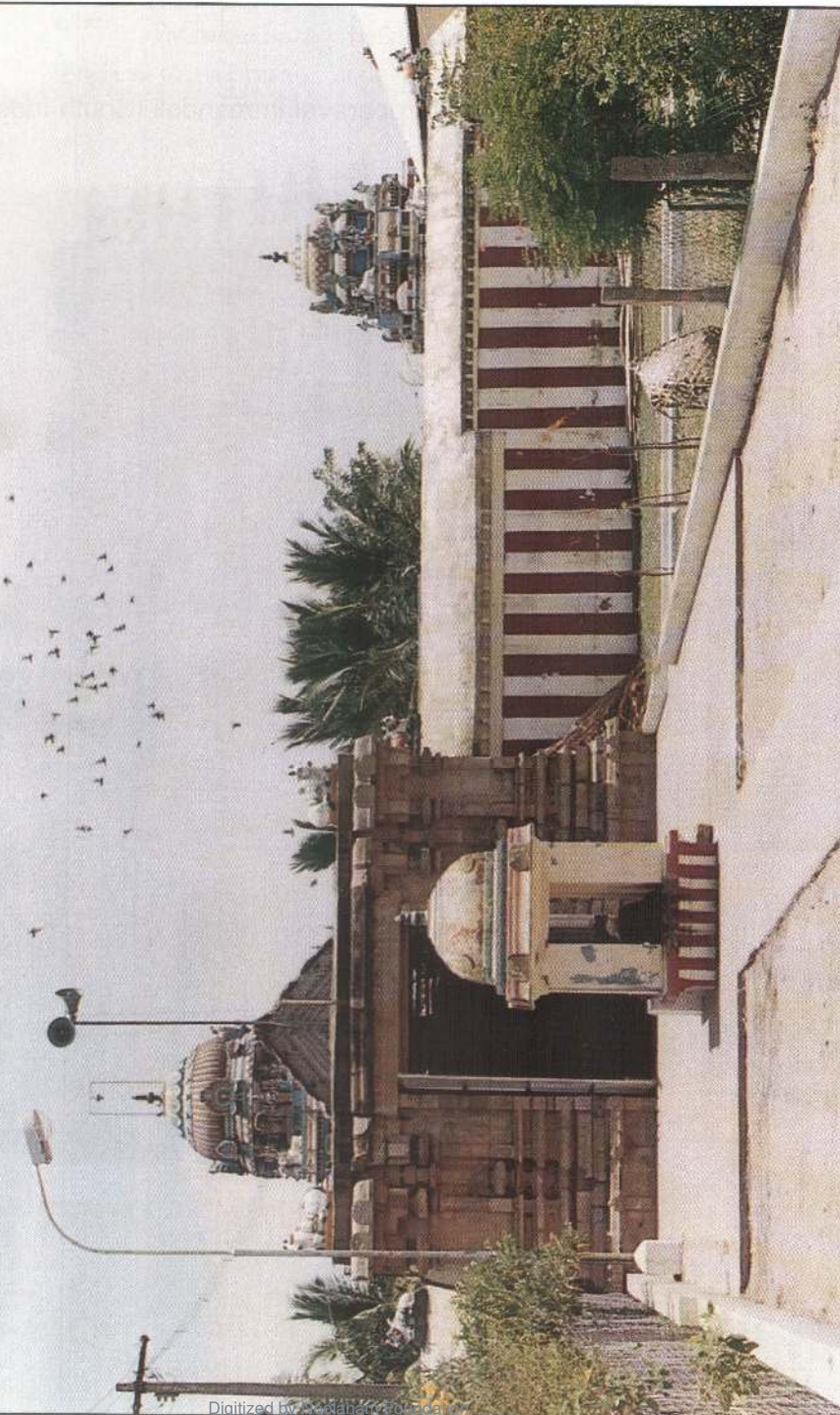
முத்தீஸ்வரர்ஸ்வரர் திருக்கோயில், செதலப்பதி, இசாழநாட்டு (தென்கரை) தலைம், சம்பந்தர் பாடல் பெற்றது
Mutheeswarar Temple, Sethlappathi (South India)



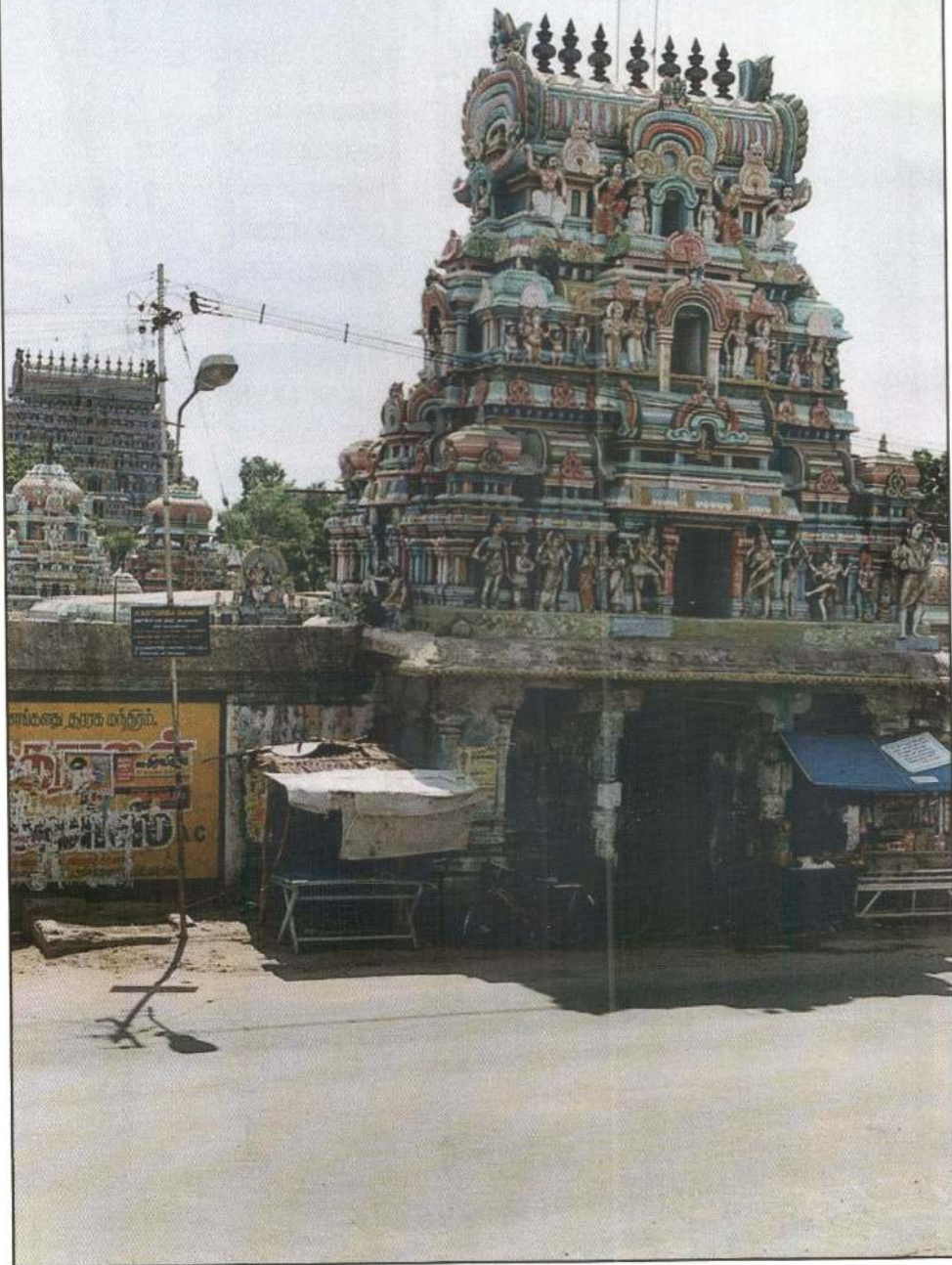
சற்குண நாதேஸ்வரர் திருக்கோயில், கருவேலி, சோழநாட்டு (தென்கரை)த் தலைமது அப்பர் பரம லிபற்றது
Sarkuna Natheswarar Temple, Karuvelli (South India)



சற்குண நாதேஸ்வரர் திருக்கோயில், கருவேலி, சோழநாட்டு (தென்கரை)த் தலம், அப்பர் பாடல் பெற்றது
 Sarkuna Natheswarar Temple, Karuveli (South India)



வன்மீகநாதர், ஆரூர்ப்பரவையும்மண்டளி ,
 சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
 Vanmeekanathar Temple, Arurparavaiummandali (South India)





நேத்தீராப்பணைசுவரர், திருவீழிமழலை, சோழநாட்டு (தென்கரை)த் தலம்,
மூவர் பாடல் பெற்றது

Nethirappanesuwarar Temple, Thiruvelimalalai (South India)

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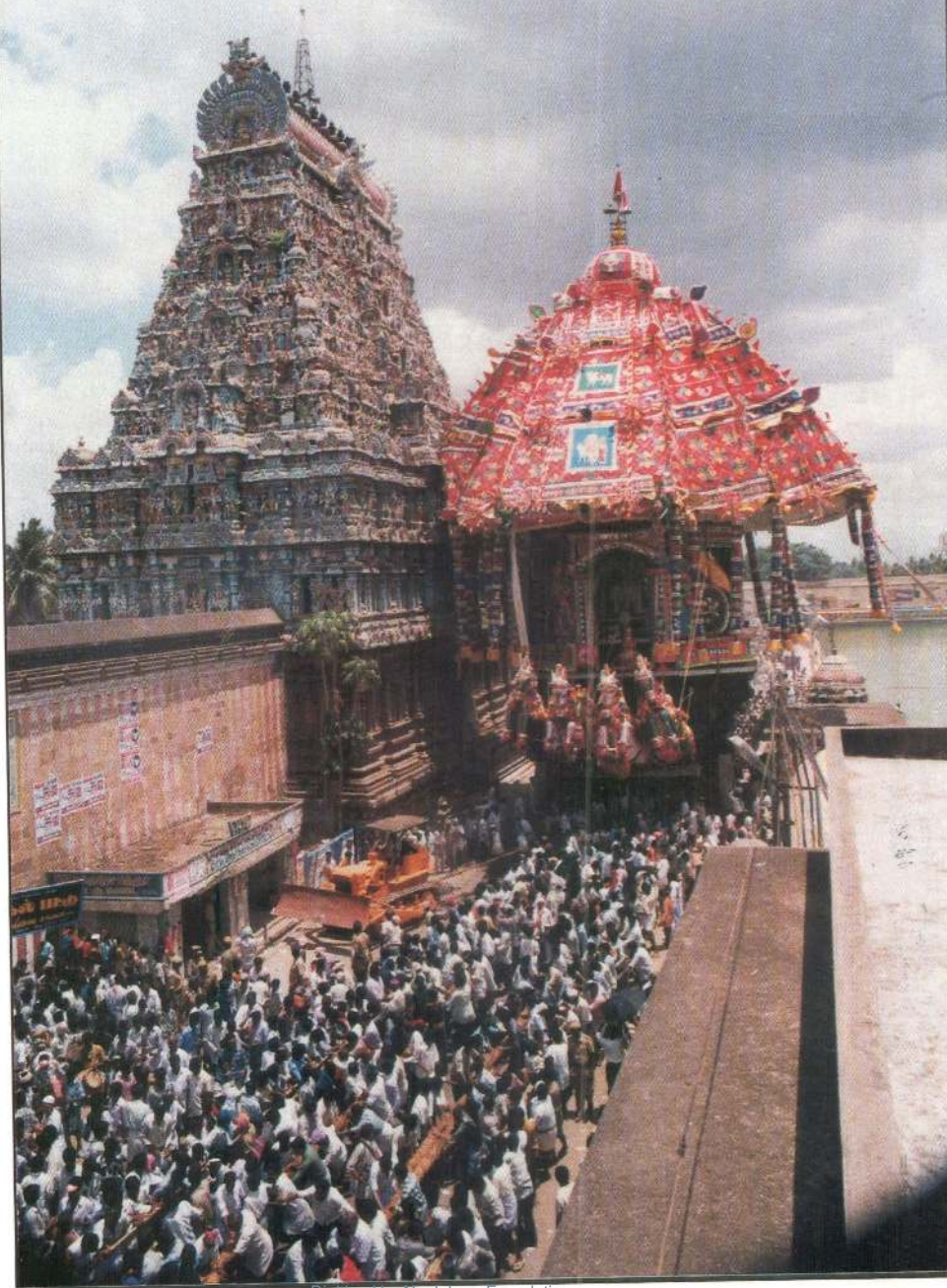
நேத்திராப்பணைசுவரர், திருவீழிமழலை, சோழநாட்டு (தென்கரை)த் தலம்,
மூவர் பாடல் பெற்றது
Nethirappanesuwarar Temple, Thiruvelimalalai (South India)



வனமீகநாதர், தெப்பக்குளம் திருவாரூர், சோழநாட்டு (தென்கரை)த் தலம், முவர் பாடல் பெற்றது
Vanmeekanathar Temple, Thiruvarur (South India)



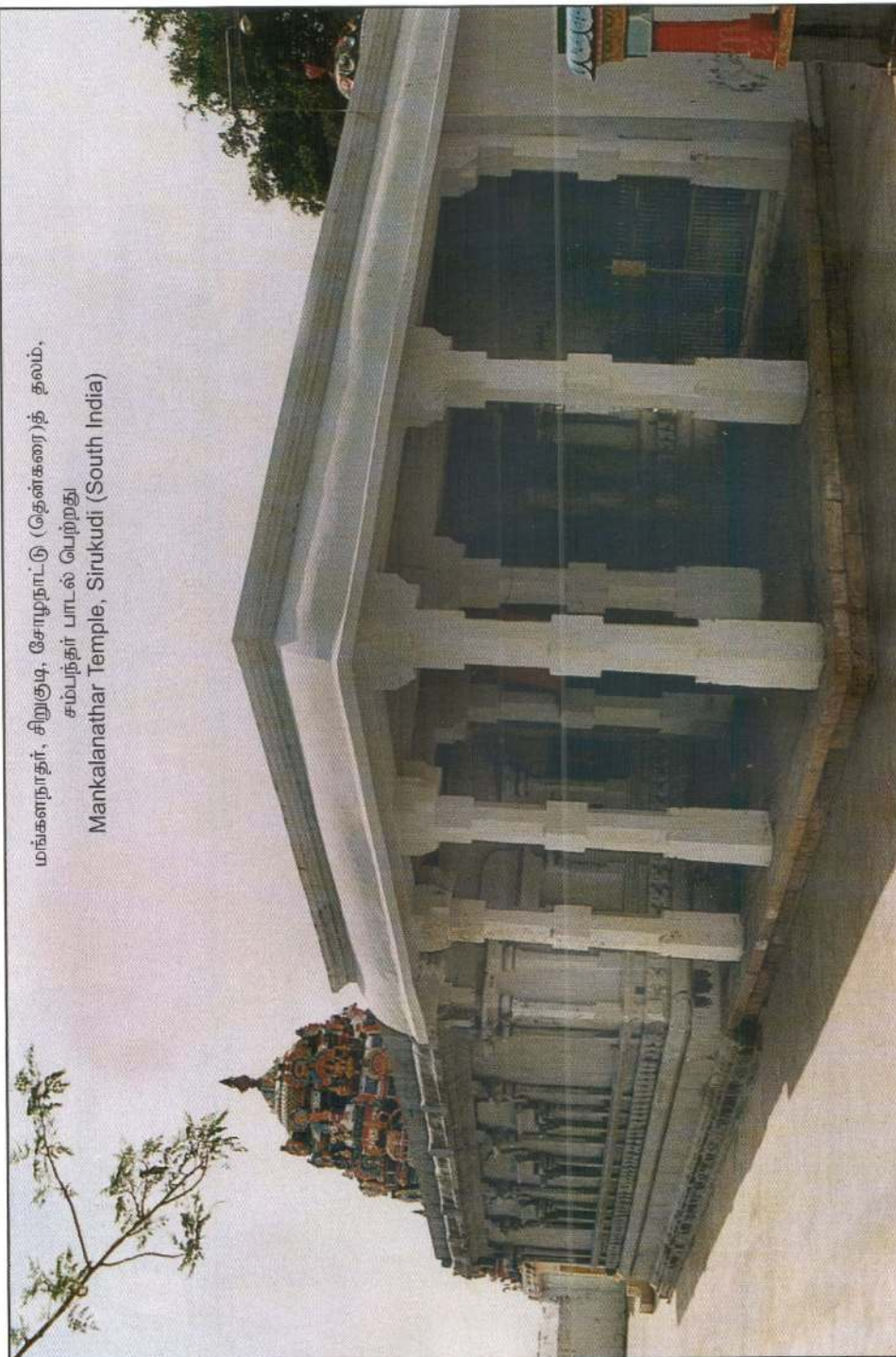
திருவாரூர் தேர் , திருவாரூர், சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Vanmeeekanathar Temple, Thiruvarur (South India)



மங்கலநாதர் சிறுகுடி சோழநாடு (தென்இந்தியா) காவம்.
மங்கலநாதர் சிறுகுடி (தென்இந்தியா)
Mankalanathar Temple, Sirukudi (South India)



மங்களநாதர், சிறுகுடி, சோழநாட்டு (தென்கரை)த் தலம்,
சம்பந்தர் பாடல் பெற்றது
Mankalanathar Temple, Sirukudi (South India)



புதஞ்சலி மனோகரர், விளமல், சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர் பாடல் பெற்றது
Pathanjalai manokarar Temple, Vilamal (South India)



மாசிலாமணீஸ்வரர், திருவாரடுதுறை , சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Masilamaneeswarar Temple, Thruwaraduthurai (South India)



உமாமகேஸ்வரர், கோனேரிராஜபுரம், சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர், அப்பர் பாடல் பெற்றது
Umamakeswarar Temple, Konerirajapuram (South India)



மகாலிங்கேஸ்வரர், திருவிடைமருதூர், சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Mahalingeswarar Temple, Thiruvaidaimaruthur (South India)



மகாலிங்கேஸ்வரர், திருவிடைமருதூர், சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
 Mahalingeswarar Temple, Thiruvaidaimaruthur (South India)



சோமநாதர், குடந்தைக்காரோணம், சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர் பாடல் பெற்றது.
 Somanathar Temple, Kudanthaikaronam (South India)



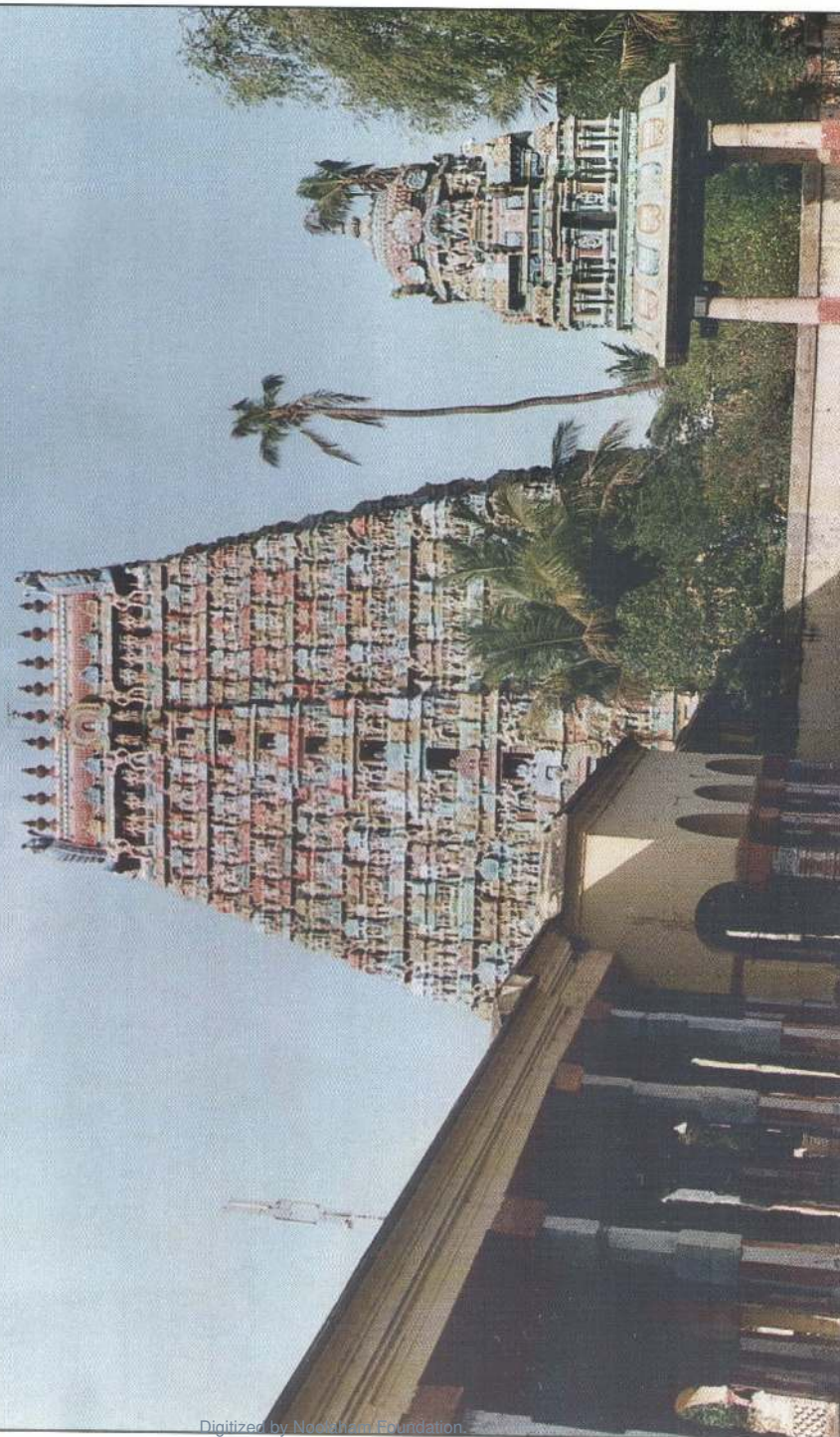
வன்மீகநாதர், ஆரூர்ப்பரவையம்மண்டளி,
சோழநாட்டு (தென்கரை)த் தலம், மூவர் பாடல் பெற்றது
Vanmeekanathar Temple, Arurparavaiummandali (South India)



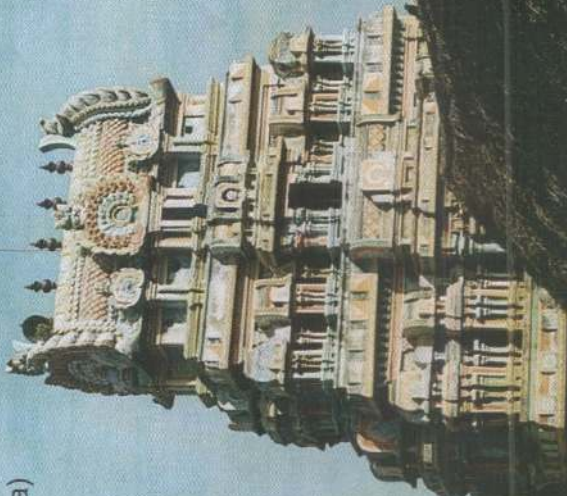
பாம்புரேசுவரர், திருப்பாம்புரம், சோழநாட்டு (தென்கரை)த் தலம்,
சம்பந்தர் பாடல் பெற்றது
Pamburesuwarar Temple, Thiruppampuram (South India)



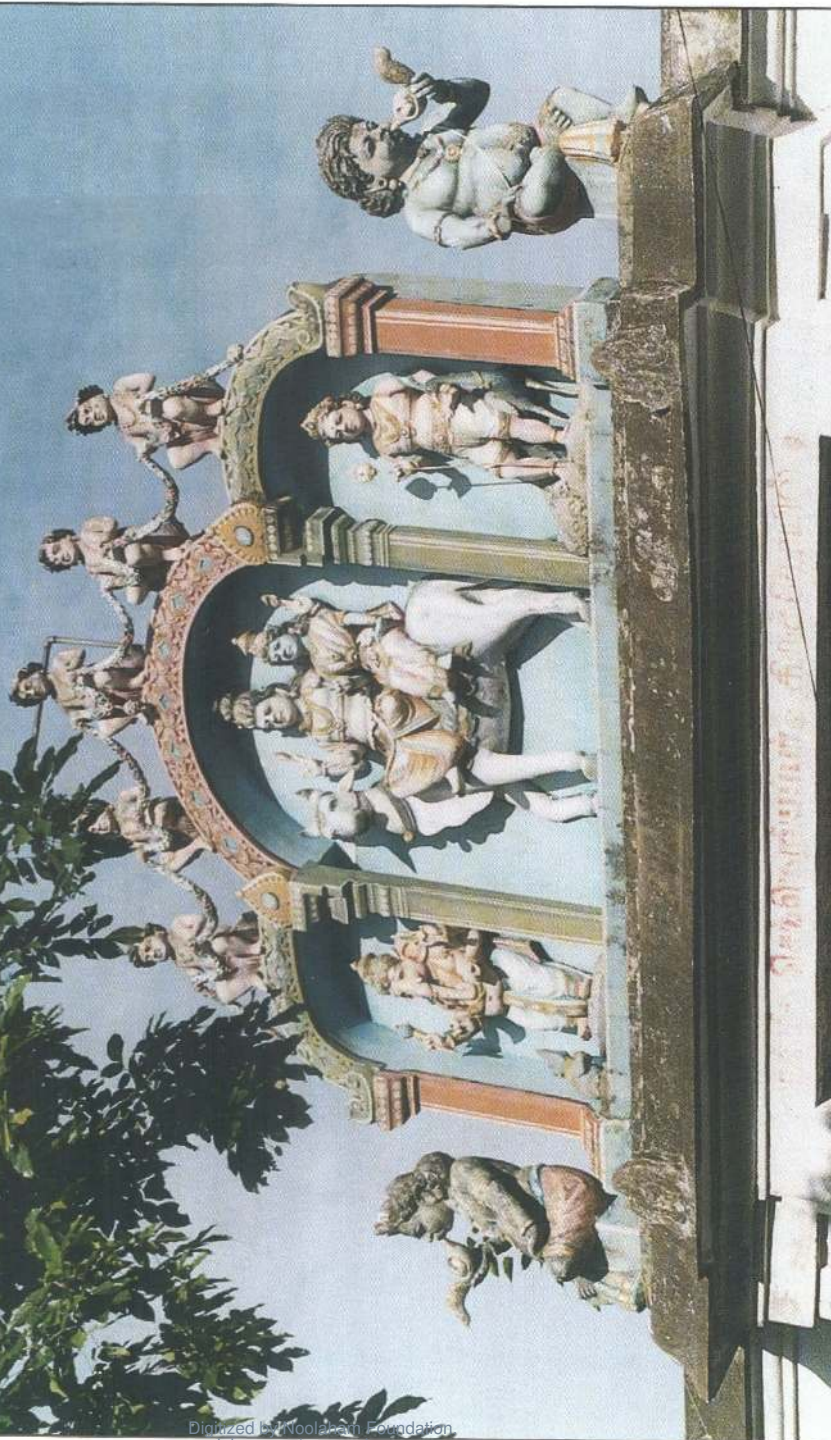
கும்பேசுவரர், கும்பகோணம், சோழநாட்டு (தென்கரை)த் தலம், அப்பர், சம்பந்தர் பாடல் பெற்றது
 Kumbesuwarar Temple, Kumbakonam (South India)



செந்தெறியப்பர், திருச்சேரை ,
 சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர், அப்பர் பாடல் பெற்றது
 Sentneriyappar Temple, Thirucherai (South India)



செந்தெறியப்பர், திருச்சேரை,
 கோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர், அப்பர் பாடல் பெற்றது
 Sentneriyappar Temple, Thirucherai (South India)



சிவகுருநாதசுவாமி, சிவபுரம் , சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர், அப்பர் பாடல் பெற்றது
Sivakurunathaswami Temple, Sivapuram (South India)



வீரட்டானேஸ்வரர், திருவிற்குடி, சோழநாட்டு (தென்கரை)த் தலம், சம்பந்தர் பாடல் பெற்றது
Veerataneswarar Temple, Thiruvirkudi (South India)



சித்தநாதேஸ்வரர், திருநறையூர், சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர், சுந்தரர் பாடல் பெற்றது
Sithanatheswarar Temple, Thirunaraiyur (South India)





ஆபத்சகாயேஸ்வரர், ஆடுதுறை, சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர், அப்பர் பாடல் பெற்றது

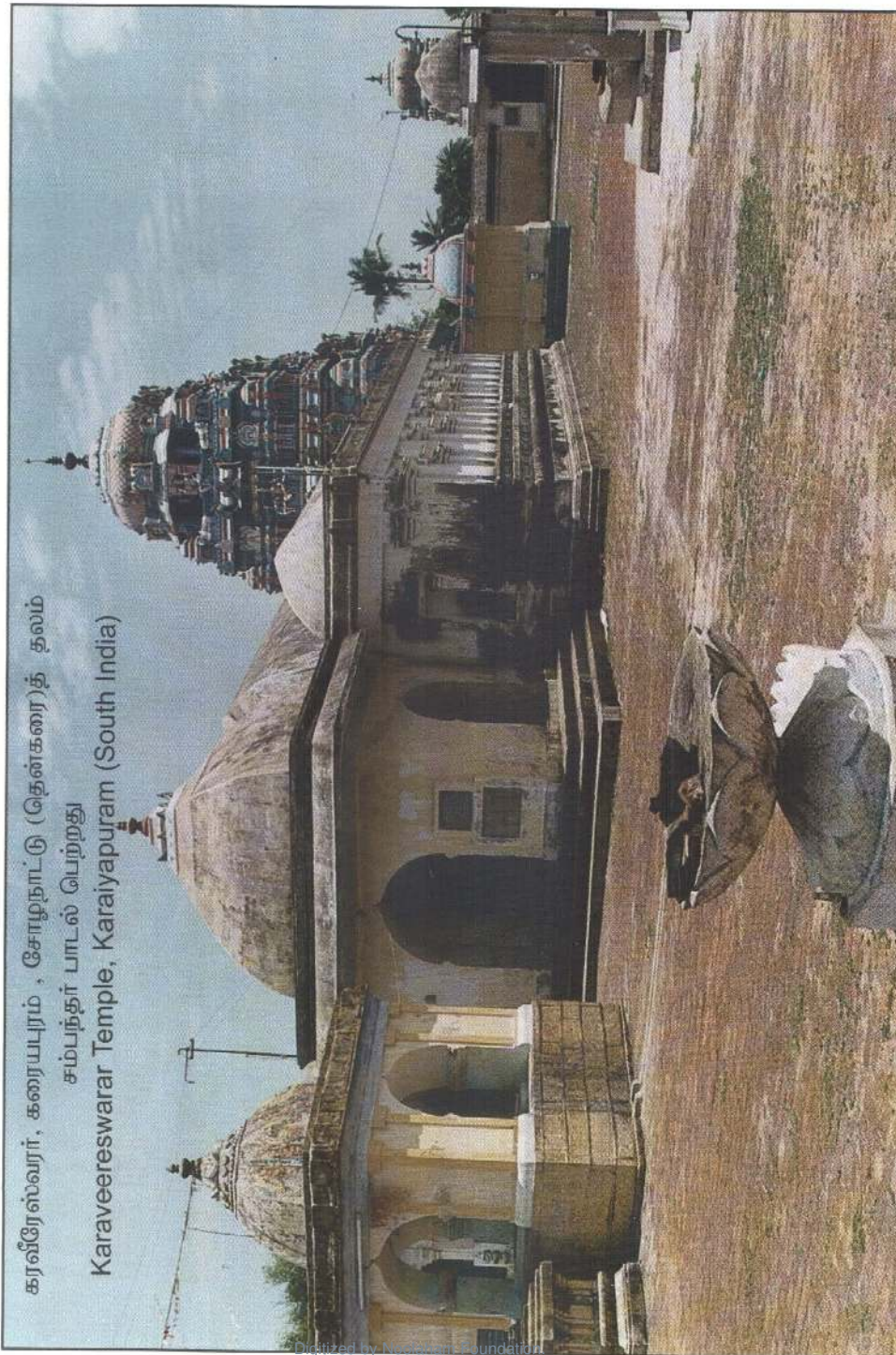
Abathsakayeswarar Temple, Aduthurai (South India)

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ஆபத்சகாயேஸ்வரர், ஆடுதுறை, சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர், அப்பர் பாடல் பெற்றது
Abathsakayeswarar Temple, Aduthurai (South India)



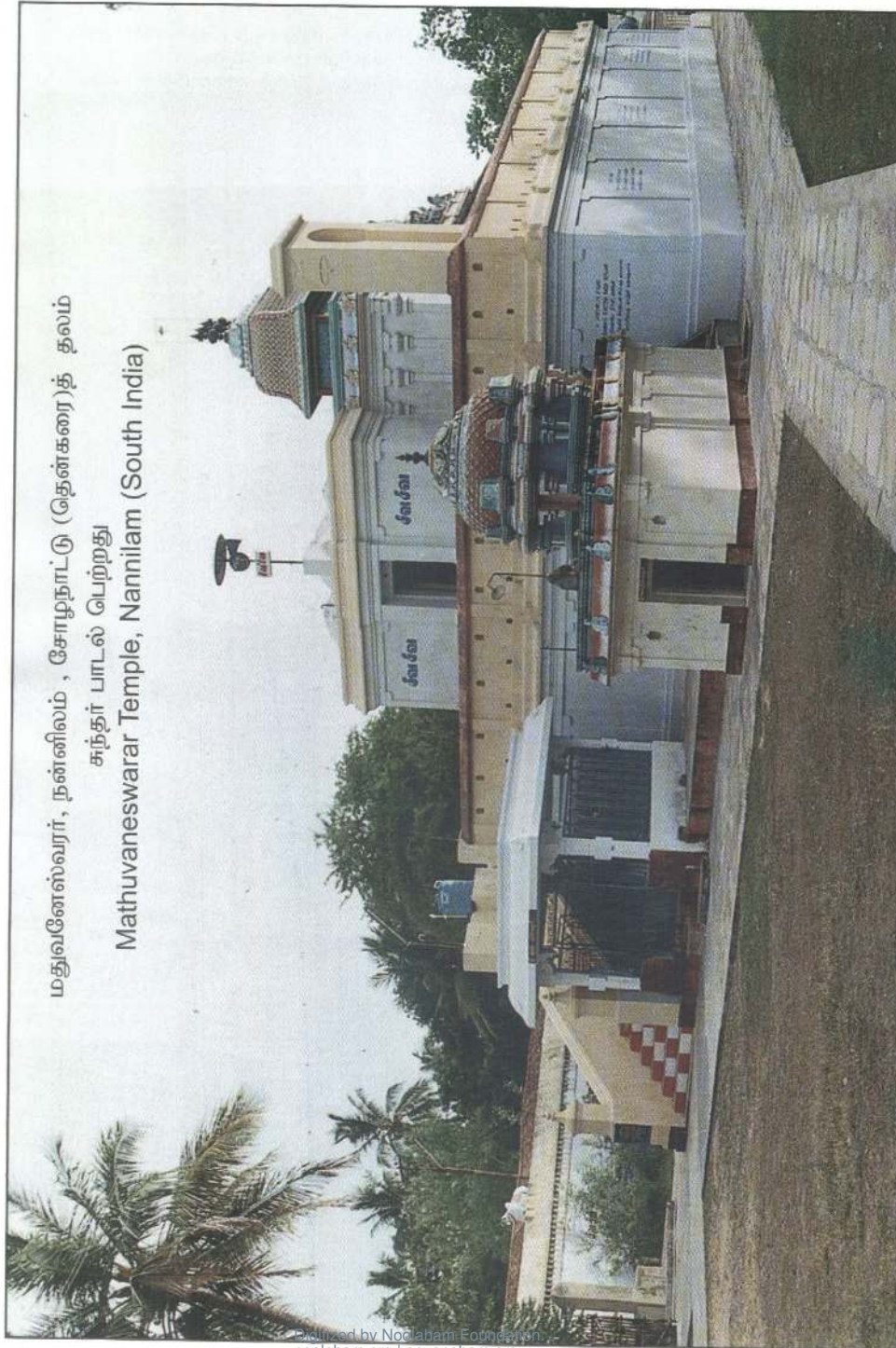
கரவீரேஸ்வரர், கரையபுரம் , சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர் பாடல் பெற்றது
Karaveereswarar Temple, Karaiyapuram (South India)



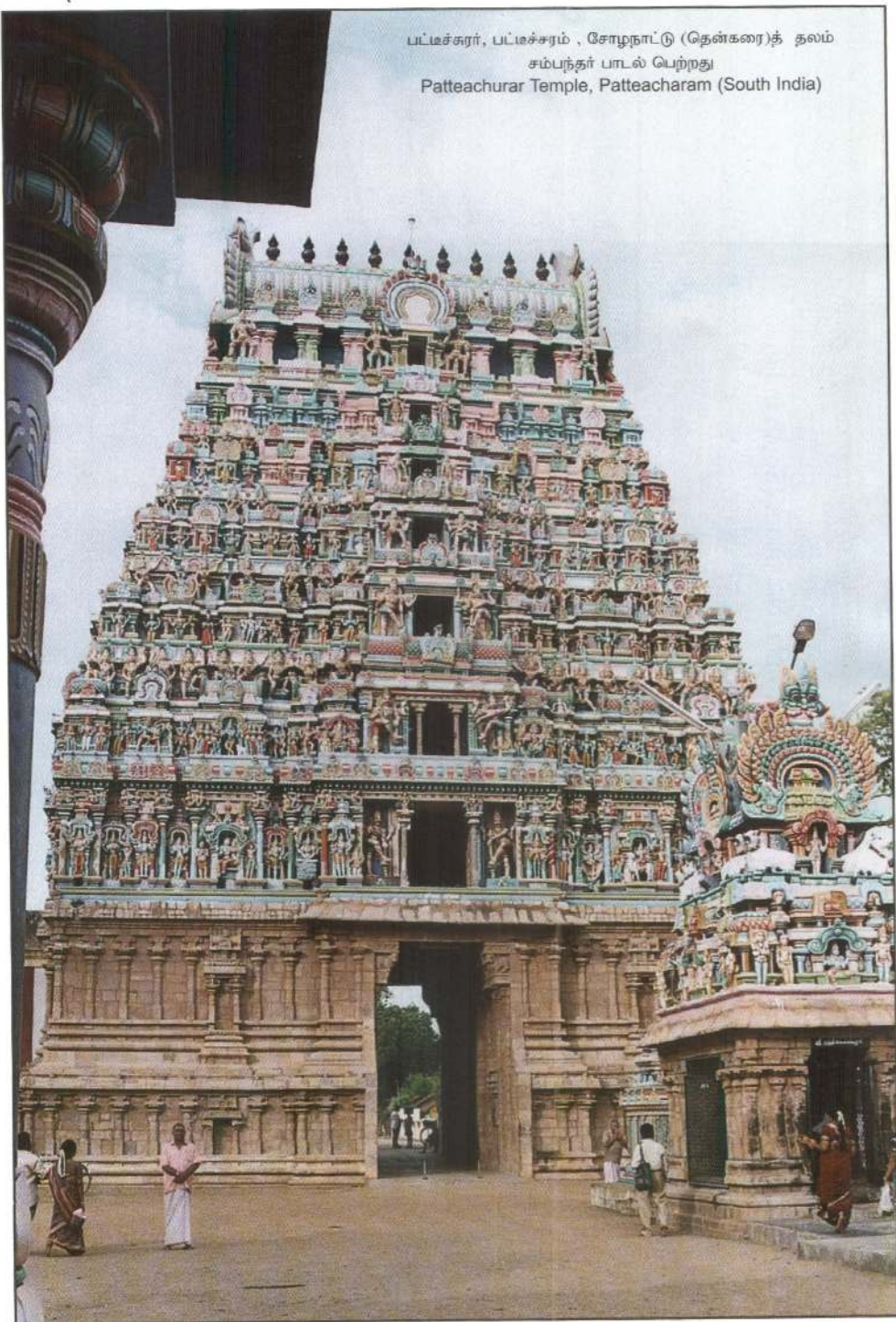
கரவீரேஸ்வரர், கரையபுரம் , சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர் பாடல் பெற்றது
Karaveereswarar Temple, Karaiyapuram (South India)



மதுவனேஸ்வரர், நன்னிலம் , சோழநாட்டு (தென்கரை)த் தலம்
சுந்தர் பாடல் பெற்றது
Mathuvaneswarar Temple, Nannilam (South India)



பட்டிச்சரர், பட்டிச்சரம் , சோழநாட்டு (தென்கரை)த் தலம்
சம்பந்தர் பாடல் பெற்றது
Patteachurar Temple, Patteacharam (South India)



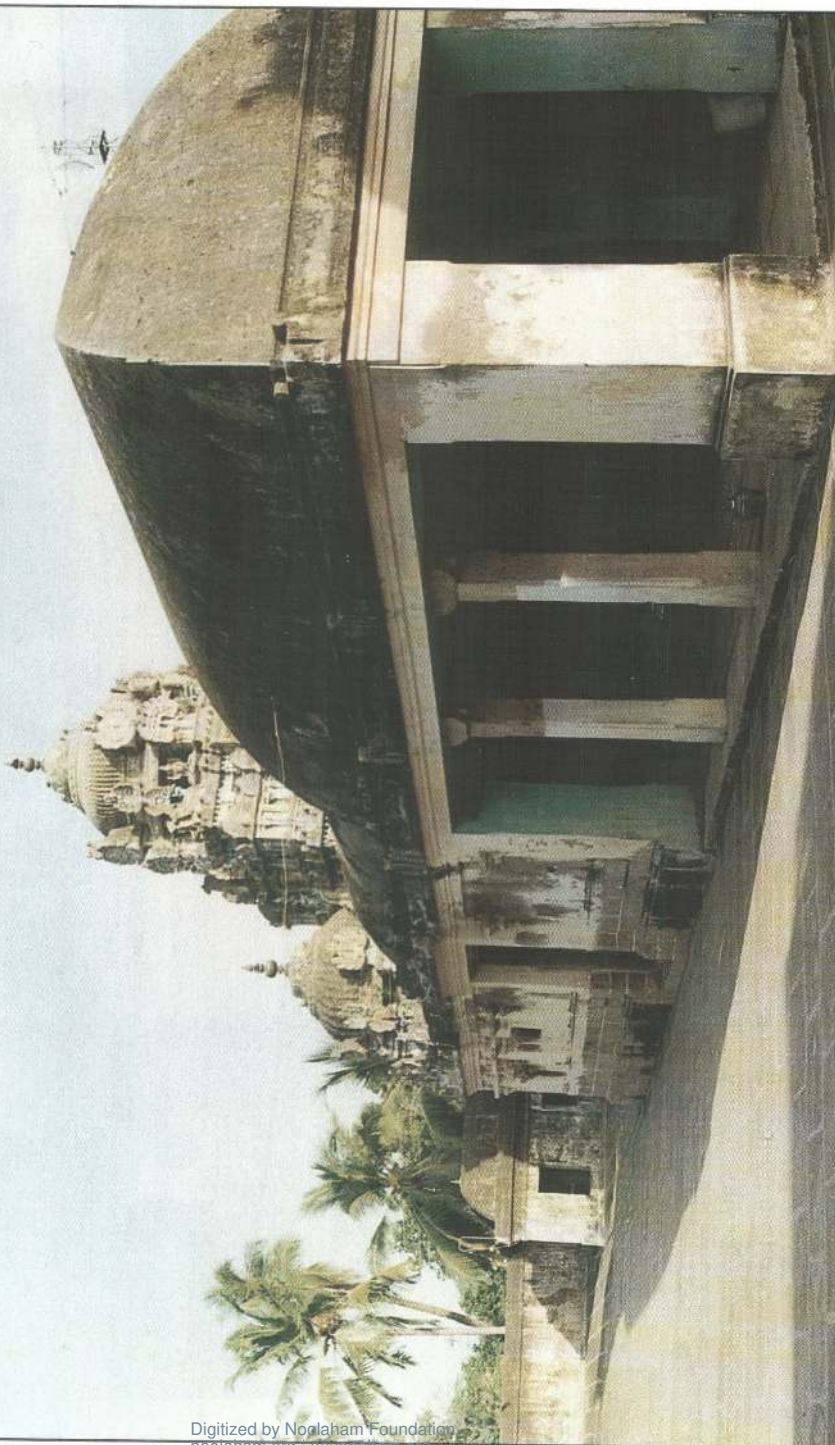
சிவக்கொழுந்தீசர், சத்திமுத்தம் , சோழநாட்டு (தென்கரை)த் தலம்
அப்பர் பாடல் பெற்றது
Sivakkoluntheesar Temple, Sathimutham (South India)



முக்கோணநாதர், திருப்பள்ளிமுக்கூடல் , சோழநாட்டு (தென்கரை)த் தலம்
 அப்பர் பாடல் பெற்றது
 Mukkonanathar Temple, Thiruppalli Mukkoodal (South India)

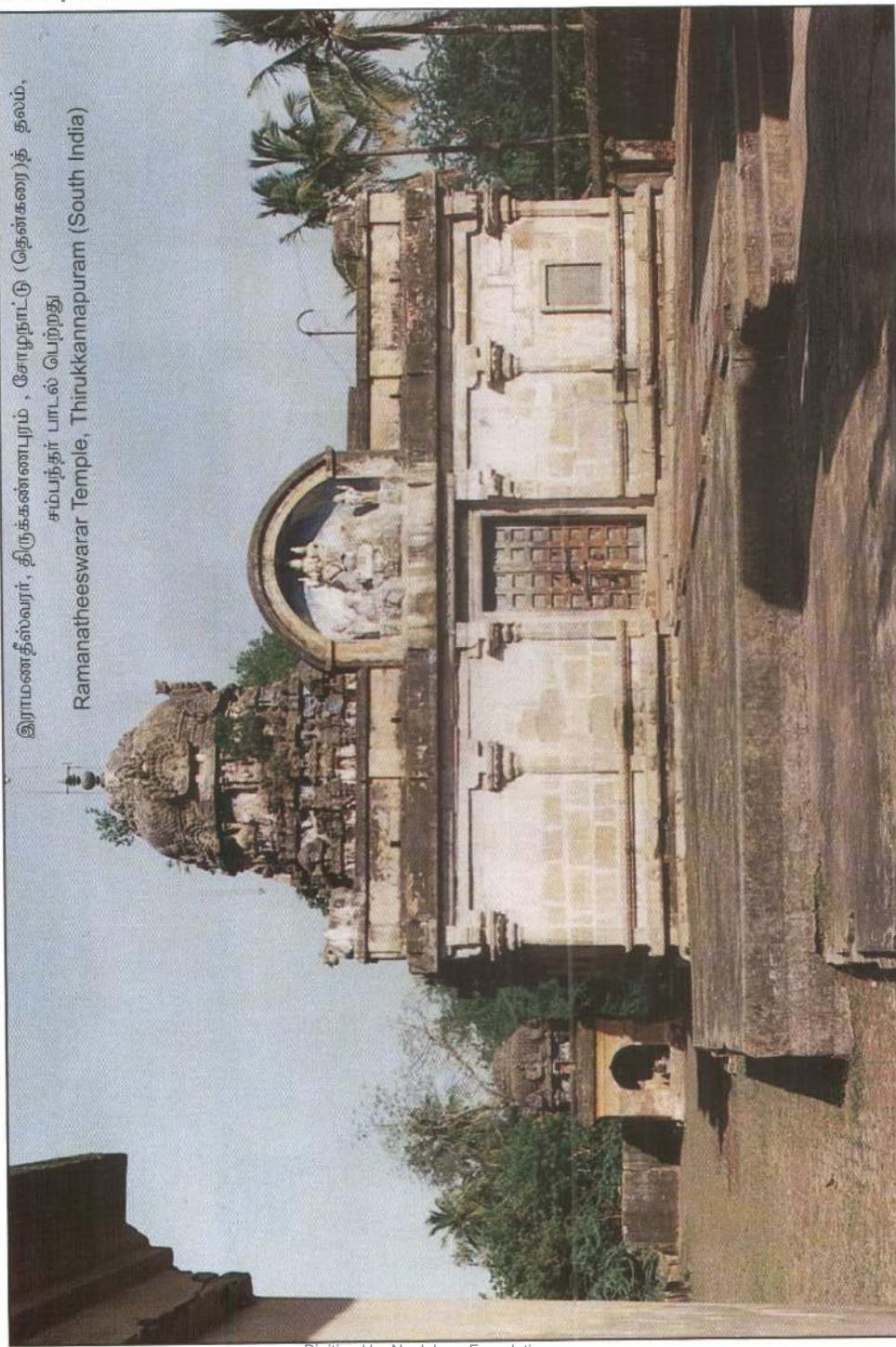


முத்தபுரீஸ்வரர், திருப்பயத்தங்குடி, சோழநாட்டு (தென்கரை)த் தலம், அப்பர் பாடல் பெற்றது
Mukthapureeswarar Temple, Thiruppayathankudi (South India)



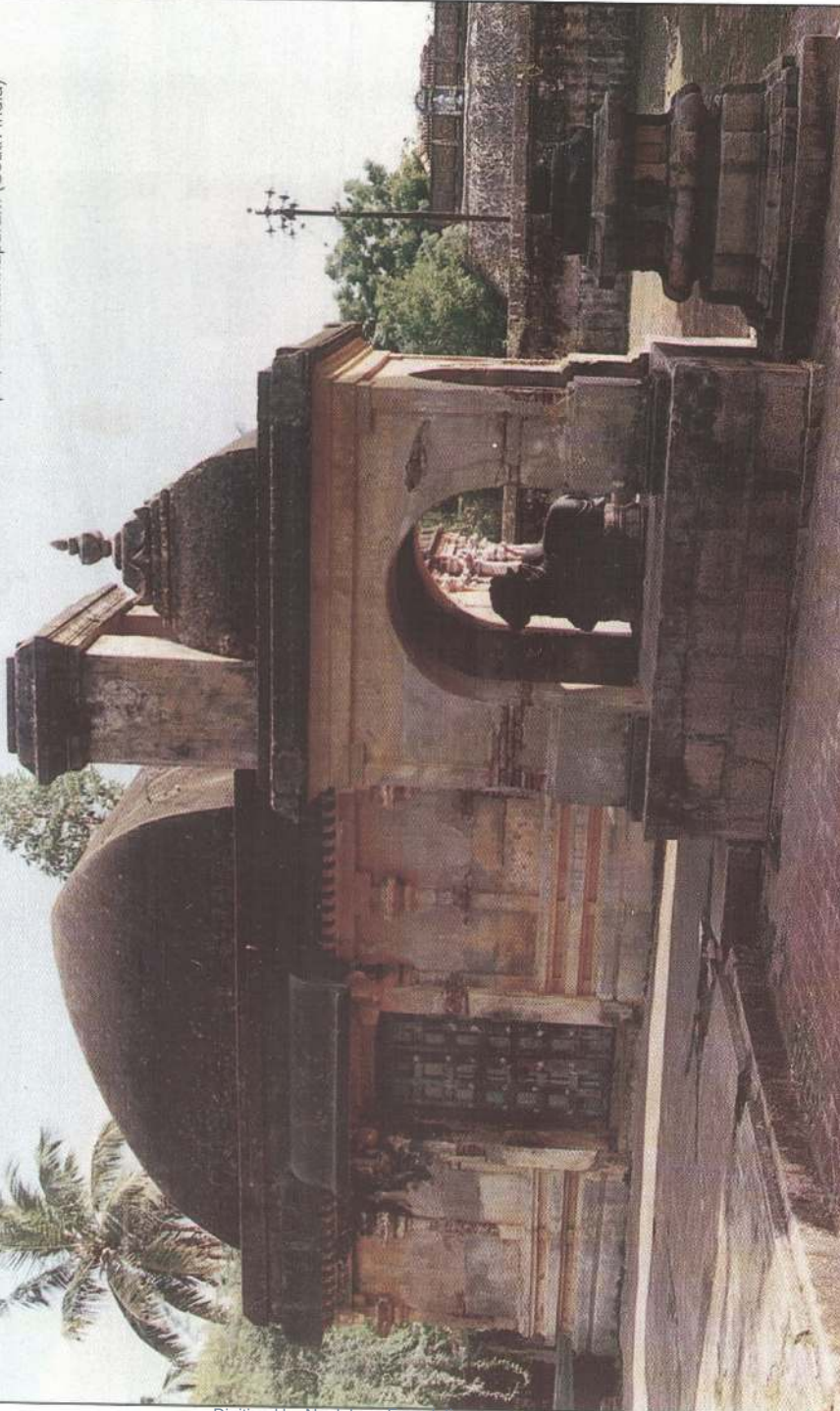
இராமணதீஸ்வரர், திருக்கண்ணையூர், சோழநாட்டு (தென்கரை)த் தலம்,
சம்பந்தர் பாடல் பெற்றது

Ramanatheswarar Temple, Thirukkannapuram (South India)



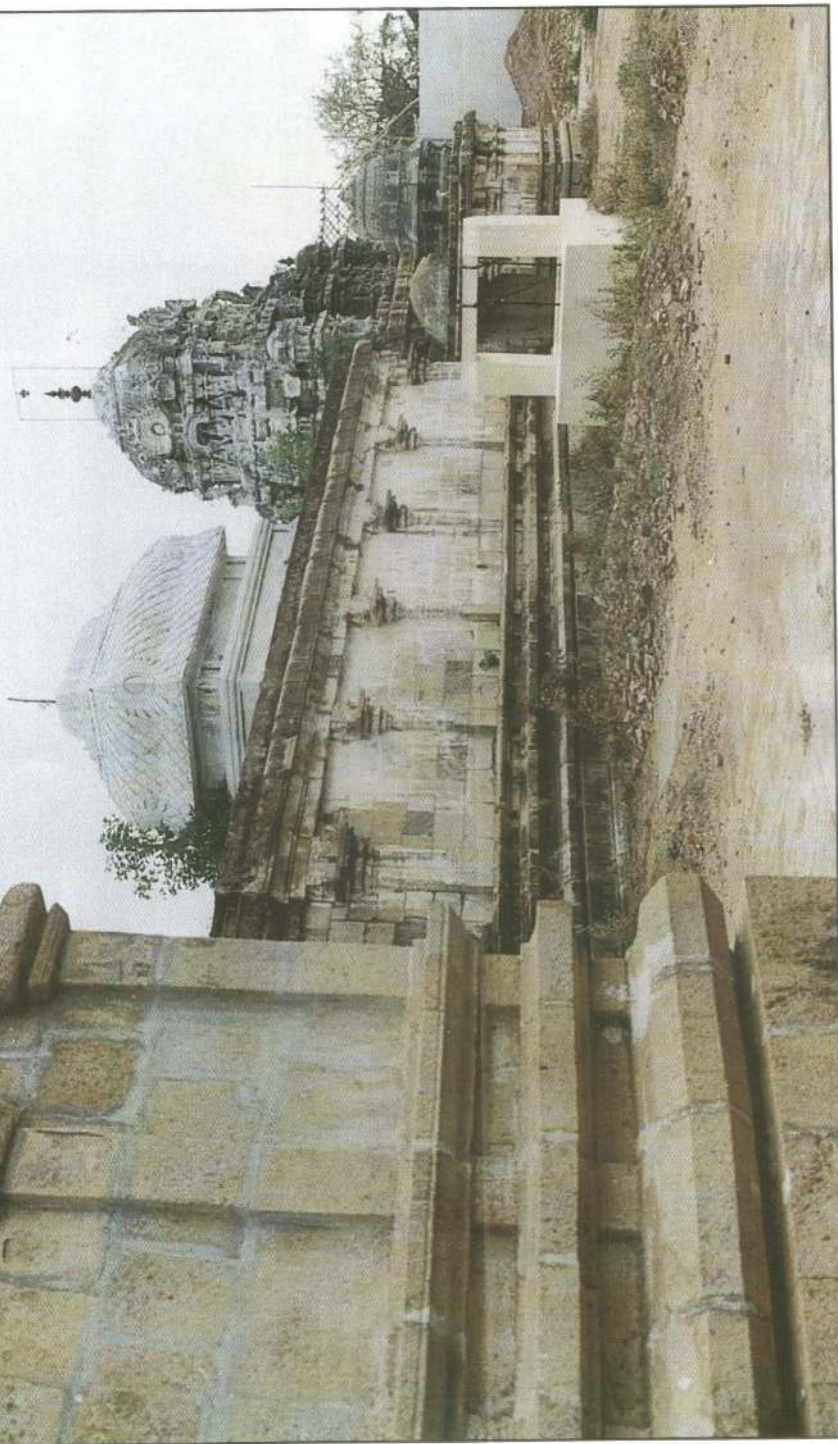
இராமணதீஸ்வரர், திருக்கண்ணபுரம், சோழநாட்டு (குதர்கரைத் தலம்,
சம்பந்தர் பாடல் பெற்றது)

Ramanatheswarar Temple, Thirukkannapuram (South India)



பசுபதீஸ்வரர், திருக்கண்டிஸ்வரம், சோழநாட்டு (தென்கரை)த் தலம்,
ஆயர் பாடல் பெற்றது

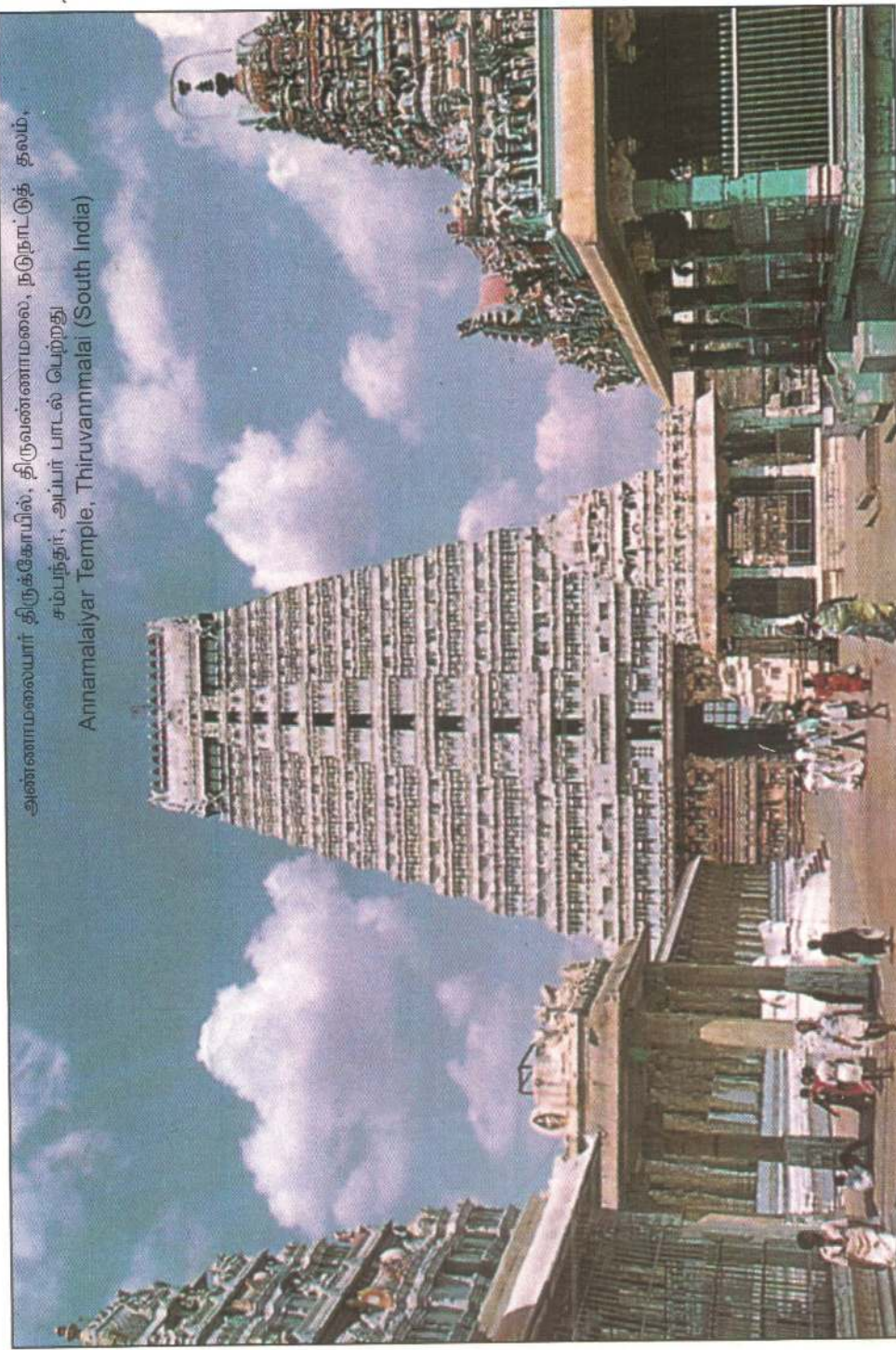
Pasupatheeswarar Temple, Thirukkandeeswaram (South India)



அண்ணாமலையார் திருக்கோயில், திருவண்ணாமலை, நடுநாட்டுத் தலம்,
சம்பந்தர், அப்பர் பாடல் பெற்றது
Annamalaiyar Temple, Thiruvannmalai (South India)



அண்ணாமலையார் திருக்கோயில், திருவண்ணாமலை, நடுநாட்டுத் தலம், சம்பந்தர், அப்பர் பாடல் பெற்றது
Annamalaiyar Temple, Thiruvannamalai (South India)



அண்ணாமலையார் திருக்கோயில், திருவண்ணாமலை, நடுநாட்டுத் தலம்,
சம்பந்தர், அப்பர் பாடல் பெற்றது
Annamalaiyar Temple, Thiruvannmalai (South India)



ஊர்த்ததுவதாண்டவப்பெருமாள் திருக்கோயில், திருவாலங்காடு, தொண்டை நாட்டுத் தலம்,
மூவர் பாடல் பெற்றது

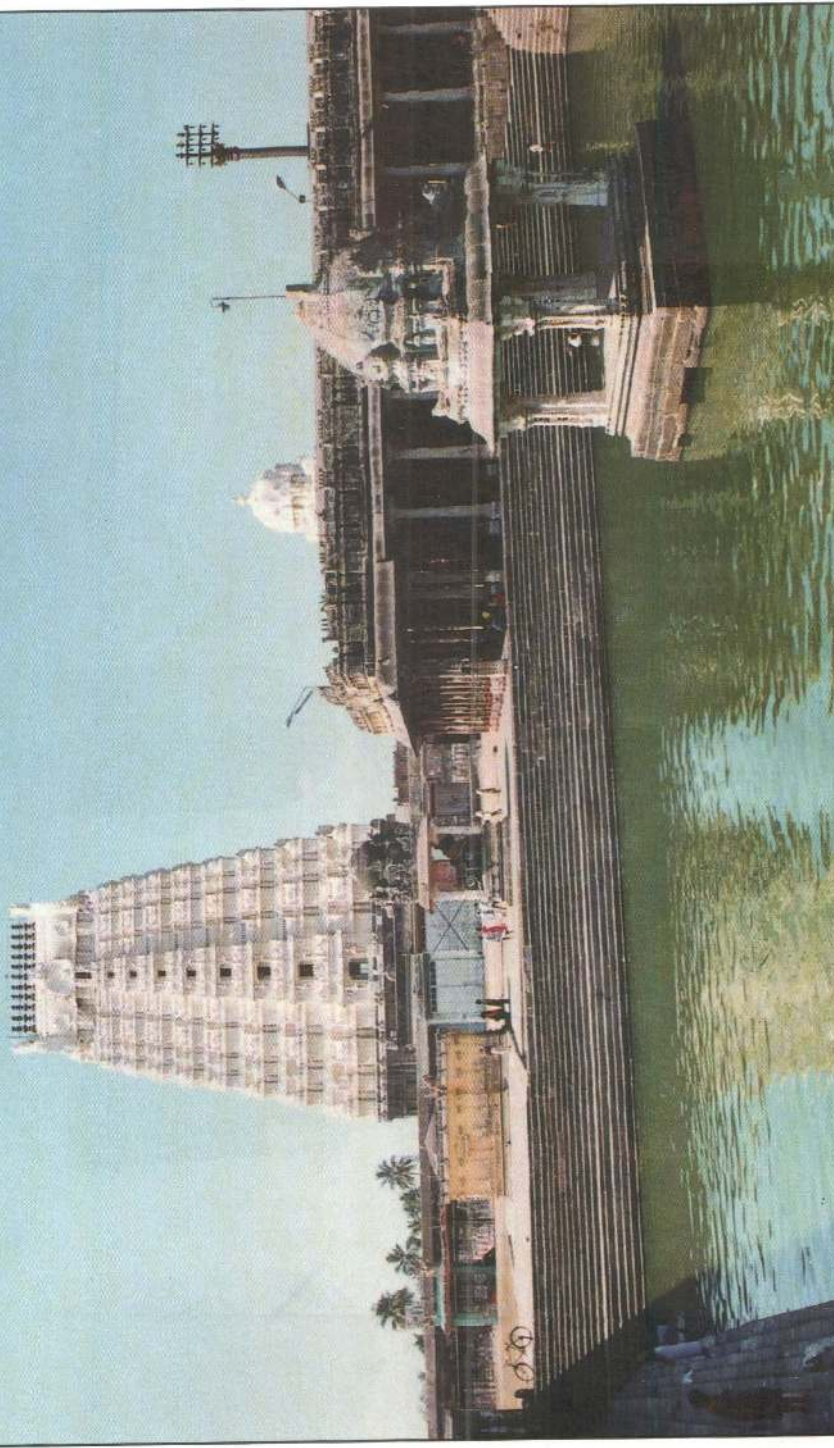
Urthuvataandavapperumaan Temple, Thiruvankadu(South India)



பாலுகந்தீஸ்வரர், திருவாய்ப்பாடி, சோழநாட்டு (வடகரை)த் தலம், அப்பர் பாடல் பெற்றது
 Palukandeśvarar Temple, Thiruvaipadi (South India)



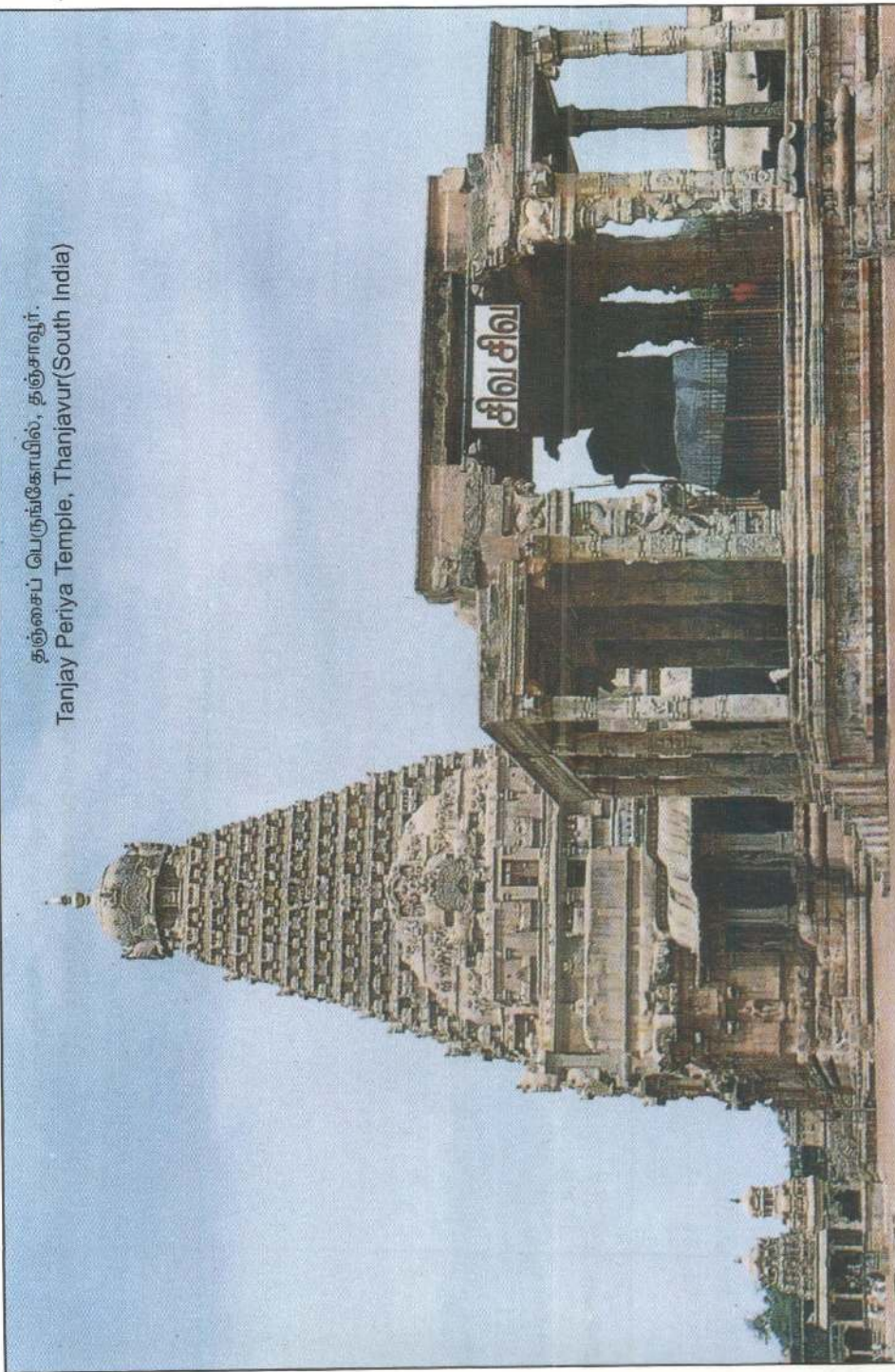
ஏகாம்பரநாதர் திருக்கோயில், காஞ்சிபுரம், தொண்டை நாட்டுத் தலம்,
மூவர் பாடல் பெற்றது
Ekambaranathar Temple, Kanchipuram(South India)



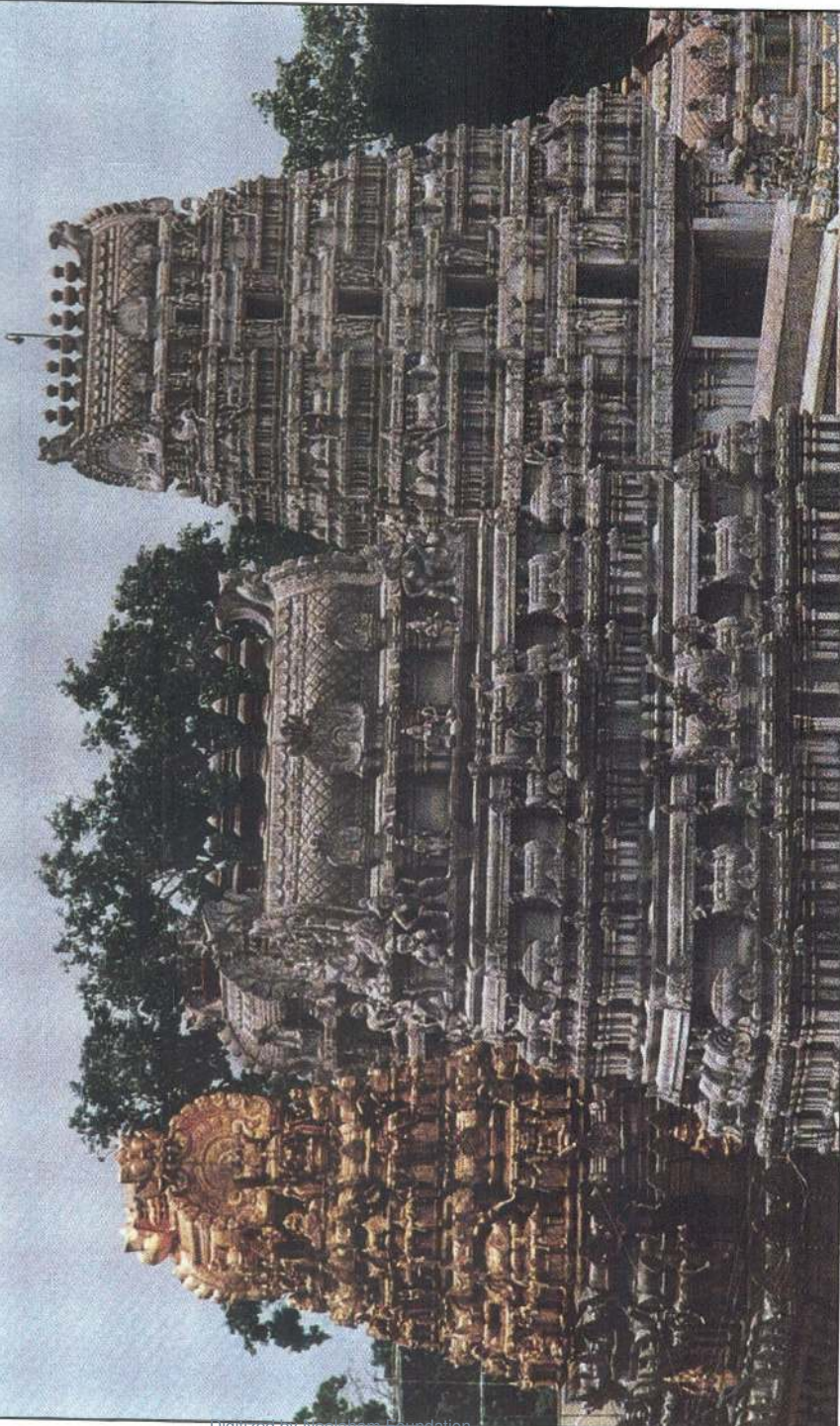
பக்தவத்சலேஸ்வரர் திருக்கழுக்குன்றம், தொண்டை நாட்டு நலம்,
நால்வர் பாடல் பெற்றது
Pakthaleswarar Temple, Thirukkalukundram (South India)



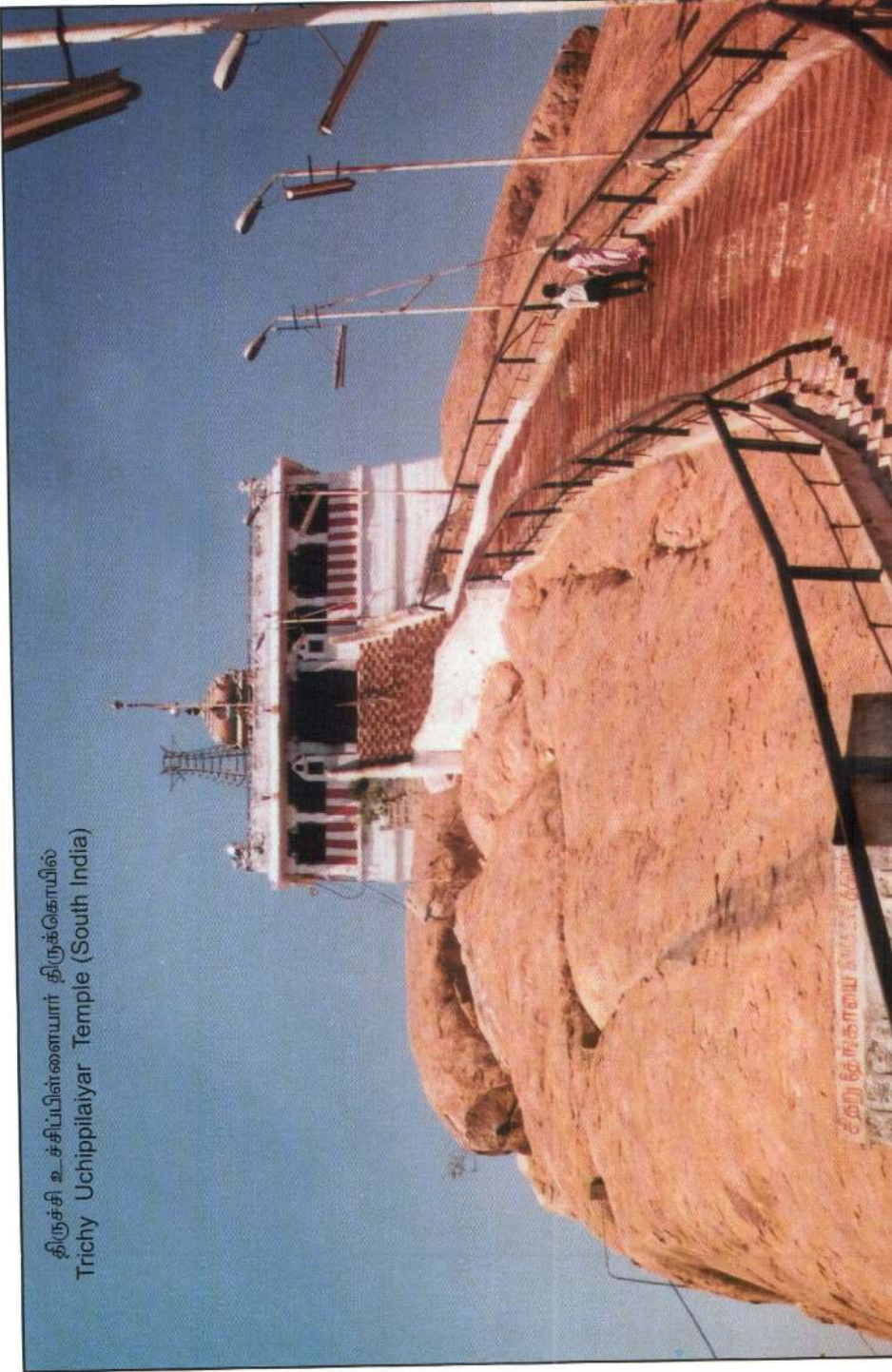
தஞ்சைப் பெருங்கோயில், தஞ்சாவூர்.
Tanjay Periya Temple, Thanjavur(South India)

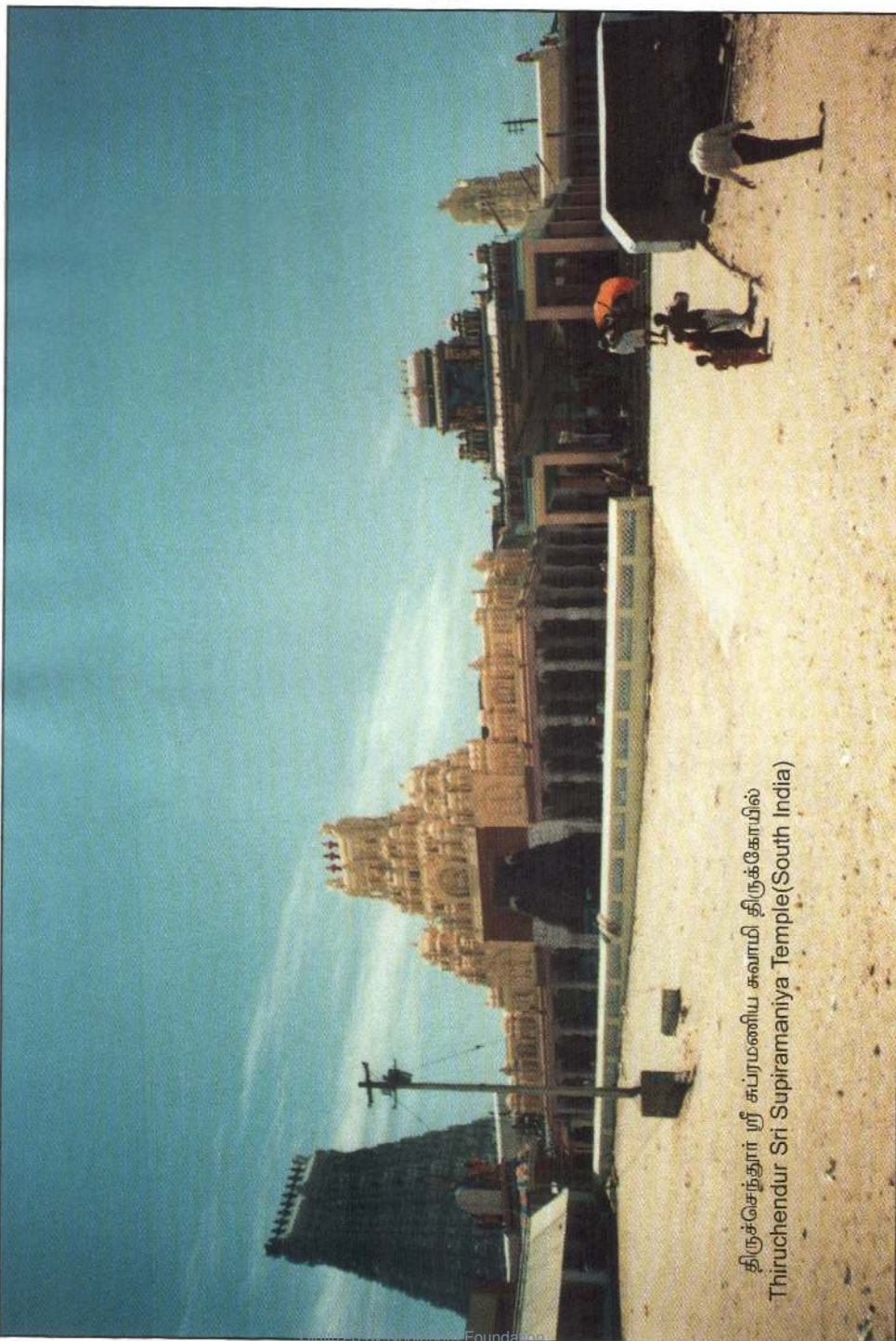


காமாட்சி அம்மன் கோயில், காஞ்சிபுரம்.
kamakshiamman Temple, Kanchipuram(South India)



திருச்சி உச்சிப்பிள்ளையார் திருக்கோயில்
Trichy Uchippillaiyar Temple (South India)



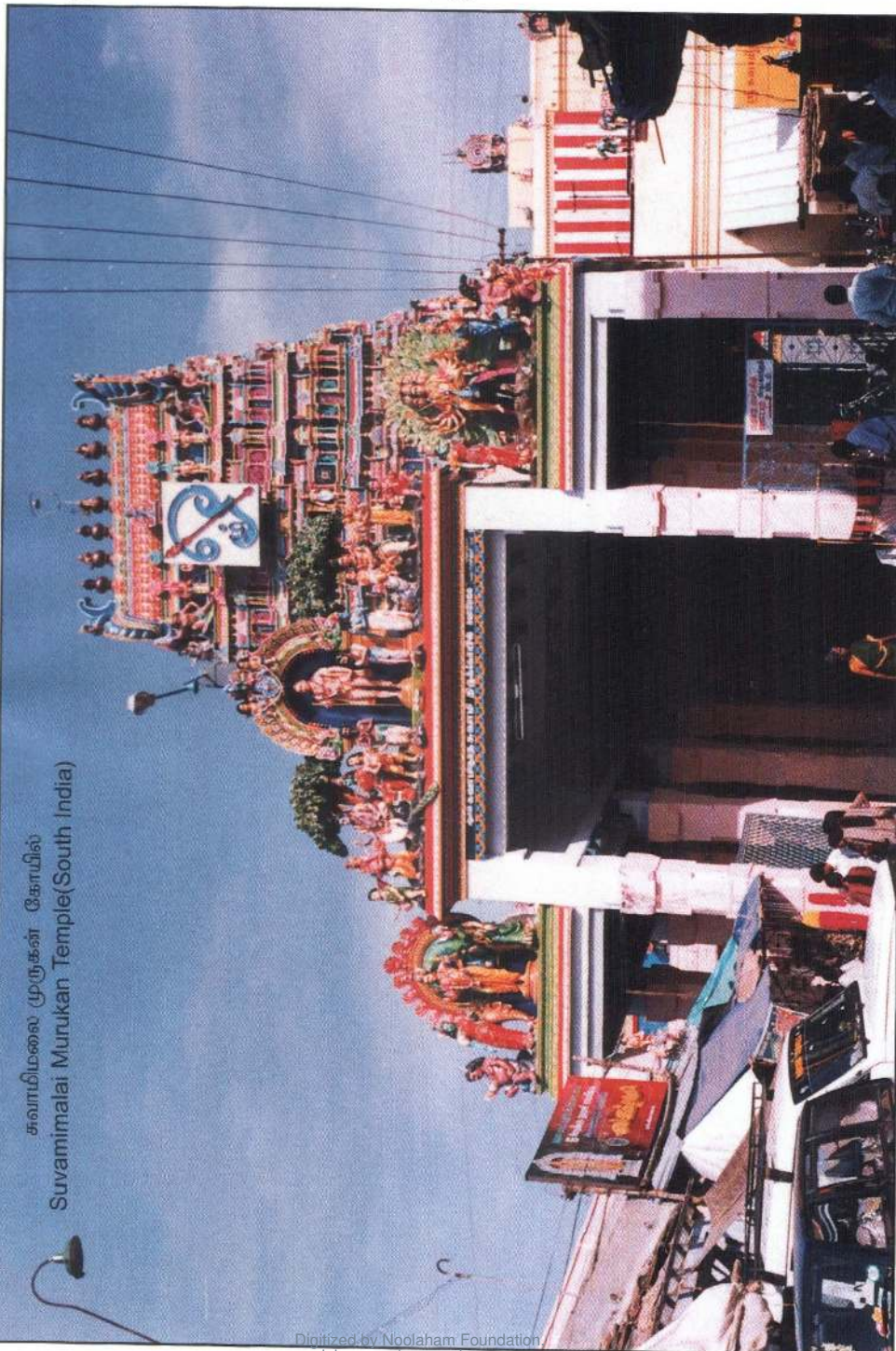


திருச்செந்தூர் ஸ்ரீ சுப்ரமணிய சுவாமி திருக்கோயில்
Thiruchendur Sri Supiramaniya Temple(South India)

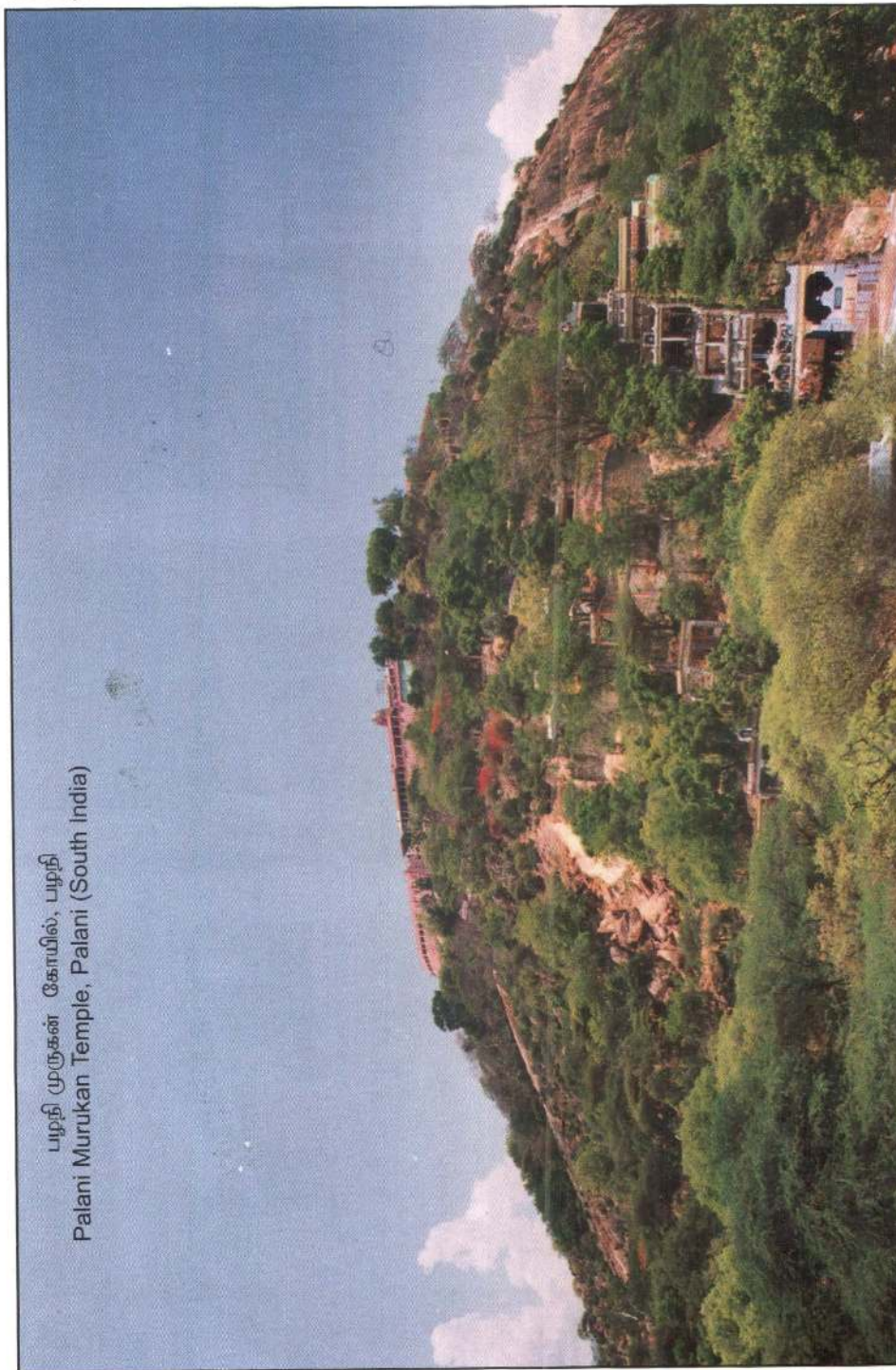
ஸ்ரீ சிங்கரவேலவர் கோயில், சிக்கல்.
Sri Singaravelayar Temple, Sikkal(South India)



சுவாமிமலை முருகன் கோயில்
Suvamimalai Murukan Temple(South India)



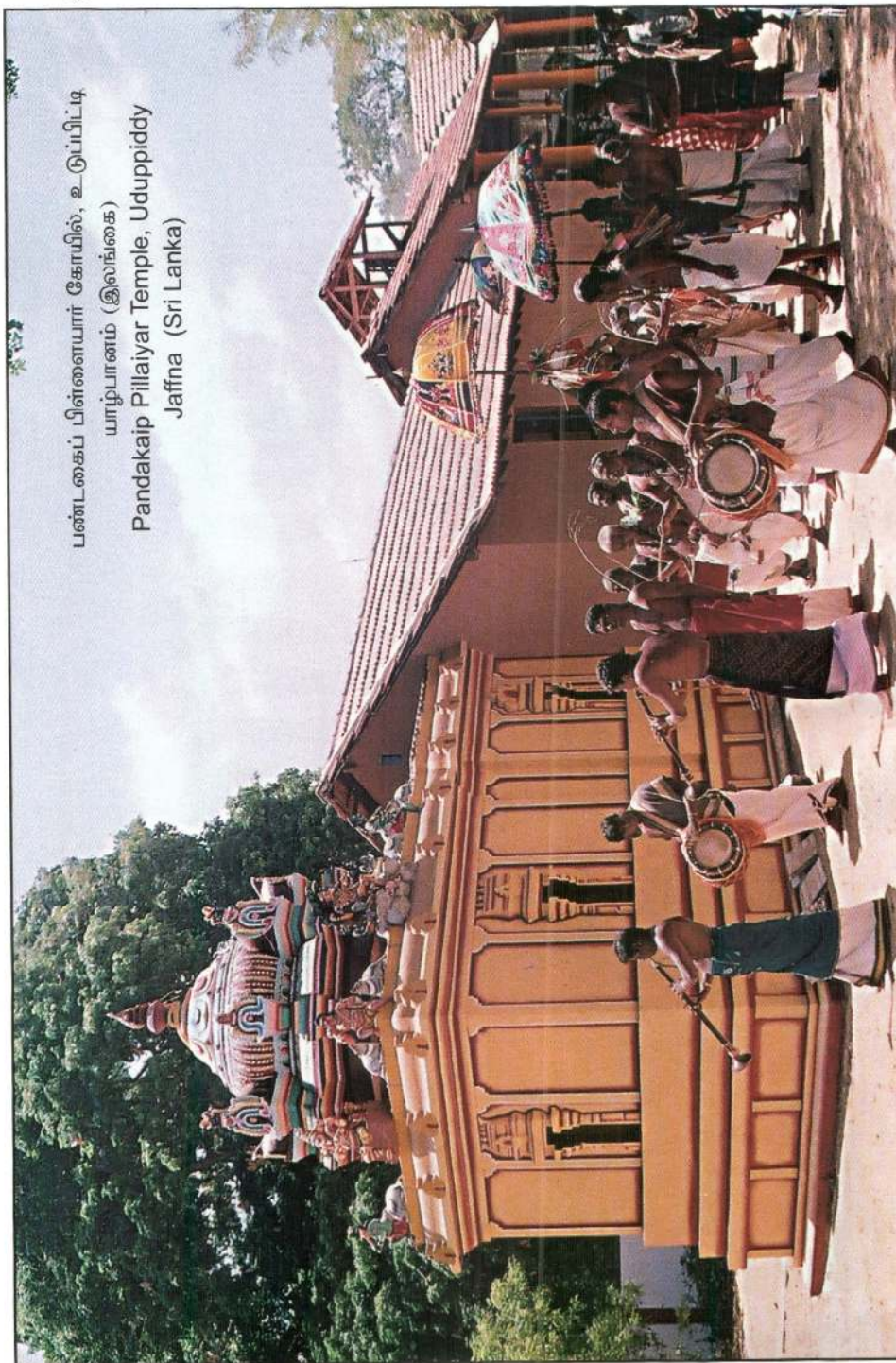
புழநி முருகன் கோயில், புழநி
Palani Murukan Temple, Palani (South India)



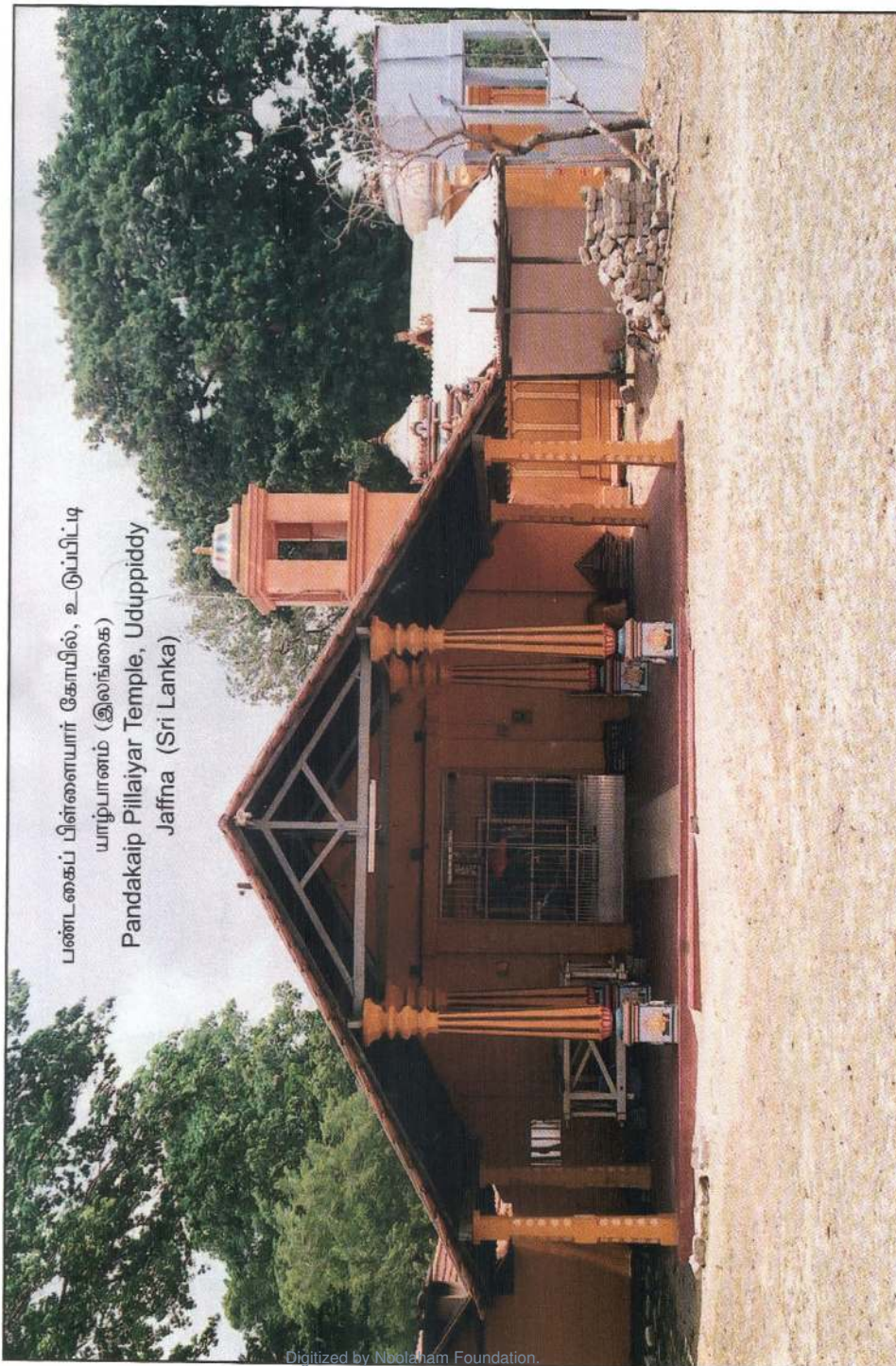
அரபுளீஸ்வரர் கோயில், கொள்ளிமலை
Arabuliswarar Temple, Kollimalai (South India)

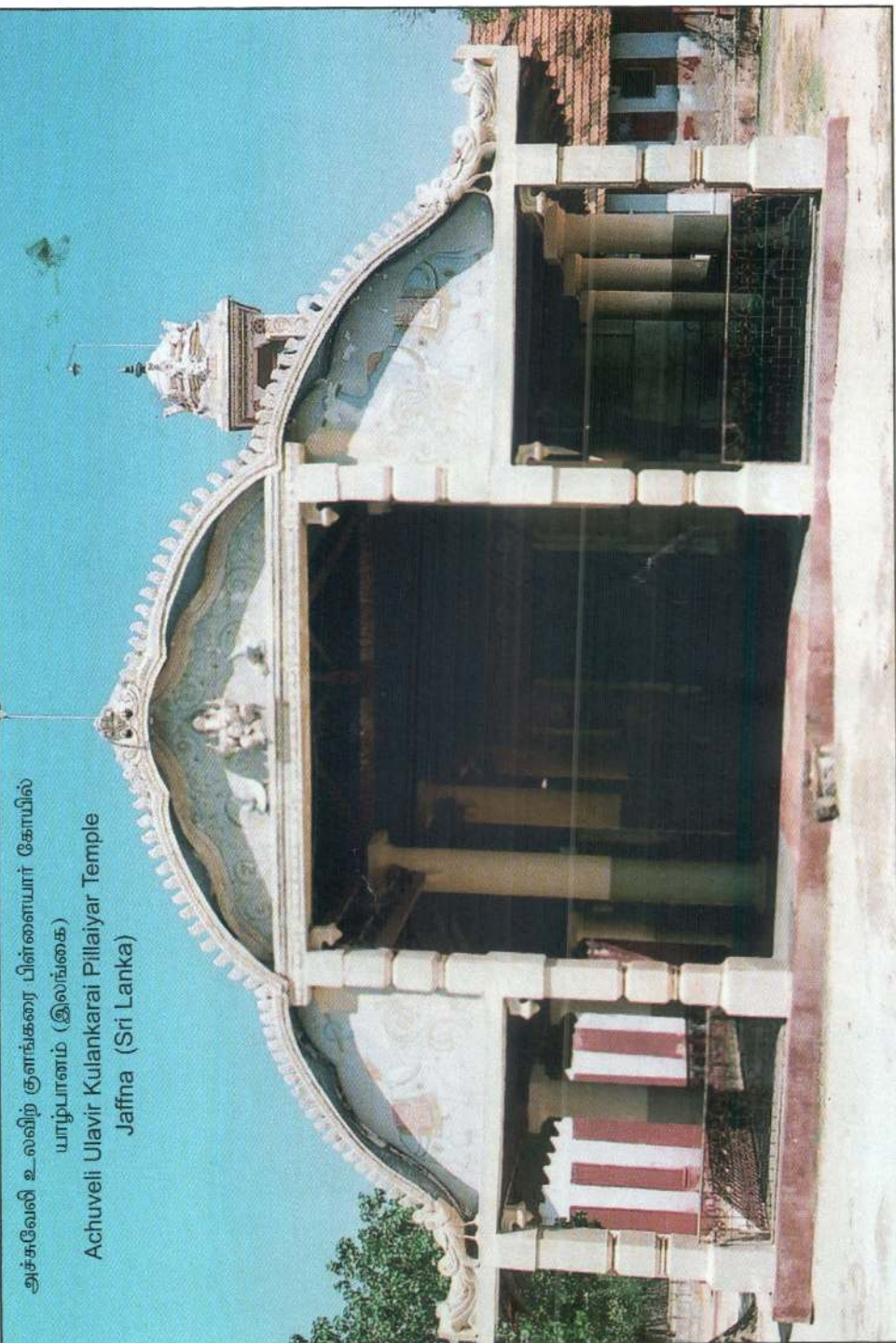


பண்டகைப் பிள்ளையார் கோயில், உடுப்பிட்டி
யாழ்பாணம் (இலங்கை)
Pandakaip Pillaiyar Temple, Uduppiddy
Jaffna (Sri Lanka)



பண்டகைப் பிள்ளையார் கோயில், உடுப்பிட்டி
யாழ்ப்பாணம் (இலங்கை)
Pandakaip Pillaiyar Temple, Uduppiddy
Jaffna (Sri Lanka)





அச்சுவேலி உலவிற் குளங்கரை பிள்ளையார் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Achuvelli Ulavir Kulankarai Pillaiyar Temple
Jaffna (Sri Lanka)

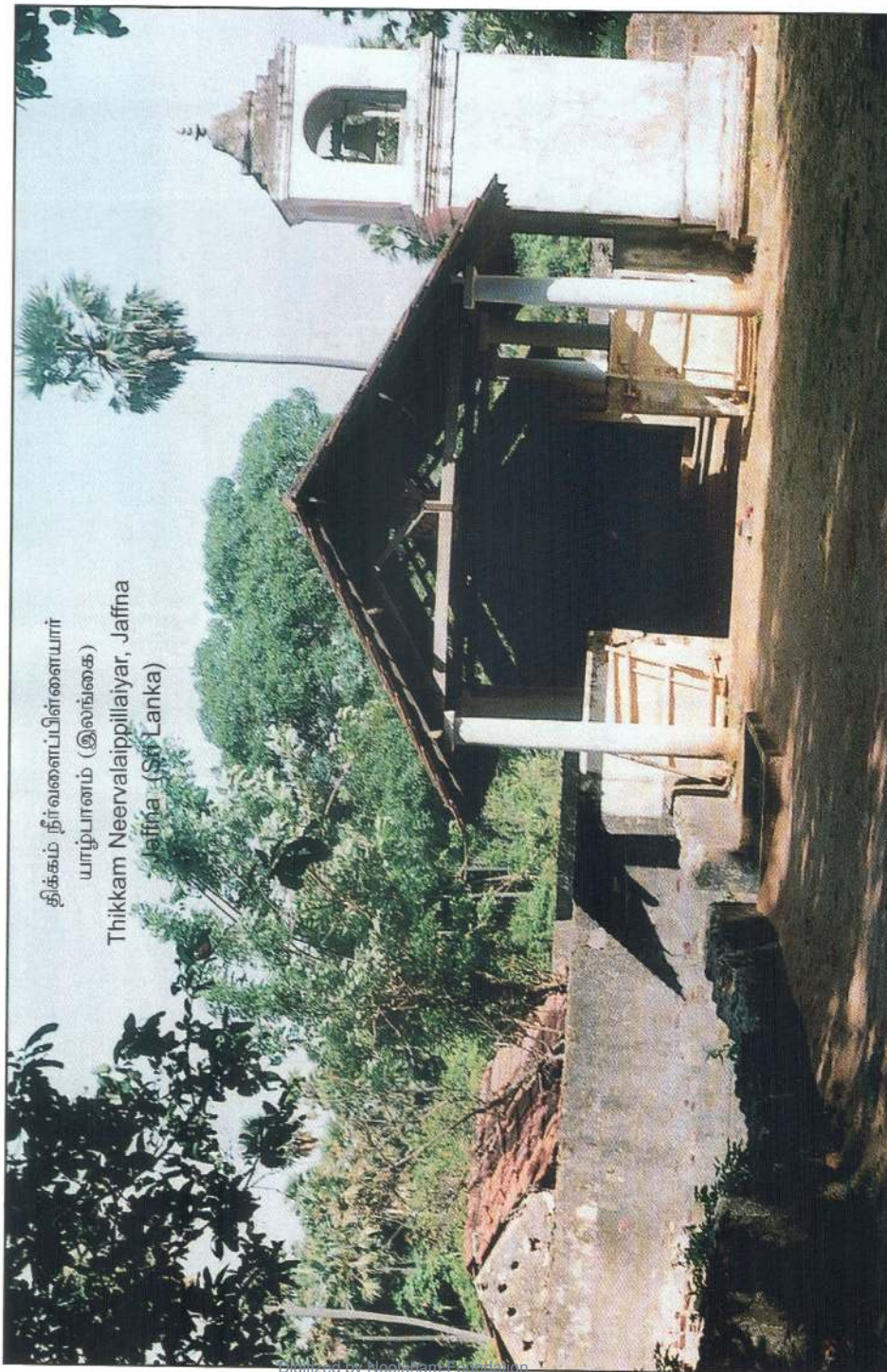
வல்லொட்டி வேலில் வீரகத்தி விக்னேஸ்வரன் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Valveti Vevil Veerakathi Vikneswaran Temple
Jaffna (Sri Lanka)



பொலிகண்டி இலுப்பைமுலை ஸ்ரீசித்திவிநாயகர் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Polikandi Iluppaimulai Shreesithivinayakar Temple, Jaffna
Jaffna (Sri Lanka)



திக்கம் நீர்வளைப்பிள்ளையார்
யாழ்ப்பாணம் (இலங்கை)
Thikkam Neervalaiappillaiyar, Jaffna
Jaffna (Sri Lanka)



வல்வெட்டித்துறை அம்மன் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Valvettithurai Amman Temple, Jaffna
Jaffna (Sri Lanka)



வல்வெட்டித்துறை நெடியகாட்டுப் பிள்ளையார் கோயில்
யாழ்ப்பாணம் (இலங்கை)

Valvettithurau Nediyaikkattu Pillaiyar Temple,
Jaffna (Sri Lanka)



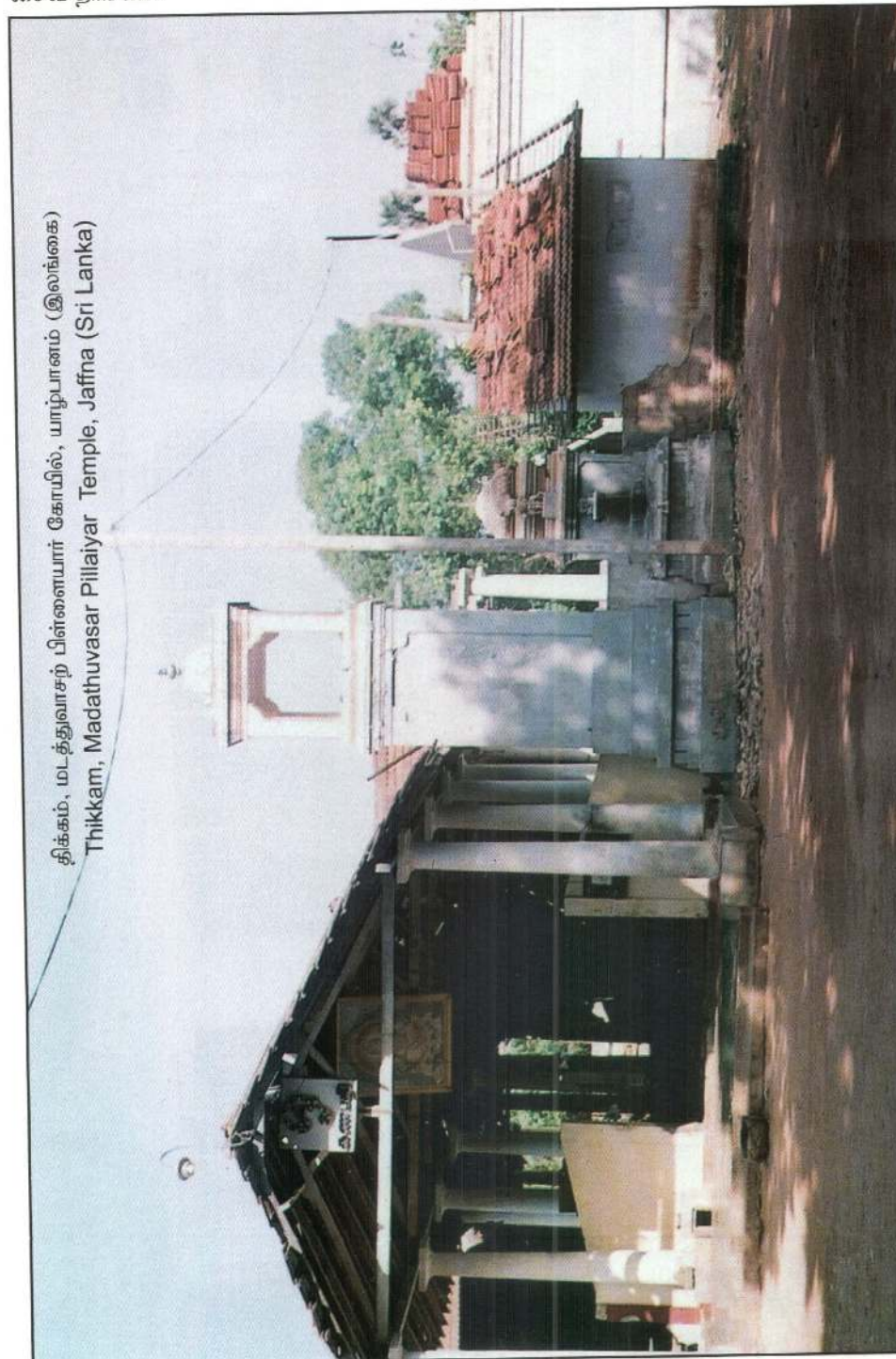


அல்வாய் மேற்கு, குளமாவுரத்து வைரவர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Alvai West, Kulamarathu Vairavar Temple, Jaffna (Sri Lanka)

திக்கம துலாப் பிள்ளையார் கோயில், யாழ்ப்பாணம் (இலங்கை)
Thikkam Thulappillaiyar, Jaffna (Sri Lanka)



திக்கம், மடத்துவாசற் பிள்ளையார் கோயில், யாழ்ப்பாணம் (இலங்கை)
Thikkam, Madathuvasar Pillaiyar Temple, Jaffna (Sri Lanka)



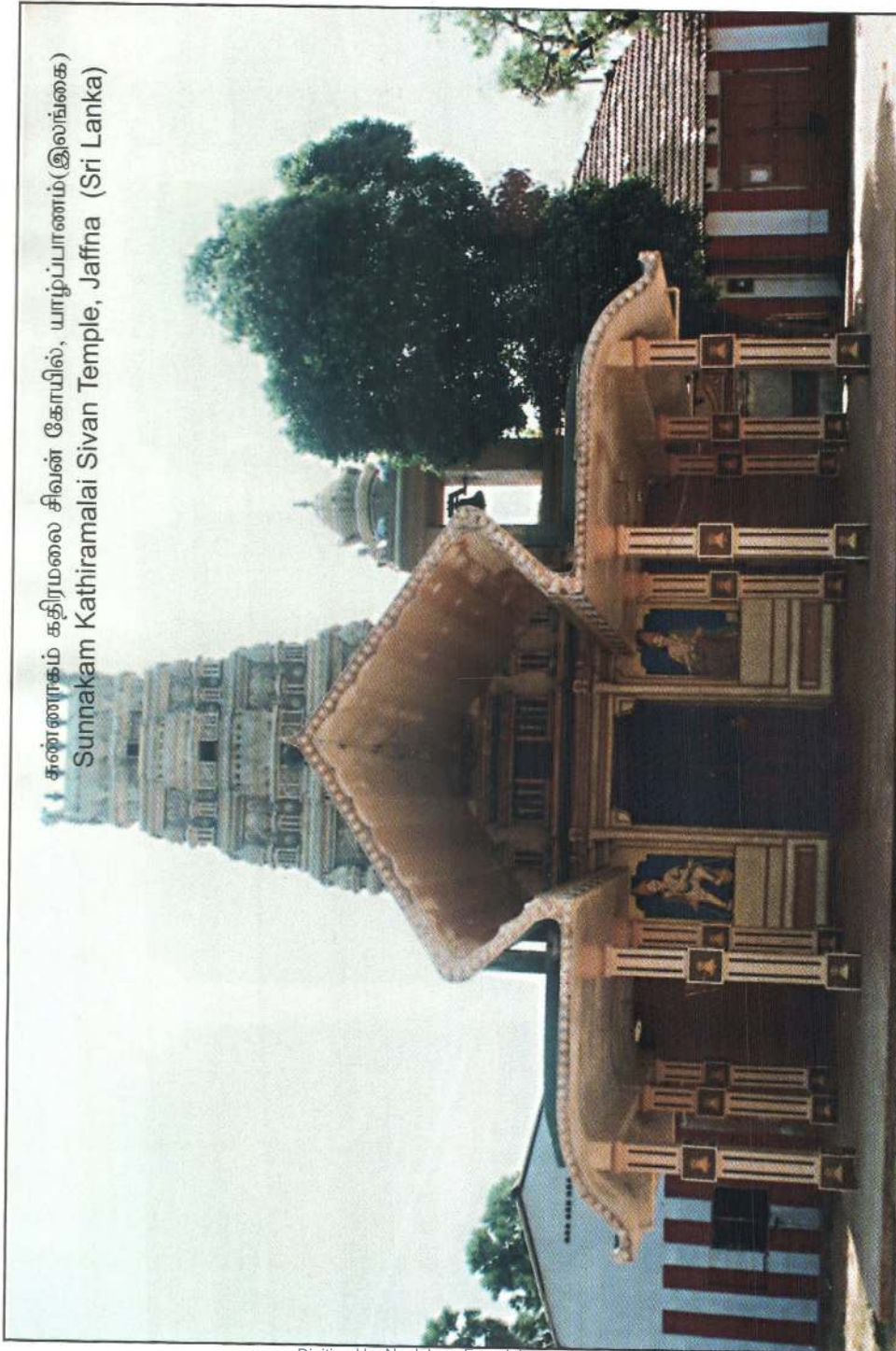
வதிரி, தேவனார்பாளி, கண்ணகி அம்மன் ஆலயம், யாழ்ப்பாணம் (இலங்கை)
Vathiri, Thevanyali Kannaki Amman Temple, Jaffna (Sri Lanka)



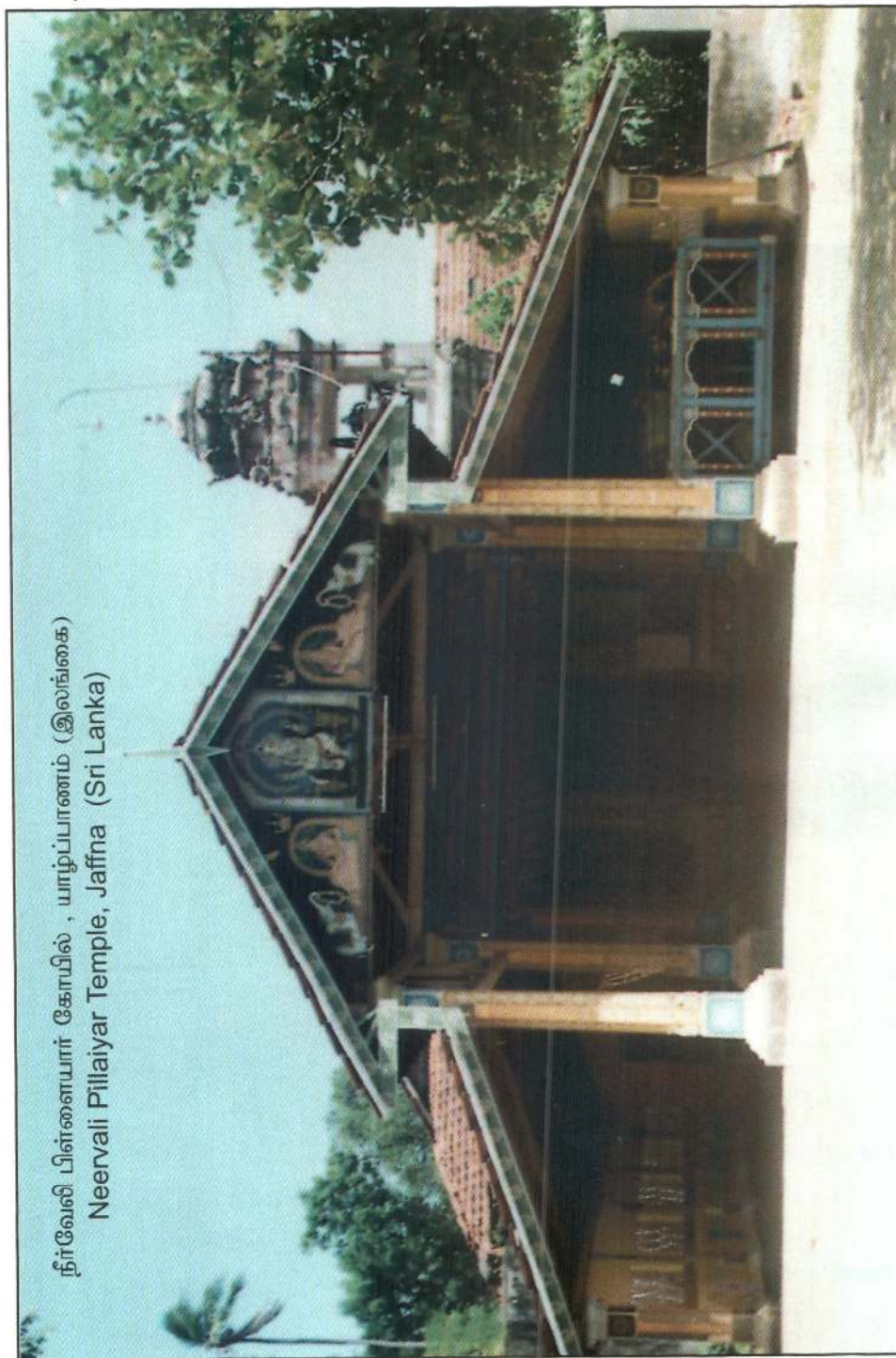
வதிநி, உல்லியனெல்லை அம்மன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Vathiri Ulliyanelai Amman Temple, Jaffna (Sri Lanka)



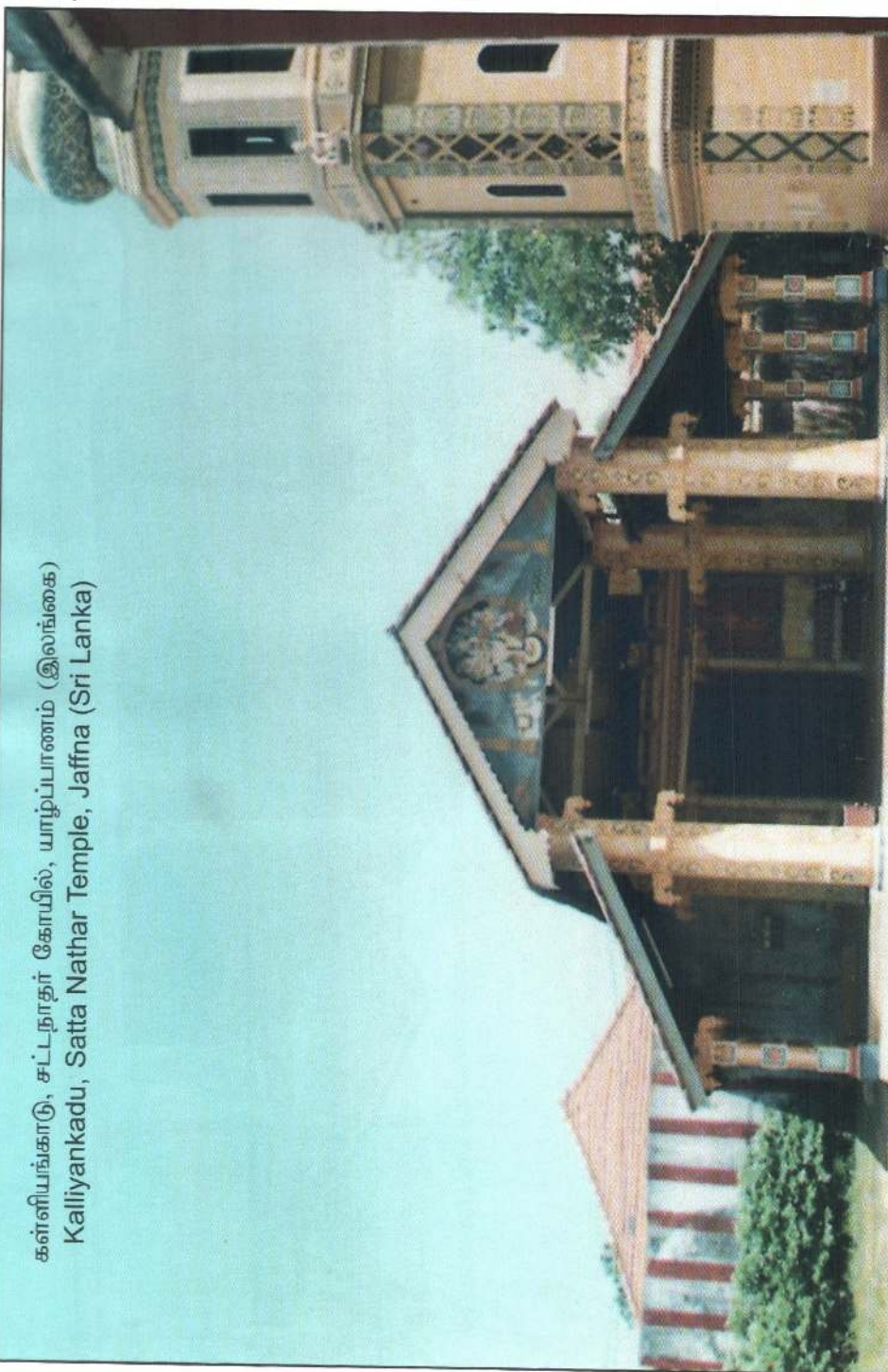
சுண்ணாங்கும கதிரமலை சிவன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Sunnakam Kathiramalai Sivan Temple, Jaffna (Sri Lanka)



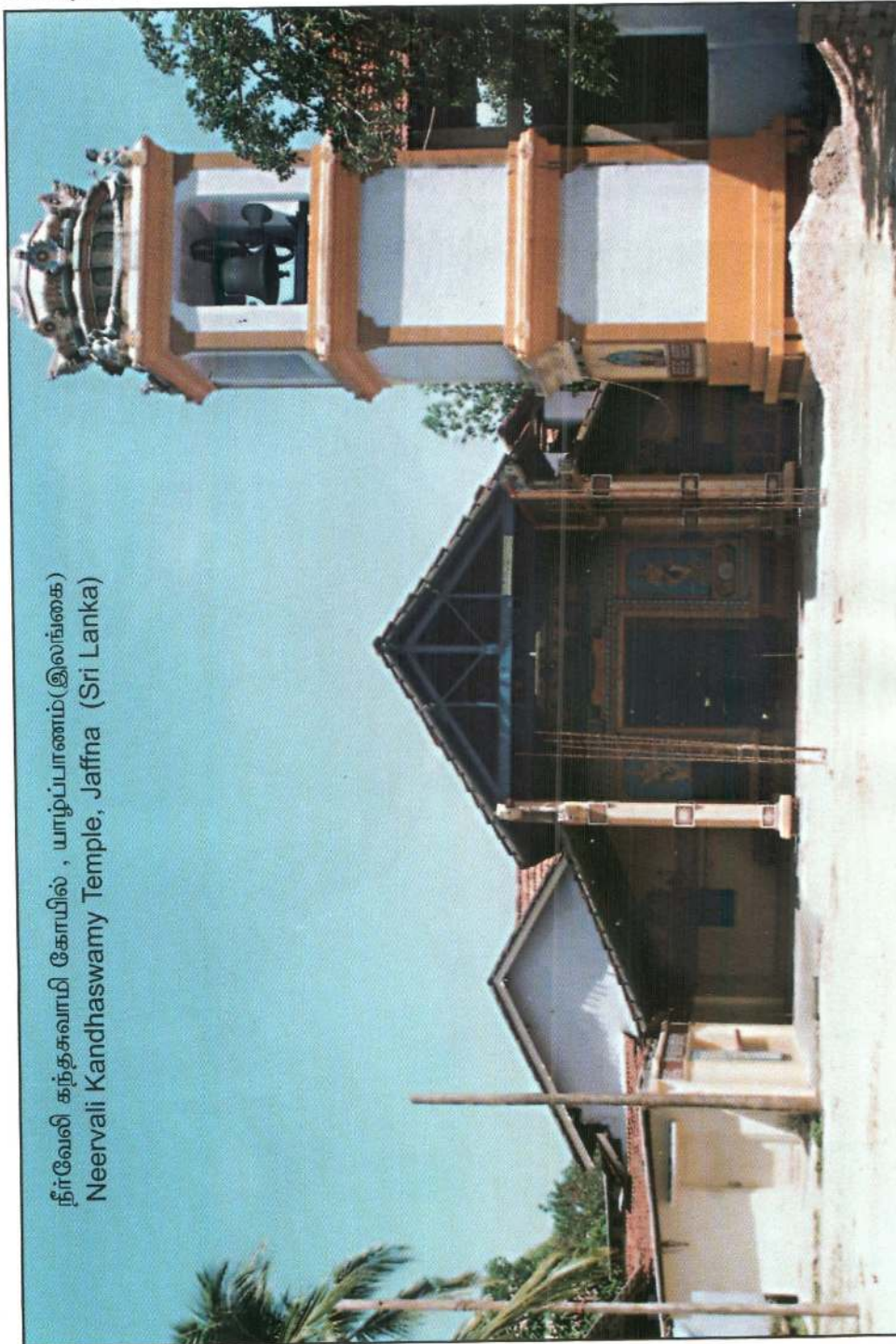
நீர்வேலி பிள்ளையார் கோயில், யாழ்ப்பாணம் (இலங்கை)
Neervali Pillaiyar Temple, Jaffna (Sri Lanka)



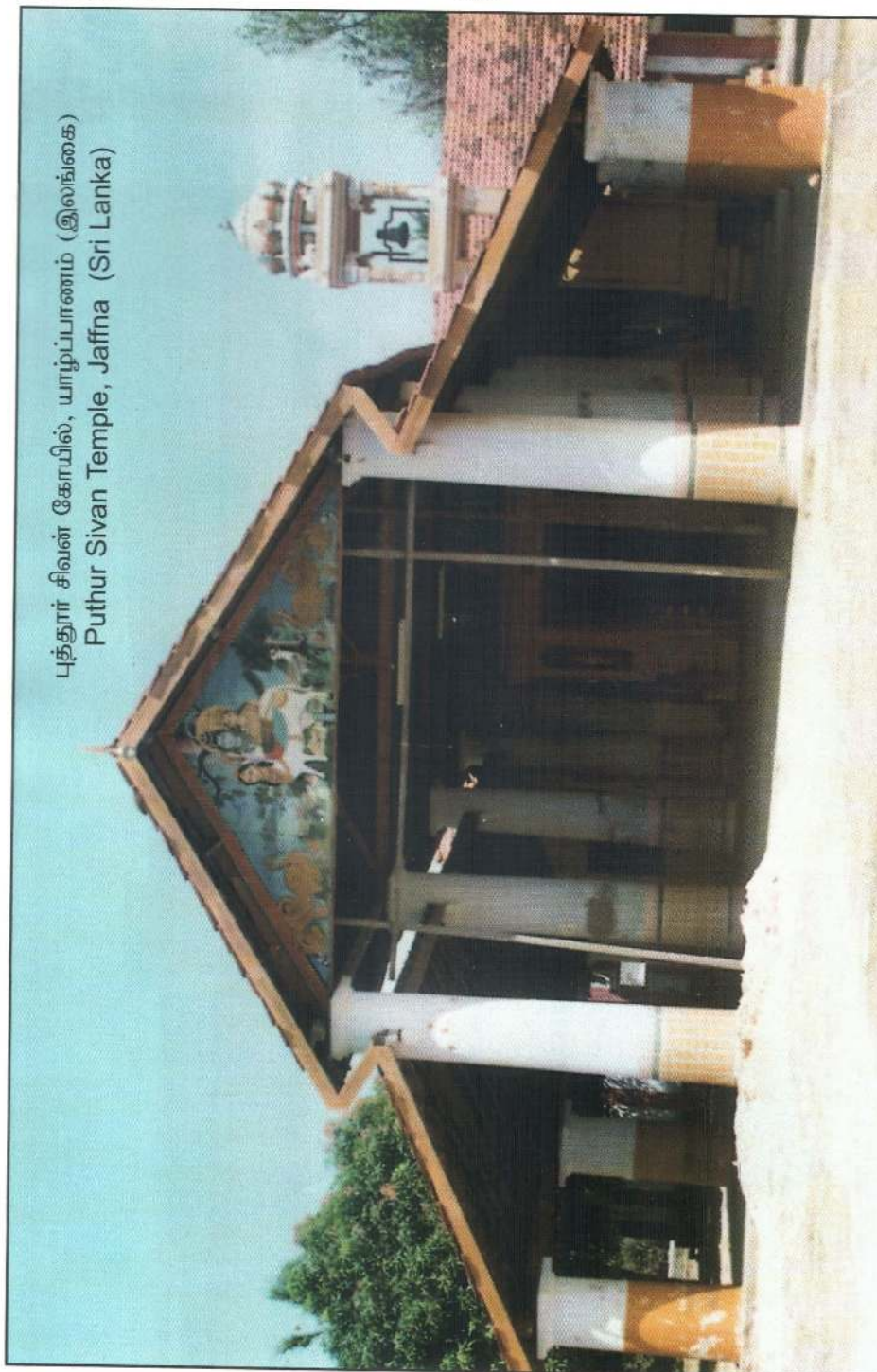
கள்ளியங்காடு, சட்டநாதர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Kalliyankadu, Satta Nathar Temple, Jaffna (Sri Lanka)



நீர்வேலி கந்தசுவாமி கோயில் , யாழ்ப்பாணம் (இலங்கை)
Neervali Kandhaswamy Temple, Jaffna (Sri Lanka)



புத்தூர் சிவன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Puthur Sivan Temple, Jaffna (Sri Lanka)



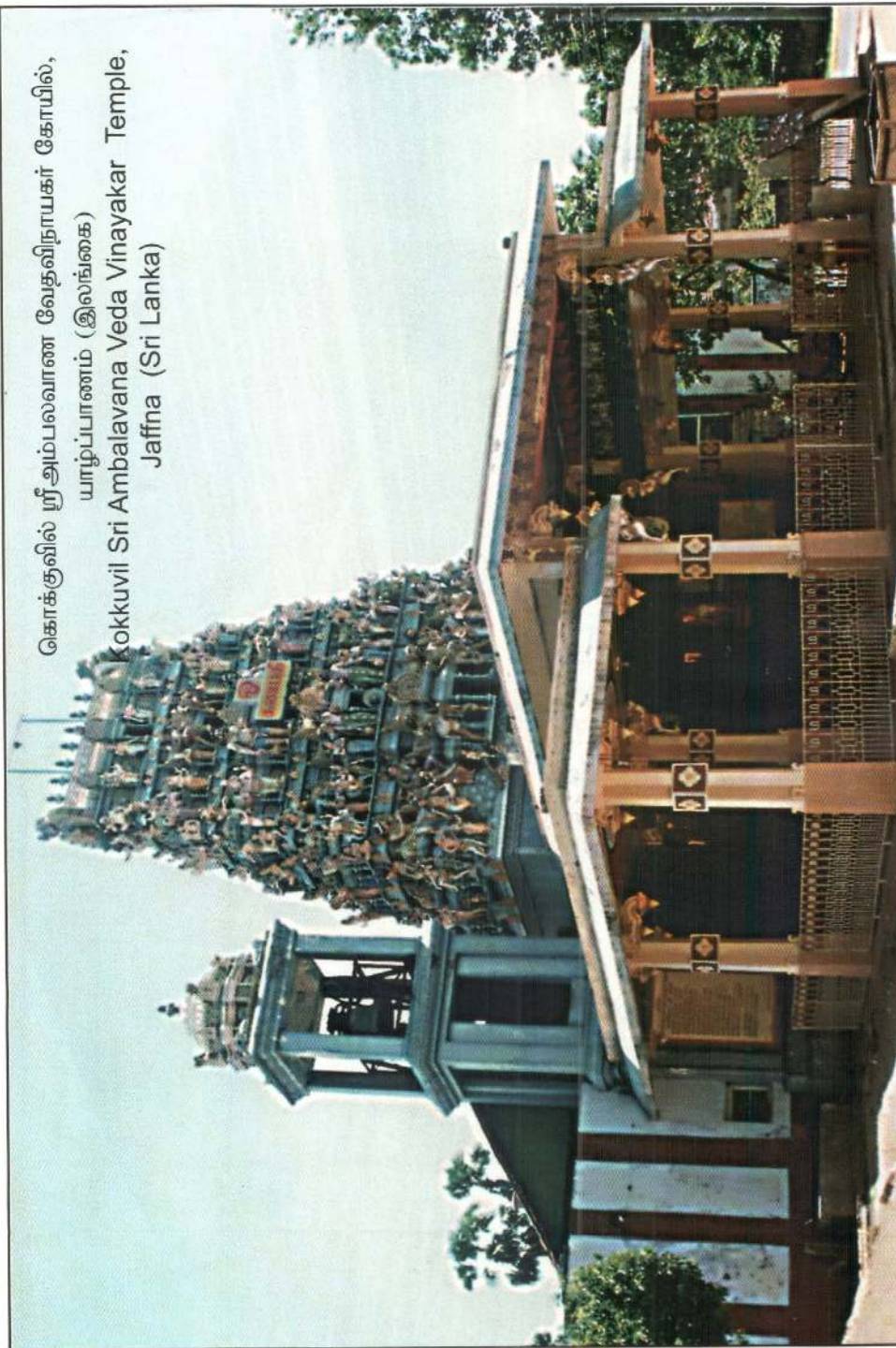
அளவெட்டி சும்பாவளை பிள்ளையார் கோயில், யாழ்ப்பாணம் (இலங்கை)
Alavetti Kumbavalai Pillaiyar Temple, Jaffna (Sri Lanka)

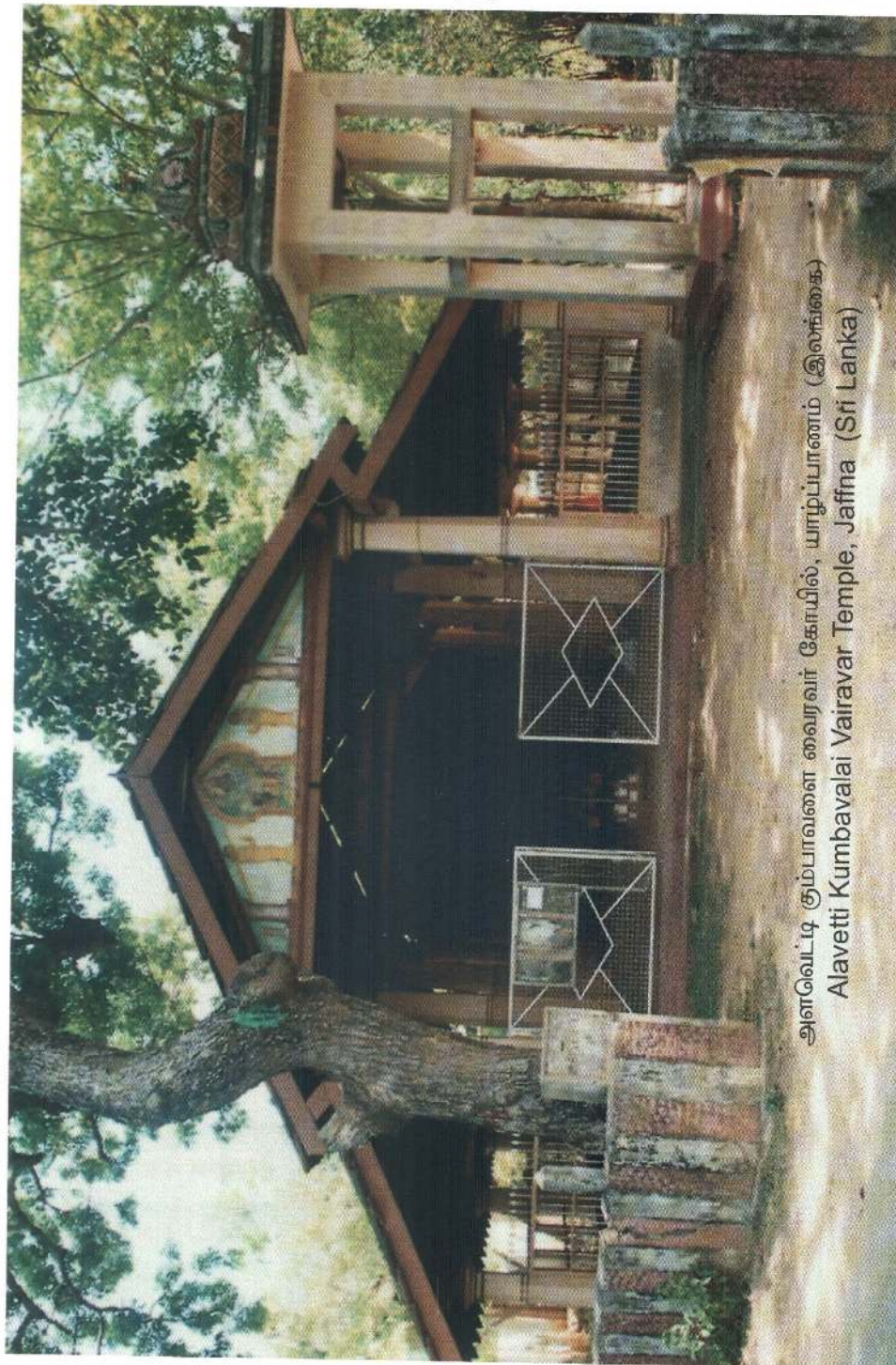




அளவெட்டி குழந்தாவரை சைவாலயம் கோயிலில் நடைபயாணம் (இலங்கை)
Alavetti Kumbavala Venkateswara Temple, Jaffna (Sri Lanka)

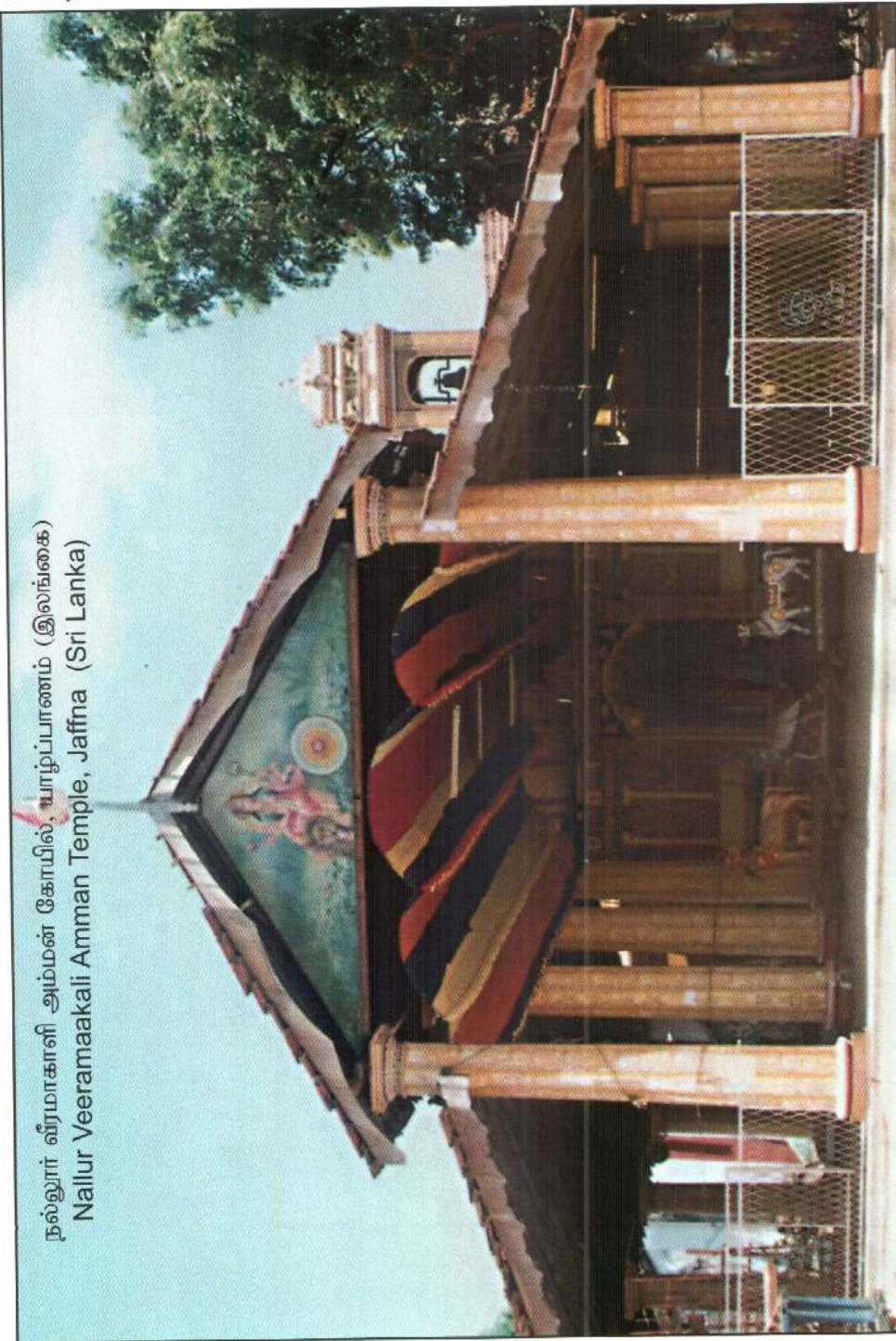
கொக்குவில் ஸ்ரீ அம்பலவாண வேதவிநாயகர் கோயில்,
 யாழ்ப்பாணம் (இலங்கை)
 Kokkuvil Sri Ambalavana Veda Vinayakar Temple,
 Jaffna (Sri Lanka)



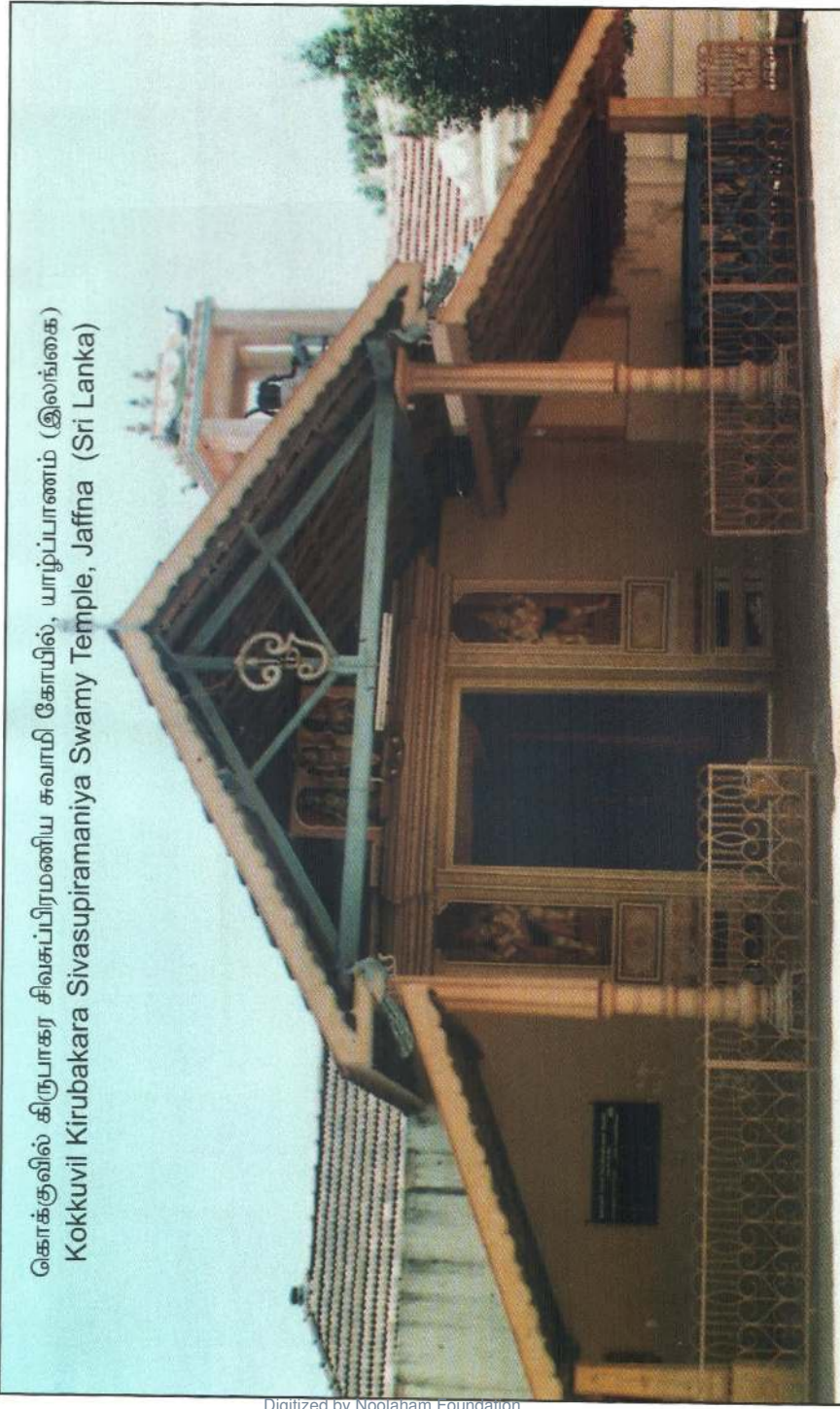


அளவெட்டி சும்பாவளை வைரவர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Alavetti Kumbavalai Vairavar Temple, Jaifna (Sri Lanka)

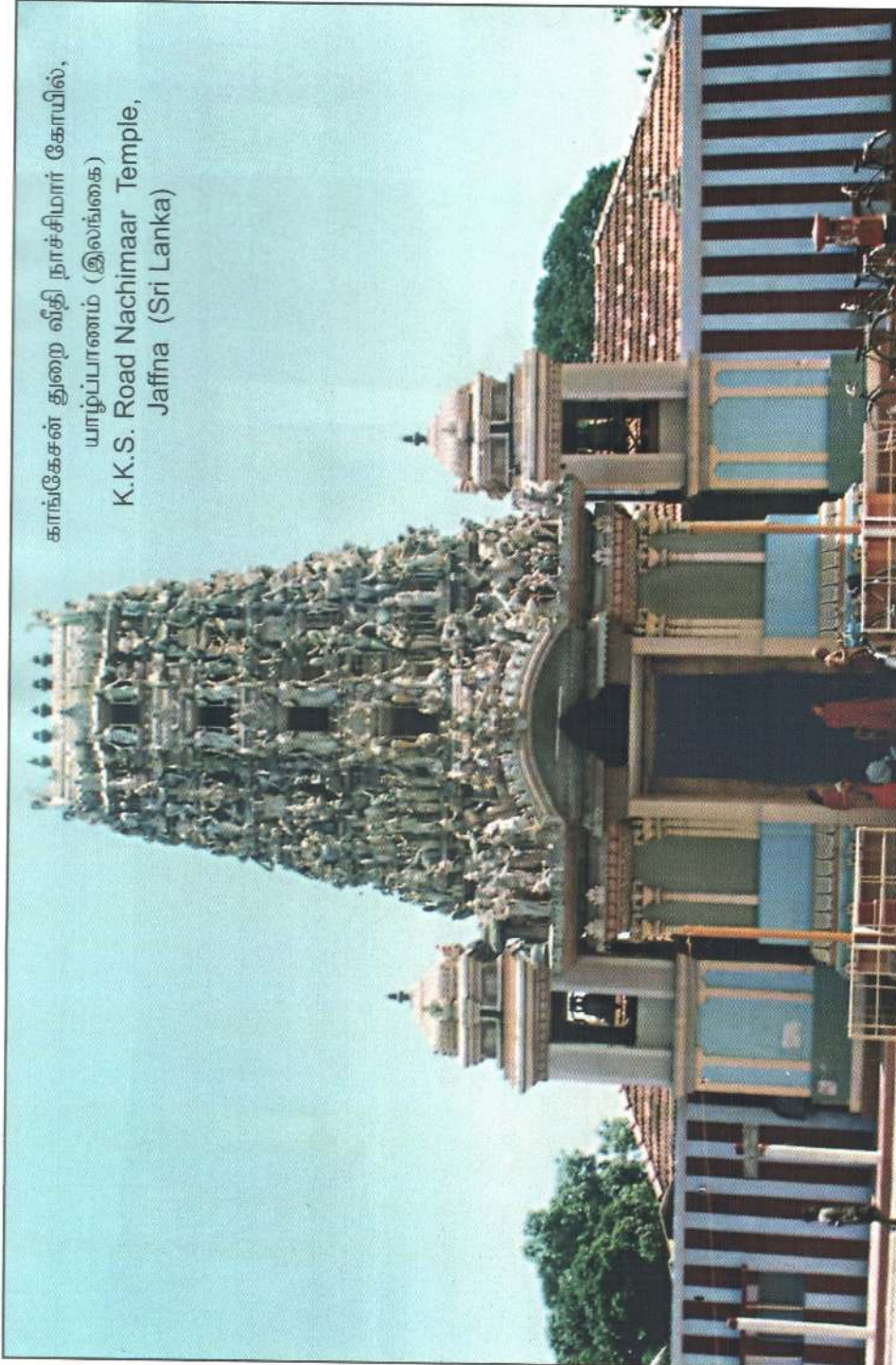
நல்லூர் வீரமாகாளி ஆம்மன் கோயில், யாழ்ப்பாணம் (இலங்கை)
 Nallur Veeramaakali Amman Temple, Jaffna (Sri Lanka)



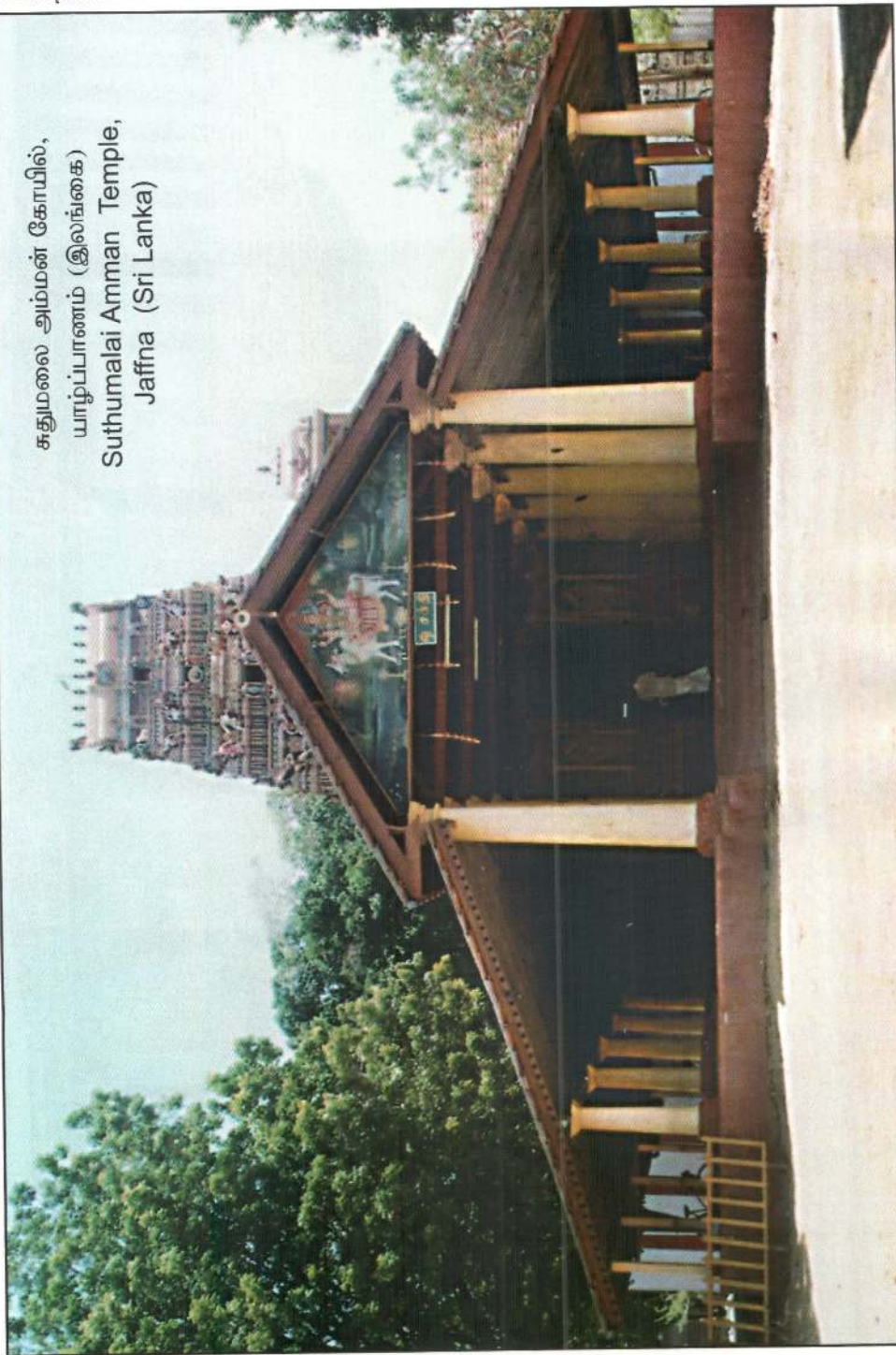
கொக்குவில் கிருபாகர சிவசுப்பிரமணிய சுவாமி கோயில், யாழ்ப்பாணம் (இலங்கை)
Kokkuvil Kirubakara Sivasupiramaniya Swamy Temple, Jaffna (Sri Lanka)



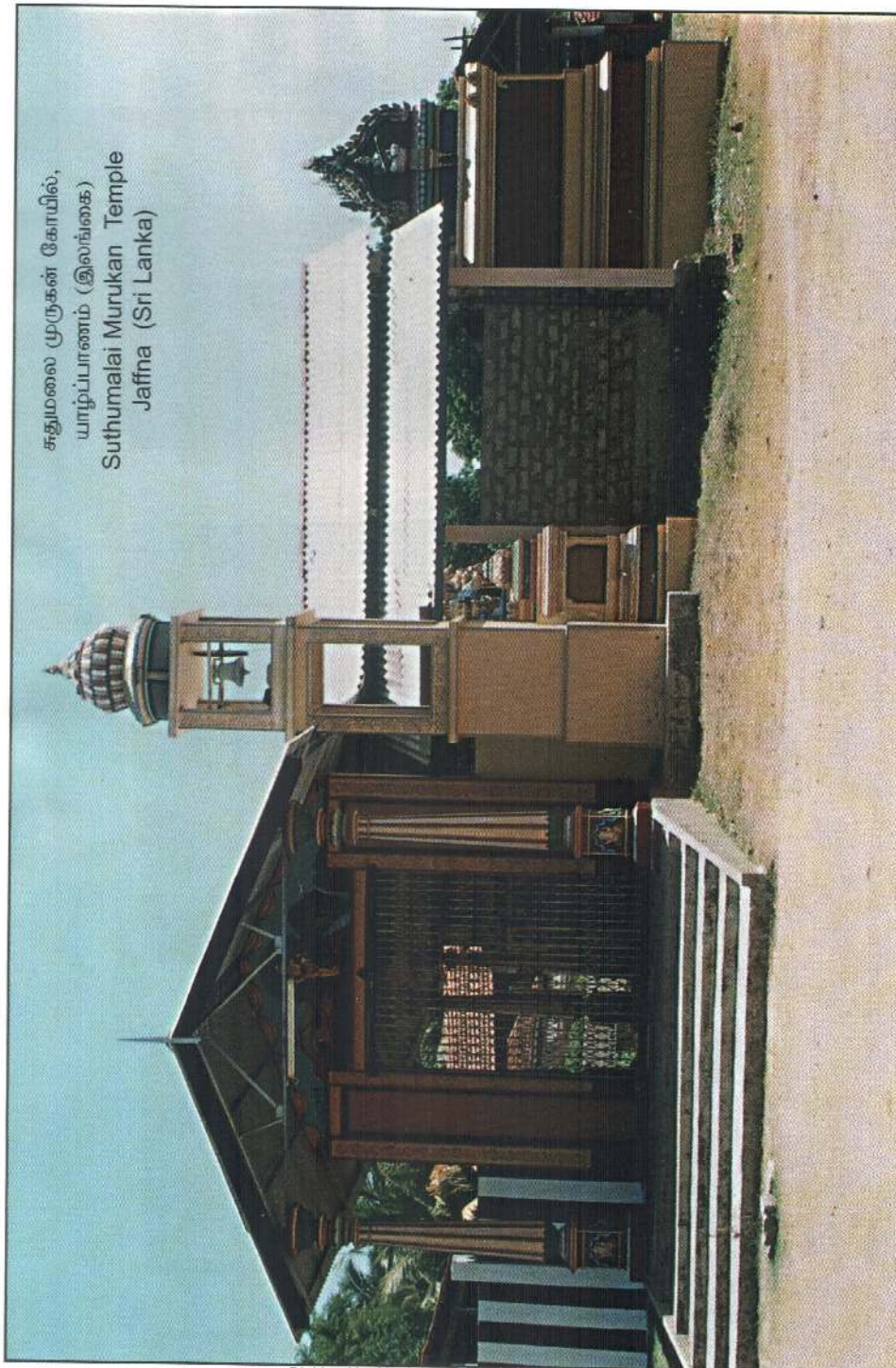
காங்கேசன் துறை வீதி நாச்சிமார் கோயில்,
யாழ்ப்பாணம் (இலங்கை)
K.K.S. Road Nachimaar Temple,
Jaffna (Sri Lanka)



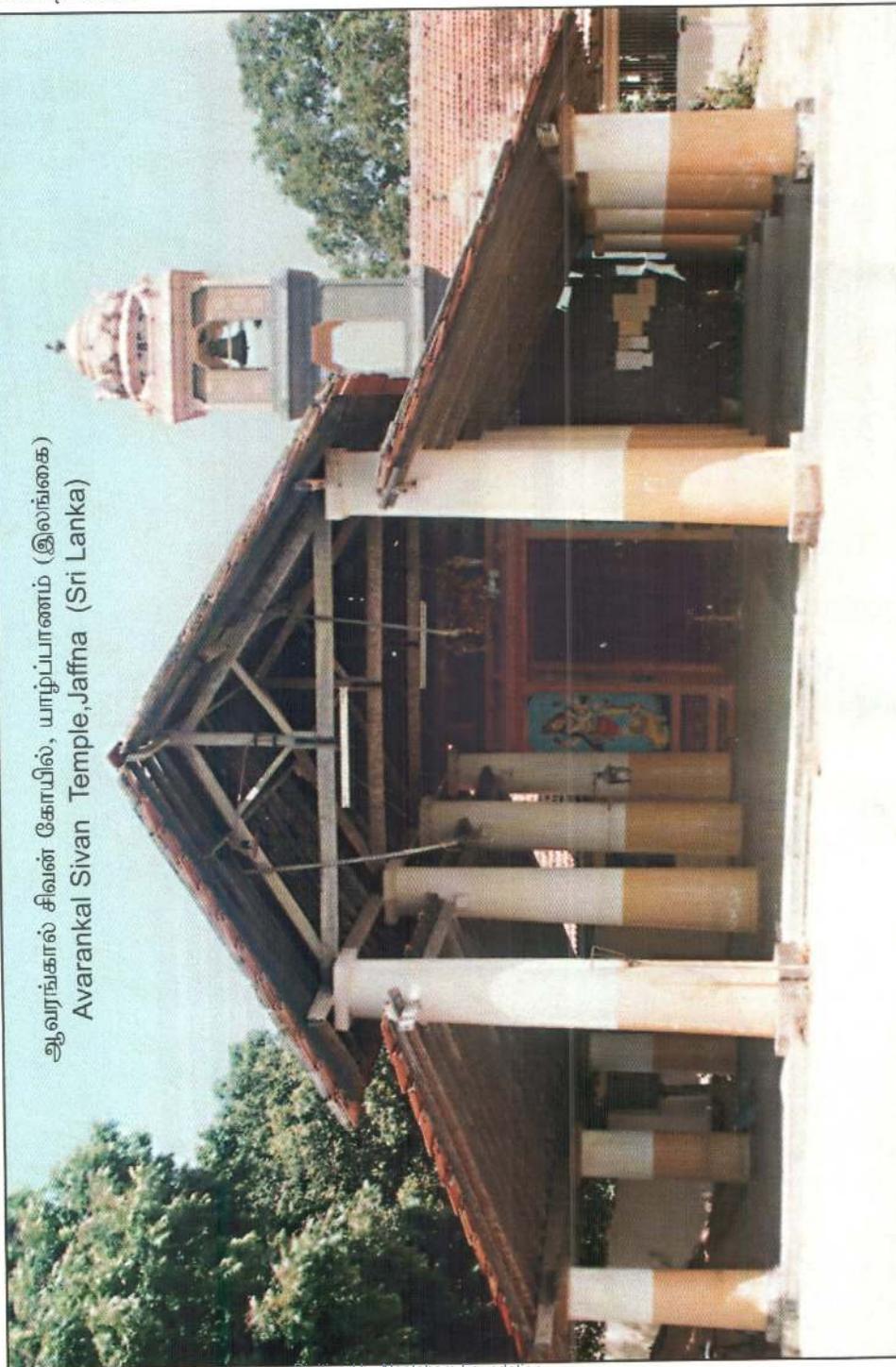
சுதுமலை அம்மன் கோயில்,
யாழ்ப்பாணம் (இலங்கை)
Suthumalai Amman Temple,
Jaffna (Sri Lanka)



சுதுமலை முருகன் கோயில்,
யாழ்ப்பாணம் (இலங்கை)
Suthumalai Murukan Temple
Jaffna (Sri Lanka)



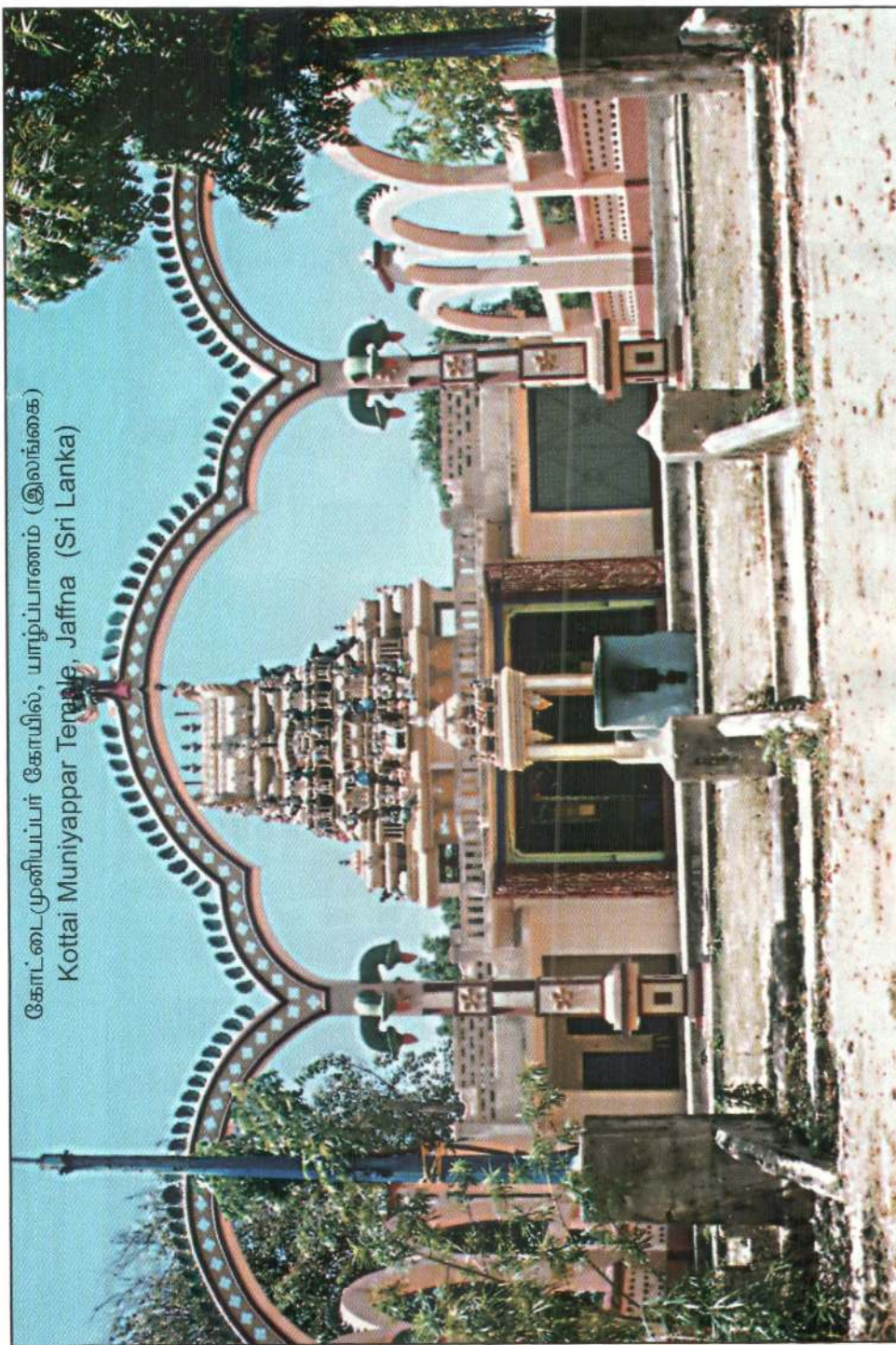
ஆவரங்கால் சிவன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Avarankal Sivan Temple, Jaffna (Sri Lanka)



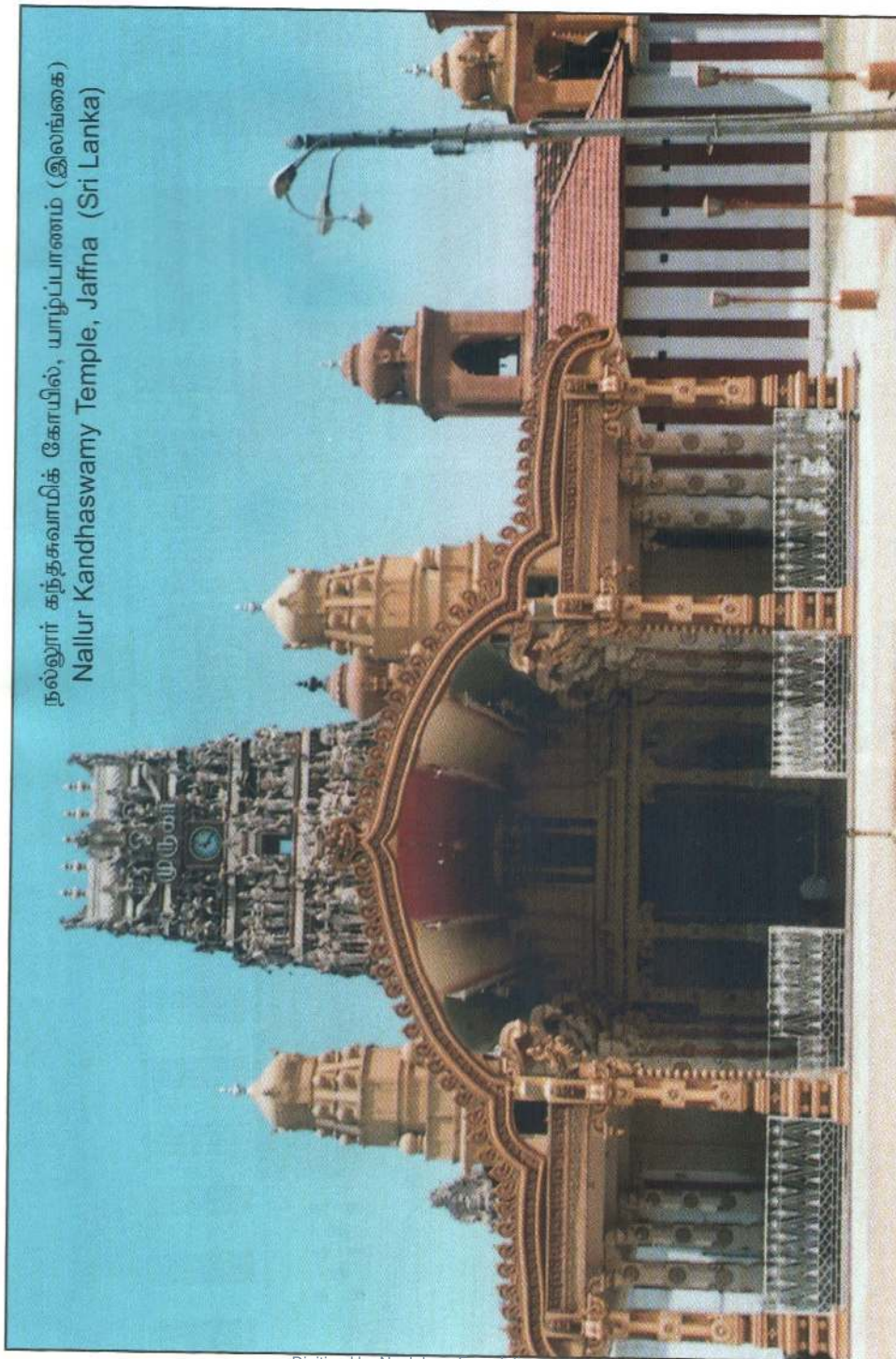
கந்தர் மடம், சாந்தையர் மடம் பிள்ளையார் கோயிலில்
 யாழ்ப்பாணம் (இலங்கை)
 Kandharmadam, Santhaiyar Madam
 Pillaiyar Temple, Jaffna (Sri Lanka)



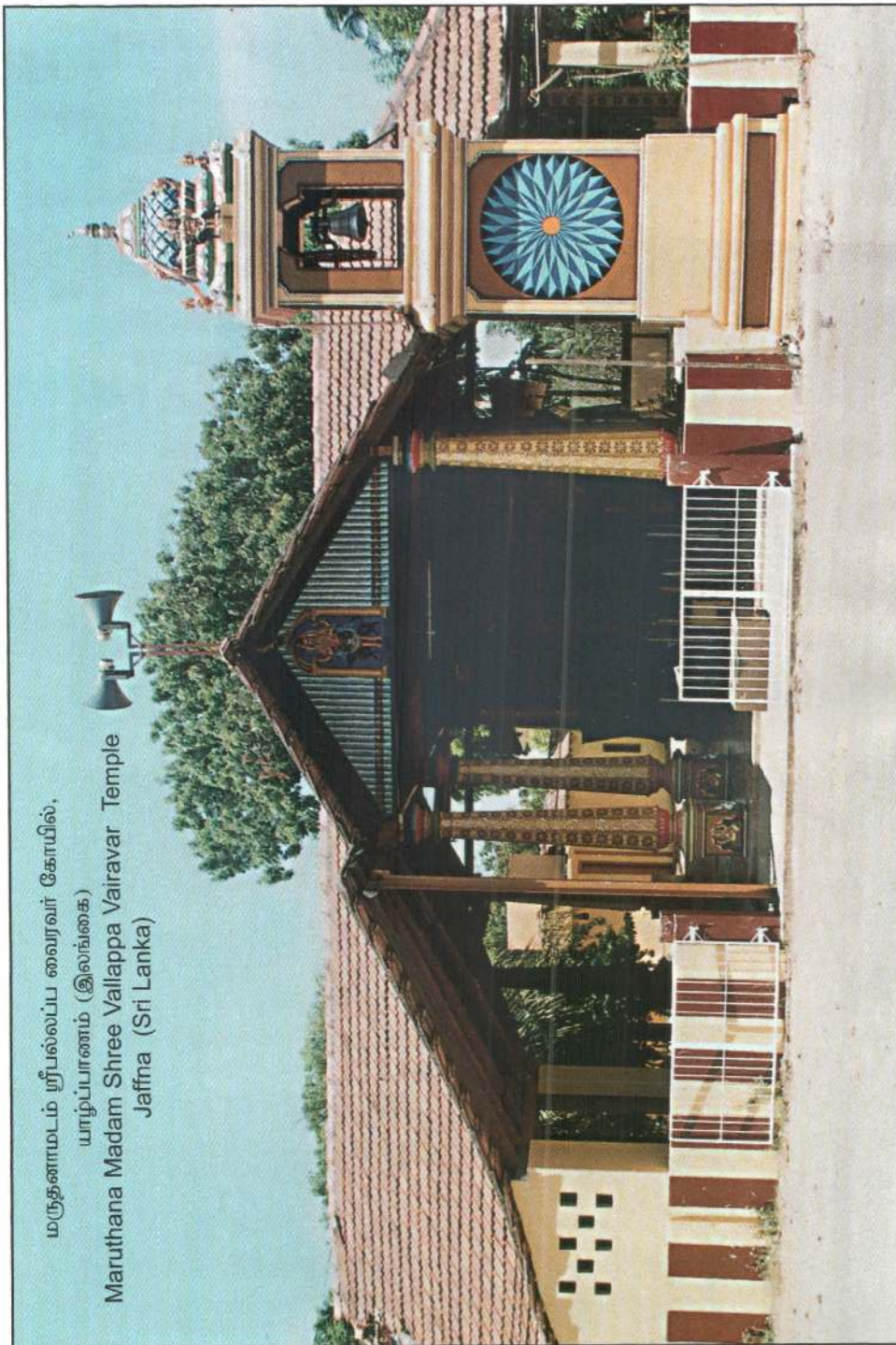
கோட்டைமுனியப்பர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Kottai Muniyappar Temple, Jaffna (Sri Lanka)



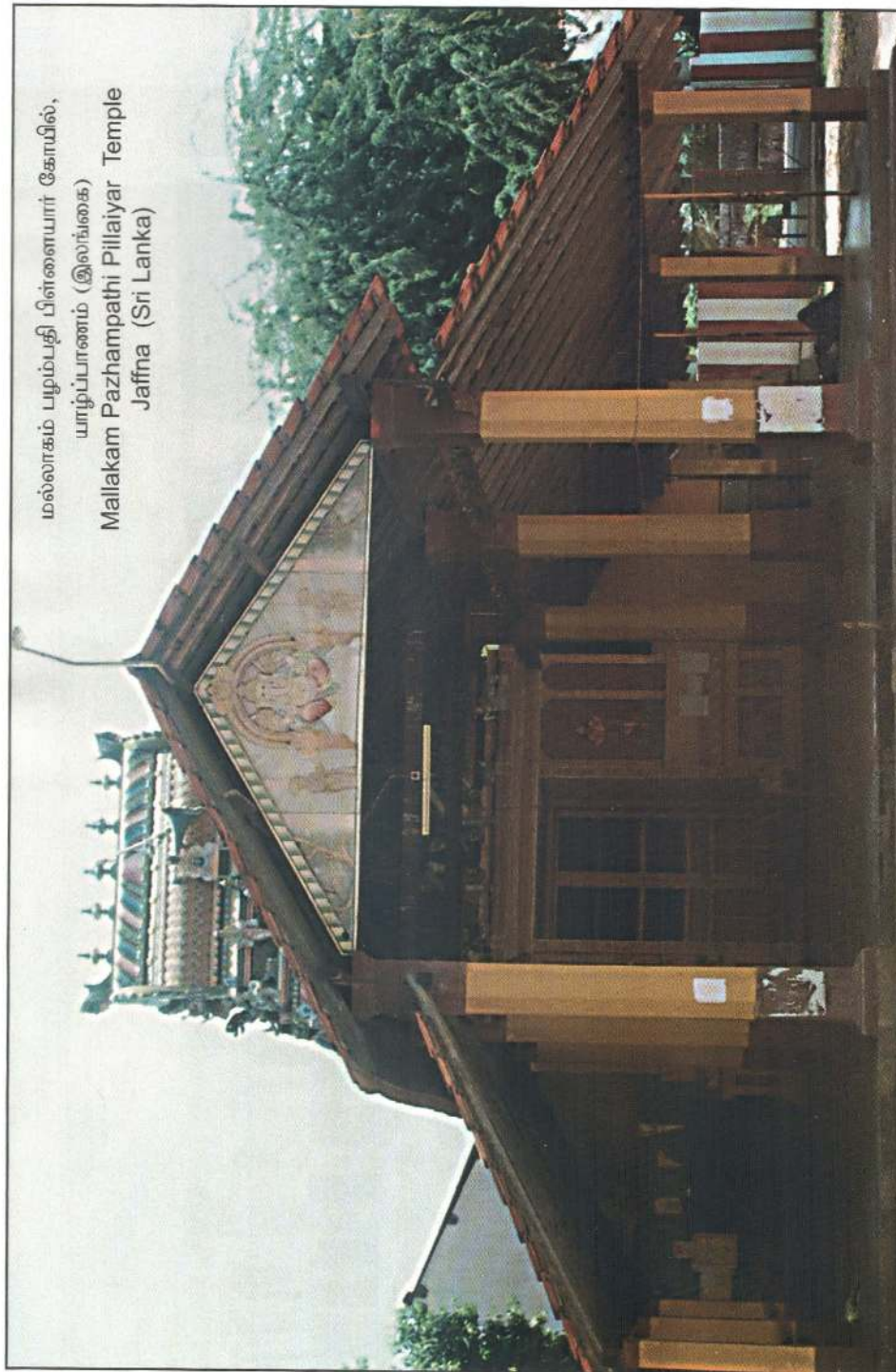
நல்லூர் கந்தசுவாமிக் கோயில், யாழ்ப்பாணம் (இலங்கை)
Nallur Kandhaswamy Temple, Jaffna (Sri Lanka)



மருதனாமடம் ஸ்ரீபல்லப்ப வைரவர் கோயில்,
யாழ்ப்பாணம் (இலங்கை)
Maruthana Madam Shree Vallappa Vairavar Temple
Jaffna (Sri Lanka)



மல்லாகம் பழம்பதி பிள்ளையார் கோயில்,
யாழ்ப்பாணம் (இலங்கை)
Mallakam Pazhampathi Pillaiyar Temple
Jaffna (Sri Lanka)

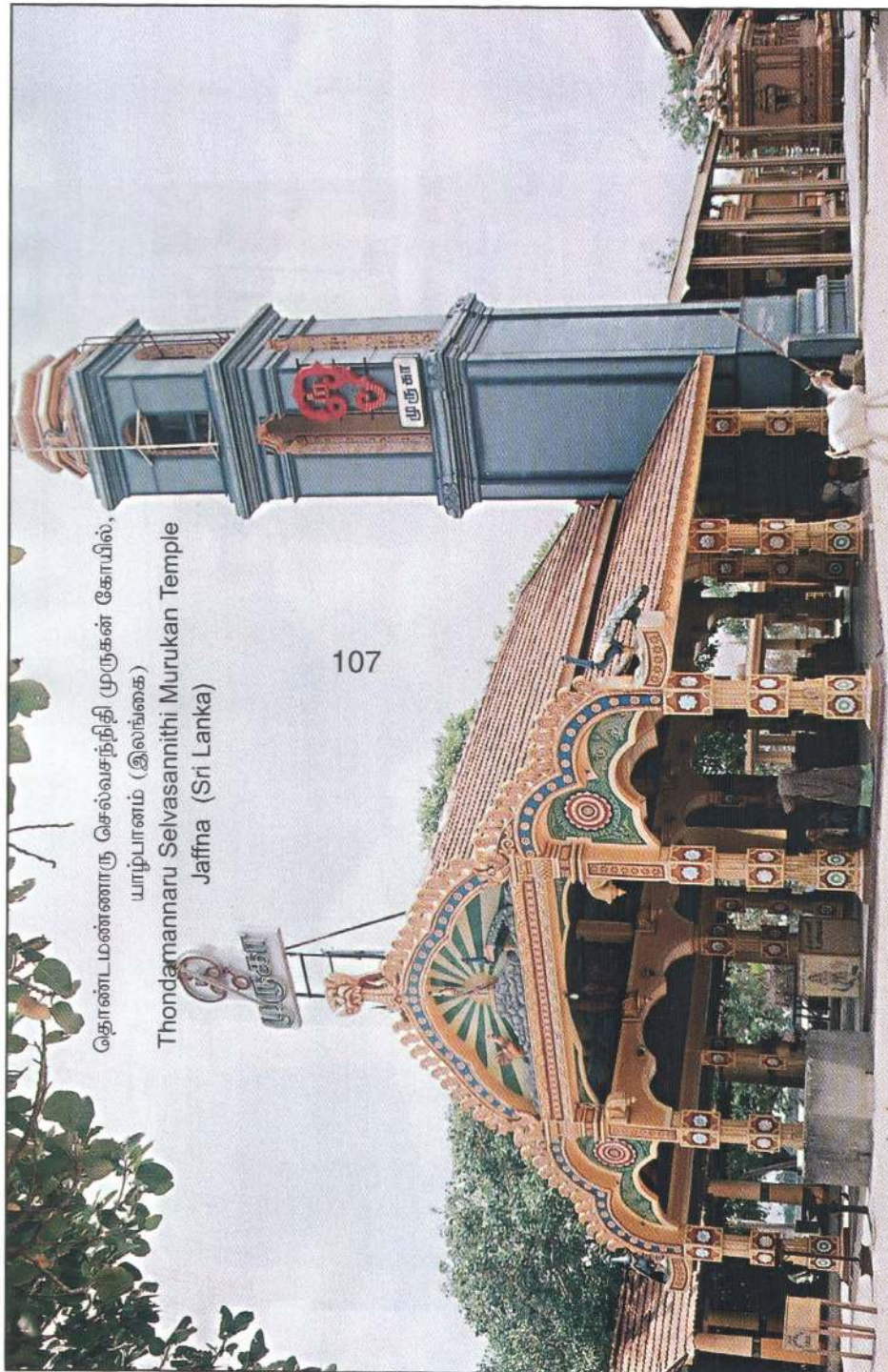


வீரமாகாளி அம்மன் ஆலயம், தொண்டைமன்னாரு
யாழ்பாணம் (இலங்கை)
Veeramaakali Amman Aalyam, Thondaimannaru
Jaffna (Sri Lanka)



தொண்டமண்ணாரு செல்வசந்நிதி முருகன் கோயில்,
யாழ்பாணம் (இலங்கை)
Thondamannaru Selvasannithi Murukan Temple
Jaffna (Sri Lanka)

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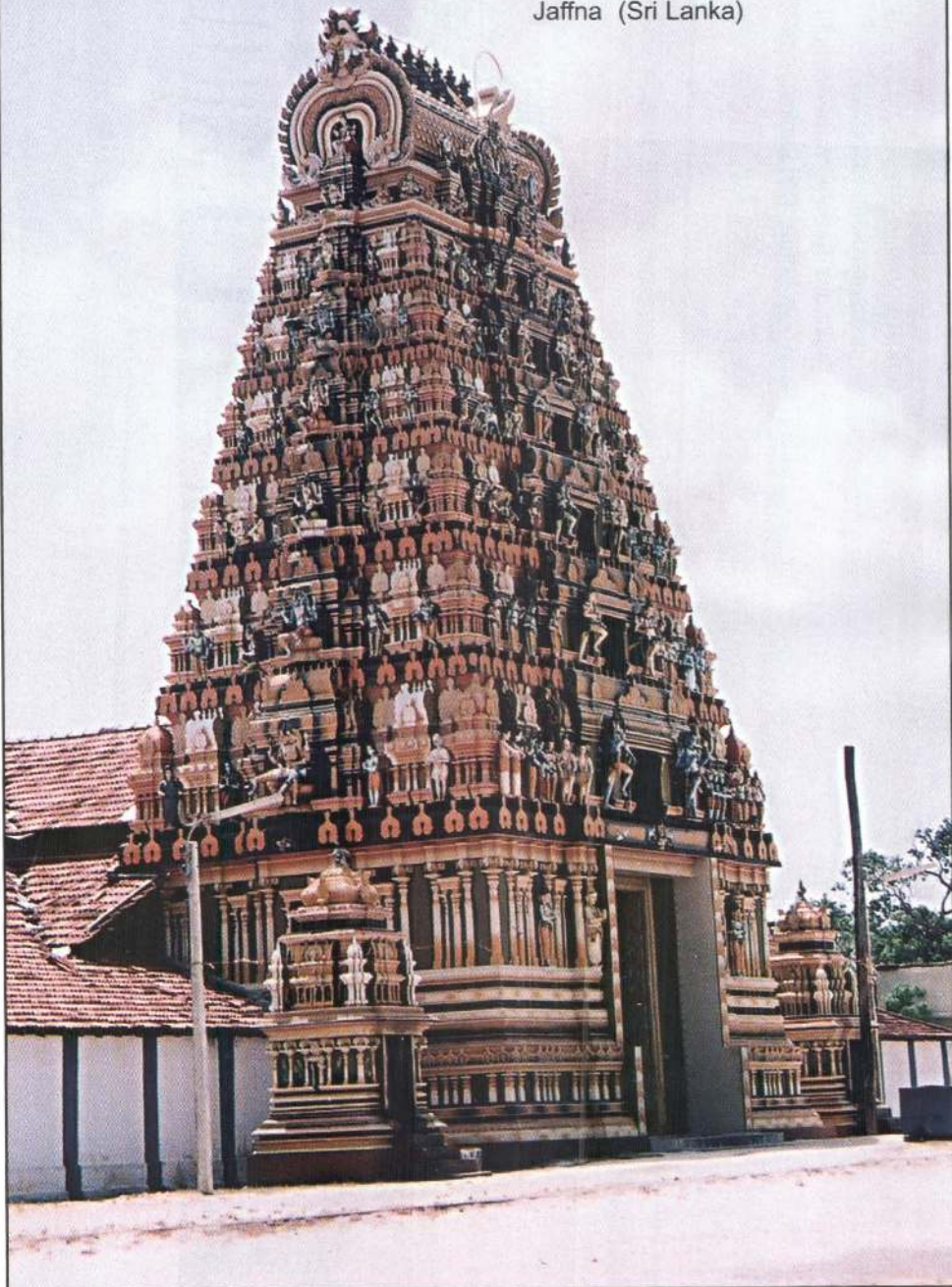
நுணாவில் பிள்ளையார் கோயில்
யாழ்பாணம் (இலங்கை)
Vadamaratchi Temple
Jaffna (Sri Lanka)



வல்லிபுரக்கோயில் கோயில், வடமராட்சி
யாழ்பாணம் (இலங்கை)
Vallipura Temple, Vadamaratchi
Jaffna (Sri Lanka)



வல்லிபுரக்கோயில் கோயில், வடமராட்சி
யாழ்ப்பாணம் (இலங்கை)
Vallipura Temple, Vadamaratchi
Jaffna (Sri Lanka)



வண்ணை வைத்தீஸ்வர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Vannai Vaitheesvarar Temple, Jaffna (Sri Lanka)





தும்பளை நெல்லண்டை அம்மன் கோயில்
யாழ்ப்பாணம் (இலங்கை)

Thumbalai Nollandai Amman Temple

Jaffna (Sri Lanka)



மந்திகை அம்மன் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Manthikai Amman Temple
Jaffna (Sri Lanka)

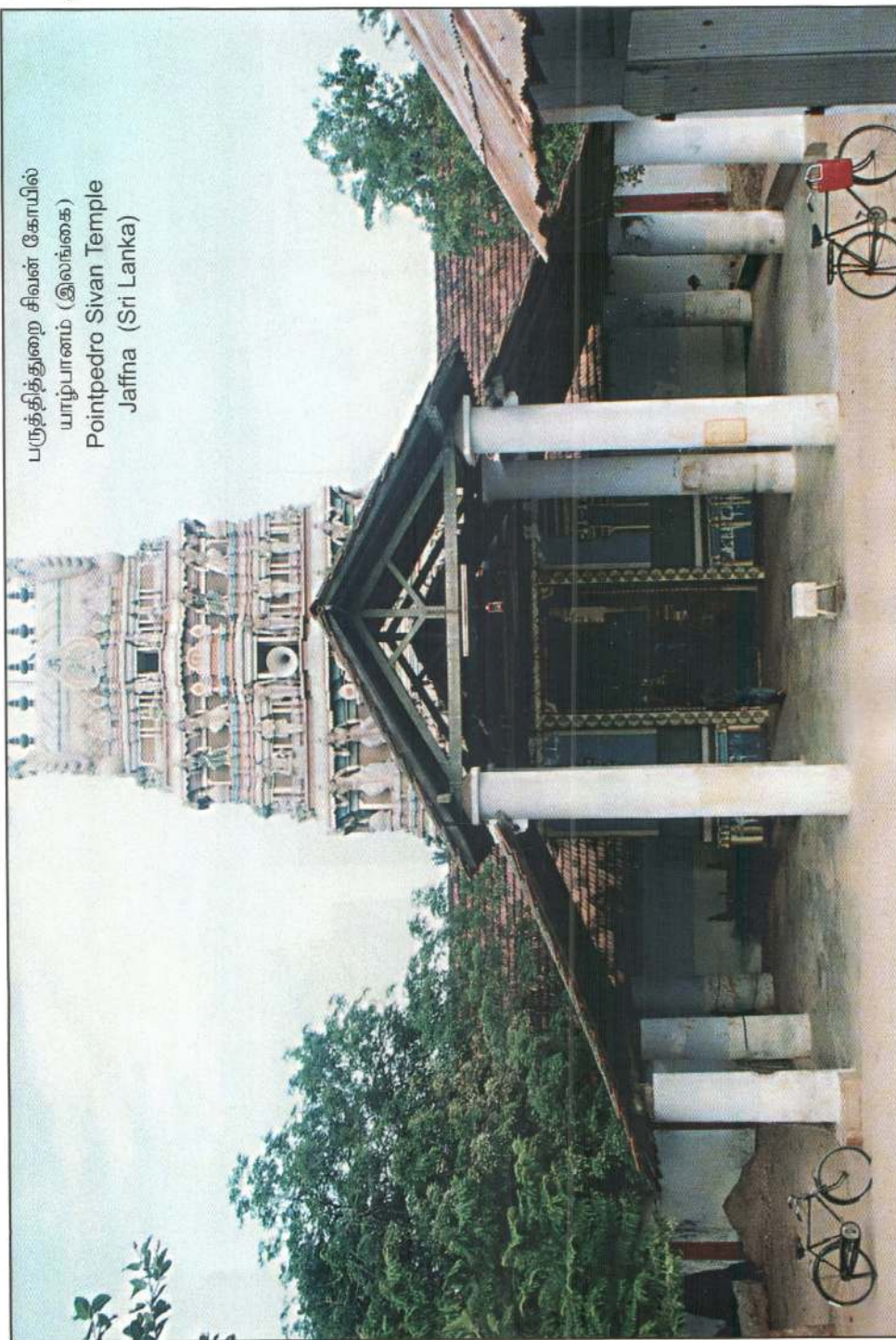


அல்வாய் வேவிலந்தை முத்துமாரி அம்மன் கோயில்
யாழ்பாணம் (இலங்கை)
Alvai Vevilanthai Muthumaari Amman Temple
Jaffna (Sri Lanka)

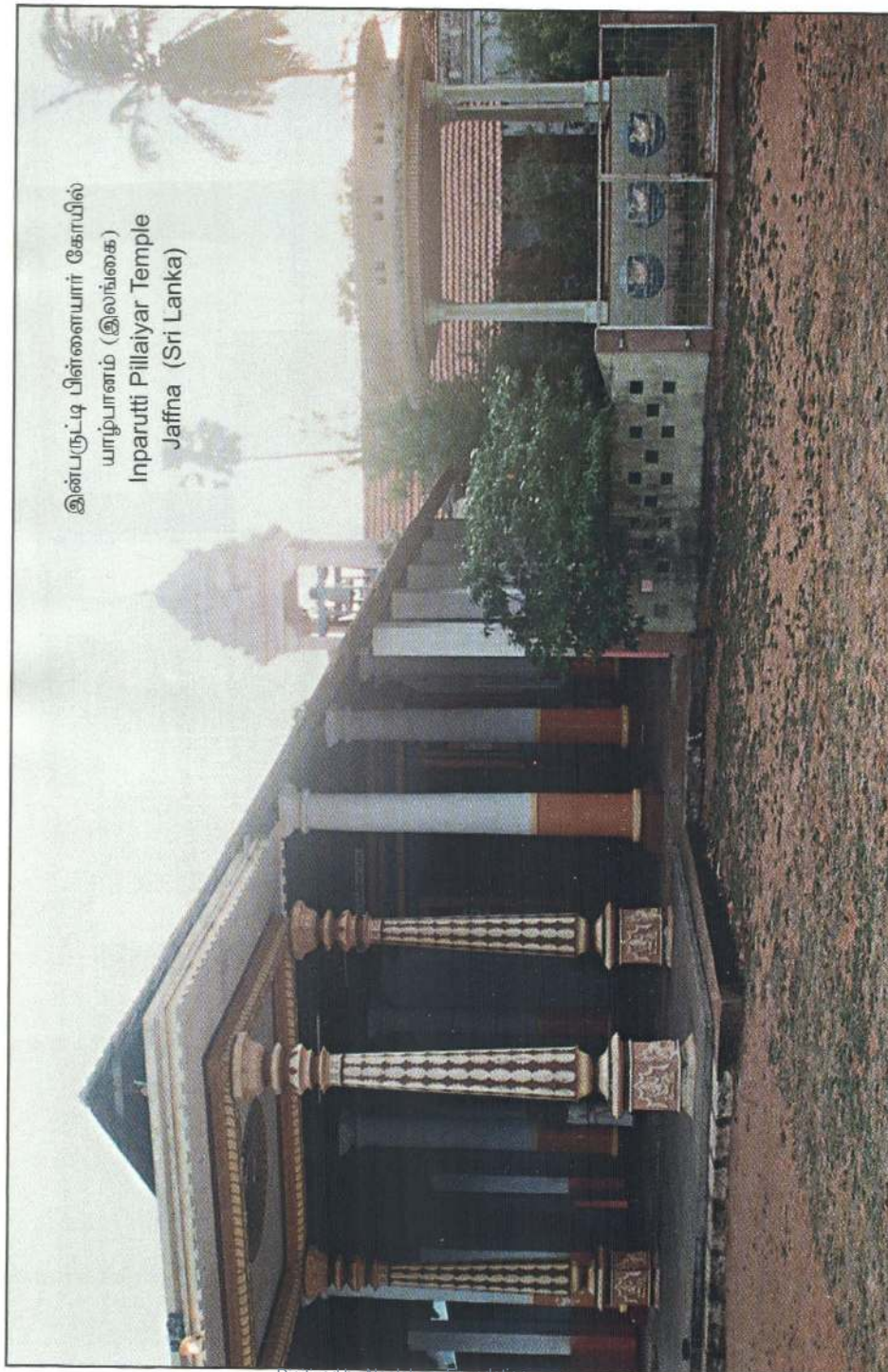
துன்னாலை - வெலிக்கந்தோட்டம் பிள்ளையார் கோயில்
யாழ்பாணம் (இலங்கை)
Thunnalai - Velikkanthittam Pillaiyar Temple
Jaffna (Sri Lanka)



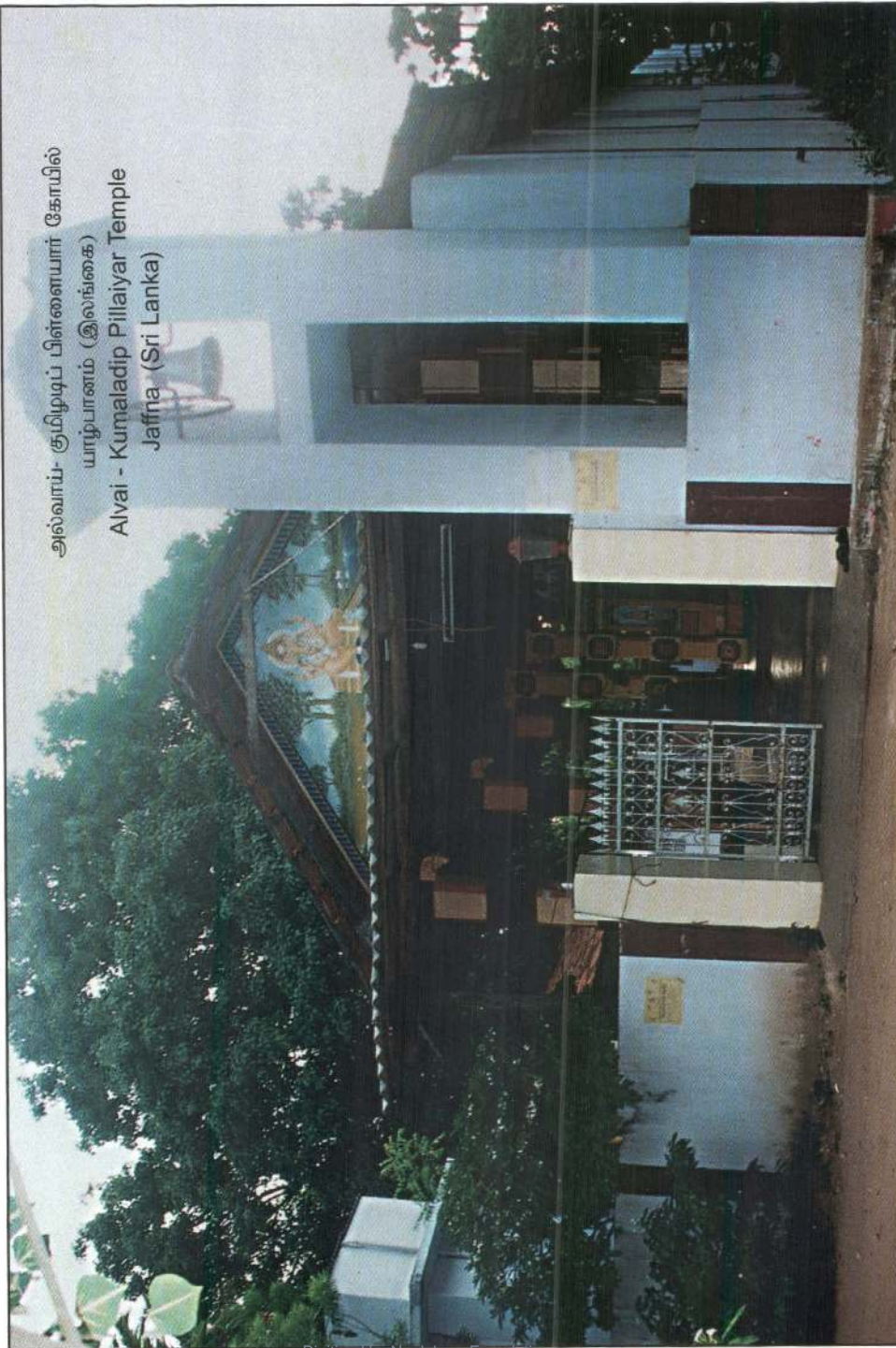
பருத்தித்துறை சிவன் கோயில்
யாழ்பாணம் (இலங்கை)
Pointedro Sivan Temple
Jaffna (Sri Lanka)



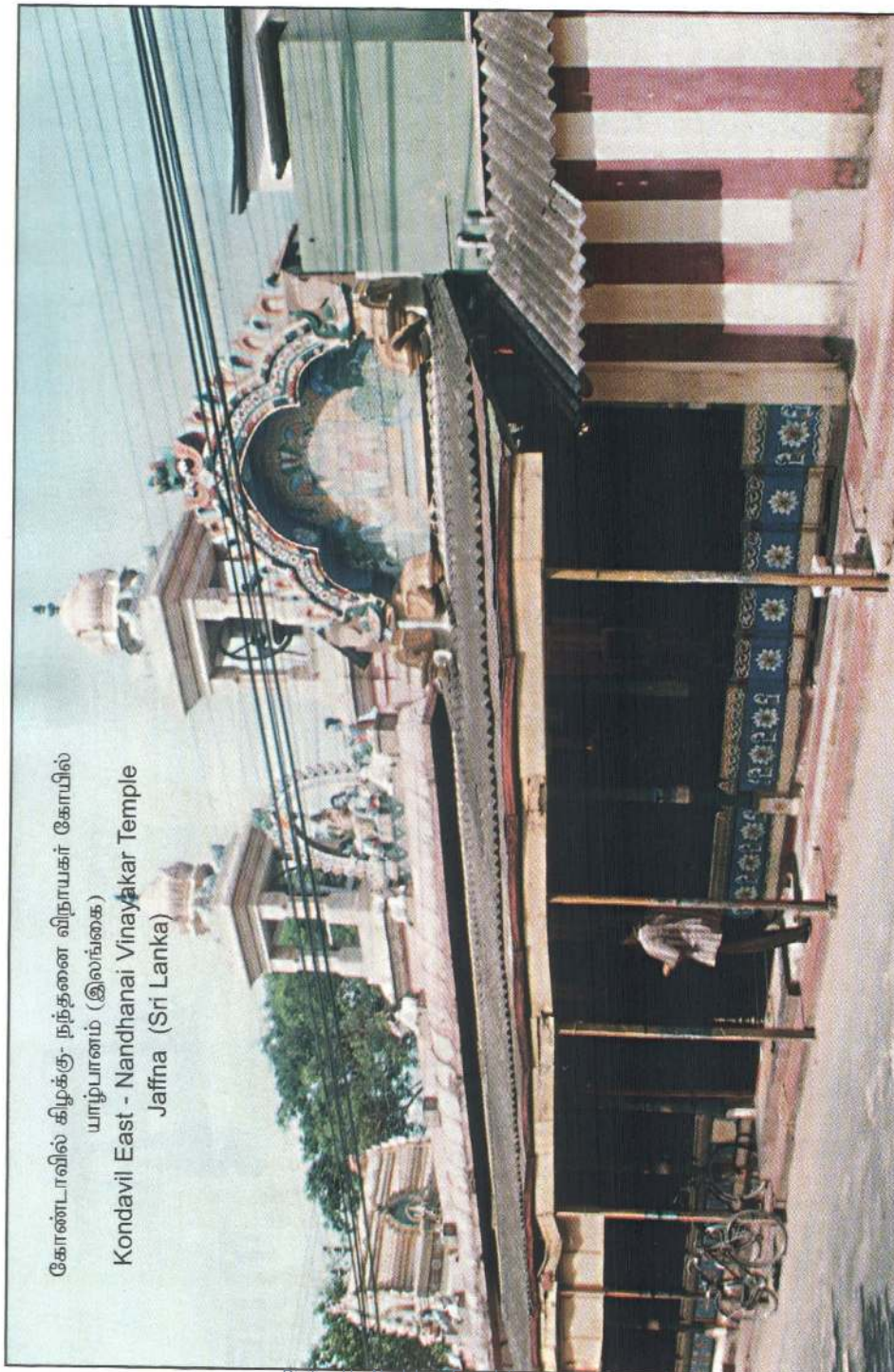
இன்பருட்டி பிள்ளையார் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Inparutti Pillaiyar Temple
Jaffna (Sri Lanka)



அல்வாய்- குமிழடிப் பிள்ளையார் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Alvai - Kumaladip Pillaiyar Temple
Jaffna (Sri Lanka)



கோண்டாவில் கிழக்கு- நந்தனை விநாயகர் கோயில்
யாழ்பாணம் (இலங்கை)
Kondavil East - Nandhanai Vinayakar Temple
Jaffna (Sri Lanka)



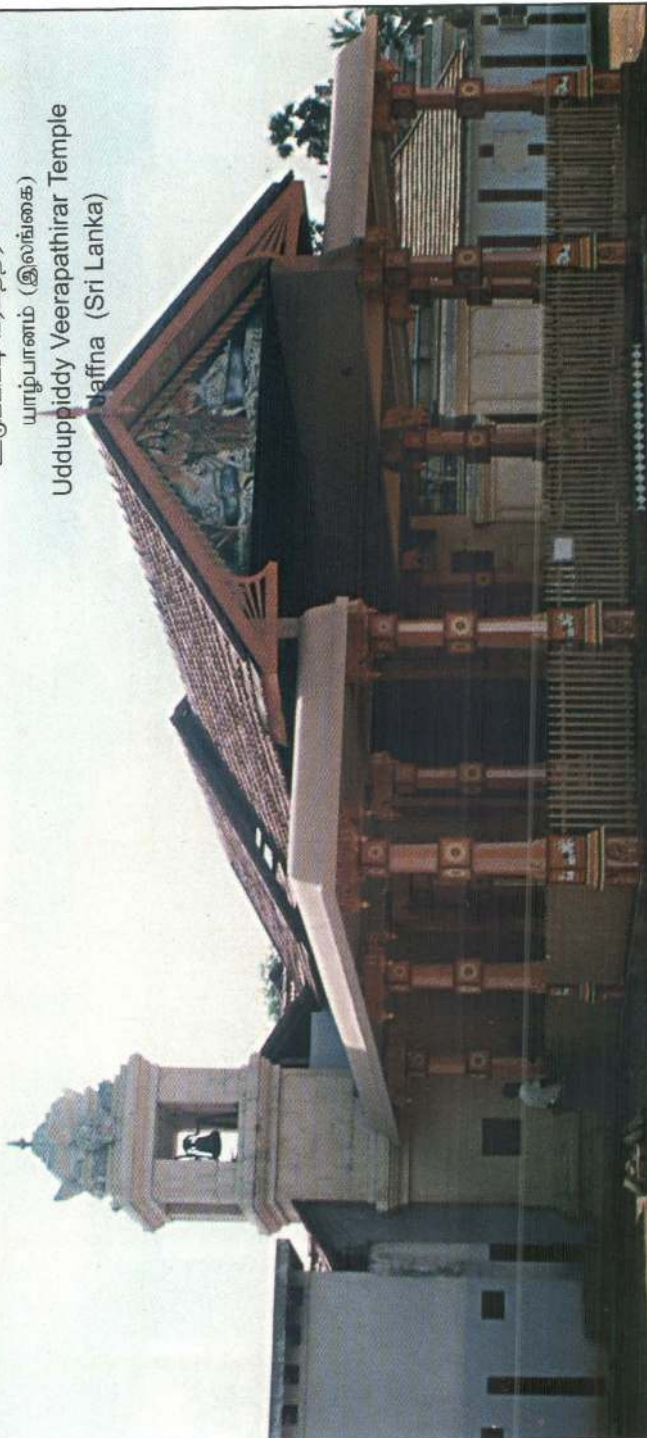


கிழக்கு அருள்மிகு யாழ் சபை ஸ்ரீ லக்ஷ்மி நாயகம் (தில்வகை)
 Kondavil East Anulinku-yar, Sabhatesa Iyappam Temple
 Jaffna (Sri Lanka)

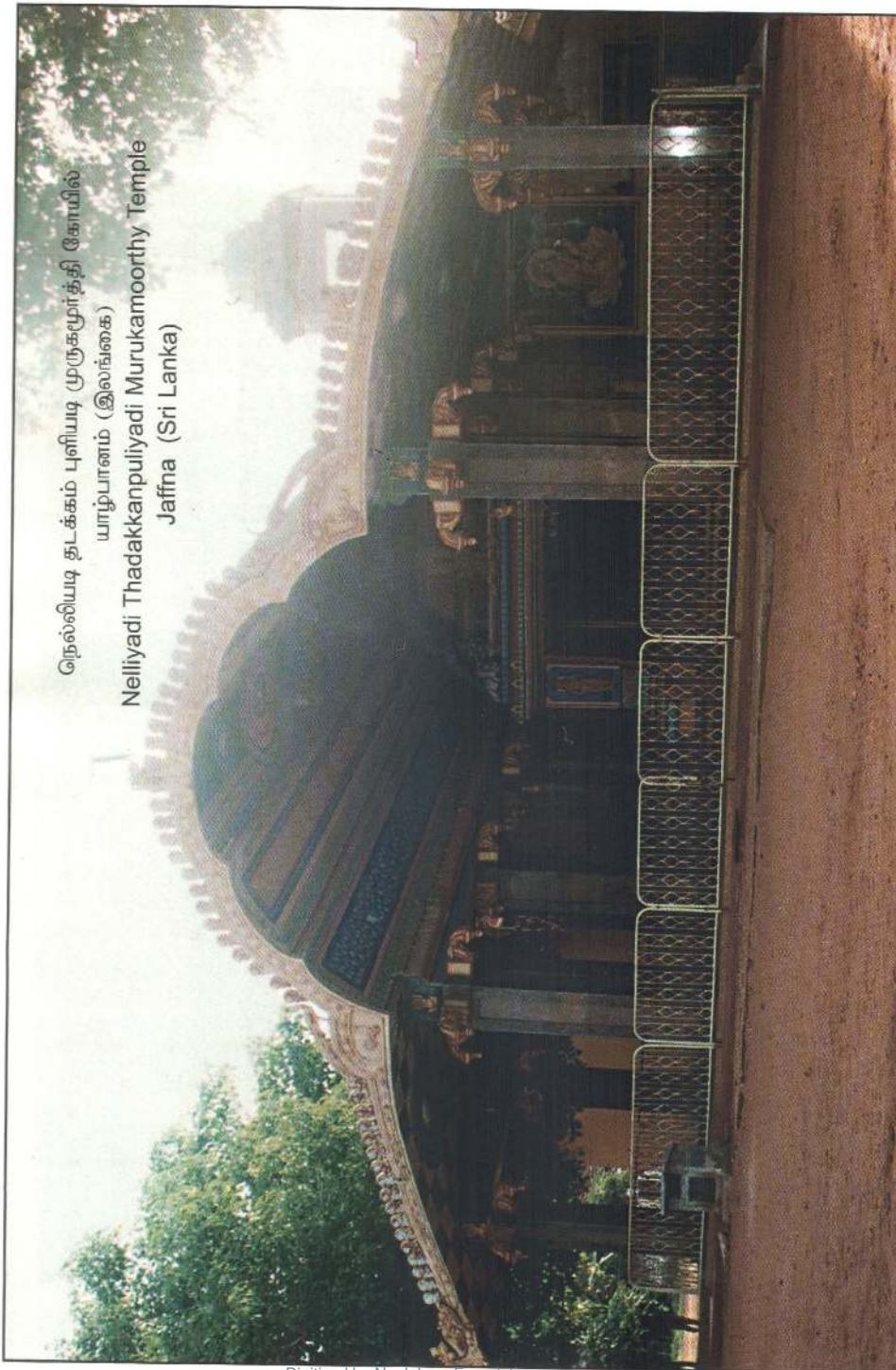
நிலாவெளி சிவன் கோயில்
யாழ்ப்பாணம் (இலங்கை)
Nilaveli Sivan Temple
Jaffna (Sri Lanka)



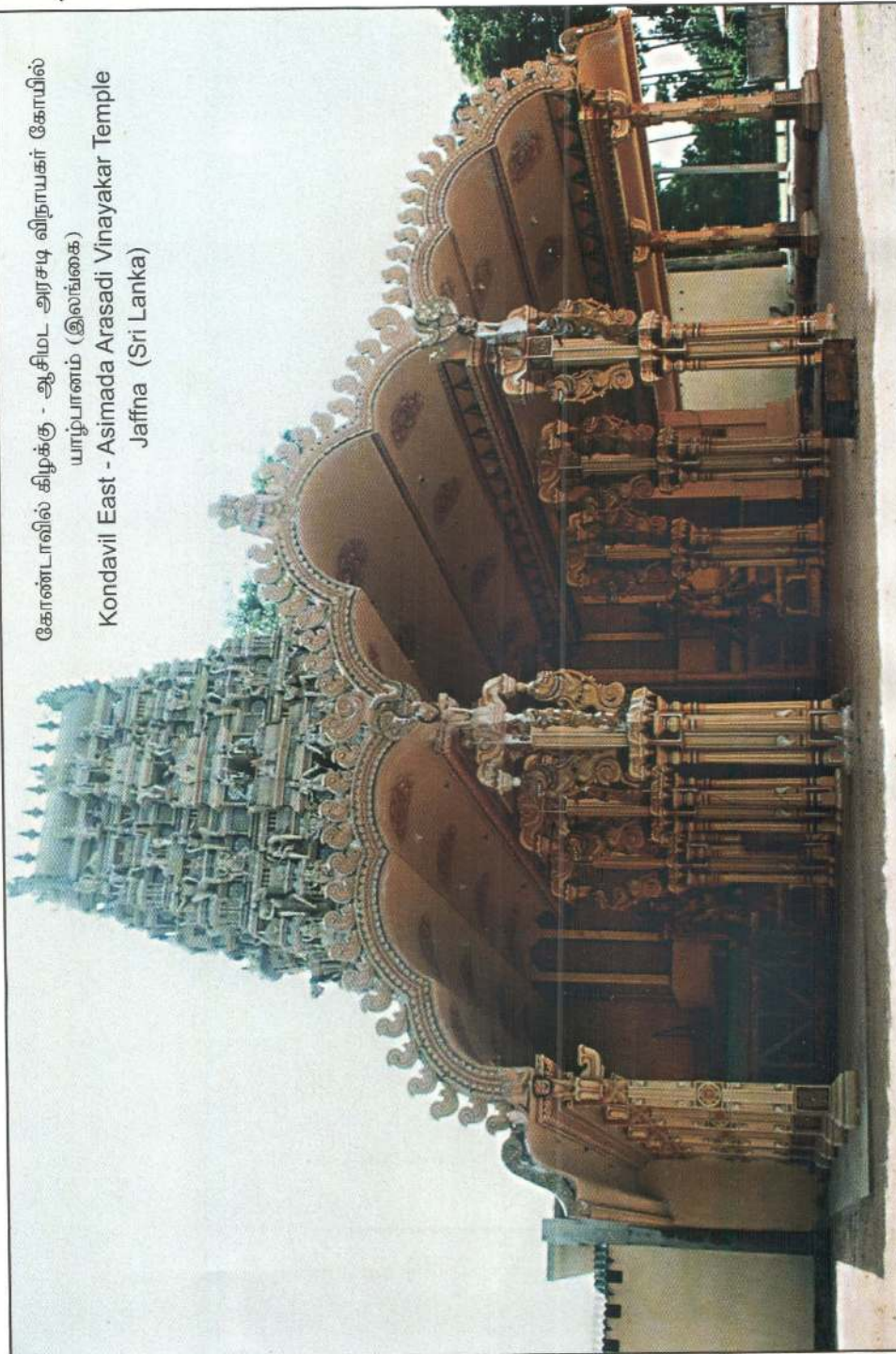
உடுப்பிட்டி வீரபத்திரர் கோயில்
யாழ்பாணம் (இலங்கை)
Uddupiddy Veerapathirar Temple
Jaffna (Sri Lanka)



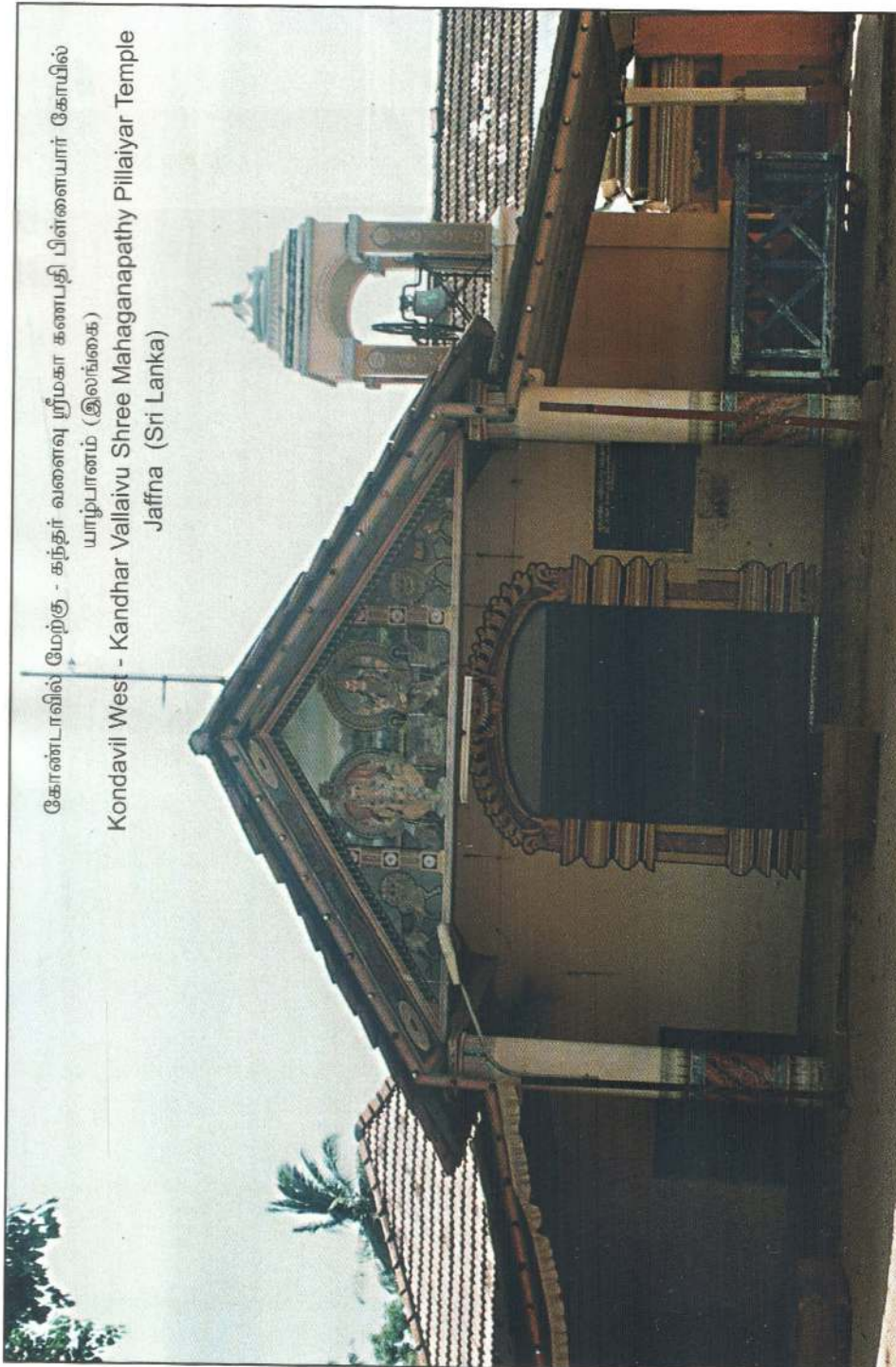
நெல்லியடி தடக்கம் புளியடி முருகமூர்த்தி கோயில்
யாழ்பாணம் (இலங்கை)
Nellyadi Thadakkanpuliyadi Murukamoorthy Temple
Jaffna (Sri Lanka)



கோண்டாவில் கிழக்கு - ஆசிமட அரசடி விநாயகர் கோயில்
யாழ்பாணம் (இலங்கை)
Kondavil East - Asimada Arasadi Vinayakar Temple
Jaffna (Sri Lanka)



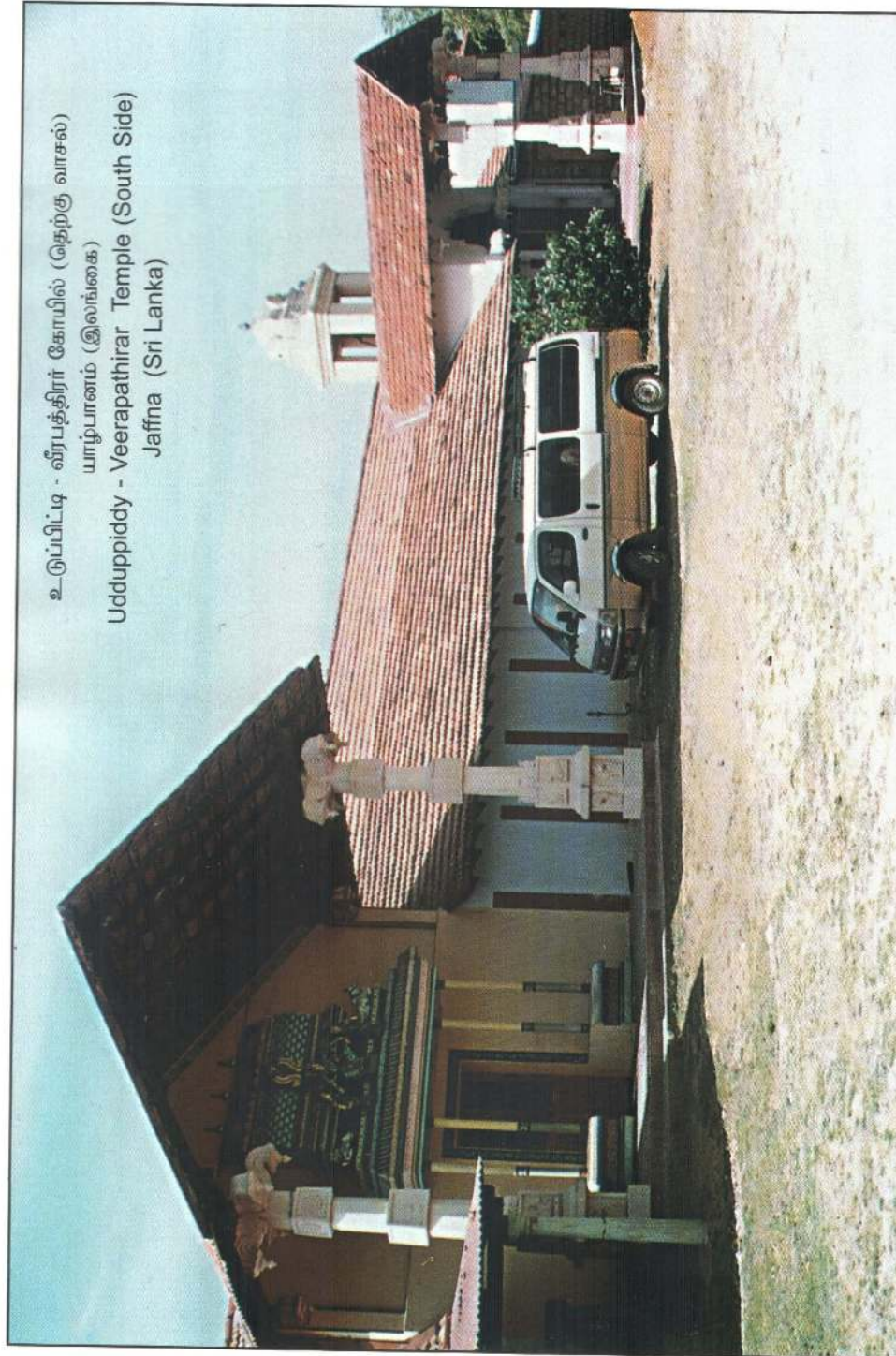
கோண்டாவில் மேற்கு - கந்தர் வளைவு ஸ்ரீமகா கணபதி பிள்ளையார் கோயில்
யாழ்பாணம் (இலங்கை)
Kondavil West - Kandhar Vallaivu Shree Mahaganapathy Pillaiyar Temple
Jaffna (Sri Lanka)



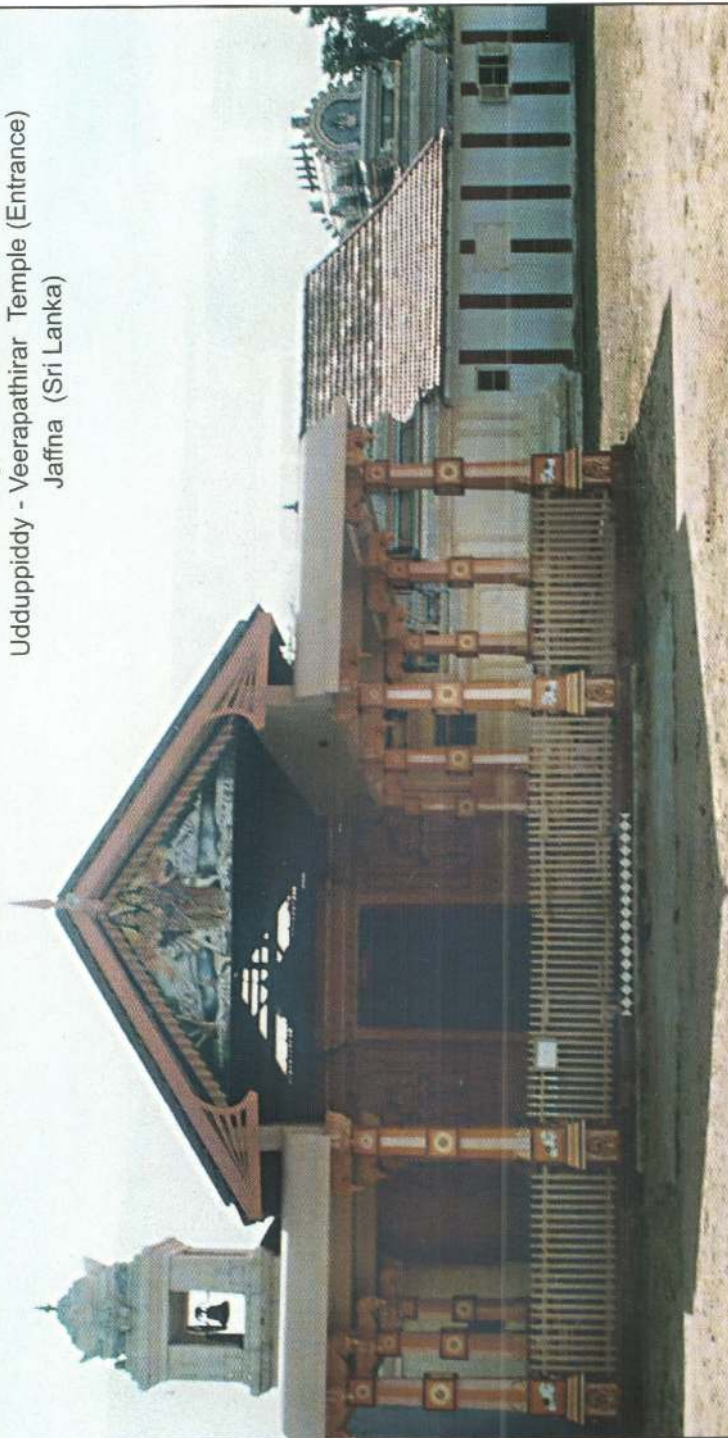
கோண்டாவில் கிழக்கு - ஸ்ரீநாகபூசனி ம்பாள் கோயில்
 யாழ்பாணம் (இலங்கை)
 Kondavil East - Sri Nakapoosani Ambal Temple
 Jaffna (Sri Lanka)



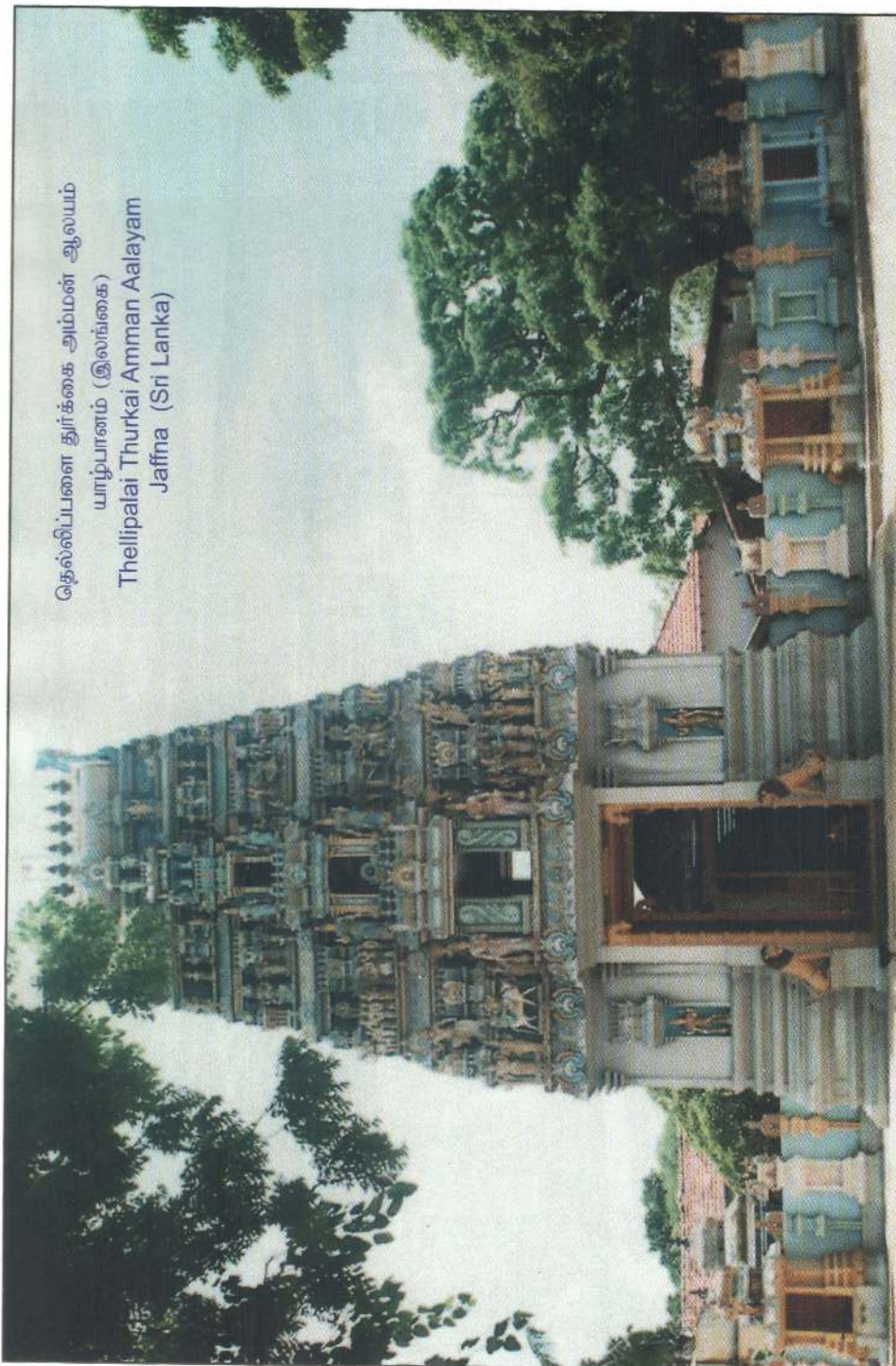
உடுப்பிட்டி - வீரபத்திரர் கோயில் (தெற்கு வாசல்)
யாழ்பாணம் (இலங்கை)
Udduppidy - Veerapathirar Temple (South Side)
Jaffna (Sri Lanka)



உடுப்பிட்டி - வீரபத்திரர் கோயில் (முகப்பு)
யாழ்ப்பாணம் (இலங்கை)
Udduppidy - Veerapathirar Temple (Entrance)
Jaffna (Sri Lanka)



தெல்லிப்பளை தூர்க்கை அம்மன் ஆலயம்
யாழ்ப்பாணம் (இலங்கை)
Theilipalai Thurkai Amman Aalayam
Jaffna (Sri Lanka)





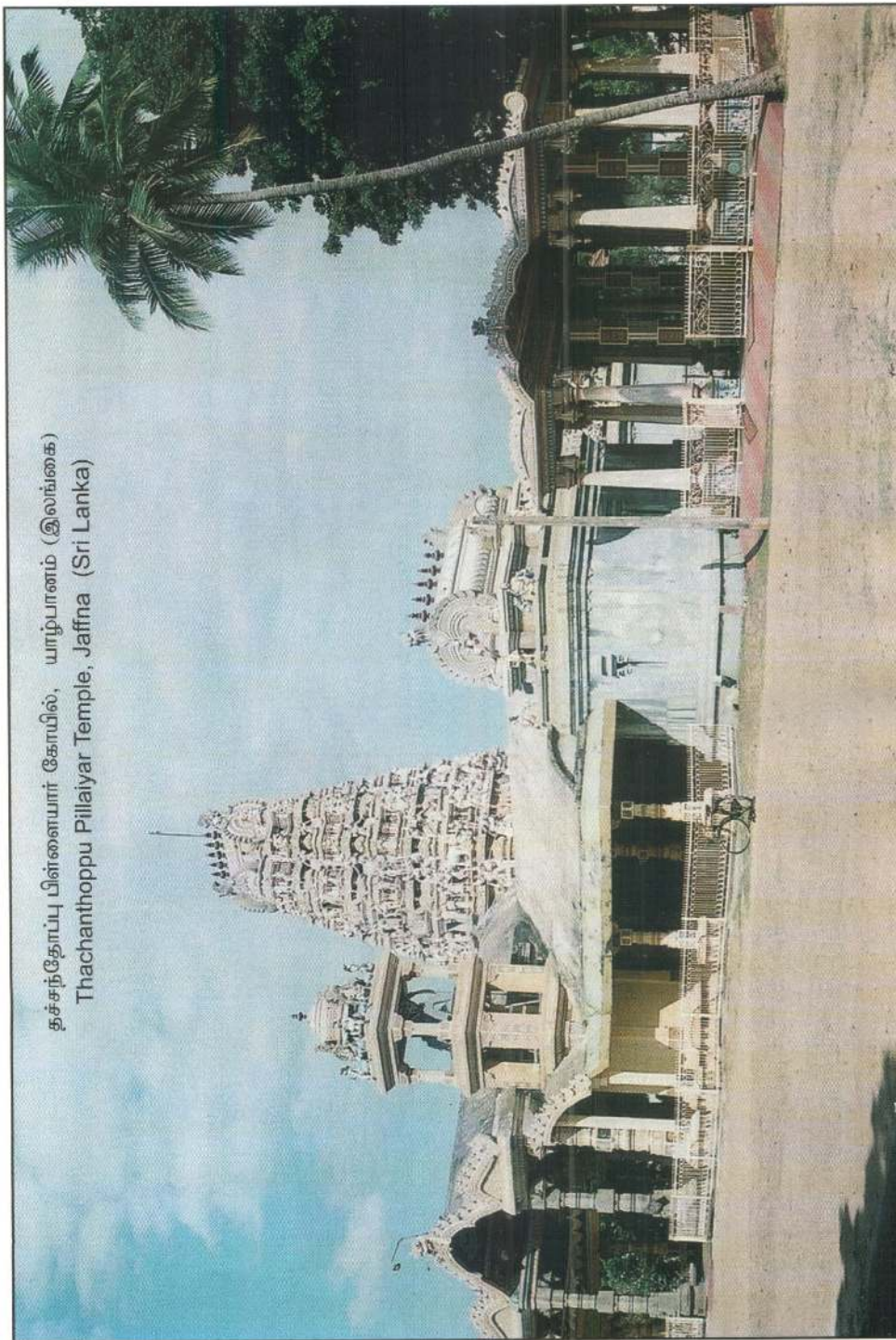
தெல்லிபலை தூர்க்கை அம்மன் ஆலயம் - தீர்த்தக்கேணி
யாழ்ப்பாணம் (இலங்கை)

Thellipalai Thurkai Amman Aalayam
Jaffna (Sri Lanka)



சாத்நான விரபத்திரர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Sathnana Veerapathirar Temple, Jaffna (Sri Lanka)

தச்சந்தோப்பு பிள்ளையார் கோயில், யாழ்ப்பாணம் (இலங்கை)
Thachanthoppu Pillaiyar Temple, Jaffna (Sri Lanka)



கரடுபட்டி உச்சுவில் அம்மன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Karavetti Uchuvil Amman Temple, Jaffna (Sri Lanka)



பொலிகண்டி கந்தவன கோயில், யாழ்ப்பாணம் (இலங்கை)
Polikandi Kandhavana Temple, Jaffna (Sri Lanka)



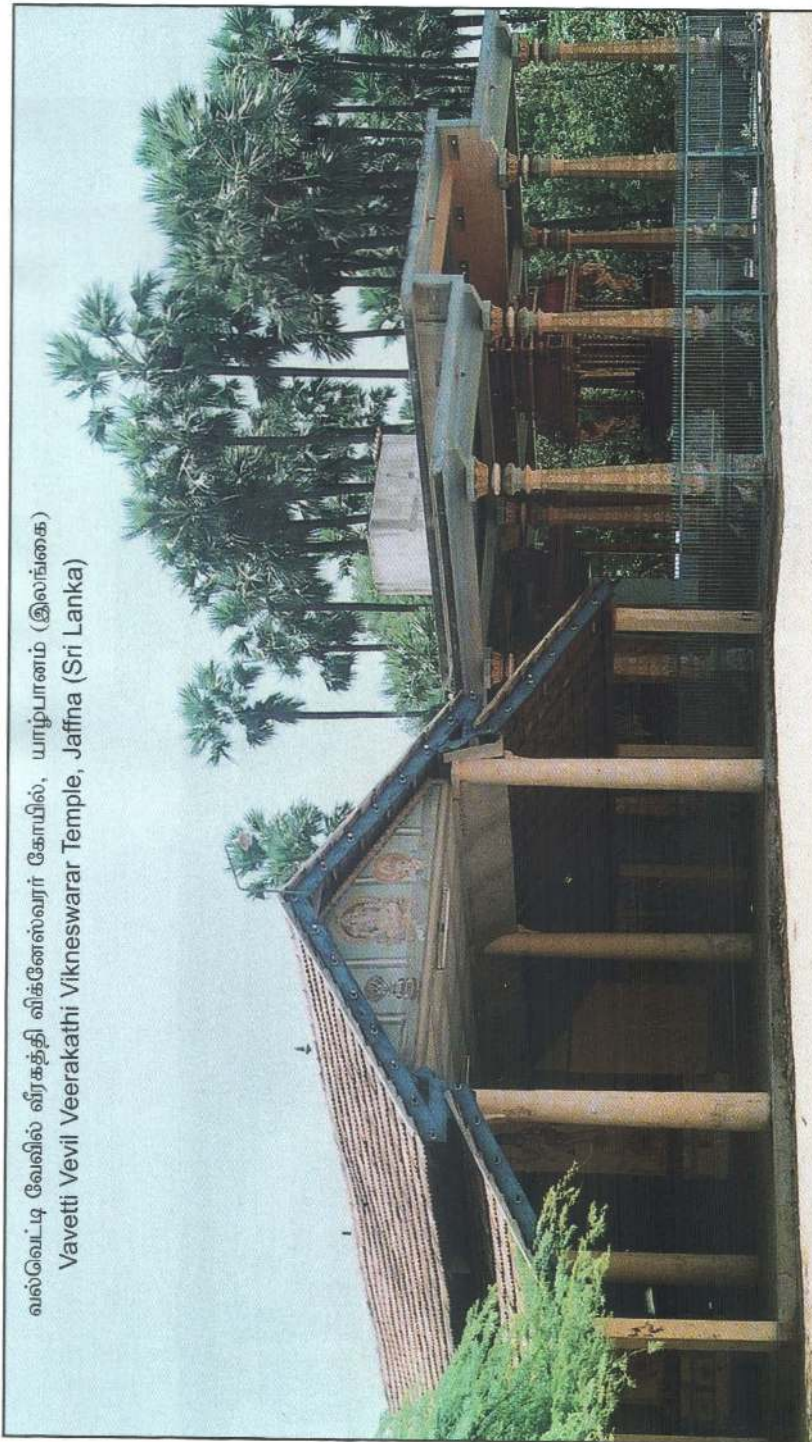
வல்வெட்டித்துறை சிவன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Valvettithurai Sivan Temple, Jaffna (Sri Lanka)



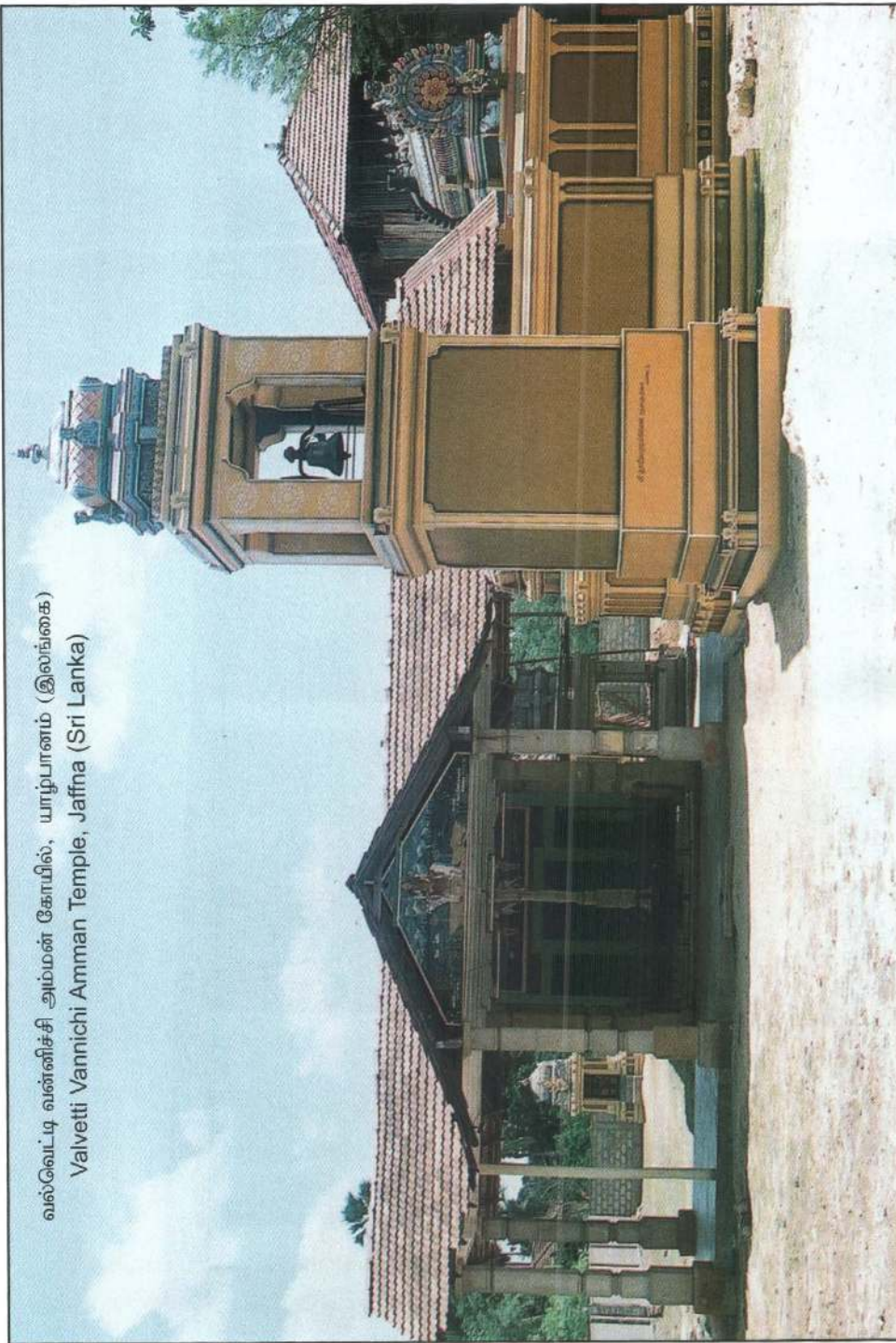
பொலிகண்டி இலுப்பைமுலை ஸ்ரீசித்திவிநாயகர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Polikandi Iluppaimulai Shree Sithivinayakar Temple, Jaffna (Sri Lanka)



வயல்வெட்டி வேலில் வீரகத்தி விக்கினேஸ்வரர் கோயில், யாழ்ப்பாணம் (இலங்கை)
Vavetti Vevil Veerakathi Vikneswarar Temple, Jaffna (Sri Lanka)



வல்வெட்டி வன்னிச்சி அம்மன் கோயில், யாழ்ப்பாணம் (இலங்கை)
Valvetti Vannichi Amman Temple, Jaffna (Sri Lanka)

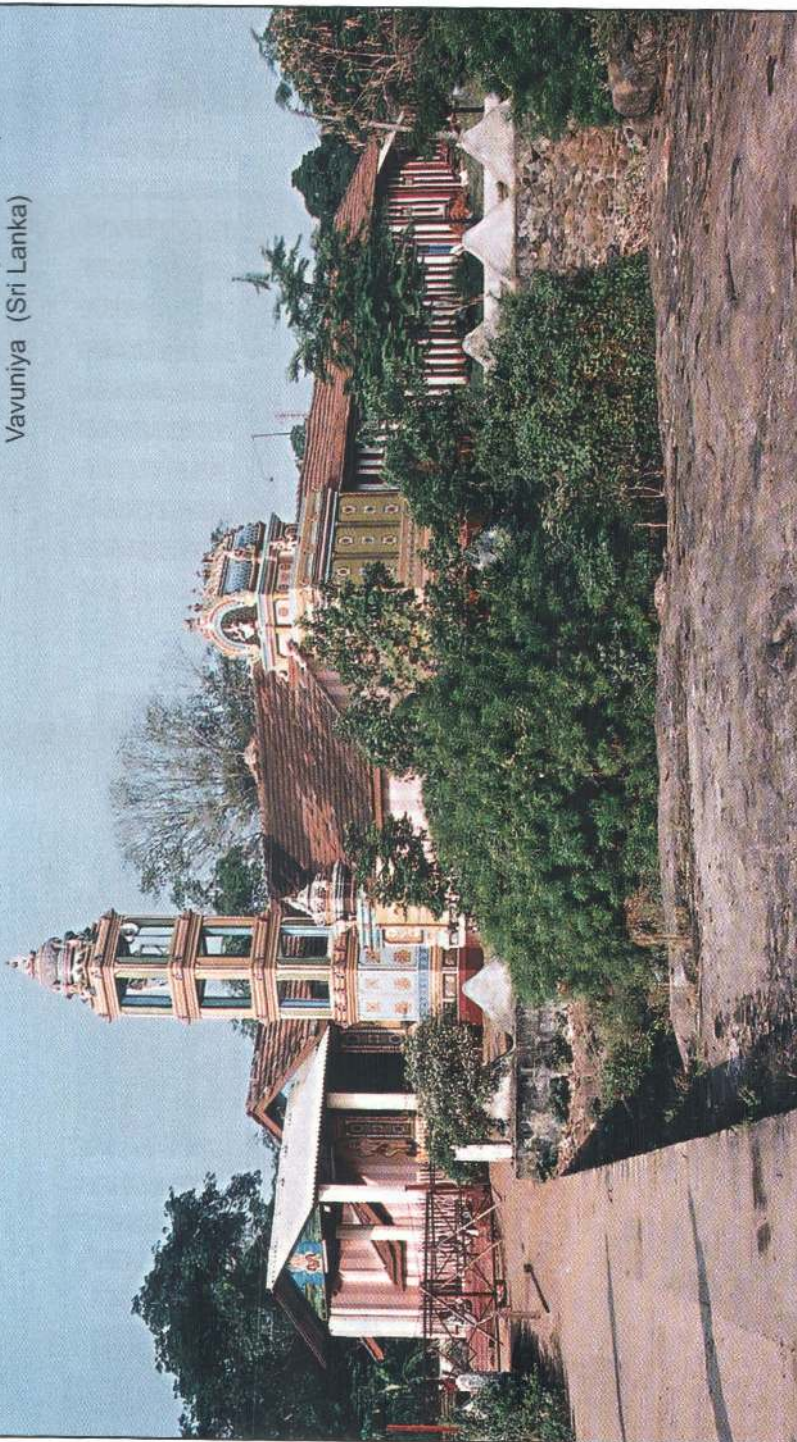


குடியிருப்பு சித்தி விநாயகர் கோயில்,

வவுனியா (இலங்கை)

Kudiyeruppu Sithi Vinayakar Temple

Vavuniya (Sri Lanka)





சூட்சுமீ கருமாரி அம்மன் கோயில்
 வவுனியா (இலங்கை)

Kudsade Kerumeryyaman Temple
 Yavuniya (Sri Lanka)

குருமன்காடு சித்திவிநாயகர் கோயில்,
வவுனியா (இலங்கை)
Kuruman Kadu Sithi Vinayakar Temple
Vavuniya (Sri Lanka)



அருள் அமிகு அகிலாண்டேஷ்வரி சமேத அகிலாண்டேஸ்வரர் திருக்கோயில்,
கோயில்குளம், வவுனியா (இலங்கை)
Arulmiku Akilandeswari Sametha Akilandeswarar Temple
Koilkulam, Vavuniya (Sri Lanka)



பாலவிநாயகர் கோயில், வைரவப் புளியங்குளம் வவுனியா (இலங்கை)
Palavinayakar Temple, Vairavap Puliyankulam, Vavunia (Sri Lanka)



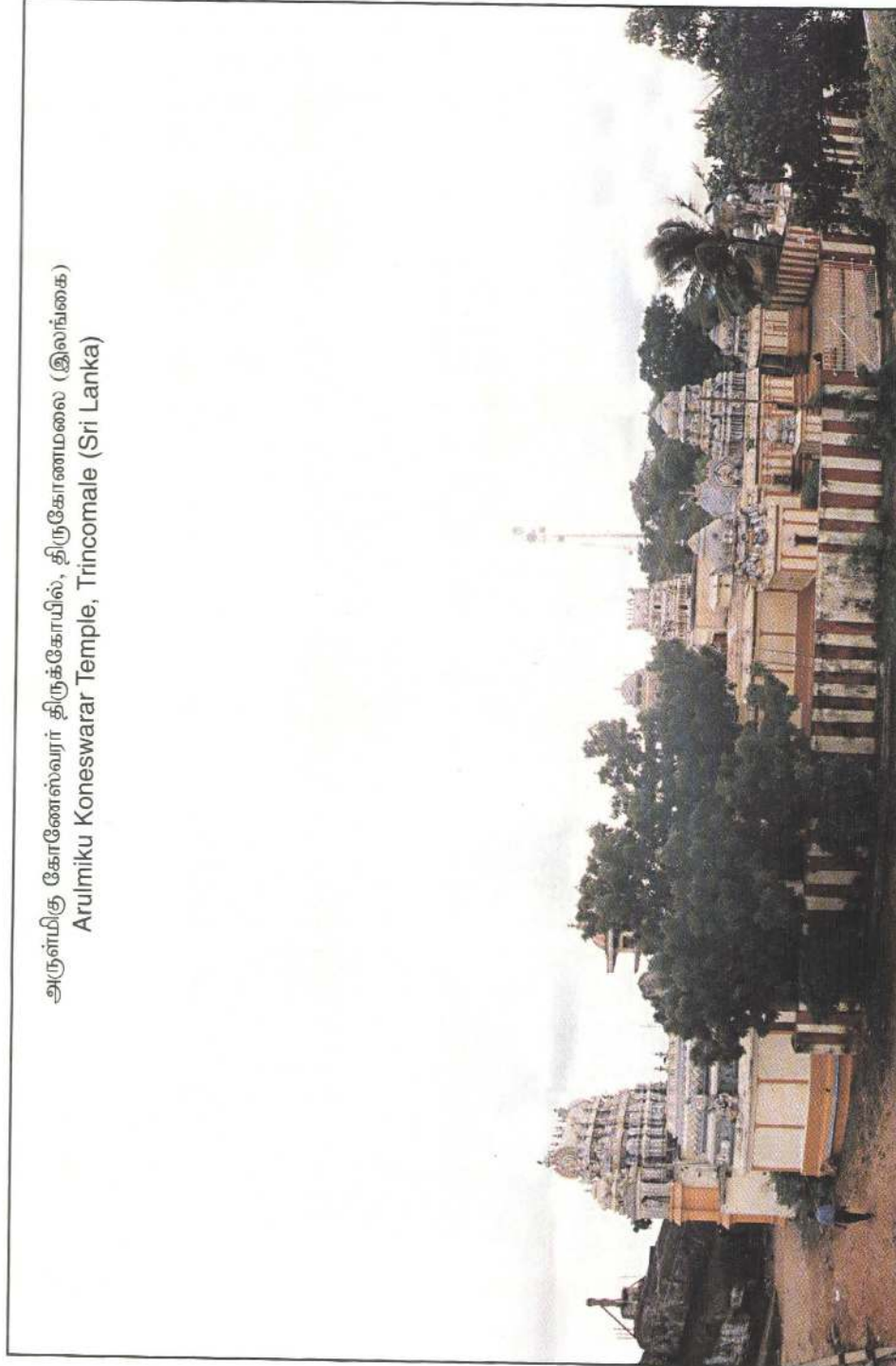


அருள்மிகு கோணேஸ்வரர் திருக்கோயில் மூலஸ்த்தானம், திருகோணமலை (இலங்கை)
 Arulmiku Koneswarar Temple, Trincomale (Sri Lanka)

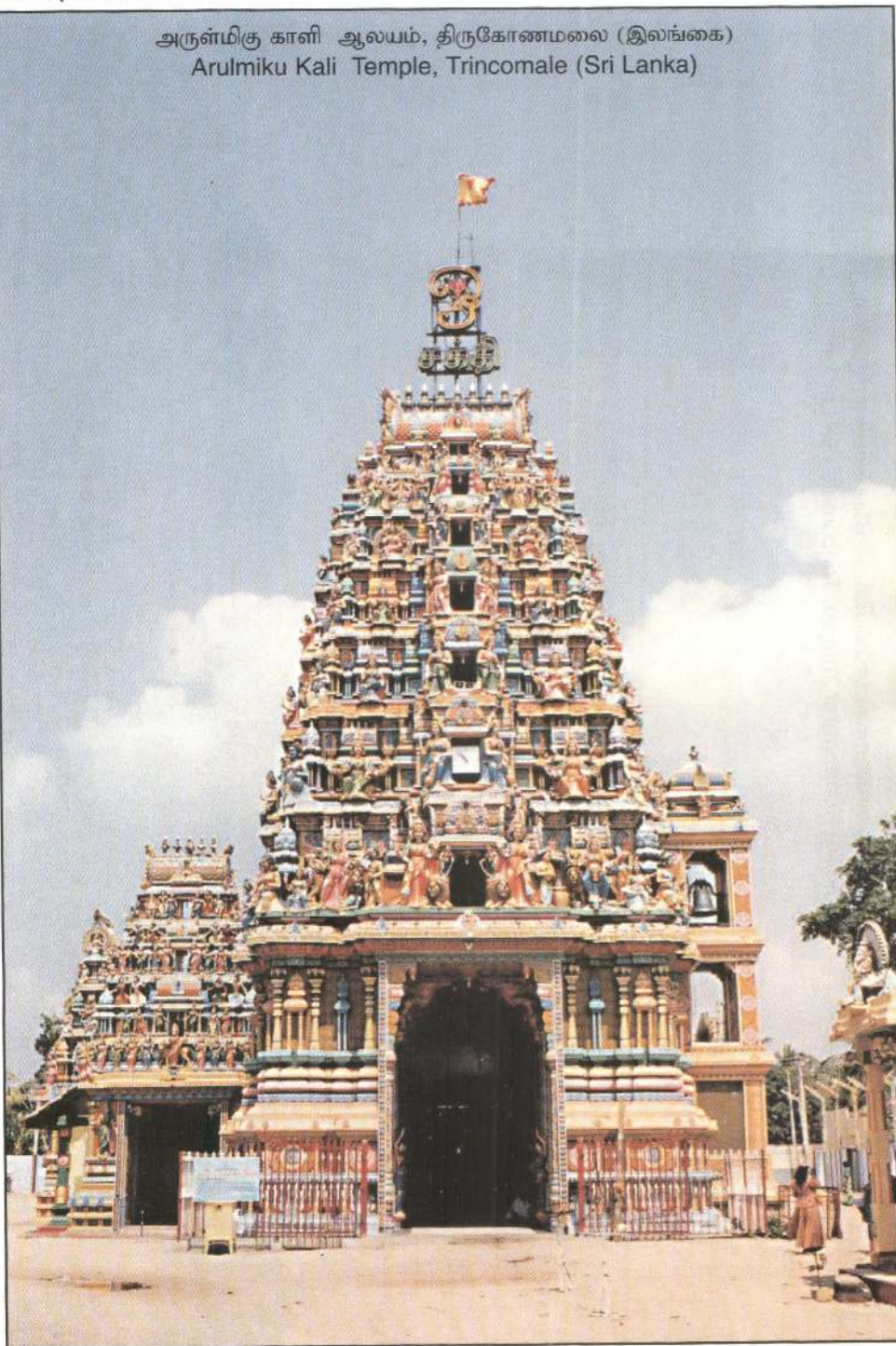
அருள்மிகு கோணேஸ்வரர் திருக்கோயில், திருகோணமலை (இலங்கை)
Arulmiku Koneswarar Temple, Trincomalee (Sri Lanka)



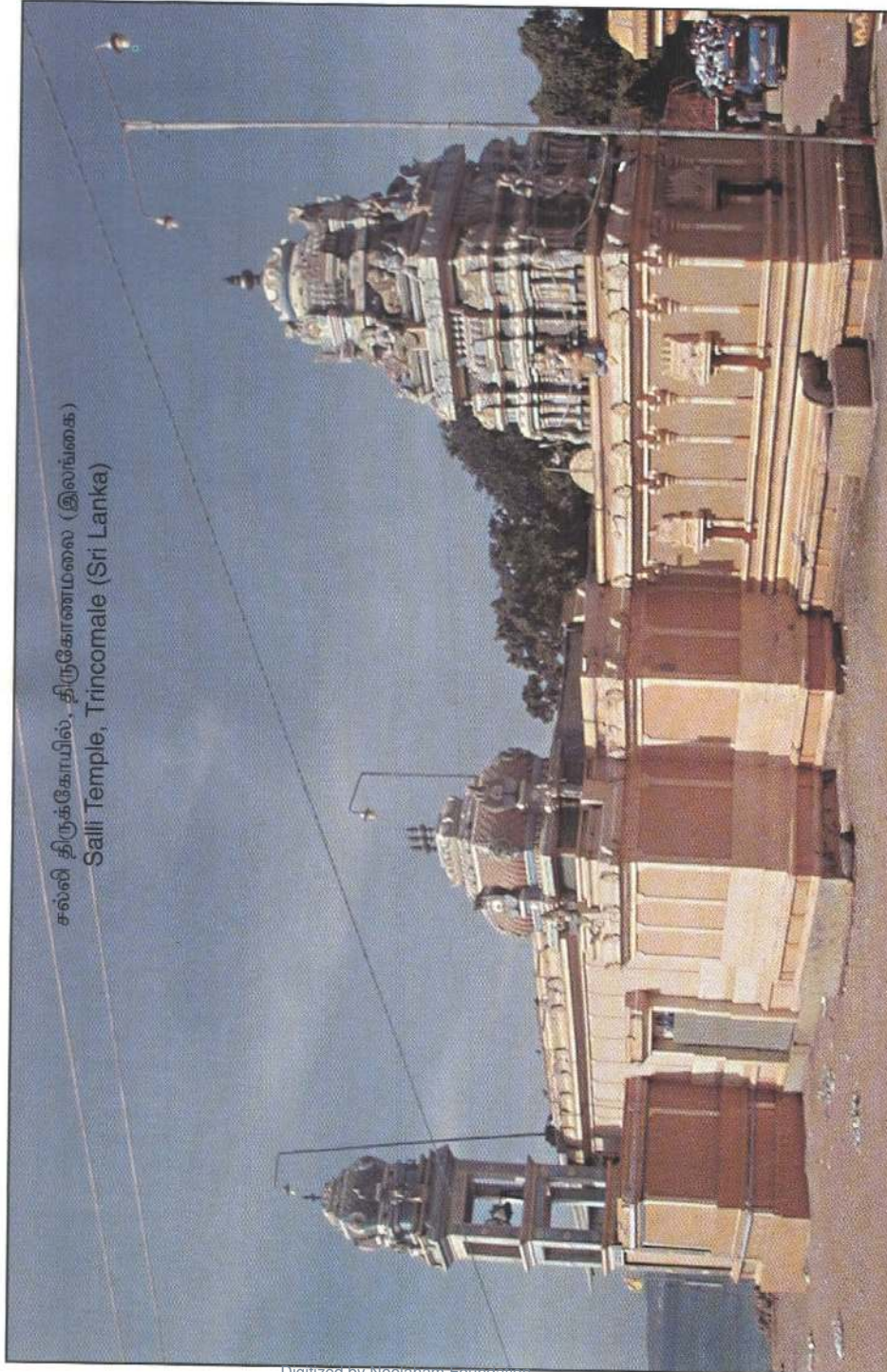
அருள்மிகு கோணேஸ்வரர் திருக்கோயில், திருகோணமலை (இலங்கை)
Arulmiku Koneswarar Temple, Trincomalee (Sri Lanka)



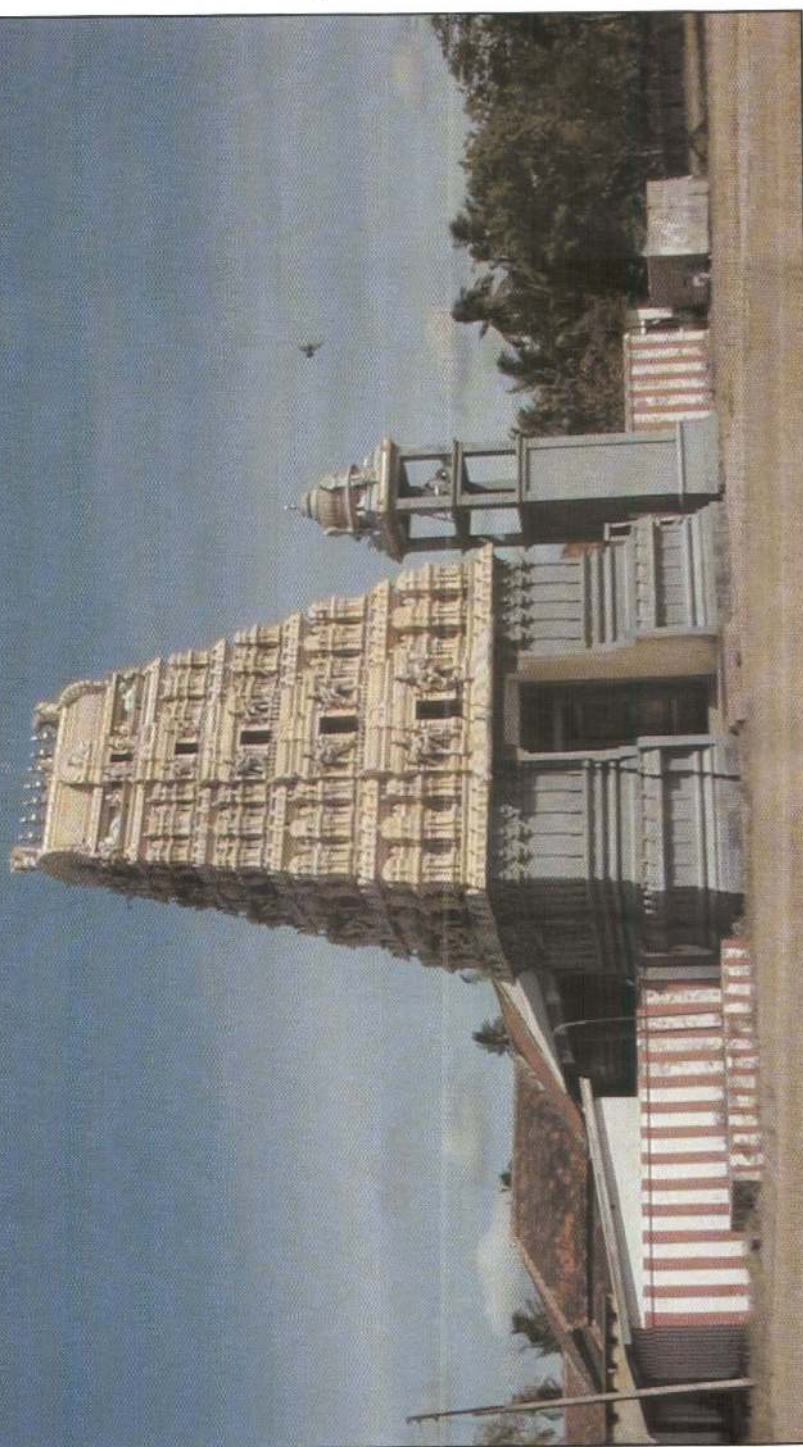
அருள்மிகு காளி ஆலயம், திருகோணமலை (இலங்கை)
Arulmiku Kali Temple, Trincomale (Sri Lanka)



சல்ஸி திருக்கோயில், திருகோணமலை (இலங்கை)
Salli Temple, Trincomalee (Sri Lanka)



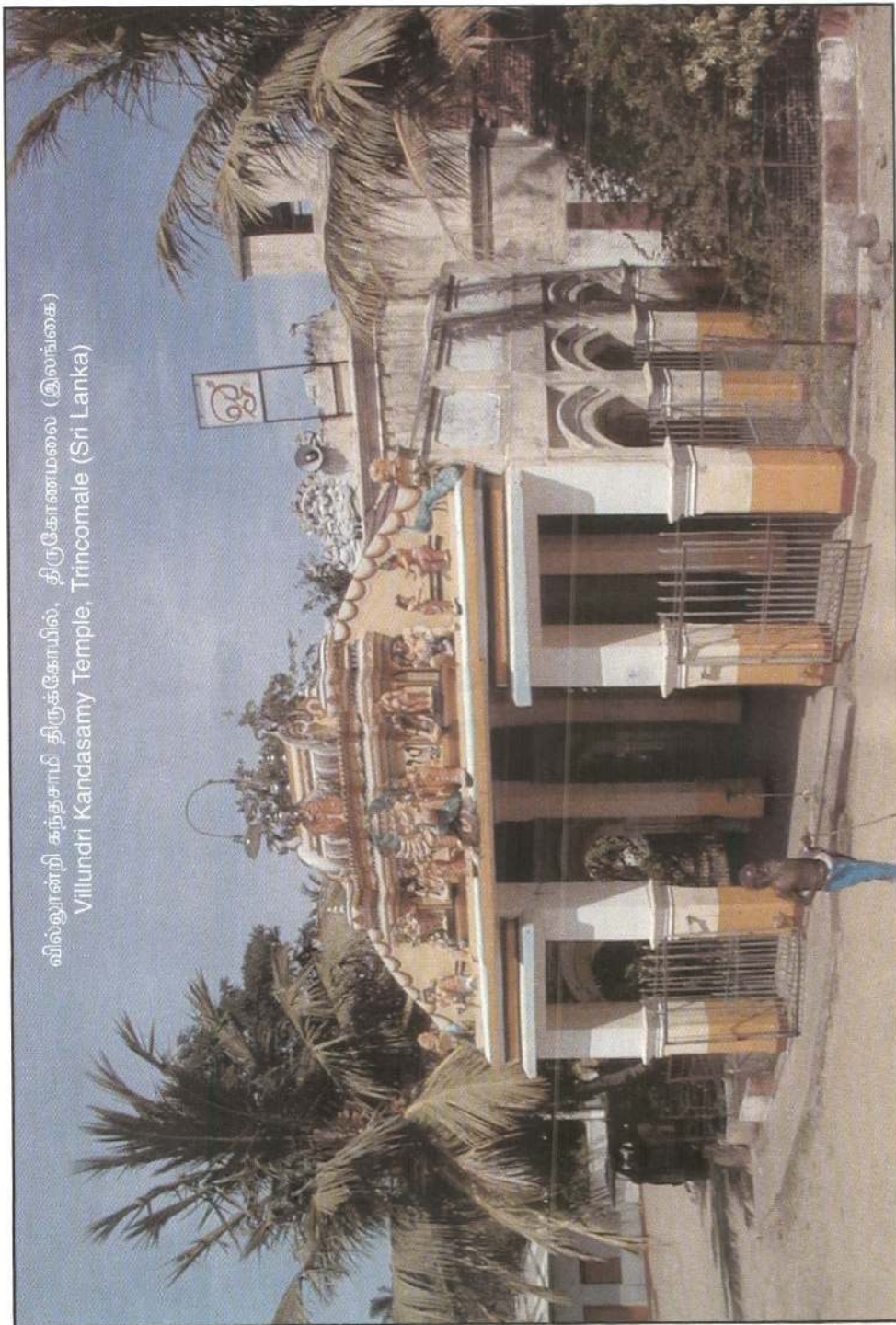
அருள்மிகு தம்பலகாம கோனேஸ்வரர் திருக்கோயில், (இலங்கை)
Arulmiku Thambalakama Koneswarar Temple (Sri Lanka)



திரும்கோணாமலை கிருஷ்ணர் கோயில். (இலங்கை)
Trincomalee Krishnan Temple (Sri Lanka)



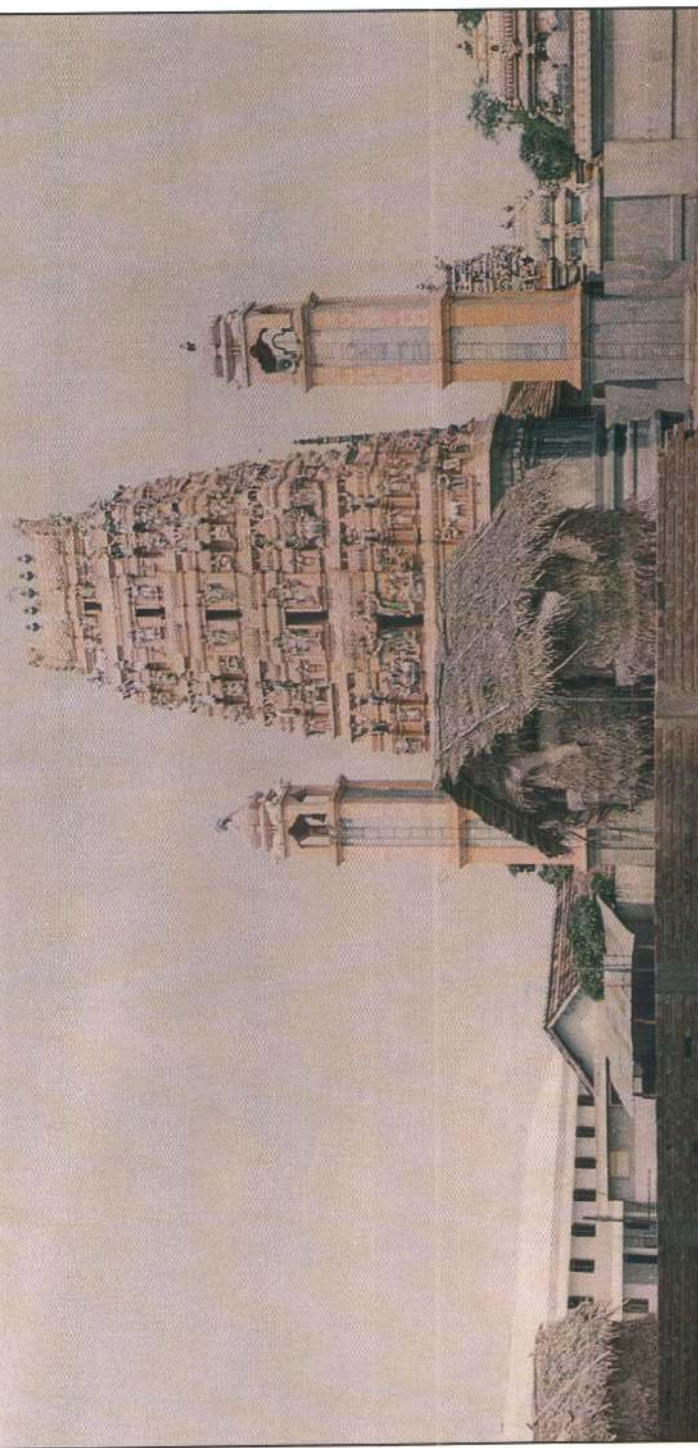
வில்லூரூன்றி கந்தசாமி திருக்கோயில், திருகோணமலை (இலங்கை)
Villundri Kandasamy Temple, Trincomalee (Sri Lanka)





ஸ்ரீ பத்திரகாளி அம்பாளர் தேவஸ்தானம், புள்ளானச்சோலை, மட்டக்களப்பு (இலங்கை)
 Shree Pathrakali Ambal Thevasthanam, Punnanacholai, Batticola (Sri Lanka)

கொக்கட்டிச்சோலை தான்தேவர்நீஸ்வரர், மட்டக்களப்பு (இலங்கை)
Kokkatticholai Thanthondreswarar, Batticola (Sri Lanka)



ஆனைப்பந்தி பிள்ளையார் ஆலயம், புலியந்தீவு, மட்டக்களப்பு (இலங்கை)
 Aaippanthi Pillaiyar Temple, Puzhiyantheevu, Batticola (Sri Lanka)



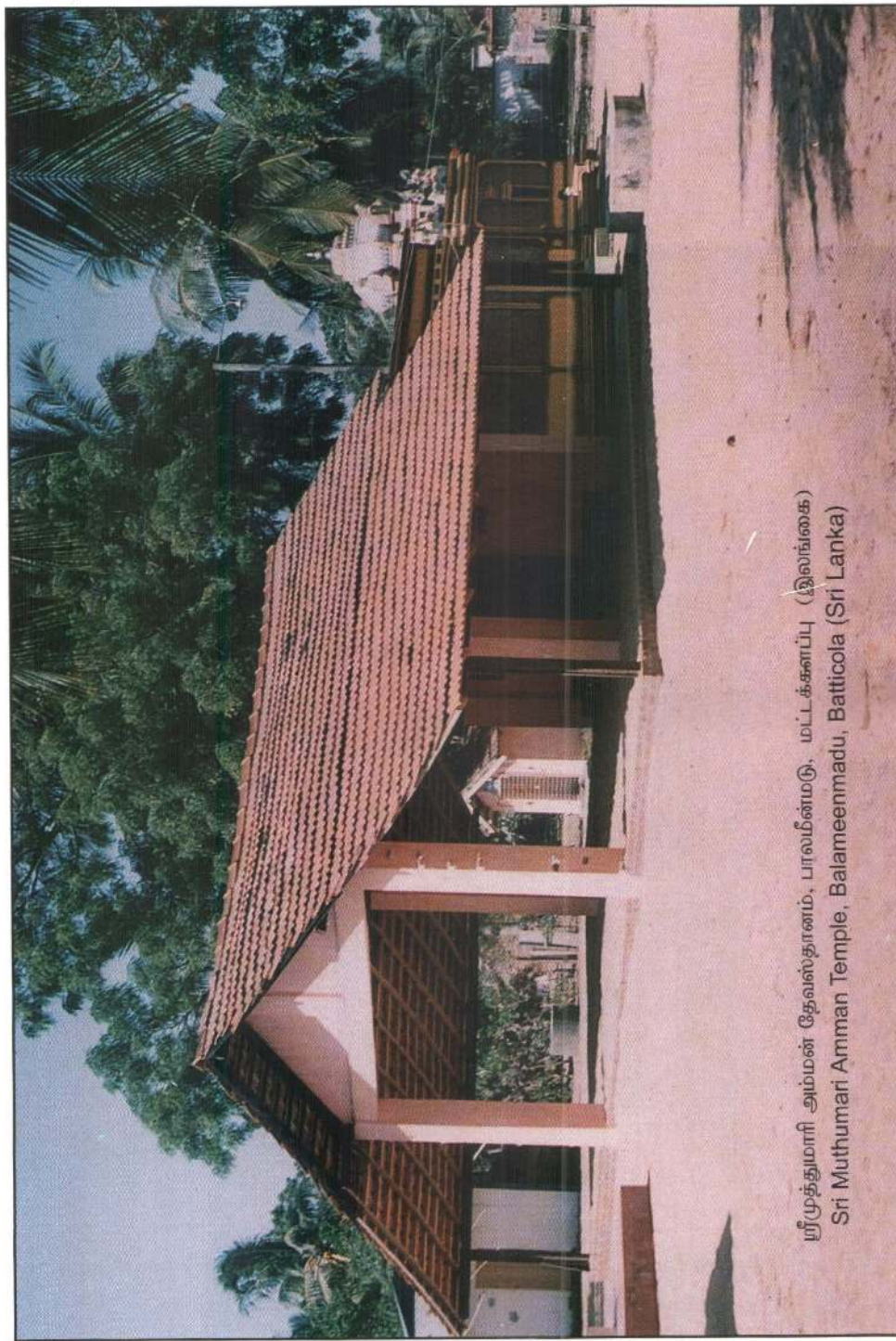


ஐந்து திருச்செந்துர் முருகன் ஆலயம், கல்லடி, மட்டக்களப்பு (இலங்கை)
 Ealathu Thiruchendoor Murukan Temple, Kalladi, Batticola (Sri Lanka)

பூம்புகார் கண்ணகை அம்மன் ஆலயம், பூம்புகார்,
மட்டக்களப்பு (இலங்கை)

Poombukar Kannakai Amman Temple, Poombukar,
Batticola (Sri Lanka)



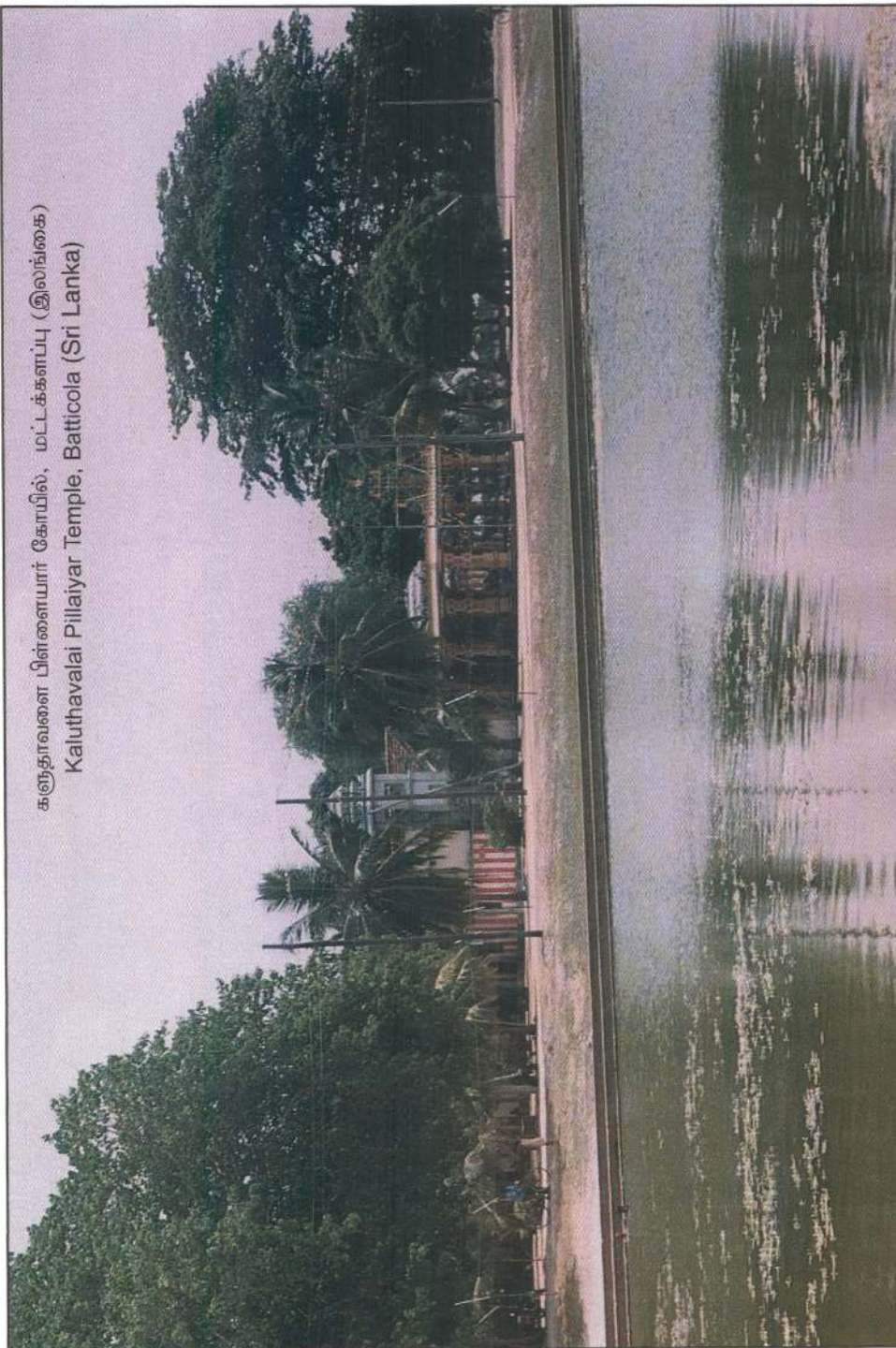


ஸ்ரீமுத்துமாரி அம்மன் தேவஸ்தானம், பாலமீன்மடு, மட்டக்களப்பு (இலங்கை)
Sri Muthumari Amman Temple, Balameenmadu, Batticola (Sri Lanka)

ஸ்ரீமாமாங்கேஸ்வரர் ஆலயம், அமிர்தகழி, மட்டக்களப்பு (இலங்கை)
Sri Mamangheswarar Temple, Amirthakazhi, Batticola (Sri Lanka)

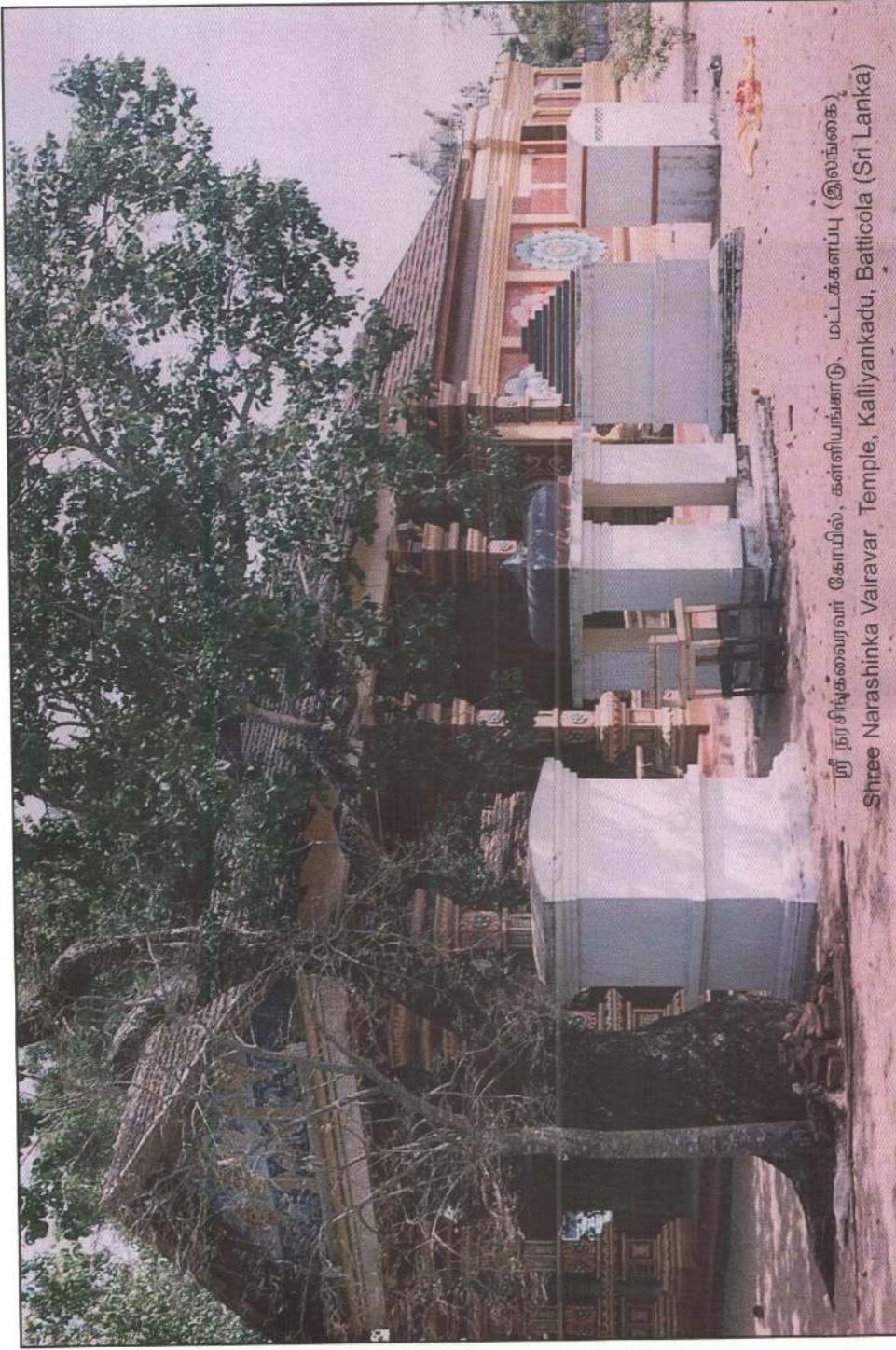


களுதாவளை பிள்ளையார் கோயில், மட்டக்களப்பு (இலங்கை)
Kaluthavalai Pillaiyar Temple, Batticola (Sri Lanka)



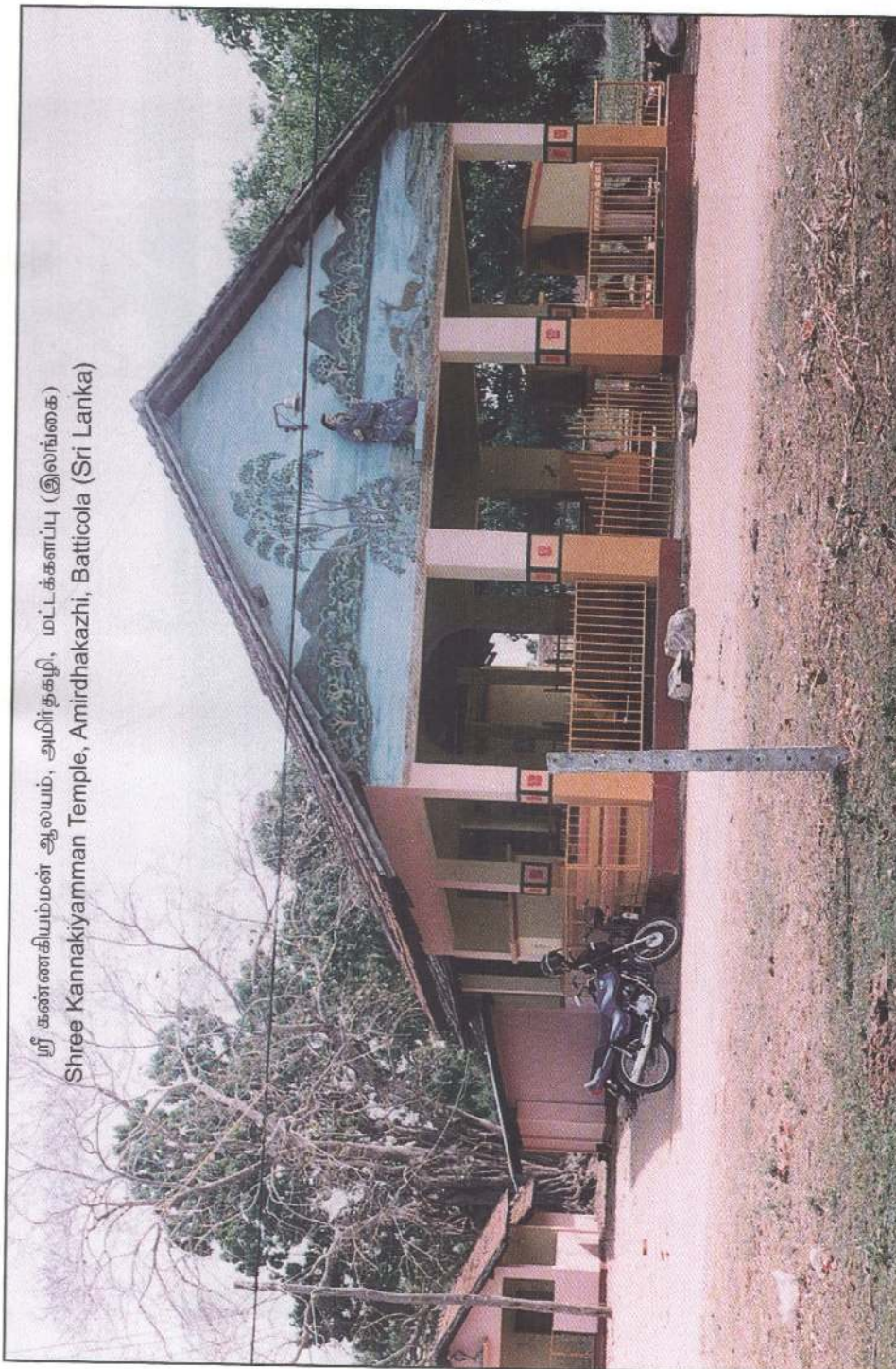
வீரபத்திரர் பிள்ளையார் ஆலயம், மோசாப்பிட்டி, மட்டக்களப்பு (இலங்கை)
 Veerapathirar Pillaiyar Temple, Mosaappitti, Batticola (Sri Lanka)





ஸ்ரீ நரசிங்கரைவர் கோயில், கள்ளியங்காடு, மட்டக்களப்பு (இலங்கை)
 Shree Narashinka Vairavar Temple, Kalliyankadu, Batticola (Sri Lanka)

ஸ்ரீ கண்ணகியம்மன் ஆலயம், அமிர்தகழி, மட்டக்களப்பு (இலங்கை)
Shree Kannakiyamma Temple, Amirdhakazhi, Batticola (Sri Lanka)



பிள்ளையார் கோயில், கல்லடி உப்போடை, மட்டக்களப்பு (இலங்கை)
Pillaiyar Temple, Kalladi Uppodai, Batticola (Sri Lanka)



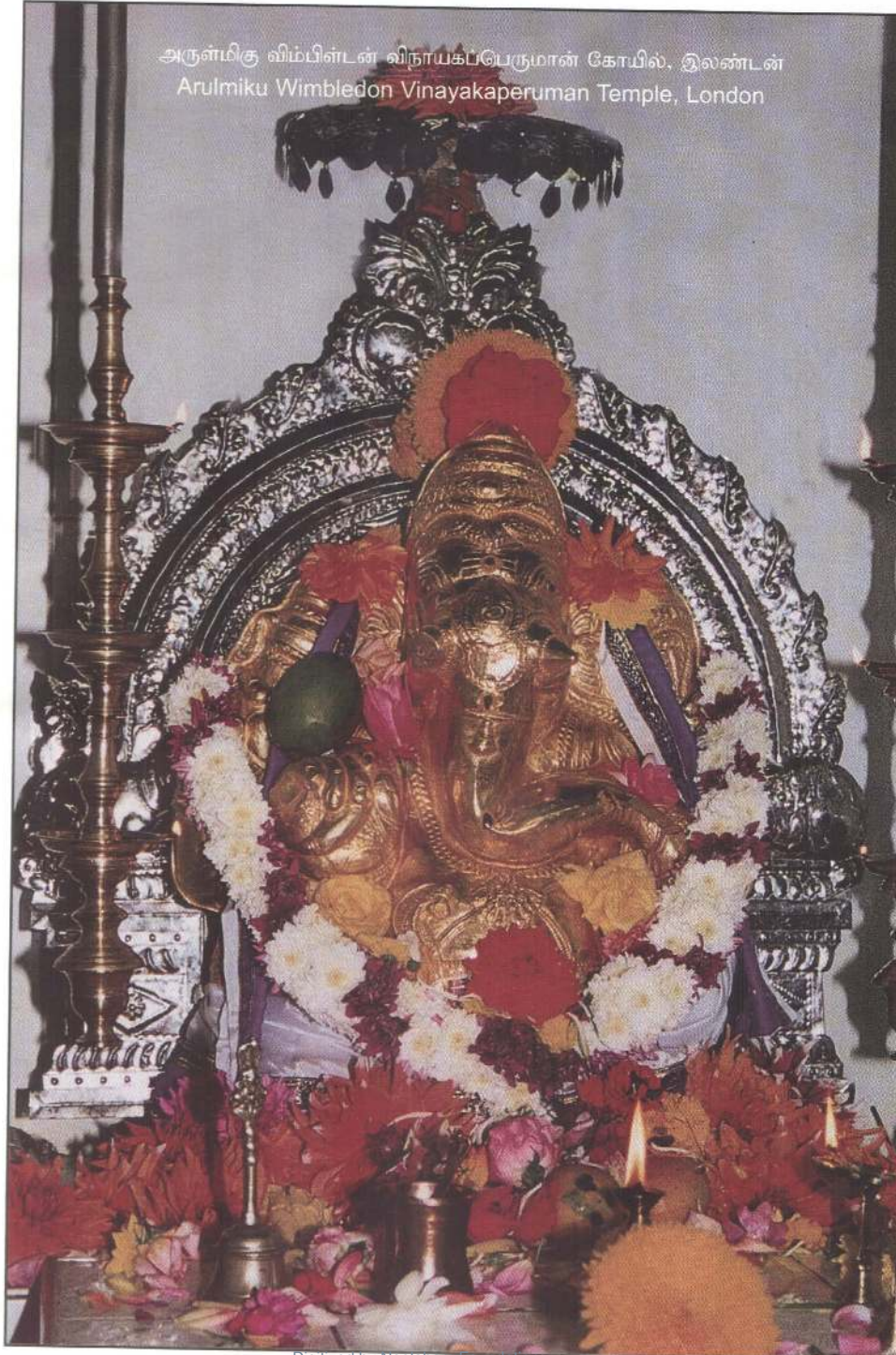
காயத்திரி அம்மன் தேவஸ்தானம், நாவலடி, முகத்துவாரம், மட்டக்களப்பு (இலங்கை)
 Kayathiri Amman Thevasthanam, Navaladi, Mukathuvaram, Batticola (Sri Lanka)



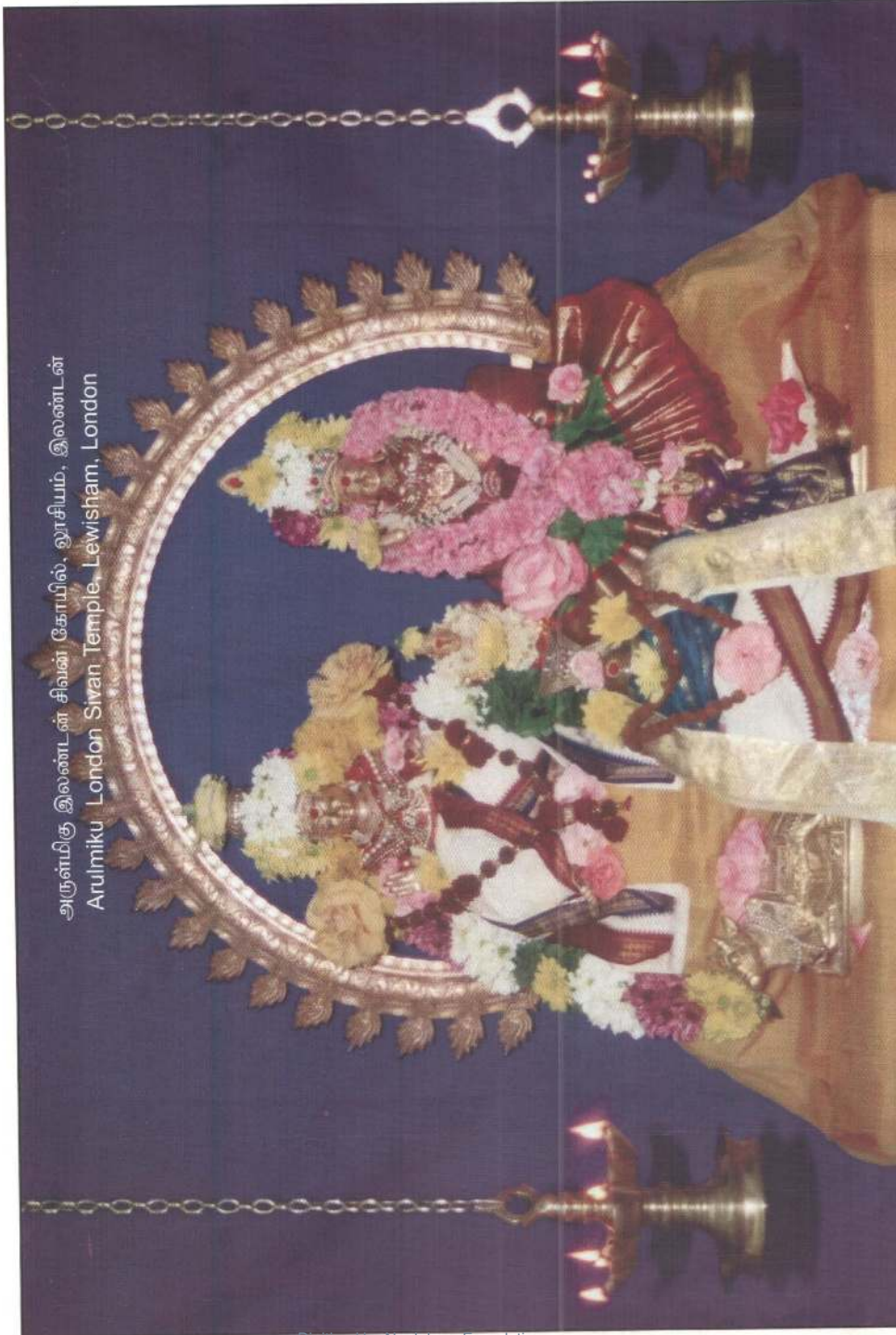
சிந்தாமணி பிள்ளையார் ஆலயம், எல்லைலீதி, மட்டக்களப்பு (இலங்கை)
Sindhamani Pillaiyar Temple, Ellai Veethi, Batticola (Sri Lanka)



அருள்மிகு விம்பிள்டன் விநாயகப்பெருமான் கோயில், இலண்டன்
Arulmiku Wimbledon Vinayakaperuman Temple, London



அருள்மிகு இலண்டன் சிவன் கோயில், லூசியம், இலண்டன்
Arulmiku London Sivan Temple, Lewisham, London



ஈழபதீஸ்வரர் ஆலயம், வெம்பிளி, இலண்டன்
Elapatheeswarar Temple, Wembley, London



ஸ்ரீ கனகதர்க்கை அம்மன் ஆலயம், எலிங், இலண்டன்
Sri Kanakā Durgal Temple, Ealing, London



ஸ்ரீ ராஜராஜேஸ்வரி அம்மன் திருக்கோயில், ஸ்டோன்லி, இலண்டன்
Shree Rajarajeswari Amman Temple, Stoneleigh, London



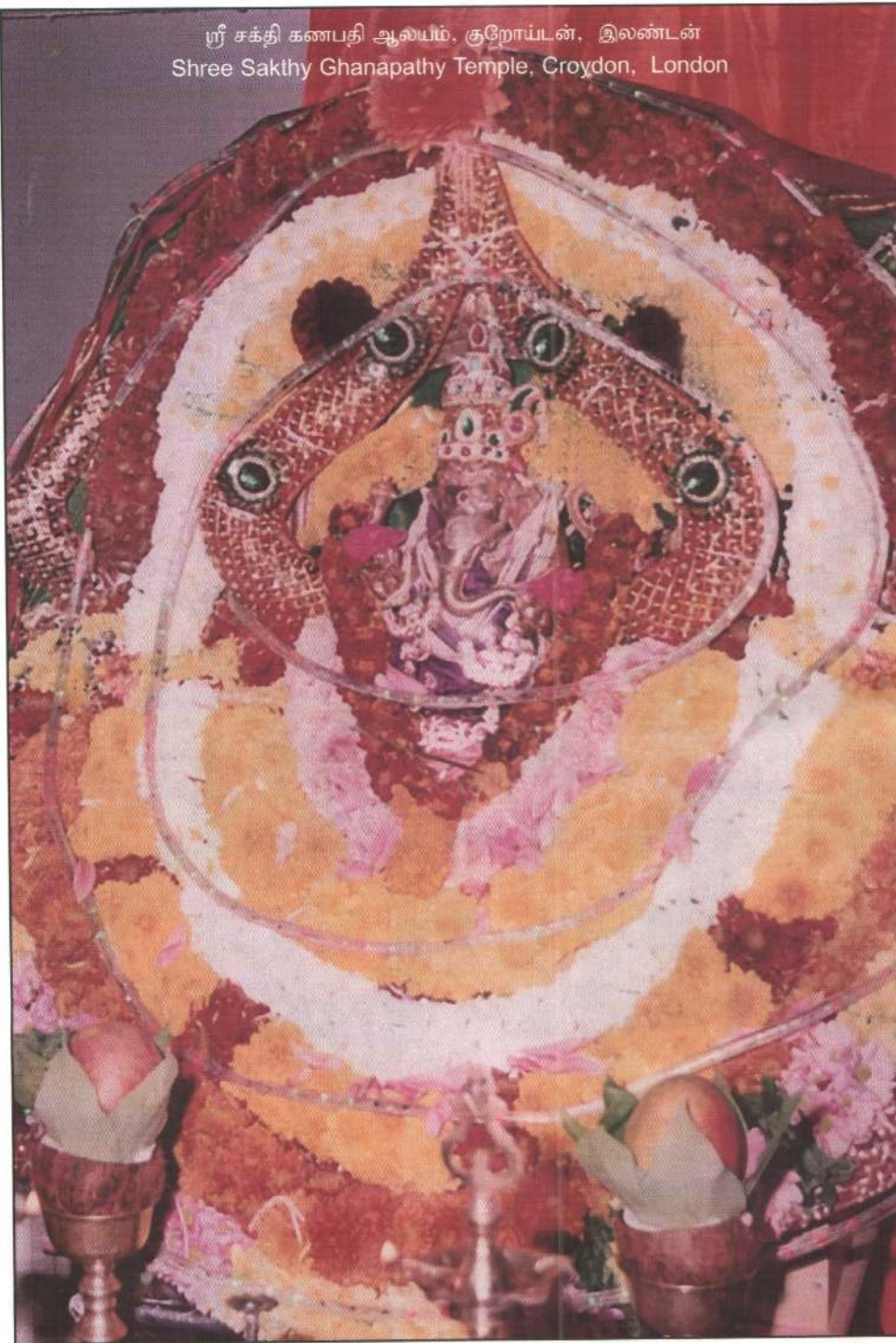
அருள்மிகு இலண்டன் முத்துமாரியம்மன் திருக்கோயில், ரூட்டிங், இலண்டன்
Arulmiku London Muthumariyamman Temple, Tooting, London



உயர்வாசற்குன்று (பிருகன் கோயில்) இலண்டன்
High Gate Hill Murugan Temple, High Gate, London



ஸ்ரீ சக்தி கணபதி ஆலயம், குறோய்டன், இலண்டன்
Shree Sakthy Ghanāpathy Temple, Croydon, London



ஸ்ரீ மாலைக் விநாயகர் ஆலயம், பாரீஸ்
Shree Malaika Vinayakar Temple, Paris



ஸ்ரீ வரதராஜ செல்வவிநாயகர் திருக்கோயில், டென்கெல்டர், நெதர்லாந்து
Shree Varatharaja Selvavinayakar Temple, Den Helder, Netherland



Elopement : Speaking of the Beloved's Assurance

Sir, to my gold-bebangled-belle,
 Even the steep rocky wilderness
 Where buck and doe, driven by thirst,
 Run after the wild mirage,
 Will be like a cool flowery pool
 In the *maruta* realm of Tillai
 Where abides the incomparable Lord infinite,
 If she but journeys with you.

[Tr. T.N.R.] (8:2:202)

வரைபிரகுள் பிரீவு :
வரைபிரகுள் பிரீவை உரை எனக் கூறல்

குன்றும் கிடையும் கடந்து உமர்
 கூறும் நிதி கொணர்ந்து
 மின் தங்கு இடை நும்மையும் வந்து
 மேவுவன் அம்பலம் சேர்
 மன் தங்கு இடைமருது ஏகம்பம்
 வாஞ்சியம் அன்ன பொன்னைச்
 சென்று அங்கு இடைகொண்டு வாடா
 வகை செப்பு தேமொழியே.

(8:2:268)

Parting to seek wealth for wedding: Bidding the confidante to inform the heroine of such parting

O woman whose waist is fulgurant,
 I now fare forth to cross the hills and the wilderness beyond,
 To secure the wealth demanded by your people;
 This done, I will come back to you.
 O mellifluent one, may you now go to the golden one,
 Like unto Idaimarutu, Ekampam and Sri Vaanjiyam
 Where abides the King of Tillai Ambalam.
 May you console her with such words
 Which will prevent her wilting.

[Tr. T.N.R.] (8:2:268)

ஓதல் பிரிவு : கல்வி நலம் கூறல்

கீர் அளவில்லாத் திகழ்தரு
 கல்விச் செம்பொன் வரையின்
 ஆரள வில்லா அளவு சென்றார்
 அம் பலத்துள் நின்ற
 ஓர் அளவு இல்லா ஒருவன்
 இருங் கழல் உன்னினர்போல்
 ஏர் அளவில்லா அளவினர்
 ஆகுவர் ஏந்திழையே.

(8:2:308)

**Parting for the sake of Learning:
 Speaking of the greatness of Learning**

o bejewelled, learning is like Mount Meru-
 Immeasurable and immeasurably good.
 Those who have traversed its endless limits
 Will grow immeasurably great
 Like them that meditate upon
 The ankleted feet of the Lord of Ambalam,
 The peerless One immeasurable.

[Tr. T.N.R.] (8:2:308)

**வேந்தற்கு உற்றுழிப் பிரிவு:
 வரவு எடுத்து உரைத்தல்**

பணிவார் குழைழிவோன் தில்லைச்
 சிற்றம்பலம் அனைய
 மணிவார் குழல்பட மாதே
 பொலிக நம் மன்னர் முன்னர்ப்
 பணிவார் திறையும் பகைத்தவர்
 சின்னமும் கொண்டு வண்தோர்
 அணிவார் முரசி னொடு ஆலிக்கும்
 மாவோடு அணு கினரே.

(8:2:330)

Parting to help a king: Announcing the return of the hero

The Lord looks beautiful with His ear-rings of snakes;
 O gentle lady with sapphire-blue hair!
 You are like unto His Tillai Chitrambalam;
 Cheer up and thrive in splendour.
 With the tributes of vassals and the insignia of foes –
 All loaded in the forepart of his mighty chariot –,
 To the resounding of leather-strapped martial drum
 And the gambadoing of steeds neighing in joy,
 Lo, he is coming.

[Tr. T.N.R.] (8:2:330)

பரத்தையர் பிரிவு : கனவு இழந்து உரைத்தல்

தேவா சுரர் இறைஞ்சும் கழ
 லோன் தில்லை சேரலர் போல்
 ஆவா கனவும் இழந்தேன்
 நனவு என்று அமலியின் மேல்
 பூவார் அகலம் வந்து ஊரன்
 தர்ப்புலம் பாய்நலம் பாய்
 பாவாய் தழுவிந் நிலைன் விழித்
 தேன் அரும் பாவியனே.

(8:2:355)

**Parting caused by the hetaira :
 Heroine's lament on the loss of her dream**

O goodly woman, my lover came to my bed
 And offered me his garlanded chest for my embrace;
 I knew it not to be a dream
 As I mistook it for a happening in my wakeful state.
 So, I moved away, angry with him for his wrongs;
 Then I woke up – the sinner that I am.
 Like them that hail not Tillai, the ankleted feet

Of whose Lord are hailed alike by Devas and Asuras,
I have, alas, lost the bliss of dream too.

[Tr. T.N.R.] (8:2:355)

ஊதியம் எடுத்த உரைத்து ஊடல் தீர்த்தல்

காரணி கற்பகம் கற்றவர்
நல்துணை பாணர் ஒக்கல்
ரீர்அணி சிந்தாமணி அணி
தில்லைச் சிவனடிக்குத்
தார்அணி கொன்றையன் தக்கோர்
தம்சங்க நிதி விதிசேர்
ஊருணி உற்றவர்க்கு ஊரன் மற்று
யாவர்க்கும் ஊதியமே.

(8:2:400)

**The ending of heroine's bouderie by the
confidante by referring to the hero's benefaction**

The chief of the town is like a rain cloud
That pours unsolicited;
He is like the Karpaka that grants the very thing wished for;
He is the great friend of the learned;
Minstrels can claim his kinship;
He is truly the Chintaamani, the wish-yielding stone;
He is like unto the Kondrai wreath
Woven for the divine feet of Tillai's Lord;
He is the Chanka-Nidhi to the worthy;
Impartial is he, like Destiny;
To his kith and kin, he is a pool
Amidst the town, easy of access;
He is the one who is for ever bountiful to all.

[Tr. T.N.R.] (8:2:400)

**ஒன்பதாம் திருமுறை
கருவூர்த் தேவர் அருளிய திரு இசைப்பா**

உலகெலாம் தொழுவந் தெழுக திர்ப்பரிதி
ஒன்று நாறு ஆயிரகோடி

அலகெலாம் பொதிந்த திரு உடம்பு அச்சோ!
 அங்ஙனே அழகிதோ! அரணம்
 பல குலாம் படைசெய் நெடுநிலை மாடம்
 பருவரை ஞாங்ஙர்வெண் திங்கள்
 இலைகுலாம் பதணத்து இஞ்சிசூழ் தஞ்சை
 இராசரா சேச்சரத்து இவர்க்கே.

(9:16:1)

TIRUMURAI THE NINTH Karuvur Deva's Tiru Isaippaa

It is girt with many a stronghold;
 It is like a huge mountain with leafy crest;
 many are its tiers, one above the other;
 it has many moon-grazing mansions;
 its surrounding walls abound in battlements;
 such is the shrine Raajaraajeswaram in Thanjavur.
 Behold the divine form of its presiding Deity!
 It is lovely and splendorous like the sun adored by the
 world.
 Yes, it dazzles like a billion suns.

[Tr. T.N.R.] (9:16:1)

சரளமந் தார சண்பக வகுள
 சந்தன நந்தன வனத்தின்
 இருள்வரி மொழிப்பின் இஞ்சிசூழ் தஞ்சை
 இராசரா சேச்சரத்து இவரை
 அருமருந்து அருந்தி அல்லல் தீர் கருவூர்
 அறைந்த சொன் மாலைஈர் ஐந்தின்
 பொருள்மருந் துடையோர் சிவபதம் என்னும்
 பொன் நெடுங் குன்றுடை யோரே.

(9:16:11)

The gardens in the walled city of Thanjavur are
 imbrowned with the dense shade of such trees as
saralam, mantaaram, sanbagam, vakulam and
santanam.

On the Lord of Raajaraajesvaram, he of Karuvur who lives
freed from maladies for a long long time,
he having consumed Kaaya-Kalpaa,
has sung a glorious decad – a verse-garland
expressive of His praise.

They that treasure this medicament in their consciousness
are those that have gained the beatitude
of eventually abiding at Kailas –
the lofty auric Mount.

[Tr. T.N.R.] (9:16:11)

Notes

Saralam : Indian jalap.

Mantaaram : Indian coral tree.

Sanbagam : Champak; Michelia champaca.

Vakulam : Ape-flower tree; Mimusops elengi.

Santanam : Sandal wood tree.

Kaaya Kalpaa : Medicine that strengthens body and
protracts life.

சேந்தனார் அருளிய திருஇசைப்பா

கற்றவர் விழுங்கும் கற்பகக் கனியைக்
கரையிலா கருணை மாகடலை
மற்றவர் அறியா மாணிக்க மலையை
மதிப்பவர் மனமணி விளக்கைச்
செற்றவர் புரங்கள் செற்ற எம்சிவனைத்
திருவீழி மிழலை வீற்றிருந்த
கொற்றவன் தன்னைக் கண்டுகண்டு உள்ளம்
குளிர என்கண் குளிர்ந்தனவே.

(9:5:2)

Sentanaar's Tiru Isaippaa

He is the fruit of the Karpaka tree –
the victuals of the truly learned;
He is the great ocean of boundless mercy;

He is the Mount of Ruby unperceived by
 Those that pursue alien faiths;
 He is the inner gemmy Lamp of those
 That hold Him in supreme esteem;
 He is our Siva who smote the hostile citadels;
 He is the Sovereign enthroned at Tiru Veezhimizhalai.
 Beholding Him again and yet again,
 My soul is made cool and serene;
 My eyes too are now transcendently tranquil.
 [Tr. T.N.R.] (9:5:2)

சேந்தனார் அருளிய திருப்பல்லாண்டு

மன்னுக தில்லை; வளர்க நம் பத்தர்கள்
 வஞ்சகர் போய் அகலப்
 பொன்னின் செய் மண்டபத்து உள்ளே புகுந்து
 புவனி எல்லாம் விளங்க
 அன்ன நடை மடவாள் உமைகோன்
 அடியோமுக்கு அருள்புரிந்து
 பின்னைப் பிறவி அறுக்க நெறிதந்த பித்தற்குப்
 பல்லாண்டு கூறுதுமே.

(9:29:1)

Sentanaar's Tiru-p-Pallaandu

May Tillai flourish for ever! May our clan
 Of devotees grow from strength to strength!
 For the flourishing of the entire cosmos
 By causing the expulsion of the deceptive
 He entered the auric mantapam at Tillai
 Whence, He, the Consort of Uma – whose gait
 Is like unto the swan's, showered grace on us –
 His servitors –, and revealed to us the way
 That forfends, once for all, our re-birth.
 He is the One of divine frenzy!
 Let us pray for His enuring benediction eternal.
 [Tr. T.N.R.] (9:29:1)

**பத்தாம் திருமுறை
திருமந்திரம்**

ஒன்றவன்தானே இரண்டவன் இன்னருள்
நின்றனன் மூன்றினுள் நான்குணர்ந்தான் ஐந்து
வென்றனன் ஆறு விரிந்தனன் ஏழும்பர்ச்
சென்றனன் தான் இருந்தான் உணர்ந்தெட்டே.

(10:1)

**TIRUMURAI THE TENTH
Tirumantiram**

He is One; His salvific grace is twofold; He is poised
In the three – Laya, Bhoga and Atikaara; Virtue, Wealth,
Love and Deliverance He grants; He has transcended
The five senses; He pervades as the six ways (Adhvas);
He is beyond the seven worlds; know of these and
reach Him.

[Tr. T.N.R.] (10:1)

வேதத்தை விட்ட அறமில்லை; வேதத்தின்
ஓதத்தகும் அறம் எல்லாம் உள தர்க்க
வாதத்தை விட்டு மதிஞர் வளமுற்ற
வேதத்தை ஓதியே வீடு பெற்றார்களே.

(10:96)

There is no dharma apart from the Vedas;
The Vedas are compact of all dharmas;
The wise ones giving up disputation, chanted
The uberous Vedas only and gained deliverance.

[Tr. T.N.R.] (10:96)

பண்டிதர் ஆவார் பதினெட்டுப் பாடையும்
கண்டவர் கூறுங் கருத்தறிவார் என்க
பண்டிதர் தங்கள் பதினெட்டுப் பாடையும்
அண்ட முதலான் அறம் சொன்ன ஆறே.

(10:111)

Pundits are those who can construe the ideas articulated
By them that have mastered the eighteen tongues;
All the eighteen languages conform to the dharma
Manifested by the Primal Lord of the cosmos.

[Tr. T.N.R.] (10:111)

மாரியும் கொடையும் வார்பனி தூங்க நின்(று)
 ஏரியும் நின்று அங்கு இளைக்கின்ற காலத்து
 ஆரியமும் தமிழும் உடனே சொலிக்
 காரிகை யார்க்குக் கருணை செய்தானே.

(10:109)

During seasons of increase and decrease when men lost
 Their poise and stood befuddled, to cure them,
 Siva simultaneously initiated Uma in Sanskrit
 And Tamil, and thus blessed mankind through Her.

[Tr. T.N.R.] (10:109)

பதி பசு பாசம் எனப்பகர் மூன்றில்
 பதியினைப் போல் பசு பாசம் அனாதி;
 பதியினைச் சென்று அணுகாப் பசு பாசம் ;
 பதி அணுகில் பசு பாசம் நிலாவே.

(10:114)

Pati, Pasu, Paasam are the three;
 Pasu and Paasam like Pati are unborn;
 Paasam prevents Pasu's reaching Pati;
 If they be oned, Paasam is no more.

[Tr. T.N.R.] (10:114)

காமமும் கள்ளும் கலதிகட்கே ஆகும்;
 மாமலமும் சமயத்துள் மயல் உறும்;
 போமதியாகும் புனிதன் இணையடி
 ஒமய ஆனந்தத் தேறல் உணர்வுண்டே.

(10:324)

Women and wine are for wretches fit;
 Filled by Aanava and deluded by heterodox sects
 Thus are they ruined. To the Twin Feet of The Pure,
 Attached, one enjoys the nectar of Aananda.

[Tr. T.N.R.] (10:324)

திரிகின்ற முப்புரம் செற்ற பிராணை
 அரியன் என்று எண்ணி அயர்வுற வேண்டா
 புரிவுடை யாளர்க்குப் பொய்-அலன் ஈசன்
 பரிவொடு நின்று பரிசு அறிவானே.

(10:344)

Think not that He that smote the three roaming citadels
Is rare to attain and feel wilted.
Unto the loving devotees the Lord-God is never untrue;
Poised in loving kindness He perceives the true state.

[Tr. T.N.R.] (10:344)

உள்ளத்து ஒருவனை உள்ளூறு சோதியை
உள்ளம் விட்டு ஓர் அடி நீங்கா ஒருவனை
உள்ளமும் தானும் உடனே இருக்கினும்
உள்ளம் அவனை உரு அறியாதே.

(10:427)

He is the One who indwells; He is the inner Light;
He is the One who moves not one inch away from the soul.
Though soul and God co-exist in closest proximity
Soul, alas, does not know of His true abidance.

[Tr. T.N.R.] (10:427)

உடம்பார் அழியில் உயிரார் அழிவர்;
திடம்பட மெய்ஞ்ஞானம் சேரவும் மாட்டார்
உடம்பை வளர்க்கும் உபாயம் அறிந்தே
உடம்பை வளர்த்தேன் உயிர் வளர்த்தேனே.

(10:708)

Should body perish, life will cease to be;
It will be impossible to gain the might of true wisdom;
Having learnt the way to foster the body
I nourish the body and thus the soul.

[Tr. T.N.R.] (10:708)

உடம்பினை முன்னம் இழுக்கு என்று இருந்தேன்;
உடம்பினுக்கு உள்ளே உறுபொருள் கண்டேன்;
உடம்புளே உத்தமன் கோயில் கொண்டான் என்(று)
உடம்பினை யான் இருந்து ஓம்புகின்றேனே.

(10:709)

Time was that I thought the body to be flawed;
Within the body I discovered the sustaining Ens;
As the noble One is entempled within the body
I foster the body with utmost care.

[Tr. T.N.R.] (10:709)

தானே தனக்குத் தலைவியுமாய் நிற்கும்
 தானே தனக்குத் தனமலையாய் நிற்கும்
 தானே தனக்கு தனமயமாய் நிற்கும்
 தானே தனக்குத் தலைவனும் ஆமே.

(10:879)

She stands by Herself as Her own mistress;
 She indeed is Her own Mountain of Wealth;
 She Herself is unto Her the all-sufficing self;
 She Herself is Her Lord who is Siva.

[Tr. T.N.R.] (10:879)

கற்பன கற்றுக் கலைமன்னு மெய் யோகம்
 முற்பத ஞானம் முற்ற முறை நண்ணியே
 சொற்பதம் மேவி துரிசற்று மேலான
 தற்பரம் கண்டு னோர் சைவ சித்தாந்தரே.

(10:1403)

They are Saiva Siddhantins who have learned what
 Ought to be learnt, come by in all propriety the import
 Of the Primal Word, mastered the Word's import flawlessly
 And visioned the lofty Empyrean.

[Tr.T.N.R.] (10:1403)

சைவம் சிவனுடன் சம்பந்தம் ஆகுதல்;
 சைவம்தனை அறிந்தே சிவம் சாருதல்
 சைவம் சிவம் தன்னைச் சாராமல் நீங்குதல்
 சைவம் சிவானந்தம் சாயுச் சியமே.

(10:1492)

Saivam means perpetual nexus with Siva;
 Saivam is gaining at-one-ment with Siva;
 Saivam is forsaking everything save Siva;
 Saivam confers Saayujya – the Bliss of Siva.

[Tr. T.N.R.] (10:1492)

எல்லா உலகிற்கும் அப்பாலோன் இப்பாலாய்
 நல்லார் உள்ளத்துள் மிக்கருள் நல்கலால்
 எல்லாரும் உய்யக் கொண்டு இங்கே அளித்தலால்
 சொல் ஆர்ந்த சற்குருச் சுத்த சிவமே.

(10:1556)

He who is beyond all the worlds comes here and pours
 Grace into the bosoms of the virtuous; as he redeems all

And confers the beatitude, the salvific Guru
Of redeeming words, is indeed the pure Siva.

[Tr. T.N.R.] (10:1556)

நெறியைப் படைத்தான் நெருஞ்சில் படைத்தான்
நெறியில் வழுவின் நெருஞ்சில் முள் பாயும்
நெறியில் வழுவாது இயங்க வல்லார்க்கு
நெறியின் நெருஞ்சில்முள் பாயகிலாவே.

(10:1596)

He created the way as well as the nettle;
If one deviates from the way, the nettle will pierce;
They that undeviatingly tread the way
Will be unharmed by the nettle of the way side.

[Tr. T.N.R.] (10:1596)

உழவன் உழஉழ வானம் வழங்க
உழவன் உழவினில் பூத்த குவளை;
உழவன் உழத்தியர் கண் ஒக்கும் என்றிட்(டு)
உழவன் அதனை உழவு ஒழிந்தானே.

(10:1598)

The farmer ploughs and the rain it rains;
Blue lilies bloomed in the ploughed fields;
Deeming them to the eyes of farmwives
The farmer does not weed them out.

[Tr. T.N.R.] (10:1598)

ஒன்றே குலமும் ஒருவனே தேவனுமீ
நன்றே நினைமின் நமனில்லை நாணாமே
சென்றே புகும் சுதி இல்லை நும் சித்தத்து
நின்றே நிலை பெற நீர் நினைந்து உய்மினே.

(10:2072)

All lives constitute one clan; one only is God;
Reflect well on this; Yama will cease to be.
Shameless rebirth will end; when you ensoul
These truths and meditate Siva, you stand redeemed.

[Tr. T.N.R.] (10:2072)

ஆட் கொண்டவர் தனி நாயகன் அன்புற
மேற்கொண்டவர் வினைபோய் அற நாள்தோறும்
நீர்க்கின்ற செஞ்சடை நீளன் உருவத்தின்
மேற்கொண்ட வாறலை வீவித் துளானே.

(10:2088)

The Guru who admitted him into his loving Grace,
Is Lord Himself;
He works day by day
For the disciple's Karma to perish;
In the form of Lord
Of flowing russet locks
That wears the dripping Ganga
The Guru appears
And our sorrows end.

[Tr. B.N.] (10:2088)

தன்னை அறியத் தனக்கொரு கேடில்லை
தன்னை அறியாமல் தானே கெடுகின்றான்
தன்னை அறியும் அறிவை அறிந்தபின்
தன்னையே அற்சிக்கத் தான் இருந்தானே.

(10:2321)

If one knows oneself one remains unflawed;
One loses one's self not knowing one's own self;
When one has gained knowledge of oneself
One remains the recipient of Puja.

[Tr. T.N.R.] (10:2321)

தானான வேதாந்தம் தான் என்னும் சித்தாந்தம்
ஆனாத் துரியத்து அணுவன் தனைக்கண்டு
தேன் ஆர் பராபரம் சேரச் சிவயோகமாய்
ஆனா மலம் அற்று அரும் சித்தி ஆந்தலே.

(10:2337)

“I am God” avers Vedantam; “God alone is God” affirms
Siddhantam;

In the transcendental state, soul beholds itself.
Siva-yogis come by the nectarean Siva supreme,
And rid of malas, gain the rarest Beatitude.

[Tr. T.N.R.] (10:2337)

பசுப்பல கோடி பிரமன் முதலாய்ப்

பசுக்களைக் கட்டிய பாசம் மூன்று உண்டு;

பசுத்தன்மை நீங்கி அப் பாசம் அறுத்தால்

பசுக்கள் தலைவனைப் பற்றி விடாவே.

(10:2371)

From Brahma, souls are many zillions;

A threefold Paasam fetters the souls;

Rid of Pasu's state, snapping Paasam

Pasus gain their Lord-Master and hold fast to Him.

[Tr. T.N.R.] (10:2371)

வானின்றிடிக்கில் என்? மாகடல் பொங்கில் என்?

கானின்ற செந்தீக் கலந்துடன் வேகில் என்?

நானொன்றி மாருதம் சண்டம் அடிக்கில் என்?

நானொன்றி நாதனை நாடுவன் நானே.

(10:2805)

What is it to me if thunderbolts hit me, if oceans swell
And overwhelm, if my body is baked by the ruddy forest
fire,

If soft wind turning into hurricane smashes me?

I will but seek the Lord serenely in single-minded devotion.

[Tr. T.N.R.] (10:2805)

பார்ப்பான் அகத்தில் பால்பசு ஐந்துண்டு;

மேய்ப்பாரு மின்றி வெறித்துத் திரிவன

மேய்ப்பாரும் உண்டாய் வெறியும் அடங்கினால்

பார்ப்பான் பசு ஐந்தும் பாலாய்ப் பொழியுமே.

(10:2838)

In the Brahmin's house are five milk-cows;

With none to graze them, they roam about wildly;

When tended by neatherds that domesticate them,

The five kine of the Brahmin yield milk aplenty.

[Tr. T.N.R.] (10:2838)

அன்புள் ளருகி அழுவன் அற்றுவன்

என்பும் உருக இராப்பகல் ஏத்துவன்

என்பொன் மணியை இறைவனை ஈசனைத்

திற்பன் கடிப்பன் திருத்துவன் நானே.

(10:2932)

I melt in love; I weep; I prattle aloud;
 Night and day I hail Him in bone-melting bhakti;
 He is my Gold, my Ruby, my Deity, my Lord-God.
 I will make a meal of Him as it befits me.

[Tr. T.N.R.] (10:2932)

மூலன் உரைசெய்த மூவாயிரந் தமிழ்
 மூலன் உரைசெய்த முந்நூறு மந்திரம்
 மூலன் உரைசெய்த முப்பது உபதேசம்
 மூலன் உரைசெய்த மூன்றாம் ஒன்றாமே.

(10:2999)

The three thousand Tamil verses that Mulan hymned,
 The three hundred mantras that Mulan manifested,
 The thirty precepts that Mulan proclaimed:
 Lo, this triad of Mulan's is one and the same.

[Tr. T.N.R.] (10:2999)

பதினோராம் திருமுறை திருமுகப் பாசரம்

மதிமலி புரிசை மாடக்கூடல்
 பதிமிசை நிலவு பால்நிற வரிச்சிற(கு)
 அன்னம் பயில்பொழில் ஆல வாயின்
 மன்னிய சிவன்யான் மொழிதரு மாற்றம்
 பருவக் கொண்மூப் படியெனப் பாவலர்க்(கு)
 ஒருமையின், உரிமையின் உதவி, ஒளிதிகழ்
 குருமாமதிபுரை குலவிய குடைக்கீழ்ச்
 செருமா உகைக்கும் சேரலன் காண்க:
 பண்பால் யாழ்பயில் பாண பத்திரன்
 தன்போல் என்பால் அன்பன்; தன்பால்
 காண்பது கருதிப் போந்தனன்;
 மாண்பொருள் கொடுத்து வரவிடுப் பதுவே.

(11:11)

TIRUMURAI THE ELEVENTH The divine Epistle from Siva

I bid the Chera who reigns under the umbrella –
 Great and splendid like the moon –,

The one who rides the martial charger,
 To peruse this Epistle indited by Me –
 Siva of Naanmaadakkudal (Madurai) –,
 Whose walls brush the moon and whose groves
 Are the flourishing habitat of milk-white
 And beautifully-feathered cobs, pens and cygnets.
 Paanapatthiran, the adept of Yaazh,
 Is like you, My beloved devotee.
 He comes thither to call on you.
 Like the seasonal cloud, be privileged
 To pour on him – the one of musical valiancy –,
 Wealth immense and give him leave to return.

[Tr. T.N.R.] (11:1:1)

**காரைக்கால் அம்மையார் பிரபந்தங்கள்
 திருவாலங்காட்டு ழத்த திருப்பதிகம்**

கொங்கை திரங்கி நரம்பெ ழுந்து
 குண்டுகண் வெண்பற் குழிவ யிற்றுப்
 பங்கி சிந்திரு பற்கள் நீண்டு
 பரடியர் நீள்கணைக் காலோர்பெண் பேய்

தங்கி அலறி உலறு காட்டில்
 தாழ்சடை எட்டுத் திசையும் வீசி
 அங்கம் குளிர்ந்தனல் ஆடும் எங்கள்
 அப்பன் இடம்திரு வாலங் காடே.

(11:2:1)

**Poems of Kaaraikkaal Ammaiyaar
 Tiruvaalangkaattu Muttha Tiruppatikam**

The breasts have dried up; the nerves are bulging;
 Sunk are the eyes and hollow is the maw;
 Ruddy are the gums in the two rows of teeth;
 Two white teeth are jutting out; long are
 The raised ankles; thus, even thus is she – a ghost!
 In the withered wood she abides screaming.

In that wilderness of a forest, with His flowing
 Matted hair wafting in all the eight directions
 He – our Father – , dances carrying in His
 Cool body, the fire. Behold Tiruualangkaadu!
 [Tr. T.N.R.] (11:2:1)

திரு இரட்டை மணிமாலை

கிளர் ந்துந்து வெந்துயர் வந்தடும்
 போதஞ்சி நெஞ்சம் என்பாய்த்
 தளர்ந்திங்(கு) இருத்தல் தவிர்குகண்
 டாய்; தள ராதுவந்தி;
 வளர்ந்துந்து கங்கையும் வானத்
 திடைவளர் கோட்டுவெள்ளை
 இளந்திங் களும்எருக் கும்மிருக்
 குஞ்சென்னி ஈசனுக்கே. (11:3:1)

Tiru Irattai Manimaalai

O heart! Avoid abiding here all wilted and scared
 And reduced to bones (when) assailed by the
 sweeping
 Onslaught of cruel misery; hail Him unwearied;
 He is the Lord-God whose crest is adorned
 With the Ganga that flows dashing against its banks,
 The white crepuscular crescent and the madar flower.
 [Tr. T.N.R.] (11:3:1)

அற்புகத் திருஅந்தாதி

பிறந்து மொழியமின்ற பின் எல்லாம் காதல்
 சிறந்துநின் சேவடியே சேர்ந்தேன் – நிறந்திகழும்
 மைஞ்ஞான்ற கண்டத்து வானோர் பெருமானே!
 எஞ்ஞான்று தீர்ப்ப(து) இடர்? (11:4:1)

A Wondrous Century of Anaphoretic Verses

After my birth, since the hour I began to cultivate
 Words, I but contemplated Your roseate feet
 In excelling love. O blue-throated Lord-God
 Of the celestials, when will you uproot my misery?
 [Tr. T.N.R.] (11:4:1)

இடர்கனையா ரேனும் எமக்கு இரங்கா ரேனும்
 படரும் நெறிபணியா ரேனும் - கடர் உருவில்
 என்பறாக் கோலத்து எரியாடும் - எம்மனார்க்கு
 அன்பறாது என் நெஞ்சு அவர்க்கு. (11:4:2)

My misery He may not uproot; pity me He may not; neither
 May He reveal to me the way; yet for our Lord
 Whose form is Light, and who decked with bones, dances
 In the fire, my heart's love shall never suffer decrease.
 [Tr. T.N.R.] (11:4:2)

அழலாட அங்கை சிவந்ததோ? அங்கை
 அழகால் அழல்சிவந்த வாரோ? -- கழலாடப்
 பெயாடு காணில் பிறங்க அனலேந்தித்
 தீயாடு வாய்இதனைச் செப்பு. (11:4:98)

Holding fire You dance to the tinkling of Your heroic anklet
 In the fire of the crematory where ghouls dance.
 Did Your hand turn red as it held the fire? Or did the fire
 Grow ruddy from its contact with Your beauteous palm?
 Unriddle this.
 [Tr. T.N.R.] (11:4:98)

நடக்கிற் பாடி நடுங்கும் நோக்கில் திசைவேம்;
 இருக்கின் உலகனைத்தும் ஏங்கும்; அடுக்கல்
 பொருமேறோ? ஆனேறோ? பொன்னொப்பாய்! நின்னேறு
 உருமேறோ? ஒன்றா உரை. (11:4:100)

O Golden-hued! When Your bull walks, earth trembles;
 ablaze is
 The direction when it looks thitherward; when it bellows
 The whole world gets scared. Is Your mount a lion of the
 mountain
 Or a skiey thunderbolt or truly a bull? Clarify this.

[Tr. T.N.R.] (11:4:100)

உரையினால் இம்மாலை அந்தாதி வெண்பாக்
 கரைவினால் காரைக்கால் பேய்சொல் - பரவுவார்
 ஆராத அன்பினோ(டு) அண்ணலைச்சென் றேத்துவார்-
 பேராத காதல் பிறந்து.

(11:4:101)

They that hail this garland of anaphoretic *venpa* verses
 Woven with melting love by Kaaraikkaal Pey, will in love
 Insatiate, reach the presence of the merciful Lord
 And hail Him in unending devotion ever after.

[Tr. T.N.R.] (11.4.101)

ஐயடிகள் அருளிய சேஷத்தீரத் திருவந்தாதி

குந்தி நடந்து குனிந்து ஒருகை கோல் ஊன்றி
 நொந்து இருமி, ஏங்கி, நுரைத் தேறி, - வந்து உந்தி
 ஐயாறு வாயாறு பாயாமுன் நெஞ்சமே
 ஐயாறு வாயால் அழை.

(11:5:3)

Ai Atikal's Hymn on Tiruvaiyaaru

Before dotage sets in when you cannot walk any distance
 Without stopping to sit and rest, before you bend
 With age and hold a staff for support,
 Before you begin to cough ceaselessly, grieve sore
 And suffer phlegm to flow like a stream from your mouth,
 O heart, invoke, ever and anon, the Lord of Tiruvaiyaaru.

[Tr. T.N.R.] (11:5:3)

சேரமான் பெருமான் அருளிய பொன் வண்ணத்து அந்தாதி

பொன் வண்ணம் எவ் வண்ணம்
 மேனி; பொலிந்து இலங்கும்
 மின் வண்ணம் எவ் வண்ணம் அவ்வண்ணம்
 வீழ்சடை; வெள்ளிக் குன்றம்
 தன் வண்ணம் எவ்வண்ணம் அவ்வண்ணம்
 மால் விடை; தன்னைக் கண்ட
 என் வண்ணம் எவ்வண்ணம் அவ்வண்ணம்
 ஆசிய ஈசனுக்கே.

(11:6:1)

Ceramaan Perumaan's Auric and Anaphoretic Verses

That complexion which became mine after beholding Him
 Is indeed His natural complexion.
 What indeed is the hue of gold? What, in sooth, is
 The hue of flashing lightning?
 That indeed is the hue of His cascading matted hair.
 What, indeed, is the hue of the Argent Mount?
 That, indeed, is the hue of His huge Bull.
 [Tr. T.N.R.] (11:6:1)

நக்கீர தேவர் அருளிச் செய்த கயிலை பாதி காளத்திபாதி அந்தாதி

பெற்ற பயன்இதுவே யன்றே, பிறந்து யான்
 கற்றவர்கள் ஏத்தும்சீர்க் காளத்திக் - கொற்றவாக்குத்
 தோள்ஆகத்து ஆடு அரவம் சூழ்ந்து அணிந்த அம்மானுக்(கு)
 ஆளாகப் பெற்றேன் அடைந்து.

(11:9:2)

Nakkira Deva's Anaphoretic Verses: Fifty on Kailas and Fifty on Kaalatthi

I have become the acknowledged servitor of the Lord-God,
 The Sovereign of glorious Kaalatthi hailed by the learned,

The One decked with dancing snakes on His shoulders and
body.

Is this not the fruit of my embodied life?

[Tr. T.N.R.] (11:9:2)

அடைந்து உய்ம்மின் அம்மானை; உம் ஆவி தன்னைக்
குடைந்து உண்ண எண்ணியவெங் கூற்றுஅங்கு-அடைந்துநும்
கண்ணுளே பார்க்கும் பொழுது கமிலாயத்(து)
அண்ணலே கண்டீர் அரண்.

(11:9:3)

Reach betimes the Lord-God and stand redeemed;
Cruel Death will sear into your life and make a meal of it.
At that hour when Death conducts its search,
The Lord of Kailaas is the one and only Saviour.

[Tr. T.N.R.] (11:9:3)

பட்டினத்து அடிகள் அருளிய கேயில் நரன்மணிமாலை

பூமேல் அயன்அறியா மோலிப் புறத்ததே
நாமே புகழ்ந்து அளவை நாட்டுவோம்-பாமேவும்
ஏத்து உகந்தான் தில்லை இடத்துஉகந்தான் அம்பலத்தே
கூத்து உகந்தான் கொற்றக்குடை

(11:26:1)

Pattinatthu Adikal's Koyil Naanmanimaalai

His crown transcends the ken of Brahma on Lotus.
Yet will we hail and assess its measure. The royal umbrella
Of the Lord who delights to dance in Tillai's Hall,
the One who
Acknowledges hymnal magnification, is furled over
His crown.

[Tr. T.N.R.] (11:26:1)

**நம்பியரண்டர் நம்பி அருளிய ஆளுடைய பிள்ளையார்
திருமும்மணிக்கோவை**

பதிகம் பல பாடி நீடிய பிள்ளை பரசுதரற்கு

அதிக அணுக்கன்; அமணர்க்குக் காலன்; அவதரித்த
மதியம் தவழ்மாட மாளிகைக் காழினன் றால் வணங்கார்
ஒதியம் பணைபோல் விழுவர் அந்தோசில ஊமர்களே.

(11:36:6)

**Nampi Aandaar Nampi's Aaaludaiya Pillaiyaar
Tirumummanikkovai**

He is the child who sang many a decad of enduring fame;
He is close to Siva – the Wielder of the battle-axe;
He is Death unto the Samanas.

When he is hailed as the one who made his avatar.
In Kaazhi of storeyed mansions laved by the rays
Of moon, there are some who do not offer him obeisance.
Alas, these are the dumb ones who will perish,
Root and branch, like the uprooted Oti tree.

[Tr. T.N.R.] (11:36:6)

TIRUMURAI THE TWELFTH

The Tirutthondar Puranam, more popularly known as the Periya Puranam is the crest-jewel of the Saivite Tirumurais. It opens with the phrase 'Ulakelam' and ends with this very phrase. Not many are aware of the fact that this phrase occurs fourteen times in the Puranam. Hereinbelow is given a translation of the fourteen verses. We also furnish the translation of a Puranam from the great hagiography of St. Sekkizhaar's. This is also in fourteen verses. The translator of these twenty eight verses is T.N.R.

உலகெலாம் உணர்ந்து ஓதற்கு அரியவன்
நிலவு உலாவிய நீர்மலி வேணியன்
அலகில் சோதியன் அம்பலத்து ஆடுவான்
மலர் சிலம்படி வாழ்த்தி வணங்குவாம்.

(12:1)

Omneity is He who is rare to be comprehended
 And expressed in words by all the worlds;
 In His crest rest the crescent and the flood;
 Limitless is His effulgence;
 He dances in the Ambalam.

We hail and adore His ankleted flower-feet. (12:1)

ஞானமே முதலா நான்கும் நவையறத் தெரிந்து மிக்கார்
 தானமும் தவமும் வல்லார் தகுதியின் பகுதி சார்ந்தார்
 ஊனம் மேல் ஒன்றும் இல்லார் உலகெலாம் புகழ்ந்து போற்றும்
 மானமும் பொறையும் தாங்கி மனை அறம் புரிந்து வாழ்வார்.

(12:356)

Flawless is their mastery of Chariya, Kriya, Yoga and
 Gnaana;

They are great in munificence and asceticism;
 They are ever-poised in righteousness;
 They lack nothing; poised in patience and honour
 They live as householders hailed by the whole world.

(12:356)

பெருகு வானம் பிறங்க மழை பொழிந்து
 அருகு நாப்பண் அறிவரும் கங்குல்தான்
 கருகு மைஇருளின் கணம்கட்டு விட்டு
 உருகு கின்றது போன்றது உலகெலாம்.

(12:454)

The rain it rained, fierce and violent,
 It was blinding to boot, hiding all the sides;
 It looked as though the dark inky midnight dissolving
 In black torrents poured on the whole earth. (12:454)

மனம் தளரும் இடர் நீங்கி வானவர் நாயகர் அருளால்
 புணைந்த மலர்க்குழல் பெற்ற பூம்கொடியை மணம் புணர்ந்து
 தனம் பொழிந்து பெருவதுவை உலகெலாம் தலைசிறப்ப
 இனம் பெருகத் தம்முடைய எயில்மூதூர் சென்று அணைந்தார்.

(12:906)

He was cured of his languishment; he married her –
 The liana-like –, whose hair grew with flowers and all

As before by the grace of the God of the celestials;
He gifted great sums of money to all, causing the glory
Of the wedding to spread throughout the world; with his
Vast kin, he returned to his hoary walled town. (12:906)

இவ்வளம்தரு பெருந்திரு நாட்டிடை என்றும்
மெய்வளம் தரு சிறப்பினால் உலகெலாம் வியப்ப
எவ்வலகங்களும் உள்ளது என்று யாவரும் ஏத்தும்
கைவிளங்கிய நிலையது காஞ்சி மாநகரம். (12:1130)

In this famous land of foison is the renowned city,
Kaanchi of true uberty – the wonder of the whole world.
It abides when even all the worlds come to an end;
Such is it that it is hailed by men of all faiths. (12:1130)

மலர்மழை பொழிந்தது எங்கும் வான தூந்துபியின் நாதம்
உலகெலாம் நிறைந்து விம்ம உம்பரும் முனிவர் தாமும்
குலவினர் கணங்கள் எல்லாம் குணலை இட்டன முன் நின்ற
தொலைவில் பல் சுற்றத்தாரும் தொழுது அஞ்சி அகன்று போனார்.
(12:1772)

It showered flowers everywhere; the music of celestial
Tuntupis filled all the worlds and reverberated;
Munis were delighted; Siva's Hosts danced *Kunalai*.
The flawless kinsfolk that stood before her adored her;
Struck with awe, they moved away. (12:1772)

சோதி முத்தின் சிவிகை சூழ் வந்து பார்
மீது தாழ்ந்து வெண்ணீற்று ஒளிபோற்றி நின்றா)
ஆதியார் அருள் ஆதலில் அஞ்செழுத்(து)
ஓதி ஏறினார் உய்ய உலகெலாம். (12:2119)

He circumambulated the palanquin decked with
Lustrous pearls, and prostrated before it;
He hailed its white lustre as that of the Holy Ash,
As he received it by the grace of the Primordial One.
Chanting the mystic pentad of letters, he moved into it
That all the worlds might stand redeemed. (12:2119)

அளவிலா மகிழ்ச்சி காட்டும் அரும்பெரு நிமித்தம் எய்த
 உளம்மகிழ் உணரும்காலை உலகெலாம் உய்ய வந்த
 வளர் ஒளி ஞானம் உண்டார் வந்து அணைந்து அருளும் வார்த்தை
 கிளர்வுறும் ஓகை கூறி வந்தவர் மொழியக் கேட்டார். (12:2546)

Even as they were graced with great and rare and goodly
 Omens heralding immeasurable joy and even as they
 Were experiencing soul-felt bliss, they heard of the happy
 Tidings of the arrival of the godly child – the partaker
 Of ever-crescent and nectarean Gnosis, the one who
 Made his avatar for the deliverance of the whole world –,
 Announced joyously by the thrilled messengers. (12:2546)

மீனவற்கு உயிரை நல்கி மெய்ந்நெறி காட்டி மிக்க
 ஊனமாம் சமணை நீக்கி உலகெலாம் உய்யக் கொண்ட
 ஞானசம்பந்தர் வாய்மை ஞாலத்தில் பெருகி ஓங்கத்
 தேன்அலர் கொன்றையார்தம் திருநெறி நடந்தது அன்றே. (12:2762)

The godly child not only gave life to the Paandya
 But revealed also the true way to him; He chased away
 The flawed Samana faith and redeemed all the world.
 As Gnaanasambandhar's truthful way began to thrive,
 The divine way of the Lord who wears a garland of honied
 Kondrai blooms, came to be established then and there.
 (12:2762)

உலகெலாம் உய்ய உறுதியாம் பதிகம்
 உரைத்து மெய் உணர்வு அறா ஒருமை
 நிலவிய சிந்தையுடன் திருவருளால்
 நீங்குவார் பாங்கு நல்பதிகள்
 பலவும் முன்பணிந்து பரம்தாள் போற்றிப்
 போந்து தண்பனி மலர்ப் படப்பைக்
 குலவும் அக்கொங்கில் காஞ்சிவாய்ப் பேரூர்
 குறுகினார் முறுகும் ஆதரவால். (12:3247)

Having hymned the decad that blessed all the world
 With assured deliverance, with his *Chinta* integrated

To the ceaseless and truthful consciousness, he moved out
 With the gracious leave of the Lord; he adored
 Many a nearby and goodly shrine and hailed
 The hallowed feet of the Supreme One; marching onward
 In swelling and great love, he came towards Perur
 On the bank of the river Kaanji in the western
 Kongku Naadu rich in cool fields well watered
 By the cool and flower-laden river. (12:3247)

வாங்கு நீள்வலை அலைகடல் கரையில் வந்து ஏற
 ஓங்கு செஞ்சுடர் உதித்தென உலகெலாம் வியப்பத்
 தாங்கு பேர்ஓளி தழைத்திடக் காண்டலும் எடுத்துப்
 பாங்கு நின்றவர் 'மீன் ஒன்று படுத்தனம்' என்றார். (12:4012)

When the long net was drawn from the billowy sea
 To the shore, the fish which was caught therein
 Dazzled like the rising sun and flashed forth
 To the wonderment of the whole world; witnessing this
 The fishermen who stood nearby removed it
 And told him: "We have netted a fish." (12:4012)

தமனியப் பலகை ஏறித் தந்திரிக் கருவி வாசித்(து)
 உமை ஒரு பாகர் வண்மை உலகெலாம் அறிய ஏத்தி
 இமையவர் போற்ற ஏகி எண்ணில் தானங்கள் கும்பிட(டு)
 அமரர் நாடு ஆளாது ஆரூர் ஆண்டவர் ஆரூர் சேர்ந்தார். (12:4226)

Seated on the seat of gold, he played the Yaazh; he so hailed
 In hymns the bounty of the Lord concorporate with Uma,
 That the whole world coming to know of it, celebrated it.
 He then left the shrine even as the Devas hailed him,
 And adored the Lord in His innumerable shrines;
 This done he came to Aarur for ruling which
 The Lord forsook His reign over the celestial world.
 (12:4226)

மாசில் வெண்மைசேர் பேர் ஒளி உலகெலாம்
 வளர்ந்திட வளர் மெய்ம்மை
 ஆசில் அன்பாதம் சிந்தைபோல் விளங்கிய
 அணிகிளர் மணி வாயில்
 தேக தங்கிய யானையும் புரவியம் இழிந்து
 சேணிடைச் செல்வார்
 ஈசர் வெள்ளி மாமலைத்தடம் பல நடந்து
 எய்தினர் மணிவாயில்.

(12:4273)

An effulgence pervading all the worlds like that
 Of the flawless Holy Ash burgeoned;
 At the ornate entrance of the mountain – beauteous
 As the *Chinta* of ever-truthful and flawless devotees –,
 They descended from their respective mounts –
 The radiant tusker and the steed –, and walked
 A great distance; crossing many a place
 In the Lord's argent mountain they arrived
 At the beauteous and gemmy threshold.

(12:4273)

என்றும் இன்பம் பெருகும் இயல்பினால்
 ஒன்று காதலித்து உள்ளமும் ஒங்கிட
 மன்றுளார் அடியார் அவர் வான்புகழ்
 நின்றது எங்கும் நிலவி உலகெலாம்.

(12:4286)

Ever-crescent is the Bliss of Siva; so the servitors
 Love the One who alone should be loved;
 Their souls soar up to the feet of the One;
 The divine glory of the servitors of the Lord-Dancer
 Of Ambalam pervades and abides sempiternally
 Through all the worlds.

(12:4286)

முருக நாயனார் புராணம்

தாது குழும் குழல்மலையாள் தளிக்கை குழும் திருமேனி
 மீது குழும் புனல்கற்றை வேணிநம்பர் விரும்பு பதி
 சோதி குழும் மணிமொளவிச் சோழர் பொன்னித் திருநாட்டுப்
 போது குழும் தடம் சோலைப் பொய்கை குழும் பூம் புகலூர்.

(12:1022)

The Purana of Muruka Nayanar

The town that is beloved of our Lord whose matted hair
 Sports the Ganga and who is embraced by
 The shoot-like soft hands of Himavant's Daughter
 The locks of whom are decked with pollen-laden blooms,
 Is Poompukalur girt with vast flowery gardens
 Situate in the land of the Cholas of bright gemmy
 crowns
 And encircled by the river Cauvery. (12:1022)

நாம மூதூர் மற்று அதனுள் நல்லோர் மனம் போல் அவர் அணிந்த
 சேமம் நிலவு திருநீற்றின் சிறந்த வெண்மைத் திருந்து ஒளியால்
 யாம இருளும் வெளி ஆக்கும் இரவே அல்ல விரைமலர்மேல்
 காமர் மதுஉண் சிறைவண்டும் களங்கம் இன்றி விளங்குமால்.
 (12:1023)

Like the minds of goodly devotees, white shone
 Their bodies adorned with the holy ash protective;
 So, in that hoary and glorious town, night wasn't dark;
 So too, the black beetles of pretty wings which sipped honey
 Resting on flowers shone bright with lustre. (12:1023)

நண்ணும் இசைதேர் மதுகரங்கள் நனைமென் சினையின்
 மருங்கு அலைய
 வண்ண மதுரத் தேன்பொழிவ வாசமலர் வாயே யல்ல
 தண்ணென் சோலை எம்மருங்கும் சாரும் மடமென் சாரிகையின்
 பண்ணின் கிளவி மணிவாயும் பதிகச் செழுந்தேன் பொழியுமால்.
 (12:1024)

As bees that bombinated choice tunes, fluttered
 By the soft branches studded with buds about to bloom
 They poured colourful honey; not only the mouths
 Of suaveolent blooms oped but the tuneful beaks
 Of soft and young starlings which abode
 At all the sides of the cool gardens, also oped
 And poured the sweet melis of divine decads. (12:1024)

வண்டு பாடப் புனல் தடத்து மலர்ந்து கண்ணீர் அரும்புவன
கொண்ட வாச முகை அவிழ்ந்த குளிர் பங்கயங்களே அல்ல
அண்டர் பெருமான் திருப்பாட்டின் அமுதம் பெருகச் செவிமடுக்கும்
தொண்டர் வதன பங்கயமும் துளித்த கண்ணீர் அரும்புமால்.

(12:1025)

As bees buzzed it was not only the fragrant lotus buds
That burgeoned with honey-dew in the glorious pools,
But the lotus-visages of devotees too werel tear-bedewed
When they rapturously hearkened to the nectarean hymns
And divine psalms on the God of gods. (12:1025)

ஆன பெருமை வளம் சிறந்த அந்தணப் புகலூர் அது தன்னில்
மானமறையோர் குலமரபின் வந்தார் முந்தை மறை முதல்வர்
ஞான வரம்பின் தலை நின்றார் நாகம் புனைவார் சேவடிக்கீழ்
ஊனம் இன்றி நிறை அன்பால் உருகும் மனத்தார் முருகனார்.

(12:1026)

In that town of glory and foison and tranquil beauty
Called Pukalur, he came to be born in the family

Of renowned Brahmins; in the Vedas was he well versed;
He stood atop Wisdom's peak; stablished below
The roseate feet of the Lord whose jewels are serpents,
And filled with flawless devotion chaste,
He – Murukanaar –, was endowed with
A mind that thawed in devotion. (12:1026)

அடைமேல் அலவன் துயில் உணர அலர் செங்கமல வயல் கயல்கள்
மடைமேல் உகரும் திருப்புகலூர் மன்னி வாழும் தன்மையராய்
விடைமேல் வருவார்க்கு ஆளான மெய்மைத் தவத்தால்
அவர்கற்றைச்
சடைமேல் அணியத் திருப்பள்ளித்தாமம் பறித்துச் சாத்துவார்.

(12:1027)

He resided at Tiru-p-Pukalur rich in fields
Where red lotuses burgeon; thither leap the carps

Over sluices; crabs wake up from their bed of (lotus) leaves.
He was blessed with the true beatitude of servitorship
To the Lord who rides the Bull; He would gather fresh
Flowers and leaves to deck the Lord's matted hair.
(12:1027)

புலரும் பொழுதின் முன் எழுந்து புனித நீரில் மூழ்கிப்போய்
மலரும் செவ்வித் தம்பெருமான் முடிமேல் வான்நீர் ஆறுமதி
உலவு மருங்கு முருகு உயிர்த்து, நகைக்கும் பதத்தின் உடன் பறித்த
அலகில் மலர்கள் வெவ்வேறு திருப்பூங் கூடைகளில் அமைப்பார்.
(12:1028)

Waking before the break of day, he would bathe
In the sacred flood; then would he fare forth
And gather in variform baskets innumerable flowers
After carefully examining them, before plucking,
To see if they were about to bloom fragrantly;
These he collected to deck the Lord's matted hair
Whence course Ganga and the moon. (12:1028)

கோட்டு மலரும் நிலமலரும் குளிர்நீர் மலரும் கொழுங்கொடியின்
தோட்டு மலரும் மாமலரும் சுருதி மலரும் திருவாயில்
காட்டு முறுவல்நிலவு அலரக் கனக வரையின் பன்னக நாண்
பூட்டும் ஒருவர் திருமுடி மேல் புணையல் ஆகும் மலர் தெரிந்து.
(12:1029)

Flowers of branches, blooms of plants, blooms
Of cool waters and petalled flowers of rich creepers
He would gather, as flowers fit to deck the crown
Of the Lord of beauteous smile, the Author of the Vedas
Whose bow was Mount Meru strung with the serpent.
(12:1029)

கொண்டு வந்து தனி இடத்தில் இருந்து கோக்கும் கோவைகளும்
இண்டைச் சுருக்கும் தாமமுடன் இணைக்கும் வாச மாலைகளும்
தண்டில் கட்டும் கண்ணிகளும் தாளில் பிணைக்கும் பிணையல்களும்
நுண்டாது இறைக்கும் தொடையல்களும் சமைத்து நுடங்கு
நூன்மாப்பர் (12:1030)

The wearer of the sacred thread would seek
A clean and sequestered place and would weave
Wreaths, chaplets, garlands, fragrant bouquets,
Leis to engird the staves, wreaths like anklets
And huge nosegays spilling fragrant pollen. (12:1030)

ஆங்கு அப்பணிகள் ஆனவற்றுக்கு அமைந்த காலங்களின்
அமைத்துத்
தாங்கிக் கொடுசென்று அன்பினோடும் சாத்தி வாய்ந்த அர்ச்சணைகள்
பாங்கில் புரிந்து பரிந்துள்ளார் பரமர் பதிகப்பற்றான
ஓங்கிச் சிறந்த அஞ்செழுத்தும் ஓவா நாவின உயர்வினார். (12:1031)

He would weave wreaths for the service of the Lord
At the specified and ordained hours and carry them;
He would deck the Lord with these and duly perform
Puja in love; he would ever chant the Panchaakshara –
The import of the divine decads and the sustenance
Of his consciousness too. (12:1031)

தள்ளும் முறைமை ஒழிந்திட இத்
தகுதி ஒழுக்கும் மறைய வந்தாம்
தெள்ளு மறைகள் முதலான
ஞானம் செம்பொன் வள்ளத்தில்
அள்ளி அகிலம் ஈன்று அளிக்க
அம்மை முலைப்பால் உடன் உண்ட
பிள்ளையார்க்கு நண்பரும் ஆம்
பெருமை உடையார் ஆயினார். (12:1032)

He who was in the Vedas well-versed avoided
The forbidden and stood stablished in the righteous way;
He also gained the glory of the friendship of the godly son
Who was fed from a goblet of ruddy gold
The breast-milk – the Godly Gnosis hailed
By the Gospels that clarify –
By Her, the Creatrix and Fosterer of all. (12:1032)

அன்ன வடிவும் ஏனமுமாய் அறிவால் இருவர் அறியாமல்
மன்னும் புகலூர் உறைவாரை வர்த்தமான ஈச்சுரத்து
நன்னர்மகிழ்ச்சி மனங்கொள்ள நாளும் பூசை வழுவாமே
பன்னும் பெருமை அஞ்செழுத்தும் பயின்றே பணிந்து பரவினார்.
(12:1033)

Quotidian and without fail he performed puja
In delight great to the Lord entempled
In Vartthamaaneecchuram of ever-during Pukalur;
Chanting the glorious Panchaakshara
He hailed and adored the Lord unknown
To the Swan – Brahma, and the Boar – Vishnu.(12:1033)

அங்ஙன் அமரும் திருமுருகர் அழகார் புகலிப் பிள்ளையார்
பொங்கு மணத்தின் முன்செய்த பூசை அதனால் பக்கருளிச்
செங்கண் அடல்ஏறு உடையவர்தாம் சிறந்த அருளின் பொருள்
அளிக்கத்
தங்கள் பெருமான் அடிநீழல் தலையாம் நிலைமை சார்வுற்றார்.
(12:1034)

Divine Murukanaar, as a guerdon for his performance
Of Puja in this birth and also in previous births,
Could attend the glorious wedding of the godly son
Of Pukali and come by the bliss of release
Conferred by the grace of the Lord, the Rider

Of the red-eyed Bull; he reached the divine shade
Of the Lord's feet, thus blessed with the everlasting life.
(12:1034)

அரவம் அணிந்த அரையாரை அருச்சித்(து)
அவர்தம் கழல்நிழல் கீழ்
விரவு புகலூர் முருகனார் மெய்ம்மைத்
தொண்டின் திறம் போற்றிக்
கரவில் அவர்பால் வருவாரைக்
கருத்தில் உருத்திரம் கொண்டு
பரவும் அன்பர் பசுபதியார்
பணிந்த பெருமை பகர்வுற்றேன்.
(12:1035)

I adore the true and divine service of Murukanaar
 Of Pukalur who, by reason of his puja to the Lord –
 The wearer of a serpent on His waist –,
 Rests under His feet.

I now proceed to narrate the glory
 Of the devotee Pasupatiyaar who hailed the Lord
 With Rudram, embosoming Him,
 Who always willingly comes to bless the guileless.

(12:1035)

SECTION – II

**MEYKANTA SASTRA –
THE UNMAI VILAKKAM**

Unmai Vilakkam

(Tattva Prakaasam / The Explication of Truth)

The Work and its Author

Unmai Vilakkam means: The Explication of Truth. The Sanskrit word *Tattva* is the equivalent of the Tamil word *Unmai*. *Vilakkam* is *Prakaasam* in Sanskrit. *Tattva Prakaasam* means *Unmai Vilakkam*. Unmai is the equivalent of Truth in English. That alone is Truth which is eternal. Saiva Siddhantam posits three eternal categories, they being PATI the Lord-God, Pasu the soul(s) and Paasam comprising the three *malas* namely Aanavam, Mayai and Kanmam. These constitute the themes of Unmai Vilakkam. Besides these, the work also deals with many sub-themes. In all, this work comprises fifty three verses. The first verse is invocatory. Lord Vinaayakaa is the deity invoked here. This work is one of the fourteen '*Meikanda Sastras*' which are known as Saiva Siddhanta Sastras.

The second verse constitutes Guru-Worship. Guru means: Remover of Darkness. Darkness is Ignorance. It is produced by Aanava Mala. Only Siva can remove this from the soul. The removal is done by Siva-Guru. The Guru is the Saviour, the Bestower of Godly knowledge and everlasting Bliss. He is the sole Refuge of the soul.

St.Manavaachakam Kadantaar is the author of this opus which is, truly speaking, the Primer and vade-mecum of Saiva Siddhanta. Manavaachakam Kadantaar means: "He who has transcended manam and speech." Manam is an aspect of the inner sensorium (Antakkaranam).

The author is one of the forty-nine chelas of St.Meikandaar. This opus places before the Guru a catena of

questions and implores the Guru to bless the seeker with clarification. In the third verse are couched the doubts in the form of questions. The other verses of this opus contain the illuminating answers to the questions. So, it is St.Meikantaar who is to be deemed as the real author of this work. St.Manavaachakam Kadantaar, it appears, has played the role of a loyal and dutiful amanuensis.

The name 'Manavaachakam Kadantaar' is significant. It is the very name of Lord Siva. It is by this hallowed name, St.Maanicavaachakar hails Lord-Siva. We can safely affirm that the disciple was so christened by St.Meikandaar. Even though he was one of the direct disciples of St.Meikandaar, he is not one of the four Santaana Kuravas who are St.Meikandaar, St. Arulnandi, St.Maraignaana Sambandhar and St.Umapati. This non-inclusion does not in any way detract from the glory of St.Manavaachakam Kadantaar. His indeed is the basic work – the Primer of Saiva Siddhantam. It serves as the master-key of all the other Sastras. This opus is an authoritative exposition of the Aagamic Saivism which is Saiva Siddhantam, also known as Tamil Saivism. Unimpeachability, simplicity, clarity and readability characterize this unique opus. A proper cultivation of this work will stand the student in good stead.

St.Manavaachakam Kadantaar hails from Tiruvatikai. He flourished during the thirteenth century.

The work in a Nut-shell

Questions

1. The first question relates to tattvas.

Answers

1. Verses 4 to 21: 18 verses

- | | |
|---|---|
| 2. The second and the third questions relate to Aanava and Kanma malas. | 2. Verse 22 |
| 3. The fourth question relates to soul/self/life. | 3. Verses 24 to 26: 3 verses |
| 4. The fifth question relates to God. | 4. Verses 27 to 29: 3 verses |
| 5. The sixth question relates to the Dance of Siva. | 5. Verses 31 to 38: 8 verses |
| 6. The seventh question relates to the Panchaakshara. | 6. Verses 40 to 44: 5 verses |
| 7. The eighth question relates to Moksha/The Bliss of Deliverance. | 7. Verses 45 to 48 and 50 to 52: 7 verses |

The first verse invokes Lord Vinaayaka.

The second invokes the Guru and implores him to listen to the doubts of the disciple.

The third serialises the questions.

The fourth reveals the consent of the guru who deigns to enlighten the disciple.

Verses 5 to 23 contain the Guru's answers.

Verse 24 deals with further questioning.

Verses 25 to 30 contain the Guru's answers.

Verse 31 deals with still further questioning.

Verses 32 to 49 contain the Guru's answers.

Verse 50 deals with the final question.

verses 51 to 53 contain the Guru's answers.

Verse 54 deals with the Chela's thanksgiving.

Vinaayakar Vanakkam

வண்மைதரும் ஆகமநூல் வைத்தபொருள் வழுவா
உண்மை விளக்கம் உரைசெய்யத் - திண்மதம் சேர்
அந்திநிறத் தந்திமுகத் தொந்திவயிற்று ஐங்கரணைப்
பந்தம் அறப் புந்தியுள் வைப்பாம்.

- 1

Obeisance to Lord Vinaayaka

To indite Unmai Vilakkam without detracting from
The Aagamas which treasure the message of Deliverance,
We will, to set at nought bondage, embosom Him
Whose face is like a tusker's whence flows strong must,
Whose hue is like the evening sky, whose belly is
Like a pot and whose hands are a pentad.

- 1

Lord Vinaayaka removes all obstacles and averruncates
all contretemps when invoked. He is Lord Siva in His filial form.
In all forms of worship as well as ritual, it is Vinaayaka who is
first invoked. The author who is a chela of St.Meikandaar follows
his Guru in his footsteps and invokes Vinaayaka to crown his
work with success.

பொய்காட்டிப் பொய்யகற்றிப் போதானந்தப் பொருளாம்
மெய்காட்டும் மெய்கண்டாய் விண்ணப்பம் - பொய்காட்டா
மெய்யா திருவெண்ணை வித்தகா சுத்தவினா
ஐயா நீ தான் கேட்டருள்.

- 2

You revealed to me the nature of falsity and did away
With it. O Meikandaa who reveals Truth (Sat) which is
The Bliss of Gnosis! O Adept of Tiruvennainallur who is
Truth-incarnate and who annuls falsity! This is
My submission. O Sire, hearken, in grace, to my questions
The solution of which leads to the state of perfection. - 2

Before one essays to overcome falsity, one should be able
to identify it. One cannot do it, all by oneself. One needs an

enlightened guide in this connection. The guru indeed is the greatest guide. He is truly a Deus ex machina.

St.Meikandaar is the guru par excellence. His very name means: "He who has envisioned the Truth." He is therefore the most competent one to guide the disciple. The ultimate Truth is to be apprehended by Gnosis only. One can come by Godly knowledge only through a Guru who has realized Godliness. St.Meikandaar can, with ease, help the chela to identify falsity which is, forever, misleading.

The word 'poi' occurring in the above verse refers to Paasam. Like Pati and Pasu, Paasam is also sempiternal. In its causal state, it is eternal. However, as effect, it is not eternal. Its manifestations are therefore not real. They are pseudo and are void of value. They will have to be ignored and set at naught. This can be achieved only with the aid of a true guide. St.Meikandaar is such a guide. The chela, therefore, with utmost respect; beseeches his Guru. The word 'arul' occurring in the above verse is fraught with significance. Arul is Grace. Truly speaking St.Meikandaar is Grace in human form.

ஆறாறு தத்துவம் ஏது? ஆணவம் ஏது? அன்றேதான்
மாறா வினை ஏது? மற்றிவற்றின் - வேறாகா
நான் ஏது? நீ ஏது? நாதன் நடம் அஞ்செழுத்துத்
தான் ஏது? தேசிகனை சாற்று.

- 3

What are tattvas six times six? What is Aanava
Which is beginningless? What is Karma which follows it
Without break? Who am I appearing non-different
From these? Who are you? What is the Dance
Of the Lord-Master? What indeed is the mystic
Pentad of letters? What is Moksha? O great Guru!
Unravel these to me.

- 3

Eight are the questions addressed to the guru. These relate to the three eternal categories. Nothing remains outside the pale of these categories. The key to the understanding of these is

furnished by the tattvas. Indian faiths are built on the tattvas. Other faiths speak of lesser number of tattvas. It is Saiva Siddhanta which deals with all the thirty-six tattvas. There are sixty subordinate tattvas with which we are not now concerned. As other faiths have left out of account a few tattvas and as Saiva Siddhanta alone deals with all the thirty-six tattvas, Saiva Siddhanta alone presents a complete and perfect system based on reason, reasoning and logic.

All the tattvas are evolutes of Maya. Maya as posited by Saiva Siddhanta is different from the Maya of Sankara Bagawad Paada. That the tattvas evolved out of Maya are thirty-six in number, is affirmed by the Tirumantiram – an authoritative Saivite canonical work. It says: “Six times six are the number of tattvas for the good and great Saivites.” The first question relates to these tattvas. A knowledge of these tattvas is a ‘must’ for the seeker after Truth.

The second question relates to Aanava malam. This malam co-exists beginninglessly with the soul. This is responsible for the ancestral blindness of the soul. It is a blemish. It is not the quality of the soul. This is well-nigh irremovable. It is Pati the Lord, who can nullify the denigrating effect of this malam. In the normal state one is not even aware of the existence of this malam. It is the Guru who helps the seeker to cognise, recognize and identify this malam. The words “Poi Kaatti poi akatri” occurring in the second verse are significant. The Guru causes the seeker to become alive to this malam which abides in his soul. Then, in his infinite mercy, he causes the removal of this malam from the seeker’s soul. It is the grace of Guru which achieves this miracle. Thanks to him, the seeker extricates himself from the clutches of this malam.

The third question relates to Karma. Karma follows in the wake of Aanava mala. It is perpetuated without break. Karma is deed as well as its fruit (consequences). Even at the outset, Maha Muni Milton speaks of the fruit of the forbidden tree. The seeker should strictly follow the scripture. The do’s and don’ts are

enumerated in the scripture. The seeker should perform what he is commanded to do and refrain from committing deeds forbidden. Omissions are as important as commissions. The seeker should not commit what he is commanded to omit and vice versa. Wrong acts fetter the soul and restrict its freedom. Karma is the cause of bondage.

The fourth question is framed in this way. Who am I appearing non-different from these? The word 'these' refers to Aanava and Karma malas. The soul is fettered by Aanava mala and Karma commences in its wake. The soul erroneously identifies itself with the manifestation of Aanava and Karma malas. Rightly did Maha Kavi Bharati say:

ஆன்மா என்றே கருமத் தொடர்பை எண்ணி
அறிவு மயக்கம் கொண்டு கெடுகின்றீரே!
(You do wither befuddled, mistaking
the chain of action for soul!)

A seeker should know what he is. Gnothi seauton (Know thy self) is a commandment which is as old as the hills. If one does not know who one is, all learning one has come by is of no avail at all. One should not identify the accretions of soul with soul.

The fifth question relates to Siva Guru. He indeed is the Saviour. It is through him the seeker gains deliverance. Saiva Siddhantam affirms that the Guru is to be deemed Siva. On occasions, Siva Himself comes down in the form of a Guru. This condescension is of supreme importance. This feature should not be lost sight of St. Maanickavaachakar says:

அரு பரத்து ஒருவன் அவனியில் வந்து
குருபரன் ஆகி, அருளிய பெருமையை,
சிறுமை என்று இகழாதே . . .

(Never do they dis-esteem the grace bestowed
By the supernal One who as Guru came down
On earth ...)

In many instances the guru is only a human being. However he stands divinely animated by Lord-Siva, the Indweller. The soul can gain its goal only through the guru.

The sixth question relates to the Dance of the Lord-Master. This dance is known as the Aananda Taandavam. It signifies the fivefold acts of Siva, they being creation, sustenance, absorption, concealment and conferment of Grace. The last is specifically referred to as an act of Grace. However it should be remembered that all the acts of Siva are wrought of Grace. The Sivagnaana-Siddhyaar says: “எக்கிரமத்தினாலும் இறை செயல் அருளே என்றும் ...” [Judged by whatever standard, the acts of God are for ever acts of Grace]. These acts are performed by Siva for the salvation of the soul.

The seventh question is about the Panchaakshara, the mystic pentad of letters. On initiation, the chela is entrusted with this maha-mantra by the guru and it is to be chanted as ordained. This sustains the soul on its onward march and forfends the fall of soul into phenomenality. This indeed is the mascot par excellence. The secker should ever chant it. The devotee should never forget it. St. Sundarar says:

“நற்றவா உனை நான் மறக்கினும், சொல்லும் நா நமச்சிவாயவே”

[O One of great and grand *tapas*, even if I am forgetful
of You, my tongue will yet chant NA MA SI VA YA ...]

The eighth and final question relates to Deliverance (Moksha). It is indeed the very goal of soul. Pati is the Conferrer of moksha; pasu is the receiver. Paasam ever remains paasam blocking the pathway leading to moksha. The guru removes this well-nigh irremovable barricade and helps the seeker to travel on the highway leading to moksha.

The guru is well pleased with his chela who submissively plied him with an octad of germane questions. He feels that his

alumnus is fit to receive the spiritual instruction sought by him.
He says:

உள்ளபடி இத்தை உரைக்கக் கேள் உன்தனக்கு
வள்ளல் அருளால் அன்று வாய்மலர்ந்த - தெள்ளியசீர்
ஆகமங்கள் சொன்ன அடைவிலே ஆனந்த
யோகம் நிகழ் புதல்வா உற்று. - 4

O son poised in true Yoga! Of yore, Siva -
The Munificent -, with His flowery lips and in grace,
Explicated the Aagamas abounding in
Salvific clarity; I will teach them to you
In strict conformity; listen to it as truly expounded. - 4

The chela is here deemed a son of the guru. Indeed the disciple is the spiritual son of the guru. In this instance, the chela is described as one who is poised in true yoga. In Saiva Siddhantam *tapas* is related to charya, kriya, yoga and gnaana. The seeker is found to be competent to receive the spiritual instruction. Hence the readiness and willingness of the guru to impart it.

The instruction of the guru is in accordance with the Aagamas. Of the two types of Revelations, the Vedas are general in nature. The Aagamas are especial Revelations. It is Siva Himself who made known the Aagamas for the welfare of mankind. So, any explication should be strictly in conformity with the Aagamas. The listener should hear the explication with utmost concentration and single-minded devotion. He must tune in properly and apprehend the message with a thousand antennae. Here is an opportunity with which the seeker is blessed, perhaps, only once.

In a few of the ensuing verses, the thirty-six tattvas are briefly explained. As the chela was already well-versed in the basics, a brief explication was sufficient for him. For a student of the 21st century the explanation offered would prove to be inadequate. So, a somewhat detailed exposition is necessary.

Any product in the world is seen to be made up of parts. These parts combine to create a product. We know that a car is made up of parts. So too, a house or furniture. It is by parts a product is formed. The world itself is a product of the five physical elements, they being earth, water, fire, wind and space. The ancient Tamil work says:

நிலம் நீர் தீ வளி வெளி என்ற ஐந்தின்
மயக்கு இவ்வலகு.

Things beheld in the world are legion. They form part of the world. These parts constitute the world. The insentient (jada) parts which are part of the world can be classified under two categories. Bodies and limbs of embodied lives are jada and they come under the first category. Other objects of jada such as earth, water etc., and things wrought of these belong to the second category. In the first category we meet with the bodies of men as well as women. Deeming these to be two distinct categories, we have in all three. The three are (1) the bodies and limbs of men, (2) women and (3) things other than these. The embodied person, if a male, is called he, if a female, she. All other things can be referred to as it. The world is made up of these three. So, St.Meikandaar refers to the world as made up of 'he, she and it'. அவன் அவள் அது எனும் அவை (The world is an assemblage of he, she and it) are the words of St.Meikandaar. The world is a product and is made up of the things referred to above. It is to be noted here that life is not included in any of these categories. In Saiva Siddhanta soul, inter alia, is also referred to as life.

It is well known that a product is made out of a material. A jewel is made out of gold. A table is made out of wood. The source material is known as the *causa materialis* (material cause). That indeed is the material cause from which a product is wrought. The making of product requires other causes too. The potter uses a wheel and a stick to make a pot. However no pot can be made without clay. Clay is the material cause. The wheel and the stick are the instrumental causes. The potter is the efficient

cause. These three causes are respectively known as mutal, tunai and nimittha kaaranangkall.

MAYA

The world does have a material cause. It is known as MAYA. Maya is subtle and invisible. It is out of Maya all things are evolved. Bodies, bodily instruments and worlds are evolved out of Maya. It is Maya which makes possible human experience. Maya is subtle, but its products are gross. Many things are gradually evolved out of Maya in succession. As products from Maya are evolved they become grosser and grosser. Space too is a product of Maya. It is gross, though invisible. It, no doubt, is subtle. However, compared with Maya, it is gross. Maya eventually absorbs all of its products. It gets absorbed by Sakti which is absorbed by Sivam. This ultimate absorption is known as the grand Dissolution (Samhaaram / Odukkam).

Maya is nearly all-pervasive. Its pervasion is immeasurable. Its apparently limitless pervasion can be illustrated in the following way. The rays of the early sun enter a house through holes in the roof. In them can be seen many many motes (dust particles). The cosmos comprises many many billions of heavenly bodies which are like particles in space. All these are contained in Maya's pervasion. Peerless indeed is Maya's pervasion.

This Maya is classified as suddha (pure) and asuddha (impure). Suddha Maya is uncontaminated by Aanava malam. Assuddha Maya is not so. Maya is but one. It is treated as twofold on account of the absence or presence of Aanava mala in it. It is like Kunri mani (a seed) which is red in colour with a black patch on its top. Another example is the earth girt with the mandala of air. While the top portion is pure and lucid, the lower portion is tainted by smoke, dust etc. The higher portion holds the lower also. So too Suddha Maya, Asuddha Maya.

Suddha Maya is also known as Kutilai and Vintu. Asuddha Maya's alias is Mohini. Suddha Maya is never the cause

of confusion as it is not tainted by *Aanava malam*. *Asuddha Maya* being tainted by *Aanava malam* causes befuddlement. Hence its name *Mohini* – that which charms and misleads.

There is yet another *Maya* which is called *Prakruti Maya*. So, *Maya* is threefold. Strictly speaking, *Prakruti Maya* is not a distinct *Maya*. It is but an effect of *Asuddha Maya*. *Asuddha Maya*, we said, causes confusion. Yet this confusion is far less than the one caused by *Prakruti Maya*. This causes immense *tohu-bohu*. Like *Suddha Maya* holding *Asuddha Maya*, the latter holds *Prakruti Maya*. On the top is *Suddha Maya* which holds *Asuddha Maya* which in turn holds *Prakruti Maya* which is at the bottom.

It is from *Prakruti Maya*, the world in which we live, is evolved. So, it is imperative on our part to come by a correct picture of *Prakruti Maya*. *Prakruti Maya* is of the form of the three *gunas*, they being *Saatvikam*, *Raajasam* and *Taamasam* (*Satvam*, *Rajas* and *Tamas*).

Like fragrance abiding in a bud the three *gunas* abide subtly in *Prakruti Maya*. Truly speaking, that indeed is *Prakruti Maya* which is the subtle and unmanifested state of the three *gunas*. The word *Prakruti* means cause. It is indeed the cause of the three *gunas*. *Prakruti* is called *Mula-p-pakuti* in Tamil.

Aanma Tattvas

It is from *Prakruti Maya*, internal instruments which aid the soul, are evolved. These are collectively called *Anta-k-Karanam* (inner sensorium). These are four in number, they being *Chittam*, *Buddhi*, *Aangkaaram* and *Manam*. We will now trace their evolution. In the causal state of *Prakruti* the three *gunas* remain unmanifested. Then *Prakruti* reaches the stage when the three *gunas* manifest and are in equilibrium. In this state it is known as *Guna Tattva*. That which is the manifested state is *Vyaktam*; that which is the unmanifested state is *Avyaktam*. *Prakruti* is also known as *Avyaktam*. When *Prakruti* manifestes the three *gunas* and holds them in equilibrium, it is called *Guna*

Tattva. Chittam which is an anta-k-karanam (inner instrument) is indeed this Guna-Tattva. It is Chittam which provides the soul with an instrument to think.

From out of the Guna Tattva in which the three gunas are in equilibrium, emerges buddhi. In buddhi, saatvikam predominates over the other two gunas.

When we say that something emerges from something else, it also refers to transformation. It may be asked, if Guna Tattva transforms into buddhi, how does Guna Tattva remain after such transformation? The answer is as follows. Transformation is of two kinds. One is total and the other is partial. When milk turns into curds, it is total transformation. When butter is kept for a long time, from a portion of it a worm may emerge. This is known as partial transformation. When a portion gets transformed, the other part may remain untransformed. Buddhi Tattva continues to remain so, even though a modicum has undergone transformation. This applies to the other tattvas also.

When the three gunas are totally unmanifested, it is Prakruti. When the manifested gunas three are in equilibrium, it is Guna Tattva. Then comes a state when saatvikam predominates over the other two gunas and that is buddhi. In further emergences, one guna will appear predominant.

Saatvikam is generative of light, mildness, peace etc., Raajasam of violence, skilful action, etc., and Taamasam of dullness, ignorance, delusion etc. Saatvikam is productive of joy, Raajasam of pain and Taamasam of confusion.

It is buddhi which helps the soul to come to a decision. Its judging quality is aided by the light afforded by Saatvikam.

From buddhi emerges Aangkaaram. In this Raajasam predominates. This helps the soul to will, to know and to act. It is the source of impetus. We will now see how this happens to be the source (cause) of tattvas which emerge henceforth.

By its very nature, Aangkaaram is threefold. They partake of the aspects of Saatvikam, Raajasam and Taamasam. Saatvika Aangkaaram is called Daisata Aangkaaram, Raajasa Aangkaaram, Vaikaari Aangkaaram and Taamasa Aangkaaram, Bhutaati Aangkaaram.

From Daisata Aangkaaram emerges Manam. Note that manam is not to be equated with mind. Mind is consciousness. Not so manam. Manam apprehends external objects. Manam along with chittam, buddhi and Aangkaaram forms the quartet called Anta-k-Karanam. We will learn more clearly of their operation from verse 17.

Gnaanendriyas

We will now study the appearance of the external instruments which are Gnaana and Karma indriyas. The internal instruments are Anta-k-Karanam.

Manam emerges from Daisata Aangkaaram. After manam, from the self-same Aangkaaram emerge the pentad of Gnaanendriyas. The loci of these are ears, skin, eyes, tongue and nose. It is in this order they manifest successively. These help the external senses of sound, touch, light, taste and smell to manifest. These are therefore called sense-organs. These help the soul to perceive objects. These are known as Gnaanendriyas (the five perceiving sense organs).

A doubt may arise whether Manam as well as Gnaanendriyas can spring from the same source. It is to be remembered here that it is through the instrumentality of the Gnaanendriyas, the mind apprehends the external senses (objects). Manam is an internal instrument; yet when it emerges, it gets linked with the external instruments which are Gnaanendriyas. The outer senses apprehended by the Gnaanendriyas are taken hold of by manam which passes them onto buddhi. Poised as it were between the internal and external instruments, it operates with celerity and dexterity. Unlike the other internal instrument, manam has an ineluctable nexus with external instruments. Hence

the origination of manam and the external instruments from one and the same source.

Though ears, skin, eyes, tongue and nose are given out as the Gnaanendriyas, these are not, truly speaking, Gnaanendriyas. These are their loci. There is in the ear a power which makes hearing possible. A similar power resides in the skin, eyes etc., which makes feeling, seeing, tasting and smelling possible. This power is indeed the indriya. When this power goes away the ears cannot hear, the skin cannot feel, the eyes cannot see, the tongue cannot taste and the nose cannot smell.

Kanmendriyas

After the advent of Manam and the Gnaanendriyas, appear the five Kanmendriyas. These emerge from Vaikaarika Aangkaaran. The loci of these are mouth, legs, hands, excretory organs and genital organs. It is in this order they manifest successively. These are called Kanmendriyas (working instruments). They perform speaking, walking, giving and receiving, evacuation and enjoyment.

Even as the acts of giving and receiving are linked with hands, the movement of every limb is deemed to be done by hands only. Stretching legs, flexing hands, waving head, knitting brows, winking, moving lips etc., are to be deemed the doings of hands.

Even though, in the main, anus is given out as the excretory organ, it also includes regions which exude waste matter. Passing urine and faeces, spitting, vomiting, blowing out the nose, perspiring etc., are to be deemed the doings of excretory organs.

What is said above of indriya, should be remembered when we speak of Kanmendriyas also.

Tanmaatras

Tanmaatras manifest from Bhutaati Aangkaaram. These are a pentad. They are Sound (Sabda), Touch, Feeling (Sparisa), Light (Rupa), Taste (Rasa) and Smell (Ganda). It is in this order they emerged successively. It is from these, the five respective Bhutas (Elements) emerged.

As the Bhutas emerge from the third type of Aangkaaram, it is called Bhutaati Aangkaaram. However they do not straightaway emerge from this Aangkaaram. The tanmaatras come into being first, and the Bhutas next.

Tanmaatras are subtle. Not so the Bhutas. Tanmaatras are called Sukshma (subtle) bhutas. Bhutas are called Sthula (physical) bhutas. They are also known as Maha bhutas (great elements). Normally, the word bhuta refers to the physical element.

The word tanmaatra means that which stands as it is. Here a word of explanation is necessary. We know not what sound simpliciter is. When we hear something it may be soft or loud, sweet or harsh etc. It is by its softness, loudness, etc., that we hear a sound. It is by such traits we identify a sound. It is only by such special differences we cognise sound. We know not of undifferentiated sound. It is through its predominating quality that we come to know of it. Likewise the sense of touch becomes palpable when it is smooth or rough or sticky etc. Undifferential sense of touch is imperceivable.

Sound and the other four, in their true nature, cannot be experienced by us. In their true nature they stand as they are which is beyond the pale of our perception. In the next stage, they manifest as bhutas. When they so manifest, their virtues (qualities) stand attached to the bhutas. These also become the virtues (qualities) of the bhutas. These qualities also go by the names sound, touch, light, taste and smell. In such a state they can

be apprehended by the Kanmendriyas. Now they are designated as *pulan* (sensible object).

Since both tanmaatras and *pulan*-s go by the same nomenclature, we should be alive to their differences. Tanmaatras are subtle and they emerge as gunas. They are the material cause of the five elements, and are tattvas. Pulan-s are not tattvas. They are the qualities of the bhutas. They are known as *taatvikas*. Tanmaatras operate on the cosmic level and pulan's operation is restricted to the individual's level.

Bhutas

Bhutas emerge from tanmaatras. From Sabda (sound), emerges Aakaash (Space), from Sparisa (Touch), Vaayu (Wind), from Rupa (Rupam), Agni (Fire); from Rasa (Rasam, Neer, Water) and from Ganda (Gandam) Pritivi (Earth).

The nature of cause pervades the effect too. A bhuta contains the virtue of the tanmaatra from which it emerges. So, sound is the characteristic of aakaash, touch of wind, form of fire, taste of water and smell of earth.

In sabda tanmaatra abides sound only; in sparisa tanmaatra abide sound and touch; in rupa tanmaatra sound, touch as well as form; in rasa tanmaatra sound, touch, form and taste; in ganda tanmaatra sound, touch, form, taste and smell.

Both Vedantam and Saiva Siddhantam affirm that the elements are endowed with their respective virtues. Vedantam goes a step further and discusses the distribution of such virtues among the elements.

Aakaayam (Aakaash/Space/Ether) is the base which supports everything. Vaayu (Wind) like space partakes of pervasion. Its virtue is motion. Teyu (Agni/Fire) is endowed with Rupam (Form) and it also has, in a measure, the virtues of Space and Wind. Appu (Water) is endowed with taste (relish), and in a measure has the virtues of Space, Wind and Fire. Pritivi (Earth) has, in a measure, the above four virtues and its especial virtue

Gandam (Smell). Referring to Lord Siva in Potritthiruvakaval St.Maanickavaachakar says:

“You pervade the earth and endue it with virtues five,
praise be!
The water with virtues four, praise be!
The fire with virtues three, praise be!
The air with virtues two, praise be!
The ether with a single virtue, praise be!”

Apart from the virtues with which a bhuta is endowed, they have other qualities also. This is explicated by verse 10.

The world and the various objects seen therein are the products of the elements. These are all insensible (jada). These evolved out of Bhutaati Aangkaaram. The world which eventually evolved out of this Aangkaaram is jada like its cause (source).

Maya

Maya forming part of the Vidya Tattvas is Asuddha Maya. Maya is threefold. This we have discussed earlier. Suddha Maya is also known as Maamaya, Kutilai, Kundalini and Vintu (Skt. Bhindu). From Suddha Maya emerges Sudda-Prapancham. Prapancham is world. Suddha prapancham comprises Sabda and Artha Prapanchas. Sabda Prapancha is made up of the fourfold Vaak (Sound), namely Vaikari, Madyama, Paisanti and Sukshma. Artha Prapancha comprises the five Kalaa-s namely Nivrutti, Pratishta, Vidya, Saanti and Saanti Atheeta Kalaa-s and also the five Siva Tattvas.

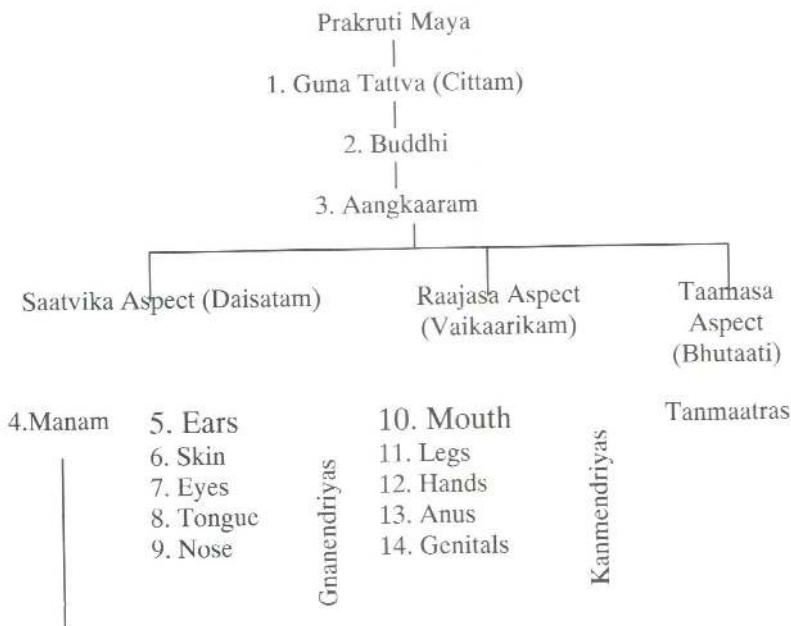
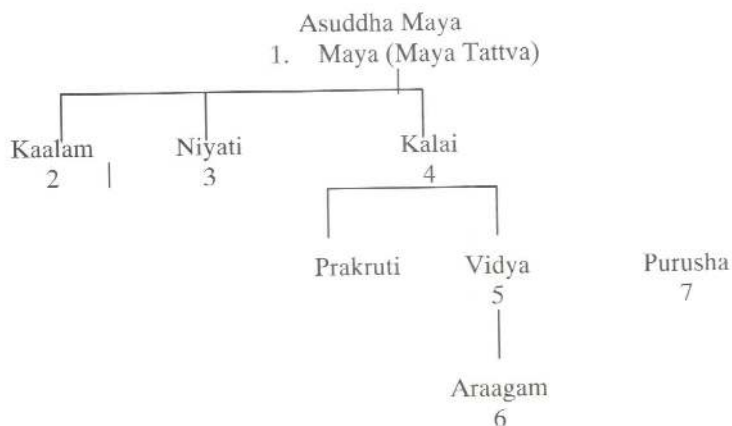
Suddha Maya is pure Maya. It is free from the contamination of Aanava and Karma malas. It is the source of perpetual joy. Siva directly acts on Suddha Maya. By His order, Ananta Deva and Srikanta Deva act on Asuddha Maya.

Asuddha Maya has many names. One of them is Mohini. Though this is listed as the seventh tattva in the Vidya tattvas, it is indeed the cause of the Asuddha Prapancham in which are included Vidya and Aanma tattvas.

Asuddha Maya is real, formless, inert, eternal and subtle in its causal state. It is the support of Karma.

Prakruti Maya, as observed earlier, is but an effect of Asuddha Maya. It is an evolute of Kalaa. It is also referred to as Mula Prakruti, Pradaanam and Maan.

The following table which presents Prakruti Maya and its evolutes, should be etched in the mind of the student of Saiva Siddhanta.



Sabda	Sparisa	Rupa	Rasa	Ganda
15	16	17	18	19
Aakash	Wind	Fire	Water	Earth
20	21	22	23	24

The Physical elements

The twenty-four tattvas indicated in the table are known as Prakruti Maya tattvas. This Maya first operates as a tattva and then becomes the functioning world. The tree does not straight grow from the seed. It first emerges as a germinating sprout. Likewise from Prakruti Maya emerges first the subtle material of tattvas and then the world appears as an effect.

It is clear that the four Anta-k-kaaranam, the five Gnaanendriyas and the five Kanmendriyas (totalling fourteen in number) operate as soul's sense-instruments as well as working instruments. How do the five tanmaatras and the five physical elements help the soul? Tanmaatras provide the field of operation for Gnaanendriya and Kanmendriyas and help them to associate themselves with them to perform their work. The bhutas assist Gnaana and Kanma indriyas and augment their skill. It is thus the soul gets helped by these. Verses 12 to 15 furnish us with the details of their workings.

Taatvikas

The effects and evolutes of tattvas are known as taatvikas. Daisata, Vaikaarika and Bhutaati are divisions (aspects) of Aangkaaram. These are taattivikas and are therefore not reckoned as tattvas. The multitudinous forms of bodies, their internal and external organs are the evolutes of Maya. They are all therefore taatvikas. Again the world in which we live and the various things which are objects of experience are also taatvikas.

These tattvas and taatvikas can be described as fourfold, they being tanu (body), karanam (bodily instruments), bhuvanam (the world formed for the operation of bodies) and bhogam (objects of experience).

Thus Prakruti Maya manifests as twenty-four tattvas which associate with the soul and help it undergo experience. It is well known that which is in the cause will also be found in the effect. The primal cause Prakruti is made up of the three gunas. So, its products, namely tanu, karanam, bhuvanam and bhogam partake of the nature of the three gunas. Soul which is associated with these, is pervaded by the three gunas and undergoes feelings of joy, misery and confusion. Prakruti by its different gunas charms and confuses the soul in many different ways.

All the twenty-four tattvas are the means for soul's experience. They also constitute experience. So, the cluster of these twenty-four tattvas goes by the name Bhogyia Kaandam. Bhogyam means that which is experienced. Kaandam means assemblage.

The forms of the five elements

நாற்கோணம் பூமி; புனல் நண்ணுமதிமின் பாதி;
ஏற்கும் அனல் முக்கோணம்; எப்போதும் - ஆர்க்கும்
அறுகோணம் கால்; வட்டம் ஆகாயம்; ஆன்மா
உறு காயம் ஆம் இவற்றால் உற்று.

- 5

In shape the earth is square-like; Water is
Like a half-moon; consuming fire is triangular;
The ever-moving air is hexagonal; space is circular;
Soul gets a body composed of these.

- 5

The shapes of the elements spoken of here are mentioned as such in the Aagamas. These shapes can be apprehended only through yogic vision. Each element is endowed with a particular shape, hue, letter, deity and quality. It is of the five elements the

soul's body is compact. We have already referred to the dictum of the Tolkaappiyam which speaks of this truth.

The shapes referred to here are not the forms of the gross elements, namely earth, water etc. It is of the five tattvas of the elements, the above verse speaks.

The physical body is composed of a particular combination of the five elements. Flesh, hair, skin, nerves are of Pritivi. Urine, blood, sweat etc., are of Appu (Water), The fire of hunger, the bodily heat etc., are of Teyu (Fire). Vital air and the like are of Vayu (Wind). The ten *naadis* are of Aakaash (Space).

That the subtle elements have forms is an ancient concept. According to Aristotle, all substances were made of a primary matter called hyle. The name for form is *eidōs*. He also opined that the elements are really the fundamental properties of matter.

The hues and root-letters of the elements:

பொன்பார்; புனல்வெண்மை; பொங்கும் அனல் சிவப்பு;
வன்கால் கருமை; வளர் வான் தூரம்; - என்பார்
எழுத்து லவரய அ பாராதிக்கு என்றும்
அழுத்தமாய் நிற்கும் அது.

- 6

Earth in colour is auric; water is white;
Blazing fire is red; mighty wind is black;
The ever-expanding space is of the colour of smoke.
Thus it is stated. For ever firmly fixed to them –
The earth and other elements –, are the root-letters
La, Va, Ra, Ya and Ha.

- 6

The following table is self-explanatory.

Name of the element	Colour	Root-letter
Earth	Golden La	
Water	White	Va
Fire	Red	Ra

Wind	Black	Ya
Space	Smoky Ha	

The term *bija-akshara* is translated as root-letter. For everything there is a source-sound. This source/seed is its genesis. Each root-letter is a mantra. The source-sounds manifest from Suddha-Maya. Grace has these as its locus and poised there, it operates the five elements. So it is said that the source-sounds ply the world.

The symbols of the elements

குறி குலிசம் கோகனதம் கொள்சுவத்தி குன்றா
 அறு புள்ளி ஆரமுத விந்து - பிறிவின்றி
 மண் புனல் தீக்கால் வானம் மன்னும் அடைவே என்று
 ஒண் புதல்வா! ஆகமம் ஒதும். - 7

Earth: Vajra. Water : Lotus. Fire : Swastika.
 Wind: Six dots. Aakaash: Amruta bindu.

O glorious son! The Agamas affirm thus:
 The symbols of earth is Vajraayutam, of water Lotus;
 Of fire Swastika, of air Six dots and of space
 Amruta-bindu which is a droplet of nectar.

Symbols play a vital role. We meet with them in the phenomenal as well as spiritual world. It is well known that the symbol par excellence, is Siva-linga. Symbols are a language by themselves. More often than not, they convey meanings which are truly ineffable. A contemplation of symbols will lead the soul to higher and still higher regions.

The presiding deities and their functions

பாராதி ஐந்துக்கும் பன்னும் அதிதெய்வங்கள்
 ஆர் ஆர் அயன் ஆதி ஐவராம் - ஓரோர்
 தொழில் அவர்க்குச் சொல்லுங்கால் தோற்ற முதல் ஐந்தும்
 பழுதறவே பண்ணுவர்கள் பார். - 8

For the five elements beginning with earth
The presiding deities are Brahma and four others.
Their respective functions are five beginning with
Creation; behold! these they perform faultlessly. - 8

படைப்பன் அயன்; அளிப்பன் பங்கயக்கண் மாயன்;
துடைப்பன் உருத்திரனும்; சொல்லில் - திடப்பெறவே
என்றும் திரோபவிப்பர் ஈசர்; சதாசிவரும்
அன்றே அநுக்கிரகர் ஆம். - 9

Brahma evolves; the lotus-eyed Vishnu sustains;
Rudra resolves; to undergo experience Mahesa always
conceals;
Sadaasiva, as of yore, grants grace.
It is said that they function thus, even thus. - 9

The following table is self-explanatory.

Name of the element	The presiding deity	His function
Earth	Brahma	Evolution/Creation
Water	Vishnu	Maintenance
Fire	Rudra	Absorption
Air	Mahesvara	Concealment
Space	Sadaasiva	Bestowal of grace

There are three states of the soul, they being kevala, sakala and suddha. In the kevala state the soul is without a body – sukshma or sthula (subtle or gross); in the sakala state it is embodied; and in the suddha state, it is bodilessly oned with God. In the kevala state, the soul is steeped in Aanava mala and is well-nigh without the ability to comprehend anything. It is shrouded in darkness which is total nescience. In the embodied state it is furnished with tanu, karanam, bhuvanam and bhogam. Truly speaking creation pertains to the ushering into existence of tanu, karanam etc.

For the salvation of soul, Pati – the Lord-God, enacts the three types of five-fold acts known as Panchakritya. These are called sukshma, ati sukshma and gross (sthula) panchakritya. The sukshma (subtle) panchakritya is performed for the benefit of the soul in its kevala state and the ati-sukshma for the soul in its sakala state. The gross panchakritya relates to both pasu and paasam.

The first three acts of the panchakritya, namely creation, sustenance and absorption relate to paasam (inanimate matter). The other two acts namely concealment (obscuration) and bestowal of grace are done for the weal and welfare of soul. Sadaasiva is the bestower of grace. Sadaa Sivam is a state in which Siva and Sakti inhere in equal measure.

Creation

In Saiva Siddhanta hermeneutics, creation does not refer to creation of anything out of nothing. Ex. nihilo nihil fit (Nothing comes out of nothing). Creation is evolution. It may be asked: “Is evolution necessary at all?” The answer is, it is. Each thing has a pair of states. One is causal and the other is the state of effect. The seed is the cause. The plant or tree is the effect. The effect is contained in the cause. The unmanifested effect abides invisibly in the cause. A pot is an effect; its cause is clay.

Evolution causes to manifest the effect concealed in the cause. Tanu, karanam, bhuvanam and bhogam are effects. Their cause is Maya. Tanu, Karanam etc., are evolved out of Maya so that they may be connected with soul. It is thus the word creation is to be understood.

Sustenance

Embodied lives live in the world. With the help of their gnaana and karma indriyas they cognise the things of the world and make use of them. It is thus they experience karma. Sustenance is the act of guarding tanu, karanam etc., during their appointed time.

Resolution (Absorption)

In Sanskrit the word samhaaram refers to resolution. In Tamil it is called odukkam (absorption). This does not refer to destruction or annihilation. Resolution is the reduction of things in their state of effect to their causal state. This offers rest to the hitherto-unredeemed souls. Such rest is needed by the tired souls. Resolution (Dissolution) is done at various levels. Students require weekly holidays, minor as well as major vacations. It is to invigorate them that such rest is made available to them.

Evolution, sustenance and resolution are acts of God which are connected with and relate to Maya which is jada. God also undertakes the performance of two other acts namely concealment (obscuration) and bestowal of grace. These are enacted for the benefit of soul.

Concealment

This is performed by God to cause the soul to experience the fruits of its deeds. The soul must experience the results of its karma to get fit for salvation. If a patient needs a major operation, he is administered chloropharm. In this state he is unconscious of the pain of the operation when it is done. He cannot physically endure the pain of surgery when he is conscious. So a temporary unconsciousness has to be induced in him for his benefit. This obscuration which is beneficial in nature is needed for the benefit of the patient.

Concealment (Tirobhava) helps to gradually weaken the power of Aanava malam. The soul becomes ultimately fit for deliverance only when the power of Aanava malam stands nullified. Like the acts of resolution, obscuration also plays a vital role.

Bestowal of Grace

God eventually graces the soul with deliverance and steepes it for ever in bliss. Salvation is indeed the goal of soul. However this is not gained with ease. To come by this, soul undergoes many many embodied incarnations and gets chastened

gradually. The soul does not make proper use of the opportunities afforded to it. Again and again it commits the same errors, mistakes and blunders. However experience points to the soul its faults, defaults, violations, deviations, lapses etc. Consequences of these din into souls salubrious lessons, thanks to which they progress steadily and become fit receptacles for receiving grace.

Verse 9 says Brahma and other gods perform creation etc. Truly speaking it is Lord Siva who does these acts through his agents (deputies). It is well known that the acts of the agents are the acts of the principal himself.

The virtues of bhutas and their functions

மண் கடின மாய்த் தரிக்கும்; வாரி குளிர்ந்தே பதமாம்;
ஒண் கனல் சுட்டு ஒன்றுவிக்கும்; ஓவாமல் - வண்கால்
பரந்து சலித்துத் திரட்டும்; பார்க்கில் ஆகாயம்
நிரந்தரமாய் நிற்கும் நிறைந்து.

- 10

Earth is hard and supports; water is cool and softens;
Bright fire burns and reduces alike all things to ashes;
Mighty wind spreads, wafts and gathers things.
Truly speaking, space for ever abides and serves as base.- 10

Earth is hard; it bears all things – animate as well as inanimate. Water is cool and it softens things. Fire burns and reduces all things alike to ashes. It produces light as well as heat. Wind for ever blows. By its might, it scatters as well as gathers things. Space is ubiquitous. It pervades everything.

The following table is self-explanatory.

Name of the element	The guna (virtues)	Its function
Earth	Hardness	Support
Water	Coolth	Softening
Fire	Heat and light	Reduces everything to ashes

Wind	Movement	Scattering and gathering
Space	Pervasion	Universal pervasion

The five pulan-s

உள்ளபடி மாயுதம் ஒதினோம் உன்றனக்குக்
கள்ளமிகும் ஐம்புலனும் கட்டுரைக்கில் - மெள்ளவே
ஒசை பரிசம் உருவம் சுவை நாற்றம்
ஆசை தரும் ஐம்புலனே யாம்.

- 11

Truly did we speak of the great bhutas to you;
Due exposition will reveal that the five furtive pulan-s
Are Sound, Touch, Form, Taste and Odour.
These five pulan-s but augment desire. - 11

The five physical elements in their subtle state are called tanmaatras. In other words, in their rudimentary and undifferentiated state they are tanmaatras. In their differentiated state, they are called pulan-s. Pulan-s are in a gross state. Hoisington says that these tanmaatras "are imperceptible except to gods and to the illuminated sense of gnaani or wise man. Yet they are substantial, and from them the grosser elements are developed. They are the subjects or recipients of the archetypes of sound, tangibility, form, colour, flavour and odour - one of which is supposed to be present in every act of sensation. These archetypes are something more than mere qualities. They are a sort of 'corporeal effluvia' or 'exuvius images of bodies' as Empydocles and Democritus would call them."

According to Dr.A. Aanandarajan verse 11 speaks of pulan-s and not tanmaatras. Though the author of Unmai Vilakkam, in the context, should deal with tanmatras after his exposition of the physical elements, he had chosen to deal with pulan-s and not tanmaatras. This has resulted in some confusion for the commentators. Dr. Aanandarajan furnishes a convincing explanation in this connection. The verse specifically refers to the five pulan-s twice and the epithets describing their nature are

significant. The author describes the pulan-s as deceptive and as augmenting desire. Such descriptions will not square with the nature of tanmaatras.

Sound, touch etc., manifest as the virtues of the five elements and find their loci in ears, skin, etc. It is only then manam is able to apprehend them. Desire also gets augmented. They become objects cognised by the sense-instruments. Tanmaatras are not so cognisable. Neither do they foster desire.

It is good to remember that the tanmaatras are tattvas. The five pulan-s are not tanmaatras; they are taatvikas.

The technique pursued by St.Manavaachakam Kadantaar is this. The unknown is to be explained through the known. We are familiar with the five pulan-s and their workings. Through the gross, he explains the subtle.

Gnaanendriyas

ஞானேந்திரியங்கள் நன்கு உரைக்கக் கேள்;
 ஊனமிகு பூதம் உற்றிடமா - ஈனமாம்
 சத்தாதியை அறியும்; தானம் செவி தோல் கண்
 அத்தாலு மூக்கென்று அறி.

- 12

Listen with care to the exposition of gnaanendriyas;
 From their loci – the tanmaatras –, they cognise
 Sound and the like; know that they also have their loci
 In ears, body (skin), eyes, tongue and nose.

- 12

The word indriya is untranslatable. Indriya is not the same as instrument (organ). The power that resides in a given instrument is indriya. One may have a beautiful pair of ears. Yet one may be tone-deaf. The power that resides in one's ears enables one to hear. When we say that gnaanendriyas are ears, skin etc., we should understand it to mean ear-indriya, skin-indriya and so on. Indriya is subtle and non-physical. It possesses

the function implied. Gnaanendriyas are so called because they are the gateways leading to knowledge.

The word indriya is significant. As observed earlier, it is power residing in the sense-organ that enables the organ concerned to sense and function. The organs are the loci of the indriyas. It is also said that tanmaatras too are the loci of indriyas. How is this to be understood? Here, a word of illustrative explanation is necessary. A warrior rides a horse. The horse serves as his bearer. But then it is a truism to say that the horse runs on a path. So, the pathway also serves as a bearer for the rider. Tanmaatras is like the horse. The organ is like the road. For indriyas tanmaatras directly serve as the loci. Organs derive their loci through tanmaatras. The interconnections between tanmaatras, organs and indriyas are well brought out in verses 13 and 14.

Gnaanendriyas, Process of knowing

வான் இடமாய் நின்று செவி மன்னும் ஒலியதனை;
ஈனமிகும் தோல் கால் இடமாக - ஊனப்
பரிசம் தனை அறியும்; பார்வையின் கண் அங்கு
விரவி உருவங் காணும்.

- 13

The ear-indriya perceives sound through the medium
Of space; the skin-indriya perceives touch through
The medium of wind; the eye-indriya perceives form
(Light) through the medium of fire.

- 13

நன்றாக நீர் இடமா நா இரதம் தான் அறியும்;
பொன்றா மணம் மூக்கு பூ இடமா - நின்று அறியும் .
என்று ஓதும் அன்றே இறை ஆகமம்; இதனை
வென்றார் சென்றார் இன்ப வீடு.

- 14

The tongue-indriya perceives well taste through
The medium of water; the nose-indriya perceives
Abiding smell through the medium of earth.

It is thus, the Aagamas authored by God of yore, declare.
They that transcend these gain the bliss of deliverance. - 14

Verses 13 and 14 go together.

The bhutas are referred to as the loci of indriyas. Earlier we referred to tanmaatras as the loci of indriyas. Is there any inconsistency between these two dicta? The inconsistency is apparent and not real. An example will bring out the true meaning of the above verses. Tanmaatras are like the germinating sprout and the bhutas are the (developed) trees. This is the reason why tanmaatras are here referred to as bhutas. Again we have already made it clear that the author always explains the unknown through that which is known. So space stands for sabda, wind sparisa, fire form, water relish and earth smell.

The following table is self-explanatory.

	Element	Indriya	Its locus	What it perceives
1.	Ether (Sabda)	Ear-indriyas	Ears	Sound
2.	Wind (Sparisam)	Body-indriya	Skin	Touch
3.	Fire (Rupam)	Eye-indriyas	Eyes	Form (light)
4.	Water (Rasam)	Tongue-indriya	Tongue	Taste
5.	Earth (Gandam)	Nose-indriya	Nose	Smell

There is an ineluctable nexus among the three, namely the element, the indriya and its perception. The indriya is located in the apparatus specifically designed for its function. Hearing is made possible thanks to the ear-indriya which abides in the physical ear. If the subtle power of the ear-indriya ceases to be, the ears cannot hear.

Verse 14 says that they that transcend these gain the bliss of deliverance. They indeed are the spiritual heroes. It is thus the

Sivaagamas declare. The five sense-instruments cause the soul to get more and more attached to things phenomenal. They foster worldly life. The outlook becomes utterly materialistic. Embodiment is highly useful. However more often than not, it is abused and it causes successive embodiments, well-nigh interminable. Basic bodily needs alone should be supplied. Embodied life should learn of detachment. Its goal should be the gain of deliverance. St. Appar, in his infinite mercy, sang a hymn called Tiruvangka Maalai. He assigns a specific function for each and every bodily instrument the performance of which spells sempiternal good for the soul.

Kanmendriyas

கண்ணுகல் நூல் ஓதியிடும் கன்மேந் திரியங்கள்
எண்ணும் வசனாதிக்கு இடமாக - நண்ணியிடும்
வாக்குப் பாதம் பாணி மன்னு குதம் உபத்தம்
ஆக்கருதும் நாளுந் அது.

- 15

The scriptures posited by the Lord who sports an eye
In His forehead affirm thus: Lips articulate;
Feet perform locomotion; hands give and receive;
Anus excretes; genital organs provide pleasure. - 15

வாக்கு ஆகாயம் இடமா வந்து வசனிக்கும்; கால்
போக்காகும் காற்றிடமாய்; புல்கி அனல் - ஏற்கும்
இடும் கை; முகம் நீர் இடமா மலாதி
விடும்; பார் இடம் உபத்தம் விந்து.

- 16

Vaak connected with space causes articulation;
Thanks to their medium Air, feet move; hands having
Nexus with fire receive and give; excretory organs linked
With water eject faeces and the like; genital organs tied
To the Earth expel seminal fluid. - 16

Gnaanendriyas are evolved out of Saatvika Aangkaaram and Kanmendriyas out of Raajasa Aankaaram. Even as Gnaanendriyas activise soul's gnaana-sakti, Kanmendriyas activise soul's kriya-sakti. Gnaanendriyas are instruments of knowledge and Kanmendriyas are instruments of action.

What applies to Gnaanendriyas applies to Kanmendriyas. A dumb person is unable to speak even though he has a mouth, for the indriya concerned has become extinct.

It should be remembered here that the mouth which eats and sustains the body is a Gnaanendriya. The mouth that speaks is a Kanmendriya. This is likened to an elephant's trunk which serves as a hand, the while helping it to breathe.

The following table is self-explanatory

Kanmendriya	Its medium/locus	Its function
1. Mouth	Space	Speech
2. Feet	Air	Movement
3. Hands	Fire	Giving and receiving
4. Excretory organs	Water	Excretion
5. Genitals	Earth	Ejecting seminal fluid

Anta-k-Karanam

Gnaanendriyas sense things in a general (vague) way. Its knowledge at this stage is nirvikalpa. Then through the instrumentality of anta-k-karanam it comes by a knowledge of the names, qualities, functions etc., of the things sensed. This is sa-vikalpa knowledge.

அந்தக் கரணம் அடைவே உரைக்கக் கேள்:
அந்தமனம் புத்தியுடன் ஆங்காரம் - சிந்தை இவை
பற்றியது நிச்சயித்துப் பல்கால் எழுந்திருந்து அங்கு
உற்றது சிந்திக்கும் உணர்.

- 17

Listen to a proper exposition of Anta-k-Karanam:
 These are manam, buddhi, aangkaaram and chittam;
 Manam seizes; buddhi resolves; aangkaaram rises up;
 Of these chittam contemplates. Thus are they, even thus.- 17

Anta-k-Karanam may be described as the inner sensorium. It is from Daisata Aangkaaram manam evolves. The Sanskrit equivalent to manam is *manas*. Its English equivalent is not mind. This should be remembered always. Mind is consciousness. Manam is jada, insentient. It is evolved out of matter.

Soul is different from Anta-k-Karanam. Indriyas serve as gateways to knowledge and Anta-k-Karanam as the instruments of knowledge. Anta-k-Karanam are subtler and more light-diffusing than indriyas. Yet they too are truly insentient (jada). By reason of their proximity with soul they are mistakenly viewed as sentient. Even as eyes behold with the help of a lamp, soul perceives with the help of Anta-k-Karanam. These are internal instruments. They are only instruments. The first adikaranam of the fourth sutra of the Sivagnaanabhodam deals with Anta-k-Karanam.

P. Mutthiah Pillai opines that Chittam merely knows that a thing is, that it does not cognise other details, that manam is a doubter, that it is unable to decide whether it is this or that, A or B etc., that at this juncture arises the faculty called aangkaaram to investigate into the matter and that it is buddhi which eventually determines what the thing is. According to him, Chittam is a mere cognizer, buddhi is a doubting Thomas, aangkaaram arises to investigate and buddhi judges and passes the verdict.

A more correct interpretation is as follows.

An external pulan is captured by the instrument concerned, and is placed before manam which takes hold of it. Then buddhi settles what the thing is. Aangkaaram is not only the

field for such operations but is also the operator. Chittam contemplates and contemplates about the thing secured.

Soul through the four instruments of Anta-k-Karanam comes by a definite knowledge of things perceived and gets immersed in it.

Manam cannot arrive at any decision. It is through buddhi, soul learns of the nature, quality, function etc., of the thing and concludes what the thing truly is. After this it is aangkaaram which helps the soul in its further operation. Aangkaaram is an instigator. It is chittam which eventually helps soul to experience the thing perceived and held. By contemplation experience is rendered possible and by repeated contemplation experience gets richer and richer.

The function of chitta is contemplation, meditation, reflection. Its contemplation may relate to the past, the present and the to-come.

By now the reader must have a fair picture of the twenty-four tattvas they being the five tanmaatras, the five bhutas, the five gnaanendriyas, the five kanmendriyas and the four Anta-k-Karanam. These twenty-four are known as Aanma tattvas and also Prakruti-Maya tattvas. The presiding deity of these tattvas is Sri Kantar. Soul must know that these tattvas are so, that it can transcend them.

Vidya Tattvas

ஓதிமிடும் நாலாறும் உள்ள ஆன்ம தத்துவம் என்று
ஆதி அருள் நூல் அறையுங் காண்; - தீதறவே
வித்தியா தத்துவங்கள் தம்மை விளம்பக் கேள்
உத்தமனே நன்றா உனக்கு.

- 18

The tattvas four times six, so far narrated, are Aanma tattvas; thus affirm the gracious scriptures Of God; now will be unfolded unflawed the Vidya tattvas; Listen, O noble one, with care and attention.

- 18

The above verse is addressed by the Guru to his chela.

However useful the Aanma tattvas are, they prove to be inadequate. Other tattvas are also felt to be necessary. Soul is naturally prone to learn of that which is good. It longs for it. It is prone to seek it. Of these the capacity for knowledge is called gnaana sakti. The ability to will it is known as iccha sakti. The capability to work out is kriya sakti. These three foster the desire for experiencing the things of the world and make such experience possible.

Soul stands fettered by Aanava mala which impedes its progress as well as experience. Only when it is to some extent released from the hold of Aanava mala, can it come by experience. For this a few more instruments are needed.

Embodied soul enures for a specific number of days. For its operation during such embodiment it needs time. So, time and other instruments too are required. So, seven more tattvas are provided for soul. These are not evolved out of Prakruti Maya. They are evolved out of Asuddha Maya which is above Prakruti. The tattvas so evolved are called Suddhasuddha Maya, Misra Maya or Vidya tattvas. They are Maya, Kaalam (Time), Niyati (Destiny), Kalai, Vidya, Araagam and Purusha. These are collectively known as Asuddha Maya tattvas.

Maya

The first of these seven tattvas called Maya is a modicum of the expansive Asuddha Maya. From this Maya are evolved Kaalam and other tattvas.

Kaalam (Time)

It should be remembered that Asuddha Maya Kaalam is something which is created. So it has an end. Mahakavi Bharati says that Time and the three worlds come to an end at the Dissolution of the worlds.

Even though the Asuddha-Maya Time comes to an end the Suddha Maya-Time continues.

It is in time everything takes place. Time is classifiable into past, present and future. It is inert and fleeting. Time is the first of the Vidya tattvas. Next comes Niyati (Destiny). So far as operation is concerned Kalai begins to operate first. Kaalam and Niyati begin their operation next.

Avvaiyaar says:

“Repeated attempts notwithstanding, efforts do not
Fructify except at the appointed hour.
The trees, long and lofty and stately, yield not
Their fruits except during their season.”

Wise men say that time is not before you or behind you. It is around you. So, it is not linear, but circular. Triloka Sitaram speaks of *Suzhalum aandukall* (circling years).

Niyati (Rule or order)

The second of the Vidya Tattvas is known as Niyati. It is Niyati which keeps (maintains) men and things in their places. But for this the cosmos will be like chaos. It causes souls to eat the fruits of their karma. Activising Niyati, Sakti maintains order in the universe. Niyati, truly speaking, is destiny. Niyati causes souls to undergo their destined karma. Kaalam quantifies experience.

Kalai

If soul should undergo experience, it must be, at least to an extent, liberated from the hold of Aanava malam. Only when the iccha, gnaana and kriya saktis operate, experience is possible. The tattvas that help such operation are Kalai (Skt. Kalaa), Vitthai (Skt. Vidya) and Araagam (Skt. Raagam).

Kalai is the third of the Vidya tattvas. It helps soul to free itself, in a small measure, and activises soul's kriya sakti. Without

the help of kriya sakti, gnaana sakti cannot operate at all. So it is kriya sakti that is first activated. It is kriya sakti which vests soul with doership. Kalai acts on the medium of buddhi-tattva and in a limited way, undoes the obscuration caused by Aanava malam.

Vidya and Araagam

Vidya tattva is evolved out of Kalai itself. This, to an extent, controls the power of Aanava malam and activates gnaana sakti. Out of Vidya is evolved Araagam. This activates soul's iccha sakti (the power to will).

Kaalam, Niyati and Kalai get evolved directly from Asuddha Maya. However Vidya and Araagam emanate from Kalai. "Why so?" is to be explained.

It is important to remember here that it is soul's consciousness that knows, wills and does. These are called gnaana, iccha and kriya saktis. These three arise from the same source and are only the different aspects of one and the same thing. So, it is from Kalai whence evolves kriya, gnaanam also arises. Gnaanam and iccha (knowledge and will) are the different aspects of the same thing. So from Vidya whence gnaanam arises, also emanates Araagam which activates iccha.

Indriyas act as windows through which objects are perceived. The impression of an object is cast on manam. This type of perception is known as indriya-k-kaatchi or Vaayil Kaatchi, i.e., perception through or by way of indriyas. This type of perception is imperfect, incomplete and indeterminate. In other words it is Nirvikalpa-k-kaatchi. Savikalpa-k-kaatchi is made possible thanks to Araagam and buddhi tattvas. This then is experienced and is known as Tanvetanai-k-kaatchi (experiential knowledge).

Indriya-k-kaatchi or vaayil kaatchi pertains to external objects and Tanvetanai-k-kaatchi to internal experience.

Kalai plays a useful role by activising Kriya sakti. This however is inadequate. An illustration will clarify the position. After an operation of cataract, the eyes may not yet see things clearly. A pair of spectacles may be required. Vidya can be likened to the pair of spectacles.

Araagam may be explained as an amplification of Vidya. Araagam means desire/attraction. Araagam activises/prompts/excites iccha sakti. This sakti establishes a kinship between Araagam and Buddhi.

Araagam activises soul's iccha sakti, Vidya gnaana sakti and Kalai kriya sakti. Thus is soul made fit to undergo experience. Niyati makes experiencing imperative and ineluctable. Kaalam fixes the duration of experience. These five tattvas are inseparably linked with soul and are therefore called pancha kanchukam (five sheaths). They are the irremovable cloak of the soul. They make the soul fit to undergo experience. When the soul is thus characterised by this capacity to experience (bhothruthvam) it is called Purusha tattva. Though this is described as a tattva, strictly speaking it is not an individual tattva at all. When the soul is in conjunction with the five tattvas mentioned above, it is called Purusha (tattva).

The Purusha suffers from a pentad of defects called the pancha klesa – or pumsthuva mala. They are (1) avidya (nescience), (2) aangkaaram (egoity), (3) avaa (desire), (4) aasai (avarice) and (5) kroda (anger/aversion).

Barring Maya and Purusha other tattvas evolve by parinaama (transformation). A part of Maya becomes Kaalam, another part Niyati, and yet another Kalai. A part of Kalai (Kalaa) becomes Vidya. A part of Vidya becomes Araagam. Another part of Kalai evolves as Prakruti.

The seven tattvas namely, Kaalam, Niyati, Kalai, Vidya, Araagam, Purusha and Maya are called Vidya Tattvas. Vidya means knowledge. They activise soul's knowledge, will and

action. Vidya tattvas are called Bhojayithru Kaandam. Bhojayithru is the one who experiences.

Now we will study the relevant verses.

List of the Vidya Tattvas

காலம் நியதி கருதுங் கலை வித்தை
ஏய இராகம் புருடனே மாயை - மால் அறவே
சொன்னோம் அடைவாகச் சொன்ன இவைதம் உண்மை
உன்னி உரைக்க நாம் உற்று. - 19

Kaalam, Niyati, Kalai, Vidya, Araagam,
Purusha and Maya are the seven Vidya tattvas.
To quell confusion, we spoke of these.
Now will we explicate their nature and function. - 19

Vidya Tattvas: Their Function

எல்லை பலம் புதுமை எப்போதும் நிச்சமித்தல்
அல்லல் தரும் கிரியை ஆன்மாவுக்கு - ஒல்லை
அறிவு ஆசை ஐம்புலனும் ஆர வரும் காலம்
குறியா மயக்கு என்று கொள். - 20

Limit, fruit and novelty characterise Kaalam;
Niyati defines Karmic experience; Kalai illumines,
A trifle, Kriyai; Vidya similarly activises Gnaana;
Araagam likewise provokes will-power. Linked with these
Purusha is made fit for experiencing. - 20

The doer must needs undergo the consequences of his deeds. Kaalam sets the time-limit for this. Time past frees soul from the experienced results. This is called the limit. Time present links soul with the consequences of current experience. This is known as fruit (phalam). Time prepares soul to confront the experience of consequences in future. This is called novelty.

Niyati defines the karmic experience. Soul cannot escape the consequences of its deeds. It is destined to undergo the ordained.

Kalai, to an extent, activates kriya sakti. It is thus the soul is enabled to act. In a similar way Vidya stimulates gnaana sakti. Araagam, in its turn, activates the soul's power to will.

In conjunction with these, Purusha is readied to undergo experience.

Vidya Tattva	Function
1. Kaalam :	Past Present Future
2. Niyati	Limit
3. Kalai	Fruit (phalam)
4. Vidya	Novelty
5. Araagam	Destining
6. Purusha	Kriyei (Action) } Activising
	Knowledge } Activising
	Will } Activising
7. Maya	Soul linked with the above five tattvas
	Bewilderment

Suddha Tattvas

Suddha Tattvas are Suddha Maya Tattvas and are also known as Siva Tattvas.

Here it is good to remember that Vidya tattvas cannot operate by themselves. It is Siva's Sakti which should activate them and cause their operation.

Siva does not operate directly. He must have a field of operation. Fire by its nature does not operate by itself. It is attached to something else (fuel, oil etc.). Then only it begins its operation. Even so, Siva's Sakti needs a field of operation. That indeed is Suddha Maya, pure and untainted. Siva's Sakti evolves out of Suddha Maya a pentad of tattvas known as Sivam, Sakti, Saadaakyaam, Easuram and Suddha Vidya.

Evolution out of Asuddha Maya and Prakruti is by the process called Parinaamam (transformation). Evolutes of Suddha Maya do not manifest through this process. Here the manifestation emerges through the process known as Virutti (Skt. Vrutti). Virutti, generally speaking, is amplification. The thing which remains coiled gets expanded. This is called virutti. The tent cloth is kept folded. To make use of it, it must be unfolded. When duly expanded it serves as a tent. It is through virutti the Siva tattvas get manifested.

Siva tattva

This is the first evolute of Suddha Maya. At the time of the universal Absorption everything gets absorbed into Maya which in turn stands absorbed by Sakti. Sakti too is absorbed into Sivam. In this state, Sivam alone remains. This is called Maha Samhaaram. This is called Odukkam in Tamil. Lord Siva is known as Odungki. When Siva, in His mercy, contemplates creation (Srishti), He, in a general way, activates a portion of Suddha Maya, whence manifests Siva Tattva. This tattva is characterised by latency. It therefore is known as Laya Tattva. It is without form. So it is called Nishkala Tattva. Yet, this is fit for action. Hence its name Saktimaan. This tattva is the substrate of the primal sound called Sukshma Vaak. It therefore is called Naadam. This tattva is characterised by pure gnaanam. It alone operates here.

The God of this tattva has many names, they being Laya Siva, Nishkala Siva, Saktimaan and Naadam.

Sakti Tattva

The second of the Siva Tattvas is Sakti Tattva. When Siva, through His Kriya Sakti, activates a portion of Siva tattva which manifested first, and causes it to expand, Sakti tattva emerges. It is less subtle than Siva tattva. It is therefore called Gross Laya Tattva or Gross Nishkala Tattva. It is called Vintu (Skt. Bindu). It is pure kriya. The five Kalaas called Nivruti, Prathishta, Vidya, Saanti and Saanti-atita are but the modifications of Kriya Sakti.

Sadaasiva Tattva

This is the third of the Siva Tattvas and is also known as Saadaakyam. When Siva, through His Gnaana Sakti, activates a portion of the Sakti Tattva which came into being after the emergence of Siva Tattva, this tattva manifests. In this tattva Gnaanam and Kriya are held in equilibrium. This is the locus of Siva's Pancha (five) Saktis. This is known as bhoga tattva.

Easura Tattva

This is the fourth of the Siva Tattvas. It is the amplification of a modicum of Sadaa Siva Tattva. This is ushered into existence through Siva's Kriya Sakti. This tattva is also known as Sukshma Atikaara Tattva, Sukshma Pravritti Tattva and Sukshma Sakala Tattva. In this tattva action (kriya) dominates over knowledge (gnaanam).

Suddha Vidya

This is the fifth and last of the Siva Tattvas. This is evolved out of a portion of Easura Tattva through Siva's gnaana sakti. There is another tattva also called Vidya which forms part of Asuddha Maya Tattvas. To distinguish this from that, this is known as Suddha Vidya. Here gnaanam dominates over kriya. This tattva is the cause of Vidya tattva which is an Asuddha Maya tattva.

Suddha Vidya is also known as gross Easura tattva, gross Atikaara tattva, gross Pravritti tattva and gross Sakala tattva.

The Siva Tattvas constitute the Preraka Kaandam, the Vidya Tattvas Bojaitru Kaandam and Aanma Tattvas the Bhogy Kaandam. The Siva Tattvas guide and direct, the Vidya Tattvas serve as aids to experience and the Aanma Tattvas are objects of experience. The co-ordination among these tattvas is consummately conceived and executed with precision and perfection.

The prerakam (direction) of the Suddha tattvas is as follows. Siva tattva directs Maya and Sakti tattva operates in

Kalai, Kaalam and Niyati. Saadakya governs Purusha tattva. Easura tattva guides Araagam and Suddha Vidya directs Vidya.

The gnaana and kriya saktis of Siva act independently. They also mesh with each other. Sometimes, one predominates over the other and vice versa. Siva's iccha sakti stands apart.

The evolution of the Siva tattvas is indicated in the following table.

	Suddha Maya	
1.	Sivam also known as Naadam	
2.	Sakti also known as Vintu	
3.	Sadaasivam also known as Saadakyam	
4.	Easuram	
5.	Suddha Vidya	

As Siva Himself operates these tattvas, they are known as Siva tattvas. He is the evolver and resolver of these tattvas. These tattvas are called Suddha (pure) as they are free from the taint of Aanava and Kanma malas.

Verses 21 and 22 deal with the Suddha tattvas. The guru says:

வித்தியா தத்துவங்கள் ஏழும் விளம்பினோம்
சுத்தமாம் தத்துவங்கள் சொல்லக் கேள் - நித்தமாம்
சுத்த வித்தை ஈசுரம் பின் சொல்லும் சதாசிவம் நல்
சத்தி சிவம் காண் அவைகள் தாம்.

- 21

We spoke to you of the seven Vidya Tattvas; now listen
To the narration of the Suddha Tattvas; they are
The sempiternal Suddha Vidya, Easuram, Sadasivam,
Goodly Sakti and Sivam.

- 21

சுத்த வித்தை ஞானம் மிகும் தொன்மையாக் ஈசுரம்தான்
 அத்தன் தொழில் அதிகம் ஆக்கி இடும்; - ஒத்த இவை
 சாதாக்கியம் என்றும் சத்தி சிவம் கிரியை
 ஆதார ஞானஉரு ஆம்.

- 22

In Suddha Vidya gnaanam dominates over kriya;
 In hoary Easuram kriya dominates over gnaanam;
 They are in equilibrium in Saadaakya; Sakti is
 Of the form of kriya and Sivam of gnaanam.

- 22

Siva's Sakti is threefold, they being iccha, gnaana and kriya. Iccha (Will) undergoes no change. As regards gnaana and kriya, there is difference in their functioning. One dominates over the other and vice versa. They are also in equilibrium. Kriya's domination characterises Suddha Vidya, gnaanam's Easuram and equilibrium Sadaakya.

The tattvas number 36 and these evolve from and resolve into Maya. The other aspects of Paasam are:

Aanavam and Kanmam (karma)

ஆறாறு தத்துவமும் சொன்னோம் அடைவாக
 மாறா மலம் இரண்டும் வாசொல்லக் - கூறில்
 அறியாமை ஆணவம் நீ ஆன சுக சூக்கம்
 குறியா வினை என்று கொள்.

- 23

We explicated the tattvas six times six duly and properly;
 Now we will speak of the two inseparable malas;
 Truly speaking Aanavam is nescience; the source
 Of your pain and joy is indeed Kanmam.

- 23

Souls are intelligent entia. Yet they suffer from ignorance also. This accounts for their apparently unending embodiments. Yet they learn their lesson eventually. After many many and still many re-births, they slowly feel that they should end their transmigration. It is thanks to their becoming alive to the existence and operation of Aanava mala as well as Kanma mala.

By now we should have a fair idea about the malas. The soul is linked with these malas. What indeed is the de-mala-ed soul?

Soul

ஆறாறு தத்துவமும் ஆணவமும் வல்வினையும்
மாறா அருளால் வகுத்து உரைத்தீர் - வேறு ஆகா
என்னை எனக்கு அறியக் காட்டீர் இவை கண்டேன்
உன்னிய தேசிகரே உற்று

- 24

You were, by your abiding grace, pleased to explicate
The tattvas six times six, the Aanava and Kanma malas.
Hitherto I stood identified with these. O great guru!
Reveal me to myself.

- 24

நன்றா உரைக்கக் கேள் நல்லசித்தின்முன் அசித்து இங்கு
ஒன்றாது; சித்து அசித்தை ஓராது; - நின்ற இவற்றை
அன்றே பகுத்து அறிவது ஆன்மாவே என்று மறை
குன்றாமல் ஓதும் குறித்து.

- 25

Listen well to the explication of soul; before the Supreme Cit
Acit cannot abide; Cit need not take note of Acit;
It is the soul that can ratiocinate and learn of them.
It is thus the fadeless Vedas declare.

- 25

The world is a created thing. It is jada. It is full of experiential objects. They are experienced by the senses. It is for such experience by the soul the objects of the world exist.

Cit (Intelligence) is of two types. One is God – the omniscient; the other is soul which is parviscient. Of these it is the soul which undergoes experience. God is perfect perfection. He pervades everything. He contains all things. There is nought which is outside God for Him to experince. He is above empirical knowledge. It is the soul which undergoes experience. It alone should. Getting one with the objects, it experiences them. The

soul is the experiencer and the objects are things provided for its experience.

The world and its objects are Acit (Jada/ Unintelligent). The soul is cit. Cit must establish nexus with Cit and not Acit which is non-soul. When thus instructed by the guru, the soul realizes its true nature and essays to get away from Acit and merge with the supreme Cit. In its fettered state, the soul is bound with the objects of the world. In its freed state, it is freed from its attachment to the world and its objects. Before explicating what soul is, let us find out what soul is not.

Tattvas and Soul

தத்துவங்கள் ஆறாறும் தம்மைத் தாம் என்று அறியா;
எத்தன்மை எனில் இயம்பக்கேள்; - சுத்தமாம்
ஆறு சுவையும் அறியாவே தம்மைத் தாம்
கூறில் அவை இவைபோல் கொள்.

- 26

Tattvas six times six know not that they are tattvas.
To what may this be likened? The answer is that tastes
That are sextuple know not what they are. Truly speaking
Tattvas are very like these tastes.

- 26

ஆறு சுவையும் அருந்தி அவை தம்மை
வேறு ஒருவன் கூறியிடும் மேன்மைபோல் - ஆறாறும்
ஒன்று ஒன்றாய் நாடி உணர்ந்து ஓதில் அதில் உற்று அறிவாய்
நின்ற பொருள் தானே காண் நீ.

- 27

A man eats food of sextuple taste, knows of them and speaks
Of their relish; even so you individually examine the tattvas,
Six times six and know of them; You are the knower and you
Stand from these apart.

- 27

The work Unmai Vilakkam does not deal exhaustively with pasu (soul). Pati is omniscient; paasam is totally nescient and pasu is parviscient. Pati needs no instrument or aid to know anything. No aid or instrument can even cause paasam to know

aught. It is pasu which is in need of instruments to come by knowledge.

Pati is Sat (pure Being), Cit (pure Knowledge) and Aananda (pure Bliss). Pati is known as Siva-Sat. Pasu comes under the category of Sat as well as Cit.

Paasam is Asat and Acit

Though Pasu is Sat as well as Cit, it is not pure Sat or pure Cit. It is called, by reason of its association with Paasam, Sat-Asat (Satasat) and Cit-Asit. Pasu is what it is attached to. It is "Saarnthathan vannam". It is like a crystal which reflects the colours of things close by. When the rays of the noon-day sun fall straight on it, it shows its own hue. Only when the rays of knowledge fall on Pasu, its true nature is revealed. When Grace descends on Pasu, it gains its true nature.

Pati is not in need of deliverance. There is no deliverance for paasam. It is Pasu which needs it, and is, in fact, entitled to it. In repeated re-births, the Pasu becomes aware of its plight and begins to yearn for deliverance.

Pati

குன்றா அருளாலே கூறினீர் என் வடிவு
பொன்றாத நும் உருவம் போதியீர் - நின்று அருக்கன்
கண்ணுக்குக் காட்டுமாப் போலே உனது அறிவில்
நண்ணி அறிவித்திடுவோம் நாம்.

- 28

By your ever-during grace you taught me of my form;
Now do teach me of your fadeless form. Lo, even as
The sun's rays mingling with the light of eyes make you
See, I abide in your intellect and enlighten you.

- 28

Human eyes by themselves cannot see. If they can, they must behold things even in utter darkness. Eyes do need the aid of an external light. During day, the light of the sun mingles with the light of eyes and seeing is made possible. Though the light of sun

mingles with the light of eyes, the sun's light is different from the light of eyes. Remaining different, the light of sun helps the human eyes to see. Even so, soul does not know aught by itself. Enlightened by Pati, it comes by knowledge. God is immanent in the human being. His mingling with soul is inseparable. Yet Pati is Pati and Pasu is but Pasu. Abiding different from soul, He enlightens and soul comes by knowledge. Verse 28 conveys the message that Pati who is different from soul, yet mingles with it and causes the soul to get enlightened.

In verse 28, the disciple deems his guru as God Himself. The guru's words by way of reply are to be deemed God's own words.

The following verse informs us how Pati is one with the soul. It contains the words of the guru.

அன்றியும் கேள் ஆன்மாவால் ஆய்ந்து அறியும் ஐம்பொறிகள்
இன்றி அறியா இவை என்ன - நின்றது போல்
ஓவாமல் உன்னை உணர்த்துவோம் உன் அறிவில்
மேவாமல் மேவி நாம்.

- 29

Also listen to this. Soul cannot cognise without the aid
Of the pentad of senses; even so we abide in you but stand
Apart; at once abiding and standing apart, we so cause you
To know that you yourself appear to be the knower.

- 29

God's abidance in the soul is described as *mevaamal mevi* (abiding without abiding). He so abides that His true nature is unaffected. The case of Pasu is not so. It becomes what it is attached to. Pati is always Pati and never becomes Pasu, though He abides in it.

Pati's state of difference is described by the word *veraai*, his abidance by the word *ondraai* and his inherent animation as *udanaai*. Verse 30 describes what *udanaai nitral* is.

அக்கரங்கட்கு எல்லாம் அகரஉயிர் நின்றாற் போல்
 மிக்க உயிர்க்கு உயிராய் மேவினோம் - எக் கண்ணும்
 நில்லா இடத்து உயிர்க்கு நில்லாது அறிவு என்று
 நல் ஆகமம் ஓதும் நாடு.

- 30

Like *Akaram* that abides in, sustains and activises
 All letters, we abide as the life of all lives and activise them.
 But for Our omnipresence, lives cannot come by knowledge.
 It is thus the goodly Aagamas declare.

- 30

This verse is based on an illustrative verse of the
Sivagnaanabhotham which is as follows.

ஒன்றென்ற தொன்றே காணொன்றே பதிபசுவா
 மொன்றென்ற நீபாசத் தோடுளைகா - ணொன்றின்றா
 லக்கரங்க ளின்றா மகர வுயிரின்றே
 லிக்கிரமத் தென்னு மிருக்கு.

Akaram is 'A', the first letter of alphabet. The sound 'A' automatically manifests when the mouth is opened. No effort is needed to produce this sound. A toy popular among the infants of England (*VTECH, ALFIE*) teaches babes the letter sounds. This toy pronounces 'A' as m. This m is the basis of letters as well as sounds. This m is understood in all sounds, whatever their combination be. In other words, all the letters and their sounds are made possible thanks to m. This produces the sound of A as in And.

In Tamil, letters are classified as *Uyir ezhutthu* (life-letters) and *Mei-ezhutthu* (body-letters). The letter m abides in all the letters of these two types.

The world is composed of lives and things, namely *cit* (animate) and *jada* (inanimate). God abides both in *cit* and *jada*. For the manifestation and operation of letters, m is the foundational letter. Even so God is the foundation of all lives and things. As the Life of all lives, God activises all lives. This is known as *udanaai nital*.

Naadaantam is the transcendental state. It is the state beyond the tattvas. The soul too must transcend all the tattvas to gain deliverance. Only in this state the soul feels that it is totally different from tattvas.

In its fettered state, Aanava malam predominates as Siva remains recondite. When Siva upsurges in the soul in its transcendental stage, the soul linked with Siva, is like a lamp subsumed in the light of the sun. In such a state, the soul merges in Naadaanta in absolute bliss. It is of the dance in Naadaanta the disciple seeks enlightenment.

The locus of the divine Dance

எட்டும் இரண்டும் உருவான லிங்கத்தே
நட்டம் புதல்வா நவிலக்கேள் - சிட்டன்
சிவாயநம என்னும் திருஎழுத்து அஞ்சாலே
அவாயம் அற நின்று ஆடுவான்.

- 32

O Son! Listen to the exposition of the dance that is
Enacted in the soul the emblem of which is Ya
Made up of eight and two. The Lord with His body

Si Va Ya Na Ma

Dances, that all lives may gain deliverance.

- 32

The dance of Siva is a liberating dance. It is enacted for the deliverance of the soul. The Tamil letter Ya (a) is made up eight (m) and two (c). The soul is referred to in this way in the Tamil scriptures. Soul is microcosm and cosmos is macrocosm. The microcosm is essentially the same as macrocosm. The Lord dances in the macrocosm as well as microcosm. G.U. Pope quotes an adage which says: "Kelati Ande Kelati Pinde". The play is enacted in Andam (macrocosm) as well as pindam (microcosm). The Dancer is Siva. In this dance Siva dances with the body of Panchaakshara (Si Va Ya Na Ma). It is a mystic dance enacted with the form of the mystic pentad. This Panchaakshara is known as the Sukshma Panchaakshara.

It is the soul which is the theatre where Siva dances. The purpose of the Dance is to put an end to the embodiment of the soul for ever.

The Dance explained

ஆடும்படி கேள் அம்பலத்தான் ஐயனே
நாடும் திருவடியிலே நகரம் - கூடும்
மகரம் உதரம் வளர்தோள் சிகரம்
பகரும் முகம் வா முடியப் பார்.

- 33

Dear one, listen to the exposition of the (sthula) Dance
Of the Lord of Ambalam: His feet are Na; His naval
Is Ma; His ever-crescent arms are Si; His visage is Va;
His head is Ya indeed. - 33

The above verse describes the form of Sthula Panchaakshara. Panchaakshara is classified as Sthula (gross), Sukshma (subtle) and Ati Sukshma (extremely subtle).

The dance of Siva is twofold. That dance which causes the repeated births of the soul so that the soul may gain its coveted maturation is called *Unam* (not ultimate) and the dance that confers deliverance on the soul is called *Gnaanam* (Gnosis). *Unam* has reference to the imperfection still clinging to the soul. *Gnaanam* is Gnosis through which the soul is made free and liberated.

சேர்க்கும் துடி சிகரம்; சிக்கன வா வீசுகரம்;
ஆர்க்கும் யகரம் அபயகரம் - பார்க்கில் இறைக்கு
அங்கி நகரம் அடிக்கீழ் முயலக னார்
தங்கும் மகரம் அதுதான்.

- 34

The hand that holds the little drum is Si; the hand
That sways is Va; the hand that signifies refuge is Ya;
The hand that holds fire is Na; the foot that rests
On *Muyalakan* is indeed Ma. - 34

The mystic pentad indicated in the above verse is Si Va Ya Na Ma. This is Sukshma Panchaakshara. In this dance the form of Siva is Si Va Ya Na Ma.

One foot of Siva rests on Muyalakan – a demon. This demon is symbolic of Aanava Mala. The message is that it is only Siva who can control Aanava Mala. It should be remembered that this Muyalakan is not dead. He is just immobilized, transfixed by Siva's foot.

ஓங்காரமே நல் திருவாசி; உற்று அதனில்
நீங்கா எழுத்தே நிறை கடராம் - ஆங்காரம்
அற்றார் அறிவர்; அணி அம்பலத்தான் ஆடல் இது
பெற்றார் பிறப்பு அற்றார் பின்.

- 35

The goodly Arch that circles the Dancer is OM.
The inseparable letters appearing in OM are the blazing rays
Of the Arch; they that are rid of egoity know of the Dance;
Those that are blessed with the vision of the Dancer
Of Ambalam are freed thereafter from metempsychosis. 35

A blazing arch covers the Dancer. It is indeed OM (AUM). It is from this sacred syllable/letter/vocable, the fifty one alphabets manifest and coruscate. The primal light is OM. Its inner light is the Dancer. His dance can be comprehended by only those who have shed their I-ness and My-ness. It is they who are the liberated. They are henceforth exempt from the transmigration of birth and death.

He indeed is the seer who beholds the spiritual behind the physical. He for ever envisions this in his very soul.

The above verse brings out the esoteric significance of the Tiruvaasi (the divine Arch) that forms the back-drop of the dance. This is called *prabha* in Sanskrit. It is Logos itself, that is, AUM – the Womb-of-all and the Seed-of-all. It is from this the alphabets emerge. Truly speaking, alphabets combine in many ways to produce words laden with meaning. They, therefore, are described as lights. A true seer is also a knower. He is a Gnostic. He has

beyonded nescience. So far as he is concerned, birth and death do not touch him. He has gained the everlasting life.

The fivefold act of Siva

தோற்றம் துடி அதனில் தோயும் திதி அமைப்பில்
சாற்றியிடும் அங்கியிலே சங்காரம் - ஊற்றமா
ஊன்று மலர்ப் பதத்தில் உற்றதிரோதம் முத்தி
நான்ற மலர்ப் பதத்தே நாடு.

- 36

The hand that wields the *tudi* evolves; the hand
That blesses maintains; the fire-holding hand absorbs;
Obscuration is by the flower-foot that presses down;
Deliverance ensues from the flower-foot held aloft. - 36

Tudi (Skt. damaruka) is a little drum shaped like an hour-glass. From it emanates Naadam (Sound). Naadam inaugurates evolution (creation). What is evolved should be sustained for the destined period. This is wrought by the hand through which blessing is postured. Fire is a destroyer. The fire-holding hand destroys. Destruction in Saiva Siddhanta is called Odukkam (absorption). Obscuration plays a vital role to help souls undergo their destined lives. The foot of Siva's that presses down is symbolic of obscuration. The uplifted foot indicates deliverance.

Siva dances the world into existence; He maintains it by His dance and He also resolves it by His dance. This indeed is Siva's chorea mystica.

Bharatam

மாயைதனை உதறி வல்விணையைச் சுட்டுமலம்
சாய அழுக்கி அருள்தான் எடுத்து - நேயத்தால்
ஆனந்த வாரிதியில் ஆன்மாவைத் தான் அழுத்தல்
தான் எந்தையார் பரதம் தான்.

- 37

Throwing Maya away, gutting with fire cruel Karma,
Crushing irretrievably Aanava, manifesting Grace,
Impelled by love, immersing the soul in the sea of Bliss:
This indeed is the Dance enacted by our Father-Lord. - 37

Bharatam is dance. Siva is Taandava-Easwara. Taandava-Easwara is hailed as the greatest Deity by the Rig Veda. Siva is also called Varathar (Bharathar). St.Sekkizhaar hails the Lord of Tillai as Varathar. "Ma natam sei Varathar" (The Dancer who enacts the dance par excellence) are his words.

Verse 37 celebrates the vanquishing of the three malas. Malas block the flow of grace. When the blocking is removed Grace flows with ease and without let or hindrance. Tirobhava Sakti which causes obscuration, at the ordained hour, turns into Arul Sakti. Grace flows and flows and becomes verily a sea of bliss. In this the soul is immersed by Siva.

Siva's body is not wrought of Maya mala. All His forms are forms of Grace. Again the garment, the adornments and the weapons of Siva are all formed of Grace. He is ever poised in Grace.

Body is called Angkam; limbs are called pratyangkam. Siva's trident, snake, abhaya mudra (the symbolic posture offering refuge), fire etc. are Saangkam. His clothing, adornments, garland and His seat are Upaangkam. In fine, Siva's angkam, pratyangkam, saangkam and upaangkam are all formed of Grace.

Lord Siva has a form, a formless form and no form. His dance is enacted in all these states.

Mantras too constitute the body of Siva. This body is of especial significance. Pati is one with all the worlds and appears as the very worlds. This is akin to the soul which is invisibly one with the body and appearing as such body. Siva is one with all forms and all forms are His forms. Of His multifarious forms, His form of mantra is fraught with divine and sacred significance. In this context it should be remembered that letters, words and the like manifest from Suddha Maya. The Lord abides in Suddha Maya and activates the products of Asuddha Maya. In this way He has the mantras as His direct locus and through them He confers enlightenment and deliverance to the tapaswis. Though all forms

are His forms, His form of mantra is unique. Archanas are to be performed with mantras.

The primal mantra is the Panchaakshara which alone confers Gnosis. Verse 31 speaks of His dance enacted by Him, with His body wrought of the Panchaakshara. That His dance is witnessed by His Consort, is proclaimed in verse 39. The fragile human body cannot contain the impact of bliss. It is Siva's Consort who ladles bliss to the witnesses of the dance in such a way that the impact of the dance is made deliciously enjoyable for them, commensurate with their receptive power. This is beautifully illustrated by St. Kumaragurupara. "When a babe suffers from a vile malady" says the Saint, "it is the mother who takes the proper medicine, the effect of which is transmitted to the babe through her breast-milk." So, the presence of Sakti (Siva's Consort) at the dance of Siva, is a must. This idea should be borne in mind, when one tries to gain the message of Siva's dance.

The Dance of Bliss

மோனந்த மாமுனிவர் மும்மலத்தை மோசித்துத்
தான் அந்த மாண்டத்தே தங்கியிடும் - ஆனந்தம்
மொண்டு அருந்தி நின்று ஆடல் காணும் அருள் மூர்த்தியாகக்
கொண்டு திரு அம்பலத்தான் கூத்து. - 38

The great munis are poised in the Bliss of Silence,
having quelled
The three malas; they are established in egolessness;
They quaff bliss witnessing the divine dance; this is what
The dance of the gracious Lord of the Ambalam performs
for them. - 38

Munis are sages blessed by Siva. They stand freed from phenomenality. They are not attached to the world. They are steeped in silence. Their egos have been done away with. They live the godly life - absolutely informed by bliss. The source of bliss is the Ambalam. It is here Siva enacts for ever His Aananda Taandava. The munis who have gained at-onc-ment with the

Dancer are for ever immersed in the bliss manifested by Siva's Chorea mystica.

By His dance, Siva teaches mellow souls to dance in delight and dance out woe.

The blessing of the Dance

பரை இடமா நின்றுமிகு பஞ்சாக் கரத்தால்
உரை உணர்வுக்கு எட்டா ஒருவன்-வரைமகள்தான்
காணும் படியே கருணை உருக்கொண்டு ஆடல்
பேணும் அவர்க்கு உண்டோ பிறப்பு.

- 39

He is the One beyond word and manam; He is poised
In Panchaakshara; His locus is Para Sakti; His form
Is Mercy's own; His dance is beheld by Paarvati;
They that adore this Dance transcend transmigration - 39

The great dance of Siva is ineffable. Neither words nor manam can comprehend it. It is by and through His kindness one can behold His dance of loving kindness. This Dance is not to be likened with any other dance. Here, the Dancer is the Dance and vice versa. The form of the Dancer is the mantra hailed as the Panchaakshara. The place where the Dance takes place is Parasakti (Primal Energy). It is known as Parai, Paarvati, the Daughter of Himavant who is witnessing the Dance. We have earlier explained the significance of such witnessing. The Dance is a bliss-conferring dance. They that truly adore this are ever free from the cycle of birth and death.

The Panchaakshara is hailed as the Lord's own form. It is the mantra par excellence. It has to be chanted as taught by the guru, though every one is entitled to chant Na Ma Si Va Ya which is sthula Panchaakshara.

The Panchaakshara

நாதாந்த நாடகத்தை நன்றாய் அருள் செய்தீர்
 ஒதீர் எழுத்தஞ்சம் உள்ளபடி - தீதறவே
 அஞ்சு எழுத்து ஈது ஆகில் அழியும் எழுத்து ஆய் விடுமோ
 தஞ்ச அருள் குருவே சாற்று.

- 40

You have beautifully explicated to me the Dance
 Of Naadaanta; now be pleased to explain the Panchaakshara.
 If blemishless letters constitute the pentad, will they too
 Become extinct? O my gracious guru, my refuge,
 this explain. - 40

The request of the chela to the guru is couched in the above verse. He earnestly longs to know what the Panchaakshara is. Many are the forms of this mystic pentad. The Panchaakshara is the gross body of Siva, the subtle body of the soul and the very subtle body of Sakti.

A word about the different forms of the Panchaakshara will be helpful. Na Ma Si Va Ya is the Sthula Panchaakshara. It is also the name of Siva as proclaimed by Tirugnaanasambandhar. Every one is entitled to chant this. The Sukshma Panchaakshara is Si Va Ya Na Ma. The chanting of this comes as a gift of grace from the guru.

Na stands for Tirodaanam. Ma stands for Aanava malam. Si is Siva and Va is Sakti. Soul/life is represented by the letter Ya.

In the Sthula Panchaakshara, Ya stands last. Tirodaana and Aanava malas occupy the first and the second places. These create problems for salvation.

In the Sukshma Panchaakshara Si Va Ya Na Ma, Siva and Grace are represented by Si and Va. Then comes the soul Ya. Now the state of the soul is much better. Even here, the soul is not made perfect as Na and Ma are still clinging.

In mukti Panchaakshara Si Va Ya Si Va, the soul is at both ends protected by Si and Va, that is, Siva and Sakti.

Si Va Ya is Ati Shukshma Panchaakshara. Here Na and Ma are completely left out.

The uninitiated soul is entitled to chant the Sthula Panchaakshara only.

Diksha (initiation) offered to the soul is of three types. These are known as Samaya, Visessa and Nirvana. Normally the initiate gets instructed in Sthula Panchaakshara during Samaya diksha. Visessa diksha is offered to those who are at least, to an extent, detached from the world. Here the initiate is blessed with the Sukshma Panchaakshara. In the Nirvana Diksha, the aspirant is blessed with the Ati Sukshma Panchaakshara.

Samaya Diksha is for them that are poised in Chariya, Visessa for them of Kriya and Nirvana for them of Yoga.

The chela desired to know, whether the letters constituting the pentad will also eventually perish. The word Ksharam means destructible. Aksharam means that which is indestructible. Aksharam also means letters. The Pancha-Aksharam is indestructible. The Tamil for Aksharam is ezhutthu. The dictum in Tamil says: "Ezhutthu arivittavan Iraivan Aakum" (the instructor of letters is God). Here ezhutthu stands for the Panchaakshara. It is the Guru who blesses the aspirant with the Panchaakshara. Guru in Saiva Siddhanta is Siva-Guru.

The Indestructible Letters

உற்ற குறி அழியும் ஓதுங்கால் பாடைகளில்
சுற்றும் பொருள்தான் சலியாது - மற்றதுகேள்

ஈசன் அருள் ஆவி எழில் ஆர் திரோத மலம்
ஆசு இல் எழுத்து அஞ்சின் அடைவு ஆம்.

- 41

Letters which are symbols may perish; the message
Of letters will not perish; listen to this with care.
Siva, Grace, Soul, beauteous Tirodaana and Aanava:
Of these the flawless pentad of letters is compact.

- 41

Names are made up of letters. Names like letters may
perish. But the Panchaakshara which is the name of Siva will not
perish. The Siva Panchaakshara is compact of Siva, Grace, Soul,
Tirodaana and Aanava. How this Panchaakshara is to be chanted,
is explained in the following verse.

சிவன் அருள் ஆவி திரோதம் மலம் ஐந்தும்
அவன் எழுத்து அஞ்சின் அடைவாம் - இவன் நின்று
நம் முதல் ஓதில் அருள் நாடாது நாடும் அருள்
சிம் முதலா ஓது நீ சென்று.

- 42

Siva, Grace, Soul, Tirodaana and Aanava malas
Constitute the content of the Panchaakshara.
Grace is not come by if the pentad beginning with

Na is chanted.

You should chant the pentad that begins with Si. - 42

It is Sukshma and Ati Sukshma Panchaaksharam-s that
begin with Si. However one cannot chant these if one lacks the
due initiation. This indeed is the message of the dictum of
St.Maanicavaachakar's which says: "யானேயோ தவஞ் செய்தேன்?
சிவாயநம எனப் பெற்றேன் ... " (Did I ever perform askesis? Lo,
Sivayanama has been conferred on me).

Na Ma Si Va Ya confers weal and welfare during earthly
life. It is Sivayanama (or the other panchaakshara beginning with
Si Va) which ushers in spiritual weal.

It should however be remembered here that Namasivaya
is a potent mantra. It leads the chanter to gain Sivayanama.

The salvific nature

அண்ணல் முதலா அழகு ஆர் எழுத்து ஐந்தும்
எண்ணில் இராப் பகல் அற்று இன்பத்தே - நண்ணி
அருளானது சிவத்தே ஆக்கும் அணுவை
இருளானது தீர இன்று.

- 43

If the sublime pentad beginning with Si is chanted
As ordained, the soul will get poised in bliss that is
Beyond night and day; Grace will possess it and cause it
To gain Siva; henceforth Aanava mala will cease.

- 43

To gain at-one-ment with the Lord, the soul should transcend duality which is represented by night and day.

The soul can annul its sins by the chanting of Namasivaya. St. Appar says: "Sins perpetrated in the world will be cut and quartered by Namasivaya." True. However to get rid of Aanava mala, the soul should chant Sivayanama as ordained.

Three are the stages/states of the soul, they being Kevala, Sakala and Suddha. Kevala is the state in which the soul without a body lies steeped in Aanava mala. In this state it is totally ignorant. In the Sakala state, the soul is endowed with a body and is endowed with partial knowledge. Kevala is night and Sakala is day. These should be transcended to gain the Suddha (pure) state. In the Suddha state Aanava mala ceases. Rid of Aanava mala the soul is oned with Siva. The Suddha state is gained through the Siva Panchaakshara.

ஆதி மலம் இரண்டும் ஆதியாய் ஒதினால்
சேதியா மும்மலமும் தீர்வு ஆகா - போதம்
மதிப்பு அரிதாம் இன்பத்தே வாழலாம் மாறி
விதிப்படி ஓது அஞ்சு எழுத்துமே.

- 44

If the chanting is done prefixed with the letters
Of Na and Ma, the three malas will not get annulled.

If it is reversed, the soul will thrive in the bliss
Of priceless enlightenment; may you so chant as ordained. 44

The word 'Aadi' stands for the letter Na which symbolizes Tirodaanam. Malam means Aanava malam which is represented by the letter Ma. The Panchaakshara that secures salvation is not the one which begins with Na Ma. It is the one that begins with Si Va. Chanting of this pentad is eventually done without articulation. It merges with thought and yields a constant awareness. This process is taught by the guru. "Vidi ennum anju ezhutthe" (contemplate as ordained the Panchaakshara) is the commandment of St.Meikandaar.

The beatitude of the mystic pentad

அஞ்செழுத்தே ஆகமமும் அண்ணல் அருமறையும்
அஞ்செழுத்தே ஆதிபுராணம் அனைத்தும் - அஞ்செழுத்தே
ஆனந்த தாண்டவமும் ஆறாறுக்கு அப்பாலாம்
மோனந்த மாமுத்தியும்.

- 45

The Panchaakshara is indeed is the merciful Lord's Aagamas And the Vedas rare; It is all the original (eighteen) puranas; It is indeed the Great Deliverance of Serene Bliss which is Beyond the six times six (tattvas). - 45

The Vedas are known as the Trayee, they being the Rg, the Yajur and the Saamam. The Yajur Veda is the central Veda. It comprises 101 saakhas (branches). The central is the fifty first which is known as the Bhodaayana Saakha. This is made up of seven Kaandas (parts). The central Kaanda namely the fourth constitutes the Safa Rudreeyam. The fifth prasna is the central prasna of Sata Rudreeyam. In it is the Anuvaaka where occur the words: "Namaha Somayacha Rudraayacha." In the heart of this Anuvaaka, we meet with the following, namely 'Namaha Sivaayacha'. This is the Panchaakshara which can be chanted by all. 'Sivaaya' (Si Va Ya) is Ati Sukshma Panchaakshara. This is the core mantra of St.Appar's Tevaaram which is comprised in Tirumurais 4, 5 and 6. The central Tirumurai is the fifth

comprising 100 decads. The fifty first decad, the central one, relates to the holy shrine of Tiruppaalaitthurai. This decad contains eleven verses. In this the sixth verse is the central verse in which is embodied the Panchaakshara par excellence, namely Si Va Ya. It can thus be seen that it is the Panchaakshara which is the message of the Vedas. The Vedas are to be understood in the light of the Saiva Aagamas. It is Aagamas which enunciate the rites of Diksha (initiation).

It is during initiation the Panchaakshara is entrusted to the disciple (aspirant / initiate) by the guru. So, needless to say that it is the Panchaakshara which is the true content of the Aagamas. All the puranas magnify the Panchaakshara, as they ought to, as it is the Panchaakshara which pervades them salvifically. Sri Krishna was initiated into the mystery of the Sri Panchaakshara by St. Upamanyu. The Maha Bharatha narrates in detail the initiation undergone by Sri Krishna.

It is the Panchaakshara which is the Ananda Taandava (the Dance of Bliss enacted by Nataraja-Siva). In this Dance, is made manifest, an ocular demonstration of the Panchaakshara. The Dance is beheld by the inner eye.

The Panchaakshara confers on the mellow soul the Bliss of Deliverance. The Bliss enjoyed here is ineffable and is therefore described as Mona Ananda Ma Mukti (The Great Deliverance of Serene (Silent) Bliss).

Mutthi (Skt. Mukti) is the ultimate beatitude. In this state, the soul oned with Siva enjoys unending bliss.

A word about the nature of soul is to be mentioned here. A soul has no independent status. It is what it is attached to. Its condition is one of perpetual dependence. In its fettered state it is attached to the mundane world and its phenomena. In other words it is attached to Paasam of threefold malas. When this attachment ceases it is one with Pati. Truly speaking its at-one-ment with Pati spells its freedom. Its attachment to Paasam is its thralldom. In its

liberated state it comes under the exclusive pervasion of Pati. This pervasion is one of perpetual bliss. Soul is entitled to this bliss. However, misled by Aanava mala, it stands chained to the world. We will now essay to understand the state of soul in mukti.

முத்திதனை அடைந்தோர் முந்துபழம் போது அங்கி
வித்தகமாம் வீணை இவையிற்றின் - ஒத்த
இரதம் மணம் வெம்மை எழில்நாதம் போல
விரவுவார் ஓதும் விதி.

- 46

The muktas' (inseparable) union with God is like
Fruit and its essence, flower and its fragrance,
Fire and its heat and tuneful veena and its dulcet melody.
It is thus the Aagamas describe the blissful union.

- 46

Mukti means release. Release from phenomenal existence and getting oned with Siva is truly deliverance. A person can attain mukti while yet alive. The person is then known as a jivan-mukta. The jivan-mukta may remain a part of the world; yet he lives apart. "His soul was like a star that dwelt apart." It is thus Wordsworth described Milton.

Even though Pati is immanent in every soul, the soul is either unaware of it or fails to take due note of it. It is because of its nexus with Aanava mala. In fine, in the fettered state, the soul is in advaitic relationship with Aanava mala. Mukti is characterised by the soul's Advaitic union with God.

The soul's beatitude in Mukti

தத்துவங்கள் எல்லாம் சகசமாய் ஆன்மாவில்
பெத்தத்தில் நிற்கின்ற பெற்றிபோல் - முத்திதனில்
சித்தமலம் அற்றார் செறிந்திடுவர் என்றுமறை
சக்தியமா ஒதியிடும் தான்.

- 47

Even as all the tattvas stand oned with souls
Which are in the fettered state, so also in Mukti,
The souls that are rid of Aanava mala are oned
With Siva; it is thus the scriptures affirm.

- 47

The relationship between Pati and Pasu is indeed ineluctable. The Pati never parts from Pasu. Indeed it cannot. This merciful abidance of Pati in Pasu is thus hailed by St.Maanicavaachakar: “இமைப்பொழுதும் என்நெஞ்சில் நீங்காதான் தான் வாழ்க” (Blessed are His feet that part not from my bosom, even for the time the eyes take to wink). However the immanence of God is not effectively felt by the soul. It is not God’s abidance in the soul that is Mukti but vice versa.

We have already explained that the soul is what it is attached to. In its fettered state the soul remains attached to Paasam. In Mukti it is attached to the Pati. The attachment is there always. The question is what type of attachment it is. It is attachment which spells bondage as well as liberation. The soul can never remain unattached, though it can detach itself from Paasam. Such detachment attaches the soul to God. The soul gains this salvific attachment eventually by the grace of Grace.

Soul’s Non-separation from God

ஆதவன்தன் சந்நிதியில் அம்புலியின் ஆர்சோதி
பேதம் அற நிற்கின்ற பெற்றிபோல் - நாதாந்தத்து
அண்ணல் திருவடியில் ஆன்மா அணைந்து இன்பம்
கண்ணில் அழுந்தியிடும் காண்.

- 48

The rays of the moon are indistinguishable
From the sun’s rays; even so is the mingling
Of the soul with the Feet of the Merciful Lord of Naadaanta.
The soul abides immersed in abounding bliss.

- 48

On occasions the rising and the setting of the moon take place during the rising or the setting of the sun. Then the rays of the moon do not cease to be. They mingle with the superior rays of the sun and become indistinguishable. So too in Mukti. The soul merges indistinguishably with Siva. It does not cease to be. It is very much alive. In fact it has gained everlasting life.

Saiva Siddhantam affirms that even in the state of Mukti, pasu is but pasu. It stands pervaded wholly, solely and exclusively by the Pati.

How to construe Mukti?

சென்று இவன்தான் ஒன்றில் சிவபூரணம் சிதையும்
 அன்று அவன்தான் ஒன்றும் எனில் அன்னியமாம் - இன்று இரண்டும்
 அற்றநிலை எது என்னில் ஆதித்தன் அந்தன்விழிக்
 குற்றம் அற நின்றது போல் கொள்க. - 49

If it is said that the soul unites with Siva, it detracts
 From the fullness of Siva; if it is said that Siva unites
 With the soul, then it means that hitherto they stood parted.
 If neither of either is true, how is it to be explained?
 The answer is this: When the veiling film of the eye is
 removed

The light of eye and sunlight mingle and abide.
 So too is the inseparable union of soul and God in Mukti. - 49

We have given a paraphrasal and interpretative translation
 of verse 49, for the better understanding of the reader.

Siva is omnipresent. He pervades all beings and things.
 This is His fullness, His omnipresent pervasion. Soul and God
 never stood separated from each other. If it is said that the soul
 unites with Siva, it is incorrect as it detracts from the fullness of
 Siva. The soul was always within the pervasion of Siva.

If it is said Siva unites with the soul, it again is incorrect,
 as it would suggest that Siva stood separated from the soul all
 along. Siva is always with the soul.

The dilemma presented in verse 49 ceases to be an
 enigma, when we are presented with a right perception. Let us
 take the case of a person who suffers from lack of vision owing to
 a blemish his eyes suffer from. When the veiling film is peeled
 away from his eyes, the light of his eyes mingles with the light of

the sun and he is enabled to see. Here, the person concerned was endowed with light in his eyes. However a film veiled it. When the veiling film is removed, he is able to see. Even so God is always with the soul. However Aanavamala acts as a veiling principle. If it is removed, soul is enabled to see, feel and live with God.

The Three Entities in Mukti

வாக்கு மனம் இறந்த வான் கருணை யாளன் உருத்
தாக்கறவே நிற்கும் தனிமுதல்வா - நீங்காப்
பதியினைப் போல் நித்தம் பசபாசம் என்றால்
கதியிடத்து மூன்றினையும் காட்டு.

- 50

O the unique First One! O merciful One beyond word
And thought who is untouched by phenomenality!
You declared that like the inseparable Pati and Pasu,
Paasam too is imperishable. How are these three
constellated in Mukti? 50

Saiva Siddhantam posits the co-eternality of Pati, Pasu and Paasam. As these are beginningless, they have no end. However, of these the unique Ens is Siva. He is the absolute, perfect Perfection. Siva-Guru is also reckoned as great as Siva. So, he is hailed as 'tani Mutalva' (the unique First One/Lord-God). He indeed is the activiser and governor. But for Him, nothing is.

It is also acknowledged that so long as soul is subject to the pervasion of Paasam (Aanava mala), it cannot gain deliverance. As Paasam cannot go out of existence and as its presence cannot spell salvation for the soul, the question that naturally arises is this. In Mukti how are the three categories constellated? Again, the state or status of soul in Mukti should be logically explained. Does soul merge with God unidentifiably? In other words, is soul still endowed with its individuality? These are significant questions. Also, we should know the place of Aanava malam in Mukti. Is it still potent to pervert soul?

These difficulties do not arise in Vedantam for it never posited the existence of more things than one. God alone is. Soul too is God. Soul thinks it is not God owing to Avidya (Nescience-breeding Maya). With the dawn of knowledge, soul no longer is deemed as an independent entity. Vedantam also posits that matter is but an emanation of God. So, there is nothing that is other than God. Souls and matter came from God and ultimately merge into God. What ultimately is, is God alone. So, the problems that confront the Saiva Siddhanta concept of Mukti are non est in Vedantam.

It can thus be seen that verse 50 raises questions of profound significance. Verse 51 supplies the answers. However this verse is construed in many ways. It is also felt that the interpretations offered are not satisfactory. It is for this reason the late lamented Kandaiah of Sri Lanka wrote elaborately an excellent article that provides the much-needed clarification. We will provide a translation of the important passages of this article later.

Pati, Pasu and Paasam in Mukti

முத்திதனில் மூன்று முதலும் மொழியக் கேள்;
சுத்த அனுபோகத்தைத் துய்த்தல் அனு; - மெத்தவே
இன்பம் கொடுத்தல் இறை; இத்தை வினைவித்தல் மலம்;
அன்புடனே கண்டு கொள் அப்பா!

- 51

Listen to the roles of the three entities in Mukti;
It is soul that experiences pure bliss; it is God
Who confers abounding bliss; it is Aanava mala
That yields it. Do discern this, dear son, in love. - 51

The word used for soul in the above verse is Anu (Atom). The soul is nearly all-pervasive. However its pervasion stood fettered totally in its Kevala state by Aanava mala. In other words, soul stood atomized by Aanava mala. In this state it was totally immersed in nescience. In the Sakala (embodied) state, soul was endowed with parviscience. In the Suddha state (Mukti), soul has come by Gnosis and experiences endless bliss.

It is God who confers bliss on soul and it is soul that enjoys bliss. This dictum is easily understood. The problem arises when it is stated that this experience is caused (yielded) by Aanava mala.

It is well known that Aanava malam had always held the soul in its grip and thus prevented it from tasting bliss. In Mukti, the same Aanava malam causes the soul to experience bliss. How?

As the three entities are eternal, they are there in Mukti too. In this supreme beatitude, the soul does not melt into God to become part of God. It flourishes in Mukti in a sharply conscious state. Otherwise it cannot enjoy bliss. For the purpose of conscious experiencing, the soul should be aware of its individual but not independent life. The individuation is caused by Aanava mala and thus it helps the soul to enjoy perennial bliss. It is thus Tiruvilankam Pillai of Sri Lanka explains the role of Aanava malam in Mukti. In Mukti Aanava malam stands totally forfeited of its perversity. Hitherto it acted as a barricade. Now it has become a passage for the flow of bliss. Thus Aanava malam survives in Mukti also, in its metamorphosed state.

In fine, the role of Aanava malam in the fettered state of soul is central and in Mukti, less than nominal. It is present and this presence is as good as its absence. The point is, in Mukti the obstructing force of Aanava mala is done away with. It is of help to the soul by its standing totally denuded of its deflecting power.

The way leading to Mukti

அப்பா இம் முத்திக்கு அழியாத காரணம்தான்
செப்பாய் அருளாலே; செப்பக் கேள் - ஒப்பில்
குரு விங்க வேடம் எனக் கூறில் இவை கொண்டார்
கரு ஒன்றி நில்லார்கள் காண்.

- 52

O Father, do tell me in grace of the unfailing way
Leading to Mukti. Well, hearken to me.
Guru, Lingam and Jangamam are the shrines.

They that cherish these are freed from re-birth.

- 52

Guru is Siva-Guru. He is the one who initiates the aspirant, guides him and eventually causes him to gain salvation.

Lingam is that which is installed in the sanctum sanctorum of Siva's shrine. It is the symbol par excellence of Siva which is to be deemed and adored as Siva Himself. Jangamam are the devotees / servitors of Siva. They are known as mobile shrines.

Siva radiantly abides in Taavaram as well as Jangamam. Taavaram refers to that which is stationary. Here it pointedly refers to the icon/idol of Siva.

Jangamam refers to all that move. Here, the reference is to devotees/servitors of Siva. These are referred to as Atiyaar. Ati means Foot / Feet (of Siva). Atiyaar have their being in the Feet of Siva. The Lord's feet symbolise grace eternal.

The threefold worship commanded here is the sure way to Mukti. Even when the devotee becomes a jivan-mukta, he must cherish these. The twelfth and concluding sutra of the Sivagnaana Bhotham lays special emphasis on such worship.

St. Sundarar celebrated the greatness of Atiyaar in his salvific hymn called the Tiru-th-Thonda-th-Tokai. The Periya Puranam which is Applied Saiva Siddhanta is but an amplified version of St. Sundarar's hymn.

Jivan-Mukta

கற்றா மனம் போல் கசிந்து கசிந்தே உருகி
உற்றாசான் லிங்கம் உயர்வேடம் - பற்றாக
முத்தித் தலைவர் முழுமலத்தை மோசிக்கும்
பத்திதனில் நின்றிடுவர் பார்.

- 53

The jivan-muktas when they behold Guru, Lingam

And devotees that wear the salvific symbols, will melt
And melt like the cow for its tender calf. The liberated
Stand poised in bhakti that totally annuls the malas.

53

We repeatedly affirm Guru is Siva-Guru. Before the sakalas, at the hour ordained, Siva Himself manifests. More often, He chooses a guru and acts through him. So it is, the guru is hailed as Siva-Guru. This guru is a jivan-mukta who stands freed from malas.

Even though malas are vanquished, their impressions still continue to abide in the liberated chela. It is therefore necessary for the aspirant/chela/devotee, to be ever aware of the salvific feet of the guru. He should also chant the mystic pentad as ordained by the Guru.

Siva has a form, has no form and also has a formless form. His formlessness is beyond the ken of human comprehension. In this, His state, He is known as Sivam. Siva is God and Sivam is Godhead.

Siva assumes a formless form which is flame-like. This formless form does not possess any limbs like face, hands and the like. This is His form of light, truly speaking. He is now known as Sadaasivam. This is represented by the Lingam in the sanctum sanctorum of the shrine. Lingam means mark/symbol. In His formlessness Sivam is invisible. In His formless form, He is visible.

Siva also has a form which is represented by His icons/idols. These are reckoned, as twenty five and also as sixty-four. The Aagamas speak of such forms. They constitute the sacred sculpture. It is from His formless form, His forms emerge.

Jivan-muktas are devotees who have their being in Siva. These are to be adored as Siva Himself. So it is, the supreme status is accorded to the Naayanmaar. The hagiography relating to these Naayanmaar is the Periya Puranam of St. Sekkizhaar. This

work is the peak of the Tirumurais which should be cultivated with care, devotion and veneration.

Gracias

வாழ்ந்தேன் அருட்கடலே வற்றாப் பவக்கடலில்
வீழ்ந்தே அலையாமல் மேதினியில் - சூழ்ந்து விடா
வெண்ணைச் சுவேதவன மெய்கண்ட நாதனே
உண்மைத் தவப்பயனே உற்று.

- 54

No more falling into the endless sea of embodied life
And getting tossed about, I flourish redeemed.
O Meikanda Deva of Vennainallur and Vennkaadu
Who holds me never forsaking! I have gained the fruit of
true tapas. -54

Saint Meykandaar was christened Suvedavanam. Suvedavanam is known as Vennkaadu. He abode at Vennainallur and propagated Saiva Siddhanta. St.Paranjyoti initiated him into Saiva Siddhanta and named him after his own guru Satyagnaana Darshani which in Tamil is translated as Meikandaar.

The disciple overflows with gratitude for his guru and expresses it in the concluding verse of his work. He says he has gained his guru and that indeed is gaining the fruit of true tapas. Tapas in Saiva Siddhantam refers to the spiritual journey which takes the aspirant through charya, kriya and yoga to Gnaanam (Gnosis / Godly knowledge). It is thus life stands fulfilled and lasts for ever.

The Unmai Vilakkam is the Saivite's manual. Having studied it with care, the aspirant should live in conformity with its salvific precepts. His entire life is to be reckoned as selfless service to Siva.

“Yad yad karma karomi Tat-tad-Akhilam
Sambho tvadaaraadhanam!”
“All my actions O Sambhu, are but
offerings to You.”

SECTION – III
ESSAYS ON SAIVISM

1. PHILOSOPHY, RELIGION AND SAIVA SIDDHANTA

- Dr. T.N. Ramachandran

Chambers's Twentieth Century Dictionary lists out the meanings of the word 'Philosophy' as follows:

"(Orig.) Pursuit of wisdom and knowledge: the science of being as being; the knowledge of the causes and laws of all things: the principles underlying any department of knowledge: reasoning: a particular philosophical system: calmness of temper."

From the meanings given above, it is clear that philosophy is not at all associated with religion in the West. In the East in general and India in particular, the nexus between philosophy and religion is inescapable. Philosophical thinking in the Indian context demands a different type of understanding. The Indian point of view should first be understood before one begins to deal with any type or branch of Indian philosophy. The one and only book which has the above view as its basis is Prof. K. Sivaraman's work titled: 'Saivism in Philosophical Perspective' (Motilal Banarsidass, Delhi, 1973).

This work opens with an announcement which sounds more like an admonition than like a dictum simpliciter. "The 'philosophy' in the Philosophy of Saiva Siddhanta requires an understanding of the nature of the general ethos of philosophical thinking in the Indian setting. The original source out of which systematic thinking developed in India is an attitude to life describable as 'religious' in the broadest sense of the term." Though the author describes it "as 'religious' in the broadest sense of the term," the point that is stressed is that it is religious, palpably religious. This idea is made clear by him when he says: "Philosophical reflection (in India) was confronted from the very outset with a world of meaning which is religious."

What indeed is 'religion' in the Indian context? Unless we come by the right perspective, all our efforts will bear no fruit at all. Prof. Sivaraman's approach supplies the key. He says: "By religion we refer to an element in the structure of consciousness itself, not an item or enterprise of culture which arrives at some

stage in its history under certain favourable conditions. Religion stands for the basic dispositional attitude, containing an understanding of life and the world in terms of their dimension of depth, which may be described as holy or sacred. As a basic structural characteristic of human existence itself, religion is indifferent to culture and epoch though exercising a profound impact on them."

So much has to be said about the word 'religion' in the Indian context, because the very great religion of India, namely Hinduism is more misunderstood than understood. Hinduism is not a religion in the strict sense of the word, but a galaxy of religions. It comprises a bewildering variety of faiths, each disagreeing with the other, and yet bearing the common label 'Hinduism'. Even Saivism is not a single system but a commonwealth of different systems – a federation of faiths. Many and various are the philosophical doctrines differing from each other on fundamental issues. "It embraces" says Dr. Sivaraman, "every shade of philosophic thought from monism to pluralism, from idealism to realism that are maintained by its different schools and sub-schools."

Philosophical reflection is to be understood as a function of religion. The meaning of religious life is to be grasped in terms of structure rather than history and culture. The rise or beginning of philosophy is other than the simple chronological rise and development of a belief or theory. "All reductive explanations in terms of circumstances of time, place and individual influences appear quite inept in the case of Indian philosophical thinking." In the generality of Indian philosophy a concept of philosophy is implied. This requires to be understood and appreciated in contradistinction to science and even culture, civilization and the life of the people, race or nation. This does not mean that science, culture, etc., do not affect philosophy. They do. In abstracting philosophy from the general culture of a nation and especially from the matrix of pre-philosophy from which it has emerged, one may truly run the risk of obscuring the significance of its problems and ideals.

The bard who composed Comus was all admiration for philosophy. Thus he sang:

“How charming is divine philosophy!
Not harsh, and crabbed as dull fools suppose,
But musical as is Apollo’s lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.”

So it is that Dr. Sivaraman says that a philosophical doctrine has a timeless quality about it, a fundamental unalterableness of its quest. This quest coincides with the unaltering core of human nature itself. Yet time and what it brings into being are important factors. Philosophical systems are, truly speaking, only systems of interpretations. The claim of the interpreter is pre-eminently a product of time and history. Rival philosophical systems of Indian religious thought are only seemingly static. They exist side by side, as it were, beginninglessly. They are equally structures in time. They influence each other in their different stages of development. Yet they retain a perceivable self-identity. Modifications or changes in the doctrinal growth of a philosophical system cannot be ignored. Historical sequence is also important. Saiva Siddhanta is a philosophical or rather a theo-philosophical system. The ancient Gnostics were Siddhantins of a sort.

One should be more concerned with Saiva Siddhantam as a living and ever-vivifying system than with its antiquity. No doubt, it is an ancient system. The words of St.Umapati who follows Kalidasa in his sacred steps, are fraught with significance.

“தொன்மையவா மெனுமெவையு நன்றாகா இன்று
தோன்றியநூ லெனுமெவையுந் தீதாகா ...” (சிவப்பிரகாசம்-12)
[Ancientness confers not merit on works;
Nor is flaw attached to works newly writ.]

Saiva Siddhantam is a living religion. Its temples are not show-pieces of museum. They flourish the world over. The practicing of Saivism may not appear to be pronounced. But it is

lived. The issues raised by it are live ones of great consequence for the thought and life of its practitioners. It is therefore as much contemporary in its relevance as it is ancient and traditional. An enquiry into the beginning of Saiva Siddhanta should not be an archaeological search for the origin or cult of a belief. It should rather be an enquiry into that primordial situation out of which philosophy in its characteristic form as a view and a way of life as delineated by Saiva Siddhanta, has arisen.

The philosophical question in the Indian context implies paradoxically, the conviction of possessing an adequate notion of the object of the quest; of thought having already reached its goal. In this sense, it is akin to poetry, which according to Prof. K.R. Srinivasa Iyengar, communicates even before it is read.

Indian Philosophy is not a free adventure without any idea of the destination to be reached. The goal of the philosophical quest is in a sense present from the very beginning of the quest. It is present and yet does not render the quest superfluous. It guides the quest. To be able to ask for something one must have that partially. It cannot otherwise be the object of a quest. The quest for meaning already betrays, in some measure, being imbued with meaning. The philosopher has and has not that which he seeks.

The quest, in the context, is the quest for the transcendent. Experience is analysed with the sole object of discriminating the **real** from the apparent, the true from the false.

பொய் காட்டிப் பொய்யகற்றிப் போதானந்தப் பொருளாம்
மெய் காட்டும் மெய்கண்டாய் ... (உண்மை விளக்கம்-1)

[O Meykandaa who shows the false as false, removes it
And demonstrates that which is the Truth –
the Bliss of Gnosis ...]

Philosophical consciousness may be identified with the disposition to pierce the surface, to penetrate appearances and realize the real. The quest for transcendence constitutes the governing motive of reflection but the initial impulse to this activity may come from a source deeper than a mere philosophic disposition. The discrimination between the true and the false may

itself be in the service of providing urgency to a more basic urge or mode of consciousness.

Reality is apprehended by mystical or religious consciousness. “என் புந்தி வட்டத்திடைப் புக்கு நின்றானையும் பொய் என்பனோ?” – அப்பர். [How can I deny Him who barged into and abides in the mandala of my consciousness?]

Perception of the ‘real’ is marked by an immediate spontaneity. The feeling of reality is unmistakably manifest in the core of heart, nay, in the soul. The saint is already in communion with the source of life and value. He does not come upon it or fumble into it through appraisal born of reflection. Faith in the presence of a supreme will, the intuitive awareness with which one apprehends the ground of all positivity, is not a question of intellectual inference or speculative reasoning. Faith is ‘fides’ not ‘fiducia’. Reflection or idealization is only in the service of enlivening, deepening and in one word, ‘realising’ this experience of ‘co-presence’ or ‘communion’. St. Sundarar said:

“கற்றைச் செஞ்சடையான் உள்ளன்; நாம் உளோம்.”

[The Lord of the dense and ruddy matted-hair IS;
So are we.]

Yes, the Lord and His devotee live in advaitic union. This is, for the realized soul, an experiential beatitude.

No one has gained and lived this beatitude as the unlettered forester Kannappar has done. Siva took upon Himself the task of expounding this beatitude to Sivagochaarya, His archaka,

“அவனுடைய வடிவுஎல்லாம் நம்பக்கல் அன்பு என்றும்
அவனுடைய அறிவுஎல்லாம் நமை அறியும் அறிவு என்றும்
அவனுடைய செயல் எல்லாம் நமக்கு இனியவாம் என்றும்
அவனுடைய நிலை இவ்வாறு, அறி நீ” என்று அருள் செய்தார்.

[His entire form is pure love for us only;
 All his knowledge is Gnosis that truly construes Us;
 All his deeds are absolutely sweet to Us; such is his state.
 Know it to be so, even so.]
 The Periya Puranam, be it known, is Applied Saiva
 Siddhanta.

N.B.: This article is writ with the intent of initiating the reader into the writings of the late-lamented Prof. K.Sivaraman. The reader will do well to cultivate in depth his work SAIVISM IN PHILOSOPHICAL PERSPECTIVE, Motilal Banarsidass, Delhi-1973.

2. PAIN AND SUFFERING FROM THE STANDPOINT OF SAIVA SIDDHANTA

- Dr. T.N. Ramachandran

'Pope Joan' by Donna Woolfolk Cross (Quartet Books, reprinted in 1999) is an 'International Bestseller'. It begins with the pain and suffering of a canon's wife in travail. Her name is Gudrun. The village midwife, an old and experienced nurse, is attending on her. It is winter, the worst of its kind. The novel opens thus: It was the twenty-eighth day of Wintarmonath in the year of our Lord 814, the harshest winter in living memory." The scene is set in the village of Ingelheim.

The midwife took the small, yellow, purple-veined flowers of hellbane, and silkfully ground them into powder, wrinkling her nose at the acrid odour that was released. Then she infused the powder with a cup of strong red wine and brought it to Gudrun to drink.

"What is it that you mean to give her?" the canon asked abruptly.

When he was informed about the medicament; he frowned. He snatched it from the nurse and threw it into the fire, crying at the top of his voice: "Woman, you blaspheme." He flourished a copy of the Bible and thundered: "In sorrow shalt thou bring forth children. Such medicine is unholy."

The canon himself had taken the medicament when he suffered from tooth-ache. However, he would not permit his wife the user of the painkiller.

We cannot blame the canon. He followed the Bible to the letter.

After Eve and Adam transgressed what God had commanded, He cursed them. To the woman He said: "I will

greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”

And to Adam He said: “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face, you shall eat bread till you return to the ground, for out of it you were taken; you are dust and to dust you shall return.” (The Holy Bible – Revised Standard Version).

“Of Man’s first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe ...”

It is thus John Milton’s Paradise Lost opens.

Mark the words: ‘all our woe’. Thus is traced the origin of pain and suffering, in the western world.

If I undergo pain and suffering, whom shall I blame? Saiva Siddhantam tells me that I must blame none but myself. Is that so? Yes, it is so.

Look within.

The solution to a problem is already contained in the problem itself. So long as one seeks the solution outside the problem, one is merely exercising oneself in stultification.

The Puranaanuru poet exclaimed: “தீதும் நன்றும் பிறர் தர வாரா.” Neither evil nor good is caused by others. St.Maanicavaachakar declared:

“தாமே தமக்குச் சுற்றமும், தாமே தமக்கு விதி வகையும்”.

We are our kin; our fate is wrought by us only. We are indeed the builders of our fate. This is what that is propounded by the Law of Karma.

Almost all the religions of India recognize and affirm the ineluctable Law of Karma. Kanmam (Skt. Karma) constitutes

both deeds and their consequences. Deeds are done in three ways. Word of mouth, thought and bodily activity constitute kanmam. Deeds may be good or bad or even neutral. By nature man is ever prone to perform deeds, consciously, subconsciously and unconsciously.

Law of Karma is akin to the Law of Causation. Ingersoll was an atheist. He was but formulating the Karma-theory in his own light, when he said: "There are in nature neither rewards nor punishments – there are consequences."

It is Kanma Mala which exercises the soul in experiments, good and bad. In fact the soul acquires a body in keeping with its past karma. The soul will have to eat the results (fruits/consequences) of its deeds to get purified. The Bible (N.T., Galatians vi-7) says: "Whatsoever a man soweth, shall he also reap." We sow that we may reap and then we reap that we may sow. This goes on, as it were, ad infinitum. If we do something good, the outcome is good. Said Auvvaiyaar:

புண்ணியம் ஆம்; பாவம் போம்; போனநாள் செய்த அவை
மண்ணில் பிறந்தார்க்கு வைத்த பொருள் - எண்ணுங்கால்
ஈது ஒழிய வேறு இல்லை; எச்சமயத்தோர் சொல்லும்
தீது ஒழிய நன்மை செயல்.

[Righteousness causes increase, sin decrease;
Past deeds account for present possession;
Consider what the religions, one and all, proclaim:
Ever do good that drives evil away."]

Shakespeare said: "Sow'd cockle, reaped no corn." If we sow in ashes, we reap in dust. This indeed is *niyati* which is destiny/fate/kismet.

The Tamil Sage and Law-Giver, namely Tiruvalluvar devotes a whole chapter to explicate Destiny (ஊழ்). V.V.S.Aiyar, the translator of the Tirukkural explains the concept thus: "The word used by the poet is 'oozh' and its original meaning is order or regularity. The idea underlying the word is the orderly unrolment of the whole of the accumulated unspent force of a

man's actions in all his past lives. The Hindu belief is that all actions good and bad alike have, in addition to their visible physical effect in life, an invisible effect in the unseen world which transforms itself again into visible effects only later on. Using the phraseology of physical science may help a good deal to understand what we mean. Of the total force of every action of a man – including thought and word also in the word action – one part goes off as kinetic energy and that is represented by the visible effect that appear immediately the action is ended. But another part remains unspent for the time being, and, whether it is much or little, it is stored up somewhere in the universe to uncoil itself as time and opportunity offer themselves. The storing up is certainly in part in the character of the man who does the action. But another and sometimes the larger part of it is in Nature and in the memory of consciousness of fellowmen. Now the innumerable actions, conscious and unconscious of a man's life go on accumulating this potential energy until the very end of his life on earth, if not even beyond. Some of this potential energy is being turned to kinetic every moment of his life but all the same a large portion remains unspent at the moment of death and accompanies the soul in its transmigration into another body. It is this energy waiting to materialize itself in the new life of the soul that our philosophical writers call by the name of Karma or oozh."

We must eat, willy-nilly, the results of our deeds to get purified. This is for our good. The eating may be hard, even bitter. In other words the eating may be painful, it will cause the eater to suffer. However this pain and suffering is for the good of the eater.

The trouble with Karma is that the doer is not called upon to undergo the consequence immediately. It takes time and escapes all prediction about its occurrence. The results or resultants do not materialize forthwith to confront the doer, then and there. They get stored, as it were in a granary or promptuary. This stock is known as *Sanchita*. From this a modicum is ladled out for consumption in a given life. This is called *Praarabda* also known as *niyati*, *paal*, *murai*, *oozh*, *deivam*, *vidi* etc. This indeed

is invincible. We will call this fate or destiny. This fate is not to be confused with the Grecian concept. Gorresio, the translator of Valmiki's Ramayana into Italian, explains Praarabda thus: "The idea of fate was different in India from that which prevailed in Greece. In Greece fate was a mysterious, inexorable power which governed men and human events, and from which it was impossible to escape. In India fate was rather an inevitable consequence of actions done in births antecedent to one's present state of existence, and was therefore connected with the doctrine of metempsychosis. A misfortune was for the most part a punishment, an expiation of ancient faults not entirely cancelled." The word Deivam (தெய்வம்) is the equivalent of oozh (ஊழ்). The Deiva Pattadi of Bharthruhari makes it clear. The following verse of Auvvaiyaar's is in point.

செய் தீவினை இருக்கத் தெய்வத்தை நொந்தக்கால்
எய்த வருமோ இருந்தியம் - வையத்(து)
அறும் பாவம் என்ன அறிந்து அன்று இடார்க்கு இன்று
வெறும் பாணை பொங்குமோ மேல்?

[If one be sore with fate can one come by
Much wealth, when one's past evil deeds are laden
With effect? If one has not in the past given alms,
Knowing that it will annul sins,
Can one now hope for the smoke of empty oven?]

While living a fated life, the doer besides undergoing the destined consequences, yet again does deeds the results of which called *Aagaamiya* feed and augment the stock of *Sanchita* which therefore for ever swells and swells. At some stage, the soul gets vexed and is convinced about the futility of its actions, both good and bad. It then lets go its self-will. In other words, it becomes averse to deeds, good and bad alike. It disowns doership and dedicates everything to God. The phrase *Sivaarppanam* is all-important. The soul has now attained the state of *iru-vinai-oppu*. This is the state intuited by Shakespeare when he says:

"A man that fortune's buffets and rewards
Hath taken with equal thanks ..."

Such a man has shed his *Ahangkaaram* (I-ness) and *Mamakaaram* (My-ness). He ceases to be passion's slave. He has his being in

Siva. He has attained *iru-vinai-oppu* – the balancing of deeds good and bad. For all his doings or deeds, he is deemed deedless. The doer is indeed Siva. Deeds come through him, but not from him. He is unconcerned about his deeds.

The perpetration of Karma will not cease so long as man wills to do. Only when he surrenders his will to Siva he stands freed of Karma. This surrender is portrayed in the following verse of the Tiruvaachakam.

அன்றே, என்தன் ஆவியும் உடலும் உடைமை எல்லாமும்
 குன்றே அனையாய்! என்னை ஆட்கொண்ட போதே
 கொண்டிலையோ?
 இன்றுஓர் இடையூறு எனக்கு உண்டோ? எண்தோள்
 முக்கண் எம்மானே!
 நன்றே செய்வாய்; பிழைசெய்வாய்; நானோ இதற்கு நாயகமே?

[O Hill-like One, did You not that very day, when
 You redeemed and ruled me, make Your own
 My soul, body and all that I owned? Can I,
 This day meet with any trouble at all?
 O our God, eight-armed and triple-eyed! You may
 Do me good or ill. Is lordship over these deeds
 mine?]

Mark the words: “Can I, this day, meet with any trouble at all?” Yes, troubles have ceased. Pain and suffering are no more.

One may ask: “Wittingly or unwittingly I have done deeds in the past. I suffer and undergo pain? My plight is unendurable. What can I do?”

The answer is as follows. Siva is infinitely merciful. He is ever prepared to attenuate the sufferings of contrite men. Let us ignore our past sins. Let us become contrite. Let us hymn His glory as hymned by our Saints. The Saivite Tirumurais, in particular the Tevaaram Hymns are there to help us. Let us chant them. The envoi verses in the decades of

St.Tirugnaanasambandhar and St. Sundarar declare ex cathedra that the chanter will meet with the needed relief. Let us chant or sing the *patikams*.

Hereinbelow is given one of the verses, as a sample, that is valiant to dispel our pain and suffering.

அரு நெறியமறை வல்ல முனியகன்
 பொய்கையலர் மேய
 பெருநெறியபிர மாபுரமேவிய
 பெம்மான் இவன்தன்னை
 ஒரு நெறியமனம் வைத்துணர் ஞானசம்
 பந்தன்உரை செய்த
 திருநெறிய தமிழ்வல்லவர் தொல்வினை
 தீர்தல் எளிதாமே.

[This decad of salvation-conferring Tamil –
 Sung in single-minded devotion,
 By Gnaanasambandhan, in sheer clarity
 On the Lord of Bhiramaapuram which glows
 With its vast pool teeming in lotus-blossoms
 And which is ever adored by Brahma, well-versed
 In the Vedas that proclaim the rare virtuous paths –,
 Will confer on them that master its beatific verses
 The valiancy to shake off with ease, their hoary Karma.]

Mark the words: “single-minded devotion.” It is that poise of mind which is salvific.

3. THE UNIQUENESS OF TAMIL SAIVISM

- Dr. T.N. Ramachandran

Mahakavi Bharati affirmed thus: “வையத்தில் ஜட வஸ்து இல்லை” [On earth, there is nothing which is inanimate.] Is this dictum true only poetically? To arrive at an answer, one must penetrate that which is well-nigh impossible to penetrate, to get a glimpse, by sustained and sternous effort, of that which remains recondite in the profoundest of recesses.

While in Calcutta Aldous Huxley visited the Bose Institute. Luckily for Huxley, Sir J.C. Bose himself acted as the guide. “Through all an afternoon” says Huxley, “we followed him from marvel to marvel.” In this Institute, Huxley was enabled to watch the growth of a plant, as also its sudden, shuddering reaction to an electric shock. He watched the feeding of a plant and its death when poison was administered to it. I reproduce hereinbelow the reaction of Huxley in his own words:

“The spectacle of a dying animal affects us painfully; we can see its struggles and, sympathetically, feel something of its pain. The unseen agony of a plant leaves us indiffernet. To a being with eyes a million times more sensitive than ours, the struggles of a dying plant would be visible and therefore distressing. Bose’s instrument endows us with this more than microscopical acuteness of vision. The poisoned flower manifestly wreathes before us. The last moments are so distressingly like those of a man, that we are shocked by the newly revealed spectacle of them into a hitherto unfelt sympathy.”
– *Jesting Pilate* by Aldous Huxley.

Life (consciousness) appears to be inherent in the ultimate particles of matter too. Inanimate matter as it is called, we should know, can behave in the same way as does matter which is admittedly animate. Huxley says: “It reacts to stimuli, it suffers fatigue, it can be killed. There is nothing in this that should

astonish us. If the conclusion, shocks our sense of fitness, that is only due to the fact that we have, through generations, made a habit of regarding matter as something dead ...” – Ibid.

The Tiruvaachakam says that even a stone is endowed with soul. St. Maanickavaachakar speaking of his numberless transmigrations, says:

“புல் ஆகி, பூடு ஆய், புழு ஆய், மரம் ஆகி,
பல் விருகம் ஆகி, பறவை ஆய், பாம்பு ஆகி,
கல் ஆய், மனிதர் ஆய், பேய் ஆய், கணங்கள் ஆய்,
வல் அசுரர் ஆகி, முனிவர் ஆய், தேவர் ஆய்,
செல்லாஅ நின்ற இத்தாவர சங்கமத்துள்,
எல்லாப் பிறப்பும் பிறந்து இளைத்தேன்.”

[Grass, herb, worm, tree, beasts a good many,
bird, snake, stone, men, ghouls, bhuta-host,
cruel Asuras, sages and Devas: I was born
as all these fauna and flora, and am now
utterly fatigued.]

Siva Gnaana Siddhiyaar says: “அகலியை கல் அது ஆனாள்.” [Ahalya became a stone.] One of the many incarnations of a human being may be that of a stone.

Saivism affirms that many embodiments will be assumed by the soul by reason of its Karma till it gains Gnosis thanks to the grace of Grace. No one should be judged by the deeds done by that one during a single life-time. To decide who the winner is, three or five sets are played by the participants in a tennis-match. *A fortiori*, a single birth is inadequate to judge a person. It takes many millennia for coal/carbon to become diamond. Many opportunistic should be provided to human beings for correction and rectification. The God of Saivism is infinitely merciful, patient and forbearing.

All the faiths of the world are deeply concerned with the problem of evil. Is God the author of evil also? Tomes, tracts and

tractates dealing with this problem are legion. The outcome, alas, is nothing but *tohu bohu*. Saivism declares, *ex cathedra*, that Siva is not the author of evil. Evil springs from Paasam which is threefold and it exists beginninglessly. So is the soul too. Siva helps the soul to get itself extricated from Paasam. St. Tirumular says:

“Pati, Pasu and Paasam are the three;
 Pasu and Paasam like Pati are beginningless;
 Paasam prevents Pasu’s gaining Pati;
 If Pati and Pasu are oned, Paasam ceases to be.”

Pati is Siva; Pasu is Jiva (soul) and Paasam, the fettering rope of three strands. These are the three sempiternal categories. These can never go out of existence. If Pasu gains at-onement with Pati, Paasam is rendered nugatory. Out of its volition Pasu must tread the godly path. This path is laid by Pati and He Himself leads the willing Pasu to the coveted goal. Truly speaking Siva talks with His devotee and walks with him. The Periya Puranam is but a chronicle of the Naayanmaar who are forever accompanied with Siva.

Let it be remembered that Siva is not the creator of souls. Neither is He the creator of matter. If any faith says that God is the creator of souls as well as matter, we should say that God should squarely take on His shoulders the responsibility for the creation of Evil. Evil is inherent in matter which is connected with the soul. The major mala known as *Aanava mala* is ever with the soul. Unless this evil is removed from the soul, it cannot gain deliverance. *Aanava mala* is not a person like Satan or Beelzebub. It is a blemish, a besmirching blemish. Satan/Devil is a person. A close scrutiny of the Western scriptures tempts me to the conclusion that Satan is even more potent than the Omnipotent. Cannot God, for ever, incarcerate this Satan and leave the world a safe place for all entia? God also uses the services of Satan as is clear from a perusal of The Book of Job. So, Carl Jung in his prefatory Note to his work ‘Answer to Job’ says as follows: “Dogmatically, neither “good” nor “evil” can be derived from

Man, since the “Evil One” existed before Man as one of the “Sons of God”. The idea of *Privatio boni* began to play a role in the Church only after Mani. Before this heresy, Clement of Rome taught that God rules the world with a right and a left hand, the right being Christ, the left Satan.” Thus Satan becomes indispensable for God’s rule over the universe.

Creation by Siva is explained as follows. “If God creates, for whose sake does He create?” He either creates for Himself or for the sake of others. If God creates for His own sake it will mean that He lacks something which He must gain by His creation. This then militates against His plenitude and perfection. Creation cannot even be ‘the glory of God’. It is because He possesses His glory eternally in Himself. He does not need to create the world to gain glory. It is to remove from the soul its pre-cosmic impurity (Aanava mala), He indulges in creation. So God’s creation is nothing but a manifestation of His mercy, His grace which alone can save souls. God cannot commit any error. He need not repent his action. He cannot be stultified. So the following passages in the Bible cannot be understood by a Hindu.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

“And it repented the Lord that he has made man on the earth, and it grieved him at heart.” – Genesis 6:5-6.
Again, God saves a chosen few only.

During Dissolution the animals taken into custody by Noah and the members of his family alone were saved. Then what happened. One day Noah swilled too much wine as a result of which he lay nude in his tent. One of his sons covered his nakedness. Waking up Noah knew what his younger son had done. Then he cursed his own son.

Even sleep is quotidian dissolution. Dissolution of the cosmos is for a right purpose, according to Saiva Siddhantam.

Notwithstanding numberless opportunities, embodied souls had not exercised themselves towards the removal of Aanava mala. Time is come when indefinite continuance of wearying life will be too great a burden to bear. The souls need rest. It is common knowledge that vacations are provided for students. They need rest. It will have an invigorating effect. Dissolution is not destruction. It is reabsorption. It is creative rather than destructive. After this rest, re-creation (*punar urbhavam*) takes place.

The scriptures of Saivism are scientific works. The world was not conceived as flat-surfaced. In the illimitable space are billions and billions of spheres. The purpose of creating stars is not 'to give light upon the earth.' Such a simple explanation, appears to be utterly inadequate.

The Siva-Yogis of India were endowed with Yogic Vision. They knew all about the phenomenal universe. Many of their pronouncements came to be attested by scientific discoveries, made centuries later.

Morris Mandel (November, 1972, Reader's Digest) says: "The sun is so large that if it were hollow, it could contain more than one million worlds, the size of our earth. There are stars in our space so large that they could easily hold five hundred million suns, the size of ours. There are about hundred thousand million stars in the average galaxy – and at least hundred million galaxies in known space."

This scientific discovery was announced by St. Maanickavaachakar about 1,200 years ago. He says:

"On scrutiny one will find

The spherical and heavenly bodies of the cosmos –
 Their limitlessness,, their uberous
 And multitudinous forms,
 And the way they excel each other in pulchritude –,
 To exceed in number a thousand millions."

What indeed are these immense forms before God? Our Saint says:

“God indeed is so great that all these worlds,
In His presence, are like the minute motes
Seen in the sun’s rays that streak into a house.”

Boundless is the creation of God. Creation is worthy of veneration.

Reverence for life is a fundamental tenet of Saiva Siddhantam – which presents a world-view / Gestalt that is as basically and ineluctably holistic as it is non-dualistic. It dips into us a pantheism which leads to the apperception of the essential unity between Pati and Pasu. That which links Pati and Pasu is a spiritual glue called Love.

Nature is Siva’s creation. The Creator indwells His creation. Saivism teaches us to revere and foster Nature. It is in this context the concept of *Ashta-Murti* (the God of Saivism) becomes all-important. The form of *Ashta-Murti* comprises the five elements, the sun, the moon and the soul. All these partake of Godliness. Humbly addressing Siva, St.Maanicavaachakar says:

“You pervade the earth and endue it
with virtues five, praise be!
The water with virtues four, praise be!
The fire with virtues three, praise be!
The wind with virtues two, praise be!
The earth with a single virtue, praise be!

How Siva vivifies the five elements is thus narrated by our Saint.

“He is the One that confers
On the sun its diurnal effulgence,
On the sacred moon its coolth,
On the puissant fire its heat,
On the ether pure its pervasiveness,
On the glorious wind its force,
On the sparkling water its sweetness,
On the earth its palpable hardness.”

It is a truism to say tht we depend on the five great elements at all times. Are they not sacrosanct? Are they not

pervaded by Siva? So, can we repeatedly puncture the ozone layer and yet hope to live gleefully? Can we pollute the air and yet hope to escape pulmonary affliction? Can we misuse and abuse fire and yet hope to escape from dire consequences? Can we suffer water to be contaminated and yet hope to live hygienically? Can we endlessly drill into the bowels of earth and still hope to rear thereon our homes? Alas, we but wage a relentless and ubiquitous war against Godhead at all times. Saivism informs us that Siva indwells every atom, every sub-atom and every sub-sub-atom too. St.Maanicavaachakar says:

“எனைப் பல கோடி எனைப் பல பிறவும்
அனைத்து அனைத்து அவ்வயின் அடைத்தோன் ...”
“Thus, even thus, He (Siva) packed into each
Of the billions and billions of things its virtue.”

The omnipresent Siva pervades human and non-human creation alike. The least act of violence on our part ushers in imbalance.

We must play the role of preservers and not destroyers. Saivism dins into us the concept that we must behave as committed conservationalists, protectors of fauna and flora, enlightened educators and pious propagators of peace. Saiva scriptures are so many blue prints for the preservation of ecological theology and theological ecology.

Space does not permit me to descant at length on the multifoliate glory and grandeur of Saivism. I will but touch upon a few factors.

Saivism hails Siva in His androgynic form. He is Ammai-Appar, Mother cum Father. God is both feminine and masculine, though the concept of Godhead in Saivism transcends sex. Any faith which is unable to identify God as Mother is to be deemed imperfect and incomplete from the Saivite standpoint. The initial absence of this perception in Christianity has resulted in

Mariolatry. In India the Catholics deliberately named their church as மாதா கோயில் (Maatha Koyil). In this connection I had a discussion with a Seminarian who came out with a clever explanation. He said that it is only non-Christians who refer to it as Maatha-Koyil. Months after my encounter with him, I happened on a Tamil brochure entitled கரும் பாம்பின் விஷக்கடிக்கு மருந்து (The Remedy for the Venomous Bite of the Black Cobra). It was indited by one called Raja Rishi Aaseervaadappirisaar. The message of this brochure is this. Martin Luther is black cobra. This snake bit a good many. They became Protestants. The remedy for this snake-bite comprises in re-embracing the Catholic faith. The point which I desire to place before the reader is this. This pamphlet was printed in a press attached to the church at Pondicherry. At the end of the title-page are printed the following words. “புதுவயிற் சன்மவிராக்கினி மாதாகோயிலைச் சேர்ந்த அச்சுக்கூடத்திற் பதிப்பிக்கப்பட்டது” [Printed at Pudukkottai in the press belonging to Sanmaviraaggini Maatha Koyil.] The pamphlet was commissioned by the Vatican and published in 1868.

Well, the Seminarian perhaps thought that his fib would pass for truth, ad infinitum. Almost all Catholic chapels and churches prominently display the icon of Mary holding in her hands the bambino. So the church itself is designated as Maatha Koyil. Gullible Hindus are hoodwinked with ease.

Saivism does not believe in trickery, machination, fibbing, equivocation, violence and vandalism. It does not use the rack or the gibbet. Inquisition is known to it. It insists that the means to an end should be fair and righteous. It is not so in the faith above referred to.

A passage quoted in Arthur Koestler's work 'Darkness at Noon' is given below:

“When the existence of the Church is threatened, she is released from the commandments of morality. With unity as the

end, the use of every means is sanctified, even cunning, treachery, violence, simony, prison, death. For all order is for the sake of the community, and the individual must be sacrificed to the common good."

- Dietrich Von Nieheim, Bishop of Verden; De Schismate libri iii, A.D. 1411.

By way of contrast, I will but cite one example of Saivite ethics. It is from the Periya Puraanam.

Yenaati Naayanaar of Sri Lankan lineage was every inch a Saivite. He was the master of the art of fencing. He trained the king's men in this art. He spent his wealth on the servitors of Siva. An agnate of his, called Atisooran pursued the vocation of training men in fencing. He grew envious of our Naayanaar. Enlisting his kith and kin, he gave battle to our Naayanaar who routed him in no time.

"Thus routed, dishonoured and driven away,

Atisooran

Fell on the floor, but would not sleep;
He thought of his plight for a whole night
And resolved thus: "It is by base guile
I'll vanquish him."

He sent a message to our Naayanaar that a dual would prove his superiority. Our Naayanaar accepted the challenge. The duelling took place in a secluded place. Atisooran knew that his rival was an ardent Siva-bhakta who adored the holy ash. He wore it on his forehead. He fought for a few minutes screening his forehead with his shield. When our Naayanaar gained the strategic position to kill his opponent, Atisooran stepped aside and revealed his face. The moment our Naayanaar beheld the holy ash on the forehead of his foe, he cried,

"Woe is me! I now behold on him
The blazing beauty of the holy ash
Which I haven't hitherto seen.
Lo, he is now a glorious servitor of Siva.
Let me so act that he may his wish fulfil."

His first thought was to throw away his sword and shield. He would not throw them away, however. He held them and stood fully exposed. He did not want any stigma to attach itself to the one that wore the holy ash, in particular, the stigma resulting from killing an unarmed person. So our Naayanaar held his weapons which he would not use against his former-foe. Atisooran with ease killed him.

Our Naayanaar willingly embraced death to gain the sempiternal life. Siva who had the paasam of His servitor snapped by the sword of his enemy, manifested before him with His Consort and graced him with eternal life.

The ethics of the Saivites is unique like their faith. Saivism does not know of perdition which is eternal damnation. Every soul is entitled to salvation.

Dear reader, pursue the blessed path of Saivism. If you keep on keeping on, sooner or later, you will reach the goal.

4. A STUDY OF CEKKILAR'S ART AS FOUND IN TWO REFERENCES TO TRIPURANTAKA SIVA

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Introduction

If one scans the *Periyapuranam* for ways in which Siva is described, one finds a regular number of well-known images: *nataraja*, *tapasvin*, *guru*, *gangadhara*, *lingodbhava*, *ardhanarisvara*, and so on. The descriptions are quite vivid and provide the reader or listener with a means of visualizing, and perhaps even experiencing Siva. These images used by Cekkilar are characteristic of Tamil Saivism, and they offer familiar visions of Siva to the reader of Tamil poetry. They echo the way the *nayanmar* and other celebrated saints themselves saw and experienced Siva. Yet, while drawing upon traditional iconographic and mythic images, Cekkilar's presentation of the way Siva was viewed by the *nayanmar* is hardly formulaic. His use of descriptive and mythic imagery is art itself. The mythic references often are positioned in significant places in a saint's tale; rather than random insertions simply for the sake of embellishment, their placement often serves in a subliminal way to enhance and deepen the texture of the narrative. Cekkilar uses such images to recreate the tenor of the saint's experience. Perhaps here is testimony both to Cekkilar's knowledge of the lives and poetry of the *nayanmar* and his skills as a poet himself. The mythic imagery provides mood and feeling, interpreting and recreating the lived *bhakti* of each individual *nayanar*. Moreover, the use of imagery varies from one saint to another, capturing the highly personal experiences of each saint. In Cekkilar's hands, one discovers the richness of the range of feelings the *nayanmar* experienced. What A.K. Ramanujan observes regarding Virasaiva poetry is appropriate as well to Cekkilar's presentation, for Cekkilar demonstrates that for each *nayanar*, "Siva is not an abstract principle – he is intensely individuated."¹

One image that Cekkilar uses is that of Siva as archer:

... the Lord of the beautiful smile, the Originator of the Vedas, Whose bow was the Mount Meru strung with the serpent.²

This trope appears in the account of Murukannayanar, a devotee whose story offers a paradigm of simple devotion: his daily rising before the crack of dawn, adherence to a strict personal regime, and his steadfast gathering a-preparing flowers for puja.

Another, similar reference to Siva with a bow comes from Tirunavukkarasar's story:

...the great temple of Virattam
On the bank of the billowy Gedilam, wherein is
Enshrined the Lord whose bow is the Mount Meru.³

The image presented in both of these examples is from the story of Siva's bending Mount Meru into a bow in order to destroy the three celestial cities of the *asuras*. The story is well known, yet, for the references to be meaningful, they require more than just recognition of the Tripurantaka form of Siva-Siva as destroyer of three cities – and of the mythological motifs that inform this image. While seemingly a straightforward mention of one of Siva's exploits, the way these tropes operate in the *Periyappuranam* entails much more than routine allusion to well-known motifs. The reference in these tropes is somewhat elusive; what is referred to is both present and hidden. The reference plays on the tension between the known and unknown, between otherness and ease of access.⁴ This tension is characteristic of devotional poetry which, when it works well, evokes an understanding of the object of devotion – here Lord Siva – that acknowledges and yet defies the problem of knowing. Siva is both *nirguna* and *saguna*, with characteristic and yet imperceptible, and the problem of reconciling that tension is what devotional expression faces. Myth, poetry and art – all idioms that rely on the force and potency of symbolic language to intimate understanding – become ideal vehicles of expression, for myth, poetry and art can reveal, while also allowing what is revealed to remain hidden.

As Ramanujan observes, the deity is “both here and beyond, both tangible as a person and intangible as a principle – such is the nature of the ground of all being. It is not either/or, but both/and; myth, *bhakti*, and poetry would be impossible without the presence of both attitudes.”⁵ As we will see below, Cekkilar’s references to Tripurantaka Siva rely on his readers’ knowledge of myth, poetry and art to reveal to them something about their knowing of their godhead. Because of its own idiom of symbolic expression, that revelation is nuanced.

Such play of symbolic language reveals something about the nature of the divine, the object of devotion, but it also reveals much about the worshipping subject, the devotee. Cekkilar’s poetry is about the *nayanmar*, whose intensely personal experiences of *bhakti* are inspirational for others. Cekkilar does not merely tell of the different *nayanmar* in the sense of relating information about them, he uses the same vehicle of expression, poetry, to capture the sense of their feelings, hardships, and struggles. Cekkilar’s use of poetic language draws his listeners into the *bhakti* experienced by the different *nayanmar* by recreating such experiences. The key is that the experiences are not simply described, but instead called up through poetic suggestion. The two verses cited above call up an awareness of Tripurantaka Siva, but they do not stop there. Each invokes a story – that of Tripurantaka Siva – that in turn invokes another – that of a *nayanar*. The one telling enhances the other, but the terse references to Tripurantaka Siva are elliptical, and for their full appreciation Cekkilar demands of his listeners a cognitive process that is both layered and recursive. Relying upon them to draw out the meanings suggested in these self-contained references to a well-known myth, Cekkilar causes them to fold back into the layers of their Siva tradition, for them that of 12th century Tamil Nadu. The use of mythic image is nearly subliminal, yet each use demands some recognition and acknowledgement; such recognition moves through the multi – layers of tradition built around each use of myth. This process serves to reveal how the tradition has been built up, while at the same time deepen the appreciation of its richness. Let us turn to

the two references to Tripurantaka Siva to see how this process works.

Murukannayanar

As noted above, the first expression appears in the story of Murukanar. Though not one of the more famous *nayanmar* his story nonetheless is exemplary of steadfast and moving devotion. In his story, the reference to Siva with the bow comes in the context of his preparation of flowers to adorn Siva. Appearing in this context, the reference calls to mind *nityotsavam* involving a processional image of Tripurantaka; it evokes an image of offering up the tangible presence of Siva in a beloved form. Though of a myth that is often categorized as showing the *ghora* or terrifying, destructive aspect of Siva,⁶ these processional images of Tripurantaka hold out the prospect of grace. Siva's fierce potential is latent; for the devotee such as this *nayanar* whose life is infused with love of and love for Siva, that potential offers instead quiet ecstasy. In his study of Cola bronzes, R.Nagaswamy observes that an impressive number of metal processional images of Tripurantaka Siva have survived, indicating the popularity of them.⁷ Some date to the late Pallava period, and others to the early, middle and later Cola period. These images, imbued with strength and tranquility, are generally four-armed figures with the front left and right arms poised to suggest that they are holding a bow and an arrow respectively. The back right hand holds an axe, and back left an antelope. The rear placement of the axe and antelope is occasionally reversed.⁸ Some, such as the Tripurantaka bronze now in the National Museum in New Delhi, are two-armed figures that indicate only the holding of the bow and arrow. The hair style of the images, *jatamakuta* often piled quite high, hints of the inner strength of Siva's asceticism. Bronze pairs of Tripurantaka and Tripurasundari were also made. One early and artistically outstanding example now preserved in the temple of Konerirajapuram was made and gifted by the Cola queen Sembiyan Mahadevi in the 10th century.⁹ In this pair, Siva is shown in a benign mode, bestowing grace. A youthful, graceful Tripurasundari accompanies him with her left hand mirroring the

gesture of grace of Siva's lower right. Nagaswamy has suggested that Cola kings were particularly devoted to this aspect of Siva.¹⁰ These pairs were often the images drawn in procession during the car festival at the close of the temple's annual *brahmotsava*.

The mention of Tripurantaka Siva in Murukan's story draws Cekkilar's listeners into this aspect of temple tradition, and brings them into closer proximity to reliving their own experiences of daily worship. This dense allusion serves as a vehicle to more than vicarious religiosity; it provides depth to the listeners' own feelings. It amplifies their own experiences of devotion by echoing them through the *bhakti* of their revered saints, as well as the *bhakti* of their rulers. Here in the story of Murukannayanar, we find that the very brief reference to Tripurantaka Siva builds up layers of tradition that fold those who hear it back into it. The layers draw upon each other. There is the life of an exemplar of steadfast devotion; he appears in the *Periyappuranam* because he was taken note of by other saints, such as Tirujnanasambandar who sings of Murukannayanar's glory in his decad on Tiruppukalur Varthamaniccuran. Murukan's practices are informed by the Agamic tradition; in this account of his daily regime, we get a condensed summary of what actions are undertaken by a particular ritual specialist, the priest who prepares the flower adornments of an image. We get a glimpse of his personal as well as public actions. The description in turn implies the larger Agamic tradition, for the part he plays reveals a much larger complex of activities that together constitute the range of ritual activity undertaken in Agamic tradition. The part implies the whole; recognition of a processional image acknowledges the presence of fixed images. The tangible attributes of Tripurantaka Siva in turn point to the mystery behind these attributes.

The reference to Tripurantaka Siva locates a particular image worshipped by Murukan at Tiruppukalur, but also refers to a story of one of Siva's exploits that is repeated in the larger pan-Indian Saiva tradition. Found in the *Sivapurana* and in other works, the story of Tripurantaka Siva is told in any number of

places and many other texts found outside Tamil country. An early version of the story is elaborately narrated in the Taittiriya Samhita 6.2.3.1-2¹¹. As O'Flaherty notes, ¹² some of the imagery of the myth is Vedic. There are also several variations of the story¹³ including one version which centrally features the Goddess which will be mentioned below.

The story is of the *asura* Taraka's three sons, whose practice of asceticism brought about boons from Brahma. They asked for immortality, but that could not be granted; instead they were granted the right to have built by Maya, the great architect, three cities of gold, silver, and iron that would survive until destroyed by a singly arrow. They also secured a boon of a lake reviving the dead. With this, the *asuras* who had been the practioners of great asceticism became overcome with greed and infatuation and began to oppress the gods and all the worlds. Though Indra tried, he could not overcome them. The gods then approached Siva who agreed to help on the condition that the gods fit a war-chariot for him. So they pooled together their energies to form themselves into the chariot and Siva's equipment. Siva then forged all aspects of creation-time, death, sound, and so on, into his weapons and the battle with the *asuras* ensued. At the fateful moment when the three cities united, Siva unleashed his arrow forged with the potecy of the gods, and destroyed the *asuras* and their triple city.

This story lends itself to philosophical speculation and theological inspiration, as well as appreciation for its entertainment value. The destruction of the three cities can be seen as an allegory for the process of reabsorption, one of the five modes of Siva (creation, maintenance, reabsorpttion, veiling, and grace) recognized by Tamil Saiva theology. Creation, or emission, is a process of separating – differentiating – and ordering; it is a process of making manifest and distinct the latent and potential, a movement from unity to differentiation, from one to many, from pervasiveness to increasing particularity.¹⁴ Reabsorption, or destruction, reverses that process; it reintegrates what had become separated. Reabsorption returns the tangible to the subtle.

In the Tripurantaka story, reabsorption is evinced when the differentiated energies of the gods draw together in Siva's chariot – one of his attributes – and when all of creation, even the subtle forms such as time and death, re-coalesce into Siva's weapons. In this process, that which was different and differing returns to Siva. Even Mount Meru, the *axis mundi*, is bent into a bow which when drawn with an arrow made of the gods focuses all reunited energies into one concentrated point. A fine carving of Tripurantaka Siva capturing this theme of reabsorption is found on the eastern *gopura* of Citamparam. Siva is shown coming out in battle with the earth for chariot, the sun and the moon for its wheels, drawn by four horses composed of the Vedas, the *Upanisads* for the reins; Mount Meru for his bow, the ocean for his quiver, and the god Visnu for his arrow.¹⁵

On the individual level, reabsorption in turn suggests liberation, or put another, a return to Siva. Liberation entails a purification of the self, a decreasing involvement with the material aspects of being, and reunification of oneself with Siva, a process that mimics reabsorption. This path is demonstrated in *sivapuja* where the *mumuksu* recites the order of mantra in the order of reabsorption, rather than emission,¹⁶ as it is the *mumuksu's* goal to return to Siva. The Tripurantaka myth likewise offers a means of visualizing the process of reabsorption. Here the theme of liberation is furthered bolstered by the destruction of the asuras, representative of the unchecked passions and propensities that obscure the soul's inherent purity.

It is perhaps to this effect that Cekkilar makes reference to Siva's bow in his *Tirunavukkarasarpuranam*. The reference, which I have cited above, comes at a crucial juncture in *Tirunavukkarasar's* story.¹⁷ Positioned where it is, it captures the essence of the message of this episode through its allusion to the soteriological message found in the story of Tripurantaka Siva. As is well known, in the earlier part of his life Tirunavukkarasar was not only a Saiva apostate, but also a convert to Jainism. He abandoned his Saiva tradition, and joined a Jaina monastic institution where he became a prominent protagonist of Jainism.

While he was thus engaged in Jaina practices and propagation, his sister, Tilakavatiyar retired to the practice of *tapas* and Saiva devotion at the shrine of Tiruvatikai Virattanam. Her one prayer to Lord Siva was that her brother should be reclaimed. Siva came to her in a dream to answer her prayer. With that Dharmasena (as Tirunavukkarasu was then called in light of his acceptance into Jainism) was afflicted with colic of such intensity that all the cures of the Jainas were to no avail. Dharmasena then attempted to summon his sister, but she spurned the messenger he sent, saying that she could never go forth to the assembly of Jainas. At this news, Dharmasena determined to return to his sister. He cast away his jain accoutrements and sought refuge at the feet of his sister at Tiruvatikai. She blessed him and told him to rise whereupon she chanted the *pancaksara* and gave him *vibhuti* – perhaps here a reference to *diksa*. Receiving the ashes and *pancaksara*, he then followed her to the temple where, desiring to have his disease and delusions destroyed, he sang his first patikam, the *Kurrayinavaru*. In this hymn of repentance, he begged both for forgiveness and for destruction of his and others' afflictions. After he finished the *patikam*, his pain disappeared and the voice of Siva spoke, giving him the name *Navukkarasu*, “*lord of speech*”, hence his name Tirunavukkarasar. It is here in the description of the temple of Virattam that Cekkilar makes the reference to Tripurantaka Siva: the Lord, the Saiva apostate has returned to, is the Lord who can pierce through ignorance:

Adoring the great temple of Virattam
 On the bank of the billowy Gedilam, wherein is
 Enshrined the Lord whose bow is the Mount Meru,
 He circumambulated it; when in adoration deep
 He fell prostrate, he was blessed
 With an easy valiancy to weave garlands of psalms
 Fit for the Lord.
 With his body smeared with the holy ash
 And his God-loving mind filled with increasing
 devotion,
 To have his disease and delusion destroyed, he
 hymned

The Lord-Brahmin who burnt the triple cities of foes;
 The divine decad of hymns oped thus:
 "You haven't destroyed the death-like (disease so far)."
 This flawless decad sublime, he sang fronting the Lord
 That the sorrows of all the seven worlds might get
 wiped out.¹⁸

Here the reference has the effect of enhancing and deepening the impact of Tirunavukkarasar's return to Siva. The delusion that clouded him needed to be dispelled. Siva's grace could do that, but Tirunavukkarasar needed not only to be blessed, but also freed from his ignorance. The destruction of that ignorance is represented in the ashes Tirunavukkarasar receives on his forehead; that *vibhuti* is in turn like the ashes to which three cities of the *asuras* are reduced. Deftly juxtaposing the image of destruction of ignorance with Tirunavukkarasar's receipt of his gift of speech and his new name, Cekkilar invokes a sense of what true knowledge of Siva can offer. With this image of reabsorption and liberation, Cekkilar shows the promise of the new life Tirunavukkarasar was granted.

Cekkilar's reference to Tripurantaka Siva here also hints towards another message. In the story of Siva's destruction of the three cities, it was originally a boon brought about by the *asuras'* *tapas* that enabled the construction of their three nearly impregnable cities. The way Cekkilar frames his reference to the destruction of those cities, and hence to the *asuras'* *tapas* which is necessarily prior to the construction and subsequent destruction of their aerial citadels, highlights the very superior nature of Tilakavatiyar's *tapas*. Tilakavatiyar's strength and Saiva *bhakti* is what brought Tirunavukkarasar back to Siva. Her devotion and discipline is pivotal in this story, and even the austere and highly developed practices of the Jains cannot match it. Again, relying upon his listener's knowledge of the Tripurantaka story, Cekkilar deftly draws out a polemical message, for notwithstanding their able austerities, the *asuras* are astray and must be destroyed. Here, the reference to the story of Siva's destruction of the *asuras* juxtaposes and compares Tilakavatiyar's and the Jaina practices,

and suggests that the Jaina practices are like those of the *asuras* whose *tapas* gave them their aerial citadels that then needed destruction. By calling forth an image of that destruction, Cekkilar offers an elusive and playful, yet forceful devaluation of Jain religion.

This message echoes ways in which the Tripurantaka story was presented visually on Cola temples. On the Rajaraja temple in Tanjavur, for example, there are stereotyped images of Siva as Tripurantaka.¹⁹ In one place, the exterior of the eastern parapet of the southern *sopana* there is a frieze which offers a sculptural narrative of the story. At the extreme south of this frieze there is a representation of the Buddha seated under a pipal tree. The presence of this Buddha image has been interpreted as demonstrating Rajaraja's tolerance for other religions.²⁰ The sentiment that Rajaraja should be tolerant is laudable, but it misconstrues the purpose of the Buddha image in this frieze. The presence of the representation of the Buddha image recalls that in some versions of the Tripurantaka story, the *asuras'* destruction was guaranteed only after they were converted to Buddhism by Visnu assuming the Mayavatara, or Buddha incarnation. It is likely a variant of this version that is presented at Tanjavur. The sculptural narration begins with representation of the three aerial cities. Siva as Tripurantaka follows. His reluctance to destroy the three asura chiefs, shown as Saiva devotees, is suggested by his destruction instead of their armies and citadels. However, the Buddha image suggests Visnu's assumption of the Mayavatara, and the *asuras'* conversion, which precipitated their downfall. With their conversion to a heretical practice, they placed themselves outside of Siva's protection. In its choice of subjects, this sculptural narration offers a polemical interpretation of the story; with the presence of Mayavatara, There is an ever-so-slight hint that the *asuras* might have been redeemed had they not been lost to a heretical tradition.

The syntactic relationships between the mention of Tripurantaka Siva and Tilakavatiyar's *tapas* at this moment of tension in Tirunavukkarasar's story invokes a further sense of

strength or force. Cekkilar's clever evocation of a sense of *sakti*- either as inner feminine strength or as mediating grace of the Goddess- again draws upon surrounding visual representations of Tripurantaka Siva. Many Pallava and Cola representations of Tripurantaka Siva are accompanied by images of the goddess as Simhavahini or Bhairavi.²¹ In an eighth century painting on the north wall of the *garbhagrha* of the Kailasanatha temple at Kanchi, Durga is present as Simhavahini attacking the *asuras*.²² In a fresco located inside the *sandhara* passage of the Rajarajesvara temple of Tanjavur, the Tripurantaka scene portrays both Simhavahini and a seated Bhairavi. In the words of R.Nagaswamy, the Tanjavur painting "is unquestionably the best representation of Tripurantaka in Indian art. Even as a destroyer, Siva appears here in his finest form, full of fury, his eyes emitting fire and the arms ready to strike the final blow, the stance powerful enough to pulverize the three cities of the Asuras. In this powerful delineation of the theme, the Devi is also seen in animated action seated on her lion attacking the asuras. She is also followed by Kali."²³ The Goddess is in her fierce mode, yet with her lower left hand in *dhyana mudra*. The parallel placement of Tripurantaka Siva and the Goddess in fierce mode in the same locations at these two important temples suggest certain conventions.

The bronzes described above show Tripurasundari as the consort of Tripurantaka, but there are also representations identified as Tripurasundari that show the Goddess in her own right. One appears in a niche of the east gopura at Citamparam.²⁴ The Goddess is shown with eighteen arms in an attacking mode suppressing the *asuras*. The label below identifies the image as Tripurasundari, suggesting that in the period there was some assimilation of Durga Mahisasuramardini or Simhavahini into the story of Tripurantaka. Evidence of this assimilation is seen elsewhere.²⁵ The eleventh century *Kallatam*, a work extolling the exploits of Siva at Madurai depicts Devi holding the bow when Siva destroys the Tripuras,²⁶ and Appar himself refers to the goddess as Tripurasundari, she who destroyed the three cities.

By placing the reference to the story of Tripurantaka Siva in the context of Tirunavukkarasar's sister's powerful asceticism and devotion – the *tapas* that precipitated Tirunavukkarasar's return to Saivism – Cekkilar calls to mind these images of the Goddess. Recalling the role sometimes assigned to Siva's consort in the later Saiva Siddhanta tradition in the process of *saktinipata*, “the descent of grace,” whereupon the initiate becomes ready to receive *diksa* and enter into Siva's world, these images of even a fierce form of *sakti* are hardly out of place in an account of Tirunavukkarasar's rebirth as Saivite. It was only after he received the sacred ashes from his sister that he could experience Siva in the temple. By ever-so-subtly associating this turning point in Tirunavukkarasar's life with Cola and Pallava images of Tripurantaka Siva accompanied by Devi in overcoming the asuras, Cekkilar offers the possibility of deepened appreciation of the theological significance of this episode.

Conclusion

This paper has undertaken a study of two very brief references to Tripurantaka Siva in Cekkilar's *Periyappuranam*. In each case it is suggested that the references while embellishing the descriptions of the *nayanmar*'s deity, also serve in a suggestive, almost subliminal, way to enrich the hearer's or reader's appreciation and knowledge of Tamil Saivite tradition. Though very brief, each reference has the potential of evoking an image or an understanding conveyed by the form or story of Tripurantaka Siva. These meanings work thorough association and context, of the reference and what glimmers of meaning emerge through association with the mythic tellings of Siva in his Tripurantaka mode. In the case of the reference in the story of Murukan, it was suggested that certain themes of worship and Agamic tradition are refracted through mention of Siva with the bow. In the reference found in Tirunavukkarasar's story, the meanings were more nuanced, pointing to deeper levels of Saivite theology. Three associations were derived from the reference to Tripurantaka Siva as it is positioned in Tirunavukkarasar's story: a theme of liberation, or return to Siva, through destruction of ignorance; a polemical statement against Jainism, and a subtle

allusion to grace. Obviously, more is evoked than what was discussed here, for by its very nature mythic imagery suggests and offers associations in a continual spiral. The reference condenses what the reader can continually reflect and expand upon.

As seen in this brief expose, complete scholarly annotation to what is captured in these two brief references would demand discussion of a considerable corpus of material: *Tirumurai*, *Vedas*, *Agamas*, *Puranas*, not to mention political history, art history and poetics, for thus far, I have not even touched upon the place of Cekkilar' in the development of Tamil poetics. These references thus command dense layers of material, which when completely unpacked require cognizance of the development of Tamil Saivite tradition. Yet, at the same time, poetic reference of this sort eliminates the need for such explication. In effect, this reference encodes a sort of genealogical statement about Tamil Saivism.

Further, such references have a certain elasticity: they can be appreciated in a multitude of ways that draw upon a range of moods and feelings: piety, historical awareness, intellectual insight, envisioning of the Tripurantaka image, and so on. One can stop at for example, a more recognition of the mythic motif, or with a feeling of shared devotion, or one can be enveloped in an ever-expanding, ever-deepening pool of awareness of Tamil Saivism. Such awareness can also promote a certain degree of reflexivity, reflecting knowledge of oneself as heir to a tradition in light of knowledge of its teachings and its past. Here, as elsewhere in the Periyappuranam, Cekkilar's art shines through. Through poetic use of mythic imagery, Cekkilar draws several sources of South Indian Saivite tradition into a one compacted and highly condensed expression. What expressions such as these accomplish is reminiscent of simultaneous implosion and expansion, in turn recalling Siva's acts of emission and reabsorption.

Notes:

1. A.K. Ramanujan, "The Myth of Bhakti: Images of Siva in Saiva Poetry," in Michael W. Meister, *Discourses on Siva. Proceedings of a Symposium on the Nature of Religious Imagery* (Philadelphia: University of Pennsylvania Press, 1984), 213.
2. "Murukannayanar Puranam" in *St. Sekkizhar's Periya Puranam, Part-I*, translated by T.N.Ramachandran (Thanjavur: Tamil University, 1990), 218.
3. "The Puranam of Tirunavukkarasar" in *Periyappuranam*, 279.
4. Cf. Ramanujan, 212.
5. *Ibid.*, 212.
6. See, for example, Doris Clark Catham, "Myth, Cult, and *Cetana* at the Kailasa Temple, Ellora" in Meister, *Discourses*, 159, and C. Sivaramamurti, "forms of Siva in Sanskrit Sources" in *Ibid.*, 183. Sivaramamurti cites Nilakantha Diksitar, *Nilalanthavijayacampu*, 4.25.
7. R. Nagaswamy, *Masterpieces of Early South Indian Bronzes* (New Delhi: National Museum, 1983), 79.
8. Nagaswamy, 86-7, plate 15. The image is an early Cola bronze (c. 950 CE) from Thanjavur.
9. R. Nagaswamy, *Tantric Cult of South India* (Delhi: *Agam Kala Prakashan*, 1982), 192 and plate 86.
10. Nagaswamy, *Masterpieces*, 79. Inscriptional evidence records that Cola kings instituted car festivals devoted to this aspect of Siva in many temples. Nagaswamy also notes (79) that the Tripurantaka aspect of Siva is repeatedly portrayed in temple sculpture, notably on the upper tier of the Rajaraja temple in Thanjavur which also has a magnificent mural of this exploit on its inner walls. Vikrama Cola arranged for the car festival at Citamparam in the 12th century, and the last great Cola king, Kulottunga III, alluded to Tripurantaka Siva when he assumed his title Tribhuvanaviradeva.

11. Cf. C. Sivaramamurti, "Forms of Siva in Sanskrit Sources" in Meister, *Discourses*, 183.
12. Wendy O'Flaherty, *Hindu Myths* (Harmondsworth, England: Penguin, 1975), 126.
13. See Wendy O'Flaherty, *The Origins of Evil in Hindu Mythology* (Berkeley, Los Angeles, London: University of California Press, 1976), 180-88. She cites versions in the *Mahabharata* (8.24), *Arthava Veda* (5.28.9), *Aitareya Brahmana* (1.23; 3.3.13), *Satapatha Brahmana* (3.4.4.3; 3.4.4.14; 6.3.3.25); *Taittiriya Samhita* (6.2.3), *Vajasaneyi Samhita* (5.8); *Harivamsa* (app.1, no.43), *Bhagavata Purana* (7.10.51-70), *Skanda Purana* (5.1.43.1-48; 5.3.26.1-169), *Matsya Purana* (131.10-50; 187.1-52), *Padma Purana* (1.14.1-36), *Linga Purana* (1.71.75-96), *Siva Purana* (2.5.1-6; 2.5.3.41-42), *Jnana Sa*, (21.3-24)), *Kancippuranam* (30.2-42).
14. See discussion in Richard Davis, *Ritual in an Oscillating Universe* (Princeton: Princeton University Press, 1991), 43.
15. P.V. Jagadisa Ayyar, *South Indian Shrines* (New Delhi: Asian Educational Services, 1982, reprint), 208.
16. Davis, *Ritual*, 46-52.
17. I am summarizing from the *Periyappuranam*, pp.269-80.
18. *Periyappuranam*, 279.
19. K.R. Srinivasan, "Colas of Tanjavur: Phase II" in Michael W. Meister, *Encyclopedia of Indian Architecture. South India. Lower Dravidadesa, 200 B.C. - A.D. 1324*, 238, 239.
20. *Ibid.*, 239.
21. Nagaswamy, *Tantric Cult*, 160, 161. The sections of the *Agamas* that deal with *pratimas* and their installation specify that the Tripurantaka images are to be accompanied by Devi which in Cola representations is pre-eminently Devi as Tripura Bhairavi or Simhavahini.

22. Ibid., 160, 191.
23. Nagaswamy, *Tantric Cult*, 192.
24. Ibid., 54, 179.
25. A version of the Tripura story in the *Skandapurana* (5.1.43.1-48) shows Siva worshipping the Goddess who gave him the weapon to conquer the evil Tripura.
26. Ibid., 21.

5. TEMPLE WORSHIP IN SAIVISM

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Every religion insists on worship and provides the place for worship. It goes by many names such as Koyil, Aalayam, Mantram (Mandir), Gurudwara, Vihara, Church, Mosque etc. We hereunder discuss the temples of Hinduism, in particular the Saivite shrines.

“It is well known that it is the Aagamas which inculcate the art of housing THAT which is the Home-of-All, sentient as well as insentient. The very idea of providing for the Provider is at once sublime and lofty. What is more, it is daring. Whence did man learn to dare? It is the Lord, we are convinced, who taught man to dare, and his daring, we daresay, is but an inspired form of humility.” – Sekkizhar – Adi-p-Podi Dr.T.N.Ramachandran (St. Sekkizhar’s Periya Puranam – Part I).

Faiths like Saivism and Vaishnavism are rooted in the Vedas and the Aagamas. The Vedas do not deal with temples as we know them. Louis Renou is right when he says, “it must be remembered that there were no temples at the Vedic period: ‘the sacrifice takes place within the officiants themselves’ says one of the Brahmanas. The term *ayatana*, which later came to mean ‘sanctuary,’ merely designates the ordinary domestic hearth in Vedic times. The temple cult of the classical period must have grown out of the domestic cult. Sacrifice took place on a specially prepared piece of ground, but the same spot was not necessarily used again for subsequent ceremonies. There was no building other than temporary huts” (The Destiny of the Veda in India).

The Light which is *para* (supernal) is symbolized by an icon made by stone, wood, metal etc. Even a stump of wood was sufficient in this connection. It is called Nadutari (நடுதறி). The pointed reference to this by St. Tirunaavukkarasar in his Kanraappur Decad brings to fore the symbol of *Skamba* of the Atharva Veda. The word *Skamba* and *Stamba* are understood as synonymous. The word *Stamba* (column of fire) is depicted as the Lingodhbava in almost all the Saivite temples.

That which is *apara* is symbolized both by water and tree. After completing his invocatory chapter, St. Tiruvalluvar immediately projects the importance of water, but for which life will become extinct. It is the temple which sustains the society. And this temple is sustained by water.

“சிறப்பொடு பூசனை செல்லாது வானம்
வறக்குமேல் வானோர்க்கும் ஈண்டு”

“Should rains cease, festivals and pujas
To gods will also cease.”

[Tr. Dr. T.N.R.]

Temple-tree represents the entire flora without which no fauna can exist; the tree indeed is the tree of life. Near the tree of life is a pool, whose water is purificatory. The icon is installed under the tree of life and close to the purificatory pool.

An ancient shrine comprised these three only. Later on walls, towers, court, sub-shrines etc., were added. The temple also became a part of the polis.

Selection of a temple-site is guided by the rules laid down by the Aagamas. Sacred sites abound on riverbanks, forests, seashores etc. St. Tirunaavukkarasar lists out some of the temples which are present on the banks of rivers and pools.

“நள்ளாறும் பழையாறுங் கோட்டாற் றோடு
நலந்திகழும் நாலாறுந் திருவை யாறுந்
தெள்ளாறும் வளைகுளமுந் தளிக் குளமு நல்
விடைக்குளமுந் திருக்குளத்தோ டஞ்சைக்களம்
விள்ளாத நெடுங்களம்வேட் களம் நெல்லிக்கா
கோலக்கா ஆணைக்கா வியன்கோடிகா
கள்ளார்ந்த கொன்றையான் நின்ற ஆறுங்
குளங்களங்கா என அனைத்துங் கூறுவோமே.”

“We will hail every Aaru, Kulam, Kalam and

Kaa where

The Lord adorned with melliferous Konrai,
abides;

Such as Nallaaru, Pazhaiyaaru, Kottaaru, Naalaaru
 Of goodly weal, Tiruvaiyaaru, Tellaaru,
 Valaikulam,
 Talikkulam, goodly Idaikkulam, Tirukkulam,
 Anjaikkalam,
 Nedungkulam, Vetkalam, Nellikkaa,
 Kolakkaa,
 Aanaikkaa and extensive Kodikaa.”

- Tirumurai the Sixth: 720 [Tr: Dr. T.N.R.]

Saivism is both a religion and a way of life. The worship of Siva and service to Saivite devotees are the basic duties of the Saivites. The capstone of the Sivagnanabotha sutras is as follows:

“செம்மலர் நோன்தாள் சேரல் ஓட்டா
 அம்மலம் சுழீஇ அன்பரொடு மரீஇ
 மால்அற நேயம் மலிந்தவர் வேடமும்
 ஆலயந் தானும் அரன்னத் தொழுமே.”

“Cleansed of the impurity of Aanava, Karma, and Maya which prevent soul from attaining the Lord’s sustaining feet which are like unto ruddy lotus-flowers, and blessed with the company of holy servitors, soul now standing freed from delusion, adores as Siva Himself the very habit (*Vetam*) of Siva’s devotees and His shrines” - Sivagnanabotham: 12 [Tr: Dr. T.N.R.]

Auvaiaar emphasizes the importance of the worship at temple in her didactic work named Konraiventhan. ‘To worship in a temple is pre-eminently good,’ she asserts (ஆலயம் தொழுவது சாலவும் நன்று).

The Hindu religion prescribes four paths to the realization of God, they being *Carya*, *Kriya*, *Yoga* and *Gnaana*. These are the paths which eventually lead the practitioner to God Himself. These exhort the Saivite to dedicate totally his life and limb to God.

St. Tirunaavukkarasar’s *Tiru Angka Maalai* is a Saiva Aagama in a nutshell.

All worship must be in tune with the Saiva Aagamas. This is insisted by all the Saivite Tirumurais. This insistence is born of the sacred dictum of Lord Siva addressed to Uma Herself. Hearing this, Uma desired to demonstrate to the world the Siva pooja par excellence.

“எண்ணில் ஆகமம் இயம்பிய இறவைர் தாம்விரும்பும்
உண்மையாவது பூசனை என உரைத்தருள
அண்ணலார்தமை அர்ச்சனைபுரிய ஆதரித்தாள்
பெண்ணின் நல்லவள் ஆயின பெருந்தவக் கொழுந்து.”

“When the Lord graced Her with the truth that
it is puja
Hailed by the innumerable Aagamas, which is
endearing to Him,
She, the greatest of women,
The shoot, as it were, of great askesis,
Desired to perform puja for the Lord-God.”
- Periya Puranam: 1128 [Tr: Dr. T.N.R.]

Temple worship is the living proof of the Aagamic rites, rituals etc. The Vaakeesa Agama highlights this.

“நிலை பெறுமாறு எண்ணுதியேல், நெஞ்சே நீவா
நித்தலும் எம்பிரானுடைய கோயில் புக்கு,
புலர்வதன் முன் அலகிட்டு, மெழுக்கும் இட்டு
பூமாலை புனைந்து ஏத்தி புகழ்ந்து பாடி
தலைஆரக் கும்பிட்டு, கூத்தும் ஆடி
சங்கரா, சய போற்றி போற்றி என்றும்
அலைபுனல் சேர் செஞ்சடை எம்ஆதீ என்றும்
ஆளுரா என்று என்றே அலறாநிலை!”

“O heart, come here! If you seek life eternal do these:
Wake up before day break every day; enter the
premises

Of Our Lord’s shrine; sweep the precincts (with a broom);
Coat them with cow-dung; weave garlands adoringly;

Sing His glory; bow with your head and enact a dance;

Cry aloud in fervour thus: "Hail Sankara!

All Hail Sankara! O Aadi in whose matted hair flows

The river of billowy water! O Lord of Aarur!"

- Tirumurai the Sixth: 312 [Tr: Dr. T.N.R.]

One's attendance during the stipulated hours in a temple is a must. This is possible only for the people who have renounced the world totally. A householder is burdened with so many duties. However, if he so wills, he can visit the temple during a stated service.

Though God is omnipresent, His presence is more felt in sanctified areas, in particular the temples. Even though water is available everywhere beneath the earth, we can get it extracted only from the wells. Similarly the grace of God can be gained from the temples.

Truly speaking, what is a temple? It is the very body of a perfected soul. Tirumular says:

“உள்ளம் பெருங்கோயில் ஊனுடம்பு ஆலயம்
வள்ளற் பிரானார்க்கு வாய் கோபுர வாசல்
தெள்ளத் தெளிந்தார்க்குச் சீவன் சிவலிங்கம்
கள்ளப் புலனைந்தும் காளா மணி விளக்கே”

“For the Bounteous Lord

This heart is the sanctum holy,

The fleshy body is temple vast

The mouth is the tower gate;

To them that discern,

Jiva is Sivalinga;

The deceptive senses but the lights that illumine.”

- Tirumantiram: Tantra Seven: 11:1 [Tr: Dr. B. Natarajan]

Saint Tirunavukkarasar affirms this:

“காயமே கோயிலாகக் கடிமன மடிமையாக
வாய்ரமயே தூய்மையாக மனமணி மிலிங்கமாக
நேயமே நெய்யும் பாலா நிறையநீரமைய வாட்டிப்
பூசனை மீசனார்க்குப் போற்றவிக் காட்டினோமே.”

“This body is indeed the temple; the flawless *manam*
Is servitorship, truth is the sanctum sanctorum,
And Manonmani (Sakti) is Sivalinga;
My loving devotion serves as milk, ghee
And abundant water for His ablutions.
Thus is performed His puja in which
The offered havis (neivedyam) is obeisance.”

- Tirumurai the Fourth: 739 [Tr: Dr. T.N.R.]

This is also the message of the Puranam relating to St. Pusalaar.

The human body comprises five Kosas viz., Annamayakosa, Praanamayakosa, Manonmayakosa, Vignaanamayakosa and Anandamayakosa. As the human body is the replica of the temple, we are taught to identify the Kosas in the temple also.

The human body has six aadharas viz., Moolaadhaaram, Swaathittanam, Manipurakam, Anaakatham, Visutthi and Aagnai. The temple also consists of six aadhaaras in the form of mantaps, they being Garbhagriha, Ardhmantap, Mahamantap, Abhishekamantap, Alankaaramantap and Sabhamantap.

The human body has the vertebral column (backbone) comprising 32 joints. This is represented by the flag post in the temple. It is made up of 32 nodes. The temple represents the human body and the worship in the temple is symbolic of the progress of the soul by degrees.

We come across different types of temples of Lord Siva as revealed by St. Tirunavukkarasar in his Tirutthaandakam.

“பெருக்கு ஆறு சடைக்கு அணிந்த பெருமான் சேரும்
பெருங்கோயில் எழுபதினொடு எட்டும், மற்றும்

கரக்கோயில், கடிபொழில்சூழ் ஞாழற்கோயில்
 கருப்பறியல் பொருப்பனைய கொகுடிக் கோயில்,
 இருக்குஓதி மறையவர்கள் வழிபட்டு ஏத்தும்
 இளங்கோயில், மணிக்கோயில், ஆலக்கோயில்-
 திருக்கோயில்-சிவன் உறையும் கோயில் சூழ்ந்து
 தாழ்ந்து இறைஞ்ச தீவினைகள் தீரும் அன்றே.”

“If the seventyeight great temples of the Lord
 Whose matted crest is adorned with the

great flood,
 Karakkoyil, Gnaazharkoyil girt with well-protected
 Groves, the hill-like Kokudikkoyil of Karuppariyal,
 Ilangkoyil where with the chanting the Rig Veda
 The Brahmins hail and adore the Lord, Manikkoyil,
 Aalakkoyil and every Tirukkoyil where Siva abides,
 Are circumambulated and hailed in humble
 Adoration, evil Karma will get annulled.”

- Tirumurai the Sixth: 715 [Tr: Dr. T.N.R.]

Temples in the past were constructed by Asuras, Devas, Rishis, Kings and men. Idols in most cases were sculpted. A few are known as *swayampu* (self-born). They were Siva's own making.

The word Vitangkam means unsculpted. Vitangka kshetrams are seven in number, they being (1) Tiruvarur, (2) Tirunallaaru, (3) Tirunaakaikkaaronam, (4) Tirukkaaraayil, (5) Tirukkollili, (6) Tiruvaamur and (7) Tirumaraikkaadu.

Siva was pleased to make His heroic exploits in many places. Eight of them are regarded as exceptionally great. They are known as Ashta Veeratta Sthalas, they being (1) Tirukkantiyur, (2) Tirukkovalur, (3) Tiruatikai, (4) Tiruppariyalur, (5) Tiruvirkudi, (6) Vazhuvur, (7) Tirukkurukkai and (8) Tirukkadaiyur.

The five elements are sacred. Five are the pancha-bootha kshethras, they being Chidambaram (space), Kalahasthai (Air), Tiruvannamalai (Fire), Tiruaanaikka (Water) and Tiruvarur

(Earth). Kanchipuram is known as the Sakthi-Prithvi Kshethra and Tiruvaarur as the Siva-Prithvi Kshethra.

St. Nandi was born in Tiruvaiyaaru. Siva Himself led his wedding procession which covered seven places, viz., (1) Tiruvaiyaaru, (2) Tiruppazhanam, (3) Tirucchotruthurai, (4) Tiruvedikudi, (5) Tirukkantiyur, (6) Tiruppunthurutthi and (7) Tiruneitthaanam.

Five are the Sabhas (Forums where Siva enacted His dance). They are:

- | | |
|-------------------------------------|-------------------|
| (1) Ratnasabhai (Ruby) | - Aalankaadu |
| (2) Kanakasabhai (Gold) | - Chidambaram |
| (3) Rajathasabhai (Silver) | - Madurai |
| (4) Taamirasabhai (Copper) | - Tirunelveli and |
| (5) Chitrasabhai (Hall of pictures) | - Tirukkutraalam |

Twelve are the Jyothirlingams which are situate in (1) Ketaaram, (2) Somanaatham, (3) Mahakaalam (Ujjain), (4) Viswanaatham (Kasi), (5) Vaidhyathanam, (6) Beemanatham, (7) Nageswaram, (8) Onkareswaram, (9) Thrayambakam, (10) Kusumesam, (11) Mallikaarjunam (Sri Sailam) and (12) Ramanatham (Rameswaram).

Since cleanliness is next only to Godliness, a devotee can enter a temple only after a purificatory bath. He cannot go empty-handed to the temple. He must take with him offerings such as fresh flowers, fruits and the like.

The *gopuram* of the temple is constructed in the form of a tower, so that any person at a distance can have its darshan. Whenever a gopuram is sighted, the devotee is expected to fall on the ground and adore it. At least he should fold his palms in obeisance. Such place is called the boundary (Tiru ellai). He should also adore the street (Tiru veedi) and the entrance of the temple (gopuram). The gopuram represents the *sthoala lingam* and worshipping the gopuram implies worship to Sivalingam.

When a devotee reaches the flag post, he has to pay obeisance before it, facing north. The whole body should touch the ground. This is called *ashtaangka namaskaaram*, the eight angkas being two feet, two hands, two ears, forehead and the chest. Women have to do *panchaangka namaskaaram*. The two knees, two palms and the head have to touch the ground.

Next to the flag post, the Tiruheetam is situate. This is the place where the ahankaaram and mamakaaram (I-ness and My-ness) are sacrificed at the altar. This worship purifies the inner sensorium.

When the devotee reaches the 'tiruvaayil' or the main entrance he is greeted by Dwarapaalakas one on the right and the other at the left. When Lord Siva burnt the three citadels of the asuras, which floated on the sky and caused havoc, only three asuras were spared by Siva. Two of them became Dwarapaalakas and the third one was blessed to play *Kudamuzha* when the Lord-Dancer enacted his dance.

The idols of Vinaayaka and Muruka are found installed in the sides of the entrance. These represent the filial aspect of Godhead.

Nandi is the Chamberlain of Siva. He is known as *Adhikaara Nandi*. He has a bovine face and a human form. If a temple lacks this idol, the sacred bull known as Rishabhadeva does office for Nandi. He is also known as Nandi. A devotee should seek Rishabhadeva's leave and then proceed towards the sanctum sanctorum.

The garbhagriha, where the main idol is installed is the holy of holies. Only the Archaka, who is a Sivaachaarya is entitled to step into it. Others must stand outside to have darshan of the Lord.

The sub-shrines situate in the temple campus demand our adoration. The tower raised over the sanctum sanctorum is known

as *Vimaana*. On its sides are installed Dakshinamurthy, Lingodhbhava and Durga. A separate shrine is allotted to Chandeswara, who is the last to be worshipped. The devotee should implore him to confer on him the fruit of his adoration of Siva. This Chandeeswara is dear to Siva and he actually runs the temple. He is entitled to half a circumambulation.

It is the duty of the Saivite devotee to read, remember and practice the rules prescribed in the manual indited by Sri-la-/Sri Arumukha Naavalalar. This manual is known as 'Sivaalaya Darisana Vidi'.

Temple worship enables the devotee to worship Siva enshrined in the temples and eventually enables him to become a shrine of Siva.

6. SAIVITE FESTIVALS

- *Dr. T.N.Ramachandran*

Urchavam (Skt. Utsava) is now understood as festival. According to Acchuveli Kumaraswamy-k-Kurukkall, the word utsava has many meanings. It is known as the noble *yaga*. It is symbolic of the lofty pancha-kriya (the fivefold act of Siva). It also indicates the way of creation (Srishti-maarga). It confers on its participants happiness here and hereafter.

The Saivite festivals keep Saivism not only alive but also virile. They are known as “Tiru Vizhaa”. According to St. Tirugnaanasambandhar, the very purpose of embodied life is served by the devotee’s conduct of and participation in such festivals. Our Saint brought back to life Poompaavai from her bones and ashes preserved in an urn, by his hymn, which stress the greatness of servitors who are devoted to the conduct of the festivals. Mere witnessing of such festivals is soul uplifting. In his own inimitable way St. Sekkizhaar brings to the fore the challenge announced by the boy-saint in this connection. Addressing the bones and ashes of Poompaavai, the boy-saint said:

மண்ணி னிற்பிறந் தார் பெரும் பயன்மதி சூடும்
அண்ண லாரடி யார்தமை யமுதுசெய் வித்தல்
கண்ணி னாலவர் நல்விழாப் பொலிகண் டார்தல்
உண்மை யாமெனி னுலகர்முன் வருகென உரைப்பார்.

[The fruit of embodied life on earth is
Comprised in the act of the nectarean feeding
Of the crescent-crested Siva’s servitors
And the act of witnessing the grand
And splendidous festivals of the Merciful God;
If of these TRUTH is constituted and made manifest,
Then rise, and present yourself to the world.]

At this, Poombaavai rose from the dead and stood as the living proof of Saivism, the faith of faiths. No wonder, Saivite festivals are regarded as the very life of Saivism.

Festivals are of three types, they being (1) Nitya, (2) Naimitya and (3) Kaamyā. That which is performed at the end of the daily puja is Nitya. Naimitya is performed on special occasions and Kaamyā during chosen times. Thus festivals are performed every day, every month and every year.

Festivals play a vital role in the social, cultural, commercial, religious and spiritual life of a community. When the deity is taken out in a procession in the streets, all the people are entitled to participate in it. Caste-restrictions stand suspended. In a car-festival, members of the highest and the lowest castes participate with equal fervour. The concept of pollution is out of bounds during such a festival. The reader is requested to study the Puranam of Nami Nandi Naayanaar the message of which is revealing.

Siva is the Dancing Lord (Nataraja / Aadal Arasan). Seven are the chief varieties of His Dance. Special types of palanquins are made from which the Lord-Vitangan enacts His dance. A special pole of a very supple type called Pillai-th-Thanu is built into the litter but for which the dance will cease to be real. The insertion of this pole into the litter is done by one who belongs to the lowest caste. At the end of the festival, this craftsman receives very special temple-honours in Poongkoyil at Aarur. His family enjoys a permanent endowment.

Flowers play a vital part in Saivite rituals. The one who supplies garlands for Siva is known as 'Indai Katti' – the weaver of flowers. For his family the temple provides a permanent endowment. During festivals his entire family with their kith and kin serve the Lord, night and day.

Singing and dancing form part of temple rituals. Raja Raja appointed 48 otuvars and 400 danseuses. These were

recipients of sumptuous endowments. These were the preservers of art and culture.

To supply the needs of the festival, namely cloth, grains, fruits, milk, oil etc., the mercantile clan does its very best. The merchants, it is well known, is an important limb of the society. Even petty vendors of trinkets are a common sight during festivals.

Feeding the poor during festivals is a custom, honoured with care over the centuries. During Saptasthaanam when Siva tours the seven towns of Tiruvaiyaaru, Tiruppazhanam, Tirucchotruthurai, Tiruvedikudi, Tirukkandiyur, Tiruppunthurutthi and Tiruneitthaanam, feeding on an unprecedented scale takes place in these sacred towns.

During festivals, the whole town wears a festive appearance. The public rejoicing is at its height. Men, women and children gather in their strength and vie with each other to render service. Their presence is an indicant of solidarity as well as identity.

Small wonder, St. Tirugnaanasambandhar chose to descant on the multifoliate splendour and wonder of such festivals. Hereinbelow we give the text of his divine decad and also its translation.

- 1) மட்டிட்ட புண்ணையங் காணல் மடமயிலைக்
கட்டிட்டங் கொண்டான் கபாலீச் சரமமாந்தான்
ஓட்டிட்ட பண்பின் உருத்திர பல்கணத்தார்க்கு
அட்டிட்டல் காணேதே போதியோ யும்பாவாய்!

The Lord hath chosen to abide at Kapaaleccharam
Situate in the foreshore-groves of melliferous
Punnai-trees where peacocks and hens abound.

Lo, in intense love, the festive feeding for

The many groups of Rudra's servitors, takes place.

O Pumpaavai, does it become you

To keep away from such (holy) sight?

- 2) மைப்பயந்த ஓண்கண் மடநல்லார் மாமயிலைக்
கைப்பயந்த நீற்றான் கபாலீச் சரமமர்ந்தான்
ஐப்பசி ஓணவிழாவும் அருந்தவர்கள்
துய்ப்பனவும் காணாதே போதியோ பூம்பாவாய்.

His Holy Ash confers benefits forthwith;
It pleases Him to abide in Kapaaleeccharam
At great Mayilai where bashful damsels whose
Bright eyes – tinct with collyrium –, abound.

Lo, the Aippasi Onam Festival is on.

Rare tapaswis relish the banquet served to them.

O Pumpaavai, does it become you

To keep away from such (holy) sight.

[Aippasi: Mid-October – Mid-November]

- 3) வளைக்கை மடநல்லார் மாமயிலை வண்மறுகில்
துளக்கில் கபாலீச் சரத்தான் தொல் கார்த்திகைநாள்
தளத்தேந்து இளமுலையார் தையலார் கொண்டாடும்
விளக்கீடு காணாதே போதியோ பூம்பாவாய்.

Great Mayilai is full of uberous streets where live
Bebangled belles; the Lord abides here
In fadeless Kapaaleeccharam.

Lo, women whose young breasts wear sandal-paste

Light lamps and celebrate

His hoary glory during the month of Kaarththikai.

O Pumpaavai, does it become you

To keep away from such (holy) sight?

[Karththikai: Mid-November – Mid-December]

- 4) ஊர்திரை வேலை உலாவும் உயர் மயிலைக்
கூர்தரு வேல்வல்லார் கொற்றங்கொள் சேரிதனில்
கார்தரு சோலைக் கபாலீச் சரமமர்ந்தான்
ஆர்திரை நாள் காணாதே போதியோ பூம்பாவாய்.

At the lofty Mayilai close to the sea whose waves
Roll in succession, in the maritime habitation

Dwell piscators who successfully pierce with their
Sharp spears the finny drove; here are groves –
Made fecund by seasonal rains –,
That gird His Kapaaleeccharam.

Lo, the Aadirai Festival is on.

O Pumpaavai, does it become you
To keep away from such (holy) sight?

[Aadirai: The Betelgeuse. The Aadirai Festival is celebrated
during Maarkazhi (Mid-December – Mid-January)

- 5) மைப்பூசும் ஒண்கண் மடநல்லார் மயிலைக்
கைப்பூசு நீற்றான் கபாலீச் சரமமர்ந்தான்
நெய்ப்பூசும் ஒண்புழுக்கல் நேரிழையார் கொண்டாடும்
தைப்பூசும் காணாதே போதியோ பூம்பாவாய்.

The Lord whose hands are bedaubed with the Holy Ash
Abides in Kapaaleeccharam at great Mayilai
Where bashful young damsels whose bright eyes
Are touched with kohl, dwell.

Lo, these bejeweled belles, to celebrate Poosam
During Thai cook *Pongkal* with abundant ghee.

O Pumpaavai, does it become you
To keep away from such (holy) sight?

[Poosam: The Castor. Thai: Mid-January – Mid-February]

- 6) மடலார்ந்த தெங்கின் மயிலையார் மாசிக்
கடலாட்டுக் கண்டான் கபாலீச் சரமமர்ந்தான்
அடல் ஆன்ஏறு ஊரும் அடிகள் அடிபரவி
நடமாடல் காணாதே போதியோ பூம்பாவாய்.

Mayilai is rich in spathaceous coco-palms;
During Massi Makam the Lord
Of Kapaaleeccharam has His ablutions in the sea.

Lo, hailing His sacred feet who rides
His martial Bull, the dansuces dance.

O Pumpaavai, does it become you
To keep away from such (holy) sight?

[Makam: The Regulus. Maasi: Mid-February – Mid-March]

- 7) மலிவிழா வீதி மடநல்லார் மாமயிலைக்
 கலிவிழாக் கண்டான் கபாலீச் சரமமர்ந்தான்
 பலிவிழாப் பாடல்செய் பங்குனி உத்தரநாள்
 ஒலிவிழாக் காணாதே போதியோ பூம்பாவாய்.

Great Mayilai is rich in festive streets where dwell
 Bashful belles; the Lord of Kapaaleccharam
 Tither witnesses the soul-elevating festivals.

Lo, during Pangkuni Utthiram are offered
 To the Lord oblations and libations.

O Pumpaavai, does it become you to keep away
 From such (holy) sight of uproarious festivals?

[Utthiram: The Denebola. Pangkuni: Mid-March – Mid-April]

- 8) தண்ணா அரக்கன்தோள் சாய்த்து உகந்த தாளினான்
 கண்ணார் மயிலைக் கபாலீச் சரமமர்ந்தான்
 பண்ணார் பதின்எண் கணங்கன்தம் அட்டமி நாள்
 கண்ணாரக் காணாதே போதியோ பூம்பாவாய்.

The Lord of the salvific feet who crushed the cruel
 Arms of the Rakshasa and rejoiced at it, is enshrined
 In Kapaaleccharam at Mayilai – beautiful to behold.

Lo, during Ashtami the eighteen *ganas*
 Hail Him in melodious numbers.

O Pumpaavai, does it become you to keep away
 From such (holy sight) to be seen with wide-open eyes?

[Ashtami: The eighth day after the Full or New Moon.
 The festival was conducted in Chiththirai – Mid-April – Mid-May]

- 9) நற்றாமரை மலர் மேல் நான்முகனும் நாரணனும்
 முற்றாங்கு உணர்கிலா மூர்த்தி திருவடியைக்
 கற்றார்கள் ஏத்தும் கபாலீச் சரமமர்ந்தான்
 பொற்றாப்புக் காணாதே போதியோ பூம்பாவாய்.

The four-faced Brahma seated on the Lotus
 And Narayanan could not know of His full stature;

The feet of this Lord entempled in Kapaaleeccharam
Are hailed by the learned, wise men.

O Pumpaavai, does it become you to keep away
From your sight His Golden-Swing – Festival?

[In Vaikaasi (Mid-May – Mid-June) this festival takes place.]

- 10) உரிஞ்சாய வாழ்க்கை அமண்உடையைப் போர்க்கும்
இருஞ்சாக்கியர்கள் எடுத்துரைப்ப நாட்டில்
கருஞ்சோலை சூழ்ந்த கபாலீச் சரத்தான்தன்
பெருஞ்சாந்தி காணாதே போதியோ பூம்பாவாய்.

Let the Samanas that live unclad and the Saakyas
Who go about shrouded, jibber and jabber.
In this world, our Lord is at Kapaaleeccharam,
Girt with umbrageous groves.

Lo, the Pavitra utsava takes place.

O Pumpaavai does it become you

To keep away from such (holy) sight?

[Kumbhabishekam is performed for consecration or reconsecration. It is done on an elaborate scale. In lieu of Kumbhabishekam, Pavitra Utsava is performed annually. This is called 'Perum Saanti'. It is performed in Aadi or Aavani or Purattaasi. Aadi: Mid-July – Mid-August. Avani: Mid-August – Mid-September. Purattasi: Mid-September – Mid-October.]

- 11) காணமலர் சோலைக் கபாலீச் சரமமந்தான்
தேனமர் பூம்பாவைப் பாட்டாகச் செந்தமிழான்
ஞானசம் பந்தன் நலம் புகழ்ந்த பத்தும் வல்லார்
வானசம் பந்தத் தவரோடும் வாழ்வாரே.

On the Lord of Kapaaleeccharam girt with
Odoriferous groves, Gnaanasambandhan sang
In chaste Tamil the honied verses on Pumpaavai,
To bring to the fore the weal-conferring glory of Siva.
They that have mastered all these ten verses

Will abide in Siva-loka with its goodly denizens.

It can thus be seen that Saivite festivals are conducted throughout the year. These constantly remind the devotees of their perennial indebtedness to Siva who is ever interested in the welfare of His devotees.

Five kinds of courtesies are extended to Siva in every puja. These five are related to the five elements. Courtesies relating to Pruthivi (Earth) are sandal-paste, flowers, tubers, roots, fruits, cooked rice and the like; those relating to Appu (Water) are water, milk, curds, clothings and the like; those of Agni (Fire) are gold, ruby, lamp, lighted camphor, jewels and the like; those of Vaayu (Air) are incense, Chaamara (fan) and the like and those of Aakaash (Ether/Space) are gems, musical instruments, hymns and the like.

Festivals are a modest display of the gratitude of the ruled to the ruler. Siva is the universal Ruler and all entia are ruled by Him.

7. SIVARATRI : THE VRATA PAR EXCELLENCE

- Dr. T.N. Ramachandran

Mahakavi Bharati sang thus:

நோயிலே படுப்பதென்ன கண்ணபெருமானே - நீ
நோன்பிலே உயிர்ப்பதென்ன கண்ணபெருமானே!

This passage may roughly be translated thus:

“O Lord Kanna (Krsna), how is it that you lie abed besieged by malady? How then is it, O Lord Kanna, that you stand resuscitated by *nonpu*?” (The Tamil word for *vrata* is *nonpu*.)

Such is the power of *vrata*. It can revive, regenerate and reanimate. It can also spiritually rejuvenate. No wonder, hundreds of *vratas* are prescribed for the Hindus. P.V. Kane speaks of about 1,250 *vratas*.¹

The word ‘*vrata*’, it is said, is derived from the Sanskrit root, *vr*, which means ‘to will’ or ‘to choose’. So, ‘will’ or what is willed is the essence of *vrata*. By extension *vrata* includes ‘vow,’ ‘religious obligation’ and ‘performance of rite’.

Sivaratri is a *vrata* which is associated with *ratri* (night). Another *vrata* which lasts beyond a sennight is Navaratri. These *vratas* are performed during nights. Night, it is well-known, is fraught with mysterious significance. Normally night is deemed to be the Sabbath of mankind, the period when body and mind should rest. Exceptionally both body and mind should be active during some nights.

Sable-vested night, says John Milton is the ‘eldest of things’. The calm, majestic presence of night married to the serene heaven is capable of extraordinary animation if the soul is willing to get impregnated with the elixir of devotion. It is of such a night which can mother a myriad mystical tremendums, the

Upanisad affirmed: '*tamaso ma jyotrigamaya*'. When a night of this potency is doubled with a *vrata*, the outcome is bound to be great and grand.

Of the *vrata* of Mahasivaratri, J. Bruce Long observes: "In the strictest technical sense of the term a *vrata* is a vow or a sacrifice, in which one offers a part of oneself (through fasting, prayer, meditation etc.) or a portion of one's goods, to God as a thanks-offering and as a petition for some desired boon. Or it might take the form of a discipline engaged in for the purpose of promoting physical and mental self-control"². One can see many different types of motivation at work in the Sivaratri *vrata*; acts of penance and contrition, acts of thanks-giving and praise, and acts of a 'magical' manipulation to please the deity and to persuade him to recompense the devotee for his efforts with appropriate benefits.

Sivajnana Siddhiyar (Supakkam, v.182) affirms:

வானிடத்தவரு மண்மேல் வந்து அரந்தனை அர்ச்சிப்பர்...

"The celestials come down to the earth to perform *puja* unto Siva."

It is said that this worship is done every night which is why no one is allowed to stay within the temple once the *ardhajama puja* (which is akin to compline) is over. The one and only night when human devotees can be present in the temple is Sivaratri. Obviously this single night is worth all the other 364 nights of the year. So, the devotee should not let this night slip out of his hands. The annual vigil kept on this holy night is comparatively an easy way to gain the greatest blessing. This night, in one sense, is the Dark Night of the Soul of St. John of the Cross.³

Only powers which are infernal, choose night for their nefarious operations. Why should Siva who is the most auspicious choose it? Why should He enact His dance at midnight, and that too, in the crematory? "Dance in the darkness", says Sivaramamurthi, "is unimaginable".⁴ However Siva forever dances in the funeral pyre of the crematory at midnight. For this

reason St. Manikkavachakar hails Him thus: “நள்ளிருளில் நடட்டம் பமின்றாடும் நாதனே!” (O Lord who enacts the dance at midnight!)

In this context it is good to remember that Siva is the Lord of the destitute and the down-trodden. Things abandoned are dear to Him. A *res nullius* is sacred to Him. The crematory and the charnel house are His favourite haunts; The *white madar* (வெள்ளெருக்கு)-the ever-condemned flower-, is sweet to Him. Charred bones are His jewels. A garland of skulls is much prized by Him. Matted hair is deemed sacrosanct by Him. He covets not silken vestments. He is a naked ascetic. Sometimes His loin is girt with a tiger-skin. He is not after powder and perfume. The ashes of burnt corpses are held by Him in great esteem. Night, in particular, midnight, is truly sacred to Siva. It is His favourite hour. No wonder it is, that He chose the dark hours of the night for His worship. Siva is a *nisacara*. So are His hosts of Bhutas and Pisacas – all vagrants of the night. Siva the incomprehensible, in the fitness of things, is best meditated during *ardharatri* as the Mahayogin.

Of the 365 nights of the year, which night is to be reckoned as Mahasivaratri? Which is the night that manifests the sought-after *kairos* – the time of grace? Hinduism, it is well-known, attaches great importance to the ritual hour. In fact, its almanac is so designed and worked out that it furnishes all the data that point to the appearance of ‘the sacred’ in time.⁵

We have a pentad of Sivaratri. The monthly Sivaratri is to be distinguished from the annual which alone goes by the name ‘Mahasivaratri’. Each month is made up of a couple of *paksas* (fortnights), they being the dark and the white fortnights. The *krsnapaksa caturdasi* that occurs every month marks the monthly Sivaratri. The *krsnapaksa caturdasi* occurring in the month of Masi (Feb – March) marks the Mahasivaratri. In other words, the Mahasivaratri falls on the fourteenth lunar day (*tithi*) of the dark half of Masi. This Mahasivaratri is unique which is presided over by Tiruvonam, the asterism dear to Visnu.

The other three Sivaratri are Nitya, Paksa and Yoga Sivaratri. We have seen that *caturdasi* occurs twice a month. There are twenty-four *caturdasis* in a year. Each of these is a Sivaratri, *sui generis*. This is called the Nitya Sivaratri. The worship commencing from the *krsnapaksa prathama* in the month of Tai (Jan. – Feb.) should be continued for thirteen days and this should terminate with the *trayodasi*. This indeed is known as the Paksa Sivaratri. The *amavasya* which falls on a Monday is also deemed a Sivaratri. This goes by the name Yoga Sivaratri.

The origin of Sivaratri is traced as follows in the *Kandapurānam*. It is dealt with in ‘Atimudi Tētiya patalam’. The narrator is Brahma Himself. Admonishing Daksa whose sacrifice ended in a fiasco, Brahma said:

“O Daksa, you spoke pejoratively of Lord Siva and courted despicable chastisement, Befuddled you landed yourself in trouble. Even Visnu and I were not exempt from this bewilderment.’ This said, Brahma subjoined: ‘When a thousand *caturyugas* pass away, it marks the passage of a day’s time for me. With the advent of night I begin to slumber. Then the sun, the moon, the planets, the stars, Indra, his hosts and the lives in the cosmos meet with their doom. When once this happened the *munis* of the higher realm fled to Janaloka in fright. Then all the ocean-streams rose up and swallowed all places save such sacred towns like Kasi and Kanchi. Visnu was then reposing on a banyan-leaf that floated in the great deluge. The *munis* of the Janaloka approached him, invoked him and sang his praises. He bestirred himself from his slumber. He could no longer behold the earth as it had sunk to the nethermost world. So he assumed the form of gargantuan boar, plunged into the Patala, retrieved the earth, bore it on his tusk, surfaced up and reestablished the earth which resumed its former poise. By then a thousand *caturyugas* had passed away. I woke up and engaged myself in the activity of creation. Visnu felt extraordinarily proud as he was able to retrieve the earth. He then commenced his Yogic slumber. I too felt excessively proud as I thought that lives perished when I slumbered and revived when I woke up. I concluded that I was the supreme *Ens*. I woke up the slumbering Visnu and questioned him

thus: 'Who may you be?' He said he was my father. This I knew. Yet in my drunken elation I denied what he affirmed. I asserted that I was indeed the *Ens Entium*. Then a tussle ensued between me and Visnu. We staked everything in our fight. Visnu aimed at me a weapon which he had received as a gift from Lord Siva. The two weapons went about burning everything. The earth and the heaven were alike ablaze. As we fought furiously against each other, Narada emerged from my visage and said: 'Neither of you should think you are the supreme. You fight with the weapons gifted to you by Siva. However you have in your pride forgotten Siva, the supreme. If your fight continues, Lord Siva will manifest before you as a column of fire'.

We ignored the words of Narada and our fray thickened. For a thousand years our fight went on, day and night. It was then during a *krisnapaksa caturdasi* at midnight a mountain of fire arose before us. It swallowed clean our weapons. The heat that radiated from it was beyond endurance. We gave up our fight and beheld from at a distance the mountain, in wonder, then a celestial, unbodied voice proclaimed thus: 'O ye little boys ! Lord Siva will judge your strength and valour. Try to reach the top or the bottom of this mountain of fire.' We then decided thus: Whoever first reaches the top or the bottom is to be deemed the supreme God. I incarnated as a swan and flew up. Visnu became a boar and burrowed into the earth. It was labour that met with no end. He stood denuded of his strength. He owned his defeat. With a contrite heart he prayed to Siva who forgave him his presumptuousness and enabled him to surface up. I, on my part, was winging the buxom air for a millennium, all in vain. I was a fatigued. Vertigo possessed me. It was then I saw saintly persons like unto Siddha-purusas emerge from the flame. They said: 'Will this swan ever eye the peak of this supernal flame? After some time this poor bird will give up its ghost. Look at the fate of Visnu. He, as a boar, bored into the earth laboriously. Ere long he became alive to his presumptuousness. By his contrition he has gained the Lord's benediction. This befuddled fowl can survive if only Lord Siva chooses to cure its bewilderment.'

Harkening to this I realized my folly. I gave up my arrogant quest then and there. I hymned the glory of Lord Siva. I approached Visnu and said: 'You are not the supreme one; nor am I. It is Siva who is the one and only true God. Let us adore Him.'

Thus, even thus, did Brahma and Visnu come to own Siva as the Supreme Lord. The night during which Lord Siva manifested as a mountainous column of fire then came to abide as a ruddy mountain hight Arunachalam.

The *Kanda puranam* (III 21.96) speaks thus of the divine event:

“அரியும் யானும் முந்தேடும் அவ்வனல்கிரி அனல
கிரியெ னும்படி நின்றதால் அவ்வொளி கிளர்ந்த
இரவ தேசிவராத்திரி யாயினது இறைவற்
பரவி யுய்ந்தனர் அன்னதோர் வைகலிற் பலரும்.”

By the grace of Lord Siva the theomachy terminated in the theophany.

Referring to the futile search of Brahma and Visnu and the consequent theophany, St. Appar (தேவாரம், ஐந்தாம் திருமுறை 95.11)⁶ Sings thus:

“செங்க ணானும் பிரமனுந் தம்முளே
எங்குந் தேடித் திரிந்தவர் காண்கிலார்
இங்குந் றேனென்று இலிங்கத்தே தோன்றினான்
பொங்குஞ் செஞ்சடைப் புண்ணியமூர்த்தி”

“Between themselves the red-eyed Visnu and Brahma pursued everywhere their quest, all in vain. To them, in the form of *linga*, the just and righteous Lord of swelling, ruddy, matted-hair manifested, saying, “behold Me here!”

It is this theophany of Sivaratri that is celebrated by the opening words of *Tiruvempavai* thus: “ஆதியும் அந்தமுமில்லா அரும் பெரும் சோதி...”

Chapter 38 of the *Sivapurana* deals with the greatness of Mahasivaratri. How the *vrata* of Sivaratri is to be concluded is dealt with in the next chapter. Chapter 40 celebrates the glory of Sivaratri.⁷

Chapter 17 of the *Linga Purana* celebrates the theophany which is Lingodbhava.⁸

According to Bruce Long, the works dealing with Sivaratri are the *Mahabharata*, the *Garudapurana*, the *Padmapurana*, the *Skandapurana* and the *Sivaratri Mahatmya*. It is rather unfortunate that he should omit to mention such Agamas as *Vatula*, *Kamika*, *Karana*, *Lalita*, *Kirana*, *Jaya*, *Suprabhedha* and *Dipta* and such Upagamas as *Kalottara* and *Kalanirnaya*, and Puranas like *Bhavisyottara* and *Vayu*.

Besides these, there are two works in Tamil, both bearing the same title viz., “*Sivaratri Puranam*”. It is from Sri Lanka these works originate. The *Puranam* indited by Nellainathar was first published in 1881 at Madras. This work of 303 verses is in five cantos. This is inferior to the other work, the one by Varadaraja Kaviraja, also known as Varada Pandita, a Brahmin who flourished about 275 years ago. Siva Sri Ma. Kumarasooriyapillai, also of Sri Lanka, wrote a commentary and the work with the commentary was first published in 1913.

An improved third edition was brought out in 1970 by Maravunpulavu Mu. Ganapathipillai. This work of nine *sargas* comprises 714 verses. This work, says its author, has indited at the behest of the Tillai-Brahmins in conformity with the enunciation of the *vrata* by the Agamas. “தில்லை வனத்து அறிஞர் திருக்கடைக்கண் நோக்கி ... நீ நூல் வழாமல் பந்தம் அறத்திரு சிவராத்திரி விரத சரிதை தனைப் பாடுக என்னச் ...செப்பலுற்றேன்” are

the words of the author. This *opus* is in exquisite Tamil and each verse dances like Nataraja. Our Kaviraja refers to Sivaratri as *Sivanisi* and also *Aran Yiravu*.

Sivaratri is also referred to as a festival (*utsava*) and in certain places, dance and song and the like form part of the celebration. It is not a festival in the strict sense. It is a *vrata* (vow) which should be undertaken by every Saivite. It must be fulfilled with care and devotion. Contrition and sincerity should inform the performance of the *vrata*. This *vrata* is to be held as a sacred and inviolable duty. The *vrata* is undertaken to quell the mutinous flesh and domesticate the rebellious spirit. When gods themselves behave like the proverbial unteachable monkey, what can we say of man? He should forever be on his guard.

Saiva Siddhanta says that every soul suffers from the blemish of *anava mala*. This *mala* is truly the ancestral blindness of the soul. Before this darkness which is all pervasive, the physical darkness can be deemed as light itself. This *malam* is 'irul' (murk) and is curable only by Siva's '*arul*' (grace). The soul is ever found enmeshed in this murky mala. This murk is the author of vanity and pride which, in their turn, plunges the soul in deeper and deeper darkness. From such dense darkness symbolized by the midnight of krsnapaksa caturdasi, light supernal is manifested. This indeed is the message of the Mahasivaratri vrata: '*tamaso ma jyotir gamaya*'. For this blessing the soul is sempiternally indebted to Lord Siva. The recognition of this indebtedness assumes the form of *upavasa*, *puja* and *jaagarana*. By these three, the soul of triple *malas* propitiates the triple-eyed Lord who cause the darkest hour to give birth to celestial lucency. It is in this sense the Sivaratri is deemed an *utsava* (festival). The conquest of the *anavamala* is celebrated by the manumitted souls in gladness and gratitude. In fine, this *vrata* is penance, perseverance and conquest – all rolled into one.

The *vrata* is observed with vigil during the four *yamas* (watches of the night). Simultaneous and continual *abhiseka* to

the linga installed in the adytum is performed. *Pancamrta* and *pancagavya* are offered to Pancanana (Siva) by devotees who are subject to *pancavastha* (five states). It is only after the successful termination of the *vrata*, the fast is broken and the feast of tasting *sivaprasada* takes place. Thus the soul imbibes Siva and comes to have its being in Siva.

Sivaratri, though a *vrata*, is yet neither *votum* which is vow wherein the worshipper undertakes to make an offering when a particular request has been granted, nor *devotio* which is payment made in advance to ensure the bestowal of a benefit. It is adoration offered to the Supreme who is at once awe-inspiring and fascinating. The adoration by the devotee is but an expression of his complete dependence or creatureliness. Truly speaking the *vrata* is an enacted prayer, enacted individually and collectively. This *vrata* is observed from time immemorial. The natives of central Australia are heard to say: "It was so in the *Acchearinga*". This is their transcendent reference which gives permanent value and prestige to custom and belief by referring them back to a higher supernatural reality of initial events.⁹ Therefore the following words would aptly conclude the article thus: "Sivaratri! O the night that enlightened Brahma and Visnu."

Notes:

1. *History of Dharmasastra*, Vol.V, Part 1, pp.253, 462.
2. 'Mahasivaraatri' by J. Bruce Long in *Religious Festivals in South India and Sri Lanka*, Manohar, New Delhi, 1982.
3. *Dark Night of the Soul*, St. John of the Cross, tr. by E.Allison Peers, Image books, 1959, p.55.
4. *Nataraja in Art, Thought and Literature*, National Museum, New Delhi, 1974.
5. 'Mahasivaraatri', op.cit., p.193.
6. The term Sivaraatri gained currency many centuries after the occurrence. Hence, the term, Sivaraatri, is not met with, in the *Tevaaram* hymns. But many references to the occurrence are invariably found in all the *Tevaaram* decads. The ninth verse in each of St. Sambandhar's decads makes a pointed reference to this. Very many, indeed are the reference made by St. Appar to this event, though these are fewer than St. Sambandhar's. References made by St. Sundarar are obviously fewer than those of St. Appar's. According to a rough reckoning, there are as many as five hundred references in *Tevaaram*.
7. *Sivapuraanam*, Tr. A Board of Scholars, Vol.III, pp.1422-439.
8. *The Lingapuraana*, Part I, Chap. 17, pp.58-64.
9. *Comparative Religion* by E.O. James, Methuen, London, 1961, p.304.

8. HINDUISM ON CONVERSION

- Dr. T.N. Ramachandran

I have heard my late-lamented Professor Thomas Srinivasan wax eloquent about tolerance, a basic tenet of Hinduism. "Anbe Sivam" (LOVE is Siva) affirms the Tirumantiram. The God of compassion is above vengeance, jealousy, hatred and violence. Saiva Siddhantam posits that every soul is entitled to gain deliverance. It is the Bliss of beatitude to which every soul, as of right, is entitled. The uninformed soul, by its own folly, may postpone its achievement. Yet, Siva, in His infinite mercy and patience, corrects the soul and causes it to gain Him. He is the Hound of Heaven about which Francis Thomson sang ecstatically.

The two main faiths of Hinduism are Saivism and Vaishnavism. The Saivite reveres Hari (Vishnu) as his Mother and Siva as his Father. St. Appar declared: "அரியலால் தேவியில்லை ஐயன் ஐயாறனார்க்கே." The Lord of Aiyaru (Siva) has Consort none save Hari. Siva is Hara. His Consort is Hari. The gender indicated by the word Hara is masculine and the gender of Hari is feminine.

Nammaazhwar, the Aazhwar par excellence, proclaimed thus:

வம்மின் புலவீர்! நும் மெய் வருத்திக் கை செய்து
உய்ம்மினே;
இம்மன் உலகில் செல்வர் இப்போது இல்லை நோக்கினோம்;
நும் இன் கவி கொண்டு நும் நும் இட்டா தெய்வம்
ஏத்தினால்
செம்மின் சுடர்-முடி என் திருமாலுக்குச் சேருமே.

[O ye bards! I bid you welcome. May you render
Manual service by straining your body.
On scrutiny I have discovered this; on this

Ever-during earth there are now no men of wealth.
 If with your verses sweet, each of you will hail
 His chosen deity, your worship will reach
 My Vishnu whose radiant crown is like ruddy
 lightening.]

St. Appar says:

“விரிவிலா அறிவினர்கள் வேறு ஒரு சமயம் செய்து
 எரிவினால் சொன்னாரேனும் எம்பிராற்கு ஏற்றதாகும் . . .”
 [When men of cramped knowledge create a new faith
 And speak wrath-induced, even that is acceptable
 To our Lord-God ...]

The Siva Gnaana Siddhiyaar says:

“யாதொரு தெய்வம் கண்டீர், அத்தெய்வம் ஆகி ஆங்கே
 மாது ஒரு பாகனார் வருவர் . . .”
 [Whatever deity you hold as yours, it is Siva
 Who is concorporate with His Consort who comes
 To you manifesting that god's form invoked by you ...]

It is therefore that neither Vishnu nor Siva is a jealous God. Jealousy is not, and cannot be, an attribute of the true God. This therefore accounts for the absence of jihad or crusade in Hinduism. Many faiths do not brook idols and Hinduism does not break idols.

God is omnipresent. He is present in idols too, a fortiori, in sanctified idols. In fact Saivism affirms that Siva's presence in such sanctified idols is more pronounced. A milch-cow is full of milk. Yet milking is done by pulling the teats of its udder.

The foreign missionaries who chose to endure the hardship of living in India tried their level best to convert the Hindus. They even took to practicing questionable methods. No wonder the word 'Jesuit' acquired a bad odour. The word, *inter alia* means: “a crafty person, an intriguer, a prevaricator.” (Vide Chambers's Twentieth Century Dictionary).

Afraid of his life and limb, Abbe J.A. Dubois fled from France, to escape the cruel consequences of the French Revolution. He was a genuine missionary. About conversion, this is what he says: "During the long period I have lived in India in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number two-thirds were Pariahs or beggars, and the rest were composed of vagrants and outcastes of several tribes, who, being without resource, turned Christians in order to form connexions, chiefly for the purpose of marriage, or with some other interested views." (Vide pp.xxvi – xxvii, Hindu Manners, Customs and Ceremonies, OUP, Third Edition, 1906).

The translator of the above work, namely Henry K. Beauchamp says: "In a word, the Abbe completely despaired of the higher castes ever becoming Christians, though he was ready to acknowledge that there was a harvest-field among the low castes and outcastes. Of his own attempts to convert the Hindus he remarks: "For my part I cannot boast of my successes in this sacred career during the period that I have laboured to promote the interests of the Christian religion. The restraints and privations under which I have lived, by conforming myself to the usages of the country; embracing, in many respects, the prejudices of the natives; living like them, and becoming all but a Hindu myself; in short by being made all things to all men, that I might by all means save some – all these have proved of no avail to me to make proselytes."

The point to be emphasized in this context is this. Men belonging to the higher castes of Hinduism could not be converted, in particular, the Brahmins. So the notorious rule of "Divide and conquer" was practised by the missionaries. They started a tirade against the Brahmins. They created a rift between them and the other Hindus. Some of our men were caught in the gin that they set up everywhere. The rift still continues to the utmost detriment of Hinduism.

The Abbe was taken to task for his inability to convert the Hindus. In answer to the charges levelled against him he wrote letters explaining his difficulties. These were collected in a book-form and published in 1823. The title of the work is 'Letters on the State of Christianity in India To which is added A Vindication of The Hindus – Male and Female'. This work was reprinted in 1995 by the Asian Educational Sciences, Delhi. Every Hindu should read this work.

Hinduism does not believe that its strength is in numbers. Neither does it announce any kerygma which says that people can attain salvation by becoming Hindus. It exhorts one to worship God in any form one chooses, and one's longing for salvation is fulfilled by God. So declare the Hindu scriptures. To Hinduism, persecution and inquisition are repellent.

Large-scale conversions are effected in India after it gained independence. Nehru's secularism came as a God-send to the Christian Missionaries. Again they made a smoke screen of Mahatma Gandhi's Sarva-dharma-samabhaava. Hill-tribes were targeted by the missionaries and wholesale conversions took place in vast areas – the habitat of Adivaasis. Alarmed by this state of affairs perpetrated as part of world-wide missionary operations the Government of Madhya Pradesh formed a committee to probe into the matter. The chairperson was Dr. M. Bhavani Shankar Niyogi, a retired Chief Justice of the Nagpur High Court. The report submitted by the committee is called the Report of The Christian Missionary Activities Enquiry Committee, Madhya Pradesh. It came to be known as the Niyogi Committee Report. It appeared in 1956 in two volumes. Before ever the Hindus became aware of it, the missionaries had bought all available copies and destroyed them. Even in libraries, it was rarely available as the missionaries saw to it that copies "were removed, or borrowed and not returned."

An aged and ailing sannyasi of Andhra Pradesh, called Baba Madhavadas, called on Sita Ram Goel and broke to him the terrible intelligence. Goel suffered the shock of his life. He

strained every nerve of his to republish the Report. In 1998, Voice of India (2/18, Ansari Road, New Delhi 110 002) republished the successfully suppressed Report. The title is: "VINDICATED BY TIME-The Niyogi Committee Report on Christian Missionary Activities." This work is in 1010 pages – 46 lines a page, 12 words per line, and closely printed. A Hindu worth his name should buy this work prized at Rs.500/- and read it, nay, study it. Many copies of this work remain unsold in India that is Bharat which is secular.

We are not against any faith at all. We do not go about converting people, much less aggressively. The minority groups in India are the chosen people of the Indian Government. The majority who are Hindus continue to receive a step-motherly treatment. Getting accustomed to this treatment, they have become pachydermatous. So, no wonder it is that Hindu youths abroad are totally unaware of the miserable plight of Hinduism – as it prevails in India. Since these are better acquainted with English than their own mother-tongue, they must be provided with the needed literature. The right type of books can be secured from Voice of India, New Delhi.

Abundant is the material that proves that the Hindus, in the hoary past, flourished in the cultural capitals of the world. They were in Alexandria, Athens and Rome. A Brahmin by name Kaundinya founded a Hindu Kingdom in Cambodia. Dr.V.Raghavan says: "... similar Hindu kingdoms flourished in all the East Indian isles, Sumatra, Java, Bali. The Brahmins of the palmy days of Hinduism carried their religion across the seas, not with the might of a flaming sword, but with their exalted Vedantic philosophy, colourful ceremony and custom, and above all, their glorious art and literature, the grand temple culture and architecture, and the beautiful epics of Ramayana and Mahabharata rendered more attractive through dance and drama."

The Sanskrit inscriptions of Cambodia attest to the fact that Vedic *yagnas* were performed in Cambodia and other foreign Hindu kingdoms.

Hinduism suffered very much when Muslims became the rulers of many parts of India. In this connection the role played by Harihara and Bukka in defending Hinduism merits mention. These two served the Hindu King Prataaparudra the second. They rushed to Kampili (the birth-place of Nesa Naayanaar) when their king was defeated by the invading Muslims. "When Kampili also fell in 1327, they became prisoners and were carried off to Delhi where because they embraced Islam, they stood well with the sultan." —

A History of South India by K.A. Nilakanta Sastri.

They were then sent to Kampili to take over its administration from Malik Muhammad and to deal with the revolt of the Hindu subjects. They came under the influence of Vidyaranya and returned to the Hindu fold. They founded a new city opposite to Anegondi on the southern bank of the sacred Tungabhadra. Here in the name of Siva (Virupaaksha), Harihara established his Hindu Kingdom. The dynasty of Vijayanagar thus came into being. It is this dynasty which stood in the vanguard of Hinduism for many centuries.

The role played by Shivaji will ever be fresh in our memory. His tutelary deity Bhavani is indeed our Bharata Maata.

Then came the British. In February 1835, Macaulay took the fateful step and made English the compulsory medium of instruction in all Indian schools. From Calcutta he wrote to his father:

"... No Hindu, who has received an English education, ever remains sincerely attached to his religion ... It is my firm belief that if, our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytize, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection. I heartily rejoice in the prospects ..." — Letter dated October 12, 1836.

The English education has played enough havoc. Many Hindus still follow Macaulay in his footsteps. It is time we wake up. Let Tamil Saivites chalk out their curriculam which will expose them to our Vedas and Aagamas, our Tirumurai's and Meykanda Sastras.

“Let us remember” says Dr. V. Raghavan, “our history and our genius and while we shall have no need to forge ahead with the flaming sword, we shall not stultify ourselves and go under, but act as our books have said, as our Acharyas have directed and as our Kings have done in the past.” – An Anthology on Aspects of Indian Culture by Dr.V.Raghavan.

9. VARIFORM SAIVISM

- Dr. T.N. Ramachandran

அருமணித்தடம் பூண்முலை அரம்பையரொடு அருளிப் பாடியார்
உரிமையில் தொழுவார் உருத்திர பல்கணத்தார்
விரிசடை விரதிகள் அந்தணர் சைவர் பாசுபதர் கபாலிகள்
தெருவினில் பொலியும் திருவானூர் அம்மானே.

The above verse of St. Tirunaavukkarasar – more popularly known as St. Appar–, is descriptive of the religious climate of Tamil Nadu during the seventh century. This verse hails the glory of the presiding deity of Tiruvaarur thus:

“Behold the Lord-God of Tiruvaarur in whose streets
Celestial danseuses whose immense breasts
Are adorned with invaluable gems,
Hymnodists, privileged worshippers,
Multitudinous Rudra-Ganas, (Maha-) Vritis of spreading
Matted hair, Brahmins, Saivas, Paasupatas
And Kaapaalikas thrive in splendour!”

Hearing of the coming of St. Tirugnaanasambandhar, the servitors of Tirukkaalatthi fared forth to receive him. Among them were *Kaapaalikas* as well as multifarious Saivas of variform Saivism (காபாலக் கையர் பல வேடச்சைவர்).¹

In the verse of St. Appar’s quoted above, the adherents of variform Saivism are listed. ‘*Uruthira palganatthaar*’; it is said, are *Kaalaamukhas*. It is true that this identification is disputed.² For our purpose, we take it that the *Kaalaamukhas* too are included in the enumeration by St. Appar. Besides these Saivites, other kinds of Saivites, such as the adherents of Kashmir Saivism, Vira Saivism, Golaki Mata Saivism and Bhairavas, also flourished in harmony, in the various parts of India that is Bharat, notwithstanding their apparent cultural remoteness. The truth to be remembered in this context is that Saivism is but one though its forms are multitudinous. ‘It sprouted and stood as one eventually

growing ramiferous' (ஒன்றாய் முளைத்தெழுந்து எத்தனையோ கவடு விட்டு)³ are the words of St. Maanickavaachakar. This is elucidatory of the Vedic affirmation which says: "Ekam Sat vipraah bhahudha vadanti" (Truth is but one though apprehended in many ways).

Of variform Saivism, a scholar is expected to have some knowledge. The various Saivites, according to St. Appar, are: (1) Privileged worshippers (aadi Saivas), (2) Maha-Vritis, (3) Brahmins, (4) Saivas, (5) Paasupatas, (6) Kaapaalikas and (7) Bhairavas.

1. Aadi Saivas

These alone are privileged to enter the adytum, touch the icon of Siva or the linga, bathe it ritualistically, clothe it, adorn it and perform unto it the *archana*. These are the temple-priests. In Tamil-Nadu, none else – not even the Brahmins–, are endowed with these privileges, These privileged Saivites are called *Aadi-Saivas* (the original Saivites), and these alone can perform Paraarth Pooja (the pooja performed on behalf of worshippers) to Lord Siva. They strictly adhere to the rules and regulations prescribed by the Saivaagamas. They are therefore called Siva-Brahmins or Sivaachaaryas. St. Sundarar, himself a Sivaachaarya, affirmed thus: (முப்போதும் திருமேனி தீண்டு வார்க்கும் அடியேன்)⁴ (I am a servitor of them that touch (and perform archana) to the holy person of Siva, during the three divisions of the day).

The rites, rituals etc., to be performed in a particular Siva-temple, should conform to that Aagama governing the shrine. For instance, the Big Temple at Thanjavur has as its Aagama the *Makutaagama* and it is this Aagama which guides the conduct of the rituals, festivals etc., of the Big Temple. Though all the major Aagamas are, more or less, of equal value, yet the rites, rituals etc., of a specific temple must conform to the rules and regulations of its Aagama. So, varied and many are the groups of Sivaachaaryas and each group should stand well-drilled in its own chosen discipline as taught by its Aagama. These Aadi-Saivas enjoy a very high status, according to the Aagamas. These are next only to

the Anaadi Saiva who is Siva Himself. It is rather regrettable that the present-day Aadi-Saivas are unaware of their own glory and greatness. The modern society is also to blame. It is dead to the Aagama-conferred status of the Sivaachaaryas. However, it is very reassuring to witness the ever-during greatness of the Tillai priests who maintain their status and dignity as the *Archakas* of Lord Siva.

2. Maha-Vritis

Maha-Vrata means: “the great vow”. A Maha-Vratin is one who observes the great vow. Indeed, he observes a cluster of vows of extraordinary nature. He eats his food from out of a human skull. Lord Siva who is proud of His mendicancy goes about seeking alms, with a skull. “*Kai ore Kapaalatthar*”⁵ (He holds a skull in His hand) are the words of St. Appar. The Maha-Vratin emulates Siva in this and other respects. The Maha-Vratin besmears his body with the ashes of the crematory. Lord Siva is referred to by St. Sambandhar as “காடுடைய கடலைப் பொடி பூசி” (the One who is bedaubed with the ashes of the Crematorium). St. Appar also refers to Siva as One who is daubed with the ashes of the burnt corpses of the Crematorium (சுவம் தாங்கும் மயானத்துச் சாம்பல் என்பு... தரித்தான்)⁷ He also declares that, for the (Maha-) Vratin, the ash of the gutted corpses is a beautiful adornment (வெந்த நீறு அருங்கலம் விரதியாக்கும் எல்லாம்)⁸ The Maha-Vrati wears a strand of human hair as his sacred thread. This is called *Panchavati*. St. Appar calls it “மயிர்க் கயிறு”⁹ (strand of (human) hair). The following description of Lord Siva in the guise of a Maha-Vratin is met with in St. Sekkizhaar’s *Periya Puranam*.

“Triple stripes of Holy Ash flashed from His forehead;
The tuft on His tonsured head was decked with
A wreath of bone-beads; His ears bore dangling *Kundala*
Wrought of pearls very like the ones carved
Out of the skeleton of the one He bore on His person.”

“He wore a long dangling chain of bright beads
Of that bone; instead of the fierce serpent whose mouth

Holds sacs of poison, He wore a strand of human hair;
 He also had a pouch of the Holy Ash that could end
 The cycle of birth and death of pure-hearted devotees.”
 “He wore on one wrist a thread which held a bone-bead;
 Over his *Kovanam* woven of the rare Vedas, He wore
 A fitting and beautiful garment; His ineffable feet
 Did touch the earth and on the soles thereof, were (visible)
 The divine pentad of signs.”

“His frame divine was smeared thick with the Holy Ash;
 It was like unto the ashes veiling the burning fire within;
 Passing through the streets where streamers wafted
 He entered the house divine of Maanakkanjaayar
 Whose heart enshrines His cool lotus-feet divine.”¹⁰

3. Brahmins

Among Brahmins there were and are those who adore Lord Siva only as the supreme deity. It was Sankara Bhagawad Paada who brought about a revolution whereby almost all Brahmins became *Smaartas*. These follow the great Aachaarya in his sacred footsteps. Sankaraachaarya is hailed as the “*Shanmatha Sthaapaka*” (the Establisher/the Re-organizer of the six faiths), namely *Saivism*, *Vaishnavism*, *Saaktam*, *Gaanaapathyam*, *Kaumaaram* and *Sauram*. The pursuit of any one of these faiths, according to *Sankaraachaarya*, spells salvation. Before his advent, there were Brahmins who owed allegiance, wholly, solely and exclusively to Siva. Of St.Sambandhar’s parents, St.Sekkizhaar says that their respective lineages were posised only in the Saivaite faith. அரவு அணிந்த சடை முடியார் அடி அலால் அறியார்¹² are the words of St.Sekkizhaar. They knew nought but the feet twain of the Lord of matted hair who is adorned with serpents. They fostered love for the Holy Ash (திருநீற்று அன்பு பாவிக்கும்).¹³

Appayya Dikshitar, Neelakanta Dikshitar and their spiritual descendants as well as those that hail from the clan of

Hara Datta are Brahmins who adore Siva and none else, as the supreme deity.

4. Saivas

According to *Varnaasrama Chandrika*, a work indited by Sri la Sri Tiruvambala Desikar – the seventh pontiff of the Dharmapuram Aadhinam–, there are seven types of Saivites, they being (1) Anaadi Saiva, (2) Aadi Saiva, (3) Maha Saiva, (4) Anu-Saiva, (5) Avaantara Saiva (6) Pravara Saiva and (7) Antiya Saiva. We know that Anaadi Saiva is Lord Siva. Aadi Saivas are Sivaachaaryas. Maha Saivas are Maha Brahmins who are solely dedicated to Lord Siva. Anu-Saiva is either a Kshatriya or a Vaisya owning Lord Siva alone as the supreme God. Avaantara Saiva is a Sudra who adores Siva only. Ilayaankudi Maara Naayanaar and Vaayilaar Naayanaar are Avaantara Saivas.¹⁴ Pravara Saiva has a mixed origin. All other Saivas are known as Anthiya Saivas. Of these, the first four are the twice-born. A Sudra also becomes a twice-born, once he receives *deeksha* (initiation).

A Saivite by birth becomes a true Saivite only when he receives initiation. On initiation he transcends the limitations of caste, upbringing etc. Even as the fuel that feeds the fire loses its name as tree, the caste-distrinctions get burnt on initiation.

All Saivas are Saiva siddhantins. In this context the observations of David N. Lorenzen can be seen to be meaningful. He says: “The word ‘Saivite’ and ‘Saiva’ are distinguished. The former is applied to anyone who specifically worships the god Siva, the latter to a Saivite who follows Saiva Siddhanta.”¹⁵

5. Paasupatas

We know little about the philosophical doctrines of Kaapaalikam, Bhairava, Mahavratam and Kaalaamukham. However this is not entirely the case with Paasupatam. We can learn a few vital facts from the Paasupata Sutras and the commentary thereon by Kaundinya. This faith claims that Siva

incarnated as Nakulisa and authored the Paasupata Sutras. The commentator Kaundinya might have flourished between the fourth and the sixth centuries. Surendranath Das Gupta is of the opinion that not much can be gleaned by way of philosophy from either the Sutras or the Bhasya.¹⁶ These deal with rituals or 'rather modes of life.' It should be observed in this context that the *Naiyaayika* shares his theistic conviction with the Paasupata Saiva. The difference between these two school can be briefly stated as follows. The Paasupata school lays emphasis on rituals. The Naiyaayika, on the other hand, is more concerned with a logical presentation of the system.

The pentad of subjects discussed by the Paasupata school comprises Kaarya (effect), Kaarana (cause), Yoga (meditation), Vidhi (behaviour/deportment) and Dukhaanta (annihilation of misery). This school maintains that liberation comes through the grace of Siva. The word 'pasu' includes all animate beings. However saints and highly evolved persons are not to be deemed as pasu. Pasu's impotence is the *raison d'etre* of its bondage. It is connected with 'paasa' which means 'cause and effect'. According to Kaundiinya, deliverance is not obtained through *Gnaana* (knowledge), *Vairaagya* (discrimination), *Dharma* and *Aisvarya-tyaga* (surrender of myrific powers) but by *Prasaada* (grace of Siva).

6. Kaapaalikas

No Kaapaalika opus explicatory of the faith is extant. The bed-rock of Kaapaalika faith is bhakti (devotion to God). This bhakti is fostered in utter ignorance of the ways of the world. The Kaapaalika's bhakti is grounded in personal devotion to a personal god who in his case is LORD SIVA. The very rituals of the Kapaalika help him foster his communion with his chosen deity. The devotee in course of time gains siddhi-s (occult powers) and in the end is freed from transmigration. He eventually dwells in a heaven of sempiternal sexual bliss.

The Kaapaalikas constitute a Tantric sect. Their way of life is expressed by a pentad of 'Ma-s' (*panchamakara*)..¹⁷

Panchamakara, *panchadravya* and *panchatattva* are synonyms in Tantric texts. The five 'Ma-s' are *madhu* (liquor), *maamsa* (meat), *mathsya* (fish), *maithuna* (sexual union) and *mudra* (grain).

Kulaarnava-Tantra V. 79-89 says: "Wine (suraa) is Sakthi, meat is Siva; the enjoyer of these is Bhairava Himself." According to Mahanirvaana-Tantra, wine is Taaraa Herself in liquid form. She is the Saviour of beings, the Mother of Enjoyment and Liberation. The Kaapaalika Unmattha-Bhairava, according to Lorenzen, affirms thus: "The bliss which becomes manifest through sexual union is the (true) form of Bhairava. The attainment of that (bliss) at death is *moksha*. This is the ultimate truth."¹⁸

The Kaapaalikas thrive very well in Tamil Nadu too. The temple at Mylapore is known as Kaapaaleeccharam. The Tevaaram-Trio hail Siva as Kaapaali. Siva is referred to as 'Kaapaaliyar' in a hymn on Anbilalanthurai. In the verse on Tirutthurutthi and Tiruvelvikkudi beginning with the words: "Vangilar mathyamum, "Siva is referred to as 'Kaapaaliyaar' by St. Sambandhar. In his hymn on Valampuram, St.Sundarar hails Siva as Kapaali.

7. Kaalaamukhas

Kaalaamukha means 'black face'. In his 'Elements of Hindu Iconography,' (II part 1, 25) T.A.Gopinath Rao says that this sect perhaps adhered to the practice of marking their foreheads with black streaks. This sect found a congenial soil in Karnataka. These formed themselves into an assemblage called *Sakthi-parishad*. They were in charge of temple administration. Lorenzen says that approximately sixty five inscriptions from eighteen Sakthi-parishad temples were discovered and published.

In his work "Rajaraja I, "K.T.Tirunaavukkarasu says: "Sannyasins of Kaapaalikam, Paasupatam and Kaalaamukham which are sects of North Indian Saivism, flourished in those days, in Tamil Nadu. They were generally referred to as Siva-Yogis.

Among Saivites, the sect of Kaalaamukhas wielded great influence. Some of the Kaalaamukha yogis administered the *nibhandas* (endowments) gifted to the Siva-temples.”¹⁹

Tirunaavakkarasu also refers to the following facts. During the reign of Paraantaka Chozha-II, the prince of Kodumbaloor called Vikramakesari built in his capital ‘The Temple of the Trio’. He also built a matam later. Kodumbaaloor Velaar appointed Vidyaaraasi – a North Indian Guru of Atreya Gotra –, as the head of that matam. Vidyaaraasi was well-versed in the Vedas. He was a staunch Kaalaamukha.²⁰ His followers thrived well in the various parts of Tamil Nadu during the reign of Rajaraja-I.²¹

The Kaalaamukhas, according to Ramanuja the Vaishnavite saint, are also called Mahavratadhaaras. Their ways were perhaps similar to those of Mahavratins. According to A.V. Subbiah – the author of the essay: “A twelfth century University In Mysore”, the Kaalaamukhas hailed from Kashmir. An inscription of A.D. 1147 seems to support this view.²² A great many inscriptions gathered by B.L.Rice are incorporated in *Epigraphia Carnatica*. A Sanskrit inscription of Kodumbaloor is proof positive of the prevalence of the Kaalaamukha faith in Tamil Nadu.²³

The link between the Virasaiva and the Kaalaamukhas is indisputable. Establishment of matams systematically organized and propagation of Linga worship characterize these cults. The tie between the two was stronger in the pre-Basavan period.

The latter-day Kaalaamukhas were not anti-Vedic at all. They cultivated the Vedas with great care. Their former rigorous practices also softened with the passage of time.

In the past, Tamil Nadu – celebrated for its tolerance –, was the Home of variform Saivism.

Notes

1. Periya Puranam: The Puranam of Tirugnaanasambandha Naayanaar, Verse 1018, Samajam Edition (1950).
2. The Fourth Tirumurai, verse 2002, Foot-Note 2 at Page 177, Dharmapuram Aadhinam, 1957.
3. Verse 8, Tirukkotthumbi, Tiruvaachakam.
4. Verse 10, Tiruthondatthokai, The Seventh Tirumurai.
5. Verse, 7 Decad 9 of Tirumurai the sixth.
6. Verse 1, decad 1 of Tirumurai the first.
7. Verse 2, decad 50 of Tirumurai the sixth.
8. Verse 5, Namasivaaya Patikam, Tirumurai the fourth.
9. Verse 2, decad 50 of Tirumurai the sixth.
10. Verses 22 to 25 of the Puranam of Maanakkanjaalar, St.Sekkizhaar's Periya Puranam, translated by T.N.Ramachandran, Tamil University, Thanjavur (1990).
11. Verse 17, The Puranam of Tirugnaanasambandha Naayanaar.
12. Ibid.
13. Ibid.
14. Pages Ixxii and Ixxiii, St.Sekkizhaar's Periya Puranam translated by T.N.Ramachandran, Tamil University.
15. Page xiv, the Kapalikas and Kalamukhas by David N.Lorenzen, University of California Press, Indian Edition - 1972 (New Delhi).
16. Page 130, A History of Indian Philosophy - Volume V, by Surendranath Dasgupta, Motilal Banarsidass, New Delhi, 1975.
17. Page 89-Lorenzen,
18. Page 91, Ibid.

19. Muthalaam Rajaraja Chozhan by K.T.Tirunaavukkarasu, Tamil Nadu Text Book Society (1975), Pages 259-60.
20. Ibid.
21. Ibid.
22. Page 108, Lorenzen.
23. The Kodumbalur Inscriptions of vikramakesari, JORM, VII, 1-10, Edited by K.A.N.Sastri.

10. EVOLUTION OF TAMIL SAIVISM

- *Sekkizhaar Adi-p-Podi Dr. T.N. Ramachandran*

Before I plunge in medias res, it behoves me to dwell, at some length, on three, at least, of the much-misunderstood and deliberately-misinterpreted theories pertaining to (1) the word Arya, (2) the Mohenjo-Dara and Indus Civilization and (3) the antiquity of the Vedas.

Descartes's fundamental basis of philosophy is this: "Cogito, ergo sum" (I think, therefore I am). However the common-place truth is that the normal man is averse to thinking. He thrives on substituted thoughts. For him, anything uttered with vehemence and force coupled with pseudo-emotion passes for truth.

The history of India that is Bharat is yet to be written. "History it seems" aver Christopher Knight and Robert Lomas, in the work 'The Second Messiah' "is not so much a record of past events, more a catalogue of preferred beliefs expounded by people who have a vested interest. As George Orwell observed in his novel 1984, history is always written by the victors and whoever controls the writing of history books controls the past. Without doubt, the most consistently powerful force in the modern world over the last two thousand years has been the Roman Catholic Church and consequently history has often been what it wanted to be."

It is common knowledge that the Aryan Invasion Theory, despite its in-built balderdash still continues to dominate the inditing of history not only in India but the whole world also. The leading exponent of this theory was Max Muller. He believed the Christian legend current during his time which said that the world was created by Yaweh at 9.00 a.m., on 23rd October 4004 B.C. This reckoning was arrived at by Dr. John Lightfoot, one of the most learned seventeenth century scholars, in strict accordance

with the data provided by the Old Testament in the main. So, nothing can possibly predate October 4004 B.C.

Research scholars to-day declare that the oldest document in the world is the Rig Veda. Many agree that it came into existence about nine millennia ago. However Max Muller followed Dr. Lightfoot in his sacred footsteps. Having this for his backdrop, he arrived at 2448 B.C. as the year when the Deluge spoken to in the Bible occurred. He allowed, say, a thousand years for the proliferation of Noah's family. Then he came out with his inspired discovery that the Aryans invaded India in 1400 B.C. He thought they took about 200 years to indite their Veda. So in 1200 B.C. the Veda saw the light of day. He said, probably it was completed that year. One should know that Max Muller could write at three levels. He was a master of equivocation. When the Western Sanskrit scholars, greater than he in more respects than one, debunked him, he came forward with his usual Protean answer. He said: "Whether the Vedic hymns were composed in 1000, 1500 or 2000 or 3000 B.C. no power on earth will ever determine." Even here he would not indicate a time that would predate 4004 B.C. He knew that sustained investigation and research would certainly, sooner or later, determine the truth at least with near-reliable accuracy, if not with exact certitude. When caught by the hip for his mischievous pronouncements, he was clever enough to conjure up pseudo-theories.

Again it was Max Muller who initially twisted and turned the word Arya to yield meanings willed by Him. His subsequent recanting was unable to repair the damage initially wrought by him.

What does the word Arya mean? How did the Rig Veda define it? The Vedic words "... praja arya jyotiragraha ..." [Children of Arya seek and are led by jyoti (light)] are self-luminant. The word 'light' is used obviously in the spiritual sense. No racial meaning can be infused into the word Arya. Rama is known as an Arya. The Buddha is known as Arya. Manu calls the Dravidian an Arya.

When Sri Aurobindo started his quarterly in 1914, he christened it Arya. He also explained the word as follows:

“The word Arya expresses a particular ethical and social order of well-governed life, candour, courtesy, nobility, straight-dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duties, eagerness for knowledge, respect for the wise and the learned, and the social accomplishment. There is no word in human speech that has a nobler history. The Arya is he who strives and overcomes all outside him and within him that stands opposed to human advance. Self-conquest is the first law of his nature. He overcomes mind and its habits and he does not live in a shell of ignorance, inherited prejudice, customary ideas, pleasant opinion, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.”

“The Arya is a worker and a warrior. Always he fights for the coming of the Kingdom of God within himself and the world.”

It is in such sense the word was used. Examples are legion. It was not without cause Vidwan Thiagaraja Chettiyaar, addressed his Guru thus: “மீனாக்ஷி சுந்தர ஆரியனே” [O the noble and lofty Meenakshisundara!]

The depiction of the word as referring to a race was a mischievous innovation of Europe to propagate anti-semitism. Max Muller, the frockless priest, was delighted to give effective currency to this Machiavellian myth. He eulogised the myth for about two decades. Then came the havoc. His theory proliferated and spelt universal danger. The engineer was hoist with his own petard. Scared to the very core of his heart, he resolved to do everything in his power to render nugatory the evil effect of his own breeding. Then for about thirty years he denounced his erstwhile-pet theory with such vehemence and rhetoric that he was capable of. Thus did he burst out in 1888. “I have declared

again and again that if I say Aryan, I mean neither blood nor bones, nor skull nor hair; I mean simply those who speak the Aryan language ... To me, an ethnologist who speaks of Aryan blood, Aryan race, Aryan eyes and hair is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or brachycephalic grammar." Alas, the truth thus seriously asserted and solemnly affirmed still stands shrouded in its earlier falsity.

Monier-Williams knew of Max Muller's solemn pronouncement, repeatedly made from 1888. Yet, in his Sanskrit English Dictionary which appeared in 1899 he refers to the Aryas as the race which immigrated from Central Asia into Aryavarta. Why? Why did he say so? The Britishers wanted the word Arya to mean a race. The loyal Britisher Monier-Williams obliged them who would thus continue to pursue their 'Divide and Rule Policy' effectively without let or hindrance.

Slowly the Imperialists caused the word Arya to play a vital role politically. The word became opposed to the word Dravidian. This is well brought out by Dr. P. Saran of Ghaziabad, U.P., in his lecture series. He spoke on the "Age of the Vedas and Vedic Culture" in the University of Madras. His lectures, since printed in the Journal of the Madras University (Vol.LIV, No.1, Jan. 1982) was later printed in a book-form.

Dr. P. Saran says: "The emphasis on Aryanism has evoked a Dravidian nationalist feeling which in its turn has given rise to something which can be termed Adi-Dravidianism, an idea which is absolutely baseless being only a figment of the fertile imagination of interested politicians. They, however, succeeded quite conspicuously in jeopardizing national integrity and solidarity by injecting the virus of mutual suspicion and rivalry between one community and another."

It is the duty of every Hindu to read Srikant G.Talageri's work 'Aryan Invasion Theory and Indian Nationalism'. Assuming without conceding that the word Arya has some racial content, it is yet unassailably true that the Aryas are the natives of India. Sita

Ram Goel in his Foreword to the path-breaking work of Talageri's says: "Dr. Ambedkhar had made a thorough and first-hand study of the Rig Veda and the Avesta. He has examined the context and counted the frequency of the few words such as Arya, Dasa, Dasyu, Mrdhvak, Anasa, Krishnayoni, Varna etc., which the invasionists (i.e., those that support the Asian Invasion Theory) had picked up from a bulky text in order to prop up their proposition. And he had said: "So far as the Rig Veda is concerned, there is not a particle of evidence suggesting the invasion of India by the Aryans outside India ... So far as the testimony of the Vedic literature is concerned, it is against the theory that the original home of the Aryans was outside India." He has also refuted the scholars' belief that the word *Varna* in the Veda meant skin-colour in any of the 22 places where the word had been used. His conclusions at the end of the book [Who were Shudras?] were as follows: "1. The Vedas do not know any such race as the Aryan race. 2. There is no evidence in the Vedas of any invasion as the Aryan race and its having conquered Dasas and Dasyus supposed to be the natives of India. 3. There is no evidence to show that the distinction between Aryans, Dasas and Dasyus was a racial distinction. 4. The Vedas do not support the contention that the Aryans were different in colour from the Dasas and Dasyus."

Well, am I called upon to belabour the point any further? Once the racial meaning is removed from the Arya, the alleged Aryan Invasion automatically falls. However, the racial meaning is still caused to stick to the word Arya. The lampreys and the barnacles are the fundamentalists and the political panjandrums. The perpetrator of this fraud is Sir John Marshall. Suppressing the materials furnished by R.D. Banerji and his team, Marshall wrote his own version of the Mohenjo-Dara and the Harappan sites. The simple fact is this. When the great Saraswati river (mentioned more than 42 times in the Rig Veda) became dry, the Vedic civilization which flourished in Mohenjo-Daro and Harappa shifted to more hospitable regions. The more recent excavations at Lothal, Kalibangan, Surkodata and Ropar attest to the peaceful

abandonment of such regions owing to the drying of the Saraswati.

Marshall and his coterie misinterpreted the artefacts. They announced that the Indus Valley civilization was Dravidian in origin. To my knowledge a more disastrous brain-washing was never staged in India. It is said that the nomadic Aryans who were cattle-grazers invaded Mohenjo-Daro and other places and drove away from there the Dravidians who flourished in such cities with exemplary culture and civilization.

The Dravidians, in particular, a section of the Tamil politicians welcomed this with open hands, as in Tamil Nadu a wave of hatred towards the Brahmins was then at its zenith. Even a few famous scholars who were staunch Saivites fell into the trap. No body bothered to think how the nomads who came with their cattle could drive away a martial people who were well established and who flourished exceedingly well. Even to-day the Tamils refuse to investigate into the matter and ignore the many irreproachable scholarly works which shed a flood of light on the true history.

Even learned cognoscenti of Saiva Siddhantam embrace this myth and refer to it as Gospel-truth in their works and speeches. I will but cite one instance only. 'Saiva Siddhanta Saatthira Varalaaru' by Prof. K. Vellaivaaranar (Tamil University, 2002), is an excellent opus. Unfortunately it refers to Aryas as aliens. It describes the Indus Civilization as Dravidian, i.e., as that of the Tamils, it praises John Marshall, Fr. Heras and others and totally agrees with their unfounded views; it swallows wholesale the wild guesses which are absolutely baseless; it says the Trident of Siva evolved out of the horns of a figure said to be Siva's; it refers to the little linga-shaped stones and concludes that the citizens of Mohenjo-Daro, like the modern Lingayats, wore lingas on their person.

Space does not permit me to refute in detail these fanciful ideas. If the original Dravidians were chased away by the

invaders, how was it possible for them to cross mountains, unfordable rivers, wild forests, unexplored regions, deserts and the like and eventually arrive at Tamil Nadu? Is there any reference at all in any of the ancient works in Tamil to such a vast exodus? How is it that the whole lot – men, women, infants, old and disabled persons, gravid women and women with babes-in-arms –, came straight to Tamil Nadu without thinking of settling in areas close by and more easy of access? Was Tamil Nadu in those days an unoccupied country awaiting the advent of such people and in such large numbers? It is now claimed that the Tolkaappiyam is at least 3500 years old. Inter alia, it deals with battles and wars. Is there a whisper in this work about the diaspora of the Tamils? The Tamils agreed with Marshall as he conjectured that Saivism flourished in Mohenjo-Daro. Was Marshall an authority on Saivism, or for that reason on any of the Indian faiths? There were even in those days Saivites in Kashmir, Nepal and other places? Did Marshall think of connecting the Saivism of Mohenjo-Daro with that which prevailed in the closer areas? The leap suggested by him is more prodigious than even Hanuman's?

The Western Imperialists and Missionaries had and have their own axe to grind. A single instance to demonstrate their prejudice will suffice. G.U. Pope translated the Tirukkural and it was published in 1886. A fable, since totally jettisoned, was current in the nineteenth century which said that one Elclasingkan, a sea-farer, was friends with Valluvar. From this, Pope jumps to many conclusions with the aid of similar legends. The Christians claimed that Thomas, said to be an Apostle of Jesus, lived in Mylapore. A cursory glance of Ishwar Saran's "The Myth of Saint Thomas and The Mylapore Shiva Temple" will suffice to shatter into smithereens the Thomas-Myth. Pope builds his case on this myth. He takes it for granted that Mylapore was a citadel of Christianity. Connecting Valluvar with the alleged Christian community, he says: "... His (Valluvar's) one thought was to gather knowledge from every source, whose friend the sea-captain would bring him tidings of every stranger's arrival (coming from Ceylon, perhaps in his own dhoney); we may fairly, I say, picture him pacing along the sea-shore with the Christian

teachers, and imbibing the Christian ideas, tinged with the peculiarities of the Alexandrian School, and day by day working them into his own wonderful Kural.”

Can any one, I ask, in his right senses accept a word of what is so enthusiastically voiced forth by Pope? He also says: “I think between A.D. 800 and 1000 is its (The Kurall’s) probable date ... Christian influences were at the time at work in the neighbourhood ... Many passages are strikingly Christian in their support. I cannot feel any hesitation in saying that the Christian scriptures were among the sources from which the poet (Valluvar) derived his inspiration.”

Is this true? Can this be true? Will any Tamil subscribe to this stupendous monstrosity? Since the ideas unleashed by Pope militate against Tamil, the Tamils ignore them and even poo-hoo them. However, in the place of Tamil, if Sanskrit is sought to be devalued, the Tamils welcome it. Marshall, Fr. Heras and Wheeler pass for seers of research. We should therefore hail them as Sri-la-Sri Marshall, Srimad Heras and Loka-Guru Wheeler.

A word about the linga-shaped stones found in abundance in the Indus region. It is now well established that these were the weights and measures of the Vedic period. They were found in many other places too. Let not a foreigner teach us how Siva evolved His trident. Many of the Vedic deities wore horns.

Saivism has its genesis in the Vedas as interpreted by the Saiva Aagamas. An old Venpaa says:

வேதம்பசு; அதன்பால் மெய் ஆகமம்; நால்வர்
ஒதும்தமிழ் அதனின் உள்உறுநெய்; -போதமிக்கும்
நெய்யின் உறுசுவையாம் நீள்வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.

[The Veda is the cow; its milk is the pure Aagama;

The Tamil works of the Four constitute its ghee;
The relish of the ghee is the Tamil opus, abounding
In enlightenment, indited by Meikandaan
Of the extensive Tiruvennainallur.]

So, whoever ignores the Vedas, the Aagamas, the Tirumurais and the Meikanda Sastras is not a Saivite at all. Tirumular was chosen by Siva to indite in Tamil the quintessential message of the Vedas and the Aagamas. His Tirumantiram is at once Stotra and Sastra. It comprises nine Tantras. Tantra means Aagama. The Tirumantiram says: “வேதத்தை விட்ட அறம் இல்லை . . .” [There is no dharma apart from the Vedas.] It also says:

அவிழ்க்கின்ற வாறும் அது கட்டுமாறுஞ்
சிமிட்டலைப் பட்டு உயிர் போகின்ற வாறுந்
தமிழ்ச் சொல் வடசொல் எனும் இவ்விரண்டும்
உணர்த்தும் அவனை உணரவும் ஆமே.

[Through both Tamil and Sanskrit which alike
Speak of bondage and deliverance as well as
The voyage the soul undertakes through vicissitudes,
One can realize and gain Him (Siva).]

He also says: “வேதத்தைச் செப்ப வந்தேனே” [I have come to articulate the Vedas]. His further announcement is this. “ஆகமம் செப்பலுற்றேனே” (I am declaring the Aagamas). It is the message of the Vedas and the Aagamas that is referred to by him as ‘தமிழ்ச் சாத்திரம்’ (Sastras in Tamil). From this it is clear that the Sanskrit Vedas and Aagamas predate the Tirumantiram – the earliest of the Saivite Tirumurais. Siva in His infinite mercy blessed us with these through the Sivayogi Tirumular.

The very avatar of St. Tirugnaanasambandhar is for the flourishing of the Vedic ways and for the thriving of Saivism in superb splendour. ‘வேதநெறி தழைத்தோங்க மிகு சைவத் துறை விளங்க’ are the words of my deity St. Sekkizhaar. The Periya

Puranam of St. Sekkizhaar, be it known, is Applied Saiva Siddhanta.

There are many, a good many references that bear eloquent testimony to the multitudinous glory and the multifoliate grandeur of the Vedas and the Aagamas in the Saivite Tirumurais and the Meykanda Sastras. They also refer to the Angas a cultivation of which is a must for the understanding of the Vedas. The Tirumurais, the Meykanda Sastras and the Saiva Puranas speak ecstatically of Siva's authorship, explication, analysis and upadesa of the Vedic and the Aagamic lore. Siva, it is said, is ever poised in the Vedas. The Vedas spring from His lips. To the chosen few, He as their guru, taught them, through the magnificent medium called SILENCE. St. Paranjoti says:

“கல்லாலின் புடையமாந்து நான்மறை ஆறங்க முதல் கற்ற
கேள்வி
வல்லார்கள் நால்வர்க்கும் வாக்கிறந்த பூரணமாய் மறைக்கு
அப்பாலாய்
எல்லாமாய் அல்லதுமாய் இருந்ததனை இருந்தபடி இருந்து
காட்டிச்
சொல்லாமல் சொன்னவரை நினையாமல் நினைந்து
பவத்தொடக்கை வெல்வாம்.”

[“Let us invoke Him, who seated under the
Banyan Tree
Taught the competent Four all knowledge
Beginning with the four Vedas and the Angas.
He is the ineffable Perfection who is beyond
the Vedas.
He is everything as well as its converse. He revealed
The Absolute as It is and as the Absolute.
He spake not but communicated.
Not thinking on aught else and solely thinking
On him, let us vanquish recurring
transmigration.”]

Siva achieved communication through *chin-mudra*. The great Siva is beyond the Vedas and the Aagamas. Yet it is these that reveal the true way. The sign-post points to the destination, though it is not the destination itself.

Before I come to Tamil Saivism, I must acquaint you with variform Saivism. St.Appar sang thus:

“அருமணித்தடம் பூண்முலை அரம்பையாரொடு அருளிப்பாடியர்
உரிமையில் தொழுவார் உருத்திர பல்கணத்தார்
விரிசடை விரதிகள் அந்தணர் சைவர் பாசுபதர் கபாலிகள்
தெருவினில் பொலியும் திருவானூர் அம்மானே.”

[Behold the Lord-God of Tiruvaarur in whose streets
Celestial danseuses whose immense breasts
Are adorned with invaluable gems,
Hymnodists, privileged worshippers,

Multitudinous Rudra-Ganas, (Maha-) Vritis of
spreading
Matted hair, Brahmins, Saivas, Pasupatas
And Kaapaalikas thrive in splendour.]

It is said Urutthira Palganatthaar are Kaalaamukha Saivas. St. Appar speaks of Aadi Saivas, Maha-Vritis, Brahmin-Saivas, Saivas in general, Paasupatas, Kaapaalikas and Kaalaamukhas. There are many types of Saivism. Kashmir Saivism, Vira Saivism, Golaki Mata Saivism and Meykanda Paramparai Vira Saivism. St. Sambandhar refers to Kaapaalikaas and variform Saivas (காபாலக் கையர் பல வேடச் சைவர்). Saivism, to borrow the words of St. Maanickavaachakar, sprouted and stood as one eventually growing ramiferous (ஒன்றாய் முளைத்து எழுந்து எத்தனையோ சுவடு விட்டு ...) This is elucidatory of the Vedic affirmation which says: “Ekam Sat Vipraah bhahudha Vadanti” (Truth is but one though apprehended in many ways).

St. Sambandhar's opening verse highlights the Northern Saivism, when it says: “காடுடைய கடலைப் பொடி யூசி என் உள்ளம் கவர் கள்வன்” (The Larcener who steals my heart with His body besmeared with the ashes of the crematory). The Ardajaama puja of Kaasi Viswanathar is done with Vibhudi abhisheka. The vibhudi is secured from the ashes of the corpse burnt just a few minutes ago. Our God is Maha Rudra and He belongs as much to the crematory as to the cemetery – both known as Rudra-bhumi. St. Appar describes Him as One who is bedaubed with the ashes of the crematory and is besides adorned with the bones, the skull and the yagnyopavitam called Panchavati which is made up of human hair (சுவம் தாங்கு மயானத்துச் சாம்பல் என்பு தலையோடு மயிர்க் கயிறு தரித்தான் ...). St. Appar says: “வெந்த நீறு அருங்கலம் விரதியர்க்கு எல்லாம், வெந்த நீறு is பிணம் வெந்த நீறு, விரதியர் are Maha-vritis.

Aadi-Saivas are Sivaachaaryas. They alone are entitled to enter the sanctum sanctorum and perform pooja for Siva who is usually installed there in His Sadaasiva form, namely the lingam. St. Sundarar hails the Sivaachaaryas thus: “முப்போதும் திருமேனி தீண்டுவார்க்கும் அடியேன்” (I am a servitor of those who during the three services, touch and perform pooja to the divine icon).

Do you know who the Anaadi Saiva is? There is one and only Anaadi Saiva and He is Siva Himself.

Even among Brahmins there were and are those who adore Lord Siva alone as the supreme deity. St. Sambandhar is of them. Of St. Sambandhar's parents, St. Sekkizhaar says that their respective lineages were poised wholly, solely and exclusively in the Saivite faith (மரபிரண்டும் சைவ நெறி வழி வந்த கேண்மைமினார்).

There are many types of Saivas. According to Varnaasrama Chandrika, a work indited by Sri-la-Sri Tiruvambala Desikar – the seventh pontiff of the Dharmapuram Aadhinam –,

there are seven types of Saivites, they being (1) Anaadi Saiva, (2) Aadi Saiva, (3) Maha Saiva, (4) Anu Saiva, (5) Avaantara Saiva, (6) Pravara Saiva and (7) Antiya Saiva.

Northern Saivas are Paasupatas, Kaapaalikas, Kaalaamukhas, Maha-Vritis and Bhairavas. These Saivites flourished in Tamil Nadu.

The Saivites of Andra Pradesh and Karnataka are Vira Saivas known as Lingaayats. The Saivites of Tamil Nadu are the Saiva Siddhantins.

Now the question that arises is this? Why is Saiva Siddhantam hailed as Tamil Saivism? Before I essay to answer this question, I must place before you a few facts. C.W.Damodaram Pillai was by birth a Christian. Later he got himself reconverted to Saivism. One of his sons became a Christian and was known as Francis Kingsbury. His article: "The Saiva Siddhanta: Is it of Dravidian origin?" gave a jolt to many a Saivite.

Kingsbury says that the canonical works of Saiva Siddhantam are the Vedas and the Saiva Aagamas. He, no doubt, says that the Saivite Tirumurais and the Meykanda Sastras are not to be ignored at all. Yet he thinks that the words like Siva, Pati, Pasu, Paasam, Mala, Aanava, Karma, Prakruti Maya, Guru, Sakti, Rupam, Arupam, Samaya Aachaarya, Santaana Aachaarya, (Diksha) etc., are not Tamil words. "Where did the Saivites" asks Kingsbury, "get these technical terms from? Was it not from Sanskrit?"

The question raised by Kingsbury appears to be unanswerable. However is it really so?

I have discussed supra the various types of Saivism. The Saivism that prevails in Tamil Nadu is basically different from those types which prevail elsewhere. Time was when Paasupataas, Kaapaalikaas, Bhairavas and others flourished well in Tamil

Nadu. The Saivites of Tamil Nadu are bidden to honour all types of Saivites. The admonition of St. Appar is as follows:

எவரேனும் தாம் ஆக; இலாடத்து இட்ட
 திருநீறும் சாதனமும் கண்டால் உள்கி,

உவராநே, அவர் அவரைக் கண்டபோது
 உகந்து அடிமைத்திறம் நினைந்து, அங்கு
 உவந்து நோக்கி

.....
 ஈசன் திறமே பேணி,
 கவராது தொழும் அடியார் நெஞ்சினுள்ளே
 கன்றாப்பூர் நடுதறியைக் காணல் ஆமே.

[Whoever they be (it matters not); if you behold
 In their forehead the holy ash and if you also
 Behold in their person the marks of Saivam, give up
 Dislike; think of the greatness of the
 Saivite form;
 The moment you sight them, think of their
 servitorship
 And behold them in joy immense

 Do not distinguish; think these to be
 The Lord Himself; in the hearts of such servitors
 Who so adore in single-minded devotion,
 You can behold the Nadutari of Kanraappur.]

Nadutari is Siva's form of Skamba hailed by the Atharva-Veda.

To the Tamils, the practices of the Kaapaalikas, the Bhairavas and the Maha-Vratins appeared very repulsive. Yet they were admonished to respect these Saivites also. These flourished throughout Tamil Nadu. In the temples of Siva, rites and rituals of a pacific nature alone flourished. These were in conformity with the Aagamic injunctions. After the advent of the Periya Puraanam a situation bordering on crisis arose. Two of the Periya Purana Naayanmaar, namely Maanakkanjaarar and Sirutthondar stood out prominently as servitors who went all out

to support shocking practices. In His guise as a Maha-Vratin Siva appeared before Maanakkanjaraar on the day of his daughter's wedding. When the bride bowed at the feet of the Maha-Vratin, he said that her Koontal could serve as his Panchavati. At once the naayanaar sheared away his daughter's hair from its base and offered it to the Maha-Vratin.

Sirutthondar had his one and only son, a mere child, cooked to feast a Bhairava.

No doubt, in the end, nothing untoward happened. Yet readers of such episodes quaked from head to foot. They were unaccustomed to such catastrophic demands. They valued more worship of a pacific nature, the ways of which were laid in the Aagamas. So, it pleased Siva to cause the avatar of Meykantaar. When he was two summers old, he received his initiation from his Guru. That very moment, out came from his blessed lips the divine opus, namely Sivagnaana bhotham. Twelve are its sutras; they are made up of forty lines and these contain 216 words the letters of which are 624. Meykandaar's disciple Arull Nandi wrote a commentary for this work and let me say a few words about the greatness of the Bhodam and its commentary.

In the preface to his translation of Sivagnaanaabhotham, J.M. Nallaswami Pillai quotes an extract from the valuable article of Rev. G.M. Cobban which is as follows:

"I once spent a few days with a fakir on his way to Rameswaram as a pilgrim. We travelled together and having come to be friends, he told me how he had spent four years in the jungle as the disciple of a celebrated religious teacher (Guru) and Saint, "And what did he teach you during the first year?" I asked. "The sacredness of Truth" was the reply. "How did he teach it?" [The fakir answered:] "By teaching me nothing during the year. He was testing me to see if I was worthy to receive the truth." [Cobban then asked:] "And what did he teach you in the succeeding years?" [The fakir answered:] "He spoke to me seldom, and taught me in all twelve Sanskrit slokas (24 lines).

“The instruments of the disciple’s culture were few and simple and its area small. Half a page of Sanskrit does not seem an exhaustive college course. But the slokas stretched to infinity as the student gazed on them with the inner eye, and in a narrow space, and on this strong food of this small curriculum he had grown to be an acute and strong thinker. But had he failed to show himself worthy to receive the truth, the Guru would not have taught him.”

Obviously the twelve slokas are the twelve sutras of Sivagnaanaabhotham. And of its commentary, the Sivagnaana Siddhiyar St. Taayumaanavar exclaims thus:

பாதி விருத்தத்தால் இப்பார் விருத்தமாக உண்மை
சாதித்தார் பொன்னடியைத் தான் பணிவது எந்நாளோ!

[Oh for the day when I am to worship the golden feet of him who in half a verse demonstrated the falsity of the phenomenal world!] Taayumaanavar but echoed the very idea expressed by Gurugnaanasambandhar years ago.

The achievement of Tamil in this connection is unique. It can perforate a mustard seed and pack into it an entire ocean. The Saiva Aagamas are 28; the upa-Aagamas are more than 200. All these stand distilled into the fourteen Meikanda Sastras.

The Tiruuntiyar comprises 45 verses of three lines each, the Tirukkalitruppadiyaar 100 verses of four lines each; the Sivagnaana botham 12 verses totaling 40 lines, the Parapakkam of Sivagnaana Siddhiyaar 296 verses of four lines each, the Supakkam 328 verses of four lines each, the Irupaa Irupathu 20 verses of varying length, the Unmai Vilakkan 55 verses of four lines each, the Sivappirakaasam 100 verses of four lines each, the Tiruvarutpayan 100 distichs, the Potrippahrodai 95 kannis, each kanni, comprising two lines, the Nenju Vidu Thoothu 129 kannis, the Unmai Neri Vilakkam 6 stanzas of four lines each, the Kodikkavi five verses of four lines each, and the Sankarpa Nirakaaranam of 1022 lines. These constitute Tamil Saivism.

Tapas in Saiva Siddhantam has a special meaning. It refers to Charya, Kriya, Yoga and Gnaana. Not all the Aagamas deal with these four. However they are as voluminous as they are luminous. Even if a scholar chooses to spend his whole time on the Saiva Aagamas, he cannot master them all. So, the Santaana Aachaaryas in their wisdom have given in Tamil (Sastras) the quintessence of all the Aagamas. There are also other works in Tamil which beautifully explicate the core-meaning of the Saiva Aagamas. Of these mention must be made of the Tiruvaavaduthurai Aadhina Pandaara Saatthirangkal, viz., (1) Dasa Kaariyangkal, (2) Sanmarga Siddhiyaarum Sivaasrama-th-Thelivum, (3) Siddhanta-p-Pahrodai, (4) Upadesa-p-Pahrodai, (5) Siddhanta Sikhaamani, (6) Upaayanittai Vennpaa, (7) Upadesa Venpaa, (8) Namasivaaya Maalai, (9) Anubhoga Vennpa as well as the works of Gurugnaana sambandhar, namely (1) Chokkanaatha Vennpaa, (2) Sivabhoga Saaram, (3) Chokkanaatha-k-Kalithurai, (4) Gnaanaprakaasa Maalai, (5) Tiripadaarttha Rupaati Dasakaarya Akaval, (6) Shodasa kaalap pirasaada Shadgam, (7) Mutthi Nicchayam and (8) Navaratna Maalai. The works of St. Kumaraguruparar deal in detail with Saiva Siddhantam. Sikaazhi Chitrambala Naadikall's Tukul Aru Bhodam is a celebrated work on Saiva Siddhantam. Sivaananda Munivar's Sampradaaya Deepam, Azhakiya Tirucchitrambala Gnaanasambandha Paramaachaarya's Kili Vidu Thoothu, Sivapunya-th-Thelivu – an upaagama in Tamil, Chidambara naatha Munivar's Nithya Kanma Neri, Srimad Sambandha Saranaalaya Swami's Sikha Ratna Maalai, Tamizhaakara Munivar's Aasoucha Deepikai, the works of Kannudai Vallalaar, Gnaana Puja Vidhi – an epitome of Vaatula Agama, several other translations, Kamalai Gnaaprakaasa Bhattaakara's Pushpa Vidhi, Tattvap Pirakaasar's Tattuppirkaasam, a small brochure called Poop-Pillai Attavanai composed by Sri-la-Sri Ambalavaana Desikar to enlighten his tavasuppillai (cook), Kattalai works etc., are still available.

It is in Tamil only that the Saiva Aagamas are effectively and systematically represented. No other Indian language can lay claim to this unique glory.

I concede that Sanskrit is Deva-bhasha. But it is Tamil which is Mahadeva-Bhasha. When St. Sundarar was sought to be claimed by Siva, he resisted the claim. Eventually he stood vanquished. Repenting his impertinence the contrite servitor stood dazed. Then spake Siva thus:

“மற்று நீ வன்மைபேசி வன்தொண்டன் என்னும் நாமம்
பெற்றனை; நமக்கும் அன்பிற் பெருகிய சிறப்பின் மிக்க
அற்சனை பாட்டே ஆகும்; ஆதலால் மண்மேல் நம்மைச்
சொற்றமிழ் பாடுக” என்றார் தூமறை பாடும் வாயார்.

[You wrangled with Us and so you have earned the name
'The Wild Devotee', true worship in exceeding love
To Us is hymning; so hail Us on earth
In Tamil hymn and song and solemn strain."
Thus spake He whose holy lips hymn in Vedas pure.

Tamil is the language dear to Siva. Siva is the Deity of Tamil Saivites. The precious lifeblood of the Saivaagamas is embalmed and treasured up in Tamil, on purpose, to a life beyond life. Therefore Saiva Siddhantam is Tamil Saivism.

11. THE SCRIPTURES OF TAMIL SAIVISM

- Dr. T.N. Ramachandran

The Sanskrit Vedas and the Saiva Aagamas are the basic scriptures of Saiva Siddhantam. Many are the Upanishads which deal with Saivism. In 1925 the Adyar Library and Research Centre, Madras, published as many as fourteen Upanishads with the commentary of Sri Upanishad-Brahma-Yogin. It was reprinted in 1950 and 1988. It is high time that some competent scholar well-versed in Saiva Siddhantam should come forward to render these Upanishads in Tamil and English. Many of the English translations, now available, voice forth only the views of Sankara Bhagavat Paada whose interpretation of Advaitam, has obviously influenced them. We follow Meikandaar like whom, according to St. Taayumaanavar, none has so correctly interpreted the word Advaitam. We are fortunate to have with us a work in English called VEDANTA MOOLA SARAM by a Sri Lankan scholar, a scholar extraordinary who chose to call himself 'A Science Graduate'. We know he is A. Viswanatha Pillai of Kokkuvil. This work which appeared in 1950 merits reprinting. This is the one and only reliable work and not many are aware of its greatness. Our Pillai's 'A Study of The Svetaasvatara Upanishad' (1956) is an excellent opus which also merits immediate reprinting. Tirumati Kalaivaani Iraamanaathan of Jaffna University has rendered a significant service to Saivism by inditing in Tamil 'Veda Paarampariyamum Saiva Siddhantamum'. This is a well-indited work.

Twenty-eight are the main Saivaagamas and the subsidiary Aagamas are more than two hundred. A few books only in English have so far appeared. Dr.S.C.Nandimath is a Virasaiva. His thesis: 'Theology of the Saivaagamas' was submitted to the London University about seventy-two years ago. The world of Saivism is indebtd to Dr.V.I.Subramoniam who retrieved the entire work and brought it to light. The International Institute of Dravidian Linguistics, Tiruvananthapuram, published this monumental work in 2001. 'Ritual in an Oscillating Universe' by

Saiva Darshanam - A Vade Mecum of Saiva Siddhanta

Richard H. Davis (Princeton University Press, 1991) deals with the worship of Siva in medieval India. In his work, Richard Davis uses medieval Hindu texts to describe the world as it is envisioned by Saiva Siddhanta. Apt illustrations and valuable plates enhance the value of this work.

The English translation of 'The Saiva Paribhaasha of Sivaagrayogin', in the main done by Prof.S.S.Suryanarayana Sastri, was published by the University of Madras in 1982. Sivaagrayogin belongs to the Skanda Paramparai and his Sanskrit commentary on the Sanskrit text of Sivagnaana Bhodam is well known.

As early as 1973 the University of Madras published an English translation of Sataratnasangraha compiled by St. Umapati. The translator is Prof. P. Tirugnaana Sambandhan. The Saraswati Mahal Library, Thanjavur has published a Tamil translation of this work by Prof. Sundaresa Sivaachaaryar. The Sangraha comprises about a hundred gems of the Aagama sutras, judiciously selected by the Santaana Kuravar St. Umapati. These throw a flood of light on the basics of Saiva Siddhanta. The work under reference contains sutras found in eleven Aagamas they being Mrgendra, Devyaamata, Svaayambhuva, Matanga, Kirana, Paraakhya, Nishvaasakaarika, Visvasaarottara, Sarvajnaanottara, Kaalottara and Devikaalottara. St. Umapati knew that a time would come when Saivites would find no time to cultivate the Saivaagamas in depth. So, he selected a century of verses only for the keen cultivation of the Saivites. Our Saint, I would say, was too optimistic. Getting and spending we lay waste our powers. Little do we study the scriptures which are ours.

The Siva Aagamas are fourfold: Kaapaala, Kaalaamukha, Paasupata and Saiva. Saiva Aagamas are of two kinds; they relate to Kashmir Saivism and Siddhanta Saivism. The main Siva Aagamas are twenty eight beginning with Kaamika and ending with Vaatula. These comprise Sivabheda Aagamas and Rudrabheda Aagamas.

The Kaamika is a great Aagama. Years ago it was published with a Tamil translation. The purva-bhaaga of this Aagama was published in 1975. It contains the Sanskrit text only. The Utthara Kaamika Aagama with a Tamil translation was published in 1999. The Hindu Religious, and Charitable Endowment Board merits our praise for bringing out this stupendous work.

Kalpatharu Research Academy, Bangalore, has succeeded where Tamils have failed. Their publications include ART AND ARCHITECTURE OF HINDU TEMPLES (3 volumes) INDIAN TEMPLE TRADITIONS, SIVA-KOSHA (in more volumes than one), NAVAGRAHA KOSHA (in two volumes), DURGA-KHOSA, RG-VEDA-DARSHANA (in many volumes), AGAMA-KOSHA (in many volumes), VRKSHAAYUR VEDA, PRINCIPLES OF YAGNA-VIDHI, PAUSHKARA AGAMA, BHARATIYA BHU-TATTWA RAHASYAM etc.

The French Indological Institute at Pondicherry has earned the eternal thanks of the Saivite world. This Institute is publishing the major Saiva Aagamas. The work goes on non-stop. Valuable introductions in French form part of their publications. These must be rendered into Tamil and English. The Tamils living in France should come forward to help us in this connection.

The Kuppuswami Sastri Research Institute, Chennai conducted a seminar on Sri Umapati Sivaacharya and published the papers in 1996. This work deals with his life, works and contributions to Saivism.

It is well known that St. Umapati wrote a commentary on the Gnaana Paatham of Paushkara Samhita. This work was published in 1925 at Chidambaram. Fortunately for us an Introduction in Tamil, in all 180 pages, is prefixed to this work in Sanskrit. This Introduction merits reprinting. It will be of inestimable worth.

THE SAIVAGAMAS by the late-lamented scholar M.Arunachalam appeared in 1983. The usefulness of this work stands belittled by the author's prejudices.

Dr. S.P. Sabharatnam's "Saiva Aagamangall: Ore Arimukham" is a revised version of his earlier work which appeared in 1982, entitled 'Nadam Enum Koyilile'. The Saiva Siddhanta Publication works Ltd., 154, T.T.K. Road, Chennai-18, did well to bring out the revised edition in 1992.

About the *Prakarana* works, mention should be made of Ashta-p-Pirakaranam. This anthology which was first published in 1925 by the Sivaagama Siddhanta Paripaalana Sankam, Devakottai, was reprinted in four volumes by the Tiruvaavaduthurai Aadhinam. So far seven out of the eight works have been reprinted. The eight works comprise (1) Tattva Prakaasika, (2) Tattva Sangraha, (3) Tattvatthraya Nirnayam, (4) Ratnatthrayam, (5) Bhoga Kaarikai, (6) Naada Kaarikai, (7) Moksha Kaarikai and (8) Paramoksha Niraasa Kaarikai. Boja Deva is the author of the first work on which Aghora Sivaachaarya has written a commentary. Satyojyoti is the author of the second and the third works. Srikandaachaarya authored the fourth work. For these works too, the commentary by Aghora Sivaachaarya is available. The fifth work is also by Satyojyoti. The sixth is by Bhatta Ramakandar. Aghora Sivaachaarya has commented on these works. The seventh is by Satyojyoti and its commentator is Bhatta Ramakandar. These works are available in Tamil.

Saiva Siddhanta Theology [A context for Hindu-Christian Dialogue] by Rohan – A Dunuvila (1985, Motilal Banarsidass] is an interesting work. It deals with Bhoja Deva, Aghora Sivaachaarya, Satyojyoti and others.

'The Saiva Siddhanta Aachaarya as Mediator of Religious Identity' by Jorg Gengnagel (Charisma and Canon, Oxford University Press, 2001) is an excellent article which deals with Satyojyoti, Aghora Siva, Somanada, Srikantha and others.

In this context, I should gratefully refer to the service rendered by the Sivaagama Siddhanta Paripaalana Sangkam, Devakottai. It is our misfortune that this Sangkam has become defunct. Yet its works are preserved in a few libraries. Works like Saiva Siddhanta Paribhaashai, the Ashta-Prakaranam and the Saiva Bhushanam must be reprinted.

A tendency is current among the modern Saivites which stresses the need for bringing out books on Tamil Saivism in a very very simple way. I am not against this move. However, Tamil Saivism is getting watered down. Substantial works are getting out of print. In future the Saivite market will be glutted with only easy-to-read-books which will have an inherent propensity to mislead and misdirect the readers. Works of Mutthiah Pillai, Sentinaatha Iyer, Somasundarara Naayakar, Tiruvilangkam Pillai, Kailaasanaatha Kurukkall, Po. Kailaasapathy, Kandiah and others must be republished. Somasundara Naayakar was the guru of J.M.Nallaswami Pillai and Maraimalai Adikall. His works (1) Sivapaarampariya-p-piradarisini, (2) Suklaambaradara Sloka Vichaaram, (3) Siva-Tattva Chindaamani and (4) Aachaarya-p-pirabhavam – all in one volume –, appeared (second edition) on 31st December 1906. These are excellent monographs, worth their weight in gold and diamond. The modern Siddhanti cannot even read them without frequently bungling. That is the current state of affairs. Let us rear children who will revive our excellent but moribund literature of Saivism. May Siva help us to become worthy servitors of Saivism.

‘Saiva Vedantam’ by Sentinaata Iyer is a classic. ‘His Sivagnaana Bhoda Vachanaalangkaara Deepam’ brings out clearly the nexus between the Saiva Aagamas and the Meikanda Sastras. Iyer’s works must be reprinted. Our Kalaa Samrakshana Sangkam has reprinted his ‘Devaaram Veda Saaram’. I am taking steps to reprint his “Nilakanta Sivaachaarya’s Brahma-Sutra Sivaadvaita Saiva Bhaashya” (பிரமகுத்திர சிவாத்துவித சைவ பாடியம்), 1907. I have with me a copy owned by Sivasambhunaada Iyer – the brother of Sentinaatha Iyer. He has made

valuable corrections in his copy. So, an excellent reprint can now be brought out, though it may cost one a pretty penny. Yet this should be done.

Books like Saiva Sannyasa Pattadi and Varnaasrama Chandrikaa should also be reprinted. The brochure: SIVA AGAMAS AND THEIR RELATIONSHIP TO VEDAS by A.Shanmukha Mudaliyar (34 pages) must be printed and distributed to our children, free of cost.

Aghora Sivaachaarya's Agama Deeksha Vidhi is now available. The Saraswati Mahal Library published this work in 1983. "Saiva-k-Kiriya Vidikall" by Tatpurusha Desikar was published in 1986, at Devakottai. All Kurukkalls must study and master this work. "Saiva Anushtaana Vidhi" (Tiruvaavaduthurai Aadhinam, 1998) will serve as a useful vade-mecum for those who have received initiation.

Siva Temple and Temple Rituals, edited by S.S. Janaki (The Kuppaswami Sastri Research Institute, Chennai-1988) is a bilingual opus which contains a mine of information.

A Saiva-temple is but a concretized form of Saiva Siddhantam. In this connection "Motivations of Temple Architecture in Saiva Siddhanta" by J.W.V. Curtis is to be hailed a classical work. He printed, I am told 500 copies of this work in Madras, distributed gratis a few copies to his scholar-friends and took away with him all the other copies. We should seek his permission to reprint his work.

I shed tears when I think of the late-lamented Ari Darom, an American Dancer who received the Master of Fine Arts Degree in Dance and Choreography from the New York University School of Arts. He was a Fellow of the American Institute of Indian Studies. He was working on a Research Project: "Interpreting Bharata Natyam as an Expression of Saiva Siddhantam." His article: "Bharata Natya as a Symbolic Expression of Saiva Siddhanta" appeared in the Mutthu Vizhaa

Malar (1986) of Saiva Siddhanta-p-Perumandram, Chennai. He demonstrates the truth that an icon of Nataraja is Saiva Siddhanta in visible form.

I must now turn my attention to the Tamil Source Books of Saiva Siddhantam. These are the twelve Saivite Tirumurais and the fourteen Meikanda Sastras. There are many Kattalai-s (Catechisms) and works by Maha Sannidaanams, Tambirans and others. The Pandaara Sastrams of the Tiruvaavaduthurai and the Darmapuram Aadhinams are also the authentic works on Saiva Siddhantam. Many puranas, in particular, the Kanda and the Tiruvilaiyaadal Puranas must be cultivated by us in depth.

Punkur Sivappirakaasar is the author of Siva-p-Pirakaasa Kattalai. Its English translation by Rev. T. Foulkes was published in 1932 and 1939. It was distributed gratis to scholars by the Dharmapura Aadhinam. The Tattva-k-Kattalai, translated by Rev. H.R. Hoisington was published in 1854. I reprinted it in volume one of Saiva Siddhantam.

The first seven Tirumurais constitute the corpus of Tevaaram. Here too the contribution of the French Institute of Indology tops the list. I will affirm that the text provided by Pandita Vidwan T.V. Gopala Ayyar is the best. It is in two volumes. The third volume, for which our Ayyar merits a couple of Ph.Ds, a D.Litt., and what not, is a book of books. Its perusal is soul-uplifting.

The first three Tirumurais are by the child-saint Tirugnaanasambandar. I have translated the first Tirumurai, years ago. It is yet to see the light of day. The second and the third Tirumurais are yet to be translated.

The fourth, the fifth and the sixth Tirumurais are by St. Tirunaavukkarasar, also hailed as Appar. Yes, he is the Father of Tamil Saivism. My translation of Tirumurai the Sixth was published in 1995. The other two Tirumurais are yet to be translated.

The Seventh Tirumurai is by Nambi Aarurar, more popularly known as St. Sundarar. Prof. David Dean Shulman of the Hebrew University of Jerusalem is the great scholar who presented, for the first time, to the world at large, an entire Tirumurai in an English version. "His songs of the Harsh Devotee / The Tevaaram of Cuntaramurti naayanaar was published in 1990 by the Department of South Asia Regional Studies, University of Pennsylvania, Philadelphia. He is a polyglot as well as a polymath.

The eighth Tirumurai comprises the Tiruvaachakam and the Tirukkovaiaar by St.Maanickavaachakar. There are many translations of the Tiruvaachakam in English. Dr.G.U. Pope inaugurated the translation work. My translation appeared in 2001. About 1,200 copies were printed and the work is now out of print. My translation of the Tirukkovaiaar appeared in 1989 as a publication of the Tamil University, Thanjavur.

The ninth Tirumurai is a slender volume comprising the Tiruvisaippaa and the Tiruppallaandu. Prof. S.A. Sankaranarayanan has translated a few decades and these were published by the Tiruvaavaduthurai Aadhinam.

The tenth Tirumurai is the Tirumantiram. Sri Ramakrishna Math, Mylapore published this work with the translation of Dr. B. Natarajan in 1991. "An Analysis of the Tirumantiram" by the Sri Lankan scholar (A. Viswanatha Pillai) who is also the author of 'The Elements of Saiva Siddhantam,' was published in 1967.

The eleventh Tirumurai is an anthology of many works. This work is unique as it opens with a verse of Siva's own. The works of Ai Adikall Kadavar Kone, Ceramaan Perumaall, Nakkirar, Kallaadar, Kapilar, Paronar, Ilamperumaan Adikall, Atiraa Adikall, Pattinatthu-p-Pillai, Peyaar and Nambi Aandaar Nambi are included in this anthology.

My translation of all the works of Kaaraikkaal Ammayaar was published in 1993 by the International Institute of Saiva Siddhanta Research, Dharmapuram, Mayiladuthurai. I have also translated a few works of Nambi Aandaar Nambi as well as Pattinatthu-p-Pillai. These are yet to be published.

My translation of the entire Periya Puranam which is the twelfth Tirumurai, was published in 1990 (Part One) and in 1995 (Part Two) by the Tamil University, Thanjavur.

There are two versions of the Periya Puranam in Sanskrit. The Upamanyu Bhakta Vilaasam by Srinivasa Kavi, a sixteenth century work was published in 1913 (Second Kaandam) and 1915 (First Kaandam). The Agastya Bhakta Vilaasam, an adaptation of the Periya Puranam, was published in 1907.

Only after the advent of the Periya Puranam, the Meykanda Sastras came to be indited.

The first of these Sastras is the Tiruvuntiyaaar by Uyyavantha Deva Naayanaar of Tiruviyalur. It is said that this work was written in A.D. 1147. Its commentary known as the Tirukkaliitruupadiyaar, the second of the Sastras, appeared 30 years later. It is by Uyyavantha Deva Naayanaar of Tirukkadavur. Tillaicchitrambalavar has written commentaries on these works. The commentaries of Prof. K. Vellaivaaranar on these two works form a single volume. It is this volume which is justly popular. It was published by the Kaasi Matam in 1982.

An English translation of the Tiruvuntiyaaar by Dr. B. Natarajan was published by the Kaasi Matam in 1958. My translation of both these works with my notes will be published before this year runs out.

The crest-jewel of the Meykanda Sastras is the Sivagnaanabhodam by St. Meykandaar, the first of the Santaana Kuravar. Very probably his work appeared in A.D. 1250. He himself commissioned his chief chela Arul Nandi to write a

commentary in verse on his work. This is known as the Sivagnaana Siddhiyaar.

Many are the commentaries on the Bhodam. However the two commentaries (Sitururai/Lesser commentary and Maa Paadiyam/Great Commentary) by Sivagnaana Yogi are the commentaries that are considered to be the best ones. Sivagnaana Yogi, it should be remembered, is the official interpreter of Saiva Siddhantam. His Maa Paadiyam is a work of extraordinary significance. One must pore over it for days without number. In this connection Siva Sri Arunai Vadivel Mudaliyaar's "Sivagnaana bhoda Maapaadiya-p-Porul Nilai Vilakkam" (Tamil University, 1991) serves as a key to understand our Yogi's work. Sri Si.Su. Mani's "Sivagnaana Maa Paadiyam (Vilakkatthudan)" is a commendable work. It was first published in 1994. I am happy to find that it has since been re-printed also.

The explication of our Yogi's Sitururai was undertaken by P. Mutthiah Pillai whose Sivagnaanaabhodha-ch-Chitururai appeared in 1918. The Saiva Siddhanta-p-Perumandram reprinted it in 1989. This work is a remarkable one.

The Yogi's Maa Paadiyam was translated by Siva Sri K. Vajravelu Mudaliar and the Madurai Kamaraj University in 1985 published it. Vajravel Ayya's work is highly commendable.

Rev. H.R. Hoisington was the first to translate the Bhodam into English. His translation appeared in 1854. The Dharmapuram Aadhinam reprinted it in 1979. The editor is N. Murugesu Mudaliar. He has included the Sanskrit text of the Sutras also in this work which also contains a French translation of the Bhodam.

J.M. Nallaswami Pillai's translation of the Bhodam appeared in 1895. The Dharmapura Aadhinam reprinted it in 1945. It was again reprinted in 1984 by the Kazhakam. Pillai's work is far better than Hoisington's work.

In my opinion the best translation of the Bhodam is by Gordon Matthews. The work was printed in 1948 by the University Press, Oxford.

The fourth Sastra is the Sivagnaana Siddhiyaar, which appeared at or about A.D. 1252. It is in two parts, called Parapakkam (Skt. Parapaksha) and Supakkam (Svapaksha). The Bhodam is to be approached through the Siddhiyaar. J.M.Nallaswami Pillai's translation of the Siddhiyaar appeared in 1913. The translation of his Supakkam as revised by the Sri Lankan scholar Shivapadasundaram appeared in 1948 as a publication of the Dharmapura Aadhinam.

Siva Sri K. Sivaraman's translation of the Supakkam was published in 1949 by the Kaasi Matam which reprinted it in 1988. There are six commentaries for the Supakkam. A recent commentary by Tiruvilankam Pillai, a Sri Lankan, is a classic.

The translation of the fifth Sastra, namely St. Arul Nandi's Irupaa-Iru-Patthu by J.M. Nallaswami Pillai was serialized in his Journal called Siddhanta Deepika. It was printed in a book-form in 1977 by the Dharmapura Aadhinam. Arul Nandi's work appeared in A.D. 1254. This work is full of riddles and conundrums for which the answers are supplied by the work itself. Yet the answers can be arrived at only by an astute and diligent probing of the text. Namacchivaaya Tambiran's commentary for this work is available.

The sixth Sastra is the Unmai Vilakkam by St. Manavaachakamkadantaar. This work appeared in A.D. 1255. This is the basic text of Saiva Siddhanta. This work was translated by J.M. Nallaswami (re-printed by the Dharmapura Aadhinam in 1946) and by Sri C.N. Singaravelu in 1981. This is a commendable work. My own translation as well as explication forms part of this volume.

All the other eight Sastras are by St. Umapati. The seventh Sastra is the Sivappirakaasam. It is an ideal work. It was

composed at or about A.D. 1306. It has many commentaries. The one by the Sri Lankan scholar Tiruvilankam Pillai is a classic. An English translation in prose was done by K. Subramania Pillai and it was published in 1945 by the Mouna Matam attached to the Dharmapura Aadhinam. A portion of my translation was serialized in the journal Saiva Siddhanta. I have completed my translation years ago. It is yet to appear in a book-form.

The eighth Sastra is the Tiruvarutpayan. This work was translated by J.M. Nallaswami Pillai in 1896. The Dharmapuram Aadhinam reprinted it in 1945. G.U. Pope's translation (1900) formed part of his translation of the Tiruvaachakam. Translations by me (Siddhanta Chathushtayam, 1980 and 1997), by Dr. Rama Ghose (Grace in Saiva Siddhantam, 1984), by S. Arulsamy (Saivism: A Perspective of Grace, 1987), by V.A. Devasenapathi (Tiruvarutpayan and Arulmuraittirattu, 1987), by Joseph Jaswant Raj (Grace in the Saiva Siddhantham and in St. Paul, 1989) and Karen Pechilis Prentiss (The Embodiment of Bhakti, 1999) reveal the fact that this work in Kurall distichs is very popular. The original appeared at or about A.D. 1307. There are many commentaries for this work. The one by Shivapadasundaram deserves special mention.

The ninth work is the Vina Vennpaa which appeared at or about A.D. 1308. It has a commentary by Namacchivaaya Tambiran. The Dharmapura Aadhinam published J.M. Nallaswami's translation in 1946. My translation was published in 1980 and 1997. The work is in 13 verses and contains a catena of conundrums.

The tenth work is the Potrippahrodai (C.A.D. 1309), An old commentary is available for this work. To my knowledge I am the only one that has translated this work. It was serialized in the Journal Saiva Siddhanta.

The eleventh Sastra is the Nenjuviduthuthu (C.A.D. 1309-10). It has a commentary by Puvai Kaliyanasundaram. Once again, I am the only one who had the good fortune to translate this

work. It was serialized in the Journal Saiva Siddhanta. It is also included in Saiva Siddhantam, Volume Two.

The twelfth Sastra is the Unmai Neri Vilakkam (C. 1310-11). It is a work in six verses which map the course of Dasa Kaariyam (the ten stages through which eternal bliss is gained). The old commentary to this work is by an anonymous scholar. This work was translated by J.M. Nallaswami (1946 – Dharmapura Aadhinam) and by me (1980/1997).

The thirteenth is the Kodikkavi, a sastra in four verses (C.A.D. 1312). An old commentary by an anonymous author is available for this work. J.M. Nallaswami Pillai's translation was published in 1946 and mine in 1980/1997.

The fourteenth is the Sankalpa Niraakaranam. This is a polemical work. The date of this work stands established beyond the shadow of a doubt. It was in A.D. 1313, its Arangketram took place in Tillai. It is a refutation of all the six systems of religion, that is, as many as twenty four faiths. An anonymous commentary for this work is extant. The English translation of this work by N. Murugesu Mudaliar was published in 1976 by the Dharmapuram Aadhinam.

Besides these works Gnaanamirtham by Vaakisa Munivar (C. 12th C.) is considered to be, in the main, supportive of Saiva Sddidhatam. So too is the Tukalarubhodam.

This essay is not cast in the conventional mould. This is intended to help Tamil Saivites, in particular the youths, living abroad sundered from their ancestral moorings. A reading list is hereunder given. Not all of them are free from errors. Yet they will suffice for the nonce.

1. Saiva Siddhanta by V. Paranjoti, Luzac and Co. Ltd., London - 1938/1954.
2. An Outline of Shivagnanabodham by S.Shivapada Sundaram, Saiva Prakasa Press, Jaffna, 1951. This work is a rejoinder to item number one.
3. A Logical Presentation of The Saiva Siddhanta Philosophy by John H. Piet, The Christian Literature Society for India, Madras, 1952.
4. Love of God According to Saiva Siddhanta by Mariasusai Dhavamony, Oxford, At the Clarendon Press, O.U.P., 1971.
5. Saivism In Philosophical Perspective by K. Sivaraman, Motilal Banarsidass (120, Royappettah High Road, Mylapore, Chennai-4), 1973.
6. Saiva Siddhanta by H.W. Schomerus, Translated by Mary Law, Motilal Banarsidass, 2000.
This work is a translation of the German work Der Caiva-Siddhanta, Leipzig, 1912.
7. Mysticism and Metaphysica in Saiva Siddhanta by J.X. Muthupackiam, Intercultural Publications, A-1/270, Sec.4, Rohini, New Delhi, 110 085, 2001.
8. A Short Introduction to Saivism by Subodh Kapoor, Indigo Books, Cosmo Publications, 24-B Ansari Road, Darya Ganj, New Delhi 110 002, 2002.
9. Studies in Saiva Siddahtna by J.M. Nallaswami (1911), reprinted by the Saiva Siddhanta Kazhakam, 1984.
10. Essentials of Hinduism by S. Sabaratna Mudaliar of Jaffna (1913), reprinted by the Department of Hindu Religious and Cultural Affairs, 248/1, 1, Galle Road, Colombo-4, Sri Lanka, 1988.

11. Studies and Translations by Sir Ponnambalam Arunachalam (1937), reprinted by The Department of Hindu Affairs, Ministry of Regional Development, Columbo, 1981.
12. The Cult of Siva or Lessons in Sivagnanabotham by V.P. Kanthimathinatha Pillai, Kazhagam, 1961.
13. Theory of Knowledge of Saiva Siddhanta by Dr. V. Ponniah (Kokkuvil), Annamalai University, Annamalainagar, 1962.
14. Siddhanta Saivam in Essence and Manifestation by Sri Lanka Ratna Ammayyar, Annamalai University, 1979.
15. Experiencing Siva, edited by Fred W. Clothey and J. Bruce Long, Manohar, 2 Ansari Road, Dharyaganj, New Delhi 110 002, 1983.
16. The Strength of Shaivism by Devapoopathy Nadarajah, The Secretary, The Selangor/Wilayah Persekutuan Ceylon Saivite Association, Kalamandapam, 3 Lorong Scott, 50470, Kuala Lumpur, Malaysia-1986.
17. Harmony of Religions by Thomas Manninezath, Motilal Banarsidass, 1993.
18. A History of Indian Philosophy by Surendranath Gupta, Volume V, Southern Schools of Saivism, Motilal Banarsidass, 1975.
19. Saiva Siddhantam, Vol.I, edited by T.N.R. – 1984.
20. Saiva Siddhantam, Vol.II, edited by T.N.R. – 1988.
21. Saiva Siddhantam, Vol.III, edited by T.N.R. – 1994.
IISSR, Dharmapura Aadhinam, Dharmapuram.
22. Saint Sekkizhaar (1994) and

23. Sivagnaana Munivar (1999) by T.N.R., Sahitya Akademi, 35, Ferozeshah Road, New Delhi 110 001.
24. Pati Pasu Paasam by T.N.R., IISSR, Dharmapuram.
25. Our Guide T.N.R. and His works, Kala Samrakshana Sangkam, 5-D, Selvam Nagar, Thanjavur.

Aum Namah Shivaya

Awakening of the Mind to the Latent Truth: A Pilgrimage to Temples in the Himalayas

By Kumaran Sriskandarajah

The Himalayas holds a deep spiritual importance to those who believe in 'PARABRAHMAN'- The Supreme, for it is revered as the abode of divinity. This sublime natural wonder has been the age-old shelter for sages, seers, yogis and sadhus who have renounced all attachments to the materialistic world in the pursuit of true enlightenment, 'Moksha'. Within the Himalayas, the origins of the holy Ganga and Yamuna Rivers can be found. This article is an account of a pilgrimage that I embarked on in September of 2002. I hope that it makes for interesting reading and that there are points of thought that you may gain from what I experienced.

My account commences from a seemingly 'ordinary' evening in London, when my mother had been visited by a close friend Auntie Rani (who I refer to as my Aunt). It was late-night and my Aunt was about to leave, however just at the point of departure she put forward a suggestion completely unexpected and unrelated to the evening's conversation, that would spark a life-changing moment for myself. She asked my mother if I would like to accompany her on a pilgrimage to see Lord Ayappan in Haridwar, which is at the foothills of the Himalayas, and to go on to Badrinath which is at 10,000 feet above sea level in the Himalayan mountains. My mother was deeply touched, whilst I at the time was not completely aware of the spiritual magnitude of the opportunity. Despite not having heard of Haridwar or Badrinath, I was greatly excited at the prospect of going to the Himalayas and also visiting the Ayappan temple, as I am a

devotee of Lord Ayappan and was born under the Lord's 'natacharam' (star) - 'Utharam'. After half an hour of discussion my parents and I had decided that the opportunity was not something that could be forgone, despite the possible mountain hazards that may lie ahead. My parents entrusted my safety and health in the hands of the Lord and agreed to let me go with my Aunt. In a matter of a few days after the conversation we had both arrived in India.

When contemplating the visit to India, it was agreed that my Aunt and I would initially spend four days in Chennai (South India) of which two days would be spent in Thennangur. My stay in this small spiritual region proved to be both joyous and memorable. I had the privilege of being introduced to the revered Guru, Swami Namanandar Giri. The evening before we departed for Delhi, I revealed to the Guru that it would be my 19th birthday the day I arrive in Delhi. The Guru gave me his blessings and told me that on arrival in Delhi that I must immediately set off towards Haridwar and bathe in the Ganges on this special day. The Guru explained the significance of bathing in the Ganges and emphasised the fortune of being able to bathe in the Ganges on one's birthday.

That evening we departed for Delhi and arrived early the next morning at Delhi airport where we set off to confirm the transport we would use for our pilgrimage. After midday we left by car from Delhi towards Haridwar which is located at the foothills of the Himalayas and represents the point where the Ganga reaches the plains. Haridwar and Rishikesh represent the gateway to the Himalayan pilgrimage shrines of Badrinath and Kedarnath. Haridwar is also the site of celebration of the Kumbha Mela (once every 12 years) when Jupiter transits to the zodiac sign of Aquarius. The name Haridwar has appeared in different forms in the Mahabharata. It has been known as 'Mokshadvara' (the 'Door to Freedom') and 'Gangadvara' (the 'Gate of the Ganga'). In early literature it was written that the seers sang hymns at Haridwar and several heroes of the Mahabharata

(Bhishma and Arjuna) did penance at the point where the Ganga meets the plains.

By the time we arrived at Haridwar the night had fallen and there was not much light in the area to aid our vision. Our driver parked the car approximately half a kilometre from the Ganges, at which point I removed my shoes. I took the necessary items of clothing that would be needed after bathing and tried to work out in which direction the Ganges lay. The driver pointed out the faintest point of light out in the distant and told us to walk in the direction of it (almost like a guiding star) towards the Ganges. The night was warm and the air was moist, my Aunt and I left bare-footed in the dark towards this guiding light. I was initially quite concerned about the distance we had to walk in these conditions, yet this agitation diminished as I began to acknowledge the religious significance of what I was about to encounter. As we neared the Ganges I began to see many local people settled around the area, some preoccupied with their own activities whilst others were peacefully at rest. My Aunt and I had finally reached the sides of the Ganges, my eyes saw a large river but my heart witnessed the path to God. I was eager to take a bathe in the Holy River, which is said to cleanse the body of all past sins.

My Aunt found an appropriate spot for me to get into the Ganges; at this point I removed my clothes and passed them to my Aunt. There were three small steps that led down to the river. At the bottom there was a rope that encircled this particular stretch of the Ganga for safety reasons. As I approached the water my Aunt warned me to stay as close as possible to the rope as the current in the water was strong, as I soon realised. She also informed me that I would need to do nine full body submerges into the river. As my feet plunged into the water a sharp cold sensation diffused up my leg. I submerged my body into the water at which point I quickly began the up and down religious motion. I held my nose tightly and closed my eyes and chanted the mantra "Om Namah Shivaya" as my head went in and out of the river. This momentous experience lasted for less than a minute but I knew it

was an experience that I would pray many a lifetime to have again. I quickly leapt out of the water and dried up by the side, this process was aided by the comforting warmth of the surroundings.

After I redressed, my Aunt and I set off back in the direction we thought we came from. Fortunately, we were walking in the correct direction and eventually we were back at the car. After this unique experience which had taken place on my birthday, I was not quite sure how anything might surpass that which I had just encountered.

The night was now well established; with the stars glistening above and the mighty Ganges in our hearts we set off for the Ayappan temple in Haridwar. We arrived at the temple in relatively quick time considering the lengthy periods that we had been travelling previously. It was a small well-proportioned temple situated along a very narrow side lane, which could barely accommodate two cars. Once we identified which entrance to use to enter the temple, we walked inside and there He sat - Lord Ayappan in his meditative pose with a glorious smile, which seem to justify my existence. The opportunity to get a glimpse of the Lord on my birthday seemed like destiny, as about 15 seconds later after our arrival the priest screened the Lord from viewing for that day. The power that emanated from the Lord was overwhelming and simply emphasised how blessed I was on this special day. After our brief prayers all the devotees sat down in the temple and were served '*prasadham*' (food blessed by God), rice and a few mild curries by the priests from the temple. We sat amongst the local devotees who seemed to truly value the food that they were offered. I, like the locals, was very grateful for the food and accepted it as a gift from the Lord. I had felt that just standing in the presence of the Lord was as good a gift that any devotee could request. After eating the sweet *prasadham* we departed from the temple to find accommodation for that night. It was rather convenient for us that opposite the temple were a few modest hotels, which would be more than sufficient for our brief stay. After our long day we both were rather tired and decided to

retire for the day so that we would be refreshed for our early return visit to the Ayappan temple in the morning.

The next morning we woke up at 4am and took showers before we left for the temple. Once we walked across the narrow road to the temple, the gates to heaven were opened and we could see the graceful smile of the Lord, which was given further prominence by the soft enchanting light of the surrounding deepams. We both approached close to Lord Ayappan; I asked Aunty if she could ask the priest if he could place my chain, which has an Ayappan pendant, at the feet of Lord Ayappan to be blessed. She asked the priest and he placed the chain at the feet of the Lord. As I was praying my Aunt asked the priest whether I would be allowed to play flute for Lord Ayappan. The priest was apparently surprised at the unexpected request yet was very pleased to give permission for me to play in front of the Lord. As soon as I was made aware of the reply to Aunty's request, I briskly walked back to our accommodation across the road to get my flute, which I had received from my guru Dr. N. Ramani when I was briefly in Chennai. On my return to the temple I was filled with an immense excitement at the prospect of playing in this particular temple, with which I had an immediate rapport. As I looked into the wondrous eyes of the Lord, I played raga 'alapanas' (improvisation of a scale) in Charukesi, Kalyani, Kapi and Hamsudvani. As I blew into the divine bamboo flute, I became very emotional as the seemingly unparalleled joy of playing in front of Ayappan at Haridwar overwhelmed the signals coming from my mind. My eyes began to water in response to the ecstasy that manifested from my heart. I felt a spiritual connection between the Lord and myself, which seemed to derive from the spiritual and religious nature of the music. I have always believed that music is one of the most powerful mediums of connecting with and eventually reaching God; this seemed justified as I continued with this form of dynamic prayer. Once I finished playing for the Lord, Aunty told me that devotees often carryout 'anga-prathadshanam' (rolling supine around the temple perimeter). I had seen a few devotees carry out this act of devotion, and I now had been inspired from within to perform this

humble act of devotion at a temple that I had a heightened adoration towards.

On completing anga-prathadshanam as my act of devotion towards the Lord, I received the chain with the Ayappan pendant that had been placed at the feet of the Lord. The priest came close to me and through the chain around my neck. We both received some prasadam, from one of the priests, which was placed into a miniature white carrier bag, which had a picture of Ayappan and the place name Haridwar on the front. I still have the bag and the prasadam, which lies safely in the family prayer room at home. After visiting the Ayappan temple we returned back to the Ganges, but this time to a particularly sacred and significant spot where the Ganges comes into first contact with the soil of the earth.

The weather that morning could be referred to as being quite close to perfection. Despite the fact that the sun was blazing there was a comforting breeze that seem to combat the immense heat that would have otherwise been burdensome. As we both approached the side of the Ganges, I looked upon the Holy River with greater clarity than that was previously possible the evening before. As I scoped the surrounding area I saw many sadhus sitting in the meditating posture. They sat peacefully and were also easily identifiable due to the minimalistic saffron cloth that they use to cover their body. As Aunt sat by the side of the river and began to sing bhajans, I felt the desire to sing Thervarams that I had been taught by the resident Othuvaar of the London Sivan Kovil (Shri Sami Thandapani) back in London. I moved a little distance away from my Aunt and began to sing the hymns that are in praise of Lord Shiva. This moment could be only described as perfect, for any devout devotee of Lord Shiva would dream of the opportunity to sing these sacred hymns at the side of the Ganges. In this perfect moment, my mind recounted the last time I sang these same Thervarams in my living room back in London – a truly surreal experience. It was a moment that seemed to further emphasise my belief that these experiences were destined to

happen. I was keen to try and gain from them by progressing as far as I could along this spiritual path.

Before we left this region to travel up the Himalayas, I decided it would be a good opportunity to take a sample of the holy water from this notably sacred point. Once I had filled my empty mineral water bottle with the sacred water, we got back to the car and we set off on a lengthy, but seemingly brief, car journey up the Himalayas.

As we were driven up a colossal mountainside, emotions of sheer amazement seem to fill my mind as I viewed this profound mountain range. In the past I had seen many beautiful natural landscapes in India which were fascinating, yet that which I was witnessing at that moment could only be described as spellbinding. When I had seen images of glorious mountain ranges on television or in books, prior to this moment, I could not fully appreciate the profundity of these tectonic creations. Yet as I viewed this natural splendour, I fell into a state of awe that seemed to block out all the surrounding noise. Near the base of the Himalayas, the mountain range is covered by a luscious pastoral emerald green, which emanates from all the trees, bushes and other plant life. After a few hours of viewing the area, I began to feel slightly weary and consequently fell sleep. When I later awoke, we were a few hours away from Rudrayaprayag which was our next intended stop.

Once we arrived at our new destination, we decided to find accommodation for that particular evening. We were fortunate to find a more than modest dwelling considering the purpose of our trip. As we entered our room, I noticed that we had a very small balcony. As I looked to see the view available at the balcony, I could see quite clearly Naradar Rock. The weariness derived from the lengthy car journey had been vanquished as I laid eyes on this little island, which has deep religious significance. It is said that at this point the Saint Naradar received his *vecna* from Lord Shiva whilst Vishnu looked on as witness. It

is also believed that if you are in a true meditated state, that you will be able to hear the music of Naradar.

After we ate something to appease our hunger, we set off in the darkness to Kotheeshwar, which was about five minutes away from our accommodation by car. We stopped at the home of one of my Aunt's friends who would accompany us on our visit to this utmost sacred cave. I had been told that this relatively small cave sheltered hundreds of Sivalingams that had formed naturally. Also within the cave existed a small unique single crystal Sivalingam that had formed naturally; the prospect of viewing this was something immensely special. As the night had fallen, our friend brought along a torch to help us walk down the seemingly endless steps that led to the cave. As we walked down the natural steps, I could hear the comforting sound of the Ganges as it flowed and effervesced on the nearby rocks. Once we reached the bottom, we decided that it would be best to view the cave in the morning after we had bathed in the river Alaknanda (part of the Ganges) which flows in front of the Shivan cave.

I was shown the memorial stone for Guruji (Swami Haridas Giri) which had a carving of this great spiritual Guru who, with the Lord's grace, developed Thennangur (Tamil Nadu) into an enchanting spiritual place. Guruji had taken Samadhi and had submerged himself into the River Alaknanda in front of the Sivalingam cave. After our brief visit to the cave that night we were guided by our friend to a humble shelter of many sadhus. As I laid eyes on the sadhus I remembered what Auntie said about doing namaskaram to all the sadhus that I was in close contact. It is said that saniasis/sadhus can look into your soul and it is possible from the mere breath of the sadhu that one can be relieved of his/her past negative karma. As the sadhus meditate for lengthy periods upon the Almighty their souls have become pure and hence their strong link with the Lord enables them to be able to carry out such marvels. When we walked into the humble shelter I began to do namaskaram to all the surrounding sadhus who then passed on their blessings. We were asked to sit down in such a hospitable manner by one of the sadhus. He then asked us

if we wanted to have chai (tea) , which was made using the most basic of instruments. We accepted this generous offering. We managed to converse with these holy people through the help of our friend, who would translate what both groups wanted to say. I was truly humbled by the way they made us feel comfortable and not conscientious of the obvious differential in levels of attained consciousness between them and ourselves. It was Auntie who conversed most with the sadhus' whilst I simply pondered about the life of a sadhu and whether I would ever be able to renounce the materialistic desires which acts as a disturbance to my soul. I had and still have immense respect for these spiritually enlightened, and I remember thinking how privileged and fortunate I was to be able to sit amongst these holy people, who I aspire to be like in the distant future. After our seemingly surreal encounter, we left back towards our patient driver who drove us back to the hotel where we were to stay the night.

The next morning we woke up at 6am and returned back to Kotheeshwar with some spare clothes and towels. We were once again accompanied by Auntie's friend. Before we started to walk down the steps to the cave, on this overcast morning, we bought the necessary flowers, fruit, incense sticks and other materials that would be required to do an abishekam for the 'stoobee' (memorial stone) of Swami Haridas Giri. As we walked down the stone steps to the bottom, I could see quite distinctly how the water was significantly more clear than that I had previously witnessed in Haridwar. Once we arrived at the bottom, Auntie said that I should bathe in the River Alaknanda (part of Ganges) and repeat the ritual that I had done earlier in Haridwar. As I looked at the river, I noticed that the motion of the water was quite unique. The Alaknanda River is said to do a namaskaram to Lord Adi Narayana in Badrinath and flows all the way down to this point and does namaskaram in front of the Sivan cave. This indicates the fact that the Lord is one Supreme Being that should not be differentiated in such an absolute manner, such is the case amongst many Hindus' today.

We found an appropriate spot to bathe and so I began to undress appropriately. Once I stepped into the shallow water at this spot, my body experienced a cold that I never had and probably never will feel again. Due to the biting cold, I quickly commenced the nine full body submerges into the river. I chanted “Om Namah Shivaya” three times at the beginning and the end, whilst chanting “Swamiyeh Saranam Ayappa” three times in between. Once I finished, I leapt out of the river and began to dry myself and get dressed. In spite of the immense cold, I was still more than aware of the great privilege and fortune of being able to bathe in the river Alaknanda at Kotheeshwar. Aunty also bathed in the river, and once she had finished she began to do abishekham for the memorial stone of Swami Haridas Giri. The overcast clouds had now transformed into a precipitated form, and thus we became quite wet as Aunty and I carried out the ritual. Once we had completed our prayers, we were to go and see the profoundly sacred cave that I was eagerly anticipating. The cave was about 15-20 metres above the spot at which we both had bathed. As we walked to the cave, I began to see Sivalingams of varying size in the cave. As we ventured further there was a plethora of lingams that were spread throughout the cave. The heights ranged from about 5cms to 0.5m. As we walked into the cave we had to be extremely cautious at where we stepped – as the beautifully shaped Sivalingams covered the floor to the cave. As we neared the back of the cave, there was a deepam that was lit next to the very small crystal Sivalingam. I was simply overwhelmed and amazed by what I was witnessing with my own eyes. I was in constant prayer to the various Sivalingams that had naturally formed throughout the cave. Once we had finished our prayers we decided to return back to the car. Before we left we said our thanks to our friend who had helped us throughout our trip in this uniquely spiritual region. We returned to the hotel to collect our belongings and have something to eat before we were to embark on a momentous trip to Badrinath and the Temple of Lord Badri Narayanan.

Attainable only for half the year, Badrinath is reached by a precarious motorable road that is very prone to land slides,

while it takes an arduous trek to get to Kedarnath which is currently becoming more dangerous to reach. It was unlikely that we were going to be able to reach Badrinath that day, so we decided that we would need to stop for the day at Joshimath, which is approximately 113kms away from Rudrayaprayag. Joshimath, was the first mutt to be established by Shri Adi Sankaracharya (regarded as one of the greatest philosophers, mystic and poet of all times), it is also strongly believed that it was here that Adi Sankara authored the work, Sri Sankara Bhashyam.

As we travelled towards Joshimath, I was told many stories about Badri Narayanan by my Aunt. This took my mind off the very bumpy and uncomfortable ride, which was accentuated by the fact, we travelled in a very small car. Once we arrived late on in the evening at Joshimath, we decided to have something to eat and then find some accommodation. We were able to find some where to sleep, it was a simple shelter that was adequate for our brief stay. That evening we decided to try and get a good sleep, however I had developed a chest cold and found it difficult to breathe. I began to pray internally for the Lord to restore my health, as it began to make me very uneasy and prevented any chance of sleep. After about 30minutes my prayers were answered and my breathing pattern restored back to normal, and I consequently was able to get a good nights sleep.

The next morning we had to wait patiently for a few hours for the gate on the road to be opened, in order to allow any motor vehicles to travel towards Badrinath. As there had been occurrences of notable rockslides the previous evening, the authorities needed time to be able to clear the very narrow path. By about midday vehicles going towards Badrinath were allowed to go.

I was thankful to the Lord that we were finally going towards Badrinath. As we travelled to Badrinath, we had to travel at a slower speed as the road was in a poor state and there were quite a few rocks and stones on the path. Once we passed the

midpoint between Joshimath and Badrinath, all the coaches and lorries in front of us began to halt. Our driver informed us that it looked like we will not be able to go, as our car was far too small and would not be able to negotiate the larger rocks that lay ahead on the road. At this point, from no where came a passenger from one of the coaches ahead of us. He said in a hurried fashion that our car will not be able to go to Badrinath, and if we wanted to go we must jump on to their coach quickly. With hindsight, I truly believe that the Lord had sent this man to help us reach Badrinath, considering the fact he was a mere passenger on a coach who had absolutely no reason to come out of his coach. We were forced to make a decision in a few seconds or we would not be able to go to Badrinath. In the briefest of moments we decided to take the man's well-intentioned advice and get onto the same coach as him, a decision based purely on instinct. We told our driver to return back to Joshimath, where we would meet him the next day. As we leapt out of the car, the road was extremely muddy thereby restricting our ability to walk; also the basic footwear we wore did not aid the situation. As we went to the boot of the car to try and get our luggage, we saw some of the coaches begin to leave. Consequently, we both picked only a single bag out of our own luggage and briskly attempted to get on to a coach. With a great struggle, we managed to get on to the coach, and find a seat at the back of the coach, which was filled with many warmly dressed devotees. Fortunately I was wearing a jacket, for I was sitting next to an open window frame, which had been covered loosely by a blue plastic sheet.

Our journey to Badrinath was extremely uncomfortable and unsafe. Throughout the journey on the coach, I was chanting various mantras for protection and self-assurance. We drove very close to the edge of the path, which was approximately 8,500 feet above sea level. The weather was torrid, as there was constant heavy rainfall, which clearly had a deteriorating effect upon the path. As there was no windowpane next to me, I began to feel very cold and slightly unnerved at the increasing risk of overhead landslides. As soon as we were told that we had arrived, I was

immensely thankful to the Lord for bringing us to him in one piece.

As we left the coach, we were trying to work out whether we would be able to get a lift back to Joshimath the next morning. The man that was in charge of this touring bus managed to communicate that it would be parked around this large area alongside all the other coaches. He said that we must be at the coach by 6am or they would have to leave us behind. After receiving this information we were on a kilometre walk to find somewhere to stay. Due to the heavy rainfall we were in a desperate situation to try and find some sort of shelter. After about 15minutes we stumbled across a building that was an Ashram. We went into the Ashram and asked whether we would be able to have any room to use as shelter for the night. Thankfully, we were given a room which was more than adequate for our needs. As soon as we went into the room we tried to change out of our soaking clothes. However, I only brought my backpack, which had my flute and a jumper (the only clothing item in the bag), which was also wet. The jumper in the bag was less wet than that which I was currently wearing, thus I changed my inside top and put it under my semi-waterproof jacket (hence not very useful!). That late afternoon we decided to go and see the temple where Shri Badri Narayana can be found. We asked for guidance on how to get to the temple, as it was approximately three-quarters of a kilometre away from the Ashram.

As we neared the temple I could see steam coming from the hot water springs and a wooden bridge that would need to be crossed in order to get to the temple. The natural sulphurous waters have a temperature of 55 degrees Celsius. A bath in these springs is believed to purify the body and soul and is done before visiting the temple. As I did not have a towel or any dry clothes, I decided that I would have to miss out on this opportunity. Along our walk to the bridge there were many stalls selling various items to pilgrims coming to the area. Also there were many poor people who were sat in the rain, trying to stay dry by using cardboard cuttings and whatever they had at their limited disposal. After we

had crossed the wooden bridge I could clearly see the temple which looked like no other temple I had seen throughout India. The temple, was smaller than what I had expected, yet I was well aware that the size of the temple bared no reflection of the unparalleled holiness that is said to emanate from this locus.

At this point I was completely soaked, my feet were at the point of freezing and I did not feel that I was in the right frame of mind for what I was about to encounter. We removed our soaked shoes at the appropriate point and we then entered the holy temple where I could see Lord Badri Narayan at the centre and Kuberan (God of wealth) on the left-hand side. When I saw the Lord, I did not feel the ecstasy that I had anticipated. I said to the Lord within myself, that I could not feel the attachment that I so wanted to feel. I asked for his forgiveness and attributed this to my state of mind and the immense cold that my body had felt. After praying to the Lord we left through the exiting door in the sanctum. The temple can be divided into three main parts, the sanctum, darshan mandap and the sabha mandap. After, we went to pray around the central part of the temple three times, my Aunt told me that we should try and visit the high priest who does the poojas to Badri Narayana. We asked someone where we could find the high priest and we were directed to this little door of a shelter. We knocked on the door a few times but there was no answer. We decided to try a bit later so we returned back into the temple. About thirty minutes later we tried again yet there was no answer. As we began to leave out of site, I could see through the corner of my eye that the door had opened. I called back my Aunt and we were invited in by a devotee who was a helper for the high priest. He informed us that he would come and that we should sit down. The first thing I could see was an image of Adi Sankaracharya, which we both did a namaskaram towards. After a little wait the high priest, named Raulji, had come to see us both. The opportunity to speak to the high priest who does poojas for Lord Badri Narayanan is one of the greatest honours that one could ever receive. My Aunt began to make dialogue with the priest who seemed very kind and thoughtful. We explained various details about ourselves and my Aunt explained that she was told about Raulji by her guru Swami

Namanandar Giri who is the prime sishya of Swami Haridas Giri. He was aware of the great guru Swami Haridas Giri and the special deeds that he had carried out. At the end of our conversation with the high priest, he informed us that we should return to the temple at 7pm at which point there will be a special pooja.

We arrived later that evening at the time specified, at which point we were taken by one of Raulji's helpers, under his instruction, to the front of the temple so that we could get pray to Lord Badri Narayana. At this point I was in a happier state of mind, mainly as a consequence of meeting Raulji and the fact I was more dry and less cold. As we sat down and looked on at the pooja, my heart began to open and the love of the Lord flowed within. I began to feel the divinity associated with this temple and particularly this stone representation of Lord Vishnu. As Raulji began to remove the thulasi that was in contact with Badri Narayan, he threw the thulasi upon some of the pilgrims. I felt immensely blessed as a part of the garland of thulasi fell into my lap. As the Chief priest removed the thulasi, flowers and jewels in the full glimpse of all the devotees the image of Badri Narayana was now left only with sandal paste, which would be removed only the next morning. The principle image of Badri Narayana is that of black stone and it represents Vishnu seated in a meditative pose.

After the pooja, we were taken by Raulji's helper back to the shelter where Raulji stays during the day. As we sat there, my Aunt asked Raulji whether I would be able to play flute for Lord Narayana. He happily agreed and asked me to bring my flute that I had left in my bag at the Arshvaram. It was pitch black outside and was raining with a relentless ferocity that ridiculed the "strong" rainfalls that could be found in London. Raulji sent a helper (who had a weak lit torch) with me to go and get the flute. We left at a brisk pace to the Arshvaram and returned in about 20 minutes back to the shelter. Once we returned, I was in a saturated state and my hands were on the verge of being frozen. Raulji asked one of his helpers to give me some hot water so that I could

warm my hands, which were in no state to play the flute. Gradually, feeling returned to my fingers and the feeling of such comforting heat began to diffuse up my arms. As the temple was closed for the day, Raulji requested if I would play in this shelter which was in very close proximity to the temple, naturally I more than happily obliged. This was the greatest musical moment in my short musical life of which I have many fond memories. Despite the significance of the moment for me personally, I was surprisingly relaxed and was able to fully enjoy the moment of playing in front of the few people in the shelter including the high priest - Raulji. I played some raga alapana in addition to two compositions. After finishing, I was filled with an unparalleled joy as Raulji commented favourably on my playing and insisted that I return to Badrinath and play and practice here for many years. I was overwhelmed at his more than generous comments and began to think about my parents especially my father, who persisted relentlessly throughout my youth to ensure that I continued learning the flute. I was also eternally indebted to the Lord for giving me this unparalleled opportunity and stage to play.

After playing the flute, Raulji insisted that Auntie and I stay and have some food. We accepted the immense hospitality shown towards us and we sat down to have some rice and curry. After the much-needed meal we began to say our byes, when one of the close friends' of Raulji insisted that I take a new dry jumper that he put into my hands. He was aware that I was completely soaked and had no dry clothes, thus kindly offering the jumper that I was sincerely grateful to receive. I was then given by Raulji the book "Autobiography of a Yogi" by the great Paramahansa Yogananda, who insisted that I must read this profound insight to the life of a true yogi. Raulji also gave us some thulasi that was rapped in a special cloth that was in contact with Badri Narayanan. To say that this was sacred and that I was privileged would have to be the greatest understatements that one could ever make. At this point I was not quite sure what I had done in this life or any of my past lives to be blessed with such a joyous day. What I will never forget is how Badri Narayana had dramatically

altered my emotions from sheer disappointment to an unparalleled happiness in the space of a few hours. After saying our sincere thanks towards the high priest and all the devotees in the shelter, one of the devotees accompanied us safely back to the Ashram.

The next morning we woke up at the time that was stated and waited in the coach. However, we were told that we were unlikely to leave that day as there were many rockslides the evening before and the fact that the road was generally prone to more slides at any moment. We waited in the coach for 4 hours, at which point I was thoroughly frustrated as I was well aware of the flight I had to catch in two days time back to London. We were told after waiting for such a long period that we would try and leave tomorrow. All the passengers on the coach were told to stay in this large dormitory. Whilst we went to the dormitory we spoke to a father and son who were both pilgrims from Tamil Nadu. I was greatly thankful to the Lord for blessing us with these people, who were the only pilgrims that we could communicate with on the coach out of Badrinath. The weather that day was awful as it rained heavily and the skies were a dark grey. Consequently we remained in the dormitory the whole day.

The next morning followed a very similar pattern to what had happened the previous morning. The result was the same, the roads were too dangerous to try and go across and so we had to remain in Badrinath. We decided that as the weather had eased that we would try and visit the village of Mana. This is located at a distance of 3kms from Badrinath and is the last Indian Village situated in the Indo-China Border and has gained great religious and historical importance on account of Vyasa's Cave. Literally half a minute after deciding to try and go to Mana, Romesh (Tamil friend from coach) who can speak Hindi managed to obtain a 4x4 Marshall jeep that was robust and perfect for any attempt at trying to travel through these regions. Amazingly, the driver said that he would be able to give us a lift to Mana and back for a small fee. We gladly accepted, and thus my Aunt, Romesh, his father and I got into the Marshall jeep and set off towards Mana. My Aunt who has come to the region many times

informed me that this was a particularly rare experience that few pilgrims who come to Badrinath receive.

Once we arrived at Mana we were taken by a tour guide to the immensely sacred spots in the area. With God's grace we had Romesh who could translate what the guide said to us into Tamil and English. This village is located on the banks of River Saraswathi (the only place in the Himalayas that she can be seen) which is such picturesque scenery. It was here that the Vedas were written by Lord Ganesh as Vyasa Bhagavan recited the Holy Scriptures. We were taken to the cave where it is strongly believed that Vyasa Bhagavan (Sage) lived many millennia ago. There was a priest in the cave alongside the relatively large statue of Vyasa Maharishi. We were truly blessed to have the opportunity to enter this sacred cave, and to witness with our own eyes the Sage who was chosen by the Supreme to compose the Mahabharatha with the aid of Lord Ganesh.

Lord Ganesh, the eldest son of Lord Shiva and Parvati, is said to have helped Vyasa Maharishi in composing this epic in written form - the beginning of education in written form. In addition to Mahabharata, Vyasa Maharishi composed 18 'puranas' (legendary accounts), Brahma Sutras and classified the Vedas into four parts - Rig, Yajur, Sama and Atharvana. Legend has it that Adi Sankara met Vyasa Maharishi in this cave, and discussed his 'Bhashyam' (explanatory notes) for Brahma Sutras.

Our little group of pilgrims were also taken to see the Ganesh Guh (cave) where you can see a small statue of Lord Ganesh. I enjoyed this greatly as I have had a strong attachment to Lord Ganesh ever since I was taken to Shree Ghanapathy temple in Wimbledon back in London as a small baby!

We were able to see the Keshav Prayag Sangamam (confluence) of the Rivers Saraswathi and Alaknanda, which was another unique privilege. After our stay in Mana we returned back to Badrinath, and went to our dormitory.

That afternoon I was constantly trying to contact my parents back in London through one of the ISD lines. This was a very tedious process as only three people in the whole region could use a line at a time. I needed to tell my father to try and get in contact with My Aunt's travel agent to see if our non-transferable ticket could be rescheduled. Finally, I was able to get through to my father and inform him that I would not be able to make the flight that evening back to London as I was still in Badrinath. The conversation ended prematurely with my father stating that he would try and get the flight rescheduled.

Later that evening we decided that we would go to see Badri Narayana again. As soon as I saw the Lord I felt comforted and protected from any worries. After our prayers we headed back to our dormitory for the night, in the hope that the roads would be cleared for the next morning and we could set off back to Delhi.

The next morning was possibly the most perplexing of all, as we heard that the roads were clear and that we were going to definitely leave that morning. However, after a couple of hours of wait we were informed that no vehicles could travel towards Joshimath that day. I became worried about my flight and the safety of return back to Delhi. Luckily, Romesh was able to advise me like an older brother and continually remind me not to worry. That evening we decided to return to Badrinath to see Badri Narayanan and ask for his divine intervention.

As I saw the Lord, I chanted the mantra "Om Namo Narayanaya" three times after which I asked for his help to solve the problems that we faced. After our prayers we went to visit Raulji and the uncle who were particularly hospitable towards us. A few pilgrims were in the shelter seeking the blessings of Raulji and they were soon to leave. Once it was just my Aunt and I with Raulji and his great helpers, we told them about our awkward situation. Raulji told us delightful news about our flight being rescheduled for 10pm in two days time. He received the news from our travel agent who had called him only an hour prior to our arrival. It was a miracle, literally five minutes after calling

upon the Lord to intervene in our minor dilemma, he had answered my prayers. I realised that there was nothing to ever worry about if I thought about Lord Narayana with an honest heart. After telling this news, Raulji insisted that my Aunt and I bring our belongings from the dormitory and stay in a building that was very close to the temple. My emotions had swiftly changed from almost despair to jubilation in the space of 30 minutes. We gratefully accepted the offer, and later that evening we were shown to the beautiful modern building. It was a large white building that was to be used as shelter for pilgrims and sadhus. Also it was being developed to provide healthcare to local people. We were shown to our room, which was warm and very homely. There was a little balcony where one could see the glorious temple with ease and hear the enchanting sound of the Ganges. That night we heard the great news from a messenger that the gate to the road would be open, thus we could leave early in the morning back towards Joshimath. We were then guided back to Raulji's shelter, where we were introduced to another gentlemen who was quite elderly and his slightly younger brother. This uncle was the solicitor for the former Prime Minister of India, Indira Gandhi. Raulji told us that they were going to go tomorrow towards Haridwar, hence we could also accompany them to Joshimath in their hired vehicle. As Raulji suggested we left the next morning with the two uncles. We said our eternal thanks to the high priest - Raulji and the uncle who had been constantly helping us with various issues.

The next morning we were finally on our way towards Joshimath. After approximately three hours we arrived at Joshimath, where we immediately tried to find our unfortunate driver who had been waiting there for almost four days. We managed to find him, but as we approached he quickly informed us of the seemingly despairing news, that a few kilometres after Joshimath the road was not sufficiently clear for vehicles to pass and thus we would have to remain in Joshimath. The solicitor uncle advised us that we would need to trek through the Himalayas to a point which was not affected by current rockslides if I (and not my Aunt who was going to leave few days later) was

to make my flight back to London. Therefore, we got our luggage from our original car, and told our driver that he should return back to Delhi when the road clears. Then the solicitor uncle managed to get hold of a five Nepalese teenagers and two Nepalese men who earn money by carrying people's luggage (with an attaching rope mechanism) through the Himalayas. We managed to talk our way onto a local truck that was allowed to drive a few kilometres, due to the passengers being "locals". The driver drove us all as far as possible, at which point we had to start trekking through the Himalayas. An experience that is as vivid as the day it occurred and I dare say would never fade from my memory.

As I looked around at the divine landscape I felt so insignificant yet privileged to be able to witness such immeasurable natural beauty. To try and describe such a sight with words seems to almost undermine the profundity of the scenery, it is something that needs to be experienced (like many of the things stated throughout this account) and viewed with your own eyes.

As we began to trek through the Himalayas, Auntie was at the front with two Nepalese young men. Whilst I was overlooking the two older uncles and the three remaining Nepalese men who were carrying our luggage. I was carrying my backpack whilst helping the younger brother of the two uncles, who was wearing mere sandals. The sun was blazing with great intensity, which made us wearier, however, if it were raining it would have been almost impossible for us to trek through the Himalayas considering our footwear. There were many moments when we had to walk as close to the mountain face as possible, as we were literally half a metre away from falling 7,000 feet. At these moments I looked directly ahead and began chanting mantras in praise of Lord Shiva, Narayana and Ayappan. We had trekked for about four kilometres when we encountered a white water stream that was about ten metres wide. There was a large rock and few little rocks that were in the middle of these strong rapids. When my eyes saw this natural obstacle, I began to ask the Lord how

would the senior members of this group and the Nepalese men cross these extremely dangerous rapids. The fact we had such inappropriate footwear, made me very worried about the prospect of crossing this obstacle. I prayed as intensely as I had ever done as I witnessed my Aunt get helped (by the two Nepalese men) across the rapids. I was so relieved as I saw her safely reach the other side. It was now my turn, whilst praying I managed to cross the stream fortunately without too much of a problem. With the Lord's divine grace we were all guided across the rapids to safety. However, this was not to be our final daunting obstacle. About thirty minutes later we stumbled across another strong rapid, which was also very wide. However this time there were no rocks, there were just three very unsteady cylindrical wooden logs, which were meant to act as a bridge. As I looked at the strong rapid and where it led towards, I knew that we would have to cross successfully. I tried desperately hard to not think about the clear fatal consequences of not crossing successfully. The Nepalese men seemed quite confident at getting us safely across, and proceeded to stand separately apart on the logs. Their balance was something that could be likened to a professional beam gymnast. Only with the grace of God did we all manage to cross without any harm. After this difficult period, we progressed slowly for the rest of our trek till we reached a clear road where vehicles were passing. After a long strenuous three hours we had finally reached a point where we could try and go towards Delhi. The Nepalese helpers were paid for their great service, yet the money was no reflection of how eternally grateful and indebted I was to these brave people. Yet my overwhelming thanks went to the Lord who looked after the well being of us all in times when I had serious concerns about our safety.

Once the Nepalese helpers had left, the four of us needed to find some sort of transport to take us back to at least Haridwar. The elder uncle told us to sit down whilst he went off to find some transport. To our sheer amazement, he returned back to us in a Hindu Times (the newspaper) jeep, which had two newspaper distributors. Due to their journalist license, the jeep had easy access throughout this region - we were thus clearly jubilant. The

Lord had once again intervened in such a way as to ensure that I would be able to make the flight for the next day. It was 5pm, when we left towards Haridwar. It would prove to be a very long car journey and my body was drained of all accessible energy. We had eaten very modestly throughout our trip and at this point my hunger started to dwell on my mind. I fell asleep in the back seat early into the car journey to try and regain some energy. The next time I woke up it was 1am and the night was pitch black. It is usually very dangerous to try and attempt to drive through the Himalayas in such darkness. However, the driver maintained a high relative speed as his car lights were intense enough to be able to view sufficiently ahead of himself. By 3am we had reached a place where the solicitor uncle and his brother wanted to be dropped off. We were sincerely thankful to them for their help, guidance and support. After they departed we carried on towards the Ayappan temple in Haridwar. At 4.30am (11 hours and 30 minutes after getting into the jeep) we were dropped off at the Ayappan temple in Haridwar.

When we entered the temple, I was so relieved to see the face of Lord Ayappan once again. I was eternally grateful for his protection throughout our journey. After briefly viewing Ayappan we asked the priest who my Aunt knew whether it would be possible to have a rinse in one of the washing rooms in the temple. Thankfully the priest was more than happy to agree, as he directed us towards the washing room. I was in need of a shower, as I had worn the same layers of clothes and had not washed properly for the past five days. However, in spite of this, I felt I had been spiritually cleansed by the Ganges and many times by the rain from the heavens that floats over this Holy Land.

After we both had washed, we returned inside the temple where we said our final prayers to Lord Ayappa. The priest was generous in organising transport for us back to Delhi, for which we were grateful. We were finally on our way back to my Aunt's friend's home in Delhi, where Aunt's son was staying.

We arrived back in Delhi after a long six-hour drive. On our arrival we had a much needed lunch and discussed parts of our seemingly epic pilgrimage with Aunty's friends and her son. The rest of the day was spent mostly recuperating as we were very tired.

That evening I said my farewells to my Aunt's friends' and her as I left their home accompanied by Aunty's son to Delhi airport. After I was dropped off at the airport, I spent a few hours waiting for my flight back to London. I began pondering on the feeling of greater understanding of our roles in life and the divinity within creation, especially mankind (many a kind man had I been blessed to have met on this spiritual journey). As the flight time drew closer, the excitement at the prospect of returning home to see my family started to grow, I also however, had an immense sense of belonging to this sacred region and did not want to leave this place that I had become closely attached towards. Once I got on my flight, I fell asleep almost immediately and remained in that state for the majority of the long flight.

As I arrived at the Arrivals lounge at Heathrow airport I could see my father waiting there patiently. I was very pleased to see my father, who was more pleased to see me home in one piece! As we drove back home I began to look around the streets of London and the people. Almost 24 hours ago, I was in the Land of spirituality and unrivalled beauty. There was a stark contrast, I felt I had returned to a secular, monotonous environment, where success is measured in terms of material possessions and alike. We all have our obligations, and for me personally, the most important daily aim, is to lead a life of selflessness, where you put others before yourself. A life where you endeavour in helping those less fortunate than yourself. The rest is left to the Law of Karma to decide how we ascend or descend the ladder to God. Having said this, I pray that all of mankind could see what my eyes have seen and feel what my heart and soul has felt, for this black ink and white paper does not in any way do justice to what I experienced on my pilgrimage to the sacred Himalayas. My mind had been awakened to the latent 'Truth'.



இலலாம், சர் சிவானி தேவராயர், ஐரோப்பா, இலலாம், சர்
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