

# TAMIL HUMANISM

A MEANINGFUL LIFE IN THIS WORLD



# Tamil Humanist Readings

SEENIVASA - MOODALI VERSION  
Seenivasa (1861) & R.M. Moodali (1907)

**THIRU MOODALI**

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Thiru Moodali

## **Tamil Humanist Readings**

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Transliteration by Professor Moon Moodley, set in moon.mTL

**DEDICATED**

To Tamil Humanists

## **The Tamil Humanist symbol**

A is the first letter and with other letters forms the Tamil alphabet. It is also the first letter of the word 'Anbe'. 'Anbe' means love. So the letter A is a symbol of love.

The circle around the letter A symbolizes the earth. This emphasizes the universality of love and the philosophy of Tamil Humanism.

The shape of the heart around the earth is a symbol of love and healthy living.

Red, Black and yellow are traditional Tamil colours. Blue is the colour of the earth from space.

This Tamil Humanist symbol defines Tamil Humanism's unique identity and its philosophy's continued existence since the inception of the Indus Valley civilization to the present times. It is the symbol of humanism, human unity and cooperation.



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## **Introduction**

The Tamil Humanist Readings lists the poems that are recited at all Tamil ceremonies. It contains the original Tamil script, its English transliteration, the translation and the meaning of the poems.

The Tamil Humanist ceremonies are conducted by Andhanars. Andhanar is a Tamil word for Celebrant. The Tamil Celebrants readings are from this book.

## **STANDARD POEMS FOR ALL CEREMONIES**

## **Chapter 1: A is a symbol of God**

## 1.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By **Thiruvalluvar**: The Messenger of God: 31 BC

### Text

## 1. THE PRAISE OF GOD

### Chapter 1

#### Praise God

1. அகர முதல எழுத்தெல்லாம் ஆதி  
பகவன் முதற்றே உலகு.
2. கற்றதனால் ஆய பயனென்கொல் வாலறிவன்  
நற்றான் தொழார் எனின்.
3. மலர்மிசை ஏகினான் மாணடி சேர்ந்தார்  
நிலமிசை நீடுவாழ் வார்.
4. வேண்டுதல் வேண்டாமை இலானடி சேர்ந்தார்க்கு  
யாண்டும் இடும்பை இல.
5. இருள்சேர் இருவினையும் சேரா இறைவன்  
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.
6. பொறிவாயில் ஐந்தவித்தான் பொய்தீர் ஒழுக்க  
நெறிநின்றார் நீடுவாழ் வார்.
7. தனக்குவமை இல்லாதான் தாள்சேர்ந்தார்க் கல்லால்  
மனக்கவலை மாற்றல் அரிது.

8. அறவாழி அந்தணன் தாள்சேர்ந்தார்க் கல்லால்

பிறவாழி நீந்தல் அரிது.

9. கோளில் பொறியிற் குணமில்வே எண்குணத்தான்

தாளை வணங்காத் தலை.

10. பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்

இறைவன் அடிசேரா தார்.



## **Transliteration**

### **1. THE PRAISE OF GOD**

#### **Chapter 1**

#### **Praise God**

#### **kadavuġ vaazhththu**

1. agara mudhala ezhuththellaam aadhi  
pagavan mudhatrē ulagu.
2. kattradhanaal aaya payanenkil vaalaḡivan  
nattraan thozhaaar enin.
3. malarḡisai ēḡinaan maaḡadi sērndhaar  
nilamisai needuvaazh vaar.
4. vēḡdudhal vēḡdaamai ilaanadi sērndhaarkku  
yaaḡdum idumbai ila.
5. iruġsēr iruvinaiyum sēraa ifaivan  
poruġsēr pugazhpurindhaar maattu.
6. poḡivaayil aindhaviththaan poydheer ozhukka  
neḡininḡaar needuvaazh vaar.
7. thanakkuvamai illaadhaan thaalsērndhaark kallaal  
manakkavalai maattral aridhu.
8. aḡavaazhi andhaḡan thaalsērndhaark kallaal  
piḡavaazhi neendhal aridhu.
9. kōġil poḡiyiḡ ḡuḡamilavē eḡḡuḡaththaan  
thaalāi vaḡanggaath thalai.

10. pīfavip perunggadal neendhuvar neendhaar  
īraivan adisēraa thaar.

## **Translation**

### **1. THE PRAISE OF GOD**

#### **Chapter 1**

##### **Praise God:**

PRAISE THE ONE GOD WHO IS INCONCEIVABLE TO THE HUMAN MIND AND BODY.

PRAISE THE EIGHT DIVINE VIRTUES ASPECT OF THE ONE GOD.

THE EIGHT DIVINE VIRTUES IS THE CULTURE OF LOVE, PEACE, TRUTH, RIGHT CONDUCT, NON VIOLENCE, HUMAN VALUES, HUMAN RIGHTS AND NATURE RIGHTS.

DECLARE YOUR FAITH IN THE EIGHT DIVINE VIRTUES.

1.

'A' leads letters; the eternal God 1  
Leads and lords the entire world.

2.

That scripture is vain which does not glorify 2  
God's good attributes; who knows all.

3.

Long they live on earth who gain 3  
The attributes of God in a healthy mind.

4.

Who hold God's attributes; who neither likes nor detests in extremes 4  
Are free from the births of negative thoughts.

5.

God's myths, told by those, are free from right 5  
And wrong; the twins of dreaming night.

6.

They prosper long who walk God's Path, 6  
Who controls the senses.

7.

God's attributes, alone can ease the anxious mind, 7  
Whose likeness none can find.

8.

Who swims the sea of vice is one who 8  
Clasps the attributes of the Path of Virtue's sea.

9.

Like senses uncontrolled, that head is vain 9  
Which bows not to Eight Virtues Divine.

10.

The sea of births of thoughts; they alone swim 10  
Who hold onto God's attributes and love God.

## 1.2. Thiruvirutpayan

(THE FRUIT OF DIVINE GRACE)

By **UMAPATI SIVAM**: A Tamil Saint: 1244 - 1320 AD

### Text

## Chapter 1

### The Eternality of God

1.

அகர உயிர்போல் அறிவாகி எங்கும்  
நிகரில் இறை நிற்கும் நிறைந்து

2.

தன் நிலைமை மன் உயிர்கள் சாரத் தரும்சத்தி  
பின்னம் இலான் எங்கள் பிரான்

3.

பெருமைக்கும் நுண்மைக்கும் பேரருட்கும் பேற்றின்  
அருமைக்கும் ஒப்பின்மையான்

4.

ஆக்கி எவையும் அளித்து ஆசுடன் அடங்கப்  
போக்குமவன் போகாப்புகல்

5.

அருவும் உருவும் அறிஞர்க்கு அறிவாம்  
உருவம் உடையான் உளன்

6,

பல்லார் உயிர் உணரும் பான்மை என மேல் ஒருவன்  
இல்லாதான் எங்கள் இறை

7.

ஆனா அறிவாய் அகலான் அடியவாக்கு  
வான் நாடர் காணாத மன்

8.

எங்கும் எவையும் எரியுறுநீர் போல் ஏகம்  
தங்கும் அவந்தானே தனி

9.

நலமில்ன் நண்ணார்க்கு நண்ணினர்க்கு நல்லன்  
சலம் இலன் பேர்சங் கரன்

10.

உன்னும் உளது ஐயம் இலது உணர்வு ஆய் ஓவாது  
மன்னுபவம் தீர்க்கும் மருந்து

## **Transliteration**

### **Chapter 1**

#### **The Eternality of God**

1.  
agara uyirpōl aṛivaagi enggum  
nigaril ifai nīrkum nīfaindhu
2.  
than nilaimai man uyirgaḷ saarath tharumsaththi  
pinnam ilaan enggaḷ piraan
3.  
perumaikkum nuṇmaikkum pērarutkum pētrrin  
arumaikkum oppinmaiyaan
4.  
aakki evaiyum aliththu aasudan adanggap  
pōkkumavan pōgaappugal
5.  
aruvum uruvum aṛinyarkku aṛivaam  
uruvam udaiyaan ulān
- 6,  
pallaar uyir uṇarum paanmai ena mēl oruvan  
illaadhaan enggaḷ ifai
7.  
aanaa aṛivaay agalaan adiyavaakku  
vaan naadar kaaṇaadha man
8.  
enggum evaiyum eriyuṛuneer pōl ēgam  
thanggum avandhaanē thani

9.

nalamilan nańńaarkku nańńinarkku nallan  
salam ilan pērsang karan

10.

unnum ulādhū aiyam iladhū uńarvu aay ōvaadhū  
mannupavam theerkkum marundhu



## **Translation**

### **Chapter 1**

#### **The Eternality of God**

1. Behold the peerless God who is all intelligent;  
Abiding everywhere; even the vowel 'A'  
Created and pervaded all letters.
2. Grace; – Light's own nature true,  
Grace do grant to the souls eternity;  
Our God from Grace is inseparable forever.
3. In greatness, subtleness and grace boundless  
And in gift of beatitude, God is matchless.
4. By God all beings evolved and are sustained,  
God indeed is the palladium for all.
5. Formless is God,  
Who has a form also to the wise,  
God's form is Wisdom:  
The Eight Divine Virtues
6. All the souls attain knowledge through teaching;  
There is none equal or superior  
To our great God of Wisdom omniscient.
7. God who is unknown to the sky and earthly lords,  
As unfailing Wisdom in saints  
Inseparable abides forever.
8. Everywhere and in all beings is God;  
Like heat in hot, God does abide;  
Yet is God apart, and never of them.

9. God is good to the devout,  
And not good to the undevout;  
Likes or dislikes God has none,  
for Sankara is God's name.
10. You should mediate on God;  
To the well-being of embodiment, God is the cure sure;  
Doubt not, God will be with you forever.

## 1.2. Thiruvirutpayan

(THE FRUIT OF DIVINE GRACE)

By **UMAPATI SIVAM**: A Tamil Saint: 1244 - 1320 AD

### Text

## Chapter 5

### The Nature of the Form of Grace

41.

அறியாமை உள்நின்று அளித்ததே காணும்  
குறி ஆகி நீங்காத கோ

42.

அகத்துறு நோய்க்கு உள்ளினர் அன்றி அதனைச்ச  
கத்தவரும் காண்பரோ தான்

43.

அருளா வகையால் அருள்புரிய வந்த  
பொருள் ஆர் அறிவார் புவி

44.

பொய் இருண்ட சிந்தைப் பொறி இலார் போதம் ஆம்  
மெய் இரண்டும் காணார் மிக

45.

பார்வைஎன மாக்களைமுன் பற்றிப் பிடித்தற்கு ஆம்  
போர்வை என காணார் புவி

46.

எமக்கு என்? எவனுக்கு எவை தெரியும்? அவ்வத்  
தமக்கு அவனை வேண்டத் தவிர்

47.

விடம் நகுலம் மேவினும் மெய்ப் பாவகனின் மீளும்  
கடனில் இருள் போவது எவன் கண்?

48.

அகலத் தரும் அருளை ஆக்கும் வினைநீக்கும்  
சகலர்க்கு வந்தருள் தான்

49.

ஆர் அறிவார் எல்லாம் அகன்ற நெறி அருளும்  
பேரறிவான் வராத பின்

50.

ஞானம் இவன் ஒழிய நண்ணியிடும் நற்கல் அனல்  
பானு ஒழியப் படின

## Transliteration

### Chapter 5

#### The Nature of the Form of Grace

41.

aṛiyaamai ulṇinṛu aliththadhē kaaṇum  
kuṛi aagi neenggaadha kō

42.

agaththuṛu nōykku ullinar anṛi adhanaichcha  
kaththavarum kaaṇparō thaana

43.

aruḷaa vagaiyaal aruḷpuriya vandha  
poruḷ aar aṛivaar puvi

44.

poy iruṇḍa sindhaip poṛi ilaar pōdham aam  
mey iraṇḍum kaaṇaar miga

45.

paarvaiena maakkalaimun pattrip pidiththaṛku aam  
pōrvai ena kaaṇaar puvi

46.

emakku en? evanukku evai theriyum? avvath  
thamakku avanai vēṇḍath thavir

47.

vidam nagulam mēvinum meyp paavaganin meelum  
kadanil iruḷ pōvadhu evaṇ kaṇ?

48.

agalath tharum arulāi aakkum vinaineegagum  
sagalarkku vandharul̄ thaan

49.

aar afivaar ellaam aganfa nēfi arulum  
pērafivaan varaadha pin

50.

nyaanam ivan ozhiya nah̄niyidum naḥkal anal  
paanu ozhiyap padin

## **Translation**

### **Chapter 5**

#### **The Nature of the Form of Grace**

11. The self-same God who sustained the soul unseen;  
In its state of bondage, inspires a Prophet, -Thiruvalluvar-, to come  
Visible, at the advent of release.
12. The malady of a householder's known  
To it members only and not others;  
Likewise Soul's Sin is known to God alone.
13. In the Spirit of God that inspires the Prophet;  
God bestows Grace in secrecy;  
Who in the world can this con?
14. With body false and intellect dull  
They miss the Two: Grace and Master of Grace.
15. A form God inspires to net the souls;  
Beasts and birds are by shapes allured;  
This the world knows not.
16. Dare you of the Prophet's mission doubt?  
Who knows anything?  
Truth is known from Prophets only;  
Doubt not this.
17. Snake-bite isn't by mangoose cured, but  
By one that chants mangoose mantra;  
Omnipresence avails not;  
God inspires Prophets to drive out darkness.
18. By Divine intuition and form God grants Grace to the Souls not deluded by Bad Material  
Conditions and cures their Impurity;

God frees the person with Bad Activity, Bad Material Conditions and Sin, through other human beings.

[The Lord grants grace to the person with only Sin as an Impurity, by inner revelation in their hearts. God grants grace to the person who has Sin and Bad Material Conditions as Impurities by appearing before them in the Spirit form. To the person with three impurities, Bad Activity, Bad Material Conditions and Sin, God uses the world, nature and people as Prophets and Teachers.]

19. If God the grantor of blissful release  
Has not inspired the All-Wise Prophet to come,  
Who can hope for blessed beatitude?

20. Without inspired Prophets,  
The soul can by Wisdom divine come,  
If crystal fair can fire emit without sunlight.



### 1.3. THIRUMURAI 10

#### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

**Verse 970: As One-Letter God Pervades All: ‘A’**

**970**

வேரெழுத் தாய்விண்ணாய் அப்புறமாய் நிற்கும்

நீரெழுத் தாய்நிலந் தாங்கியும் அங்குளன்

சீரெழுத் தாய்அங்கி யாய்உயி ராம்எழுத்து

ஓரெழுத்து ஈசனும் ஒண்சுட ராமே. 57

## **Transliteration**

### **Verse 970: As One-Letter God Pervades All: ‘A’**

970

vērezhath thaayviññaay appuṛamaay nīrkum

neerezhuth thaaynilan thaanggiyum angguḷan

seerezhuth thaayanggi yaayuyi raamezhuththu

ōrezhuththu eesanum ōñsuda raamē. 57

## **Translation**

### **Verse 970: As One-Letter God Pervades All: ‘A’**

As seed-letter, God pervades spaces and beyond,

As supreme-letter, God fills world and sustains it,

As renowned-letter, God stands as fire and life,

As one letter, God stands resplendent rare.

### 1.3. THIRUMURAI 10

#### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

#### Verse 1264: Letters of God

1264.

அம்முதல் ஆறும்அவ் ஆதி எழுத்தாகும்

அம்முதல் ஆறும்அவ் அம்மை எழுத்தாகும்

இம்முதல் நாலும் இருந்திடு வன்னியே

இம்முதல் ஆகும் எழுத்தலை எல்லாம். 10

## **Transliteration**

### **Verse 1264: Letters of God**

1264.

ammudhal aafumav aadhi ezhuththaagum

ammudhal aafumav ammai ezhuththaagum

immudhal naalum irundhidu vanniyē

immudhal aagum ezhuththalai ellaam. 10

## **Translation**

### **Verse 1264: Letters of God**

‘A’ and Letters Five that follow

These six are Letters of Primal One;

The six letters thus formed,

Are Grace Letters,

The middle Letter of the first four (VA) aforesaid

Is Letters of Element Fire

Thus it is with these Letters holy.

## 1.4. THIRUPPUGAZH

(GLORY TO THE LORD)

By **ARUNAGIRINATHAR**: A Tamil Saint: 1500 AD

### THE PRAISE OF GOD

#### Text

**Agaramum: God 'A' Is Infinite Energy**

#### அகரமும்

அகரமும் ஆகி அதிபனும் ஆகி  
அதிகமும் ஆகி அகமாகி  
அயன் எனவாகி அரி என வாகி  
அரன் என வாகி அவர் மேலாய்  
இகரமும் ஆகி எவைகளும் ஆகி  
இனிமையும் ஆகிவருவோனே  
இரு நிலம் ஈதில் எளியனும் வாழ்  
எனது முன் ஓடி வர வேணும்  
மகபதி ஆகி மருவும் வலாரி  
மகிழ் களி கூரும் வடிவோனே  
வன முறை வேடன் அருளிய பூசை  
மகிழ் கதிர் காமம் உடையோனே  
செக கண சேகு தகு திமி தோதி

திமி என ஆடும் மயிலோனே

திரு மலி வான பழ முதிர் சோலை

மலை மிசை மேவும் பெருமானே



## **Transliteration**

### **Agaramum: God 'A' Is Infinite Energy**

agaramum aagi adhipanum aagi

adhigamum aagi agamaagi

ayan enavaagi ari ena vaagi

aran ena vaagi avar mēlaay

igaramum aagi evaigalum aagi

inimaiyum aagivaruvōnē

iru nilam eedhil ēliyanum vaazha

enadhu mun ōdi vara vēnum

magapadhi aagi maruvum valaari

magizh kalī koorum vadivōnē

vana mufai vēdan arulīya poosai

magizh kadhira kaamam udaiyōnē

sega kaṇa sēgu thagu thimi thōdhi

thimi ena aadum mayilōnē

thiru mali vaana pazha mudhir sōlai

malai misai mēvum perumaalē

## **Translation**

### **Agaramum: God ‘A’ Is Infinite Energy**

God is like the letter “A” in the alphabet;

You are the Lord of all;

You are more than matter and all material things;

You are within as Spirit!

Your Infinite Energy pervades Saint Biraman, Saint Thirumal and Saint Hara;

You are over and above them and all persons;

The letter “I” represents the soul.

You are the essence of everything;

Your essence is sweet.

“I” who come running to live humbly and modestly in this big world, please Lord do come to me;

Saint Indra the slayer of Vala, a giant, feels joy of Your Form of Eight Divine Virtues!

Saint Kannappar, the hunter living in forest worshipped you and you enjoyed it.

Oh Saint residing at Kadirkaamam in Eelam,

The peacock dances to the tune: “jega ganna seagu thagu thimi thoothi thiml”

Oh Saint residing at Pazha Muthirsolai,

Abundant is his wealth.

## **1.5. ARUT PERUNJOTHI AGAVAL**

(GRACE, THE INFINITE LIGHT OF EIGHT DIVINE VIRTUES)

By **VALLALAR**: A Tamil Saint: 1823 - 1874

**Text**

**Verse 1065: the Single Letter ‘A’**

சாகாக் கல்வியின் தரம் எலாம் கற்பித்து

ஏக அக்கரப் பொருள் ஈந்த சற்குருவே

## **Transliteration**

### **Verse 1065: the Single Letter ‘A’**

saagaak kalviyin tharam elaam kaṛpiththu

ēga akkarap poruḷ eendha saḡgurvē

## **Translation**

### **Verse 1065: the Single Letter ‘A’**

Oh Holy Teacher! You have taught the various stages of the knowledge of deathlessness and conferred on me the substance of the Single Letter ‘A’.

## Chapter 2: Space is a symbol of God.

One should meditate on the Space of the Ragasiyam. The inner space of the mind is the Hall of Wisdom. The letters that hangs in the space of the Ragasiyam is the same letters that moves in the inner space of the mind forming words and those words forms images.

### 2.1. KONRAI VENDHAN

(TAMIL APHORISMS)

By **AVVAIYAR 2**: A Tamil Saint: 200 AD

#### Text

#### konrai vëndhan

2

ஆலயந் தொழுவது சாலவும் நன்று

70

மருந்தும் விருந்தும் முக்குறை யகற்றும்

80

மோன மென்பது ஞானவரம்பு

90

ஒத்த விடத்து நித்திரைக் கொள்

## Transliteration

**konrai vēndhan**

2

aalayan thozhuvadhu saalavum nanru

70

marundhum virundhum mukkurai yagattrum

80

mōna menbadhu nyaanavarambu

90

oththa vidaththu niththiraik kol

## **Translation**

2. It is good to live in a place where there is a congregation to associate with and to worship a Ragasiyam.
70. Meditation and a proper diet will give good health.
80. A troublesome mind can be controlled by meditation.
90. After a task sit in a quiet place and meditate.



## **2.2. THIRUPPUGAZH**

GLORY TO THE LORD

By ARUNAGIRINATHAR: A Tamil Saint: 1500 AD

**BE STILL**

**Text**

சும்மா இரு சொல் அற

## **Transliteration**

“Summaa iru sol ara”

## **Translation**

“Don’t talk, keep quiet.”

## **COMMENTARY**

It also means: “Give up the darkness and ignorance of rituals, superstition, trance and talking negatively and BE STILL.”

### **2.3. WISDOM OF MARAI GNANA SAMBANDAR: IDOL WORSHIP: ‘Dead Wood’**

By Oral Tradition of **MARAI GNANA SAMBANDAR**: A Tamil Saint: 1190 AD

#### **Text**

பட்ட கடையில் பகல் குருடு பொகுடு பர்

## **Transliteration**

“patta kadaiyil pagal kurudu pogudu par”

## **Translation**

“There goes a man, blind, who cannot see the Light, to worship dead wood.”

## 2.4. THIRUMURAI 3

**THIRUK-KADAI-KAAPU**

**THEVARAM**

POEMS IN PRAISE OF DIVINE VIRTUE

By **TAMIL SAMBANDHAR**: A Tamil Saint: 638 -654 AD

**11. THIRUKKAZHUMALAM: maññin nalla**

**Text**

**maññin nalla**

**1.**

மண்ணின் நல்ல வண்ணம் வாழலாம் வைகலும்

எண்ணின் நல்ல கதிக்கு யாதுமோர் குறைவிலைக்

கண்ணின் தல்லகதுறும் கழுமல வளநகர்ப்

பெண்ணின் நல்லாளொடும் பெருந்தகை இருந்ததே

## **Transliteration**

### **mańńin nalla**

1.  
mańńin nalla vańńam vaazhalaam vaigalum  
eńńin nalla kadhikku yaadhumōr kufaivilaik  
kańńin thallagdhurum kazhumala vańanagarp  
peńńin nallaalodum perundhagai irundhadhē



## **Translation**

### **maññin nalla**

1. Daily meditation brings in happy life in this earth. Meditation removes obstacles to achieve good and ends in heavenly life.

The cause for such glorious good everywhere is due to the presence of God.

Saint Siva and Saint Uma preside in the shrine at Thirukazhumalam. Thirukazhumalam is a city well renowned for its fertility.

## **Commentary**

This poem praises God and the practice of Mediation.

The people of this city performed daily mediation which brought happiness in their lives.

Mediation brings in a clear mind in the inner space of one's mind. It is only then the presence of God can be experienced. The Ragasiyam is used to focus the mind on as it is an empty space that symbolises God. Like that empty space, God is present everywhere. A good life is experienced in this world. Mediation help removes obstacles, problems from within the mind before externalising its reality.

Thirukazhumalan was a well developed city and its land that surrounds it was famous for its fertility.

## **2.5. THIRUMURAI 10**

### **THIRUMANDHIRAM**

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

**Verse 1563: SIVA PATH: TAMIL HUMANISM IS THE PROVEN PATH**

**1563.**

தேர்ந்த அரனை அடைந்த சிவநெறி

பேர்ந்தவர் உன்னிப் பெயர்ந்த பெருவழி

ஆர்ந்தவர் அண்டத்துப் புக்க அருள்நெறி

போந்து புனைந்து புணர்நெறி யாமே. 6

## **Transliteration**

### **Verse 1563: SIVA PATH: TAMIL HUMANISM IS THE PROVEN PATH**

1563.

thērndha aranai adaindha sivanēfi

pērndhavar unnip peyarndha peruvazhi

aarndhavar ańdaththup pukka arulñēfi

pōndhu punaindhu puńarñēfi yaamē. 6

## **Translation**

### **Verse 1563: SIVA PATH: TAMIL HUMANISM IS THE PROVEN PATH**

The Path of Siva is the proven path

It led them to God;

It is the royal path that renowned Souls had walked;

The Path Divine

That took the devout to Cosmic Space;

That path, do seek,

Enter and persevere.

## 2.6. Thirumurai 6

Thevaram

### 17. Thiruvadhigai veerattanam: **salam puvodu**

Saint Thirunavukarasu recommends the following procedure of worship:

**Text**

**salam puvodu**

**சலம் புவொடு**

சலம் புவொடு தூபம் மறந்து அறியேன்

தமிழோடு இசைபாடல் மறந்து அறியேன்

நலம் தீங்கிலும் உன்னை மறந்து அறியேன்

உன்னைமம் என்நாவில் மறந்து அறியேன்

## **Transliteration**

### **salam puvodu**

salam puvodu thoopam maṇandhu aṛiyēn

thamizhōdu isaipaadal maṇandhu aṛiyēn

nam theengilum unnai maṇandhu aṛiyēn

unnaimam ennaavil maṇandhu aṛiyēn

## **Translation**

### **salam puvodu**

I have never forgotten to worship you with water, flowers and incense

I have never failed to recite to you in Tamil poems

I never did forget you while I was well placed in life or while suffering

My tongue never failed to chant your sacred name NAMASIVAYA

## Chapter 3: Light is a symbol of God

### 3.1. THIRUMURAI 10

**THIRUMANDHIRAM**

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

**Verse 2687: The Little Light within Points to the Effulgence Light**

**2687**

விளங்கொளி மின்னொளி யாகிக் கரந்து

துளங்கொளி ஈசனைச் சொல்லும்எப் போதும்

உளங்கொளி ஊனிடை நின்றுயிர்க் கின்ற

வளங்கொளி எங்கும் மருவிநின் றானே. 7



## **Transliteration**

### **Verse 2687: The Little Light within Points to the Effulgence Light**

2687

viḷanggolī minnolī yaagik karandhu

thulānggolī eesanaich chollumep pōdhum

ulānggolī oonidai ninṛuyirk kinṛa

vaḷanggolī enggum maruvinin faanē. 7

## **Translation**

### **Verse 2687: The Little Light within Points to the Effulgence Light**

The Effulgence Light stands as a sparkling light concealed

That ever to the shining Lord points;

It is the light of the heart;

It is the rich light that within the body pulsates

Pervading all,

- Thus did the Lord as Light stand.

### 3.2. THIRUVARUTPA

(SACRED GRACE)

By **VALLALAR**: A Tamil Saint: 1823 - 1874

**sōdhi**

**Text**

**sōdhi**

சோதி சோதி சோதி சுயஞ் - -சோதி சோதி

சோதி பரம் -- சோதி சோதி சோதி யருள்

சோதி சோதி சோதி சிவம்

வாம சோதி சோம சோதி வானசோதி ஞானசோதி

மாகசோதி யோகசோதி வாதசோதி நாதசோதி

ஏமசோதி வியோமசோதி யேறுசோதி வீறுசோதி

ஏகசோதி யேகசோதி யேகசோதி யேகசோதி

ஆதிநீதி வேதனே ஆடல்நீடுபாதனே

வாதிஞான போதனே வாழ்க வாழ்க நாதனே

## Transliteration

### sōdhi

sōdhi sōdhi sōdhi suyanjch - -sōdhi sōdhi

sōdhi param -- sōdhi sōdhi sōdhi yarul

sōdhi sōdhi sōdhi sivam

vaama sōdhi sōma sōdhi vaanasōdhi nyaanasōdhi

maagasōdhi yōgasōdhi vaadhasōdhi naadhasōdhi

ēmasōdhi viyōmasōdhi yērusōdhi veeerusōdhi

ēgasōdhi yēgasōdhi yēgasōdhi yēgasōdhi

aadhineedhi vēdhanē aadalneedupaadhanē

vaadhinyaana pōdhanē vaazhga vaazhga naadhanē

## **Translation**

**sōdhi**

### **LIGHT**

Light, Light, Light Supreme

Light, Light, Light Divine

Light, Light, Light Grace

Light, Light, Light Sivam

Beautiful Light,

Nectar Light,

Cosmic Light,

Wisdom Light,

Heavenly Light,

Yoga Light,

Breath Light,

Sound Light,

Night Light,

Space Light,

Moon Light,

Good Light,

Only Light,

One Light, One Light, One Light,

Eternal truthful scriptural dancing as Eight Divine Virtues of limitless time,

Divine Teacher of eternal wisdom

Praise to thee. Praise to thee! My God.

## **Chapter 4: The attributes of God are the culture of Eight Divine Virtues**

### **4.1. Tamil Marai**

(SACRED WORD OF GOD for Tamils)

By **Thiruvalluvar**: The Messenger of God: 31 BC

#### **Text**

### **1. THE PRAISE OF GOD**

#### **Chapter 1**

#### **Praise God**

9. கோளில் பொறியிற் குணமிலவே எண்குணத்தான்  
தாளை வணங்காத் தலை.

#### **Transliteration**

9. kōlil poṟiyiṛ guṇamilavē eṅguṇaththaan  
thaalai vaṅangaath thalai.

#### **Translation**

9.  
Like senses uncontrolled, that head is vain 9  
Which bows not to Eight Virtues Divine.

## 4.2. THIRUMURAI 8

### THIRUVASAGAM

(SACRED UTTERANCES)

By **MAANIKKAVAASAGAR**: A Tamil Saint: 53 AD

Hymn 1: Sivapuranam: **namachchivaaya vaazhga!**

### Text

**namachchivaaya vaazhga!**

நமச்சிவாய வாழ்க!

நமச்சிவாய வாழ்க! நாதந்தாள் வாழ்க!

இமைப்பொழுதும் என் நெஞ்சில் நீங்காதான் தாள்வாழ்க!

கோகழி ஆண்ட குருமணி தன் தாள் வாழ்க!

ஆகமம் ஆகி நின்று அண்ணிப்பான் தாள் வாழ்க!

ஏகன் அனேகன் இறைவன் அடி வாழ்க!

## Transliteration

**namachchivaaya vaazhga!**

namachchivaaya vaazhga! naadhanthaal vaazhga!

imaipposhudhum en nenjchil neenggaadhaan thaalvaazhga!

kōgazhi aanda gurumañi than thaal vaazhga!

aagamam aagi ninru añnipaan thaal vaazhga!

ēgan anēgan iraiivan adi vaazhga!



## **Translation**

**namachchivaaya vaazhga!**

## **SALUTATIONS**

Blessed is the name NA MA SI VA YA, the Eternal One God, the Infinite Inconceivable Energy, the five letters!

Blessed is the Eight Divine Virtues, attributes of the Eternal God Siva!

Blessed is the Eight Divine Virtues, which not for an instant quits my heart!

Blessed is the Eight Divine Virtues of the Supreme God, that rules in Gogari, a pearl like Teacher.

Blessed is the Eight Divine Virtues, which becomes, abides, draws near as the Scriptures!

Blessed is the Eight Divine Virtues, the One God, and the Not-One Attributes! (5)

### 4.3. THIRUMURAI 10

#### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

#### Verse 1575: ATTAINMENTS THROUGH TEACHER'S GRACE

1575.

சித்திகள் எட்டோடுந் திண்சிவ மாக்கிய

சுத்தியும் எண்சத்தித் தூய்மையும் யோகத்துச்

சுத்தியும்மந்திர சாதக போதமும்

பத்தியும் நாதன் அருளிற் பயிலுமே. 3

## **Transliteration**

### **Verse 1575: ATTAINMENTS THROUGH TEACHER'S GRACE**

1575.

siththigal' ettōdun thińsiva maakkiya

suththiyum eńsaththith thooymaiya yōgaththuch

chaththiyummandhira saadhaga pōdhamum

paththiyum naadhan arulír payilumē. 3

## **Translation**

### **Verse 1575: ATTAINMENTS THROUGH TEACHER'S GRACE**

The miraculous powers of Siddhis eight,

The immaculate purity of Grace's eight,

The baptismal act supreme that turns Soul into servant of Siva,

The spiritual powers of Yoga, of Mantra, of Devotion and of Knowledge,

All these shall thou attain

If the Teacher but their grace confers.

## 4.2. THIRUMURAI 10

### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

### Verse 1633: WHEN YOU NEED NOT RENOUNCE

1633.

ஓதலும் வேண்டாம் உயிர்க்குயி ருள்ளுற்றாற்

காதலும் வேண்டாமெய்க் காய மிடம்கண்டாற்

சாதலும் வேண்டாஞ் சமாதிகை கூடினாற்

போதலும் வேண்டாம் புலன்வழி போகார்க்கே. 1

## **Transliteration**

### **Verse 1633: WHEN YOU NEED NOT RENOUNCE**

1633.

ōdhalum vēndaam uyirrkuyi ruḷlutraar

kaadhalum vēndaameyk kaaya midamkaṇdaar

saadhalum vēndaanjch chamaadhigai koodinaar

pōdhalum vēndaam pulanvazhi pōgaarkkē. 1

## **Translation**

### **Verse 1633: WHEN YOU NEED NOT RENOUNCE**

You need not pray, if the Soul of Souls enters in you;

You need not adore, if Siva abides true in you;

You need not die, if Higher Consciousness you attain.

You need not renounce, if you go not the way of the senses.

#### 4.4. ARUT PERUNJOTHI AGAVAL

(GRACE, THE INFINITE LIGHT OF EIGHT DIVINE VIRTUES)

By **VALLALAR**: 1823 - 1874

‘The Lord has given me the mahamantra:

“Arutperunsothi!Arutperunsothi!

Thaniperunkarunai! Arutperunsothi!”

This mahamantra, the sublimest of all, should be chanted always along with leading virtuous lives... Peace be to all beings!’ - Vallalar

#### Text

Manthiram: **arutperunsōdhi**

அருட்பெருஞ்சோதி அருட்பெருஞ்சோதி

தனிபெருங்கருணை அருட்பெருஞ்சோதி



## Transliteration

Manthiram: **arutperunsōdhi**

arutperunsōdhi arutperunsōdhi

thaniperungkaruñai arutperunsōdhi

## **Translation**

Manthiram: **arutperunsōdhi**

Grace, the Infinite Light of Eight Divine Virtues is the one and only way to remove the darkness of sin.

## Chapter 5: The concept of God

### 5.1. THIRUMURAI 12

**THIRU THONDAR PURANAM (Periya Puranam)**

GREAT EPIC

By **SEKKILAR**: A Tamil Saint: Born in 1200 AD

66. PERIYA PURANAM: **ulagelaam**

**Text**

**ulagelaam**

**உலகெலாம்**

உலகெலாம் உணர்ந்து ஓதற்கு அரியவன்

நில வுலாவிய நீர்மலி வேணியன்

அலகில் சோதியன் அம்பலத்து ஆடுவான்

மலர் சிலம்படி வாழ்த்தி வணங்குவாம்

## **Transliteration**

### **ulagelaam**

ulagelaam uṇarndhu ōdhatku ariyavan

nila vulaaviya neermali vēṇiyan

alagil sōdhiyan ambalaththu aaduvaan

malar silambadi vaazhththi vaṅanguvaam

## **Translation**

### **ulagelaam**

1. We shall bow down before God,  
the Dancer of the Universe and within the atoms;  
at the anklet of God's Eight Divine Virtues,  
which is the source for the world to sprout.  
God is imperceptible, inconceivable and undescrivable by the souls.

Saint Siva possesses braided hair and a form of immense splendour.

Saint Siva's emotions and feelings flows from within his consciousness to others and the external environment in a calm, loving and peaceful way. The flow of the emotions and feelings of love and peace creates happiness in his life and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, gives birth to virtuous activities in their lives. His emotions and feelings are subdued by his mind. His emotions display flexibility. Saint Siva's emotions are renewed to its original state of love and peacefulness through meditation.

Saint Siva's intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.

## 5.2. THIRUMURAI 12

THIRU THONDAR PURANAM (Periya Puranam)

GREAT EPIC

By **SEKKILAR**: A Tamil Saint: Born in 1200 AD

66. PERIYA PURANAM: **madhivaḷar**

**Text**

**madhivaḷar**

2.

மதிவளர் சடைமுடி மன்றுளாரை முன்

துதிசெயும் நாயன்மார் தூய சொல்மலர்ப்

பொதிநலன் நுகர் தரு புனிதர் பேரவை

விதிமுறை உலகினில் விளங்கி வெல்கவே

## **Transliteration**

### **madhivaḷar**

madhivaḷar sadaimudi maṇḷaḷarai mun

thudhiseyum naayanmaar thooya solmalarp

podhinalan nugar tharu punidhar pēravai

vidhimuḷai ulaginil viḷanggi velgavē

## **Translation**

### **madhivaálar**

2. The great Tamil Assembly, Tamil Sangams, consists of the Tamil Servants of God, who appreciate the sweetness from the wreath of sacred verses, composed by the Tamil Saints in the past, praising One God; and praising the Saints and the Servants of the Servants of God whose intelligence reflects the Eight Divine Virtues in all aspects of life.

Let this shine forth in the righteous path of the Tamil Religion in this world.



### 5.3. THIRUMURAI 5

#### THEVARAM

#### SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

31. ADHIPURANATH THIRUKKURUNDHOGAI: **vaadhu seydh**

#### Text

#### vaadhu seydh

1.

வாது செய்து மயங்கும் மனத்தராய்

ஏது சொல்லுவீர் ஆகிலும் ஏழைகள்

யாதோர் தேவர் எனப்படுவார்க்கு எலாம்

மாதேவன் அலால் தேவர் மற்று இல்லையே

2.

கூவல் ஆமை குரைகடல் ஆமைமைக்

கூவலோடு ஒக்குமோ கடல் என்றல் போல்

பாவகாரிகள் பார்ப்பரிது என்பரால்

தேவ தேவன் சிவன் பெரும் தன்மையே

3.

எரி பெருக்குவர் அவ் வெரி ஈசனது

உரு வருக்கம் அது ஆவது உணர்கிலார்

அரி அயற்கு அரியானை அயர்த்து போய்

நரிவிருத்தமது ஆருவர் நாடரே

## Transliteration

### vaadhu seydhu

1.  
vaadhu seydhu mayanggum manaththaraay

ēdhu solluveer aagilum ēzhaigaal

yaadhōr dhēvar enappaduvaarkku elaam

maadhēvan alaala dhēvar mattu illaiyē

2.  
kooval aamai kuraigadal aamaimaik

koovalōdu okkumō kadal enāla pōl

paavagaarigal paarpparidhu enbaraal

dhēva dhēvan sivan perum thanmaiye

3.  
eri perukkuvar av veri eesanadhu

uru varukkam adhu aavadhu uṇargilaar

ari ayaḡgu ariyaanai aarththu pōy

nariviruththamadhu aaruvar naadarē

## **Translation**

### **vaadhu seydhhu**

1. Oh ignorant people! Whatever you may say about God with a mind deluded by debating between yourselves, it is evident that there is no God other than Namasivaya.

### **Commentary**

There is only One God and that is Namasivaya.

Ignorant people base their conception of God on mythology, superstition, rituals and ideas that can not be verified or proven through one's senses.

This false conception of God deludes the mind causing unnecessary conflict between themselves and erodes Tamil Humanism.

2. The magnanimity of God cannot possibly be experienced or understood by the human mind and body.

It is like the tortoise in a well enquiring the sea tortoise whether the extent of sea would be equal to that of the well.

Siva is the Supreme One God.

### **Commentary**

The Tamil Religion emphasises the Oneness of God.

Namasivaya is inconceivable to the human mind and body.

Namasivaya is the Supreme God of all that emanates as material and spiritual.

3. The fire would be lighted and the fire ritual performed.

The uneducated who participate in the fire ritual do not know that the fire itself is permeated by the Infinite Energy of God.

These ignorant people are like Saint Biraman and Saint Thirumal who do not have the power of mind to perceive God. They subject themselves to death like a fox quite avaricious that meets an unnatural death.

### **Commentary**

The Saints of God rejects fire rituals.

Fire rituals are performed by the foreigners who instilled fear in Tamils.

Tamils who are uneducated in Tamil Humanism perform the fire ritual out of fear.

The Infinite Energy of God permeates everything including fire.

The One God, Namasivaya cannot be perceived or understood through the human mind and body.

No human being including Saint Biraman and Saint Thirumal have the mental power to perceive God.

Those who perform rituals and have belief in mythology and superstition subject their Tamil culture and religion to death.

The Tamil Marai rejects such rituals, mythology and superstition which constitute Black Art and witchcraft and are a fraud.

## 5.5. THIRUMURAI 10

### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

64. THIRUMANDHIRAM: **anbum sivamum**

### Text

#### anbum sivamum

1.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்

அன்பே சிவமாவது ஆரும் அறிகிலார்

அன்பே சிவமாவது ஆரும் அறிந்தபின்

அன்பே சிவமாய் அமர்ந்து இருந்தாரே

2.

படமாடக் கோயில் பகவற்கு ஒன்று ஈயில்

நடமாடக் கோயில் நம்பர்க்கு அங்கு ஆகா

நடமாடக் கோயில் நம்பர்க்கு ஒன்று ஈயில்

படமாடக் கோயில் பகவற்கு அதுஆமே

3.

காலினில் ஊறும் கரும்பினிற் கட்டியும்

பாலினுள் நெய்யும் பழத்துள் இரதமும்

பூவினுள் நாற்றமும் போலுளன் எம்மிறை

காவலன் எங்கும் கலந்து நின்றான் அன்றே

## Transliteration

### anbum sivamum

1.

anbum sivamum irańdenbar afivilaar

anbē sivamaavadhu aarum afigilaar

anbē sivamaavadhu aarum ańindhapin

anbē sivamaay amarndhu irundhaarē

2.

padamaadak kōyil pagavańgu onńu eeyil

nadamaadak kōyil nambarkku anggu aagaa

nadamaadak kōyil nambarkku onńu eeyil

padamaadak kōyil pagavańgu adhuaamē

3.

kaalinil oofum karumpiniń kattiyum

paalinulń neyyum pazhaththulń iradhamum

poovinulń naattramum pōlulan emmińai

kaavalan enggum kalandhu ninńain anńē

## **Translation**

### **anbum sivamum**

1. The uneducated, devoid of true sacred knowledge regard the love springing in the hearts of devotees and Namasivaya as two separate entities.

If they acquire the true sacred knowledge that the love emanating in the hearts of the devotees is God, they will experience that their love itself is God and feel Bliss.

## **Commentary**

Siva is Love. God is Love.

Namasivaya is Love.

The love in the heart is not different from God.

This love gives you Bliss.

2. If anything is offered to the idols in a shrine, adorned with a flag, it is not pleasing to God.

Saint Siva presides in the shrines of devotees, who move about.

But if it is offered to God enshrined in the hearts of devotees as Love, who move about in the shrine with a flag, it would be quite acceptable and pleasing to God.

## **Commentary**

God does not accept food and other items through idols in the temple.

Tamil Religion does not promote idol worship.

It encourages that offerings should be given to persons who have love in their hearts. This is pleasing to God.

Charity is promoted.

3. God is imperishable and the protector of all souls.

God is immanent in all things like the touching constitution of air, the sweetness in sugarcane, the butter in milk, the tastes in fruits and the fragrance in flowers.

### **Commentary**

Namasivaya is eternal and is of spirit. Spirit never perishes.

God protects souls.

God is in every atom.



## 5.4. THIRUMURAI 6

### THEVARAM

#### SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

#### 33. POTRI THIRU THANDAGAM: **kattravargal**

### Text

#### **kattravargal**

1.

கற்றவர்கள் உண்ணும் கனியே	போற்றி	
கழலடைந்தார் செல்லும் கதியே	போற்றி	
அற்றவர்கட்கு ஆரமுதம் ஆனைய்	போற்றி	
அல்லல் அறுத்து அடியேனை ஆண்டாய்	போற்றி	
மற்றைருவர் ஒப்பில்லா மைந்தா	போற்றி	
வானவர்கள் போற்றும் மருந்தேபோற்றி	போற்றி	
செற்றவர்தம் புர மெரித்த சிவனே	போற்றி	
திருமூலட்டானனே	போற்றி	போற்றி

2.

வங்கமலி கடல்நஞ்சம் உண்டாய்	போற்றி
மதயானை ஈருரிவை போர்த்தாய்	போற்றி
கொங்கலரும் நறுங்கொன்றைத் தாராய்	போற்றி
கொல்புலித் தோலாடைக் குழகா	போற்றி
அங்கணனே அமரர்கள் தம் இறைவா	போற்றி

ஆலமர நீழல் அறம் சொன்னைய்

போற்றி

செங்கனகத் தனிக்குன்றே சிவனே

போற்றி

திருமூலட்டானனே

போற்றி

போற்றி

3.

மலையான் மடந்தை மணைளா

போற்றி

மழவிடை யாய் நிற்பாதம்

போற்றி

போற்றி

நிலையாக என்நெஞ்சில் நின்றைய்

போற்றி

நெற்றிமேல் ஒற்றைக்கண் உடையாய்

போற்றி

இலையார்ந்த மூவிலைவேல் ஏந்தீ

போற்றி

ஏழ்கடலும் ஏழ்பொழிலும் ஆனைய்

போற்றி

சிலையால் அன்று எயிலெரித்த சிவனே

போற்றி

திருமூலட்டானனே

போற்றி

போற்றி

4.

பொன்னியலும் மேனியனே

போற்றி

போற்றி

பூதப்படை யுடையாய்

போற்றி

போற்றி

மன்னியசீர் மறைநான்கும் ஆனைய்

போற்றி

மறியேந்து கையானே

போற்றி

போற்றி

உன்னும் அவர் க்கு உண்மையனே

போற்றி

போற்றி

உலகுக்கு ஒருவனே

போற்றி

போற்றி

சென்னிமிசை வெண்பிறையாய்

போற்றி

போற்றி

திருமூலட்டானனே

போற்றி

போற்றி

5.

நஞ்சுடைய கண்டனே

போற்றி

போற்றி

நற்றவனே நிற்பாதம்

போற்றி

போற்றி

வெஞ்சுடரோன் பல்லிறுத்த வேந்தேபோற்றி	போற்றி	
வெண்ம தியம் கண்ணிவிகிர்தா	போற்றி	
துஞ்சிருளில் ஆடல் உகந்தாய்	போற்றி	
தூநீறு மெய்க்கணிந்த சோதீ	போற்றி	
செஞ்சடையாய் நிற்பாதம்	போற்றி	போற்றி
திருமூலட்டானனே	போற்றி	போற்றி
6		
சங்கரனே நிற்பாதம்	போற்றி	போற்றி
சதாசிவனே நிற்பாதம்	போற்றி	போற்றி
பொங்கரவா நிற்பாதம்	போற்றி	போற்றி
புண்ணியனே நிற்பாதம்	போற்றி	போற்றி
அங்கமலத்து அயனேடு மாலும் காணை	போற்றி	
அனலுருவா நிற்பாதம்	போற்றி	போற்றி
செங்கமலத் திருப்பாதம்	போற்றி	போற்றி
திருமூலட்டானனே	போற்றி	போற்றி
7.		
வம்புலவு கொன்றைஸ் சடையாய்	போற்றி	
வான் பிறையும் வாளரவும் வைத்தாய்	போற்றி	
கொம்பனைய நுண்ணிடையாள் கூறை	போற்றி	
குரைகழலால் கூற்றுகைத்த கோவே	போற்றி	
நம்பும் அவர்க்கு அரும்பொருளே	போற்றி	போற்றி
நால்வேதம் ஆறங்கம் ஆனைய்போற்றி	போற்றி	
செம்பொனே மரகதமே மணியே	போற்றி	
திருமூலட்டானனே	போற்றி	போற்றி

8.

உள்ளமாய் உள்ளத்தே நின்னைய்

போற்றி

உகப்பார் மனத்தென்றும் நீங்காய்

போற்றி

வள்ளலே போற்றி மனைளா

போற்றி

வானவர்கோன் தோள் துணித்த மைந்தா

போற்றி

வெள்ளை ஏ றேறும் விகிர்தா

போற்றி

மேலோர்க்கும் மேலோர்க்கும் மேலோய்

போற்றி

தெள்ளுநீர்க் கங்கைச்சடையாய்

போற்றி

திருமூலட்டானனே

போற்றி

போற்றி

9.

பூவார்ந்த சென்னிப் புனிதா

போற்றி

புத்தேளிர் போற்றும் பொருளே

போற்றி

தேவார்ந்த தேவர்க்கும் தேவே

போற்றி

திருமாலுக்கு ஆழி அளித்தாய்

போற்றி

சாவாமே காத்தென்னை ஆண்டாய்

போற்றி

சங்கொத்த நீற்று எம் சதுரா

போற்றி

சேவார் ந்த வெல்கொடியாய்

போற்றி

போற்றி

திருமூலட்டானனே

போற்றி

போற்றி

10.

பிரமன் தன் சிரமரித்த பெரியோய்

போற்றி

பெண்ணுருவோடு ஆணுருவாய் நின்னைய்

போற்றி

கரம் நான்கும் முக்கண்ணும் உடையாய்

போற்றி

காதலிப்பார்க்கு ஆற்ற எளியாய்

போற்றி

அருமந்த தேவர்கு அரசே

போற்றி

அன்று அரக்கன் ஐந்நான்கு தோளும் தாளும்

போற்றி

சிரம் நெரித்த சேவடியாய்

போற்றி

போற்றி

திருமூலட்டானனே

போற்றி

போற்றி

## Transliteration

### kattravargal

1.

kattravargal unnum kaniye  
kazhaladaindhaar sellum kadhiye  
attravargatku aaramudham aanaiy  
allal afuththu adiyenai aandaay  
mattrairuvar oppillaa maindhaa  
vaanavargal pottrum marundhepottri  
settravardham pura meriththa sivanē  
thirumoolattaananē

pottri  
pottri  
pottri  
pottri  
pottri  
pottri  
pottri  
pottri pottri

2.

vanggamali kadalnanjcham undaay  
madhayaanai eerurivai porththaay  
konggalarum narunggonraith thaaraay  
kolpulith tholaadaik kuzhagaa  
anggakanē amarargal tham ifaivaa  
aalamara neezhal afam sonnaiy  
sengganagath thanikkunfē sivanē  
thirumoolattaananē

pottri  
pottri  
pottri  
pottri  
pottri  
pottri  
pottri  
pottri pottri

3.

malaiyaan madandhai manailaa  
mazhavidai yaay ninpaadham  
nilaiyaaga ennenjchil ninrai  
nettrimēl ottraikkañ udaiyaay  
ilaiyaarndha moovilaivēl endhee  
ēzhgadalum ēzhpozhilum aanaiy  
silaiyaal anfu eyileriththa sivanē  
thirumoolattaananē

pottri  
pottri pottri  
pottri  
pottri  
pottri  
pottri  
pottri  
pottri pottri

4.

ponniyalum mēniyanē  
poodhappadai yudaiyaay  
manniyaseer maṛainaanggum aanaiy  
mafiyēndhu kaiyaanē  
unnum avar kku uṇmaiyanē  
ulagukku oruvanē  
sennimisai veṇṇiraiyaay  
thirumoolattaananē

pōttri pōttri  
pōttri pōttri  
pōttri  
pōttri pōttri  
pōttri pōttri  
pōttri pōttri  
pōttri pōttri  
pōttri pōttri

5.

nanjchudaiya kaṇḍanē  
natravanē ninpaadham  
venjchudarōṇ palliṛuththa vēndhēpōttri  
veṇma thiyam kaṇṇivigirdhaa  
thunjchirulil aadal ugandhaay  
thooneēṛu meykkaṇindha sōdhee  
senjchadaiyaay ninpaadham  
thirumoolattaananē

pōttri pōttri  
pōttri pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri pōttri  
pōttri pōttri

6

sangkaranē ninpaadham  
sadhaasivanē ninpaadham  
ponggaravaa ninpaadham  
puṇṇiyanē ninpaadham  
anggamalaththu ayanēdu maalum kaaṇai  
analuruvaa ninpaadham  
senggamalath thiruppaadham  
thirumoolattaananē

pōttri pōttri  
pōttri pōttri  
pōttri pōttri  
pōttri pōttri  
pōttri  
pōttri pōttri  
pōttri pōttri  
pōttri pōttri

7.

vampulavu konṛais sadaiyaay  
vaan piṛaiyum vaalaravum vaiththaay  
kompanaiya nuṇṇidaiyaal kooṛai  
kuraigazhalaal koottrudhaiththa kōvē  
nampum avarkku arumporulē  
naalvēdham aarānggam aanaiypōttri  
semponē maragadhamē maṇiyē  
thirumoolattaananē

pōttri  
pōttri  
pōttri  
pōttri  
pōttri pōttri  
pōttri  
pōttri  
pōttri pōttri

8.

uḷlamaay uḷlaththē ninnaiy  
ugappaar manaththenṛum neenggaay  
vaḷḷalē pōttri maṇaiḷaa  
vaanavargōn thōḷ thuṇiththa maindhaa  
veḷḷai ē rēṛum vigirdhaa  
mēlōrkkum mēlōrkkum mēlōy  
thēḷḷuneerk ganggaichchadaiyaay  
thirumoolattaanānē

pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri pōttri

9.

poovaarndha sennip punidhaa  
puththēḷir pōttrum poruḷē  
dhēvaarndha dhēvarkkum dhēvē  
thirumaalukku aazhi aliththaay  
saavaamē kaaththennai aaṇdaay  
sanggoththa neettru em sadhuraa  
sēvaarndha velkodiyaay  
thirumoolattaanānē

pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri pōttri  
pōttri pōttri

10.

piraman than siramariththa periyōy  
peṇṇuruvōdu aaṇuruvaay ninnaiy  
karam naanggum mukkaṇṇum udaiyaay  
kaadhalippaarkku aattra eḷiyaay  
arumandha dhēvarku arasē  
anṛu arakkan ainnaangu thōḷum thaalum  
siram neriththa sēvadiyaay  
thirumoolattaanānē

pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri  
pōttri pōttri  
pōttri pōttri



## Translation

### kattravargal

1.

Praise God Namasivaya - the fruits the realised ones enjoy.  
Praise God Namasivaya - the destiny for the surrendered ones to the Holy Eight Divine Virtues.  
Praise God Namasivaya - the ambrosia to the detached one.  
Praise God Namasivaya - who ruled me by annihilating my afflictions.  
Praise God Namasivaya - who has the Incomparable Power.  
Praise God Namasivaya - the elixir of the saint's divine adorations.  
Praise Saint Siva - who burnt the three cities of the Sanskrit Colonizers.  
Praise Saint Siva twice - dwelling at Thirumoolattanam.

2

Praise Saint Siva - who's mindset is able to receive the poisonous negative thoughts and feelings that it picks up from the environment, filters it and then neutralise it with the Eight Divine Virtues. He then distributes goodness to others in the form of good thoughts, words and deeds.  
Praise Saint Siva - who adorned the skin of the elephant.  
Praise Saint Siva - wearing the fresh blown bloom of konrai flower.  
Praise Saint Siva - who wears the skin of the tiger.  
Praise God Namasivaya - the master of the Tamil Saints.  
Praise Saint Siva - who expounded the truth under the banyan tree.  
Praise Saint Siva - the unique golden hill like Namasivaya.  
Praise Saint Siva twice - dwelling at Thirumoolattanam.

3

Praise Saint Siva - husband of mountain king's daughter.  
Praise Saint Siva twice - who controls his senses and impulses, surrender to God's holy Eight Divine Virtues.  
Praise God Namasivaya - dwelling in my heart permanently.  
Praise Saint Siva - who uses his mind's inner vision to see all things within a universal perspective in their divine glory. He perceives the future.  
Praise Saint Siva - holding a three pronged trident.  
Praise God Namasivaya - who created the seven oceans and seven groves.  
Praise Saint Siva - who burnt the invading Sanskrit fortress with His arrow.  
Praise Saint Siva twice - dwelling at Thirumoolattanam.

4

Praise Saint Siva twice - who has a golden body.  
Praise God Namasivaya twice - who created the five elements as the guardians.  
Praise God Namasivaya - the embodiment of the glorified Four Marai's of the attributes of the Eight Divine Virtues.  
Praise Saint Siva twice - who holds a deer in one hand.

Praise God Namasivaya twice - true to those who contemplate on God.  
Praise God Namasivaya twice - who is the only God of the world.  
Praise Saint Siva twice - whose intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.  
Praise Saint Siva twice - dwelling at Thirumoolattaanam.

5

Praise Saint Siva twice - the one whose voice expresses good words and good speech.  
Praise God Namasivaya twice - the Eight Divine Virtues of God for the austere solitary person.  
Praise Saint Siva - He who destroyed the teeth of the Sanskrit king of the sun dynasty.  
Praise Saint Siva - whose intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.  
Praise Saint Siva - who intended to dance in intense darkness.  
Praise Saint Siva - the bright one wearing sacred ashes on his body.  
Praise Saint Siva twice - the holy Eight Divine Virtues displayed by the saint of reddish hair.  
Praise Saint Siva twice - dwelling at Thirumoolattaanam.

6

Praise God Namasivaya twice - always adore the Eight Divine Virtues of God.  
Praise God Namasivaya twice - and adore the Eight Divine Virtues of God.  
Praise Saint Siva - whose habits and ideas undergoes rebirth, rejuvenation, transformation and have balance, who adores the Eight Divine Virtues.  
Praise God Namasivaya twice - adore the Eight Divine Virtues of the most Virtuous One.  
Praise God Namasivaya twice - who both Saint Biraman and Saint Thirumal could not see the Light of God. Adore God's attributes, the Eight Divine Virtues.  
Praise God Namasivaya twice - and adore God's beautiful Lotus of Eight Divine Virtues.  
Praise Saint Siva twice - dwelling at Thirumoolattaanam.

7

Praise Saint Siva - who wears fragrant konrai on his hair.  
Praise Saint Siva - whose intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life. As well as Saint Siva's habits and ideas undergoes rebirth, rejuvenation, transformation and have balance.  
Praise Saint Siva - who keeps a wife with slender waist.  
Praise Saint Siva - who kicked the death of virtuous activities with the holy Eight Divine Virtues.  
Praise God Namasivaya - the most trustworthy God for believers.  
Praise God Namasivaya - you are the essence of the Four Vetham's and the Six Functions.  
Praise God Namasivaya - you created pure gold, emeralds and diamonds for human welfare.  
Praise Saint Siva twice - dwelling at Thirumoolattaanam.

8

Praise God Namasivaya - who stands as the inner being of your person.  
Praise God Namasivaya - who seldom leaves the mind of the servants of God.

Praise God Namasivaya - the giver of Grace, the Master among the servants of God.

Praise Saint Siva - you severed the arms of the invading Sanskrit King Indra, the destroyer of the Tamil Nation.

Praise Saint Siva - who controls his senses and impulses. The senses when controlled assist people in their various fields of activity. Saint Siva uses his senses in a constructive way to achieve results in his daily life.

Praise God Namasivaya - the greatest among the greatest of the Great.

Praise Saint Siva – whose emotions flow like the Ganges. Saint Siva's emotions and feelings flows from within his consciousness to others and the external environment in a calm, loving and peaceful way. The flow of the emotions and feelings of love and peace creates happiness in his life and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, gives birth to virtuous activities in their lives. His emotions and feelings are subdued by his mind. His emotions display flexibility. Saint Siva's emotions are renewed to its original state of love and peacefulness through meditation.

Praise Saint Siva twice - dwelling at Thirumoolattanam.

9

Praise Saint Siva - with the Virtuous Flowers on his head.

Praise God Namasivaya - the substance for praising by the Saints.

Praise God Namasivaya - the One and Only God for the Tamil Saints.

Praise Saint Siva - who gave the disc to Saint Thirumal.

Praise God Namasivaya - you are the protector of my life.

Praise Saint Siva - who wears sacred ashes shining as conch shell.

Praise Saint Siva twice - who holds a flag with the bull printed on it.

Praise Saint Siva twice - dwelling at Thirumoolattanam.

10

Praise Saint Siva - the supreme saint, who beheaded Biraman.

Praise God Namasivaya - whose Material Energy stands as male and female.

Praise Saint Siva - whose followers are his arms (four) and eyes (three).

Praise God Namasivaya - the Simple One accessible to the lovers of Virtue.

Praise God Namasivaya - King of the Saints.

Praise Saint Siva - the one who crushed the twenty hands of the invading Sanskrit King the destroyer of the Tamil Culture.

Praise God Namasivaya twice - the holy Eight Divine Virtues which disciplined the mindset of Ravana, King of Eelam.

Praise Saint Siva twice - dwelling at Thirumoolattanam.

## 5.6. THIRUMURAI 10

### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

**Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD**

**3044**

அதுஅறி வானவன் ஆதிப் புராணன்

எதுஅறி யாவகை நின்றவன் ஈசன்

பொதுஅது வான புவனங்கள் எட்டும்

இதுஅறி வானநந்தி எங்கள் பிரானே. 19

## **Transliteration**

### **Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD**

3044

adhuaṛi vaanavan aadhip puraaṇan

edhuaṛi yaavagai ninṛavan eesan

podhuadhu vaana puvananggaḷ ettum

idhuaṛi vaananandhi enggaḷ piraanē. 19

## **Translation**

### **Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD**

God is Soul's knowledge,

God is the Ancient One,

Yet none know how God is;

In the universes eight all,

God knows all,

- God, Our Lord Primal.

## **Chapter 6: Pagavan is a Tamil Name of God**

### **6.1. Tamil Marai**

(SACRED WORD OF GOD for Tamils)

By **Thiruvalluvar**: The Messenger of God: 31 BC

#### **Text**

#### **1. THE PRAISE OF GOD**

##### **Chapter 1**

##### **Praise God**

1. அகர முதல எழுத்தெல்லாம் ஆதி  
பகவன் முதற்றே உலகு.

#### **Transliteration**

1. agara mudhala ezhuththellaam aadhi  
pagavan mudhattrē ulagu.

#### **Translation**

1.  
'A' leads letters; the eternal God 1  
Leads and lords the entire world.

## Chapter 7: Namasivaya is a Tamil Name of God

### 7.1. SIVANYAANA BŌDHAM

(THE PROCESS OF REALIZING THE KNOWLEDGE THAT SIVA IS ONE GOD)

By **MEIKANDAR**: 1180 AD

#### Text

#### Verse 9: Meditation on The Five Letters: ‘Namasivaya’

ஒன்பதாம் சூத்திரம்

ஊனக்கண் பாசம் உணராப் பதியை

ஞானக் கண்ணினிற் சிந்தை நாடி

உராத்துனைத் தேர்த்து எனப் பாசம் ஒருவத்

தண் நிழலாம் பதிவிதி எண்ணும் அஞ் செழுத்தே



## **Transliteration**

### **Verse 9: Meditation on The Five Letters: ‘Namasivaya’**

#### **onbadhaam sooththiram**

oonakkañ paasam uñaraap padhiyai

nyaanak kaññiniñ sindhai naadi

uraaththunaith thērththu enap paasam oruvadh

thañ nizhalaam padhividhi eññum anjch chezhuththē

## **Translation**

### **Verse 9: Meditation on The Five Letters: ‘Namasivaya’**

Let the soul by spiritual vision discover God in its own consciousness. God cannot be known by sensory and imperfect knowledge.

When the soul abandons the self-indulgence of the world as a fleeting mirage, God becomes cool shade for it. The soul will meditate on the Five Letters in the prescribed manner.

The soul realising that it cannot know God by its imperfect knowledge, discovers God in its consciousness with the help of the Spiritual Eye that God graciously grants. It gives up worldly attachments of self-indulgence realising that like the mirage they are useless. Spiritual vision increases and becomes cool shade against the heat of the birth of thoughts of worldly self-indulgence. To enable spiritual vision to grow without lapses, the Sacred Five Letters, Namasivaya will be meditated upon. This meditation is suggested to ensure that mental attachments do not occur after sensory attachments are given up.

## 7.2. Thiruvirutpayan

(THE FRUIT OF DIVINE GRACE)

By UMAPATI SIVAM: 1244 - 1320 AD

### Text

## Chapter 9: The Grace of The Five Letters: 'Namasivaya'

81.

அருள்நூலும் ஆரணமும் அல்லாது ஐந்தின்

பொருள்நூல் தெரியப்புகும்

82.

இறைசத்தி பாசம் எழில்மாயை ஆவி

உறநிற்கும் ஓங்காரத்து உள்

83.

ஊன நடனம் ஒருபால் ஒருபாலாம்

ஞானநடம் தான்நடுவே நாடு

## Transliteration

### Chapter 9: The Grace of The Five Letters: ‘Namasivaya’

81.

aruḷnoolum aaraṇamum allaadhu aindhin

poruḷnool theriyappugum

82.

ifaisaththi paasam ezhilmaayai aavi

uṛanir̥kum ōnggaaraththu ul̥

83.

oona nadanam orupaal orupaalaam

nyaananadam thaannaduvē naadu

## **Translation**

### **Chapter 9: The Grace of The Five Letters: ‘Namasivaya’**

81.

Thamil Aagamas, Thamil Vedas and Thamil Scripture:

All aim at the exposition of the Holy Five Letters.

82.

God, Divine Grace, Ignorance, Material Conditions

And the Soul abides in the Virtuous existence.

83.

The “Letters Five”, the God’s spiritual dance is.

On one side is Nature; on the other

Wisdom divine; Soul is betwixt the two.

### 7.3. THIRUMURAI 10

#### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

**Verse 973: Namasivaya is Grace Mantra**

**973.**

ஆமத்து இனிதிருந்து அன்ன மயத்தினை

ஓமத்தி லேயுதம் பண்ணும் ஒருத்திதன்

நாம நமசிவ என்றிருப் பாருக்கு

நேமத் தலைவி நிலவிநின் றாளே. 60

## **Transliteration**

### **Verse 973: Namasivaya is Grace Mantra**

973.

aamaththu inidhirundhu anna mayaththinai

ōmaththi lēyudham pańnum oruththidhan

naama namasiva enfirup paarukku

nēmath thalaivi nilavinin faalē. 60

## **Translation**

### **Verse 973: Namasivaya is Grace Mantra**

This corporeal body is of food made,

Offer it into the fire of sound

Chant continuously NAMASIVAYA

That the name of Grace Finite is;

Grace of Virtue, stands revealed.



## Text

### Verse 2962: Sweetness of Namasivaya Fruit

2962

ஒன்றுகண் டர்உல குக்கொரு தெய்வமும்

ஒன்றுகண் டர்உல குக்குஉயி ராவது

நன்றுகண் டர்இனி நமசிவா யப்பழம்

தின்றுகண் டேற்கிது தித்தித்த வாறே. 6

## **Transliteration**

### **Verse 2962: Sweetness of Namasivaya Fruit**

2962

onńukań deerula kukkoru dheyvamum

onńukań deerula kukkuuyi raavadhu

nanńukań deerini namasivaa yappazham

thinńukań dēřkidhu thiththiththa vaafē. 6

## **Translation**

### **Verse 2962: Sweetness of Namasivaya Fruit**

One the God for all worlds,

One is God, the life of all worlds,

Lovely indeed in Namasivaya Fruit,

Sweet it is to them

Who of it tasted.

## 7.4. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **TAMIL SAMBANDHAR**: A Tamil Saint: 638 -654 AD

13. NAMACHIVAYATH THIRUPPADHIGAM: **kaadhalaagik kasindhu**

**Text**

**kaadhalaagik kasindhu**

**காதலாகிக் கசிந்து**

1.

காதலாகிக் கசிந்து கண்ணீர் மல்கி

ஓதுவார் தமை நன்னெறிக்கு உய்ப்பது

வேதம் நான்கினும் மெய்ப்பொருள் ஆவது

நாதன் நாமம் நமச்சிவாயவே

2.

நந்தி நாமம் நமச்சிவாயவ் வெனும்

சந்தையால் தமிழ் ஞானசம்பந்தன் சொல்

சிந்தையான் மகிழ்ந்தேத்த வல்லாரெலாம்

பந்த பாசம் அறுக்க வல்லார்களே

## Transliteration

### kaadhalaagik kasindhu

1.

kaadhalaagik kasindhu kańńeer malgi

ōdhuvaar thamai nanneřikku uyppadhu

vēdham naanginum meypporuč aavadhu

naadhan naamam namachchivaayavē

2.

nandhi naamam namachchivaayav venum

sandhaiyaal thamizh nyaanasambandhan sol

sindhaiyaan magizhndhēththa vallaarelaam

pandha paasam ařukka vallaargaľē

## **Translation**

### **kaadhalaagik kasindhu**

1. “Namasivaya” is the sacred name of God.

It is the sum and substance of all scriptures and the words of the Tamil Veda people.

It conveys the ‘Sacred Path’ to souls who are full of devotion and does chant it with a fusing heart and with tears trickling down their eyes.

## **Commentary**

This poem praises the Holy Name of God.

The four Vedas are the four Shamin priests of the Veda people. The Veda people are Tamils and the Shamin priests speak sacred words when under a trance. They chant Namasivaya.

“Namasivaya” is the Holy Name of God.

“Namasivaya” is the essence of all scriptures.

“Namasivaya” conveys to all people the Sacred Path.

The Sacred Path is the Tamil Religion.

2. Namasivaya is the sacred Name of God.

Those who are well versed in reciting with music and intense love of these poems on “Namasivaya” will attain salvation.

The sacred name of God will remove the bondage fastening them to misery and grant them freedom.

These poems are composed by Tamil Nyaanasambandhar.

## **Commentary**

Chanting the Holy Name of Namasivaya is the only form of worship to God.

The bondages that ties one to misery can be removed by reciting these verses with intense love.

Sambandhar rejects the caste system and the caste surnames as a form of one's identity. He abolished the caste surnames.

He took on a national surname of 'Tamil'. He encourages everyone to use Tamil as a surname by his personal example. He calls himself Tamil Nyaasambandhar. The Tamils in the year 700 AD became united with one surname, 'Tamil', as their identity.

## 7.5. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **TAMIL SAMBANDHAR**: A Tamil Saint: 638 -654 AD

15. PANJAKKARATH THIRUPPADHIGAM: **thunjchalum thunjchal**

**Text**

**thunjchalum thunjchal**

**துஞ்சலும் துஞ்சல்**

1.

துஞ்சலும் துஞ்சல் இலாத போழ்தினும்

நெஞ்சகம் நைந்து நினைமின் நாள்தொறும்

வஞ்சகம் அற்று அடிவாழ்த்த வந்தகூற்று

அஞ்ச உதைத்தன அஞ்செழுத்துமே

2.

மந்திர நான்மறை யாகி வானவர்

சிந்தையுள் நின்றவர் தம்மை ஆள்வன

செந்தழில் ஓம்பிய செம்மை வேதியர்க்கு

அந்தியுள் மந்திரம் அஞ்செழுத்துமே



3.

ஊனில் உயிர்ப்பை ஒடுக்கி ஒண்சுடர்

ஞான விளக்கினை ஏற்றி நன்புலத்

தேனை வழிதீற்றுந்து ஏத்துவார்க் குஇடர்

ஆன கெடுப்பன அஞ்செழ்த்துமே

## Transliteration

### thunjchalum thunjchal

1.

thunjchalum thunjchal ilaadha pōzhdhinum

nenjchagam naindhu ninaimin naaldhoḥum

vanjchagam attru adivaazhththa vandhakoottru

anjcha udhaiththana anjchezhuththumē

2.

mandhira naanmaḥai yaagi vaanavar

sindhaiyul̥ ninfavar thammai aalvāna

sendhazhil ōmbiya semmai vēdhiyarkku

andhiyul̥ mandhiram anjchezhththumē

3.

oonil uyirppai odukki oṁsudar

nyaana viḷkkinai ēttri nanbulath

thēnai vazhithirundhu ēththuvaark kuidar

aana keduppana anjchezhththumē

## **Translation**

### **thunjchalum thunjchal**

1. Nothing but the Five letters have prevented the death of a Saint who chanted them with true love.

Chant them with a loving heart when you are both awake and asleep.

## **Commentary**

The Five Letters of the Name of God is “Namasivaya”

One should recite the Name of God continuously with love.

2. Nothing but the Five letters form the Holy Name. It is to be meditated upon both at day break and nightfall.

It is the scripture and the word of the Veda people.

The Holy Name lies deep rooted in the hearts of the Servants of God.

It is employed in the service to God.

## **Commentary**

The Holy Name Namasivaya is the scripture.

The Vedas are the Tamil people. The four Vedas are the Sharman Priests who spoke sacred words under trance. They chanted Namasivaya.

Chanting the Holy Name and reciting the scriptures is the only form of worship to God.

3. Nothing but the Five Letters eliminates all miseries.

God is meditated upon in the mind in the form of knowledge which is light by those who pray.

### **Commentary**

The Five letters “Namasivaya” eliminates all emotional and mental health miseries.

It stills the mind and leads it to emptiness in the inner space of the mind.

Knowledge is Light.

Those who pray should meditate upon Virtues and expand their knowledge.

## 7.6. THIRUMURAI 5 THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

30. THANITH THIRUK KURUNDHOGAI: **maasil veeñaiyum**

**Text**

**maasil veeñaiyum**

**மாசில் வீணையும்**

1.

மாசில் வீணையும் மாலை மதியமும்

வீசு தென்றலும் வீங்கிள வேனிலும்

மூசு வண்டறை பொய்கையும் போன்றதே

ஈசன் எந்தை இணையடி நீழலே

2.

நமச் சிவாயவே ஞானமும் கல்வியும்

நமச் சிவாயவே நானறி விச்சையும்

நமச் சிவாயவே நா நவின்றேத்துமே

நமச் சிவாயவே நன்னெறி காட்டுமே

3.

விறகில் தீயினன் பாலில் படு நெய்ப்போல்

மறைய நின்றுளன் மாமணிச் சோதியான்

உறவு கோல் நட்டு உணர்வு கயிற்றினால்

முறுக வாங்கிக் கடைய முன் நிற்குமே

## **Transliteration**

### **maasil veeñaiyum**

1.

maasil veeñaiyum maalai madhiyamum

veesu thenñalum veenggiñā vēnilum

moosu vaññāñai poygaiyum pōññadhē

eesan endhai ññaiyadi neezhalē

2.

namach chivaayavē nyaanamum kalviyum

namach chivaayavē naaññai vichchaiyum

namach chivaayavē naa navinñēththumē

namach chivaayavē nannēñi kaattume

3.

viññagil theeyinan paalil padu neypōl

maññaiya ninñulan maamaññich chōdhiyaan

uññavu kōl nattu uññarvu kayittrinaal

mufuga vaanggik kadaiya mun niñkumē

## **Translation**

### **maasil veeñaiyum**

1. The shelter of the Eight Divine Virtues of God is sweet as the musical tone of flawless Veena (a musical instrument); as the coolness of a moon rising in the evening; as the pleasant wind flowing from the south, and as the cordial and intensive summer.

2. That Holy Name Namasivaya, is the Five Letters, which depict knowledge, culture and arts. The only form of worship is the tongue chanting it.

Namasivaya shows the Path of God.

## **Commentary**

The Five Letters is Namasivaya.

Knowledge, culture and arts emanate from meditation on the Five Letters.

Each person should recite Namasivaya alone as their offering to God.

The relationship between God and the Servant of God is a personal one with no other object or person between them.

The Path of God is Tamil Humanism or the Tamil Religion and the Five Letters, Namasivaya, is its core principle.

3. God cannot be perceived nor described.

God exists unseen similar as fire in wood; as the ghee contained in milk; and as the splendour in a brightest gem.

God is in the heart, and bestows Grace on us who place a stick of knowledge churned with the rope of wisdom.



## **Commentary**

God cannot be seen with our eyes.

God wants people to increase their knowledge and wisdom.

God gives Grace to all people who strive to develop knowledge.

The Saints were role models to their community.

## 7.7. THIRUMURAI 4

### THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

19. NAMACHIVAYATH THIRUPPAHIGAM: **sottruṇai vēdhiyan**

### Text

**sottruṇai vēdhiyan**

சொற்றுணை வேதியன்

1.

சொற்றுணை வேதியன் சோதி வானவன்

பொற்றுணைத் திருந்தடி பொருந்தக் கைதொழ

கற்றுணைப் பூட்டியோர் கடலில் பாய்ச்சினும்

நற்றுணை ஆவது நமச் சிவாயவே

2.

மாப்பிணை தழுவிய மாதோர் பாகத்தன்

பூப்பிணை திருந்தடி பொருந்தக் கைதொழ

நப்பிணை தழுவிய நமச்சிவாயப் பத்து

ஏத்த வல்லார் தமக்கு இடுக்கண் இல்லையே

## **Transliteration**

### **sottruṇai vēdhiyan**

1.

sottruṇai vēdhiyan sōdhi vaanavan

pottruṇaiṭh thirundhadi porundhak kaithozha

kattruṇaip poottiyōr kadali paaychchinum

nattruṇai aavadhu namach chivaayavē

2.

maappiṇai thazhuviya maadhōr baagaththan

pooppiṇai thirundhadi porundhak kaithozha

nappiṇai thazhuviya namachchivaayap paththu

ēththa vallaar thamakku idukkaṇ illaiyē

## **Translation**

### **sottruṇai vēdhiyan**

1. Worship Lord Siva with your hands clasped. Deeply root in your mind the beautiful golden attributes of God.

God, who spoke the scriptures and the authority of maxims, dwells in the splendid Heaven.

Even if one is bound down on a granite stone by the wicked and cast down into the sea, it is the Holy Name of “Namasivaya” that saves one there. The Holy Name is your best saviour.

## **Commentary**

This song praises the Holy Name.

The scriptures of Thiruvassagam and Thervaram were divinely inspired by God to the Saints.

The Tamil Marai is an authority of maxims and is the spoken Word of God as revealed by Prophet Thiruvalluvar.

The scriptures encourage you to worship with your hands clasped and to recite the Holy Name of God. Praise the Holy Name. Namasivaya is your only saviour.

2. There is no misery for Servants of God who sing these Namasivaya verses. It is composed as a wreath of words as an offering to God with their worshipping hands clasp.

The Servants of God who worship by fixing their hearts on the attributes of God will have no misery for ever.

Saint Siva and Saint Uma are equal.

## **Commentary**

This song praises the Holy Name.

God accepts only the offerings of a wreath of words, a garland of songs, reciting the Holy Names, Hymns and Scriptures.

The universal form of worship is to fix the heart on the Eight Divine Virtues.

Male and female are equals in a relationship. There is equality in gender in terms of rights and responsibilities.

## **Chapter 8: The rejection of fear and superstition**

### **8.1. Tamil Marai**

(SACRED WORD OF GOD for Tamils)

By **Thiruvalluvar**: The Messenger of God: 31 BC

### **Chapter 13: Absence of Fraud**

**Verse 287**

### **Chapter 27: Compassion**

**Verse 249**

### **Chapter 29: Veracity**

**Verse 291**

**Verse 299**

**Verse 300**

## **Text**

### **Chapter 13: Absence of Fraud**

#### **Verse 287**

287. களவுஎன்னும் கார்அறிவு ஆண்மை அளவுஎன்னும்  
ஆற்றல் புரிந்தார்கண் இல்.

## **Transliteration**

### **Chapter 13: Absence of Fraud**

#### **Verse 287**

287. kaḷavuennum kaaraḥivu aāṇmai aḷavuennum  
aattraḷ purindhaarkaṇ il.

## **Translation**

### **Chapter 13: Absence of Fraud**

#### **Verse 287**

Persons of measured wisdom shun 287  
Black art of fraud and what it won.

**Text**

**Chapter 27: Compassion**

**Verse 249**

249.  
தெருளாதான் மெய்ப்பொருள் கண்டற்றால் தேரின்  
அருளாதான் செய்யும் அறம்.

**Transliteration**

**Chapter 27: Compassion**

**Verse 249**

249.  
theruḷaadhaan meyp̥poruḷ kaṇḍattraal thērin  
aruḷaadhaan seyyum aṛam.

**Translation**

**Chapter 27: Compassion**

**Verse 249**

Like Truth twisted by confused mind 249  
Wisdom is vain in hearts unkind.



## **Text**

### **Chapter 29: Veracity**

#### **Verse 291**

#### **Verse 299**

#### **Verse 300**

291. வாய்மை எனப்படுவது யாதெனின் யாதொன்றும்

தீமை இலாத சொல்லு.

299. எல்லா விளக்கும் விளக்குஅல்ல சான்றோர்க்குப்

பொய்யா விளக்கே விளக்கு.

300. யாமெய்யாக் கண்டவற்றுள் இல்லை எனெத்துஒன்றும்

வாய்மையின் நல்ல பிற.

## **Transliteration**

### **Chapter 29: Veracity**

#### **Verse 291**

#### **Verse 299**

#### **Verse 300**

291. vaaymai enappaduvadhu yaadhenin yaadhonfum  
theemai ilaadha solal.

299. ellaa vilakkum vilakkualla saanfōrkkup  
poyyaa vilakkē vilakku.

300. yaameyyaak kaṇdavattruḷ illai enaiththuonfum  
vaaymaiyyin nalla pīra.

## **Translation**

### **Chapter 29: Veracity**

#### **Verse 291**

#### **Verse 299**

#### **Verse 300**

If "What is truth"? the question be, 291  
It is to speak out evil-free.

All lights are not lights for the wise; 299  
Truth light is light bright like Sun-light.

Of all the things we here have seen 300  
Nothing surpasses Truth serene!

## 8.2. THIRUMURAI 2

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **TAMIL SAMBANDHAR**: A Tamil Saint: 638 -654 AD

10. PODHU: **vēyuru thōli panggan**

**Text**

**vēyuru thōli panggan**

வேயுறு தோளி பங்கன்

1.

வேயுறு தோளி பங்கன் விடமுண்ட கண்டன்

மிக நல்ல வீணை தடவி

மாசறு திங்கள் கங்கை முடிமேல் அணிந்து என்

உளமே புகுந்த அதனால்

ஞாயிறு திங்கள் செவ்வாய் புதன் வியாழன் வெள்ளி

சனி பாம்பிரண்டும் உடனே

ஆசறு நல்ல நல்ல அவை நல்ல நல்ல

அடியார் அவர்க்கு மிகவே

2.

தேனமர் பொழில்கொள் ஆலை விளை செந்நெல் துன்னி

வளர் செம்பொன் எங்கும் நிகழ்

நான்முகன் ஆதியாய பிரமாபுரத்து

மறை ஞான ஞான முனிவன்

தானுறு கோளு நாளும் அடியாரை வந்து

நலியாத வண்ணம் உரை செய்

ஆனசொல் மாலை ஓதும் அடியார்கள் வானில்

அரசாள்வர் ஆணை நமதே

## Transliteration

### vēyuru thōli panggan

1.

vēyuru thōli panggan vidamuńda kańdan

miga nalla veeńai thadavi

maasańu thinggań ganggai mudimēl ańindhu en

uńamē pugundha adhanaal

nyaayĩru thinggań sevvaay budhan viyaazhan vellĩ

sani paambirańdum udanē

aasańu nalla nalla avai nalla nalla

adiyaar avarkku migavē

2.

thēnamar pozhilgoń aalai vĩlai sennel thunni

vańar sempon enggum nigazha

naanmugan aadhiyaaya biramaapuraththu

mańai nyaana nyaana munivan

thaanuńu kōńu naalum adiyaarai vandhu

naliyaadha vańńam urai sey

aanasol maalai ōdhum adiyaargaí vaanil

arasaalvar aańai namadhē

## **Translation**

### **vēyuru thōli panggan**

1. Saint Siva and Saint Uma have made an impression in my heart permanently.

Saint Uma has a bamboo like shoulders.

Saint Siva has braided hair.

Saint Siva is able to hold the poisonous negative thoughts and feelings that the mind picks up from the environment and then neutralise it with the Eight Divine Virtues. In this way Saint Siva's mindset remains positive and virtuous.

He is a player of good musical instruments like the Veena.

Saint Siva's intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.

Saint Siva's emotions and feelings flows from within his heart to others and the external environment in a calm, loving and peaceful way. The flow of the emotions and feelings of love and peace creates happiness in his life and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, gives birth to virtuous activities in their lives. His emotions and feelings are subdued by his mind. His emotions display flexibility. Saint Siva's emotions are renewed to its original state of love and peacefulness through meditation.

God is in my heart permanently. The nine planets therefore would be good to me and they are forever good.

The nine planets of the universe are good and have no superstitious supernatural effects on people. All planets are good to the Servants of God who follow me. All planets are forever good to all of humanity.

## **Commentary**

This poem removes fear from the hearts of people.

Sambandhar clearly rejects the belief in superstition, astrology and horoscope. The Hindu rituals of worship to the nine planets are rejected by Sambandhar. There is no bad time or evil days.



Hindus believe that the nine planets are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and the two eclipses which are referred to as the two snakes.

Science classifies the Sun as a Star, the Moon as a Natural Satellite. The eclipses are the result of the movement of the planets and moon in obscuring light. The eclipse is not a planet. There are Eight Planets which are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune.

Sambandhar supported the scientific explanation of understanding the planets. He rejected the Hindu ritualistic worship of the sun and the superstitious and unscientific beliefs of planets.

The planets and the universe are good and they will forever be good. Planets have no effect on the daily life of people. Planets have no influence on human affairs. Only a person's choices and conduct has an effect on life.

Saint Siva enjoys playing musical instruments.

Music and Education is an aspect of the Culture of the Tamil Marai.

Saint Uma had thin shoulders because she educated herself about a healthy diet and lifestyle and prevented obesity.

2. The Servants of God who recite this verses composed by Thirugnanasambandar, rejecting the belief in evil days, bad time and bad positioning of planets shall not be harassed. They shall ascend to rule the earth and the heavens. This is our God's High Command.

Sambandhar, the saint with knowledge dwells in Sirkazhi.

Sirkazhi, encircled with honeyed gardens, sugar cane mills and abundant paddy fields, abounds every day with golden wealth. It was in a temple here where Saint Biraman worshipped and was blessed with the powers of creating.

## **Commentary**

God's High Command is that people must not believe in superstition. Superstition keeps people's mindset in chains and they are unable to rule their own lives. There are no bad days, time or planets. If people reject this superstition, then they will be guaranteed to rule the earth and the heavens.

When one has firm belief that God is in the heart, then one need not fear anything. Everything will be good for them. God is in every atom including the planets therefore have no fear.

## Chapter 9: Thanksgiving

### 9.1. THIRUMURAI 8

#### THIRUVASAGAM

(SACRED UTTERANCES)

By **MAANIKKAVAASAGAR**: A Tamil Saint: 53 AD

61. ACHOP PADIGAM: **muththineri**

#### Text

#### **muththineri**

#### முத்தினெறி

1.

முத்தினெறி அறியாத மூர்க்கரொடு முயல்வேனைப்

பத்தினெறி அறிவித்துப் பழ்ழ்வினைகள் பாறும் வண்ணம்

சித்தமலம் அறுவித்துச் சிவமாக்கி எனை ஆண்ட

அத்தன் எனக்கு அருளியவாறு ஆர்பெறுவார் அச்சோவே

2.

நெறியல்லா நெறிதன்னை நெறியாக நினைவேனைச்

சிறுனெறிகள் சேராமே திருவருளே சேரும் வண்ணம்

குறியென்றும் இல்லாத கூத்தன் தன் எனக்கு

அறியும் வண்ணம் அருளியவாறு ஆர்பெறுவார் அச்சோவே

3.

செம்மை நலம் அறியாத சிதடரொடும் திரிவேனை

மும்மைமலம் அறுவித்து முதலாய முதல்வன் தாள்

நம்மையும் ஓர் பொருளாக்கி நாய்சிவிகை ஏற்றுவித்த

அம்மை எனக்கு அருளியவாறு ஆர்பெறுவார் அச்சோவே

## Transliteration

### **muththinefi**

1.

muththinefi ariyaadha moorkkarodu muyalvēnaip

paththinefi ariyiththup pazhvinaigal paarum vaṇṇam

siththamalam ariyiththuch chivamaakki enai aānda

aththan enakku aruliyavaaru aarpeṛuvaar achchōvē

2.

nefiyallaa nefidhannai nefiyaaga ninaivēnaich

sirunefigal sēraamē thirugarulē sērum vaṇṇam

kuṛiyenrum illaadha kooththan than enakku

ariyum vaṇṇam aruliyavaaru aarpeṛuvaar achchōvē

3.

semmai nalam ariyaadha sidhadarodum thirivēnai

mummaimalam ariyiththu mudhalaaya mudhalvan thaal

nammayum ōr porulaakki naaysivigai ēttruviththa

ammai enakku aruliyavaaru aarpeṛuvaar achchōvē

## **Translation**

### **muththineṛi**

1. I do not know which is the road to Salvation. I am bound down to ruin by performing evil deeds. God has installed in me pious love. God has released me from Sin after putting to an end all fruits of my old bad deeds. God has transformed me into a good person. I am engaged in virtuous service by the Lord. Who else can have this kind of benediction bestowed on me?

Oh! Thank you God!

2. God has neither form, nor name, nor partners, nor other things. God has prevented me from treading in the meaner ways of deeming forms, names, partners and other things to be the nature of the Lord and sacred and thus becoming damned. The Lord has side-tracked me from this to attain Sacred Bliss. God has further bestowed on me Grace to experience distinctly all ways and means of how servants of God are taken into the Path of Virtue. Who else can have this kind of benediction bestowed on me?

Oh! Thank you God!

3. The Supreme God Siva is the Primal Lord and is like a great mother, has bestowed Grace on me. I was corrupted because of bad association with those who are not enlightened with the good of the Sacred Bliss. The Lord has released me from the threefold Bondage, and has transformed me into a worthy servant. I am like a dog heightened by status by being placed in a palanquin.

Oh! Thank you God!

## **Commentary**

This poem is thanking God for bestowing Grace by intervening into one's life and bringing success. It's a thanks giving song.

## Chapter 10: Benediction and the praise of Tamil

### 10.1. THIRUMURAI 3

**THIRUK-KADAI-KAAPU**

**THEVARAM**

POEMS IN PRAISE OF DIVINE VIRTUE

By **TAMIL SAMBANDHAR**: A Tamil Saint: 638 -654 AD

68. VAZHTHU: **vaazhga andhañar**

#### Text

**vaazhga andhañar**

**வாழ்க! அந்தணர்**

வாழ்க! அந்தணர் வானவர் ஆனினம்

வீழ்க! தண்புனல், வேந்தனும் ஓங்குக!

ஆழ்க! தீயதெல்லாம், அரன் நாமமே

சூழ்க! வையகமும் துயர் தீர்கவே

## **Transliteration**

### **vaazhga andhañar**

vaazhga! andhañar vaanavar aaninam

veezhga! thañpunal, vēndhanum ōngguga!

aazhga! theeyadhellaam, aran naamamē

soozhga! vaiyagamum thuyar theerkavē

## **Translation**

### **vaazhga andhañar**

Long live the Tamil Celebrants, Teachers and Saints who works for the good of the world,  
and flock of cows which yield milk and other things for livelihood.

Let the cool rain shower without failure.

Let the Leader who governs the world ethically be great.

Let the sinful ways of the wicked which destroy the ethical course be drowned.

Let the sacred name of Siva be spread all over the world by chanting 'Namasivaya'.

Let the good be spread to every person, removing misery.



## 10.2. POEMS OF SUBRAMANI BAARADHIYAAR

By SUBRAMANI BAARADHIYAAR: A Tamil Saint: 1882 - 1921

thamizh mozhi vaazhththu: **vaazhga nirandharam**

### Text

#### vaazhga nirandharam

தமிழ் மொழி வாழ்த்து : வாழ்க நிரந்தரம்

1.

வாழ்க நிரந்தரம் வாழ்க தமிழ் மொழி

வாழிய வாழியவே

வானம் அல்லந்த தைந்திடும் அல்லந்திடும்

வன்னமொழி வாழியவே

எழிகடல் வைப்பினும் தன் மன்னம் வீசி

இசை கொன்ண்டு வாழியவே

2.

எங்கல்ல தமிழ் மொழி எங்கல்ல தமிழ்மொழி

என்றென்றும் வாழியவே

சுழ்கலி நீங்க தமிழ் மொழி ஒங்க

துலங்குக வையகமே

தொல்லை வினை தரு தொல்லை அகன்று

சுண்டர்க தமிழ் நாடே

வாழ்க தமிழ் மொழி வாழ்க தமிழ் மொழி

வாழ்க தமிழ் மொழியே

வானம் அர்ரிந்த தனைத்தும் அர்ரிந்து

வல்லர் மொழி வாழியவெ

## **Transliteration**

### **vaazhga nirandharam**

1.

vaazhga nirandharam vaazhga thamizh mozhi

vaazhiya vaazhiyave

vaanam allandha dhainthidum allandhidum

vannmozhi vaazhiyave

ezhikadal vaippinum than mannam veesi

isai konndu vaazhiyave

2.

engall thamizh mozhi engall thamizhmozhi

endrendrum vaazhiyave

suzhkali neenga thamizh mozhi onga

thulanguga vaiyagame

thollai vinai tharu thollai agandru

sundarga thamizh naade

vaazhga thamizh mozhi vaazhga thamizh mozhi

vaazhga thamizh mozhiye

vaanam arrindha thanaiththum arrindhu

vallar mozhi vaazhiyave

## **Translation**

### **vaazhga nirandharam**

Live on Tamil, live eternally, live on and live on;

scaling everything, scaled by the heavens; live on able Tamil

spreading fragrance beyond seven seas; live on melodiously,

live on our Tamil, live on our Tamil forever and ever and ever;

Tamil overcoming constraints glows on; World would prosper as all issues are resolved in the humanist world of Tamil;

live on Tamil, live on Tamil language, live on and on and on

learning all that the universe offers; grow on in splendor,

Live on our Tamil, live on our Tamil, forever and ever and ever.

## POEMS FOR SPECIFIC CEREMONIES

### Chapter 11: Baby naming

#### 11.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By **Thiruvalluvar**: The Messenger of God: 31 BC

#### Chapter 69: The Blessing of Children

#### Text

#### Chapter 69

#### The Blessing of Children

புதல்வரைப் பெறுதல்

61. பெறுமவற்றுள் யாமறிவது இல்லை அறிவறிந்த

மக்கட்பேறு அல்ல பிற.

62. எழுபிறப்பும் தீயவை தீண்டா பழிபிறங்காப்

பண்புடை மக்கட் பெறின்.

63. தம்பொருள் என்பதம் மக்கள் அவர்பொருள்

தம்தம் வினையான் வரும்.

64. அமிழ்தினும் ஆற்ற இனிதேதம் மக்கள்

சிறுகை அளாவிய கூழ்.

65. மக்கள்மெய் தீண்டல் உடற்கின்பம் மற்று அவர்

சொற்கேட்டல் இன்பம் செவிக்கு.

66. குழல் இனிது யாழ்இனிது என்பதம் மக்கள்

மழலைச்சொல் கேளா தவர்.

67. தந்தை மகற்காற்று நன்றி அவையத்து

முந்தி இருப்பபச் செயல்.

68. தம்மின்தம் மக்கள் அறிவுடைமை மாநிலத்து

மன்னுயிர்க் கெல்லாம் இனிது.

69. ஈன்ற பொழுதின் பெரிதுவக்கும் தன்மகனைச்

சான்றோன் எனக்கேட்ட தாய்.

70. மகன்தந்தைக்கு ஆற்றும் உதவி இவன்தந்தை

என்றோற்றான் கொல் எனும் சொல்.

## **Transliteration**

### **Chapter 69**

#### **The Blessing of Children**

pudhalvaraip peḥudhal

61. peḥumavattruī yaamaḥivadhu illai aḥivaḥindha  
makkatpēḥu alla piḥa.

62. ezhupiḥappum theeyavai theeḥdaa pazhipiḥanggaap  
paḥḥudai makkat peḥin.

63. thamporuī enbadham makkaī avarporuī  
thamdham vinaiyaan varum.

64. amizhdhinum aattra inidhēdham makkaī  
siḥugai ālaaviya koozh.

65. makkaīmey theeḥdal udaḥkinbam mattu avar  
soḥkēttal inbam sevikku.

66. kuzhal inidhu yaazhinidhu enbadham makkaī  
mazhalaichchol kēāa thavar.

67. thandhai magaḥkaattru nanḥi avaiyaththu  
mundhi iruppapach cheyal.

68. thammindham makkaī aḥivudaimai maanilaththu  
mannuyirk kellaam inidhu.

69. eenḥa pozhudhin peridhuvakkum thanmaganaich  
chaanḥōn enakkētta thaay.

70. maganthandhaikku aattrum udhavi ivanthandhai  
ennōttraan kol enum sol.



## **Translation**

### **Chapter 69**

#### **The Blessing of Children:**

DO YOUR DUTY AS A GOOD CHILD AND RESPECT YOUR FATHER AND MOTHER

681.

The world no higher bliss bestows 61  
Than children virtuous and wise.

682.

No evil comes and no blemish; 62  
Noble children bring all we wish.

683.

Children are one's wealth indeed 63  
Their wealth is measured by their deed.

684.

The food is more than nectar sweet 64  
In which one's children hands insert.

685.

Children's touch delights the body 65  
Sweet to ears are their words lovely.

686.

The flute and lute are sweet they say 66  
Deaf to baby's babble's lay!

687.

A father's duty to his children is 67  
To seat them in front of the wise.

688.

With joy the hearts of parents swell 68  
To see their children themselves excel.

689.

The mother, hearing her children's merit 69  
Delights more than when she begot.

690.

The child to sire this word is debt 70  
"What penance such a child begot!"

## 11.2. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **TAMIL SAMBANDHAR**: A Tamil Saint: 638 -654 AD

12. THIRU ALAVAY: **maaninnēr**

**Text**

**maaninnēr**

1.

மானின்னேர் விழி மாதராய் வழுதிக்கு மாபெரும் தேவிகெள்

பால்நல்வாய் ஒருபாலன் ஈங்கிவன் என்றுநீ பரிவு எய்திடேல்

ஆனைமாமலை ஆதியாய் இடங்களில் பல அல்லல்சேர்

ஈனர்கட்கு எளியேனலேன் திருஆலவாய் அரன்நிற்கவே

2.

எக்கராம் அமண் கையருக்கு எளியேனலேன் திரு ஆலவாய்ஸ்

சொக்கன் என்னுள் இருக்கவே துளங்கும் முடித் தென்னன் முன்னிவை

தக்கசீர்ப் புகலிக்குமன் தமிழ் நாதன் ஞான சம்பந்தன்வாய்

ஒக்கவே உரைசெய்த பத்தும் உரைப்பவர்க்கு இடரில்லையே

## Transliteration

### maaninnēr

1.  
maaninnēr vizhi maadharaay vazhudhikku maaperum dhēvigēl  
paalnaivaay orupaalan eenggivan enṛunee parivu eydhidēl  
aanaimaamalai aadhiyaaya idanggalil pala allalsēr  
eenargatku ēliyēnalēn thiruaalavaay aranniṛgavē

2.  
ekkaraam amāṇ kaiyarukku ēliyēnalēn thiru aalavaays  
sokkan ennuḻ irukkavē thulaṅgum mudith thennan munnivai  
thakkaseerp pugalikkuman thamizh naadhan nyaana sambandhanvaay  
okkavē uraiseydha paththum uraippavarkku idarillaiyē

## **Translation**

### **maaninnēr**

1. Oh Beauty with eyes similar to those of a deer. The great Queen of queens of the Pandyan kingdom.

Listen to what I have to say:

“Do not mistake me for a child with fine lips having milk scent. Do not subject yourself to anxiety. I am more than a match as my great words are filled with meaning and logic. I will not be subjected to harm which these base men inhabiting Anamalai and other places can inflict.”

“Those men stand subjected to many kinds of misery on account of conceiving illusory books as those of Truth and following them literally.”

“I cannot be subdued by those men as Namasivaya, the Supreme God, dwells in my heart.”

## **Commentary**

The verses of the saints are recited so that the present day Tamils may remember the ancient Tamil form of worship. They praised god, they praised Saint Siva and Saint Uma. Reciting these poems establishes that the present day worship has not deviated from the ancient worship.

In baby naming this poem is recited. Sambandar was 3 years old child who recites this verse. Every mother desires to have a baby as intelligent as Sambandar. Sambandar was intelligent, courages, confident and a pure Tamil in faith. Reciting this poem allows every baby to follow Sambandar, as a role model. This event in Sambandar life praises the role a child in society.

This poem praises the qualities of a child as being intelligent and fearless.

The Queen of the Pandyan Kingdom was a pious woman and a servant of the Saints of God.

The Queen of the Tamil country was in anxiety about the state of the Tamil nation. She was a Queen of the Pandyan Kingdom acting under duress of foreign invaders. These foreigners who were base men occupied Anamalai and they inflicted harm on the Tamil communities. The aliens occupying Tamil land introduced alien beliefs, unnatural to the body and soul. They introduced a variety of sects, cults and theologies that are harmful to the emotional well being of the people. They exploited and physically tortured Tamils.

The illusory books of the foreigners are based on mythology and they were forcing Tamils to follow them literally.

When a person follows superstition, mythology, poet's imaginations, similitudes and metaphors literally they will be subjected to many kinds of miseries and exploitation.

The supremacy of the Word of God the Tamil Marai was being lost.

God dwells in the heart.

Sambandhar rejects mythology, superstition and rituals.

Sambandhar was fearless.

2. Saint Chokkalinga of Thiru Alavai has firmly made an impression in my heart.

Sambandhar who composed these poems is a Tamil author and the head of Srikazhi with well renowned fame.

These poems were sung in the presence of the Pandyan King who characterises good governance.

The servants of God who recite these poems would not experience any misery.

This is efficacious because I feel I shall not subordinate myself to the deceptive Priests who are Non-Tamils.

## **Commentary**

The King of the Pandyan Kingdom was a pious man and a servant of the Saints of God.

He was a King of the Pandyan Kingdom acting under the duress of foreign invaders.

The Pandyan King's good governance was based according to Tamil Culture and the Tamil Marai principles.

People should not allow themselves to be controlled by the deceptive Priests and Brahmins. Brahmins instil fear into people so that they can make money by performing rituals.

## Chapter 12: Birthday

### 12.1. THIRUMURAI 8

#### THIRUVASAGAM

(SACRED UTTERANCES)

By **MAANIKKAVAASAGAR**: A Tamil Saint: 53 AD

56. THIRUPPALLI EZHUCHI: **puvaniyil**

**Text**

**puvaniyil**

2.

புவனியில் போய்ப் பிறவாமையில் நாள்நாம்

போக்குகின்றேம் அவமே; இந்தப்பூமி

சிவனுய்யக் கொள்தின்ற ஆறென்று நோக்கித்

திருப்பெருந்துறை உறைவாய் திருமாலாம்

அவன்விருப்பு எய்தவும் மலரவன் ஆசைப்

படவும் நின் அலர்ந்த மெய்க்கருணையும் நீயும்

அவனியில் புகுந்தெமை ஆட்கொள்ள வல்லய்

ஆரமுதே பள்ளி எழுந்தருளாயே

## Transliteration

### puvaniyil

2.

puvaniyil pōyp piṛavaamaiyil naalṇaam

pōkkuginfēm avamē; indhappoomi

sivanuyyak kōldhinṛa aārenṛu nōkkith

thirupperundhuṛai uṛaivaay thirumaalaam

avanviruppu eydhavum malaravan aasaip

padavum nin alarndha meyykaruṇaiyum neeyum

avaniyil pugundhemaī aatkoḷḷa vallai

aaramudhē paḷḷi ezhundharuḷaayē

## **Translation**

### **puvaniyil**

2. Oh! Saint Siva presiding in the temple at Thiruperunthurai! Saint Thirumal and Saint Biraman said: “This earth alone is the place where our God Siva saves the souls. We would have spent our life in vain if we did not take birth here.”

God, you made them to aspire to be born in this earth. God, your true and unbounded Grace would do well to descend down to this earth and own us as servants. Oh! Our Lord! Bestow Grace.

Oh! Saint Siva! Arise from your couch.

### **Commentary**

The birth of a girl or boy child is a blessing. Birthdays are celebrated to mark this joyous day. The saints praise the gift of the human body and should be enjoyed to its fullest.



## 12.2. seerōdum naalūm vaazhga

### Text

#### seerōdum naalūm vaazhga

#### சீரோடும் நாளும் வாழ்க

1.

சீரோடும் நாளும் வாழ்க சிறப்போடு என்றும் வாழ்க

பல்லாண்டு காலம் வாழ்க சீரோடும் நாளும் வாழ்க

பிறந்த நாள் நல் வாழ்த்து (3)

2.

அன்பிலே சிறந்த குணமும் அறிவிலே சேரும் குணமும்

குழந்தையை போல மனமும் வளர்ந்த பின் இருக்க வேண்டும்

பண்பிலே உயர வேண்டும்

பழக்கத்தில் இனிமை வேண்டும்...ம்...

3.

சீரோடு நாளும் வாழ்க

பிறந்த நாள் நல் வாழ்த்து (3)

4.

சொல்லிலே கனிவு வேண்டும் சோர்வினை அகற்ற வேண்டும்

உள்ளமே வெண்மையானால் என்றுமே நன்மை கூடும்

கோபத்தை மறக்க வேண்டும்

குலத்தோடு வாழ வேண்டும்...ம்..

5.

சீரோடு நாளும் வாழ்க

பிறந்த நாள் நல் வாழ்த்து (3)

6.

நல்லோரைப் போற்ற வேண்டும் நலிந்தோரைக் காக்க வேண்டும்

நாள் தோறும் உண்மை பேசி பெரியோரைப் பேண வேண்டும்

எல்லோரும் வாழ வேண்டும்

எனக்கூறும் எண்ணம் வேண்டும்..ம்..

7.

சீரோடு நாளும் வாழ்க

பிறந்த நாள் நல் வாழ்த்து (3)

## Transliteration

### seerōdum naalūm vaazhga

1.  
seerōdum naalūm vaazhga sirappōdu enrum vaazhga  
pallaandu kaalam vaazhga seerōdum naalūm vaazhga  
pirandha naal nal vaazhththu (3)
2.  
anbilē sirandha kuṇamum aṇivilē sērum kuṇamum  
kuzhandhaiyai pōla manamum vaḷarndha pin irukka vēndum  
paṇbilē uyara vēndum  
pazhakkaththil inimai vēndum...m...
3.  
seerōdu naalūm vaazhga  
pirandha naal nal vaazhththu (3)
4.  
sollilē kanivu vēndum sōrvinaḷ agattrā vēndum  
uḷḷamē vēṇmaiyaanaal enrumē nanmai koodum  
kōbaththai maṇakka vēndum  
kulaththōdu vaazha vēndum...m..

5.

seerōdu naalum vaazhga

pirandha naalal naal vaazhththu (3)

6.

nallōraip pōttra vēndum nalindhōraik kaakka vēndum

naal dhōrum uṁmai pēsi periyōraip pēṇa vēndum

ellōrum vaazha vēndum

enakkoofum eṇṇam vēndum..m..

7.

seerōdu naalum vaazhga

pirandha naalal naal vaazhththu (3)

## **Translation**

**seerōdum naalūm vaazhga**

### **May you live well and happy**

May you live well and happy. May you live honorably for long.

May you see many more years. May you live well and happy.

May your intelligence be stable. May you exhibit a pure mind like a child and show it in practice

May you perform good actions sweetly.

Let there be humility in your speech - give up apathy.

May your heart be pure – hear from those that speak only good things.

May you keep a pure mind - forget anger

Maintain good thoughts about respected individuals - render assistance to those suffering from ailments.

May you speak truths daily - show respect towards others.

Live and let live – let this be your motto.

## Chapter 13: Wedding

### 13.1. THIRUMURAI 6

#### THEVARAM

#### SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

#### 36. THIRUVAIYARU: **ōsai oliyelaam**

#### Text

#### **ōsai oliyelaam**

#### **ஓசை ஒலியெலாம்**

1.

ஓசை ஒலியெலாம் ஆனாய் நீயே

உலகுக்கு ஒருவனாய் நின்றாய் நீயே

வாச மலரெலாம் ஆனாய் நீயே

மலையான் மருகனாய் நின்றாய் நீயே

பேசப் பெரிதும் இனியாய் நீயே

பிரானாய் அடியென்மேல் வைத்தாய் நீயே

தேச விளக்கெலாம் ஆனாய் நீயே

திருவையாறு அகலாத செம்பொற் சோதி

2.

ஆரும் அறியா இடத்தாய் நீயே

ஆகாயம் தேருர வல்லாய் நீயே

பேரும் பெரிய இலங்கை வேந்தன்

பெரிய முடி பத்து இறுத்தாய் நீயே

ஊரும் புரமுன்றும் அட்டாய் நீயே

ஒண் தாமரையானும் மாலும் கூடித்

தேரும் அடி என்மேல் வைத்தாய் நீயே

திருவையாறு அகலாத செம்பொற் சோதி

## Transliteration

### ōsai oliyelaam

1.

ōsai oliyelaam aanaay neeyē

ulagukku oruvanaay ninfaay neeyē

vaasa malarelaam aanaay neeyē

malaiyaan maruganaay ninfaay neeyē

pēsap peridhum iniyaay neeyē

piraanaay adiyenmēl vaiththaay neeyē

dhēsa vilkkelaam aanaay neeyē

thiruvaiyaafu agalaadha sempot sōdhi

2.

aarum ariyaa idaththaay neeyē

aagaayam thēroora vallaay neeyē

pērum periya ilanggai vēndhan

periya mudi paththu iruththaay neeyē

oorum puramoonrūm attaay neeyē



oṇ thaamaraiyaanum maalum koodith

thērum adi enmēl vaiththaay neeyē

thiruvaiyaafu agalaadha sempot sōdhi

## **Translation**

### **ōsai oliyelaam**

1. Saint Siva dwells at the sacred place of Thiru-Aiyaru. You have accorded glory to the King of Mountains by becoming his son-in-law in having married his daughter.

Oh! The One God with a form like golden Light. You are the various rays imparting light to the world. You do possess attributes quite sweet to be dilated. You are an inimitable God over the entire world. Your Infinite Energy appears as both meaningless and significant sounds. Your infinite Energy do confer benefit as good fragrant flowers. You have installed in my mind the sacred attributes of God, the Eight Divine Virtues as a Master. Nothing both material and spiritual has the properties of the eternal God, Namasivaya.

## **Commentary**

This song praises Marriage.

Saint Siva glorified marriage when he married the daughter of the King of Mountains. Saint Siva fulfilled his responsibility as a son-in-law and a husband.

None have the qualities of God. God's attributes of Light and the Eight Divine Virtues gives benefit to the whole of humanity.

Meaningless and significant sounds emanate from the Divine. Significant sounds produce words and good speech. One should speak eloquently.

Saint Siva's attributes is sweet and his conduct has good decorum. One should cultivate appropriate social behaviour. Good character confers benefit to others.

The Eight Divine Virtues should be installed in our heads and hearts as our only Master.

2. Saint Siva dwells at the shrine of the sacred place of Thiru-Aiyaru. You are adept to direct a mounted chariot.

You were harsh with the mind of the King of Eelam who is glorified as the one with Ten Heads.

You destroyed the three forts.

Oh! The One God with a form like golden Light is in the High Sphere which no person can perceive.

You installed in my mind, your sacred attributes, the Eight Divine Virtues which Saint Biraman and Saint Thirumal could not perceive in their attempt together.

Nothing both material and spiritual has the properties of the Eternal God, Namasivaya.

### **Commentary**

No human being can perceive God through their senses.

Ravana was the King of ancient Eelam. His Ten Heads are the ten ministers who head the various ministries of the state. Eelam was independent, and the people enjoyed a high quality of living standards and were prosperous.

Ravana was a Servant of Saint Siva. Saint Siva was a Servant of God, Namasivaya. He was a Tamil, a human being who was not perfect but was on the spiritual path. Saint Siva taught him a lesson in humility. To err is human. Saint Siva as a teacher corrected the mistakes of Ravana and rewarded his positive behaviour.

Ravana was killed by Rama, the King of the Aryan Sanskrit invaders. The Aryan mindset is one of racial discrimination and sexism. The descendants of the Aryans are the Sinhala Buddhists. Sinhala Buddhism advocates racial discrimination, sexism and inequality.

Saint Siva destroyed the three forts which were the camps of non-Tamils. The three forts are Hindus, Jains and Buddhists who occupied the Tamil lands.

Saint Siva promoted peace, protection and security of Tamils in their motherland.

The Eight Divine Virtues should be installed in our heads and hearts as our only Master.

## Chapter 14: Blessings

### 14.1. THIRUMURAI 5

#### THEVARAM

#### SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

#### 24. THIRU MARAIK KADU: **paññin**

#### Text

#### **paññin**

1.

பண்ணின் நேர் மொழியாள் உமை பங்கரோ

மண்ணினைர் வலம் செய்ம்மறைக் காடரோ

கண்ணினைல் உமைக் காணக் கதவினைத்

திண்ணமாகத் திறந்தருள் செய்ம்மினே

2.

அரக்கனை விரலால் அடர்த்திட்ட நிர்

இரக்கம் ஒன்றிலீர் எம்பெருமான் நீரே

சரக்கும் புன்னைகள் சூழ் மறைக்காடரோ

சரக்க இக்கதவம் திறப்பிம்மினே

## Transliteration

### pańńin

1.

pańńin nēr mozhiyaaĺ umai panggarō

mańńinair valam seymmafaik kaadarō

kańńinail umaik kaańak kadhavinaith

thińńamaagath thirandharul seymminē

2.

arakkanai viralaal adarththitta nir

irakkam onfileer emperumaan neerē

surakkum punnaigal soozh mafaikkaadarō

sarakka ikkadhavam thirappimminē

## Translation

### paññin

1. Oh! Saint Siva who has partaken Uma with the pun (musical) – like tongue.

God dwells in the hearts of the people in this world and they go around in Maraikadu. Bestow Grace to open positively the doors, to enable your servant to perceive you.

The shrine at Thiru Maraikadu was closed by the Sanskrit Vedas.

2. Oh! Saint Siva dwelling in Maraikadu surrounded with thick punnai trees. You restrained Ravana with a single virtue from the body of virtues.

Dear God, you do not extend even a little pity on me, fallen as I am. Bestow Grace by opening this door speedily.

## Commentary

This song requests God's Blessings.

Verse 1 and verse 2 is asking Siva to bestow Grace and blessings to opens the doors. This is one of the ways of resolving one's problems. The petitioning of one's needs to God, the saints and the community allow the community to respond to your needs. The opening of the doors is symbolic of starting any new venture, and asking for blessings of new opportunities. When people acquire a new house, car or anything that requires asking for God Grace, this song is appropriate. It is asking God to make a success of whatever that needs to be done, whether it is buying a house or car or any object.

Ravana was the King of ancient Eelam. Eelam was independent and the people enjoyed liberty, freedom and equality.

Ravana was a Servant of Saint Siva. Saint Siva was a Servant of God, Namasivaya. Ravana was a Tamil, a human being who was not perfect but was on the spiritual path. Saint Siva taught Ravana a lesson for his lack of self discipline. To err is human. Saint Siva as a teacher corrected the mistakes of Ravana and rewarded his positive behaviour.

Just as Ravana received God's Blessings, so too can the rest of humanity. You do not need to be perfect to get God's Grace and Blessings. You simply ask God to bless you.

## Chapter 15: Prayer before eating

A few seconds of silence and then recite:

### 15.1. THIRUMURAI 6 THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

35. THANITH THIRUTHANDAGAM: **thirunaamam**

#### Text

#### **thirunaamam**

1.  
திருநாமம் அஞ்செழுத்தும் செப்பாராகில்  
தீ வண்ணர் திறம் ஒருகால் பேசாராகில்  
ஒருகாலும் திருக்கோயில் சூழாராகில்  
உண்பதன் முன் மலர்பறித்திட்டு உண்ணைராகில்  
அருநோய்கள் கெட வெண்ணீறு அணியாராகில்  
அளியற்றைர் பிறந்தவாறு ஏதோ என்னில்  
பெருநோய்கள் மிகநலியப் பெயர் த்தும் செத்துப்  
பிறப்பதற்கே தொழிலாகி இறக்கின்றறே

2.

சங்கநிதி பதுமநிதி இரண்டும் தந்து

தரணியொடு வாளைளத் தருவரேனும்

மங்குவார் அவர்செல்வம் மதிப்போம் அல்லோம்

மாதேவர்க்கு ஏகாந்தர் அல்லராகில்

அங்கமெலாம் குறைந்து அழுகு தொழுநோயராய்

ஆவுரித்துத் தின்றுழலும் புலையரேனும்

கங்கைவார் சடைக்கரந்தார்க்கு அன்பராகில்

அவர் கண்டர் நாம் வணங்கும் கடவுளாரே



## Transliteration

### thirunaamam

1.  
thirunaamam anjchezhuththum seppaaraagil  
thee vańńar thirām orukaal pēsaaraagil  
orukaalum thirukkōyil soozhaaraagil  
uńpadhan mun malarpařiththittu uńńairaagil  
arunōygaĺ keda veńńeeru ańiyaaraagil  
aĺiyattrair piřandhavaařu ēdhō ennil  
perunōygaĺ miganalipay peyar ththum seththup  
piřappadhařgē thozhilaagi iřakkinřairē

2.  
sangganidhi padhumanidhi irańdum thandhu  
tharańiyodu vaanaiĺath tharuvarēnum  
mangguvaar avarselvam madhippōm allōm  
maadhēvarkku ēgaandhar allaraagil  
anggamelaam kuřaindhu azhugu thozhunōyaraay  
aavuriththuth thinfuzhalum pulaiyarēnum  
kanggaivaar sadaikkarandhaarkku anbaraagil  
avar kańdeer naam vańanggum kadavuĺaarē

## **Translation**

### **thirunaamam**

1. If people do not even once chant the Holy Name of God, Namasivaya their life is wasted.

God's living form is like Light.

Light is a personification of Five Letters, Namasivaya.

If people are not pleased to converse even once with others about one of the Eight Divine Virtues such souls are born in this world only for the purpose of subjecting themselves to death.

## **Commentary**

The red form like fire is symbolic of the Infinite Energy of God.

Reciting the Holy Name of God is the Path to God. The Path to God is Tamil Humanism.

The five letters Namasivaya is non-different from God.

People gather in small groups to discuss the Eight Divine Virtues and to strive to attain those Virtues into their lives. These are the Tamil Sangams.

Those who do not discuss with others even once about one Virtue, their life is wasted.

The Eight Divine Virtues is the culture of love, peace, truth, right conduct, non-violence, human values, human rights and nature rights.

2. One may be invested with the great famous assets and with them one may be gifted with the competence of administering the earth and the sky. However if they are not a Servant of God, and are obstinate, we would not esteem their wealth as great, which is bound to be ruined without benefits.

One may be a leper with limbs of the body deteriorating or be classed as low by foreigners because one slaughters a cow, removing its skin for clothes, and eats beef. If such a person is a staunch Servant of God, he would be respected by us as a Saint. Such persons are deemed as divine and virtuous and we respect them.

## **Commentary**

This song praises that there is no forbidden foods and God does not prescribe a diet for people.

Love for God is the highest principle.

A person may be gifted with intelligence, wealth and power but if they are not a servant of God all those gifts are without benefit. One should not keep unproductive wealth. Tamils spend wealth to promote virtues.

There is no prescribed diet for Tamils and no foods are forbidden from eating. Foods that promote good health such as plenty of vegetables, fish and meat is recommended.

Beef and Pork is allowed to be eaten. Saint Kanapaar ate fried pork and God was pleased with his devotion.

The non-Tamils have a discriminatory attitude and prejudices towards the Tamils. They consider a person who eats meat, beef, pork, chicken and fish as low class. But Saint Appar considers such a person as divine and pious if they are a servant of God. God is Namasivaya and is a compassionate God.

## 15.2. THIRUMURAI 8

### THIRUVASAGAM

(SACRED UTTERANCES)

By **MAANIKKAVAASAGAR**: A Tamil Saint: 53 AD

### 60. THIRUPPADAIYATCHI: *kaṅgaḷ iraṇḍum*

#### Text

#### *kaṅgaḷ iraṇḍum*

1.

கண்கள் இரண்டும் அவன் கழல் கண்டு

களிப்பன ஆகாதே

காரிகையார்கள் தம் வாழ்வில் என்வாழ்வு

கடைப்படும் ஆகாதே

மண்களில் வந்து பிறந்திடுமாறு

மறந்திடும் ஆகாதே

மாலறியா மலர்ப் பாதமிரண்டும்

வணங்குதும் ஆகாதே

பண் களிகூர்தரு பாடலொடாடல்

பயின்றிடும் ஆகாதே

பாண்டி நன்னைடுடையான் படை ஆட்சிகள்

பாடுதும் ஆகாதே

விண் களிகூர்வதோர் வேதகம் வந்து

வெளிப்படும் ஆகாதே

மீன்வலை வீசிய கானவன் வந்து

வெளிப்படும் ஆயிடிலே

## Transliteration

### kaṅgaḷ iraṇḍum

1.

kaṅgaḷ iraṇḍum avan kazhal kaṇḍu

kaḷippaṇa aagaadhē

kaarigaiyaargaḷ tham vaazhvil envaazhvu

kadaippadum aagaadhē

maṅgaḷil vandhu piṇandhidumaaru

maṇandhidum aagaadhē

maalaiyaa malarp paadhamiraṇḍum

vaṇaṅgudhum aagaadhē

paṇ kaḷigoordharu paadalodaadal

payiṇṇidum aagaadhē

paaṇḍi nannaidudaiyaan padai aatchigaḷ

paadudhum aagaadhē

viṇ kaḷigoorvadhōr vēdhagam vandhu

velippadum aagaadhē

meenvalai veesiya kaanavan vandhu

velippdum aayidilē

## **Translation**

### **kaṅgaḷ iraṇḍum**

1. If the son of God, as a human, acts as a fisherman, casting his net to catch fish, to feed the multitudes of people, appears before me once again, would not my two eyes be pleased after seeing in person his feet?

Would not my joy be fixed in his way?

Would not I pay obeisance's to the two feet which is not yet discovered by Thirumal?

Would not I perform many times the dances in consonant with musical songs?

Would it not be possible to compose verses on the systems of the Lord, who has adopted the Pandya Kingdom as his own state to rule his army of believers?

Would not the virtuous achievement, praised by the Saints, be manifested in me?

(These will come to happen)

## **Commentary**

Fish was one of the staple foods for Tamils.

The Christians believe that this verse refers to Jesus Christ. They believe that God took a human form as Jesus Christ and caught fish. Jesus also fed fish to his followers. Maanikkavaasagar praises God Namasivaya and Jesus Christ as his teacher.

### 15.3. THIRUMURAI 12

**THIRU THONDAR PURANAM (Periya Puranam)**

GREAT EPIC

By **SEKKILAR**: A Tamil Saint: Born in 1200 AD

THE PURANAM OF KANNAPPA NAYANAR

**SAINT THINNAN**

**thiru malaiyin puram pōna thiṇṇanaar**

**Text**

**thiru malaiyin puram pōna thiṇṇanaar**

791 திரு மலையின் புறம் போன திண்ணனார் செறி துறுகல்  
பெருமலைகள் இடைச் சரிவில் பெரும் பன்றி புனம் மேய்ந்து  
வருவனவும் துணி படுத்து மான் இனங்கள் கான் இடை நின்று  
ஒரு வழிச் சென்று ஏறு துறை ஒளி நின்று கொன்று அருளி

792 பயில் விளியால் கலை அழைத்துப் பாடு பெற ஊடுருவும்  
அயில் முகவெங் கணை போக்கி அடி ஒற்றி மரை இனங்கள்  
துயில் இடையில் கிடை செய்து தொடர்ந்து கடமைகள் எய்து  
வெயில் படு வெங்கதிர் முதிரத் தனி வேட்டை வினை முடித்தார்

793 பட்ட வன விலங்கு எல்லாம் படர் வனத்தில் ஒரு சூழல்  
இட்டு அருகு தீக் கடை கோல் இரும் சுரிகை தனை உருவி



வெட்டி நறுங் கோல் தேனும் மிக முறித்துத் தேக்கு இலையால்  
வட்டமுறு பெருங் கல்லை மருங்கு புடை பட அமைத்தார்

794 இந்தனத்தை முறித்து அடுக்கி எரி கடையும் அரணியினில்  
வெம் தழலைப் பிறப்பித்து மிக வளர்த்து மிருகங்கள்  
கொந்தி அயில் அலகம்பால் குட்டம் இட்டுக் கொழுப்பரிந்து  
வந்தன கொண்டு எழும் தழலில் வக்குன வக்குவித்து

795 வாய் அம்பால் அழிப்பதுவும் வகுப்பதுவும் செய்து அவற்றின்  
ஆய உறுப்பு இறைச்சி யெலாம் அரிந்து ஒருகல் இலையில் இட்டு  
காய நெடும் கோல் கோத்துக் கனலின் கண் உறக்காய்ச்சி  
தூய திரு அமுது அமைக்கச் சுவை காணல் உறுகின்றார்

796 எண்ணிறைந்த கடவுளருக்கு இடும் உணவு கொண்டு ஊட்டும்  
வண்ண எரி வாயின் கண் வைத்தது எனக் காளத்தி  
அண்ணலார்க்கு ஆம் பரிசு தாம் சோதித்து அமைப்பதற்குத்  
திண்ணனார் திருவாயில் அமைத்தார் ஊன் திரு அமுது

797 நல்ல பதமுற வெந்து நாவின் கண் இடும் இறைச்சி  
கல்லையினிற் படைத்துத் தேன் பிழிந்து கலந்து கொண்டு  
வல் விரைந்து திருப் பள்ளித் தாமமும் உந்தாய் மஞ்சனமும்  
ஒல்லையினின் முன்பு போல் உடன் கொண்டு வந்து அணைந்தார்

798 வந்து திருக் காளத்தி மலை ஏறி வனசரர்கள்  
தந்தலைவனார் இமையோர் தலைவனார் தமை எய்தி  
அந்தணனார் பூசையினை முன்பு போல் அகற்றிய பின்  
முந்தை முறை தம்முடைய பூசனையின் செயல் முடிப்பார்

799 ஊனமுது கல்லை உடன் வைத்து இது முன்னையின் நன்றால்  
ஏனமொடு மான் கலைகள் மரை கடமை இவையிற்றில்  
ஆன உறுப்பு இறைச்சி அமுது அடியேனும் சுவை கண்டேன்  
தேனும் உடன் கலந்து இதுதித்திக்கும் என மொழிந்தார்

## Transliteration

### thiru malaiyin puṇam pōna thiṇṇanaar

791 thiru malaiyin puṇam pōna thiṇṇanaar seṇi thufugal  
perumalaigaḷ idaich charivil perum paṇṇi punam mēyṇdhu  
varuvanavum thuṇi paduththu maan inanggaḷ kaan idai ninṇu  
oru vazhich chenṇu ēṇu thurai oḷi ninṇu konṇu aruḷi

792 payil vīḷiyaal kalai azhaiththup paadu peṇa ooduruvum  
ayil mugaveng kaṇai pōkki adi ottri marai inanggaḷ  
thuyil idaiyil kidai seyḍhu thodarndhu kadamaigaḷ eyḍhu  
veyil padu venggaḍhir mudhirath thani vēttai vinai mudiththaar

793 patta vana vilanggu ellaam padar vanaththil oru soozhal  
ittu arugu theek kadai kōḷ irum surigai thanai uruvi  
vetti naṇung kōḷ thēnum miga muṇiththuth thēkku ilaiyaal  
vattamuṇu perung kallai marunggu pudai pada amaiththaar

794 indhanaththai muřiththu adukki eri kadaiyum arańiyinil  
vem thazhalaip pifappiththu miga vałarththu miruganggal  
kondhi ayil alagambaal kuttam ittuk kozhupparindhu  
vandhana końdu ezhum thazhalil vakkuna vakkuviththu

795 vaay ambaal azhippadhuvum vaguppadhuvum seydhū avattrin  
aaya uřuppu iřaichchi yelaam arindhu orugal ilaiyil ittu  
kaaya nedum kōl kōththuk kanalin kań ufakkaaychchi  
thooya thiru amudhu amaikkach chuvai kaańal ufuginřaar

796 eńńiřaindha kadavularukku idum uńavu końdu oottum  
vańńa eri vaayin kań vaiththadhu enak kaalaththi  
ańńalaarkku aam parisu thaam sōdhiththu amaippadharkudh  
thińńanaar thiruvaayil amaiththaar oon thiru amudhu

797 nalla padhamuřa vendhu naavin kań idum iřaichchi  
kallaiyiniř padaiththuth thēn pizhindhu kalandhu końdu  
val viraindhu thirup pałlith thaamamum undhooy manjchanamum  
ollaiyinin munbu pōl udan końdu vandhu ańaindhaar

798 vandhu thiruk kaaíaththi malai ēí vanasarargaí  
thandhalaivanaar imaiyōr thalaivanaar thamai eydhi  
andhañanaar poosaiyinai munbu pōl agattriya pin  
mundhai mufai thammudaiya poosanaiyin seyal mudippaar

799 oonamudhu kallai udan vaiththu idhu munnaiyin naníaal  
ēnamodu maan kalaigaí marai kadamai ivaiyittril  
aana ufuppu ifaichchi amudhu adiyēnum suvai kańdēn  
thēnum udan kalandhu idhudhiththikkum ena mozhindhaar

## Translation

**thiru malaiyin puṛam pōna thiṇṇanaar**

### VERSE 791

The huge hogs that grazed in the fields  
On the slopes of craggy hills, were downed by Thinnan  
Who came to that place as he left the Holy Hill.  
He ambushed at a vantage point by which  
Should pass the antelopes in a single file  
On a narrow path, and he slaughtered them whereby  
He but conferred on them grace divine.

### VERSE 792

He would imitate the call of a stag;  
When deer came responding to the call,  
He struck them all, with his sharp arrows;  
He would track the foot prints of antelopes  
Reach their slumbering habitat and slaughter them.  
He also hunted many a Katama;  
Thus would he complete his hunt as the rays of the sun grew fierce.

### VERSE 793

He gathered all the hunted animals in one place;

He drew out his sword and chopped off arani sticks;  
He broke several twigs laden with the hives of honey-bees;  
He wove broad-based plates of teak leaves.

VERSE 794

He chopped off fuel wood and piled them up;  
He churned out fire and kept it ablaze;  
With sharp knives he severed the fat and the flesh;  
He then fried what ought to be fried.

VERSE 795

With sharp knife he slit and carved the meat;  
He gathered into a different bowl the fleshy parts of animals;  
On points of skewers He fried them properly;  
To make a holy offering, he desired to taste it.

VERSE 796

Into his holy mouth he put the  
Fried meat to taste it  
For making an offering to the Lord of Kalatthi

VERSE 797

He gathered into a plate the tasted food cooked well;  
He poured honey into it and mixed it;  
He goes out swiftly,

Gathered flowers, leaves and water  
For holy ablutions as before;  
Thus he hurried towards his God.

VERSE 798

The King of the hunters ascended Thiru-k-kalatthi Hill.  
And reached the presence of God;  
As before, he removed the Hindu Brahmin's offerings  
And performed his worship according to his Tamil religion

VERSE 799

He placed before the presence of God the plate of delicious food  
And prayed to God thus: "This is even more tasty  
Than what I offered earlier; with the flesh of hog,  
I have cooked the daintiest portions of stag,  
Antelope and Katama; I too have tasted it;  
It is mixed with honey; it'll taste sweet; Bless the food and your gifts."



## COMMENTARY

Meat is one of the staple foods of Tamils. Meat cooked in different preparations was a delicacy for Tamil hunters.

Muruga is a Tamil word meaning God who is inconceivable and indescribable. Muruga has the same meaning as Namasivaya or Kadavul.

Saint Thinan (Kanappa) and his villagers called God Muruga.

The story of Saint Thinan (Kanappa) shows that he used the word Muruga and Siva interchangeably and it has the same meaning. Saint Thinan worshipped God (Muruga or Siva) in the same procedure on the mountain top. The same concept of god who is inconceivable and indescribable applied to both names of Muruga and Siva. Saint Thinan's worship was in meditation and adoration of the spirit of god.

Some villages worshiped the name Muruga whilst other villages worshipped the name Namsivaya or Siva. These names were not associated with any human or nature's forms.

Later the name Siva was associated with the mountain and Muruga with a human form.

The village chief of Tamil villages always went up to the mountain top for mediation and for the security of the village. The spiritual head of the village shrine was a woman. She was a wise old woman and she was therefore called Avvaiyar. She was a Head Priestess and she gave advice, education and healed the sick. She worked in the village community and did not go to the mountain. Although a few Head Priestess did go into the forest or mountain top.

The village chiefs find a secluded spot that has peace and quite. The mountain top they chose has a river flowering from its peak; it has a beautiful garden with trees and flowers. The trees also have a few snakes. They clear the area before the peak. They sit in meditation and contemplation at that spot. They watch the moon pass over the mountain top. The mountain peak touches the space of the universe. They meditate on the universal space as a symbol of God. That God they worshiped was Muruga, Namasivaya or Siva. Sometimes this mediation leads them to heighten awareness and they develop ecstatic symptoms of love of God. They can go into a trance and dance and sing. Such was Saint Thinan's form of worship.

Saint Thinan's form of worship on the hilltop was similar to other village chiefs who worshipped Muruga and they were called Velan. The Velans also did a dance called the veridance. The village chiefs who worshipped the name of Siva also did a dance and that's called the Tandava dance.

The poets describe these village saints of God Muruga and Siva in poetic form. While describing God as invisible and inconceivable they also describe the mountain top where the saint worshipped, the place of worship or mediation and the saints life. The mountain is described in a symbolic way as non-different from Siva. All of this was considered Divine, but they did not consider that as God. Only Space was a symbol of God. The village shrine also had a space that represented God.

Under Hindu Brahmin colonization, idols of the male saints were made and god's names of Muruga and Siva were ascribed to these idols. A multiplicity of idols of separate gods of father, mother and son and elephant were created. The Avvaiyars, Head Priestess and woman saints of the villages became known as Amman, for example Kamatchi amman and Mariamman and female idols of them were made. The saints legends became God's myths and associated with these idols and pictures. Thus Brahmin colonization destroyed the Tamil religion and created Hinduism. The original Truth of God was lost.

Saint Thinan (Kanappa) was saved from this and he is remembered as a saint not God.

## POEMS FOR FUNERAL AND MEMORIAL SERVICES

### Chapter 16: The Soul

#### 16.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By **Thiruvalluvar** (The Messenger of God): 31 BC

#### Text

### Chapter 3

#### Peace and Loving-Kindness:

CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

#### 1.2.4 அன்புடைமை

71. அன்பிற்கும் உண்டோ அடைக்குந்தாழ் ஆர்வலர்  
புன்கணீர் பூசல் தரும்.

72. அன்பிலார் எல்லாம் தமக்குரியர் அன்புடையார்  
என்பும் உரியர் பிறர்க்கு.

73. அன்போடு இயைந்த வழக்கென்ப ஆருயிர்க்கு  
என்போடு இயைந்த தொடர்பு.

74. அன்பு ஈனும் ஆர்வம் உடைமை அதுஈனும்  
நண்பு என்னும் நாடாச் சிறப்பு.

75. அன்புற்று அமர்ந்த வழக்கென்ப வையகத்து  
இன்புற்றார் எய்தும் சிறப்பு.
76. அறத்திற்கே அன்புசார் பென்ப அறியார்  
மறத்திற்கும் அசுதே துணை.
77. என்பி லதனை வெயில்போலக் காயுமே  
அன்பி லதனை அறம்.
78. அன்பகத் தில்லா உயிர்வாழ்க்கை வன்பாற்கண்  
வற்றல் மரந்தளிர்ந்த தற்று.
79. புறத்துறுப் பெல்லாம் எவன்செய்யும் யாக்கை  
அகத்துறுப்பு அன்பி லவர்க்கு.
80. அன்பின் வழியது உயிர்நிலை அசுதிலார்க்கு  
என்புதோல் போர்த்த உடம்பு.

## **Transliteration**

### **Chapter 3**

#### **Peace and Loving-Kindness:**

CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

#### 1.2.4 anbudaimai

71. anbīrkum uñdō adaikkundhaazh aarvalar  
pungkañeer poosal tharum.
72. anbilaaŕ ellaam thamakkuriyar anbudaiyaar  
enbum uriyar piŕarkku.
73. anbōdu iyaindha vazhakkenba aaruyirkku  
enbōdu iyaindha thodarpu.
74. anbu eenum aarvam udaimai adhu-eenum  
nañbu ennum naadaach chirappu.
75. anbuttru amarndha vazhakkenba vaiyagaththu  
inbuttraar eydhum siŕappu.
76. aŕaththiŕkē anbusaar penba aŕiyaar  
maŕaththiŕkum agdhē thuñai.
77. enbi ladhanai veyilpōlak kaayumē  
anbi ladhanai aŕam.

78. anbagath thillaa uyirvaazhkkai vanbaařkañ  
vattral marandhařirth thattru.

79. puřaththuřup pellaam evanseyyum yaakkai  
agaththuřuppu anbi lavarkku.

80. anbin vazhiyadhu uyirnilai agdhilaarkku  
enbudhōl pōrththa udampu.

## **Translation**

### **Chapter 3**

#### **Peace and Loving-Kindness:**

#### **CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS**

21.

What bolt can bar true love in fact 71  
The tricking tears reveal the heart.

22.

To selves belong the loveless ones; 72  
To others the loving even to bones.

23.

Soul is encased in frame of bone 73  
To taste the life of love alone.

24.

Love yields aspiration and thence 74  
Friendship springs up in excellence.

25.

The crowning joy of home life flows 75  
From peaceful psychic love always.

26.

"Love is virtue's friend" say know-nots 76  
It helps us against evil plots.

27.

Justice burns the loveless form 77  
Like solar blaze the boneless worm.

28.

Life bereft of love is gloom 78  
Can sapless tree in desert bloom?

29.

Love is the heart which limbs must move, 79  
Or vain the outer parts will prove.

30.

The seat of life is love alone; 80  
Or beings are but skin and bone!



## Text

### Chapter 7

#### Instability:

KNOW THAT ALL THINGS ARE TEMPORARY

#### 1.3.10 நிலையாமை

331. நில்லா வற்றை நிலையின என்றுஉணரும்  
புல்லறிவு ஆண்மை கடை.
332. கூத்தாட்டு அவைக்குழாத் தறே பெருஞ்செல்வம்  
போக்கும் அதுவிளிந் தற்று.
333. அற்கா இயல்பிற்றுச் செல்வம் அதுபெற்றால்  
அற்குப ஆங்கே செயல்.
334. நாள்ளன ஒன்றுபோல் காட்டி உயிர்ஈரும்  
வாள் அது உணர்வார்ப் பெறின்.
335. நாச்செற்று விக்குள்மேல் வாராமுன் நல்வினை  
மேற்சென்று செய்யப் படும்.
336. நெருநல் உளன்ஒருவன் இன்றுஇல்லை என்னும்  
பெருமை உடைத்துஇவ் வுலகு.
337. ஒருபொழுதும் வாழ்வது அறியார் கருதுப  
கோடியும் அல்ல பல.
338. குடம்பை தனித்துஒழியப் புள்பறந் தற்றே  
உடம்போடு உயிரிடை நட்பு.

339. உறங்குவது போலும் சாக்காடு உறங்கி  
விழிப்பது போலும் பிறப்பு.

340. புக்கில் அமைந்தின்று கொல்லோ உடம்பினுள்  
துச்சில் இருந்த உயிர்க்கு.

## Transliteration

### Chapter 7

#### Instability:

KNOW THAT ALL THINGS ARE TEMPORARY

#### 1.3.10 nilaiyaamai

331. nillaa vattrai nilaiyina enfuunarum  
pullaivuvu aamai kadai.

332. kooththaattu avaikkuzhaath thafē perunjchelvam  
pōkkum adhuvilin thattru.

333. aṛkaa iyalpittruch chelvam adhupettraal  
aṛkupa aanggē seyal.

334. naalēna onṛupōl kaatti uyireerum  
vaal adhu uṇarvaarp peṛin.

335. naachchettru vikkulmēl vaaraamun nalvinai  
mēṛsenṛu seyyap padum.

336. nerunal ulānoruvan inṛuillai ennum  
perumai udaiththu ivvulagu.

337. orupozhudhum vaazhavadhu aṛiyaar karudhupa  
kōdiyum alla pala.

338. kudambai thaniththuo<sup>z</sup>hiyap pul<sup>ʼ</sup>pa<sup>ʼ</sup>ra<sup>ʼ</sup>n that<sup>ʼ</sup>trē  
udampōdu uyiridai nadpu.

339. u<sup>ʼ</sup>rangguvadhu pōlum saakkaadu u<sup>ʼ</sup>ranggi  
vizhippadhu pōlum pi<sup>ʼ</sup>rappu.

340. pukkil amaindhi<sup>ʼ</sup>n<sup>ʼ</sup>ru kollō udambinu<sup>ʼ</sup>  
thuchchil irundha uyirkku.

## **Translation**

### **Chapter 7**

#### **Instability:**

#### **KNOW THAT ALL THINGS ARE TEMPORARY**

61.

The worst of follies it is told 331  
The fleeting as lasting to hold.

62.

Like a drama-crowd wealth gathers 332  
Like passing show its pride too goes.

63

Wealth wanes away; but when it comes 333  
Take care to do enduring things.

64.

The showy day is but a saw 334  
Your life, know that, to file and gnaw.

65.

Ere tongue benumbs and hiccough comes 335  
Rise up to do good deeds betimes.

66.

One was yesterday; not today! 336

67.

People know not their next moment 337  
On crores of things they are intent.

68.

The soul from body any day 338  
Like bird from egg-shell flies away.

69.

Death is like a slumber deep 339  
And birth like waking from that sleep.

70

The life berthed in this body shows 340  
A fixed home it never knows.

## 16.2. SIVANYAANA BŌDHAM

(THE PROCESS OF REALIZING THE KNOWLEDGE THAT SIVA IS ONE GOD)

By MEIKANDAR: 1180 AD

### Text

#### Sivanyaana bōdham

#### முதல் சூத்திரம்

அவன் அவள் அதுவெனும் அவை மூவினைமையின்  
தோற்றிய திதியே ஒடுங்கி மலத்து உளதாம்  
அந்தம் ஆதி என்மனார் புலவர்

#### இரண்டாம் சூத்திரம்

அவையே தானே ஆய், இரு வினையிற்  
போக்கு வரவு புரிய ஆணையின்  
நீக்கம் இன்றி நிற்கும் அன்றே

#### மூன்றாம் சூத்திரம்.

உளதுஇலது என்றலின் எனதுடல் என்றலின்  
ஐம்புலன் ஒடுக்கம் அறிதலின் கண்படின்  
உண்டிவினை இன்மையின் உணர்த்த உணர்தலின்  
மாயா இயந்திரத் தனுவினுள் ஆன்மா

#### நான்காம் சூத்திரம்

அந்தக் காரணம் அவற்றினொன்று அன்று அவை  
சந்தித்தது ஆன்மாச் சகச மலத்து உணராது  
அமைச்சுஅரசு ஏய்ப்பநின்று அஞ்ச அவத்தைத்தே

## ஐந்தாம் சூத்திரம்

விளம்பிய உள்ளத்து மெய்வாய் கண்மூக்கு  
அளந்து அறிந்து அறியா ஆங்குஅவை போலத்  
தாம்தம் உணர்வின் தமிழருள்  
காந்தம் கண்ட பசாசத்து அவையே

## ஆறாம் சூத்திரம்

உணருரு அசத்து எனின் உணராது இன்மையின்  
இருதிறன் அல்லது சிவசத்தாம் என  
இரண்டு வகையின் இசைக்குமன் உலகே

## ஏழாம் சூத்திரம்

யாவையும் சூனியம் சத்துஎதிர் ஆகலின்  
சத்தே யறியாது அசத்துஇலது அறியா  
இருதிறன் அறிவுளது இரண்டலா ஆன்மா

## எட்டாம் சூத்திரம்

ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்து எனத்  
தம்முதல் குருவுமாய்த் தவத்தினில் உணர்த்தவிட்டு  
அன்னியம் இன்மையின் அரன்கழல் செலுமே

## ஒன்பதாம் சூத்திரம்

ஊனக்கண் பாசம் உணராப் பதியை  
ஞானக் கண்ணினிற் சிந்தை நாடி  
உராத்துனைத் தேர்த்து எனப் பாசம் ஒருவத்  
தண் நிழலாம் பதிவிதி எண்ணும் அஞ் செழுத்தே

## பத்தாம் சூத்திரம்

அவனே தானே ஆகிய அந்நெறி  
ஏகன் ஆகி இறைபணி நிற்க  
மலமாயை தன்னொடு வல்வினை இன்றே

### பதினொன்றாம் சூத்திரம்

காணும் கண்ணுக்குக் காட்டும் உளம்போல்  
காண உள்ளத்தைக் கண்டு காட்டலின்  
அயரா அன்பின் அரன்கழல் செலுமே

### பன்னிரண்டாம் சூத்திரம்

செம்மலர் நோன்தாள் சேரல் ஒட்டா  
அம்மலங் கழீஇ அன்பரொடு மரீஇ  
மால்அற நேயம் மலிந்தவர் வேடமும்  
ஆலயம் தாமும் அரன் எனத் தொழுமே



## **Transliteration**

### **Sivanyaana bōdham**

#### **mudhal sooththiram**

avan avaí adhuvenum avai moovinaimaiyin  
thōttriya thidhiyē odunggi malaththu ulādhaam  
andham aadhi enmanaar pulavar

#### **irańdaam sooththiram**

avaiyē thaanē aay, iru vinaiyir  
pōkku varavu puriya aańaiyin  
neekkam infī nirkum anfē

#### **moonraam sooththiram.**

ulādhuiladhu enřalin enadhudal enřalin  
aimpulan odukkam ařidhalin kańpadin  
uńdivinai inmaiyyin uńarththa uńardhalin  
maayaa iyandhirath thanuvinuń aanmaa

### **naangkaam sooththiram**

andhak karaṇam avattrinonṛu anṛu avai  
sandhiththadhu aanmaach chagasa malaththu uṇaraadhu  
amaichchuarasu ēyppaninṛu anjcha avaththaiththē

### **aindhhaam sooththiram**

vilampiya ullaththu meyvaaṇ kaṇmookku  
aḷandhu aṛindhu aṛiyaa aangguavai pōladh  
thaamdham uṇarvin thamiyarul  
kaandham kaṇda pasaasaththu avaiyē

### **aaṛaam sooththiram**

uṇaruru asaththu enin uṇaraadhu inmaiṇ  
irudhiraṇ alladhu sivasaththaam ena  
iraṇdu vagaiṇ isaikkuman ulagē

### **ēzhaam sooththiram**

yaavaiyum sooniyam saththuedhir aagalin  
saththē yaṛiyaadhu asaththuiladhu aṛiyaa  
irudhiraṇ aṛivuladhu iraṇdalaa aanmaa

### **ettaam sooththiram**

aimpula vēdarin ayaṛndhanai vaḷaṛndhu enadh  
thammudhal kuruvumaayth thavaththinil uṇarththavittu  
anniyam inmaiyin arangkazhal selumē

### **onbadhaam sooththiram**

oonakkaṇ paasam uṇaraap padhiyai  
nyaanak kaṇṇiniṛ sindhai naadi  
uraaththunaith thēṛththu enap paasam oruvadh  
thaṇ nizhalaam padhividhi eṇṇum anjch chezhuththē

### **paththaam sooththiram**

avanē thaane aagiya anneri  
ēgan aagi iṛaipāṇi nīṛka  
malamaayai thannodu valvinai infē

### **padhinonṛaam sooththiram**

kaaṇum kaṇṇukkuk kaattum ulampōl  
kaaṇa ulḷaththaik kaṇdu kaattalin

ayaraa anbin arangkazhal selumē

**pannirańdaam sooththiram**

semmalar nōndhaal sēral ottaa

ammalang kazheel anbarodu mareei

maalafa nēyam malindhavar vēdamum

aalayam thaamum aran enath thozhumē

## **Translation**

### **Sivanyaana bōdham**

#### **Verse 1**

##### **THE EXISTENCE OF GOD**

Life, classifiable as male, female and intersex, is subject to the three operations, it is an entity created by God; from that into which it is dissolved.

Bad Activity comes back into existence in society because of Sin. The end is the beginning says the wise.

Since the world of Life, such as male, female and intersex is subject to the three operations of origination, maintenance and dissolution, it is an entity which has been brought into existence by God.

Life is brought into existence by God who causes its dissolution. Therefore the wise say that God who brings about dissolution is the cause of Life's re-emergence also.

On account of Sin, Bad Activities are brought back into existence in society by the soul.

#### **Verse 2**

##### **THE EXISTENCE OF SIN**

God, being one with the soul and other than the soul, abides in inseparable union with Energy so that the soul's mind can experience the going and coming of good and bad thoughts because of their good and bad deeds.

God exists in such an inseparable union with the soul so as to make the soul appear identical in quality with the Divine. God abides inseparable from the soul yet independent so that they can experience the births and deaths of good and bad thoughts according to their good and bad deeds.

The existence of Sin dwells in bad deeds.

### **Verse 3**

#### **THE EXISTENCE OF THE SOUL**

By saying that it is not, by saying 'my body', by knowledge of the five senses, by knowledge when these do not function, by absence of experience and activity in sleep, by knowing when caused to know, it is proof there is a soul in the body. The body is an instrument produced by Matter.

Saying that there is no soul implies the existence of an intelligence which so denies; claiming the body as 'my body', there is something which feels its existence as different from that of the body; there is something which has knowledge of the five senses; there is something which knows the experience of the dream state where the senses do not function; though the vital air functions in the state of sleep, there is the absence of experience and activity – hence there must be something different from the vital air, which something has these in the state of waking; there is something which knows only as informed by others unlike God whose knowledge is infinite – it is thus concluded that there is in the body which is constituted by the instruments of Matter, a soul by which its name and nature is different from Matter. The soul exists distinct from the body. The soul is not Matter nor is it God.

### **Verse 4**

#### **THE NATURE OF THE SOUL**

The soul is not one of the inner faculties; but being without knowledge due to Sin and ignorance, the soul is associated with the inner faculties, like a king with his ministers, and is subject to the five states.

The soul is neither any one of the inner faculties nor all of them. On account of Sin and ignorance, its intelligence does not function. Hence like a king associated with his ministers, it is associated with the inner faculties and has the five states of waking, dream, sleep, great sleep, and suppression of the vital air.

It is the characteristic of the soul to have the five states of experience in conjunction with the inner faculties of the mind. The nature of the Soul is Spirit.

### **Verse 5**

#### **THE NATURE OF IGNORANCE**

Though body, mouth, eye, nose and ear perceive with the help of the soul, they do not know. Though the souls know by the Grace of God, like the senses, they do not know. They are like iron in the presence of the magnet.

By the intelligence of the soul, the five senses, tactual, gustatory, visual, olfactory and auditory know the nature of external objects. And yet, they do not know themselves or the intelligence which informs them. Like the senses in such a state, the souls also do not know that they owe their knowledge to the Grace of God. The souls function in the presence of God similar as iron does in the presence of the magnet.

God's Grace helps the souls by remaining hidden in their intelligences and causing them to know. God's Grace, associates itself with Matter and Activity, remaining hidden therein, and causes them to function. It is the nature of God's Grace to control ignorance.

### **Verse 6**

#### **THE NATURE OF GOD**

If God is knowable, God is non-real; if God is unknowable, God is non-existent. Therefore, the truly wise say that God is neither. God is Spiritual Reality, knowable and unknowable.

If God can be known by the soul's intelligence, with the help of instruments and organs, God will be a perishable object. If God is not knowable in any way, God will be non-existent. So God is neither knowable nor unknowable.

God is a Spiritual Reality knowable in a way of signs; only when the soul's intelligence attains the nature of the God's intelligence. God is knowable in a way by experience through the practice of the Eight Divine Virtues which is real knowledge. Those who abide in such clear experience say God is Intelligence and Existence. God is an existent. Spirit is Namasivaya. The nature of God is Spirit.

### **Verse 7**

#### **THE MIND – ITS EXCELLENCE**

In the presence of the real, all things are non-existent; so the real does not know them. The non-real is not connected so it cannot know the real. Hence, that which knows both is the soul which is neither.

In the presence of God who is the effulgence of wisdom, nothing which does not have this nature can shine. Entities which do not have intelligence cannot know God who is the effulgence of wisdom.

Hence, it is the mind which has neither wisdom nor un-wisdom, but has partial wisdom and not adequately so, which has the intelligence to know and experience the wisdom of God and the non-intelligent world.

The mind is called the non-real because its nature is to become like unto that and know that with which it associates. Yet, it has the excellence of experiencing God. The mind can grow in knowledge and wisdom.

## **Verse 8**

### **THE SPIRITUAL EYE**

Because of the soul's austerities, God enlightens the soul. By the Grace of God, teachers also, say: 'Brought up among gipsies, - the five senses – thou hast lost thy awareness of thy true nature.' Then the soul leaves the attachment to the objects of the senses and attains the Eight Divine Virtues.

God informed the soul's intelligence while remaining invisible. As a result of the austerities performed by the soul, teachers now appear outwardly and perform a Conversion Ceremony. Teachers say to the soul: 'Abiding with gipsies and growing up in their ways, you got deluded, not knowing your real support, the Tamil Religion of Humanism.' Immediately the soul, realising its relationship with God, gives up its association with the objects of the senses and finds support in God's Grace.

## **Verse 9**

### **MEDITATION ON THE FIVE LETTERS: NAMASIVAYA**

Let the soul by spiritual vision discover God in its own consciousness. God cannot be known by sensory and imperfect knowledge.

When the soul abandons the self-indulgence of the world as a fleeting mirage, God becomes cool shade for it. The soul will meditate on the Five Letters in the prescribed manner.

The soul realising that it cannot know God by its imperfect knowledge, discovers God in its consciousness with the help of the Spiritual Eye that God graciously grants. It gives up worldly attachments of self-indulgence realising that like the mirage they are useless. Spiritual vision



increases and becomes cool shade against the heat of the birth of thoughts of worldly self-indulgence. To enable spiritual vision to grow without lapses, the Sacred Five Letters, Namasivaya will be meditated upon. This meditation is suggested to ensure that mental attachments do not occur after sensory attachments are given up.

## **Verse 10**

### **REMOVAL OF THE THREE SINS**

When the soul has become one in spirit with God, even though God's Grace pervades it; the soul abides in God's service, powerful Bad Activities, Ignorance and Bad Material Conditions disappears.

In the world, God pervades the soul. In the same way, in the state of Grace, the soul exists as one in spirit with God and performs God's services without deviation. Ignorance, Bad Material Conditions and powerful Bad Activities become inoperative and leave the soul.

God's service is done without selfish attachments. Sin can be removed only by performance of service and that where such service is performed without selfish attachments, the Sins are automatically removed.

## **Verse 11**

### **ATTAINMENT OF THE EIGHT DIVINE VIRTUES**

Like the soul which makes the seeing eye to see; God's Grace sees and makes the soul to see. God enables the soul to see therefore remembering this with love, the soul attains the Eight Divine Virtues of God.

The soul existing with the eye enables it to see. Even so, God enables the soul to know, by existing with it and knowing and, by informing its intelligence. Therefore, the soul, without forgetting this great help, attains the Eight Divine Virtues by melting devotion resulting from this realisation. The knowing, willing and feeling of the soul, loves God and attains the Eight Divine Virtues.

## **Verse 12**

### **THE SAINT'S STATE**

The Soul is rid of delusion by washing away the Sins which prevent the soul reaching the sustaining Eight Divine Virtues which are like the red-lotus and joining the association of those who love God. The soul worships Siva as God and the Space in the Ragasiyam, the habit of those who abound in devotion.

To stabilise their purity after the removal of Sins, the saints move in the company of other saints to prevent the onset of delusion in any state. They offer respects to the saints and the Ragasiyam and worship Siva as God.

### 16.3. Thiruvirutpayan

(THE FRUIT OF DIVINE GRACE)

By UMAPATI SIVAM: 1244 - 1320 AD

#### Text

#### Chapter 2

#### The Nature of Souls

11.

பிறந்த நாள் மேலும் பிறக்கும் நாள் போலும்  
துறந்தோர் துறப்போர் தொகை

12.

திரிமலத்தார் ஒன்றதனிற் சென்றார்கள் அன்றி  
ஒரு மலத்தா ராயும் உளர்

13.

மூன்று திறத்து உள்ளாரும் மூலமலத்து உள்ளார்கள்  
தோன்றலர் தொத் துள்ளார் துணை

14.

கண்டவற்றை நாளும் கனவில் கலங்கியிடும்  
திண் திறலுக்கு என்னோ செயல்?

15.

பொறி இன்றி ஒன்றும் புணராத புந்திக்கு  
அறிவு என்ற பேர் நன்று அற

16.

ஒளியும் இருளும் உலகும் அலர்கண்  
தெளிவு இல் எனில் என் செய்?

17.

சத்து அசத்தை ச்சாராது அசத்து அறியாது  
உய்த்தல்சத சத்தாம் உயிர்

18.

இருளில் இருள் ஆகி எல்லிடத்தில் எல்லாம்  
பொருள்கள் இலதோ புவி

19.

ஊமங்கண் போல ஒளியும் மிக இருளே  
வாமங்கண் காணா தவை

20.

அன்றளவும் ஆற்றுமுயிர் அந்தோ அருள் தெரிவது  
என்று அள்வு ஒன்று இல்லா இடர்

## **Transliteration**

### **Chapter 2**

#### **The Nature of Souls**

11.  
piṇandha naāl mēlum piṇakkum naāl pōlum  
thuṇandhōr thuṇappōr thogai

12.  
thirimalaththaar onṇadhaṇiṇ senṇaargaḷ anṇi  
oru malaththaa raayum ulār

13.  
moonṇu thiraththu ulāarum moolamalaththu ulāargaḷ  
thōṇṇalar thoṇ thuḷḷaar thuṇai

14.  
kaṇḍavattrai naanyam kanavil kalanggiyidum  
thiṇ thirālukku ennō seyal?

15.  
poṇi inṇi onṇum puṇaraadha pundhikku  
aṇivu eṇṇa pēr naṇṇu aṇa

16.

óliyum irulum ulagum alarkañ

thelivu il enil en seya?

17.

saththu asaththai chchaaraadhu asaththu ariyaadhu

uyththalsadha saththaam uyir

18.

irulil irul aagi ellidaththil ellaam

porulgal iladhō puvi

19.

oomangkañ pōla óliyum miga irulē

vaamangkañ kaañaa thavai

20.

anralavum aattrumuyir andhō arul therivadhu

enru alvu onru illaa idar

## **Translation**

### **Chapter 2**

#### **The Nature of Souls**

21. The number of souls freed and to be freed  
Is like unto days passed and days to come.
22. Of souls there are those of triple Impurity  
And those exempt from one or two of these.
23. All the three types are subject to the Principle Impurity;  
Those of three Impurities whose guide is Material Conditions  
Are unaware of Sins hoary hold.
24. What in waking state is experienced  
In dream becomes higgledy-piggledy;  
Of what avail is the intellect then?
25. The knowing faculty which knows not but for  
The conjunction of the sense-instruments  
Is called the “Intelligence”! How aptly named!
26. Of what avail are light, darkness and world  
If wide-open eyes do clarity lack?
27. The Real need not perceive the unreal;  
The unreal cannot perceive the Real;  
Soul-the existent and the non-existent -  
knows both, knit to both.
28. In darkness dark, in light they are of light,  
Is not the nature of things in the world such?
29. To the owl, darkness dense is sun-light;  
God’s own light to Sin-ridden is murk.

30. From what eternity have soul's sinful burdens borne?  
Alas! When shall they freedom and grace know?



## Text

### Chapter 6

#### The Process of Knowing

51.

நீடும் இருவினைகள் நேராக நேராதல்  
கூடும் இறை சத்தி கொளல்

52.

ஏகன் அநேகன் இருள்கருமம் மாயை இரண்டு  
ஆக இவை ஆறு ஆதி யில்

53.

செய்வானும் செய்வினையும் சேர்பயனும் சேர்ப்பவனும்  
உய்வான் உளன் என்று உணர்

54.

ஊன் உயிரால் வாழும் ஒருமைத்தே ஊனோடு உயிர்  
தான் உணர்வோடு ஒன்றாம் தரம்

55.

தன்நிறமும் பல்நிறமும் தான் ஆம்கல் தன்மைதரும்  
பொன்நிறம் போல் மன்நிறம் இப்பூ

56.

கண்டு ஒல்லை காணும் நெறி கண் உயிர் நாப்பண் ஒளி  
உண்டு இல்லை அல்லாது ஒளி

57.

புன் செயலின் ஓடும் புலன் செயல்போல் நின்செயலை  
மன் செயலது ஆக மதி

58.

ஓராதே; ஒன்றையும் உற்று உண்ணாதே; நீ முந்திப்  
பாராதே பார்த்ததனைப்பார்

59.

களியே மிகுபுலன் ஆக்கருதி ஞான  
ஒளியே ஒளியா ஒளி

60.

கண்டபடி யேகண்டு காணாமை காணாமல்

## **Transliteration**

### **Chapter 6**

#### **The Process of Knowing**

51.  
needum iruvinaigaḷ nēraaga nēraadhal  
koodum irai saththi koḷal

52.  
ēgan anēgan irulgarumam maayai iraṇdu  
aaga ivai aaru aadhi yil

53.  
seyvaanum seyvinaiyum sērpayanum sērppavanum  
uyvaan uḷan enru unar

54.  
oon uyiraal vaazhum orumaiththē oonōdu uyir  
thaan unarvōdu onraam tharam

55.  
thanniramum palniramum than aamgal thanmaidharum  
ponniram poḷ manniram ippoo

56.

kañdu ollai kaañum neñi kañ uyir naappañ oñi

uñdu illai allaadhu oñi

57.

pun seyalin òdum pulan seyalpōl ninseyalai

man seyaladhu aaga madhi

58.

ōraadhē; onñaiyum uttru uññaadhē; nee mundhip

paaraadhē paarththadhanaippaar

59.

kañiyē migupulan aakkarudhi nyaana

oñiyē oñiyaa oñi

60.

kañdapadi yēkañdu kaañaamai kaañaamal

## **Translation**

### **Chapter 6**

#### **The Process of Knowing**

31. When to the demands of worn-out deeds,  
Both good and bad, the soul becomes averse  
The Grace of God descends and owns the soul.
32. The one God, souls numberless, Ignorance,  
Activity, Material Conditions – Pure and Impure-;  
These entities six are from everlasting.
33. Doer, deeds and fruits of deeds, God who brings,  
Home the deeds to Soul are there to save the soul.
34. Soul enlivens body and bodied soul  
In union with God, vivified thrives.
35. The crystal displays various hues  
And its own tint by the rays of the sun;  
Thus so is the light of God shed in this world.
36. If eyes lack light, they cannot objects see  
Bright though they be; even so the soul can  
Comprehend nothing without the Light of Grace.
37. The petty acts of senses are by the soul directed;  
Likewise consider your acts directed by God.
38. Analyse not divine Wisdom; with your mind  
Try not, aye, to measure it; with self's help  
See it not; behold it as by Grace shown.
39. Let resultant bliss be the sole object  
Of your constant contemplation;  
Let Light of Wisdom divine possess you forever.

40. See as you have been shown to see;  
See not what ought not to be seen;  
In whatever way Grace do you absorb,  
Wholly yield yourself.

#### 16.4. THIRUMURAI 10

##### THIRUMANDHIRAM

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Text**

#### 17. LOVE PROFOUND

17.

காயம் இரண்டுங் கலந்து கொதிக்கினும்  
மாயங் கத்தூரி யதுமிகும் அவ்வழி  
தேசங் கலந்தொரு தேவனென் றெண்ணினும்  
ஈசன் உறவுக் கெதிரில்லை தானே. 17

## **Transliteration**

### **17. LOVE PROFOUND**

17.

kaayam iraṇḍung kalandhu kodhikkinum

maayang kaththoori yadhumigum avvazhi

dhēsang kalandhoru thēvanen řeńńinum

eesan uravuk kedhirillai thaanē. 17



## **Translation**

### **17. LOVE PROFOUND**

The body and soul may intermingle,  
But the soul's effulgence predominates,  
God pervades the whole universe,  
But His love for us stands supreme.

**Text**

**2104 ONLY ONE HUMAN RACE, ONLY ONE GOD**

**2104**

ஒன்றே குலமும் ஒருவனே தேவனும்  
நன்றே நினைமின் நமனில்லை நாணாமே  
சென்றே புகுங்கதி இல்லைநும் சித்தத்து  
நின்றே நிலைபெற நீர்நினைந்துய் மினே. 3

## **Transliteration**

### **2104 ONLY ONE HUMAN RACE, ONLY ONE GOD**

2104

onrē kulamum oruvanē dhēvanum

nanrē ninaimin namanillai naańaamē

senrē pugunggadhi illainum siththaththu

ninrē nilaipeńa neerninaindhuy minē. 3

## **Translation**

### **2104 ONLY ONE HUMAN RACE, ONLY ONE GOD**

Only One human race,

Only One God;

Thus intense hold,

No more will death be;

None Other is Refuge,

With confidence you can seek;

Think of God and be redeemed,

In your thoughts, holding God steadfast.

**Text**

**2209 NEW KNOWLEDGE**

**2209**

ஈதென்று அறிந்திலன் இத்தனை காலமும்  
ஈதென்று அறிந்தபின் ஏதும் அறிந்திலேன்  
ஈதென்று அறியும் அறிவை அறிந்தபின்  
ஈதென்று அறியும் இயல்புடை யோனே. 23

## **Transliteration**

### **2209 NEW KNOWLEDGE**

2209

eedhenfu aṛindhilan iththanai kaalamum

eedhenfu aṛindhapiṇ ēdhum aṛindhilēn

eedhenfu aṛiyum aṛivai aṛindhapiṇ

eedhenfu aṛiyum iyalpudai yōnē. 23

## **Translation**

### **2209 NEW KNOWLEDGE**

This I knew not,

All these days;

This when I know,

Nothing else I knew;

When I knew,

This the Truth

Then I knew I am it, the soul

**Text**

**2306 SOUL, CHILD OF SIVA**

**2306**

ஆன்மாவே மைந்தன் ஆயினன் என்பது  
தான்மா மறையறை தன்மை அறிகிலர்  
ஆன்மாவே மைந்தன் அரனுக்கு இவன் என்றால்  
ஆன்மாவும் இல்லையால் ஐஐந்தும் இல்லையே. 3



## **Transliteration**

### **2306 SOUL, CHILD OF SIVA**

2306

aanmaavē maindhan aayinan enbadhu

thaanmaa maṛaiyaṛai thanmai aṛigilar

aanmaavē maindhan aranukku ivanenṛaal

aanmaavum illaiyaal aiaindhum illaiyē. 3

## **Translation**

### **2306 SOUL, CHILD OF SIVA**

Soul is the child,

All the ancient scripture thus say;

That they know not

The Soul indeed is the Child of God;

For, without Soul,

None the Elements five times five be.

**Text**

**2351 GOD IS IMMANENT AND YET SOUL SEES NOT**

**2351**

மண்ணன்று தான்பல நற்கலன் ஆயிடும்  
உள்கின்ற யோனிகட்டு எல்லாம் ஒருவனே  
கண்ணன்று தான்பல காணும் தனைக்காணா  
அண்ணலும் அவ்வண்ணம் ஆகிநின்றானே. 48

## **Transliteration**

### **2351 GOD IS IMMANENT AND YET SOUL SEES NOT**

2351

mañonfu thaانبala nafkalan aayidum

ulginfa yōnigattu ellaam oruvanē

kañonfu thaانبala kaañum thanaikkaańaa

ańńalum avvańńam aagininfaanē. 48

## **Translation**

### **2351 GOD IS IMMANENT AND YET SOUL SEES NOT**

One the clay,  
Is the pots made of it;  
One the God,  
Immanent in Creation all;  
The eyes see things diverse,  
But they see not the eyes;  
So too is God to the Soul.

**Text**

## **2434 GOD'S LOVE FOR HUMANS**

**2434**

பெற்ற புதல்வர்போல் பேணிய நாற்றமும்  
குற்றமுங் கண்டு குணங்குறை செய்யவோர்  
பற்றைய ஈசன் உயிரது பான்மைக்குச்  
செற்றமி லாச் செய்கைக்கு எய்தின செய்யுமே. 10

## **Transliteration**

### **2434 GOD’S LOVE FOR HUMANS**

2434

pettra pudhalvarpōl pēñiya naattramum

kuttramung kañdu kuñanggufai seyyavōr

pattraiya eesan uyiradhu paanmaikkuch

chettrami laach cheygaikku eydhina seyyumē. 10

## **Translation**

### **2434 GOD'S LOVE FOR HUMANS**

The Lord loves Souls as children;  
Well they may wallow in dirt and blemish;  
God removes them and mends their ways;  
Thus is God's love for Humans;  
To each according to their deeds  
In compassion God bestows care.



## Chapter 17: Evolution

### 17.1. THIRUMURAI 8

#### THIRUVASAGAM

(SACRED UTTERANCES)

By **MAANIKKAVAASAGAR**: A Tamil Saint: 53 AD

#### HYMN 1: SIVAPURANAM: sivan avan

Chapter 16. Evolution: Siva Puranam – 51 – v30, 45, 50 , 55

#### Text

#### SIVAPURANAM: sivan avan

சிவன், அவன் என் சிந்தையுள் நின்ற அதனால்

அவன் அருளாலே அவன் தாள் வணங்கி

சிந்தை மகிழ, கிவபுராணம் - தன்னை

முந்தை வினை முழுதும் ஓய, உரைப்பன் யான்

கண் நுதலான், தன் கருணைக் கண் காட்ட, வந்து எய்தி

எண்ணுதற்கு எட்டா எழில் ஆர் கழல் இறைஞ்சி

விண்ணிறைந்து, மண் நிறைந்து, மிக்காய், விளங்கு ஒளியாய்

எண் இறந்து, எல்லை இலாதானே நின் பெரும் சீர்  
பொல்லா வினையேன் புகழும் அறு ஒன்று அறியேன்  
பல் 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  
செல்லா அநின்ற இத்தாவர சங்கமத்துள்  
எல்லாப் பிறப்பும் பிறந்து இளைத் தேன் எம்பெருமான்

## Transliteration

### SIVAPURANAM: sivan avan

sivan, avan en sindhaiyuḷ ninṛa adhanaal  
avan aruḷaalē avan thaal vaṅanggi  
sindhai magizha, kivapuraaṇam - thannai  
mundhai vinai muzhudhum ōya, uraippan yaan  
kaṅ nudhalaan, than karuṇaik kaṅ kaatta, vandhu eydhi  
eṇṇudhaṛku ettaa ezhil aar kazhal ifainjchi  
viṇṇifaindhu, maṅ nifaindhu, mikkaay, viḷanggu oliyaay

eṇ ifandhu, ellai ilaadhaanē nin perum seer  
pollaa vinaiyēn pugazhum aṛu onṛu aṛiyēn  
pul aagi poodu aay puzhu aay maram aagi  
pal virugam aagi paṛavai aay paampu aagi  
kal aay manidhar aay pēy aay kaṅanggal aay  
val asurar aagi munivar aay thēvar aay  
sellaa aninṛa iththaavara sanggamaththuḷ  
ellaap piṛappum piṛandhu ilaith thēn emperumaan

## **Translation**

### **SIVAPURANAM: sivan avan**

#### **INTRODUCTION**

As the One God, Siva, within my thought abides,  
By God's grace alone, bowing before the Eight Divine Virtues,  
With joyous thought, Siva's 'Ways of Old' I'll tell,  
That thus my former 'bad deeds' may wholly pass. (20)

I came, attained the Grace, Siva, inner vision showed,  
Adored the beauteous Attributes of God by thought unreached.  
God fills the heaven, and fills the earth, is manifested light,  
Transcending thought, God is the Infinite One! Your glory great  
I, man of 'bad deeds' know not the way to praise! (25)

#### **VARIOUS EMBODIMENTS**

Grass, shrub, worm, tree,  
The diverse animals, bird, snake,  
Stone, man, and host,  
The form of mighty demons, ascetics, saints.  
Within these immobile and mobile forms of life, (30)  
For every species born, evolved the same elements.  
Weary I've grown, great Lord!

## 16.2. THIRUMURAI 8

### THIRUVASAGAM

(SACRED UTTERANCES)

By **MAANIKKAVAASAGAR**: A Tamil Saint: 53 AD

**HYMN 1: SIVAPURANAM: aakkam, a'avu**

#### Text

**aakkam, a'avu**

ஆக்கம், அளவு, இறுதி, இல்லாய்! அனைத்து உலகும்

ஆக்குவாய் காப்பாய் அழிப்பாய் அருள் தருவாய்

போக்குவாய் என்னைப் புகுவிப்பாய் நின் தொழும்பில்

## **Transliteration**

### **aakkam, ālavu**

aakkam, ālavu, irudhi, illaay! anaiththu ulagum

aakkuvaay kaappaay azhippaay arul̥ tharuvaay

pōkkuvaay ennaip puvip̄paay nin thozhumbil

## **Translation**

**aakkam, alavu**

## **GOD'S FIVE OPERATIONS**

“Uncreated, inconceivable, undescribable, immeasurable and eternal - God,  
create, maintain and dissolve all the worlds and bestow Grace and Liberation;

Thus is evolution in Mother Nature.

Lead and cause me to become Your servant.”

## CHAPTER 18: THE BODY IS NOT ETERNAL

### 18.1. THE NAALADIYAAR

(THE GOOD VALUES OF THE PATH OF VIRTUE)

By **PATHUMANAR**: A Tamil Saint from Eelam: 100 AD

**Text**

## CHAPTER 1

### 1. அறத்துப்பால்

#### 1.1 செல்வம் நிலையாமை

1. அறுசுவை யுண்டி அமர்ந்தில்லாள் ஊட்ட  
மறுசிகை நீக்கியுண் டாரும் - வறிஞராய்ச்  
சென்றிரப்பர் ஓரிடத்துக் கூழ்எனின், செல்வம்ஒன்று  
உண்டாக வைக்கற்பாற் றன்று.

2. துகள்தீர் பெருஞ்செல்வம் தோன்றியக்கால் தொட்டுப்  
பகடு நடந்தகூழ் பல்லாரோ டுண்க  
அகடுற யார்மாட்டும் நில்லாது செல்வம்  
சகடக்கால் போல வரும்.

3. யானை எருத்தம் பொலியக் குடைநிழற்கீழ்ச்  
சேனைத் தலைவராய்ச் சென்றோரும் - ஏனை  
வினைஉலப்ப வேறாகி வீழ்வர்தாம் கொண்ட  
மனையானை மாற்றார் கொள.

4. நின்றன நின்றன நில்லா எனவுணர்ந்து  
ஒன்றின ஒன்றின வல்லே செயின்செய்க  
சென்றன சென்றன வாழ்நாள் செறுத்துடன்  
வந்தது வந்தது கூற்று.



5. என்னானும் ஒன்றுதம் கையுறப் பெற்றக்கால்  
பின்னாவ தென்று பிடித்திரா - முன்னே  
கொடுத்தார் உயப்போவர் கோடில்தீக் கூற்றம்  
தொடுத்தாறு செல்லும் சுரம்.

6. இழைத்தநாள் எல்லை இகவா பிழைத்தொரீ இக்  
கூற்றம் குதித்துயந்தார் ஈங்கில்லை - ஆற்றப்  
பெரும்பொருள் வைத்தீர், வழங்குமின், நாளைத்  
தழீஇம் தழீஇம் தண்ணம் படும்.

7. தோற்றம்சால் ஞாயிறு நாழியா வைகலும்  
கூற்றம் அளந்துநும் நாளுண்ணும் - ஆற்ற  
அறஞ்செய் தருளுடையீர் ஆகுமின் யாரும்  
பிறந்தும் பிறவாதா ரில்.

8. செல்வரயாம் என்றுதாம் செல்வுழி எண்ணாத  
புல்லறி வாளர் பெருஞ்செல்வம் - எல்லில்  
கருங்கொண்டூ வாய்திறந்த மின்னுப்போல் தோன்றி  
மருங்கறக் கெட்டு விடும்.

9. உண்ணான் ஒளிநிறான் ஓங்கு புகழ்செய்யான்  
துன்னருங் கேளிர் துயர்களையான் - கொன்னே  
வழங்கான் பொருள்காத் திருப்பானேல், அஆ  
இழந்தான்என் றெண்ணப் படும்.

10. உடாஅதும் உண்ணாதும் தம்உடம்பு செற்றும்  
கெடாஅத நல்லறமும் செய்யார் - கொடாஅது  
வைத்தீட்டி னார்இழப்பர், வான்தோய் மலைநாட  
உய்த்தீட்டும் தேனீக் கரி.

## Transliteration

### CHAPTER 1

#### 1. aṛaththuppaal

##### 1.1 selvam nilaiyaamai

1. aṛusuvai yuṇḍi amarndhillal ootta  
maṛusigai neekkiyuṇḍi daarum - vaṛinyaraaych  
chenṛirappar ōridaththuk koozhenin, selvamonṛu  
uṇḍaaga vaikkaṛpaar fanṛu.

2. thugaḷdheer perunjchelvam thōṇṛiyakkaal thottup  
pagadu nadandhagoozh pallaarō duṅga  
agaduṛa yaarmaattum nillaadhu selvam  
sagadakkaal pōla varum.

3. yaanai eruththam poliyak kudainizhafkeezhch  
chēnaith thalaivaraaych chenṛōrum - ēnai  
vinaiulappa vēṛaagi veezhvardhaam koṇḍa  
manaiyaalai maatraar kolā.

4. ninṛana ninṛana nillaa enavuṇarndhu  
onṛina onṛina vallē seyinseyga  
senṛana senṛana vaazhnaal seṛuththudan  
vandhadhu vandhadhu koottru.

5. ennaanum onṛudham kaiyuṛap pettrakkaal  
pinnaava thenṛu pidiththiraa - munnē  
koduththaar uyappōvar kōdildheek koottram  
thoduththaarū sellum suram.

6. izhaiththanaal ellai igavaa pizhaiththoreeik  
koottram kudhiththuynndhaar eengillai - aattrap  
perumporul vaiththeer, vazhanggumin, naalaith  
thazheem thazheem thannam padum.

7. thottramsaal nyaayifu naazhiyaa vaigalum  
koottram alandhunum naalunnum - aattra  
aranjchey tharuludaiyeer aagumin yaarum  
pirandhum piravaadhaa ril.

8. selvaryaam enfudhaam selvuzhi ennaadha  
pullari vaalar perunjchelvam - ellil  
karunggonmoo vaaydhirandha minnuppol thonfi  
marunggarak kettu vidum.

9. unnaan oliniraan onngu pugazhseyyaan  
thunnarung kelir thuyargalaiyaan - konne  
vazhanggaan porulgaath thiruppaanel, aaa  
izhandhaanen rennap padum.

10. udaaadhum unnaadhuma thamudampu settrum  
kedaaadha nallaramum seyyaar - kodaadhu  
vaiththeetti naarizhappar, vaandhoy malainaada  
uyththeettum theneek kari.

## **Translation**

### **CHAPTER 1**

#### **THE INSTABILITY OF PROSPERITY.**

##### **1. Who today dine luxuriously tomorrow beg**

Those who ate a little while before, course after course, food of six flavours, supplied by their complaisant spouse, now roam as paupers and beg a mess of pottage here and there; if so, let wealth be counted as a thing of nought!

##### **2. Wealth abides not, share it and enjoy.**

When you own ample wealth acquired by blameless means, with many sharing eat the grain that steers have trodden out! In centre poised prosperity stands with no person, but revolves like the waggon's wheel.

##### **3. Mighty warriors fall.**

Those who rode resplendent forth on the neck of an elephant, beneath the state umbrella's shade, as the leaders of the host, when 'other deeds' destroy, shall change and fall, while enemies lead away their wives as captives.

##### **4. Do your duty, knowing the instability of all things. Time flies! Death comes!**

The things of which you said, 'they stand, they stand,' stand not; mark this, and perform what befits, yes! what befits, with all your power! Your days are gone, are gone! and death close pressing on is come, is come!

##### **5. Give before death comes.**

When you have gained and hold in hand any single thing, retain it not with the thought, 'This will serve some other day!' Those who have given betimes shall escape the desert road along which death, an unyielding enemy, drags its captives away.

6. Death inevitable. Hoard not!

People's days pass not their assigned bound. None here on earth have ever escaped death's power, made off and got free. Oh hoarder of ample wealth, dispense it! On the morning the funeral drum will sound.

7. Death inevitable.

Death every day takes that fountain of light the sun as a measure, metes out your days, and so devours. Do deeds of virtue full of kindly grace. Though all are born, none are exempt from death.

8. The wealth of the foolish like the lightning's flash.

The ample wealth of people of mean understanding, who say, 'We're rich,' yet ponder not their path and end, appears, and perishes, and leaves no trace; like the flash, when the black thunder-cloud by night opens its mouth.

9. The miser loses all.

They eat not, sheds no light of splendour around, performs no deeds that merit lofty praise, soothes no sorrow that choice friends feel, spends nothing, but hoards their wealth in vain: 'Aha! One's lost it all,' shall people pronounce.

10. The miser like the honey-bee.

Those who stint in clothes and food, and mortify their bodies, yet do not deeds of deathless virtue, and bestow nothing, hoarding shall suffer loss: Infinite God of the cloud-capped hills!, this the hoarding honey-bee attests.

## Text

### CHAPTER 3

#### 1.3 யாக்கை நிலையாமை

21. மலைமிசைத் தோன்றும் மதியம்போல் யானைத் தலைமிசைக் கொண்ட குடையர் - நிலமிசைத் துஞ்சினார் என்றெடுத்துத் தூற்றப்பட் டாரல்லால் எஞ்சினார் இவ்வுலகத் தில்.

22. வாழ்நாட் கலகா வயங்கொளி மண்டிலம் வீழ்நாள் படாஅ தெழுதலால் - வாழ்நாள் உலவாமுன் ஒப்புர வாற்றுமின் யாரும் நிலவார் நிலமிசை மேல்.

23. மன்றம் கறங்க மணப்பறை யாயின அன்றவர்க் காங்கே பிணப்பறையாய்ப் - பின்றை ஒலித்தலும் உண்டாமென்று உய்ந்துபோம் ஆறே வலிக்குமாம் மாண்டார் மனம்.

24. சென்றே எறிப ஒருகால் சிறுவரை நின்றே எறிப பறையினை - நன்றேகாண் முக்காலைக் கொட்டினுள் மூடித்தீக் கொண்டுஎழுவர் செத்தாரைச் சாவார் சுமந்து.

25. கணம்கொண்டு சுற்றத்தார் கல்லென் றலறப் பிணம்கொண்டு காட்டுய்ப்பார்க் கண்டும் - மணம் கொண்டெண்டு உண்டுண்டுண் டென்னும் உணர்வினால் சாற்றுமே டொண்டொண்டொ டென்னும் பறை.

26. நார்த்தொடுத் தீர்க்கிலென் நன்றாய்ந் தடக்கிலென் பார்த்துழிப் பெய்யிலென் பல்லோர் பழிக்கிலென் தோற்பையுள் நின்று தொழிலறச் செய்தூடும் கூத்தன் புறப்பட்டக் கால்.

27. படுமழை மொக்குளின் பல்காலும் தோன்றிக் கெடும்தோர் யாக்கையென் றெண்ணித் - தடுமாற்றம் தீர்ப்பேய்யாம் என்றுணரும் திண்ணறி வாளரை நேர்ப்பார்யார் நீணிலத்தின் மேல்.

28. யாக்கையை யாப்புடைத்தாப் பெற்றவர் தாம்பெற்ற  
யாக்கையா லாய பயன்கொள்க - யாக்கை  
மலையாடு மஞ்சுபோல் தோன்றிமற் றாங்கே  
நிலையாது நீத்து விடும்.

29. புல்நுனிமேல் நீர்போல் நிலையாமை என்றெண்ணி  
இன்னினியே செய்க அறவினை - இன்னினியே  
நின்றான் இருந்தான் கிடந்தான்தன் கேள் அலறச்  
சென்றான் எனப்படுத லால்.

30. கேளாதே வந்து கிளைகளாய் இல்தோன்றி  
வாளாதே போவரால் மாந்தர்கள் - வாளாதே  
சேக்கை மரன்ஒழியச் சேண்நீங்கு புள்போல  
யாக்கை தமார்க்கொழிய நீத்து.

## Transliteration

### CHAPTER 3

#### 1.3 yaakkai nilaiyaamai

21. malaimisaith thōnrum madhiyampōl yaanaith  
thalaimisaik koṇda kudaiyar - nilamisaith  
thunjchinaar enfeduththuth thuttrappat daarallaal  
enjchinaar ivvulagath thil.

22. vaazhnaat kalagaa vayanggolī maṇdilam  
veezhnaal padaaa thezhudhalaal - vaazhnaal  
ulavaamun oppura vaattrumin yaarum  
nilavaar nilamisai mēl.

23. maṇfam kaṇṅga maṇappaṇai yaayina  
aṇṇavark kaṅṅē piṇappaṇaiyaayp - piṇṇai  
oliththalum uṇdaamenru uyndhupōm aarē  
valikkumaam maaṇṇaṇ manam.

24. senṇē eṇṇai orukaal siṇṇavarai  
niṇṇē eṇṇai paṇṇaiyinaṇ - naṇṇēṅaṇ  
mukkaalaik kottinul moodiththeek koṇṇuezhavar  
seththaraich chaavaar sumandhu.

25. kaṇamkoṇḍu suttraththaar kallen ṇaṇṇap  
piṇamkoṇḍu kaattuypaark kaṇḍum - maṇam koṇḍeeṇḍu  
uṇḍuṇḍuṇḍu dennum uṇarvinaal saattrumē  
doṇḍoṇḍo dennum paṇai.

26. naarththoduth theerkkilen naṇṇaayn thadakkilen  
paarththuzhip peyyilen pallōṇ pazhikkilen  
thōṇṇaiyul niṇru thozhilaṇach cheydhudum  
kooththan puṇappattak kaal.



27. padumazhai mokkulin palkaalum thōnrik  
kedumidhōr yaakkaiyen fēñnidh - thadumaattram  
theerppēmyaam enfuñarum thinnāri vaalarai  
nērppaaryaar neēnilaththin mēl.

28. yaakkaiyai yaappudaiththaap pettravar thaampettra  
yaakkaiyaa laaya payangkolga - yaakkai  
malaiyaadu manjchupōl thōnrimar faanggē  
nilaiyaadhu neeththu vidum.

29. pulnunimēl neerpōl nilaiyaamai enfēñni  
inniniyē seyga aravinai - inniniyē  
ninraan irundhaan kidandhaandhan kēlalarach  
chenraan enappadudha laal.

30. kēlaadhē vandhu kilaigalaay ildhōnri  
vaalaadhē pōvaraal maandhargal - vaalaadhē  
sēkkai maranozhiyach chēñneenggu pulpōla  
yaakkai thamarkkozhiya neeththu.

## **Translation**

### **CHAPTER 3**

#### **THE BODILY FRAME ENDURES NOT**

21. Mighty kings die.

Even kings that rode on elephants beneath the state  
umbrella's shade, like the moon appearing over some hill,  
have had their names proclaimed on earth as dead; - not any  
in this world have escaped.

22. Time is fleeting, - use it.

As the measure of your days the shining orb each day  
unfailing rises; so before your joyous days have passed  
away, you perform 'fitting deeds of grace'; for none abide  
on earth.

23. Mutability of earthly joys.

The marriage drums that sounded out in the festive hall,  
there and that very day have served for them as funeral  
drums! People of lofty minds will note that thus it happens, and  
will strive to gain the way to escape.

24. The funeral.

They march and then strike once! A little while they wait,  
then strike the drum a second time. Behold, how fine! The  
third stroke sounds. They veil *it*, take the fire, and go forth: -  
the dying bear the dead!

25. Death pours contempt on human joys.

To them, who, although they see them bear the corpse to  
the burning ground, while friends in troops loudly lament,  
boldly asserts that self indulgent wedded life is bliss on earth, the funeral drum speaks out, and  
mocks their vain utterance.

## 26. The dead body

When the '*soul*', that, taking its stand in this skin-clad frame, has fully wrought its works and partaken of life's experiences, has gone forth, what matters it whether you attach ropes to the body and drag it away, or carefully bury it, or throw it aside in any place you light upon, or *if* many revile the departed?

## 27. The body a bubble

'Like a bubble, that in pelting rain appears full often, and disappears, is this our frame.' So saints have judged, steadfast in wisdom, and have decided to end this dubious strife. On this wide earth who equal these?

## 28. The body like a cloud on the hillside.

Those who've gained and held fast by this well-knit frame (a human body) should take the gain the body they have gained is intended to yield. Like a cloud that wanders over the hills, the body here appears, and abiding not, departs leaving no trace behind.

## 29. The body like dew on the tip of a blade of grass.

Considering that all things are transient as the dew-drop on the tip of a blade of grass, now, now at once, do virtuous deeds! 'Even now he stood, he sat, he fell, - while his family cried aloud he died: 'such is human's history!

## 30. All human relationships merely temporary.

Unasked people come, appear in the home as family, and then silently go. As the bird silently deserts the tree where its nest yet remains, and goes far off, so these leave but their body to their friends.

**Text**

## **CHAPTER 4**

### **THE MIGHT OF VIRTUE.**

#### **1.4 அறன் வலியுறுத்தல்**

31. அகத்தாரே வாழ்வார்என் றண்ணாந்து நோக்கிப்  
புகத்தாம் பெறாஅர் பறங்கடை பற்றி  
மிகத்தாம் வருந்தி இருப்பரே மேலைத்  
தவத்தால் தவம்செய்யா தார்.

32. ஆவாம்நாம் ஆக்கம் நசைஇ அறமறந்து  
போவாம்நாம் என்னாப் புலைநெஞ்சே - ஓவாது  
நின்றுஞற்றி வாழ்தி எனினும்நின் வாழ்நாள்கள்  
சென்றன செய்வ துரை.

33. வினைப்பயன் வந்தக்கால் வெய்ய உயிரா  
மனத்தின் அழியுமாம் பேதை - நினைத்ததனைத்  
தொல்லைய தென்றுணர் வாரே தடுமாற்றத்து  
எல்லை இகந்தொருவு வார்.

34. அரும்பெறல் யாக்கையைப் பெற்ற பயத்தால்  
பெரும்பயனும் ஆற்றவே கொள்க - கரும்பூர்ந்த  
சாறுபோல் சாலவும் பின்உதவி மற்றதன்  
கோதுபோல் போகும் உடம்பு.

35. கரும்பாட்டிக் கட்டி சிறுகாலைக் கொண்டார்  
துரும்பெழுந்து வேம்கால் துயராண் டுழுவார்  
வருந்தி உடம்பின் பயன்கொண்டார் கூற்றம்  
வருங்கால் பரிவ திலர்.

36. இன்றுகொல் அன்றுகொல் என்றுகொல் என்னாது  
பின்றையே நின்றது கூற்றமென் றெண்ணி  
ஒருவுமின் தீயவை ஒல்லும் வகையால்  
மருவுமின் மாண்டார் அறம்.

37. மக்களா லாய பொரும்பயனும் ஆயுங்கால்  
எத்துணையும் ஆற்றப் பலவானால் - தொக்க  
உடம்பிற்கே ஒப்புராவு செய்தொழுகா தும்பர்க்  
கிடந்துண்ணப் பண்ணப் படும்.

38. உறக்கும் துணையதோர் ஆலம்வித் தீண்டி  
இறப்ப நிழற்பயந் தாஅங்கு - அறப்பயனும்  
தான்சிறி தாயினும் தக்கார்கைப் பட்டக்கால்  
வான்சிறிதாப் போர்த்து விடும்.

39. வைகலும் வைகல் வரக்கண்டும் அசுதுணரார்  
வைகலும் வைகலை வைகுமென் றின்புறுவர்  
வைகலும் வைகல்தம் வாழ்நாள்மேல் வைகுதல்  
வைகலை வைத்துணரா தார்.

40. மான அருங்கலம் நீக்கி இரவென்னும்  
ஈன இளிவினால் வாழ்வேன்மன் - ஈனத்தால்  
ஊட்டியக் கண்ணும் உறுதிசேர்ந் திவ்வுடம்பு  
நீட்டித்து நிற்கும் எனின்.

## Transliteration

### CHAPTER 4

#### THE MIGHT OF VIRTUE.

##### 1.4 aṛan valiyuṛuththal

31. agaththarē vaazhvaaren řańńaandhu nōkkip  
pugaththaam peṛaaar paṛanggadai pattri  
migaththaam varundhi irupparē mēlaith  
thavaththaal thavamseyyaa thaar.

32. aavaamnaam aakkam nasaii aṛamaṛandhu  
pōvaamnaam ennaap pulainenjchē - ōvaadhu  
ninṛunyattri vaazhdhi eninumnin vaazhnaaġgal  
senṛana seyva thurai.

33. vinaippayan vandhakkaal veyya uyiraa  
manaththin azhiyumaam pēdhai - ninaiththadhanaith  
thollaiya thenṛuńar vaarē thadumaattraththu  
ellai igandhoruvu vaar.

34. arumpeṛal yaakkaiyaip pettra payaththaal  
perumpayanum aattravē kolga - karumpoorndha  
saarupōl saalavum pinudhavi mattradhan  
kōdhupōl pōgum udampu.

35. karumpaattik katti siṛukaalaik końdaar  
thurumpezhundhu vēmkaal thuyaraań duzhavaar  
varundhi udampin payangkońdaar koottram  
varunggaal pariva thilar.

36. inṛukol anṛukol enṛukol ennaadhu  
pinṛaiyē ninṛadhu koottramen řeńńi  
oruvumin theeyavai ollum vagaiyaal  
maruvumin maańdaar aṛam.

37. makkaḷaa laaya porumpayanum aayunggaal  
eththuṇaiyum aattrap palavaanaal - thokka  
udampiṛkē oppuraavu seydhohugaa thumpark  
kidandhuṇṇap paṇṇap padum.

38. uṛakkum thuṇaiyadhōr aalamvith theēndi  
īṛappa nizhaṛpayan thaaangu - aṛappayanum  
thaansīṛi thaayinum thakkaargaip pattakkaal  
vaansīṛidhaap pōrththu vidum.

39. vaigalum vaigal varakkaṇḍum agdhuṇaraar  
vaigalum vaigalai vaigumen ṛinbuṛuvar  
vaigalum vaigaldham vaazhnaalmēl vaigudhal  
vaigalai vaiṭhthuṇaraa thaar.

40. maana arunggalam neekki iravennum  
eena īḷivinaal vaazhvēnman - eenaththaal  
oottiyak kaṇṇum ufudhisēṛn thivvudampu  
neettiththu niṛkum enin.

## **Translation**

### **CHAPTER 4**

#### **THE MIGHT OF VIRTUE.**

31. The door closed. Too late.

'Yet, those within are blest,' so saying, they look up, but obtain no entrance: their place is at the outer gate. There, will they suffer much, who through lack of former penitence do no penance now.

32. What will you do in the end thereof?

Say not, Oh silly soul, we will live desiring wealth and die forgetting virtue! We'll say that ceaselessly toiling you shall live long; but tell me, what will you do when all your happy days are over?

33. The wise accept the sorrows of life as retributive.

When the 'fruit of deeds' is come, the fool sighs heavily, and all their soul dies out; but those who reflect and say, 'It is old desert,' will pass beyond the bound of life's perplexity, and escape by devoting themselves to Path of Virtue.

34. Virtue is the gain. The body mere refuse.

As the gain from the mortal frame now reached - and which is so hard to reach - with all your might lay hold of virtue's lasting good. As the juice expressed from the sugar-cane 'it will afterwards be your aid, when the body goes like refuse flung away.

35. The same. The body only sapless stalks.

Those who have pressed the sugar-cane, and early taken the juice, when the refuse heaped up burns, will suffer no grief: those who have toiled and gained the fruit won from embodied existence will feel no pangs when death shall come.



36. Death stands waiting behind you. Delay not!

'This day?' 'That day?' 'What day?' Oh question  
not the time! You remember death stands behind you ever  
waiting! Put, from you every evil thing; and with all your  
powers embrace the virtue which saints teach.

37. Use the body to gain the world to come.

When you examine closely the mighty gains to be acquired  
by birth in a human shape, if they seem manifold, perform  
not deeds which suit the body's frame alone, but deeds  
whose fruit is joy in the world to come!

38. A benefit conferred by the worthy on the worthy.

The banyan seed, though it be minute as one might see in  
dreams, grows to a mighty tree of amplest shade; so gifts  
from a virtuous hand, received by a worthy hand, though  
small, will hide the diminished heavens.

39. Days pass.

Daily they see the passing day added to the sum of the  
days gone by, as a day that is spent from out the store  
of their days; yet daily, as they see day dawn, they say  
joyously, 'This day will abide with us till the close of day.'

40. Why should a person maintain the perishable body by dishonourable  
begging'?

Parting with honour's jewel I might still consent to live  
a suppliant's life of shame, if when maintained by such  
disgrace, this body could abide in strength and last for  
length of days.

**Text**

## **CHAPTER 10**

### **LIBERALITY**

#### **1.10 ஈகை**

91. இல்லா விடத்தும் இயைந்த அளவினால்  
உள்ள விடம்போல் பெரிதுவந்து - மெல்லக்  
கொடையொடு பட்ட குணனுடைய மாந்தர்க்கு  
அடையாவாம் ஆண்டைக் கதவு

92. முன்னரே சாம்நாள் முனிதக்க மூப்புள  
பின்னரும் பீடழிக்கும் நோயுள - கொன்னே  
பரவன்மின் பற்றன்மின் பாத்துண்மின் யாதும்  
கரவன்மின் கைத்துண்டாம் போழ்து.

93. நடுக்குற்றுத் தற்சேர்ந்தார் துன்பம் துடையார்  
கொடுத்துத்தான் துய்ப்பினும் ஈண்டுங்கால் ஈண்டும்  
மிடுக்குற்றுப் பற்றினும் நில்லாது செல்வம்  
விடுக்கும் வினையுலந்தக் கால்.

94. இம்மி யரிசித் துணையானும் வைகலும்  
நும்மில் இயைவ கொடுத்துண்மின் - உம்மைக்  
கொடாஅ தவரென்பர் குண்டுநீர் வையத்(து)  
அடாஅ அடுப்பி னவர்.

95. மறுமையும் இம்மையும் நோக்கி ஒருவற்கு  
உறுமா றியைவ கொடுத்தல் - வறுமையால்  
ஈதல் இசையா தெனினும் இரவாமை  
ஈதல் இரட்டி யுறும்.

96. நடுவுருள் வேதிகை சுற்றுக்கோட் புக்க  
படுபனை யன்னர் பலர்நச்ச வாழ்வார்  
குடிகொழுத்தக் கண்ணுங்கொடுத்துண்ணா மாக்கள்  
இடுகாட்டுள் ஏற்றைப் பனை.

97. பெயற்பால் மழைபெய்யாக் கண்ணும் உலகம்  
செயற்பால செய்யா விடினும் - கயற்புலால்  
புன்னை கடியும் பொருகடல் தண்ணேர்ப்ப.  
என்னை உலகுய்யு மாறு.

98. ஏற்றகைம் மாற்றாமை என்னானும் தாம்வரையாது  
ஆற்றாதார்க் கீவதாம் ஆண்கடன் - ஆற்றின்  
மலிகடல் தண்ணீர்ப்ப மாறீவார்க் கீதல்  
பொலிகடன் என்னும் பெயர்த்து.

99. இறப்பச் சிறிதென்னா தில்லென்னா தென்றும்  
அறப்பயன் யார்மாட்டும் செய்க - முறைப்புதவின்  
ஐயம் புகூஉம் தவசி கடிஞைபோல்  
பைய நிறைத்து விடும்.

100. கடிப்பிடு கண்முரசம் காதத்தோர் கேட்பர்  
இடித்து முழங்கியதோர் யோசனையோர் கேட்பர்  
அடுக்கிய மூவுலகும் கேட்குமே சான்றோர்  
கொடுத்தா ரெனப்படும் சொல்.

## Transliteration

### CHAPTER 10

#### LIBERALITY

##### 1.10 eegai

91. illaa vidaththum iyaindha alavinaal  
uúla vidampól peridhuvandhu - mellak  
kodaiyodu patta kuñanudaiya maandharkku  
adaiyaavaam aañdaik kadhavu

92. munnarē saamnaal munidhakka mooppulā  
pinnarum peedazhikkum nōyulā - konnē  
paravanmin pattranmin paaththuñmin yaadhum  
karavanmin kaiththuñdaam pōzhdhu.

93. nadukkuttruth tharśērndhaar thunbam thudaiyaar  
koduththuththaan thuypinnum eēndunggaal eēndum  
midukkuttrup pattrinnum nillaadhu selvam  
vidukkum vinaiyulandhak kaal.

94. immi yarisith thuñaiyaanum vaigalum  
nummil iyaiva koduththuñmin - ummaik  
kodaaa thavarenbar kuñduneer vaiyath(thu)  
adaaa aduppi navar.

95. mařumaiyum immaiym nōkki oruvařku  
uřumaa řiyaiva koduththal - vařumaiyaal  
eedhal isaiyaa theninum iravaamai  
eedhal iratti yuřum.

96. naduvoorul vēdhigai suttrukkōt pukka  
padupanai yannar palarnachcha vaazhvaar  
kudigozhuththak kaññunggoduththuññaa maakkaal  
idugaattul ētraip panai.

97. peyaṛpaal mazhaipeyyaak kaṇṇum ulagam  
seyarṇpaala seyyaa vidinum - kayarṇpulaal  
punnai kadiyum porugadal thaṇsēṛppa.  
ennai ulaguyyu maarṇu.

98. ēttragaim maatraamai ennaanum thaamvaraiyaadhu  
aattraadhaark keevadhaam aaṇḡadan - aattrin  
maligadal thaṇsēṛppa maarṇeevaark keedhal  
poligadan ennum peyarththu.

99. irappach chiridhennaa thillennaa thenṇum  
arappayan yaarmaattum seyga - muraippudhavin  
aiyam pugooom thavasi kadinyaipōl  
paiya niraiththu vidum.

100. kadippidu kaṇmurasam kaadhaththōr kēdpar  
idiththu muzhanggiyadhōr yōsanaiyōr kēdpar  
adukkiya moovulagum kētkumē saanṇōr  
koduththaa renappadum sol.

## **Translation**

### **CHAPTER 10**

#### **LIBERALITY**

91. Unchilled by adversity the good do good: Heaven's gate is open to them.

Even in their adverse hour, up to the measure of their means, as in the prosperous times, with large rejoicing heart to give is their nature still. To such good people Heaven's gate is never closed.

92. Death, old age, disease stand around. Give!

Before you are death's day and age detestable; behind is disease that humbles pride. Discursive thoughts indulge not. Change not to earth. Eat, sharing food; hide not your powers while wealth is in your hand.

93. Time gives and takes away.

Though dread of want they do not relieve the miseries of people who as suppliants draw near! Yet although people enjoy and give, wealth grows in growing time: cling to it, and yet it flies when former deeds that brought wealth have lost their power.

94. Give according to your power.

Daily having given somewhat, though but the fraction of a grain of rice, according to your ability, eat you your own food. Those who gave not in that world, people say, on this island surrounded by deep waters, Eelam, are those on whose fireplace nothing is cooked.

95. Do charity for the sake of this world and the future; and beg not.

Regarding the other world and this world, give to any suppliant, in fitting way, according to your ability. And if on account of poverty giving is not possible, yet refraining from begging is twice as meritorious as giving.

96. The fertile and sterile palms.

Those who live desired of many are as a fertile palm  
entered in the altar's enclosure, in midmost of the town.  
Those who, even when their house grows great, give not  
before they eat, are like the sterile palm in the burning  
ground.

97. In troublous time charity must not be omitted.

Even when the rain rains not in due season, if all the  
world should fail in virtuous actions that ought to be done,  
-Infinite God of the warring sea's cool shore, where acrid fume of  
fish in *Punnai's* perfume dies! - how escapes the world?

98. Give to them who cannot recompense you.

Denying to no out-stretched hand, to give to needy people  
as one have power, is duty of a person. – Infinite God of the swelling  
sea's cool shore! - A gift to those that can return the gift  
is usury!

99. Give though you have but little. The beggar's dish is filled in time.

Say not 'It is passing little,' nor 'It is nothing I give;'  
on all confer your boon of virtuous charity.  
Like the dish the mendicant presents from door to door,  
by frequent doles it will be filled full.

100. The fame of charitable deeds.

The sound of beaten drum a sermon off they'll hear;  
the thunder's voice through a whole 8 miles will reach people's ears;  
the three successive worlds will hear the word that  
says, '*They excellent their gifts have given*'

## 18.2. ARANERICHARAM

(THE ESSENTIALS OF THE PATH OF VIRTUE)

By **AVVAIYAR 3**: A Tamil Saint from Eelam: 300 AD

**Text**

### ARANERICHARAM

19.

கோட்டுநா ளிட்டுக் குறையுணர்ந்து வாராதால்  
மீட்டொரு நாளிடையுந் தாராதால் - வீட்டுதற்கே  
வஞ்சஞ்செய் கூற்றம் வருதலால் நன்றைற்றி  
அஞ்சா தமைந்திருக்கற் பாற்று

20.

இன் றுளார் இன்றேயும் மாய்வர் அவருடைமை  
அன்றே பிறருடைமை யாயிருக்கும் - நின்ற  
கருமத்த ரல்லாத கூற்றிங்கீழ் வாழ்வார்  
தருமந் தலைநிற்றல் நன்று

21.

மின்னு மிளமை உளதாம் எனமகிழ்ந்து  
பின்னை யறி வெனென்றல் பேதைமை - தன்னைத்  
துணித்தானும் தூங்கா தறஞ்செய்க கூற்றம்  
அணித்தாய் வருதலு முண்டு

22.

மூப்பொடு தீப்பிணி முன்னுநீ இப் பின்வந்து  
கூற்ற வரசன் குறும்பெறியும் - ஆற்ற  
அறவரண மாராய்ந் தடையினஃ தல்லால்  
பிறவரண மில்லை யுயிர்க்கு

23.

திருத்தப் படுவ தறக்கருமந் தம்மை  
வருத்தியு மாண்புடையார் செய்க - பெருக்க  
வருவும் பெருங்கூற்றம் வங்கண் ஞமங்கீழ்த்



தரவறுத்து மீளாமை கண்டு

27.

பாவம் பெருகப் பழிபெருகத் தன்னைம்பி  
ஆவதொன் றில்லை யறனழித்துப் - பாவம்  
பொறைஅ முறைசெய் பொருவில் ஞமங்கீழ்  
அறைவுண்ணும் ஆற்றவு நின்று

28.

முற் செய் வினையின் பயன் றுய்த் ததுவுலந்தால்  
பிற் செய் வினையின்பின் போகலால் - நற் செய்கை  
ஆற்றுந் துணையும் அறமறவேல் நன்னெஞ்சே  
கூற்றங் குடில்பிரியா முன்

66.

உழந்துழந்து கொண்ட உடம்பினைக் கூற்றுண்ண  
இழந்திழந் தெங்கணுந் தோன்றஸ் - சுழன் றுழன்ற  
சுற்றத்தா ரல்லாதா ரில்லையால் நன்னெஞ்சே  
செற்றத்தால் செய்வ துரை

78.

அஞ்சினை யேனு மடைவ தடையுங்காண்  
துஞ்சினை யென்று வினைவிடா - நெஞ்சே  
அழுதா யெனக்கருதிக் கூற்றெழியா தாற்றத்  
தொழுதேன் நிறையுடையை யாகு

113.

ஆசையும் பாசமும் அன்பும் அகத்தடக்கிப்  
பூசிப் பொதிந்த புலாலுடம்பு - ஊசல்  
கயிறற்றைற் போலக் கிடக்குமே கூற்றத்  
தெயிறுற் றிடைமுரிந்தக் கால்

114.

மறந்தொருவன் வாழுமீம் மாயமா வாழ்க்கை  
அறிந்தொருவன் வாழுமேல் இல்லை - செறிந்தொருவன்  
ஊற்றம் இறந்துறுதி கொள்ளாக்கால் ஓகொடிதே  
கூற்றம் இடைகொடுத்த நாள்

115.

தோற்றமும் சம்பிரதம் துப்புரவுஞ் சம்பிரதம்  
கூற்றமும் கொள்ளுங்கால் சம்பிரதம் - தோற்றம்  
கடைப்பட்ட வாற்றிந்து கற்றறிந்தார் துஞ்சார்  
படைப்பட்ட நாயகனே போன்று

116.

தெரிவி லிளமையும் தீப்பிணியும் மூப்பும்

பிரிவுந் துயிலு முநீ இப் - பருவந்து  
பத்தெட்டு நாளைப் பயனிலா வாழ்க்கைக்கு  
வித்துக்குற் றுண்பார் பலர்

117.

பிறப்பிறப்பு மூப்புப் பிணியென் றிந் நான்கும்  
மறப்பர் மதியிலா மாந்தர் - குறைக்கூடா  
ச்செல்வம் கிளைபொருள் காமமென் றிந்நான்கும்  
பொல்லாப் பொறியறுக்கப் பட்டு

118.

மூப்புப் பிணியே தலைப்பிரிவு நல்குரவு  
சாக்காடு மெல்லாம் சலமிலவாய் - நோக்கீர்  
பருந்துக் கிரையாமிவ் யாக்கையைப் பெற்றைல்  
மருந்து மறப்பதோ மாண்பு

119.

நீக்கருநோய் மூப்புத் தலைப்பிரிவு நல்குரவு  
சாக்காடென் றைந்து களி றுழக்கப் - போக்கரிய  
துன்பத்துட் டுன்ப முழப்பர் துறந்தெய் தும்  
இன்பத் தியல்பறியா தார்

120.

எக்காலும் சாதல் ஒருதலையே யானுனக்குப்  
புக்கில் நிறையத் தருகிலேன் - மிக்க  
அறிவனை வாழ்த்தி அடவி துணையாத்  
துறத்தன்மேற் சார்த றலை

127.

நீத்தொழிந்த வாறைந் தடக்கிப்பின் நிச்சயமே  
வாய்த்தமைந்த வாயில்பெண் ணுனையுங் - கூத்தற்கு  
வாளேறே டோசை விளைநில மிவ்வல்லாற்  
கேளா யுடன்வருவ தில்

134.

முடையுடை யங்கணம் நாடோ றும் உண்ட  
கடைமுறைவாய் போதரக் கண்டுந் - தடுமாற்றில்  
சாவாப் பிறவாவிச்சம்பிரத வாழ்க்கைக்கு  
மேவாதாம் மெய்கண்டார் நெஞ்சு

150.

பெறழிவு சாவு பிறப்பின்பந் துன்பமென்  
றைறுள அந்நா ளமைந் தன - தேறி  
அவையவை வந்தால் அழுங்காது விம்மா  
திவையிவை யென்றுணரற் பாற்று

172.

பட்டார்ப் படுத்துப் படாதார்க்கு வாட்செறித்து  
விட்டொழிவ தல்லாலவ் வெங்கூ ற்றம் - ஒட்டிக்  
கலாய்க்கொடுமை செய்யாது கண்டதுபாத் துண்டல்  
புலாற்குடிலா லாய பயன்

193.

உயிர்வித்தி யூன்விளைத்துக் கூற்றுண்ணும் வாழ்க்கை  
செயிர்வித்திச்சீலந்தின் றென்னை? - செயிரினை  
மாற்றி மறுனம புரிகிற்பின் காணலாம்  
கூற்றங் குறுகா விடம்

205.

உடன்பிறந்த மூவ ரொருவனைச்சேவித்  
திடங்கொண்டு சின்னை ளிருப்பர் - இடங்கொண்ட  
இல்லத் திருவ ரொழிய ஒருவனே  
செல்லும் அவன்பின் சிறந்து

207

நல்வினை நாற்கால் விலங்கு நவைசெய்யுங்  
கொல்வினை யஞ்சிக் குயக்கலம் - நல்ல  
உறுதியு மல்லவும் நாட்பேர் மரப்பேர்  
இறுதியி லின்ப நெறி

## Transliteration

### ARANERICHARAM

19.

kōttunaa līttuk kuḥaiyuṇarndhu vaaraadhaal  
meettoru naalīdaiyun thaaraadhaal - veettudhaḥkē  
vanjchanjchey koottram varudhalaal nanḥaittri  
anjchaa thamaindhirukkaḥ paattru

20.

in ṛūlaar inṛēyum maayvar avarudaimai  
anṛē piḥarudaimai yaayirukkum - ninṛa  
karumaththa rallaadha koottringgeezh vaazhvaar  
tharuman thalainittal nanṛu

21.

minnu miḥamai ulādhaam enamagizhndhu  
pinnai yaḥi venenṛal pēdhaimai - thannaith  
thuṇiththaanum thoongaa thaḥanjcheyga koottram  
aṇiththaay varudhalu muṇdu

22.

mooppodu theppiṇi munnuṛee ip pinvandhu  
koottra varasan kuṛumbeṛiyum - aattra  
aḥavaraṇa maaraayn thadaiyinaḥ thallaal  
piḥavaraṇa millai yuyirkku

23.

thiruththap paduva thaḥakkaruman thammai  
varuththiyu maaṇpudaiyaar seyga - perukka  
varuvum perungkoottram vangkaṇ nyamanggeezhth  
tharavaṛuththu meēlaamai kaṇdu

27.

paavam perugap pazhiperugath thannaimbi  
aavadhon fillai yafanazhiththup - paavam  
poḻaia muḻaisey poruvil nyamanggeezh  
aḻaivuṇṇum aattravu ninṛu

28.

muḻ sey vinaiyin payan ṛuyth thadhuvulandhaal  
piṛ sey vinaiyinbin pōgalaal - naṛ seygai  
aatrun thuṇaiyum aḻamaḻavēl nannenjchē  
koottrang kudilpiriyaa mun

66.

uzhandhuzhandhu koṇḍa udambinaik koottruṇṇa  
izhandhizhan thengkaṇun thōṇḻas - suzhan ṛuzhanḻa  
suttraththaa rallaadhaa rillaiyaal nannenjchē  
settraththaal seyva thurai

78.

anjchinai yēnu madaiva thadaiyunggaṇ  
thuṇjchinai yenṛu vinaividaa - nenjchē  
azhudhaa yenakkarudhik koottrezhiyaa thaattrath  
thozhudhēn nṛaiyudaiyai yaagu

113.

aasaiyum paasamum anbum agaththadakkip  
poosip podhindha pulaaludambu - oosal  
kayṛattraiṛ pōlak kidakkumē koottrath  
theyṛuṛ ṛidaimurindhak kaal

114.

maḻandhoruvan vaazhumim maayamaa vaazhkkai  
aṛindhoruvan vaazhumēl illai - seṛindhoruvan  
oottram iṛandhuṛudhi koḻḻaakkaal ōgodidhē  
koottram idaikoduththa naal

115.

thōttramum sampiradham thuppuravunjch champiradham  
koottramum kōllungkaal sampiradham - thōttram  
kadaippatta vaafaṛindhu kattrāṛindhaar thunjchaar  
padaippatta naayaganē pōnṛu

116.

therivi līlamaiyum theepiṇiyum mooppum  
pirivun thuyilu muṛee ip - paruvandhu  
paththettu naalaip payanilaa vaazhkaikku  
viththukkuṛ fuṇpaar palār

117.

piṛappirappu mooppup piṇiyen ṛin naan-gum  
maṛappar madhiyilaa maandhar - kuṛaikkoodaa  
chchelvam kīlaiporuḷ kaamamen ṛinnaan-gum  
pollaap poṛiyaṛukkap pattu

118.

mooppup piṇiyē thalaippirivu nalguravu  
saakkaadu mellaam salamilavaay - nōkkeer  
parundhuk kiraiyaamiv yaakkaiyaip pettrail  
marundhu maṛappadhō maaṇpu

119.

neekkarunōy mooppuṭh thalaippirivu nalguravu  
saakkaaden ṛaindhu kaḷi ṛuzhakkap - pōkkariya  
thunbaththut dunba muzhappar thufandhey thum  
inbath thiyalpaṛiyaa thaar

120.

ekkaalum saadhal orudhalaiyē yaanunakkup  
pukkil nīṛaiyath tharugilēn - mikka  
aṛivanai vaazhththi adavi thuṇaiyaath  
thuṛaththanmēṛ saardha ṛalai

127.

neeththozhindha vaaṛain thadakkipin nichchayamē  
vaayththamaindha vaayilpeṇ ṇunaiyung - kooththaṛku  
vaalēṛē dōsai vilainila mivvallaar  
kēḷaa yudanvaruva thil

134.

mudaiyudai yangkaṇam naadō ṛum uṇda  
kadaimuṛaiyaay pōdharak kaṇḍun - thadumaattril  
saavaap piṛavaavichchampiradha vaazhkaikku  
mēvaadhaam meykaṇḍaar nenjchu

150.

peṛazhivu saavu piṛappinban thunbamen  
ṛaiṛuḷa annaa ḷamain thana - thēṛi  
avaiyavai vandhaal azhunggaadhu vimmaa  
thivaiyivai yenṛuṇaraṛ paattru

172.

pattaarp paduththup padaadhaarkku vaatcheṛiththu  
vittozhiva thallaalav vengkoo ttram - ottik  
kalaaykkodumai seyyaadhu kaṇḍadhupaath thuṇḍal  
pulaarḱudilaa laaya payan

193.

uyirviththi yoonvilaiyththuk koottruṇṇum vaazhkkai  
seyirviththichcheelandhin fennai? - seyirinaṇ  
maattri maṛunama purigirpin kaṇṇalaam  
koottrang kuṛugaa vidam

205.

udanbiṛandha moova roruvanaichchēvith  
thidangkoṇḍu sinnai ḷiruppar - idangkoṇḍa  
illath thiruva rozhiya oruvanē  
sellum avanbin siṛandhu

207

nalvinai naafkaal vilanggu navaiseyyung  
kolvinai yanjchik kuyakkalam - nalla  
ufudhiyu mallavum naadpēr marappēr  
ifudhiyi linba nefi



## **Translation**

### **ARANERICHARAM**

19. As Death the destroyer comes not before the allotted time and does not allow one day beyond, one must do good and calmly and fearlessly await its deceitful coming.

20. One that is alive today dies presently and one's possessions forthwith become those of another; it is well therefore that people, who are under the sway of Death, act well and establish themselves in virtue.

21. It is foolishness to believe that fleeting youth will last forever and postpone practice of virtue to old age. Death may happen even now. Therefore undelaying and even at the expense of tormenting your body, practise virtue.

22. Sending forward old age and dreadful disease, King Death, comes and overthrows this fortress of a body. Seek the protection of much virtue; considered anywise, there is no other protection to life.

23. What is worth doing, is doing good. Let the wise do it, at whatever cost; for there is no escaping from that sure visitor, the harsh King of Death.

27. To accumulate sin and blame from mere selfishness to the prejudice of all righteousness is no good. The just and peerless God intolerant of evil, through death cuts down a person's life stealthily but steadfastly.

28. Dear Heart! We enjoy the benefit of former good; that exhausted; our mind-set is born according to our deeds in this birth. Therefore, before Death separates the life from the body, forget not righteousness, but do all the good you can.

66. This mental body which by repeated birth of thoughts we have won, we have repeatedly lost to Death. So lost and so won, and born everywhere, there are none, who are not our kindred. Why then lose temper with any?

78. However much you may dread it, what must happen, will happen. Even if you die, your acts won't leave you. O heart! Death won't spare you because you weep. I beg of you learn humility and acquiescence.

113. This body of flesh covering up passion and desire and love, lies as a swing without a rope, when caught betwixt the teeth of death.

114. This life of illusion that we forgetfully pass through, will cease the moment one looks at things from the right point of view. If one does not with good discipline overcome evil and thereby grow in wisdom, great will be the suffering one shall endure at the hands of death.

115. Birth is illusion; life is illusion; death also is illusion. Knowing all things to be illusion the wise keep wide awake, like the captain of a fighting force, to get rid of birth of negativity.

116. With unthinking youth, disease, old age separation, death, this life is full. Brief is its span of unprofitable days; and like the foolish agriculturist who eats up the seeds, many live at the expense of righteousness, the seed of final beatitude.

117. Birth, death, old age and disease are easily forgotten by unthinking people, because they are stultified by weak relations, children, and pleasure. Wealth and other things may disappear by misfortune.

118. Look with firmness of mind at old age, disease, separation from friends and relations, poverty and death. After all, this body is for eagles. Is it wisdom being possessed of such a body to forget the one thing medicinal thereto?

119. Those that know not the happiness of being unattached suffer in this world of pain with unavoidable disease, old age, separation, poverty and death which like five huge elephants pull them about.

120. O heart! Death is certain; therefore I feed you not over-much. Seeking the forest as one's help, praising God, the source of Wisdom and seeking a life of divinity is best.

127. Hold fast to the truth that the world is ephemeral and do righteous deeds. These are the two principles of conduct which help you even after death.

134. Seeing that all food eaten by one, passes out of this carnal body as excretion, the heart of those that know the truth is not set on this confusion of birth and death, called life.

150. Prosperity and decay, birth and death, pleasure and pain are six things predestined. When they befall one, it is best without elation or dejection to know them for just what they are.

172. Death takes away those, whose days are ended and spares only those who have their lease yet to run. So, before Death in its fury comes, share with others your earnings if you want to get the fullest advantage of having secured this flesh-woven body.

193. Sowing the seed of life, raising the crop of flesh, this world is offered up to death. What is the good of sowing evil and eating up without sowing the seeds of good? Whoever refrains from evil and does that which is good for them hereafter may reach that place where Death is not.

205. Of the three born with one: lust, anger and illusion; the first could be followed but for a time; the second ceases with life; but illusion pursues one even after death.

207. Strive to do good; refrain from pain-giving evil deeds; seek after the salvation of your soul; reject that which hinders such salvation. These are the ways to attain at bliss.

### 18.3. THIRUMURAI 7

THIRUPATTU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **SUNDHARA**: A Tamil Saint: 807 - 825 AD

**48. THIRUKKADHARAM: vaazhvaavadhu**

**Text**

**vaazhvaavadhu**

**வாழ்வாவது**

வாழ்வாவது மாயம் இது  
மண்ணாவது திண்ணம்  
பாழ்போவது பிறவிக்கடல்  
பசி நோய் செய்த பறிதான்  
தாழா தறம் செய்மின் தடம்  
கண்ணான் மலரோனும்  
கீழ்மேல் உற நின்றான் திருக்  
கேதாரம் எனீரே

நாவின்மிசை அரையன்னொடு  
தமிழ் ஞானசம்பந்தன்  
யாவர் சிவன் அடியார்களுக்கு  
அடியான் அடிதொண்டன்  
தேவன் திருக்கேதா ரத்தை  
ஊரன் உரை செய்த  
பாவின் தமிழ் வல்லார்  
பர லோகத் திருப்பாரே

## Transliteration

### vaazhvaavadhu

vaazhvaavadhu maayam idhu  
maññaavadhu thiññam  
paazhpōvadhu piṛavikkadal  
pasi nōy seydha paṛidhaan  
thaazhaa dhaṛam seymin thadam  
kaññaan malarōnum  
keezhmēl ufa ninṛaan thiruk  
kēdhaaram eneērē

naavinmisai araiyannodu  
thamizh nyaanasambandhan  
yaavar sivan adiyaargaḷukku  
adiyaan adithoñdan  
dhēvan thirukkēdhaa raththai  
ooran urai seydha  
paavin thamizh vallaar  
para lōgath thiruppaarē

## **Translation**

### **vaazhvaavadhu**

1. Oh! Dwellers of the world!

To believe that the body which causes hunger and disease is eternal is utter falsehood.

That this truth becomes concealed is true.

The birth of an ocean of negative thoughts will have to be dried up.

Without wasting your time, expeditiously perform right conduct.

God, Namasivaya, was explored by the big eyed Saint Thirumal and Saint Biraman from the earth as well as up above the sky.

Praise the name of the city of Ketharam, with the shrine of Saint Siva.

## **Commentary**

This poem praises the soul which is eternal.

You are a soul. The body is temporary but the soul is eternal. The truth that the body is temporary is hidden from a person as they act and live as though the body is eternal.

The birth of negative thoughts is like an ocean. Those negative thoughts in the mind have to be emptied for the Virtue of peace to reside. Meditation assists in cessation of the birth of thoughts.

The inner space of the mind have to be empty like the empty outer space of the Ragasiyam.

Right Conduct is one of the Eight Divine Virtues in the Tamil Marai. Perform right conduct efficiently and effectively.

2. Nambiarooran has transformed himself into a servant to Thirunavukarasu and Tamil Nynanasambandar and all other Saints of Namasivaya.

Thirunavukarasu and Tamil Nynanasambandar have chanted Tamil verses.

Nambiarooran has composed sweet poems on Saint Siva of Thiru Ketharam.

Servants of God who are well versed in reciting them are sure to attain the Heaven of God.

### **Commentary**

Worship God by reciting verses of the Saints.

People should transform themselves into Servants of the Saints.

Saint Sundarar is mentioning a part of the disciplic succession of Saints from the time of Thiruvalluvar born 31 BC. He mentions that he is the servant of Saint Thirunavukarasu and Saint Sambandar. The succession of the idea and religion of Virtue was maintained by Tamil Saints in each century.

The saint is paying tribute to the deceased saints. This poem is appropriate for a memorial service.

## 18.4. THIRUMURAI 6

### THEVARAM

#### SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

### 37. THIRUPPUGALoor: eṇṇuḡēn eṇṇōlli

#### Text

#### eṇṇuḡēn eṇṇōlli

1.

எண்ணுகேன் என்சோல்லி எண்ணுகேனே  
எம்பெருமான் திருவடியே எண்ணின் அல்லால்  
கண்ணிலேன் மற்றோர் களைகண் இல்லேன்  
கழலடியே கைதொழுது காணின் அல்லால்  
ஒண்ணுளே ஒன்பது வாசல் வைத்தாய்  
ஒக்க அடைக்கும் போது உணரமாட்டேன்  
புண்ணியா உன்னடிக்கே போது கின்றேன்  
பூம்புகலூர் மேவிய புண்ணியனே

2. ஒருவனையும் அல்லாது உணராது உள்ளாம்  
உணர்ச்சித் தடுமாற்றத்து உள்ளே நின்ற  
இருவரையும் மூவரையும் என்மேல் ஏவி  
இல்லாத தரவு அறுத்தாய்க்கு இல்லேன் ஏலக்  
கருவரை சூழ் கானல் இலங்கை வேந்தன்  
கடுந்தேர் மீது ஓடாமைக் காலாற் செற்ற  
பொருவரையாய் உன்னடிக்கே போதுகின் றேன்  
பூம்புகலூர் மேவிய புண்ணியனே



## Transliteration

### eńńugēn ensōlli

1.

eńńugēn ensōlli eńńugēnē  
emperumaan thiruvadiyē eńńin allaal  
kańńilēn mattrēr kálaigań illēn  
kazhaladiyē kaidhozhudhu kaańin allaal  
ońńulē onbadhu vaasal vaiththaay  
okka adaikkum pōdhu uńaramaattēn  
puńńiyaa unnadikkē pōdhu kinfēn  
poompugaloor mēviya puńńiyanē

2. ōruvanaiyum allaadhu uńaraadhu uláaam  
uńarchchith thadumaattraththu ulíē ninra  
iruvaraiyum moovaraiyum enmēl ēvi  
illaadha tharavu afuththaaykku illēn ēlak  
karuvarai soozh kaanal ilanggai vēndhan  
kadundhēr meedhu odaamaik kaalaar settra  
poruvaraiyaay unnadikkē pōdhugin fēn  
poompugaloor mēviya puńńiyanē

## **Translation**

### **eńńugēn ensōlli**

1. Saint Siva's leg is adorned with an anklet. He presides at the beauteous Thiru-Pugalur and has great aspirations.

Oh God! You are the Embodiment of Virtue. Your attributes are the Eight Divine Virtues.

I can aspire to attain the Divine Virtues because I have the mental faculty.

What else can I aspire to gain, being one of the Saints.

I have in my vision nothing but the Divine Virtues and I worship them through practical means.

I have no other support but the Eight Divine Virtues.

You have assigned nine openings in this body which is the dwelling place for me, the eternal soul to live in.

When these openings are completely closed simultaneously I will lose the strength of contemplating on you in the above state.

Therefore now I will march on to attain your Divine Virtues.

Bless me granting salvation.

## **Commentary**

This song praises the endeavours to attain Virtues before death arrives.

The attributes of God is the Eight Divine Virtues.

Each person has a choice to aspire for the Eight Divine Virtues. Virtue should always be within the vision of Tamils. All worship should be practical and hands on approach. This is the path to praise God.

The only support and foundation is the Eight Divine Virtues.

A person is a soul who dwells in a body. When the body get old it loses its strength to contemplate on God. When the body dies, the soul returns to God.

A person should maintain good health so that they can endeavour to attain the Divine Virtues of God.

2. Saint Siva who is the dweller of strong Mount Kailas which was trampled with his toes to arrest the speed of the chariot of the King of Eelam.

Eelam is encircled with sea shore and high mountains full of fragrance.

Saint Siva presides willingly in the beautiful Thiru-Pugalur.

My mind will not reflect anything other than God who has no equal.

You have directed on me, a soul, the three tendencies and the two good and evil deeds which are immanent and unseen but do possess the nature of deluding the wisdom.

By their instrumentality, you have released me from my artificial arrogance.

Such was I, without devotion to you.

I do now march to your sacred Divine Virtues.

Bless me granting salvation.

### **Commentary**

Ravana was the King of ancient Eelam. Eelam was independent and the people practiced the culture of Human Rights, Nature Rights within the state and in their personal individual lives practiced the culture of Human Values.

Ravana was a Servant of Saint Siva. Saint Siva was a Servant of God, Namasivaya. He was a Tamil, a human being who was not perfect but was on the spiritual path. He was disciplined by Saint Siva. Saint Siva taught him a lesson in humility. To err is human. Saint Siva as a teacher corrected the mistakes of Ravana and rewarded his positive behaviour.

In this song two Saint Siva's are praised. Saint Siva of Mount Kailas and Saint Siva of Thiru Pugalur is praised.

A person is a soul and the body has three tendencies or modes of nature. Bad deeds delude the wisdom and create arrogance.

In due course of time, by the workings and instincts of nature, old age arrives. With old age, death arrives and the soul is released from this artificial arrogance.

However one can at any point in life choose to strive for virtue and be free of arrogance.

## CHAPTER 19: THE SOUL RETURNS TO GOD

### 20.1. THIRUMURAI 7

THIRUPATTU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **SUNDHARA**: A Tamil Saint: 807 - 825 AD

**43. THIRUPPUGALoor: thammaiyē pugazhndhu**

**Text**

**thammaiyē pugazhndhu**

1.

தம்மையே புகழ்ந்து இச்சை பேசினும்  
சார்கினும் தொண்டர் தருகிலாப்  
பொய்மை யாளரைப் பாடாதே எந்தை  
புகலூர் பாடுமின் புலவீர்காள்  
இம்மையே தரும் சோறும் கூறையும்  
ஏத்தலாம் இடர் கெடலுமாம்  
அம்மையே சிவலோகம் ஆள்வதற்கு  
யாதும் ஐயுறவு இல்லையே

## Transliteration

### thammaiye pugazhndhu

1.

thammaiye pugazhndhu ichchai pēsinum  
saarginum thoṇdar tharugilaap  
poymai yaalaraip paadaadhē endhai  
pugaloor paadumin pulaveergaal  
immaiye tharum sōrum kooṛaiyum  
ēththalaam idar kedalumaam  
ammaiye sivalōgam aalvadhaḡu  
yaadhum aiyuḡavu illaiye

## **Translation**

### **thammaiyē pugazhndhu**

1. Oh Poets! God would bestow and protect us by providing good food, clothes, etc. in the present birth to those who compose verses on Namasivaya.

Because of such poetic composition, fame would increase and misery would vanish.

In addition to these, there can be no doubt in you attaining Heaven after your soul leaves the present body.

Compose or recite poems on Saint Siva of Thiru-Pugalur.

Refrain from composing poems on untrue men who are not charitably disposed.

Though these false men may be your life support and your praises quite pleasing to them, refrain from composing poems on these untrue men.

## **Commentary**

This poem praises those who compose verses on God or recite the verses of saints. They are guaranteed to reach Heaven when their soul leaves their body. This is clear that Tamil Saints reject reincarnation and rebirth of the soul for Tamils.

Poets composed poems and poems that glorified leaders in exchange of money to buy food, clothes and provide medical care. When a poem is composed of some leader, the title and name Siva or Uma is given to them.

Some of these untrue leaders promoted themselves as God, promoted idols as God, promoted rituals and superstition as worship. Some of these untrue leaders did not promote the Eight Divine Virtues and did not practice charity but held positions of power and wealth. The Saint asks poets to refrain from composing poems on these men and their false beliefs even if their livelihoods depended on it.

The Servants of God should not recite poems that were not composed by the Tamil Saints. The Saints received divine inspiration and compose verses in the Tamil language.

Poems composed were for preaching purposes. Preaching was essential to passing the Tamil religion and culture from generation to generation.

## **19.2. THIRUMURAI 10**

### **THIRUMANDHIRAM**

(SACRED PRAYERS)

By **THIRUMULAR**: A Tamil Saint: 1150 AD

**Verse 429: Void the Beginning and End**

**Text**

### **429. VOID THE BEGINNING AND END**

**429.**

பாழே முதலா எழும்பயிர் அப்பயிர்  
பாழாய் அடங்கினும் பண்டைப்பாழ் பாழாகா  
வாழாச்சங் காரத்தின் மாலயன் செய்தியாம்  
பாழாம் பயிராய் அடங்கும் அப்பாழிலே



## **Transliteration**

### **429. VOID THE BEGINNING AND END**

429.

paazhē mudhalaa ezhumpayir appayir

paazhaay adangginum paṇdaippaazh paazhaagaa

vaazhaachchang kaaraththin maalayan seydhyaam

paazhaam payiraay adanggum appaazhilē

## **Translation**

### **429. VOID THE BEGINNING AND END**

Out of Void (Siva), a plant (soul) it sprang,  
To the Void it returns;  
Yet shall it not be Void again;  
In Matter, exhausted, it shall die;  
That is the fate of Saint Hari and Saint Biraman too,  
Who the holocaust of Destruction survive not.

### 19.3. THIRUVUNTIYAR

(SACRED GAME)

By **THIRUKADAVUR UYYA VANTHA**: A Tamil Saint: 1050 AD

**Text**

#### THIRUVUNTIYAR

44.

சிந்தையின் உள்ளும் என் சென்னியினும் சேர  
வந்தவர் வாழ்க என்று உந்தீபற  
மடவாள் உடனே என்று உந்தீபற

45

வையம் முழுதும் மலக்கயம் கண்டிடும்  
உய்ய வந்தான் உரை உந்தீபற  
உண்மை உணர்ந்தார் என்று உந்தீபற

## Transliteration

### THIRUVUNTIYAR

44.

sindhaiyin uḷḷum en senniyinum sēra  
vandhavar vaazhga enḥu undheepāra  
madavaalḥ udanē enḥu undheepāra

45

vaiyam muzhudhum malakkayam kaṇḍidum  
uyya vandhaan urai undheepāra  
uṇmai uṇarndhaar enḥu undheepāra

## **Translation**

### **THIRUVUNTIYAR**

44. Arise my dear soul and move ahead; praising “Long Live the Spirit of God!” who appeared simultaneously in my mind and body on its own accord, not alone but along with the Grace of God, forever young.

45. Arise and move ahead, learning that whoever masters this treatise by Uyya Vanthaan will learn that the body is not the soul and that this is the truth.

## 19.4. POEMS OF SUBRAMANI BAARADHIYAAR

By SUBRAMANI BAARADHIYAAR: A Tamil Saint: 1882 - 1921

A Prayer to God: **irāivanai vēṇḍudhaí**

**Text**

**irāivanai vēṇḍudhaí**

இறைவனை வேண்டுகுதள்

எத் தனைக் கோடி இன்பம் வைத் தாய்! எங்கல்  
இரைவா இரைவா இரைவா  
சித் தினை அசித் துடன் இனைத் தாய் - அங்கு  
செரும் ஐம் பூதத் து வியன் உலகம் அமைத் தாய்  
அத்தனை உலகமும் வர்னக் கலஞ்ய்ய  
மாகப் பல பல நல் அழ குகல் சமைத் தம்  
முக்தி என்று ஒரு நிலை சமைத் தாய் அங்கு  
முழுதினையும் உனரும் உனர்வு அமைத் தாய்  
பக்தி என்று ஒரு நிலை, வகுத் தாய் - எங்கல்  
பரம பரம பரம

## Transliteration

### íraivanai vḗndudhaí

eth thanaik kōdi inbam vaith thaay! enggal  
iraivaa iraivaa iraivaa  
sith thinai asith thudan inaith thaay - anggu  
serum aim boodhaththu viyan ulagam amaith thaay  
aththanai ulagamum varnak kalanyiya  
maagap pala pala nal azha kugal samaith tham  
mugdhi enru oru nilai samaith thaay anggu  
muzhudhinaiyum unarum unarvu amaith thaay  
bakthi enru oru nilai, vaguth thaay - enggal  
parama parama parama

## **Translation**

**íraivanai vēndudhaí**

### **A PRAYER TO GOD**

How many thousand kinds of joy You have instilled,

Oh! Our God! God! God!

You have joined the body and soul together.

You have created the five elements and made this great world.

In all the world like a colourful treasure,

Many good beautiful things you made.

You created the state of salvation in there,

You filled feelings to perceive everything.

Devotion another state you made, Oh Lord!

Our Lord! Our Lord!



## CHAPTER 20: PRAISE GOD

### 19.1. THIRUMURAI 7

THIRUPATTU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By **SUNDHARA**: A Tamil Saint: 807 - 825 AD

**45. NAMACHIVAYA PADHIGAM: mattrup pattru**

**Text**

**mattrup pattru**

**மற்றுப் பற்று**

மற்றுப் பற்று எனக்கு இன்றி நிந்திருப்  
பாதமே மனம் பாவித்தேன்  
பெற்றலும் பிறந்தேன் இனிப் பிறவாத  
தன்மை வந்து எய்தினேன்  
கற்றவர் தொழுது ஏத்தும் சீர்க்கறை  
யூரில் பாண்டிக் கொடுமுடி  
நற்றவா உனை நான் மறக்கினும்  
சொல்லும் நா நமச் சிவாயவே

கோணிய பிறை சூடியைக் கறை  
யூரில் பாண்டிக் கொடுமுடி  
பேணிய பெருமானைப் பிஞ்சுகப்  
பித்தனைப் பிறப்பு இல்லியைப்  
பாணுலா வரி வண்டறை கொன்றைத்  
தாரனைப் படப் பாம்பரை  
நாணனைத் தொண்டன் ஊரன் சொல்லிவை  
சொல்லுவார்க்கு இல்லை துன்பமே

## Transliteration

### mattrup pattu

mattrup pattu enakku infī ninthirup  
paadhamē manam paaviththēn  
pettralum pīrandhēn inip pīravaadha  
thanmai vandhu eydhinēn  
kattravar thožhudhu ēththum seerkkafai  
yooril paańdik kodumudi  
nattravaa unai naan mafakkinum  
sollum naa namach chivaayavē

kōńiya pīrai soodiyaik kafai  
yooril paańdik kodumudi  
pēńiya perumaanaip pinjchagap  
piththanaip pīrappu illiyaip  
paańulaa vari vańdafai konfaith  
thaaranaip padap paambarai  
naańanaith thońdan ooran sollivai  
solluvaarkku illai thunbamē

## **Translation**

### **mattrup pattru**

1. Saint Siva presiding at the shrine of Thiru-Pandi-Kodumudi in Karaiyur has penance.

Oh God! The divine attribute of good Penance is praised by the learned.

I have no other prop.

I am determined to adopt your sacred Eight Divine Virtues as my support.

Only after such resolution I feel I am born as a human being.

In addition to this, the state of no sinful thoughts in the mind being born again in future has also settled on me.

Henceforth even if I forget you, my tongue would involuntarily chant incessantly your sacred name of “Namasivaya”.

## **Commentary**

This poem praises God. It also praises Penance.

A person should repent for their character faults and mistakes.

The Eight Divine Virtues should be every person’s only support. These Eight Divine Virtues is what make us human beings.

Worship God by chanting the Holy Name of ‘Namasivaya’.

2. Nambiarooran is the ardent servant of God.

God is the store house of Grace.

God is not born.

Namasivaya is God.

Nambiarooran has composed verses of Saint Siva.

Saint Siva's intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.

He wears a wreath of Konrai flowers with bees reciting musically and hovering over.

Saint Siva's habits and ideas undergoes rebirth, rejuvenation, transformation and have balance.

Saint Siva is the presiding personality in the shrine of Pandi-Kodumudi in Karaiyur.

Those who recite such verses are free from misery.

### **Commentary**

God does not take birth in any form in this world. God's grace is infinite.

God's grace and compassion goes to all people irrespective of their situations and circumstances.

When a person is a servant of God, then one has access to this Grace.

People should be compassionate to themselves first as well as to others.

## CHAPTER 21: PRAISE THE HOLY NAME

### 21.1. THIRUMURAI 5

#### THEVARAM

#### SONGS IN PRAISE OF DIVINE VIRTUE

By **THIRUNAVUKARASU (Appar)**: A Tamil Saint: 573 - 654 AD

#### 28. THIRUMATPARU: ēdhum onrum

#### Text

#### ēdhum onrum

1.

ஏதும் ஒன்றும் அறிவிலர் ஆயினும்  
ஒதி அஞ்செழுத்தும் உணர்வார் கட்டுப்  
பேதம் இன்றி அவர வர் உள்ளத்தே  
மாதும் தாமும் மகிழ்வர் மாற்பேற்றே

2.

சாத்திரம் பலபேசும் சழக்கர்காள்  
கோத்திர மும் குலமும் கொண்டு என்செய்வீர்  
பாத்திரம் திவம் என்று பணிதிரேல்  
மாத்திரைக்குள் அருளு மாற்பேற்றே

3.

இருந்து சொல்லுவன் கேண்மிங்கள் எழைகாள்  
அரும் தவந்தரும் அஞ்செழுத்து ஒதினைல்  
பொருந்து நோய்பிணி போகத் துர ப்பதோர்  
மருந்தும் ஆகுவர் மன்னு மாற்பேற்றே

## Transliteration

### ēdhum ońrum

1.  
ēdhum ońrum aṛivilar aayinum  
odhi anjchezhuththum uṇarvaar katkup  
pēdham infī avara var ullāththē  
maadhūm thaamum magizhvar maarpēṛarē
2.  
saaththiram palapēsum sazhakkargaal  
kōththira mum kulamum koṇdu enseyveer  
paaththiram thivam enṛu paṇidhirēl  
maaththiraikkul arulū maarpēṛarē
3.  
irundhu solluvan kēṇminggal ezhaigaaḷ  
arum thavandharum anjchezhuththu odhinail  
porundhu nōypiṇi pōgath thura ppadhōr  
marundhum aaguvar mannu maarpēṛarē

## **Translation**

### **ēdhum onrum**

1. Saint Siva with his wife presides at Thiru- Matparu.

God dwells delightfully, without distinction, in the hearts of those, who cognises after chanting the sacred Five Letters, 'Namasivaya'. God dwells in their hearts inspite of however much ignorant they may have been in their past.

## **Commentary**

This song praises God.

God dwells in the heart.

The Five Letters is "Namasivaya".

Namasivaya is the Holy Name of God.

Even if one has no knowledge or who speaks inaudibly the Holy Name, such a person is not discriminated against. One is not discriminated because of one's ignorance in the past.

Saint Siva rejected all forms of discrimination.

2. Saint Siva presides at Thiru- Matparu.

Oh! The wicked quoting several foreign scriptures. What would you gain assuming superiority of clan, caste, race, gender or sect?

If you bow to Namasivaya, professing that one should only bow down to God, Namasivaya will bestow Grace in a moment.

## **Commentary**

This song praises God.

Several foreign scriptures promote the caste system, sects, tribalism, racism or gender discrimination.

The Brahmins in their wicked ways quote these scriptures to promote their superiority over others.

The Tamil scripture, the 'Tamil Marai' rejects the caste system, sects, racism, tribalism and gender discrimination.

When ignorance is removed through educational community activism, those scriptures and beliefs will no longer hinder the progress of Tamils.

All people are equal.

3. Saint Siva presides at Thiru-Matparu.

Oh! Fools. I am communicating after deep contemplation. Listen! If you chant the sacred Five Letters, Namasivaya, it would be a matchless medicine to relieve you from the miserable diseases inherent in the hearts of all. The Five Letters yield the fruits of rare penance.

### **Commentary**

The disease inherent in all people is the lack of culture of the Eight Divine Virtues.

Reciting the Holy Name of Namasivaya is the first step in developing the culture of Divine Virtues.



## CHAPTER 22: ADDENDUM

### ▪ FOUNDER OF TAMIL HUMANISM

#### ❖ Thiruvalluvar



Thiruvalluvar is the founder of Tamil Humanism and is the author of the Tamil Marai. He is an internationally celebrated Tamil humanist. Thiruvalluvar's Path of Tamil Humanism is the Path of Virtue.

Thiruvalluvar was born in Mayilapur in Tamil Nadu on 15 January 31 BC. It is the day after the Tamil New Year.

Thiruvalluvar as a youth grew into a student, farmer and state advisor. He was a textile weaver by profession. Thiruvalluvar fell in love with Vasuki and their marriage was solemnised. She was a chaste, devoted and an ideal wife. Thiruvalluvar showed by example that a person can lead the life of a householder and at the same time lead a life of righteousness and with respect. A beautiful daughter was born. They named her Mullai and brought her up with loving care.

In 300 BC, Elala Chola, the King of the Tamil country ruled over Eelam. Elelasingan was his descendent and ship merchant of Mayilapur. He accepted Thiruvalluvar as his teacher and was his first disciple. One day in the evening, Elelasingan and Mullai met in a garden and they fell in love with each other. Thiruvalluvar solemnized his marriage with Mullai.

In 21 BC, Uggiraperuvazhuthi, the Tamil King, decided to send a delegation to Augustus Caesar and strengthen the trade link. He told the Romans visiting him that he is sending a delegation of merchants to Rome with Elelasingan as leader. Elelasingan left for Rome taking leave from Mullai. He left in the month of July and he promised Mullai he will return in December.

Thiruvalluvar saw that many people in this world are living without understanding humanist principles. He stayed in his house in Mayilapur and began writing his book under a LLuppai tree.

He formulated the concepts based on the 70 000 year old oral tradition of humanism and the 5000 year old Indus valley civilization, and the civilization of the four Tamil kingdoms of Pandya, Chola, Chera and Eelam. He wrote the philosophy of humanism into couplets in a book which he called Tamil Marai (Tamil Humanist Scripture). Thiruvalluvar also called it 'Muppal'. Muppal means three kinds of subjects which are righteousness, wealth and love. Thereafter he decided to travel propagating humanist principles to all people.

He travelled to Madurai to submit his work, 'Muppal', to the Pandya king. The Pandya kings ensured that many Tamil poets flourished. The Tamil Sanggam of Madurai which is an assembly of eminent poets, scholars and researchers called his work 'Thirukural'. The Tamil Sanggam introduced the Thirukural to the world. The Tamil Marai is considered as the 'Sacred Word of God'. Thiruvalluvar is regarded as a Tamil prophet by the Tamil community.

Thiruvalluvar said to the King: 'a small dew drop depicts even a Palmyra tree, so also the Kural. Oh King, spread these spotless couplets. Preach to the world the humanist message of the Tamil Marai.'

The Tamil Calendar is dated from the birth of Thiruvalluvar and is called Thiruvalluvar Aandu.

The Tamil New Year begins on the 14 January which is the 1<sup>st</sup> day of the 1<sup>st</sup> month (Thai) of the Tamil calendar. The next day is celebrated as Thiruvalluvar Day as the 15 January is the birthday of Thiruvalluvar. This celebration of New Years Day and Thiruvalluvar Day is the Pongal Festival.

## ▪ LEADERS OF TAMIL HUMANISM

The two important leaders of Tamil Humanism are Mr. Seenivasa and Mr. R.M. Moodali. They are the two main authors of the books on Tamil Humanism. Therefore the books on Tamil Humanism are called the 'SEENIVASA - MOODALI VERSION'. They are the revivalists of Tamil Humanism.

### ❖ Seenivasa

Seenivasa Padayachi was a great advocate of the Tamil Religion. He tirelessly propagated Tamil Spirituality in Tamil Nadu and in South Africa.

The story of Seenivasa Padayachi is but a legend. The life of Seenivasa Padayachi and what we know is largely derived from oral traditions. What remains of his existence is the Tinley Manor Ragasiyam which he built in 1889 and the scriptures he recited with his last breathe in that Sanggam.

Seenivasa Padayachi was born in 1861 in Chidambaram. His father was Sabapathi. He was 28 years old when he arrived in Durban. He was educated in Tamil and English. His wife was Valliammal and she was born in 1867 in Chidambaram. Seenivasa and Valliammal had three children.

Seenivasa's father Sabapathi was a learned scholar and a Priest at Chidambaram. Some say he was a great yogi in Chidambaram. Sabapathi was born around 1801. Sabapathi taught Seenivasa the Tamil religion and culture in its purest form. He believed in Tamil Humanism and the Ragasiyam is the highest form of worship. He wanted all Tamils to worship in the Ragasiyam. Sabapathi's vision is: 'A Ragasiyam in every town and village'. However the Nayak Brahmins resisted and did not want all people to have the Truth.

Legend says that Sabapathi's grandfather who was born around 1681 was also a Priest at Chidambaram. He promoted the Tamil religion and the freedom of all to worship the Ragasiyam. The Ragasiyam is a Meditation and Cultural Hall. He resisted and challenged the Nayak Military rule.

However the Nayak Hindu Brahmins still dominated the villages and Tamil Religion was still forbidden. This led to a conflict between the Nayak Hindu Brahmins and Seenivasa Padayachi when he promoted the Path of Virtue, the Tamil Religion.

He condemned the village chief and Nayak Brahmins in Chidambaram for promoting South Indian Hinduism. He encouraged the villagers to follow Tamil Humanism which is the Tamil religion. The villagers protest was increasing against the Nayak Brahmin priests.

This conflict forced him into exile. If he continued living there his life and his family's safety was in danger. The Nayak Brahmin persecution forced him into exile. His exile brought him to the shores of South Africa, keeping the Tamil religion alive.

He took his only priceless possession the Tamil Marai and together with his family boarded the ship headed for South Africa.

Sabapathi gave Seenivasa his blessings to go to South Africa to protect the faith. He encouraged him to travel abroad to save the Tamil beliefs.

When Seenivasa arrived the first thing he did was to go and search for land to build the Ragasiyam as per his father's wishes. He found many Tamils living in the North Coast of Natal.

Seenivasa built the first Ragasiyam outside of India for the Tamils in Tinley Manor, Natal, South Africa. It was built out of wood and iron around July 1889. Alagiri also helped Seenivasa with the construction of the Ragasiyam.

The Ragasiyam is the Hall for the Praise of God. The congregation in Tinley Manor assembled there and in front of them is a room of empty space. In this room hangs the golden leaves with the Tamil alphabet on it. This Ragasiyam is the purist form of Tamil worship. Tamils worship God in this way for thousands of years. They recited the Tamil Marai and other scriptures and conducted their ceremonies in this Ragasiyam.

Seenivasa was involved in promoting the Tamil religion and culture in Tinley Manor. When his indentured contract expired after 5 years he moved to Germiston in 1894, Transvaal now called Gauteng. Seenivasa moved to Transvaal (Gauteng) because he knew there were many Tamils living here. In 1895 he built another Ragasiyam in Germiston. His vision was that wherever there is a Tamil community there should be a Ragasiyam.

During his stay in Germiston, he opened a cigar factory. He would travel from Germiston to Ottawa, Tongaat then to Tinley Manor to buy the Tobacco leaves and bring them to Germiston. It was a flourishing business as he supplied the mines and shops with cigars. He hired a factory manager to manage the cigar manufacturing while he was away in Tinley Manor. He was a highly spiritual person always in meditation and study of the Tamil religion. Around 1900, while he was away in Tinley Manor, his wife Valliammal made a mistake and had an affair with the factory manager.

On his arrival back to Germiston he came to know of it. He was disappointed but he forgave her. So he divorced her and decided to move back to Tinley Manor in Natal, KZN.

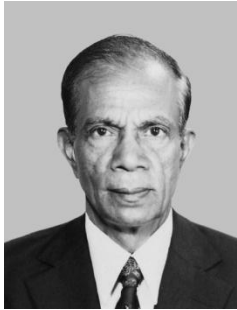
He gave her the house and the cigar business which made her financially independent. The children were well provided for and even their grandchildren still were financially well off. Seenivasa moved to Tinley Manor permanently in 1900. He lived there in meditation and study in the Tinley Manor Ragasiyam and established a Tamil Sanggam. He remarried to Alamalu and they had four children.

Alamalu was born in 1872. Alamalu was an excellent caregiver and took care of Muniamma like her own child. Alamalu together with Muniamma, Lutchmana and Subbu visited the Tinley Manor Ragasiyam in 1901. Seenivasa met Alamalu and admired her caring and family qualities. She lived with the Lutchmana Naik's family until she got married to Seenivasa Padayachi in 1901. When Seenivasa married Alamalu, she moved to Tinley Manor. She eventually lived in Tinley Manor for the rest of her life.

He propagated Tamil Humanism amongst the indentured labourers. He spent the rest of his life promoting the Tamil religion and culture in the Tinley Manor Ragasiyam.

His last day on earth was unforgettable. He took his wife and children to the Tinley Manor Ragasiyam. He entered the Sanggam. Seenivasa Padayachi sat down in the Tinley Manor Tamil Sanggam, facing the congregation, his friends, his family and children for the last time. He smiled at his loving wife, Alamalu, and his children and began to speak about Tamil Humanism. He praised God through words, recited all the Tamil scriptures in English and Tamil and while chanting 'Namasivaya' in the Sanggam he collapsed and died peacefully. And now the essence of Seenivasa Padayachi's recitation of Tamil Spirituality is presented to you.

❖ **R.M. Moodali**



R.M. Moodali



Kamatchi Moodali

R.M. Moodali is a political activist and an internationally renowned humanist. He made an immense contribution to the transformation of South Africa.

Rajoo Munisami Moodali was born on 31 October 1907. He was the son of an indentured labourer Thayi. Thayi came from a district called South Arcot in Tamil Nadu. In 1914, Thayi died at the age of 41 years and R.M. Moodali was placed in an orphanage.

From 1918 to 1930, he worked on Apartheid farms for a Mr. G. Duncan. In 1931 he worked as a waiter at Victoria hotel. In 1935, he worked for the Hulletts family as a chauffeur. In later years he did part time bookkeeping for small companies as White businesses did not give him work because of the Job Reservation Act.

He went to the Wesleyan Missionary School in 1912, and had to leave school at Standard Four to work on the farm. In 1931 he completed a Bookkeeping course part time through correspondence. In 1940's he join the Study Circles and learnt politics and economics. This was the beginning of his political career.

In 1940, he joined the South African Communist Party. Latter he joined the ANC and the NIC. In the 1980's he joined the UDF in the anti- Apartheid struggle. He continued to be involved in politics until 1994, that's a total of 53 years struggling for Human Rights.

R.M. Moodali witnessed the rise and fall of Apartheid and participated actively in the Anti-apartheid struggle. Throughout his life, he was a Human Rights activist. He attended the protest meetings. He received pamphlets, posters, listened to Radio Freedom, the Voice of the ANC and distributed the pamphlets and messages from door to door. He was a freedom fighter against colonialism and Apartheid. His response is the way millions of people responded to the leaders, until the disbanding of the Natal Indian Congress and UDF structures.

R.M. Moodali was also a cultural activist. He belonged to various cultural organisations such as Stanger Youth Orchestra, Stanger Debating Society, The Rationalist Association of South Africa, Pretoria Tamil Rationalism Society, The Humanist Association of South Africa, Natal Buddhist Society, The Thirukural Society, International Movement for Tamil Culture: South Africa and many others. In the 1980's he suggested to his family and Babs about forming a Tamil humanist international society. He encouraged Mr Rowley Arenstein his old friend from the liberation struggle to join. R.M. Moodali was a loving person who went about his daily life with the universal principles of humanism. He was a humanist and a convinced atheist. He was talkative and an eloquent speaker.

He was also a cultural activist who promoted the reformation of Tamils by rejecting the caste system, superstition, rituals and fatalistic beliefs. The most important thing that had to change was the Tamil belief system in order for them to become progressive. He was involved in promoting the Tamil culture and language. His understanding of the Tamil Marai was from a Tamil perspective which is the concept of the Moodali version.

He promoted the Tamil language and he advocated other cultural and linguistics groups to promote theirs in unity and harmony as South Africans. He advocated South African multiculturalism to enrich the cultural fabric. The various cultural and linguistic identities of the world are the elements that make the world's multicultural social fabric beautiful and joyful.

R.M. Moodali has personally helped many people by providing them with financial, emotional support, advise and assisted them with legal issues. He helped people overcome their material needs. He was always helping people.

R.M. Moodali married Kamatchi Moodali, the granddaughter of Seenivasa Padayachi on 22 January 1944. She was a dutiful wife to R.M. Moodali and a loving mother. She was an exceptional cook and always generously took care of others. They lived mostly in Bull Bull Drive and Desainagar. They had two daughters and a son Thiagesan (Babs) Moodali who was a successful businessman and philanthropist. He read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke. He led a healthy lifestyle.

R.M. Moodali conducted much research into Seenivasa Padayachi and reunited the two families from Gauteng and Natal, KZN. He retold the story of Seenivasa Padayachi to all who visited him.

He had many major achievements. In 1931 he became a certified Bookkeeper. In the mid 1930's he was expert at playing the Violin and the Banjo. From 1936 to 1941, The Safety First Association awarded him 6 Diplomas, a Bronze medal, then finally a Gold Medal for Driving. He always owned a vintage Borgward car. In 1960's he bought a 6 ¼ acre farm in Bull Bull Drive. On 3 October 1998 at Technikon Natal, R.M. Moodali was honoured for his role in the human rights struggle. In 1994, he was 53 years involved in political activity in the ANC, NIC

and SACP. On 23 September 2007, he celebrated 60 years of marriage to Kamatchi. On 1 January 2001, he was 71 years involved in cultural activity. On 31 October 2007, he celebrated his 100 years birthday. He passed away on 9 April 2008 in Tongaat.

### ❖ **Thiagesan Rajoo Moodali (Babs)**



Thiagesan Rajoo Moodali

Thiagesan Rajoo Moodali, known to family and friends as Babs, was born on 26th April 1951. He is the son of R.M. Moodali. Babs was an outstanding entrepreneur and a successful businessman and a great philanthropist.

His philosophical religious outlook was similar to that of his father. He was a committed Tamil Humanist. He never performed any rituals nor did he believe in any superstition. He tirelessly kept the flame of humanism alive by advocating it among family members and the South African community. He began writing the Biography of R.M. Moodali but did not see its publication.

He had a quiet personality who never complained about anything. His disposition was always pleasing others and even making sacrifices at his own expenses. He was hardworking, honest, generous and a charitable person. He valued punctuality. He always had a smiling face and a unique laughter.

He completed his schooling at Chatsworth High School. He enjoyed drawing and sketching as a hobby. His other interests were baking and he made the best Christmas cake and pudding. He



also specialised in making sweetmeats and his favourite was Chana Margan and Burfi. On Sundays he also made scones for tea time and he helped his mother Kamatchi Moodali to make queen cakes.

He started off his career when he was in school by repairing cars. He enjoyed fixing things at home. He repaired the Borgward car engines and did welding and spray painting. He worked as a manager of a Bus company in Durban. He thereafter took a career in the field of instrumentation. He was a highly skilled person with great entrepreneurial skills. He became the CEO of Zimbali Engineering and he negotiated many contracts with SAB.

He bought land at Desainagar, Tongaat and built a big family house and owned a luxury Mercedes Benz. He loved his gardening and spent hours maintaining it. He took care of both his parents giving them the best lifestyle and health care. He was always conscious of his health, eating correctly and exercised. He also read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke and also led a healthy lifestyle. Although he had excellent qualities as a father, he never married nor did he have any children.

He supported many charities and NGO's such as the Association of Mouth & Foot Painters. He also supported the Charity Circle. He made donations to Childline, The Avril Elizabeth Homes of South Africa, Age-in-Action, and St John. Childline offers counselling and support to children. Age-in-Action makes a difference in the lives of the aged. The Avril Elizabeth Homes allows the mentally handicapped to live their lives in a warm and nurturing environment. St John provides medical assistance.

He was involved in community projects of Desainagar. He attended Civic meetings and strove to keep high standards of maintaining the suburb. He was also a member of the ANC of the local Tongaat branch. He helped organise feeding schemes in the informal settlement and held meetings with their leaders.

In October 2013 he was diagnosed with leukaemia and was hospitalised for three weeks undergoing chemotherapy. On 2 December 2013, he sadly passed away. His death at an early age was a great loss for the Tamil Humanist community.

#### ▪ ABOUT THE WRITER



Thiru Moodali

Thiru Moodali is an academic, a researcher, a Life Coach, and a social and cultural activist.

After high school he completed a B.Admin degree from the University of Durban-Westville (UKZN). He successfully completed his post graduate qualifications at the University of South Africa, graduating in a Honours Degree, Hons. B.Admin (Unisa), and a Master's Degree, M.Admin (Unisa).

He belonged to the University SRC publications committee and SANSCO which was affiliated to the UDF during the anti-apartheid campaign. He participated in many mass marches and protest activities.

He took part in various social and cultural activities and assisted many community projects such as creating awareness of Human Trafficking, feeding schemes, clothes distribution and book distributions to promote the 'culture of reading'. He assisted the aged, the orphans, and the homeless in these drives as well as the HIV/Aids homes. He has been on many committees of charity that supported feeding schemes.

Thiru Moodali spent the past 25 years in Marketing and as a Senior Manager involved in coaching and mentoring employees to reach optimal performance. This experience meant that he

came face to face with the concerns and challenges facing employees at all levels up to top management level.

After he read Tamil literature, and understood its true meaning, he discovered that his purpose in life is working with people one on one or in groups to transform their lives so that they can develop their full potential. He believes that every person should live a life of excellence and quality.

As a qualified and certified life coach, Thiru Moodali holds the following certificates:

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach

He is actively conducting workshops that campaigns for a humanist lifestyle and creating support groups that will sustain a humanist culture.

He has written and edited several books. As a spirit-writer (ghostwriter) for R.M. Moodali, he recorded the oral tradition of humanism and wrote the following books:

1. Tamil Humanism
2. Tamil Spirituality
3. Tamil Humanist Scriptures
4. Writings of the Tamil Saints
5. Biographies: Tamil Prophet and Tamil Saints
6. Humanist Meanings in Tamil Religious Literature
7. Tamil Humanist Ceremonies
8. Tamil Humanist Readings
9. Tamil Calendar
10. Diacritic Tamil
11. Timeline of Tamil History
12. UNKNOWN CITIZEN: A Biography of R.M. Moodali

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Thiruvalluvar



Thiruvalluvar Statue





Ragasiyam



R.M. Moodali

Life Coach



Thiru Moodali

Thiru Moodali is a Life Coach helping those who want a meaningful life in this world. The counseling and coaching given is based on the principles of Tamil Humanism.

He provides coaching for all life situations such as:

- Relationships, Family and Marriage issues
- Finances and business issues
- Work, Career and Entrepreneur challenges
- Health and Wellness issues
- Parenting and early childhood development issues
- Educational challenges
- Retirement challenges
- Death, Divorce and loss of loved ones
- Anger Management
- Low self-esteem
- Stress
- Anxiety
- Depression
- Alcohol And Drug Abuse

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach