

TAMIL HUMANISM

A MEANINGFUL LIFE IN THIS WORLD



Writings of the Tamil Saints

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

THIRU MOODALI

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Thiru Moodali

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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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Book 1

AATHTHISOODI

TAMIL APHORISMS

MOODALI VERSION

AATHTHISOODI

TAMIL APHORISMS

By

AVVAIYAR 1

A Tamil Saint

Born in 5 BC

1. Develop the desire to do service. You will benefit greatly from your good deed.
2. Anger must be controlled. It affects your thinking.
3. Do not hide things, which you could spare. Share whatever you have in excess.
4. Do not obstruct others doing service. Help and encourage them instead.
5. Do not talk proud of your possession. Be humble.
6. Do not give up hope. Do not give up trying. Failure is a stepping stone to success. Endeavour always.
7. Do not neglect arts and science. They are tools of your livelihood.
8. Begging is degrading.
9. Satisfy other's hunger.
10. Conform to the accepted norms of humanism.
11. Do not neglect study. It shapes your character.
12. Do not speak false messages. It will create conflict and jealousy between people.
13. Do not waste your youthful energy and talents by idleness. Use your body to work hard and live a productive life.
14. Do not speak differently from your observation, identification, description, experimental investigation and theoretical explanation of the world.
15. Those who are more privileged should help the underprivileged.
16. Take oil baths regularly.
17. Speak logically and in a pleasant manner.
18. Do not let buildings occupy valuable farming land or destroy nature.
19. Get to know a person's character before becoming their friend. Choose your friends wisely.
20. Respect and take care of your parents.
21. Do not forget a good deed done to you. Be grateful.
22. Cultivate according to seasons. Timing is important in anything we do.
23. Do not make a living by taking away another's property. Stealing is wrong.
24. Do not do anything that is against nature. Protect your nature as a human being, live naturally and support Nature's Rights.
25. Do not play with snakes and dangerous animals.
26. Sleep on a comfortable bed.
27. Do not speak deceitfully. It is a sin.
28. Do not engage in a useless task. Use your time wisely.
29. Start your education at an early age.
30. Do not refrain from being virtuous. Virtue is your natural disposition.
31. Do not over sleep.
32. Do not speak harshly. It will hurt people's feelings.
33. The Right to Life is a virtue.
34. Be useful and helpful to others. You will benefit from your good deeds.
35. Refrain from anything that is degrading. It lowers one's dignity.
36. Cultivate good habits.
37. Do not part from good company.
38. Avoid harming others.
39. Develop an enquiring mind. Listen and learn.
40. Share your knowledge and talent.
41. Do not deprive another of his possessions nor have the desire to plunder, deceive or steal.
42. Do not engage in foul play. Avoid unfair activity.
43. Obey the laws of the country. There will be order and peace.
44. Associate with respectable people. You will develop good habits.

45. Do not speak lies.
46. Do not discard qualities of excellence.
47. Do not speak angrily.
48. Avoid gambling. You will lose everything.
49. Whatever you do ensure it is done correctly.
50. Have prior knowledge of your destination.
51. Do not behave disgracefully. Be disciplined and righteous.
52. Do not be forgetful when talking. Concentrate on the subject.
53. Do not allow the body to become lazy. It is difficult to get back again.
54. Behave like a person of integrity.
55. Develop the desire to give charity.
56. Worship the Eight Divine Virtues.
57. Avoid making mistakes. Exercise caution and discretion.
58. Do not be in unnecessary stressful situations.
59. Think carefully before acting.
60. Do not despise the Eight Divine Virtues. Broaden your knowledge and understanding of Divine Virtues.
61. Live in harmony with the people around you.
62. Avoid those who speak in a hurtful and harsh manner. They will make you feel sad and worthless.
63. Do not forget your ancestors. They are your family history.
64. Do not continue unsuccessful ventures.
65. Follow good policy.
66. Conduct your business in harmony with your community.
67. Do not descend from your honourable status.
68. Do not play in deep water if you cannot swim.
69. Avoid rich unhealthy high GI food.
70. Read as many books as possible. Be knowledgeable in many subjects.
71. Help to grow more food. It sustains humanity.
72. Live with integrity and dignity.
73. Do not associate with vulgar and aggressive people.
74. Do not make a meaningless speech.
75. Do not become a victim of ill-health. Lead a healthy life style.
76. Speak in a clear and concise manner without letting your speech invite accusations.
You are judged by how and what you speak.
77. Do not be in the company of evil-minded persons who are dangerous like a poisonous snake.
78. Do not make faulty speeches.
79. Aim to attain dignity.
80. Emulate those who are wise. They are your teachers.
81. You will not be unemployed if you cultivate the land.
82. Always be in the company of learned and wise people from whom you will learn good qualities.
83. Get rid of ignorance and illiteracy.
84. Do not associate with ignorant people. They will mislead you.
85. Economise and live.
86. Do not be quarrelsome. You will have no friends and family.
87. Do not let your mind be confused. Think logically.
88. Do not let your opposition take advantage of you.
89. Do not over speak.

90. Do not over eat.
91. Stay away from conflict.
92. Do not associate with violent people.
93. Live with an understanding wife.
94. Listen to the words of the wise.
95. Do not visit the homes of bad women with low morals.
96. Speak with clarity so that people can understand you.
97. Do not hanker for worldly pleasures.
98. Do not talk in a boastful manner.
99. Do not provoke arguments with elders.
100. Desire to learn arts and skills.
101. Live properly to attain salvation.
102. Be an upright person.
103. Live in peaceful co-operation with your community.
104. Do not talk disrespectfully to others.
105. Do not act expecting support from others.
106. Awake before sunrise.
107. Do not trust your enemy.
108. Do not be partial in what you have to say.

Book 2

THIRUVASAGAM

SACRED UTTERANCES

MOODALI VERSION

THIRUVASAGAM

SACRED UTTERANCES

By

MAANIKKAVAASAGAR

A Tamil Saint

Year: 53 AD

HYMN 1

SIVAPURANAM

Siva's way of Old or Siva's Course from Everlasting

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 Agamas!

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

Victory to the divine virtue of Saint Siva, who soothed my soul's unrest and made me his!

Victory to the jewelled virtues of Adorned Mind, who severs continuity of birth of negative thoughts!

Victory to the flower like- divine virtues of him, who is far from those pursuing alien faiths!

Victory to the anklets of Saint Siva, who rejoices when they fold their adoring hands in worship!

Victory to the anklets of the glorious saint, who uplifts those that bow their heads in worship!
(10)

Praise to the virtues of the Leader of Everything! Praise to my Father's virtue!

Praise to the virtue of the Teacher! Praise to Namasivaya's roseate Eight Divine Virtues!

Praise to the virtue of the Stainless, who in love stood near!

Praise to the virtue of Saint Siva, who cuts off delusive birth of negative thoughts!

Praise to the Eight Divine Virtues of glorious Perun-turrai's God! (15)

Praise to the Knowledge, in grace affording pleasures that cloy not!

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!

FOUND THE MASTER: SAINT SIVA

Truly, Saint Siva, seeing your golden virtues this day, I've gained release,
As inspiring existence dwelling in my soul for my redemption. O true one!
O spotless one! O Master of the senses!
Lord of the Tamil Vedda people! Rising, sinking, spreading, subtle one! (35)
You are the heat of emotion! And you the cold logic! You the Master, O spotless one!

You came in grace, that all things false might flee,
True Wisdom, gleaming bright in splendour true,
To me, void of all wisdom, blissful Saint!
O Wisdom fair, causing ignorance to flee far off! (40)

THE ETERNAL GOD SIVA

O God, You are uncreated, immeasurable, and endless! All worlds
You create, protect, sustain, destroy and enrich with Grace,
release. You lead and cause me to enter Your group of servants.
More subtle than fragrance you are. You are afar, as well as near.
You are the Sacred Word of God, transcending word and thought. (45)
As like blended milk, sweet juice of cane and butter,
You do distil, like honey, in the thought of glorious Servants,
And cut off the continuity of birth of negative thoughts - our Almighty One!

HUMAN EMBODIMENT AND ENLIGHTENMENT BY GRACE

You created the five colours! While Servants praise You,
You do lie invisible, our Almighty Lord! In the strong grasp of deeds, (50)
I lay, hidden amid illusion's wrapping gloom.
You bind with rare cords of virtue and of sin,
Do clothe my soul with outer skin, enveloping, I the eternal soul, -
Within a temporary body, bewildered
By the five senses, sorrowfully deceived, - (55)
To me, mean as I was, with no good thing, You did grant Grace,
That I, with perverse mind, should
Become mixed in love for You, in soul, that my love should melt in joy for You! O Pure
One!

You come as Grace on this same earth, did show Your Almighty Eight Divine Virtues,
To me who lay a mere slave, - meaner than any sinner, - (60)
Essential Grace more precious than a mother's love are You!

EPITHETS OF PRAISE

Spotless splendour of Light! Brightness of full-blown flower!
O Teacher! Sweet Nectar! Lord of Siva-town!
O venerated One, Guardian, that cuts the binding fetters,
Working in grace of love that in my mind delusion may die out! (65)
Great river of exceeding tenderness, with ceaseless flow!
Nectar that satiates not! Infinite, Almighty Lord!
Light unseen that lurks within the souls that sought You not!
You who abide in my soul, melting me like waters flow!
You who are without pleasure or pain, who yet have both! (70)
Loving to loving ones! Effulgent One, who all things are,
And their negation too! Great Light, whom no darkness gathers around!
First One, You are the Middle and the End, and are devoid of these!
Holy One, Lord, who drew and made me yours!
Eye of the minds that see by keenest glance of wisdom true, (75)
Unseen by the eyes! Subtle understanding, none can scrutinize!
Holy One! Who is free from birth, death, or attachment!
Guardian who protects us! Great Light whom none can see!
Flood of Love! O God! Light of all passing splendours
That appears! Unutterably subtle Intellect! (80)
Of all that in this world diverse pronounced as truth
Is known, You are knowledge, precise and certain! Full of Clarity that informs accuracy!

Precious Nectar, fountain welling up within! You are the Lord, My Owner, the Eternal God Siva!

PASSIONATE INVOCATION

O Lord, I can't endure to lie in this changing confined frame of sin.

O Namasivaya! All your saints made true invoke You, (85)

Worship You, act according to the Eight Divine Virtues, and praise You, are free from falsehood,

They shall no more return to sin! And shall have no more births of evil deeds,

You have the might to sever bonds of this deceitful sensuous frame of sin!

O Lord who dances in atoms, trampling dense darkness down!

O Namasivaya, O Dancer in Thillai! Dweller in the Southern Pandya land, Chola, Chera and Eelam!(90)

You who cut off birth of evil thoughts and deeds!, - You they name, adoring You forever,

Whom words cannot describe; Then according to Your Sacred Eight Divine Virtues they learn the inner meaning of their song.

The blessed ones who dwell in Siva's town, - full, many Servants, - act according to

The Eight Divine Virtues of Namasivaya, humbly bowing, utter Praise. (95)

53. THIRUCHADHAGAM

THIRUMURAI 8

1. Praise, the Dispenser of Bliss! Praise, the eternal God in Heaven! Praise, our youth appearing to extricate society from affliction! Praise, Matchless One! Praise, the Lord of Servants! Praise, the saintly Dancer at Thillai! Praise, Our Supreme God! I would not put up with this sinful activities.

2. Praise, “Om Namasivaya”! Dancer of ‘Buyangam’! (a kind of dance) Release me from the delusion I lay in created by sinful activities of society. Praise, “Our Namasivaya” To me there is no other refuge than You. Praise, “Our Namasivaya” Forsake me not. Praise “Our Namasivaya” You shall triumph! Triumph! Praise!, Praise!

3. Praise, the Energy of God are the visible elements – earth, water, fire, wind and ether. Praise, God is the first cause for the birth of all living beings but the Lord does not take birth from anything. Praise, God is the end for living beings but the Lord does not have an end. Praise, Saint Siva possess the dexterity of not allowing the five senses to become uncontrollable.

56. THIRUPPALLI EZHUCHI

THIRUMURAI 8

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.

58. ARUTPATHU

THIRUMURAI 8

2. Oh! Saint Siva with a sacred saintly form.

Oh Lord! I call you cravingly many times with great emotion, “Oh my God! Oh my God!” I pondered over Your Grace and my state for having kept myself separate from you without following you.

Bid me, “Come from the mainland earth to Mount Kailas surrounded with sea.” Direct me that this is the path to the Kailas. “Enter”.

Saint Siva presides under the shade of Kurundaw with bright flowers in Thiruperunthurai girt with beautiful and long gardens.

Commentary

Kailas is Eelam, a mountain like island, surrounded by sea. Kailas is the home of pure Tamil religion.

Maanikkavaasagar prays to enter Eelam as it is a Holy land.

60. THIRUPPADAIYATCHI

THIRUMURAI 8

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.

61. ACHOP PADIGAM

THIRUMURAI 8

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.

Book 3

THE NALADIYAR

THE GOOD VALUES OF THE PATH OF VIRTUE

MOODALI VERSION

THE NALADIYAR

THE GOOD VALUES OF THE PATH OF VIRTUE

By

PATHUMANAR

A Tamil Saint from Eelam

Born in 100 AD

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THE CULTURE OF LOVE

PART III

ON LOVE

40. The characteristics of love

INVOCATION

Knowing, like bow displayed in Heaven,
human's advent here,
To earth my head I bow,
to God in truth draw near,
Touch of whose Eight Divine Virtues world never knew;
thus what my mind conceives,
I pray may happy consummation find.

This invocation is said to be by Saint Pathumanar.

1. THE CULTURE OF RIGHT CONDUCT

PART I

ON VIRTUE

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 foes 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 foe, 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 nought, but hoards their wealth in vain: 'Aha! One's lost it all,' shall people pronounce.

10. The miser like the honey-hee.

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.

CHAPTER 2

YOUTH ABIDES NOT

11. Age will come. Be wise early.

‘Grey old age will come,’ - the wise remembering this renounce the world even in tender age; but they who joy in youth, unstable, never free from fault, shall a while before painfully rise up leaning on a staff.

12. All is vanity.

Served are the ties of friendship; minished are the pleasant ones; love's bonds are loosened too; then look within and say, what profit is there in this joyous life of yours? The cry comes up as from a sinking ship!

13. People are loath to give up bodily pleasures.

Speech falters, they lean on a staff, and walk tottering, their teeth fall out; yet, till the vessel (the body) is scorned by all, they linger in the house, still indulging fond desires; to these no way of safety opens out.

14. The cherished wife of your youth.

To men that cherish weak desire for her that's doomed to droop and fail, supporting her palsied limbs with a staff, and then to fall and pass away, what anguish comes, when she grasps in her hands the staff her mother held!

15. Endless series of successive generations.

My mother bare me, left me here, and went to seek her mother, who in the selfsame manner has gone in search; and thus in ceaseless round goes on the mother-quest. Such is the grace this world affords!

16. The lamb before the sacrificer.

The lamb in the ruddy slaughter-house will crop the fragrant shoots that dangle from the garland in the slayer's hand; such transient gladness of the thoughtless, youthful hour is never found amid the wise.

17. Fruit only ripens to fall. Youth leads to decay.

The sweet fruit from every tree that bears in the dewy grove must fall to earth. Thus youth decays. Desire not her whose eyes gleam bright as darts. Full soon she too will walk bent down, with a staff to aid her dim sight.

18. Constant anxieties about health.

'How old are you?' 'How last your teeth?' and, 'Do you eat two courses yet?' people ask with kindly courtesy. By such close questions urged, the wise will learn to judge the body as a thing of nought.

19. Against procrastination.

Say not, 'in after time we'll learn virtue, we're young;' but while wealth is yours conceal it not; do virtuous deeds. When evil tempests rage, not the ripe fruit alone, but the unripe fruit's fair promise also falls.

20. The infant slain by death.

Relentless death is roaming round, and eyes its candidate! 'It is true. Take up your wallet, scape betimes. It bears away the new-born babe, while the mother sorely laments. It is good to bear in mind its guile.

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.

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.

CHAPTER 5

IMPURITY

41. Any slight wound may fester, and reduce the fairest form to a loathsome state.

'O gentle maiden, fair and good! 'These paragons that thus rave, know they not 'the heavenly home invisible?'
Let a bit of skin be broken slight as an insect's wing,
and you need the stick that drives away the crows!

42. The body's beauty only skin-deep.

If the body which, with a covering of skin above,
possesses many apertures,
owes its beauty only to that outward cloak that veils the false (*the inner foulness*),
then is it fitting to say no word of lustful desire which hides the false from itself by the covering veil,
but to regard that body as an undeveloped embryo.

43. Outward adornment is not inward purification.

Will impurity ever cease from the worthless body which the great have abandoned, knowing it to be reeking with odours from processes connected with nutrition, though aromatics be chewed, the head covered with garlands, and the body adorned with false splendour?

44. Female eyes shall not bewilder me!

Shall I abandon (my self discipline purpose) because blind, low men worry me, saying (that woman's eye is like) the water-lily in the clear stream, or the warring carp, or a javelin?
I will pursue my virtuous way as having seen (that) the eye's real nature (is), like (that of) the palm-tree fruit (which is) scooped out, after the water has been drained off!

45. The beauty of women's teeth shall not bewilder me.

Though worthless men untaught should fret my soul and rave of teeth like jasmine buds and pearls, shall I forego my fixed resolve, who have seen in the burning ground those bones — the fallen teeth — strewn round for all to see?

46. 'This vile body.'

The body is entrails, and marrow, and blood, and bone,
and connecting tendons, and skin, and here and there flesh
interposed, and fat. In the midst of these, what sort of a
being is she who wears the fresh garlands?

47. The body disgusting.

The fool will address the earthen pot (the body), from
which defilement oozes, which from nine disgusting outlets
scatters pollution, and in which slimy liquids move to and
fro, — and say, 'Oh you of the rounded arms,' 'Oh you with
armlets decked,' — because it is made bright to his eyes by
a covering of black skin.

48. The body a prey to corruption.

They know not what the body is; with sandal paste and
flowers they make it fine. Have they not seen, I pray, the
vultures and their mates in flocks with busy beaks devour
the body foul when the chariot-axle is snapt?

49. The eyeless skulls teach.

The skulls of the dead, at the sight of which the gazer
fears, with deep cavernous eyes appear, and grinning say
to those who still survive, 'Guard well! In virtue's path
stand fast. This is the body's grace and worth.'

50. The sight of the skulls cures pride.

The skulls of the dead, grinning so as to excite disgust,
cure the vain lovers of life of their folly. Those who are
cured of this folly, seeing (the skulls in the burning ground),
say 'such is this body,' and so value their attachment as nothing.

CHAPTER 6

RENUNCIATION

51. Repentance puts sin to flight.

As when a lamp enters darkness dies, so sin stands not before a person's repentance. As, when in a lamp the oil wastes, darkness rushes in, so evil takes its stand where deeds of virtue cease.

52. Put away useless studies.

The chief of people reflect on physical reality i.e. change, disease, old age, and death, and do their needful work. Those who raving teach mythology, superstition, unscientific facts, and astrology, are maddest of the foolish crowd.

53. Renunciation at once.

The chief of people in quiet thought discern how house, and youth, and beauty's grace, and high estate, and wealth, and strength, all pass away; and thus, to save themselves, prolonging not the time, renounce all these.

54. Pleasure and pain.

Though wretched people suffer afflictions many a day, yet one day's delight they eagerly desire. The persons of calm and full wisdom, in pleasure's core see pain, and quit the pleasant self-indulgent paths.

55. Unreflecting soul, why not seek the way of peace?

In vain is my youth spent. Even now disease and old age will come. Oh soul! be bold ; wrangle no more with me, but rise! Will you not go where both you and I may gain Virtue's Path?

56. Adulterous marriage to be dreaded.

Though your wife possess no excellence and bear no child, it is hard to get rid of the marriage bond. For this cause since one who weds an unfaithful person puts sorrow on, in olden days the learned made adulterous marriage a synonym of dread.

57. Patience and perseverance.

When troubles arise, hard to resist, to cause them to break the vows which their lofty spirits have pledged, the people of power set griefs aside, and firmly fix their souls in right. These are the blessed, guarding 'appropriate behaviour' rule.

58. Forbearance and pity for evil-doers.

To bear with those that speak contemptuous words; yes!, more, to say, 'Ah, will these sink in the other world to hell, the place of fire, as fruit of their contemptuous words;' and to grieve, is duty of the perfect person.

59. Repression of sensuous emotions.

One who undisturbed, in the ordered way of right, has power to guard and guide the desires and lusts that find entrance by the five sense-gates, called 'body, mouth, eye, nose, and ear' — unfailing shall gain 'release.'

60. The bitter pleasures of life.

Though wretched people behold afflictions urge and press, renunciation is not in their thoughts; delight they eagerly desire. The great in every joy behold its pain, and seek it not.

CHAPTER 7

THE ABSENCE OF ANGER: MEEKNESS

61. Disregard of the esteem or disesteem of people.

Who pass esteeming us, let them pass on! And those who condemn and trample on us as they pass, let them too pass on! If even a fly (*especially unclean*) should climb, trampling on their head, it is well that the wise who know its worth, should feel no anger.

62. Resolute people bear meekly the evils of life.

Although disgraces throng thickly,
and may not be repulsed,
will those whose minds are set upon finishing the work begun,
renounce sweet life's unfailing worth in their impatience, whenever they see evils?

63. Rashness in speech hurts one's self.

If a person open their mouth and speak unguarded words,
their words will ceaselessly burn their soul. The wise who
ceaselessly hear, and ponder well and calmly, even in their
anger, will never give utterance to words of fire.

64. The good person's meekness. The low person's ungoverned fury.

When people who are beneath them confront them, and speak
unseemly words, the excellent swell not hot with anger. The
base people will brood over it, chafe and rave for all the town
to hear, and leap, and dash their head against a post.

65. Self-restraint in youth, gifts from the poor, and forbearance in the
mighty are excellent.

The young person's self-restraint is self-restraint. The gift
of them who owns no stores of wealth is gift indeed. When
people has means and might to punish every fault, if they forbear,
call them the patient ones.

66. Virtuous instinct restrains.

As stones the base shower down their bitter words: the virtuous bear, in sight of all, and let them pass, by sense of moral worth constrained: like serpent's crest at once by touch of sacred ash subdued.

67. Return not evil for evil

When people stand forth as our enemies, and would begin the conflict, to decline the strife is not, in the language of the wise, lack of power. Even when people have confronted and done us intolerable evils, it is good not to do them evil in return.

68. The anger of the base never expends itself. That of the good of itself dies out.

Long time though base people's anger run on, it spreads abroad, and knows no time when heat is spent; as the heat of water, when boiled at cooking time, itself grows cool, the anger of perfect persons of worth abates.

69. It is not the way of the Virtuous to do evil to those who injure them.

Though people think not of good received, and do much ill to persons of family whose fame has touched the sky, these still do good; nor are they in the habit of, provoked by faults, to render evil to the thankless ones.

70. Return not criticizing for criticizing.

Though a dog, in range, should lay hold of them, there are none in the world who, in return, would lay hold of it with their mouth; and thus, when low people speak, not what is fitting, but low words, will high-minded people, in reply, utter such words with their mouth?

CHAPTER 8

PATIENCE

71. Don't argue with the foolish.

Lord of the pleasant land, where down the cool mountains
the streams fall as garlands! — With a fool hold no converse.
If you speak with one, in replying they will pervert your
words. To slip away from them as best you can is well.

72. Insults from inferiors.

When persons not our equals say unfitting things, to bear
and to be still is worthy conduct. The island surrounded by
foaming waters, Eelam, regards not a contrary course as praise-worthy, but as discreditable.

73. Harsh words of those who love are better than complaisant words of foes.

Supreme God of the swelling sea's cool shore, where bright insects
hum around every flower! — Are severe words from loving
lips harder to bear, if people can only rightly estimate their
result, than pleasant words that strangers courteously speak?

74. The thoroughly disciplined and contented person is happy.

Those who know what should be known, and rule themselves thereby;
who fear what should be feared; who use all their faculties to bless the world;
and whose nature rejoices in all good gained: are for ever free from woes.

75. If a friend act doubtfully, forgive or quietly withdraw.

When two with strict accord unite in friendship's bond,
if one betray the other's confidence by unkind act, this
latter should endure as best one may. And if one can't
endure, one should not divulge it, but withdraw oneself.

76. If a friend do evil to you, think it good, refrain from anger and blame yourself; tout never forsake them.

Infinite God of the woodlands! Separation is hard even to beasts; therefore if friends do things that are unpleasant, think them pleasant, bid yourself cease (from anger), and blame yourself alone; but forsake not those that have been joined to you in the intimacy of friendship.

77. Forbearance cements friendship.

Is not the reason why the close friendship of the great is sought, that they will bear even with faults hard to endure?
Infinite God of the good land of high mountains with resounding waterfalls! - to good people are intimate friends rare ?

78. Bear want.

Though sore wasted with hunger, let not people tell out their destitution to ungracious churls. Those indeed who lack resolution to deny themselves may tell their wants to those who are able and willing to save them from destitution.

79. Forsake pleasure that brings disgrace. To avoid guilt is the chief matter.

Although shameful things may present themselves as things that yield pleasure, flee from that pleasure's side!
Though you couldst see pleasures that cease not soon, -
Infinite God of the land of fountains high! - the guiltless way is best.

80. Never desire evil, nor eat with improper persons, nor lie.

Though ruin seize you, plan not ruin to the just! Though body's flesh should waste, eat not from hands unfit! Though the whole earth over-arched by Heaven accrue as gain, never speak word with falsehood mixed!

CHAPTER 9

NOT DESIRING OTHER MEN'S WIVES

81. Against adultery.

The fear it brings is great; its pleasure is brief; each day if it is divulged death threatens by the king's decree; and ever it is a deed that tends to the pains of hell; Oh shamefast men, desire not your neighbour's wife.

82. The sinner forfeits much, and incurs much.

Virtue, praise, friendship, greatness, all these four draw not anigh the men who covet their neighbour's wife. Hatred, disgrace and guilt, with fear, these four possessions abide with men who covet their neighbour's wife.

83. Fear on every side.

In entering in there's fear; in home returning fear; during enjoyment is fear; in guarding the secret is fear; it evermore brings fear: why shuns one not with dread the entrance of neighbour's house?

84. The way of transgressors is hard.

If any one see, disgrace lights on the house; if any hand should seize, leg's maimed; in the doing of the shameful deed is dread; it yields as fruit vast hell's affliction: tell me, Oh profligate, what measure of delight is thine?

85. Punishment of ravishers.

Those who, in a former state, without any regard to right, becoming associates of the mean, enjoyed the embraces of beautiful women, and by violence approached their neighbour's wife, in this state will become eunuchs, and dancing shall earn their bread.

86. Why should a man who has his own wife look at his neighbour's?

While his loving wife dwells in his home, the tender one whom he espoused,
seeking out a day, and sounding the drum, for many folks to know,
and whom he guards as his own,
what means a man's glance at another's wife?

87. Pleasure dearly purchased.

The enjoyment of the man of unstable heart, who under
the influence of infatuation, approaches his neighbour's wife
and sets his affections upon her, while neighbours spread
abroad his guilt, and family dread and mourn, is like that
of the person who takes pleasure in licking a serpent's head.

88. The passions of virtuous persons are under control.

The disease of lust in persons mighty in wisdom gains not
ascendancy, is not revealed, does not remain fixed on many
objects.

Oh! it is a cruel conflict; but fearing to incur shame in
the midst of their foes, they say nothing about it, and it is
extinguished within them.

89. Lust the most deadly enemy.

Arrow and fire and sun with glistening rays may rage
and burn; but these burn the outer individual alone. Lust rages
and distracts and burns the mind, and is more to be feared
than they.

90. Fire and lust.

From the ruddy fire that fiercely rises in the village you
may escape by bathing in water.
Although you bathe in water, lust will burn;
and though you climb the hill and you hide there, still lust will burn!

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 woes 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*'

CHAPTER 11

OLD DEEDS

101. Deeds come home to the doer.

Although you send forth the tender calf amid many cows,
it has unerring skill to seek out its own mother. Deeds of
old days have even so the power to search them out to whom
their fruit pertains.

102. A merely inhuman life.

Beauty and youth, and glittering wealth and reverence
abide not in one stay. To them who, though they sees this,
does no single virtuous act in this one stage of being, life's
joy stands with the body and falls with it.

103. Wishes are inoperative.

Who would not see Prosperity? All seek her gifts; but
as people's ways are, so each person's enjoyments are meted out.
Who made the wood apple round? Or who gave its
dusky hue to the *Kalam* fruit?

104. What must be, must be.

Not even saints can drive away predestined ills; and all
the fated gain must needs accrue. In time of drought who
can bestow the rain? Or who can check its rich abundance
when it falls?

105. Vicissitudes of life are fate.

Those who rose like stately palms, when their greatness
is gone, become small as the millet seed, hiding their glory
within, - and so they pass their days. This is the fruit of
deeds of former days: when you think of it, what other
cause can there be?

106. Why ignorant people live, while the wise die.

Those that know the fruit of varied and profound learning die off, while the unlearned joyously live on. Would you know the cause? - The unlearned possess within no 'sap of sapience'; - so death deems them refuse stalks, and takes them not!

107. Why some beg from door to door.

Infinite God of the sea's cool shore, where amid the wave swans sport, tearing to shreds the *Adambu* flowers! When those whose hearts are sore with urgent need stand begging, and wander through the long street, in sight of all, this is the fruit of former deeds.

108. Why even wise people sin.

They are not ignorant; but, though what people should know they know, yet they do deeds that bring guilt to their souls. - Infinite God of the wide sea's pleasant shore, where breezes breathe the lily's fragrance round! - This comes from former deeds.

109. Desires are unavailing.

On the island surrounded by gathering waters, Eelam, no person desire in anywise evil things, but choice fruit of good things. Yet whether they desire, or abhor, it is hard to shun the touch of what circumstances assigns.

110. Circumstances is unalterable. Why grieve?

The early circumstances diminish not, nor do they increase, they come not in order changed; help in troublous times is none; what happens will happen, there and then; and so, when all things fail, why grieve?

CHAPTER 12

TRUTH: REALITY

111. Broken promises.

Oh maid with many armlets graced! To answer 'no'
disgraces no person, when the boon asked exceeds their means.
It is the world's course. But to delay and cheat the soul
faint with desire is a sin like them who '*slays*' a benefit
conferred.

112. Natures change not.

People of worth, and people unworthy too, retain their natures
ever unchanged. Whoever they be that eat it, sugar can
never grow bitter; and *margosa* is bitter even when eaten
by great souls.

113. Friends in adverse and prosperous times.

When a person moves prosperously on, devoted relatives are
countless as shining stars that move in the upper heaven.
But when grievous affliction happens, - Infinite God of the dripping
hills! - few claim close alliance with them.

114. Wealth the essential things. Virtue, wealth, and pleasure.

Of the three things that endure upon this faultless earth,
one who gains the midmost gains the two extremes also. One
who gains not the midmost gains the cruel smart that the
turtle feels when put into the pot to boil.

115. The words of the rich and of the poor.

A young heifer fetches a good price when it is the calf of
a good cow; so the words of rich people, though unlearned,
pass current. Poor people's words,
like the plough when moisture is scanty,
merely graze the surface and are of no avail.

116. Wisdom cannot benefit the undisciplined.

Oh wide-eyed one! though you cook the wild gourd,
pouring in salt, ghee, milk, curds, and spices, it never loses
its bitterness. So those who never discipline themselves,
though they may learn extensive works of true wisdom,
never become disciplined.

117. Scorn the scorers.

When people scorn you, before their faces scorn them too!
what has a person to do with them? – Infinite God of the shore where
beauteous *Punnai*-flowers perfume the glades that surround
the swelling tide, - what's destined comes to all!

118. Cows of many colours, milk always white. Virtue one - sects many.

Though cows in form are diverse, the milk they yield
is not diverse. The Path of Virtue, like that milk, is one in
nature, though the schools that teach it here are like those
cows, of many forms.

119. Four questions. The common lot.

Look well! of whom has not the world found word to say?
And who have not by prudence prospered in life's way?
Ah! who in life's mid course no bitter grief have known?
Ah! who to end of life have kept their wealth their own?

120. Nothing accompanies in death but deeds.

Save a person's deeds nothing goes with them, search where
you will. The body which people cherish so, and adorn, is
itself profitless indeed when death shall seize and hurry off
with it.

CHAPTER 13

DREAD OF EVIL DEEDS

121. People lead lives of self-indulgence.

The burning-ground is filled with the corpses of people that will not give themselves up to a self-renouncing life, but oscillate amid sorrows; and the maws of perverted foolish persons are a mere burning-ground for beasts and birds.

122. Penalty for imprisoning birds.

Their legs in iron bound, as slaves to alien Rulers,
they will till the black and barren soil,
who snared and kept in cages partridges and quails,
that dwell in wilds where beetles hum amid the flowers.

123. The penalty incurred by eating poisonous crabs.

Like fire their palms shall glow, their fingers rot away,
who loved in other times on poisonous crabs to feed, and broke their
joints, what time the guilt of 'olden deeds' comes home, and
leprosy's fierce pangs assail.

124. Bad companions.

Even things soft and soothing like ghee, when joined with
the fierce heat of fire, will blaze and burn, and cause bitter
anguish:
so even upright people are perverted and give themselves up to deeds of utter evil,
when they attach themselves to those whose deeds are evil.

125. Friendships with great and mean.

Great people's intimate regard will daily grow in order
due like the crescent moon. Mean people's alliance like the
full moon that rides the sky daily by degrees dwindles away
of itself.

126. Disappointment and danger from foolish attachments.

You did attach yourself to unworthy persons, saying,
they are people of absolute integrity! If to you who has
thus attached yourself, integrity in those your intimates does
not appear; hear, Oh you who has so attached yourself, it is
as if one opened a casket, thinking it contained an odorous
unguent, and saw a snake within.

127. A person cannot fathom other people's minds.

What single person has power to search and clearly know
the inmost self of other people? - Infinite God of the land where
weighty gems glisten on mountain slope, - Oh hear! People's
minds are otherwise, and otherwise their deeds.

128. Friends from self-interest.

Infinite God of the flowery hilly land, where streams wash out
and carry hither and thither precious things from the
marshy land! - The effusive friendship of those who do not
attach themselves to us in heart, but perform certain friendly
acts merely to strengthen their own position, and who form
friendships guilefully, will issue in disappointment to the
minds of those who are intimate with them.

129. Ruin from unfitting intimacies.

If the glittering sword a person brandishes be allowed
to fall into the hands of their foes, it will assuredly come
about that they will thus destroy also their own power of
action. So wealth bestowed on the foolish will go and
burn up merit accruing in both worlds, and therefore the
really good thing is to keep clear of the foolish.

130. To do good is life's gain.

Oh mind! You leave not the bonds of home and divorce. How
many cycles, pray, with you live yearning still for children?
Save the good one has done, however small its measure may
be, there is no true result to any living soul.

END OF PART I.

PART II.

ON WEALTH

CHAPTER14

LEARNING

131. Learning, the only beauty.

Beauty of locks, beauty of circling garments' folds, beauty of saffron tint: these are not beauty true. Integrity of soul that brings the conscience peace is learning's gift: that only is beauty true!

132. The remedy for bewilderment.

Since in this world it yields fruit; since given it grows not less; since it makes people illustrious; since it perishes not as long as its possessors themselves exist; in any world we see not any medicine that, like learning, removes the delusions of sense.

133. The learned, though low-born, are first.

The excellent regard the salt produced in brackish *ground* as choicer than the *Nel* from fertile *soil*. It is fitting to place in the first *rank* the learned-wise, though sprung from the lowest class.

134. Learning, the best legacy.

It cannot be taken from its place of deposit; it does not perish anywhere by fire; if kings of surpassing grandeur are angry they cannot take it away; and therefore what any person should provide for their children as a legacy is learning. Other things are not real wealth.

135. Discriminating study.

Learning have no bounds, the learner's days are few. If you think calmly diseases many wait around! With clear discrimination learn what is meet for you, like the swan that leaving the water drinks the milk.

136. Never mind the boatman's caste if he take you over!

As none despise the ferryman, by old caste rule to lowest rank assigned, but cross the stream by help he lends; so take you teachings good and wise by help of them who are the learned ones.

137. The supreme enjoyment of the society of learned and amiable people.

We shall see whether any greater bliss is found in the city inhabited by the dwellers in the ample heaven than is felt when persons of natures formed by old imperishable lore, from rivalries exempt, keen as tempered steel, meet together and laugh.

138. The friendship of the learned ever grows sweeter, that of the unlearned ever diminishes in sweetness.

Infinite God of the cool shore of the resounding sea! Intimacy with learned people is like eating sugar-cane from the tender, juicy tip; association with graceless, sapless people is like leaving the (tender) tip and eating it from the hard, dry root.

139. The benefits of association with the learned. The pot impregnated with odour.

Though themselves unlearned, if people live in association with the learned they advance daily in excellent knowledge. The new vessel, by contact with the *Padri*-flower of old renown and lustrous hue, imparts fragrance to the cold water it contains.

140. Books of wisdom are the best. Others cannot remove confusion of mind.

If people leaving works of wisdom,- Thirukural,- that contain well-weighed instruction, unstudied, devote themselves to the recitation of mere mythological literature, they will acquire a store of empty high-sounding words, but not that wisdom by means of which mental confusion that treats unreal things as real is removed.

CHAPTER 15

MORAL UPBRINGING

141. In adversity virtuous people do not desert their principles.

Though their clothes may be old and their body worn
with want, people of moral upbringing diminish nothing of their
due observances. Will the lion nibble the creeping grass
although sorest need should assail them?

142. The moral person only have perfect excellence, greatness, and good
manners.

Infinite God of the hills traversed by clouds that touch the
heavens! - true excellence, and dignity, and good conduct,;
these three things belong to Tamil culture that touches
Heaven, and not to others, even though they may have
acquired great wealth.

143. The virtuous only have an instinctive sense of propriety.

Rising from their seat at the approach of worshipful
persons, going forth to meet them, departing when they
dismiss, and such-like things, the moral backgrounded person maintain as
invariable decorum. The low understand not one of these things.

144. Moral upbringing makes duty easy.

If people with moral upbringing do good things it is natural to
them. As to evil things to commit these is impossible
to them; for this would be guilt which many would report
abroad.

What greater good then can accrue to people with moral upbringing,
if it be their lot,
to which the perception of all these things belongs!

145. These four pious fears exist only among the really worthy.

Dread of unlearned ignorance; dread of the work that
base people do; dread of forgetful slip in words which one
must not utter; dread of not giving to those that ask:
those who are born of a culture not so distinguished by
conscientious fears are as trees.

146. The fine qualities of moral upbringing.

Infinite God of the roaring salt-sea's cool shore, where gleam
rare gems with pearls! - Association with the good, pleasant
speech, a liberal hand, and purity of mind, - all these are
only found among those who have moral upbringing.

147. Those with moral upbringing do their duty always.

Though its frame-work has perished, and thronging white
ants infest it, in a spacious mansion some room will still
afford shelter from the rain. Thus, although want annoys
them, those with moral upbringing even yet will do what should be done.

148. The moon when half in the serpent's mouth still gives light.

Like the moon which affords light to the fair and spacious
earth with one side,
while the dragon holds the other,
those with moral upbringing do not become remiss in works of seemly benevolence,
though poverty stand fronting them.

149. The deer becomes not a charger.

People of mean descent, even when all goes well with them,
will not perform the good deeds that the moral backgrounded person will do,
even when things do not go well with them.
Though the antelope should bear a pillion, it rushes not
to war like the prancing charger.

150. Those with moral upbringing even in poverty afford aid to those who seek it.

Those with moral upbringing, even when destitute,
are props in time of feebleness to the needy ones that draw near to them.
So, when the wide river is dry, if you dig in its bed,
forthwith clear waters gush out.

CHAPTER 16

GREAT PEOPLE

151. The good cannot endure a stain.

The moon that diffuses light through heaven's fair realms,
and truly worthy people are alike: yet *that* endures a spot,
while the truly worthy endure it not; - perplexed and sad
they pine away if but one stain appear.

152. Aim high! Better miss a lion, than hit a jackal.

Whether success attend, or do not attend the work, the
excellent will ever ponder blameless ends. - Is the shaft that
missed the lion worse than the arrow sent forth, that with its
impulse pierced the jackal's heart?

153. The excellent are not led by want to commit evil.

The excellent, though emaciated and poor,
do not transgress the limits of virtue and commit evil.
With wisdom for the pillar, with perseverance as the band,
they bind the mind; and as long as they live they do what it be fitting them to do.

154. The good never forget even a casual acquaintance.

Infinite God of the land of goodly hills! - If trodden for a few
days a path is formed over even the craggy hill;
so, excellent persons, though they have seen worthy persons only for one day,
as they were travelling, will bind them to their soul,
exhibiting all the marks of an ancient friendship.

155. The good listen with patient courtesy to the orations of the ignorant.

Even when one speaks who has an ungrammatical knowledge of the letter,
but not of the meaning, who is of a low meaningless school, and is unlearned,
the good with kindly compassion will listen, though it is pain to them, being
grieved that they should be put to shame in the presence of many.

156. Sugar-cane, crush it as you will, is ever sweet.

Although you bite the sugar-cane, crush it till its joints are broken, grind it, and express its juice, it still will be sweet. Those with moral upbringing, even when people have passed by abusing them so as to wound, never lose their self-respect so as to utter from their mouth words of abuse.

157. The wise free from gross evils.

They defraud not, drink not palm-wine, shun what is forbidden, never despise and speak contemptuously of their neighbours, nor even forgetfully do they utter anything untrue with their mouth: these people of faultless vision grieve not though they fall into distress.

158. When a person should be deaf, blind, and dumb.

Deaf to others' secrets, blind to the neighbour's wife, dumb to evil backbiting, - if knowing what is befitting, a person thus abides, it is not necessary to teach them any virtuous precepts.

159. Seek the good, they are always kind.

They who are destitute of kindly courtesy, even after the lapse of many days, will despise those that visit them, saying, 'they will ask something of us.' The excellent will treat them with distinction whenever they see them, saying, 'if they ask something of us, it is well.'

160. The treasure cave.

The lowest sort of people say, 'these are persons of property,' - cling to them steadily, follow them, and so flourish. Is it not as when a mine of treasure has been found, when people of good moral upbringing have become our friends?

CHAPTER 17

AVOIDANCE OF OFFENCE TO THE GREAT

161. It is difficult to regain the forfeited favour of good people.

Infinite God of the pleasant land whose hills resounding waterfalls adorn! –
You may not even to faultless people do things
that enkindle anger; for when their anger is once kindled,
it is hard for any one to change their mood.

162. Waste of golden opportunities.

Although those whose pretended wisdom is without
moral excellence have gained access to people to whom
approach is difficult even by gifts of gold, alas! they pass
away the precious moments as mere waste time.

163. Praise and dispraise of virtuous persons only of importance.

Both disesteem and thorough esteem are in the class of
things that depend on the estimation of the great. Those
who have a discriminating knowledge of true science, lay
no stress on either the abuse or the fulsome praise of people
who comprehend not moral principles, and know not the
rules of propriety.

164. None safe from the anger of the great.

The serpent rich of hue, though it dwell in the mountain-cleft,
from far is frightened by the thunderbolt's fierce anger;
so people escape not, though hid in strongholds hard to reach,
when those great in virtue are angry.

165. Self-praise is no commendation.

'You know not all our worth, for equals have we none:'
when self thus estimates itself, this is not 'esteem'! When
perfect persons, proficient in virtue, regard any as dear, and
esteem them as great, this is 'esteem'!

166. Morning and evening shadows.

Infinite God of the great sea's cool border! - Friendships formed
with mean people dwindling die like shadows of the morning;
friendship of persons of old renown as shadows of the after-day will lengthen out and grow.

167. To those who cultivate them fruits accrue.

Those who press their suit, fitness apart, enjoy the
wealth of kings, and the charms of maidens pious; so all
the cool shady trees that droop earthward with thick
foliage, give room to those that thronging seek their shelter.

168. Friendship brings pang's of severance.

Severance from even those who have no understanding
that understands so as to understand
causes great and spreading sorrow. - Infinite God of the shore of
the great, unfailing, swelling bay! - To be intimate with
none is ten million times the best.

169. No day unimproved.

Days gone by without learning, those passed without any
association with the great, those spent without giving what
is fitting; - in the case of the excellent, if you tell them over,
none such occur.

170. Humility. Self-restraint. Charity.

The greatness of the great is the quality of littleness in
their own sight, i.e. humility; the real acquisition of those
who have acquired any one science is modest self-restraint.
If you rightly understand things, those possessors of wealth
only are really wealthy who relieve the wants of those that
approach them as suppliants.

CHAPTER 18

ASSOCIATION WITH THE GOOD

171. Good companionship cures the follies of youth.

In youth unwise, though people consort with haughty ones,
and walk in lawless ways; yet, when they join with those
that know the righteous path, their faults shall melt away as
dew from off the grass when sunbeams scorch.

172. Six precepts.

Know Virtue's Path! Dread death! Bear others' words
severe! Beware you practise no deceit! Friendship detest
with people of evil deeds! Daily get gain of words that fall
from great person's lips!

173. Life has many evils. Attach yourself to the wise.

Severance of close-joined friends and sore disease and
death, all these combined happen to those that have assumed a
human body: so the truly wise have felt that birth of thoughts, from the
very first, is bitterness. Ah! soul, cleave close to these!

174. Friendship makes life endurable.

Though when you ponder it, it is surpassing bitterness,
none hate this human birth, if in this human birth they ever
perform friendly acts to people whose hearts are set on virtuous
excellence, and gain their friendship.

175. The water from the sewer becomes a sacred stream.

When water from the town-sewers has joined the great river
its very name is changed, and it becomes a 'sacred stream.'
Ponder well! Even those who have no greatness of nation,
if they ally themselves with good people of goodly fame, shall
stand firm as a hill.

176. The hare in the moon is revered.

Because it is in the bright-beamed moon the very hare
in heaven's lofty fair expanse is revered. Though scant
their worthiness, people obtain worth who share friendship
with those firm as a hill.

177. Water with milk seems milk.

Commingle with milk water becomes milk; at least, it
shows no more as water by its hue. Look close, the mean
person's meanness shows not if they join themselves to
greatness of the good and great.

178. The society of the good a protection.

Grass close around the stump in the field adjoining the
house will not be destroyed by the ploughshare of the
farmer; thus though people are weak, if they get under safe
protection, the anger of their foes will not reach them.

179. Good national associations maintain excellence, and evil ones wreck it.

As *Nel* that flourishes through the goodness of the soil,
good people become illustrious by the excellence of their
respective communities.

Goodness perishes when it comes near evil associates,
as the tornado advances and destroys the excellence of
the ship.

180. Evil association brings ruin.

Though themselves pure in mind, even good people incur
contempt because of their associations. So in the woodland
glade when a conflagration takes place not the worthless
brushwood only, but the fragrant *Sandal* and *Vengai* too
are consumed.

CHAPTER 19

MORAL GREATNESS

181. Renunciation of desire is 'greatness.'

To give is no longer ours; and youth is gone far off;
our once beloved ones think of us no more! To depart,
having abandoned 'desire' that bids us lust and hope for
future joys, appears the thing that's meet.

182. Fools make their home in a changing world.

Fools thinking 'we have found joy in the *refuge* of home,'
and 'we are here in perfect repose, forgetful of the instability of all things, go on their way.
Those who have felt that that 'refuge' is unstable, while
it seems to stand fast, never fix their fond desire on it.

183. Seek the unchanging. All things here change.

See that you sow seed that in other world may germinate;
free your lives from earth's bewilderment and
meanness; stand in your lot as wise people; the changing
hue of things shall without cause fade, and many things be
new.

184. Good people are unfailing fountains of beneficence.

The well of springing water serves the town that draws
and drinks, even in time when rains are scant; so great
people in adverse hour dispense due gifts that others give
not even in their best estate.

185. Great people do not neglect duties because of poverty.

The river pours forth a mighty stream and feeds the
world; and when it is dried up, if people dig in its bed,
streams gush out! So good people, when rich, give to many;
and, when ruined, give still at least to some, and do what
should be done.

186. Faults are conspicuous in great persons.

Infinite God of the lofty hills! - Any evil in persons of moral greatness shows like a brand on a mighty bull; but although mean people do painful deeds, like the slaughter of that same mighty bull for no apparent reason, none of these attracts attention.

187. Enmity of the wise better than friendship of the mean.

In proportion to the degree of one's intimacy with people essentially mean and without good qualities sorrow accrues; but even the hostility of those who do not desire forbidden things even in jest will confer dignity.

188. Be all things to all people.

With gentle fair ones use gentleness surpassing theirs; with foes display an anger that death's self might dread; with persistent people show a persistency to match; amongst people of good do good; let the law of life be thus laid down.

189. The great person is unmoved amid insults.

These are the pure in heart who, though any vex, and with use of slanderous words would fain perplex them, with calm unruffled mind abide unwavering, like the bright flame within the lamp.

190. Feeding the hungry.

The excellent will daily give to the needy in charity their first-served food; they themselves will eat what is served after: such good conduct removes the three faults, and from sorrow sets people free, through all the days, till comes the end.

CHAPTER 20

PERSEVERING ENERGY

191. Active independence.

As for relatives that feed upon what families give them,
they will die off like green grain below a tank, which does
not hold a sufficient supply of water.

Is failure possible to people of energy that are quick in movement
as the eyes of those who perform the sword-dance?

192. By energy a person makes themselves.

What once stood by the wayside, a twig that bent to every
touch, when its core is developed within, may become a
stake to which they tie an elephant. Life too is thus, if
people themselves, unfailing make themselves!

193. Stoop to conquer.

The huge tiger, when lacking flesh for food one day, may
even seize a little frog and eat it. Think not 'By all my
knowledge I only gain menial tasks;' to the skilful hand
nobler employments shall even there abound.

194. Strength is perseverance in spite of failure.

Strength is working on, in no wise faltering, remaining
steadfast though the matter succeed not. When all is
successful, - Infinite God of the cool lovely shore, in whose groves
the waves agitate the scented thorn, - will not even women
live and flourish?

195. What is good or bad caste?

When people speak of 'good *caste*' and 'bad *caste*' it is a
mere form of speech, and has no real meaning. Not even
by possessions, made splendid by ancient glories, but by
self-denial, learning, and energy is *Caste* determined.

196. Reserve as to your own plans, and skill in detecting those of others.

Till the time for action comes people of understanding keep
close within themselves their wisdom, and speak not of their
designs what they are labouring to effect.

The world is subject to the nod of the brilliant diplomatists,
who search out and know people's designs
from outward indications i.e. from their eye, gesture, tone, expression, etc.

197. The worthy child conceals their father's defects, and sustains his weakness.

If the *banyan's* trunk be eaten by the gnawing ant, its
'*branch-root*' bears it up, like a buttress; even so, when
decay appears in the father, the child he has begotten shall hide
it, and weakness is no more.

198. Poverty but not dishonour.

The lion's pointed claw and mighty foot will wound the
spotted face of an elephant; those who have power like
this, - though bereft of all, they die in want within their
home, - will they do deeds that bring disgrace?

199. Wealthy background is useless without lofty energies.

Like the flowers on a rounded stalk, with hair like filaments
that sweet cane bare, when the sweet fragrance they breathed
is lost, what gain accrues from birth in a lofty rich house
when energy, that makes the name noteworthy, is wanting?

200. The scant fare of the laborious is the diet of the saints.

The base feed full of rice and savoury food, that people,
great saints of the triple lands, with generous gladness give;
but water won with willing strenuous toil by those who
know not savoury food by name even, will turn to nectar.

CHAPTER 21

THE SUPPORT OF FAMILY AND THE COMMUNITY

201. Comfort from sympathy of family.

As a mother when she sees her child upon her lap forgets
the languors, the pains, and the throes of birth; so trouble
arising from weakness will die when a person sees their sympathizing family around them.

202. Good friends like trees that afford both shade and fruit.

To yield ready protection alike to all, as a tree affords
shade to those that seek its shelter when the heat grows
fierce; and to live toiling so that many may enjoy the gain,
resembling thus a fruit-producing tree, is the duty of the
strengthful person.

203. The magnanimous never refuse to support their family. The bough
sustains all its fruits.

Infinite God of the land where mountains piled on mountains
rise! - the great demur not to support their friends and family; -
there is no bough but will support the fruit it bears, though
clustered thick great fruits and many cling thereon.

204. The friendship of the great alone is lasting.

Though mingled in a complete intimacy so that all the
world knows of it, the friendship of the little will last but
little time. Connection with the firm unyielding people endures
till the great ones' Path, who never swerve, is reached.

205. Universal benevolence.

'Such are they and so many;' 'these are ours; those
strange:'those worthy to be classed as chief of people say
nothing like this; so to speak is not their nature; for they
relieve the distress of all that troubled come to them!

206. Hard fare with family, better than a feast without love.

More sweet than rice, though white as tiger's claw, with
milk and sugar served on plate of gold, by loveless hands,
is any tasteless mess, in any dish, when shared with family
dear as life.

207. Any food with foes bitter, with friends sweet.

Most bitter (*margosa*) is the bounteous meal of dainty food
at early dawn in house of those who love us not. Hear you!
though not till evening given, the mess of herbs when eaten
with our own is sweet.

208. Interested and disinterested friends.

Even those who, like the artificer's small hammer with
slight strokes fashioning the jewel, gently, day by
day, moulding their patron to their will, eat their food, will
drop them when poverty assails them, as the pincers do the
gold put into the crucible. Those worthy to be called
friends are like the artificer's rod which enters the fire
with it.

209. Sympathy in sorrow and in joy.

Oh maid adorned with fresh garlands of fragrant flowers!
is there one thing that even in other world, friends may
perform for friends, if till they die, their joys they share,
but shun to share their griefs?

210. Better fast with friends than feast with foes.

The savoury fried *curry*, in colour like a cat's eye, which
one eats seated apart in the house of those who are without
affection, will be bitter as *margosa*; but cold gruel weak and
insipid, like clear water, in the house of affectionate equals,
is ambrosia that cleaves to the bones.

CHAPTER 22

SCRUTINY IN FORMING FRIENDSHIPS

211. Satisfying friendships.

Intimacy with those who understand the real intention of one's words, and who have acquired wisdom by learning, will at all times be like eating sweet cane from the tender shoots; but attachment to those who have no sweetness of disposition is like eating it in a direction opposite to the tender shoot it grows harder and less sweet.

212. Examine the lineage of a candidate for your friendship.

Infinite God of the land of flowery hills, where wild-fowl golden in hue fly, scared by the rush of the waterfall! -
'Regarding the moral upbringing - these will not swerve:' -
To say thus is a good ground of confidence - (a good position to take up); but to say 'their minds are known,' is not any (i.e. real ground).

213. The elephant and the dog, types of false and true friends.

Forsaking friendship with those who resemble the elephant, embrace and hold fast intimacy with those who are like the dog; for the elephant will slay even its keeper though it has long known them; but the dog will wag its tail when it has in its body the javelin hurled at it by its angry master.

214. Friends are not to be forsaken because long severed

Though people dwell side by side for many days, when their souls cleave not (are not congenial), for even a few days they retain not their friendship. But is it possible to let go attachment's well-knit ties, though those to whom one's soul is knit dwell many days afar?

215. Tree-flowers and water-flowers.

The use and habit of friendship is that, what once it has loved it loves always, - like the flower on the tree-branch which having once unfolded afterwards closes not; but who will esteem, or make friends of, those who are like flowers on the surface of the excavated *tank*, which unfold and afterwards close themselves?

216. Three grades of friends.

The lowest sort of people in friendship are like the *Arecanut* tree.

The middle sort are like the *Cocoa-nut* tree.

Attachments to the chief of people - who are old friends - is like the *Palmyra* tree of rare worth:

what was given that first day was given once for all.

217. A dinner of herbs with affection is ambrosia. The greatest delicacies without it, nux vomica.

If one receive you courteously, though what they give is but rank herbs dressed in water in which rice had been washed, it is ambrosia. To eat from the hands of those who love us not, though it be white rice with rich spicy condiments, is nux vomica.

218. Friendship of those who though near aid not.

Of what value is the friendship of those who being very near, like the little claw on a dog's leg, afford not help as much as a fly's foot? Though you go far to seek it, lay hold of the friendship of those who are like the water channel that causes the crops in the field to flourish.

219. Four bad things.

Better hate than friendship of the *ignorant*.

Better death than disease which comes on yielding to no remedy.

Sweeter is killing than contempt that breaks the spirit.

Better criticize than undeserved praise.

220. Never forsake a friend!

When people have formed an intimacy, separation afterwards even from a snake which slays with its tooth, causes affliction; therefore associate intimately with many, and for many days take them to your bosom, conform to their tastes and habits, and hold fast the really worthy ones.

CHAPTER 23

BEARING AND FORBEARING IN FRIENDSHIP

221. Bear with infirmities. None are perfect.

When those to whom with strong desire we cling as good,
prove otherwise, keep the sad secret hid, - cling to them
still! *The growing grain has husks; the water has its foam:*
flowers too have scentless outer sheath of leaves.

222. Bear with your friends' faults, as the cultivator bears with the stream
that often bursts its enclosure.

If, though they dam it up, the fresh flood should burst its
bonds, people do not feel aggrieved; but straightway imprison
it again, for by the precious stream they live: so though
their friends again and again do very disagreeable things,
people bear with those whose friendship is dear.

223. Bear all things!

Infinite God of the lofty hilly land, where the bees hum through
all the flowery Gongu-glade! - Though friends should work
us surpassing ills, the only thing that is meet is forbearance:
Patience of one is friendship of the twain.

224. To be angry with those we love, is like fire in the breast!

Infinite God of the shore where pearls of purest lustre are thrown
up by circling waves, and where swift darting boats are
borne through the surf! - When friends whom we may not
leave have alien hearts, it is as a scorching fire enkindled
in the soul.

225. Forsake not friends though they wrong you.

Though those, from whom you may not part, do grievous
things, Oh maid! you must still cherish your chosen friends; - fire
destroys people's wealth and happy homes,
yet is it sought there and kindled every day.

226. Friends are not to be forsaken on account of their faults.

When those from whom it is hard to part do evil things
should people at once renounce them? - Infinite
God of the lengthening hills that pierce the sky,
whence rarest gifts descend! - Do people
cut off their hand because it pricked their eye?

227. Those who forsake friends that have committed a fault are worse
than they.

Infinite God of the cool shore of the shining sea! The perfect
ones when they have contracted an intimacy with any, see no
faults in them, even if they do things that cause pain. Those
who, being without stable wisdom, take up and tell out people's
evil deeds after contracting an intimacy with them, are themselves worse than they.

228. Faults in strangers and in friends.

Infinite God of the land of resounding waterfalls! Though what
those alien to us have done may be surpassingly evil, what is
there to be pained at, when you regard it?
Things done by affectionate friends, will be excellent
when so regarded by the mind.

229. If friends prove unfaithful, love them the more, and keep the secret of
their unfaithfulness in your own bosom.

If we perceive those we have accepted as our own to be
not really ours, we must pay even more respect to them than
to our own, and keep concealed in our own mind the fact
that they are not really ours.

230. One who pries into their friend's faults shares the punishment of the
revealer of secrets.

If, after I have taken a person for my friend, I go about
prying into their faults and virtues (other qualities), may I
depart to which place that person goes who has not kept their friend's
secret, - while the island surrounded by the resounding sea, laughs.

CHAPTER 24

UNREAL FRIENDSHIP

231. Unreal friends cling to you till they have gained their desire.

Infinite God of the pleasant well-watered mountain land, where boiling waterfalls pour down from the dark hills! - Poor people linger beneath the old roof that affords no shelter, baling out the water, and making mud embankments, and enduring the down-pour; even so unreal friends stick by you *till their purpose has been attained*.

232. The friendship of the excellent like rain; of others like drought.

Infinite God of the land of pure white, foaming waterfalls! - The friendship of the virtuous is of exceeding excellence, and yields glorious results like seasonable rain; but the friendship of the vicious, even in the time of its exuberance, is as when the rain fails in the time of drought.

233. Bliss enjoyed with the wise is heaven; association with the ignorant and worthless is hell.

Enjoyment of the society of people of refinement resembles the heavenly world in the pleasure it affords.
Closest contact with those destitute of fine perception of the value of learned pursuits - people who gain no wisdom from you, nor you from them - is one of the hells.

234. Intimacy with those who have no sympathy is like fire in the stubble.

Infinite God of the land where wide groves of *Sandal* cover the hilly slopes! - Friendship with those who feel not its real obligation, like fire in the straw suddenly appears, seeming as though it would increase, but never advancing dies out.

235. Boastings and delays.

The promising to do what cannot be done, and the putting off and leaving undone through delay things that could be done, will forthwith bring experience of sorrow even to those who have condemned truthfully the pleasant experiences of life (saints).

236. The water-lily does not become a lotus by being in the same tank with it: so evil persons will act in conformity with their natures.

The *Ambal* (water-lily) does not equal the expanding *Kuvalai* though born and growing together with it in the same pool: though they attain to intimacy with those of generous instincts, the deeds of people in whom these instincts are lacking will be diverse.

237. Friendship with the uncongenial is bad.

Infinite God of the hilly land - where the immature little monkey, with its finger like a bean-pod, will flip its father when it meets him, and poke him and snatch fruit from him!
Afflictive indeed is friendship with the uncongenial.

238. The curse of them who does not offer their life for their friend.

If I hurry not to put forward my hand and offer my precious life to my friend when in distress, may I depart to which place they go who has violated the sanctity of their friend's wedded wife, while the far-famed world laughs!

239. Bitter for sweet.

Infinite God of the land of goodly hills where honey flows! - To forsake the friendship of those who know the right, and cultivate that of shallow pretenders to knowledge, is like emptying out cow's *ghee* from a vessel and pouring into it *margosa* oil.

240. A specious outward appearance without a liberal spirit.

The absence of generosity in those whose exterior is pleasing, is like the mingling of water with the milk provided for food: when persons of understanding take to bad company it is like the disporting of a *Cobra* with a female viper.

CHAPTER 25

THE POSSESSION OF PRACTICAL WISDOM

241. Generosity to fallen foes.

Worthy people, when they behold where foes are foiled,
themselves too feel sore abashed, and do not hasten on
to crush them. Behold, the strong invulnerable dragon
draws not near the moon (to swallow it) when it is in its
tender crescent days!

242. Self-restraint an ornament.

Infinite God of the cool shore of the spreading sea! - To people in
poverty a modest self-restraint is the chiefest ornament. If
a person live in unbending pride, and in a manner unbefitting
their position, their fellow community will revile their nation.

243. Character, not birthplace.

Whatever soil you sow it in, the *Strychnos* nut grows not
into a cocoa-palm. Some, Tamils, of the Southern land have entered
Paradise! It is people's way of life that decides their future state.
Full many, Sanskrit Hindus from the Northern land are denizens of hell.

244. Good people not affected by corrupt influences.

Though ripened amid margosa leaves
the fruit of the plantain loses no atom of its sweet flavour.
Even so the friendship of people of gentle mood,
although their nation be evil,
can hardly work ill to the mind.

245. Not environment, but mind makes the person.

Though close by the sea, sweet waters often-times spring up
there; on the hill-side the waters often gush out all brine!
Thus people are not as their nation. – Infinite God of the dashing sea's
cool shore! - People are as their minds.

246. Against caprice.

Infinite God of the cool sea-shore,
where flourishes the thick-stemmed laurel! - People
whose minds are good (constant),
and who adhere to whomsoever they have formed an intimacy with,
will not sometimes avoid people, and at other
times be intimate. It is good not to have fits of alternating
warmth and indifference.

247. Good and bad associations.

Join the people who thoroughly feel true wisdom's inner
sense, and forthwith joy joins you. Join yourself to people
devoid of the accurate perception of knowledge, and then
parting from them is parting from pain.

248. People makes, unmakes, and ennobles themselves.

One that establishes a person in good, and one that disturbs
that good position and casts them down, and one that more
and more exalts a person and establishes them, and one that
makes a person head among people is a complete individual.

249. It is prudent sometimes to sacrifice pride.

Infinite God of the cool shore of the sounding sea, where from
old time the billows roar! - In the course of their affairs
when even great people follow after the unlearned, this is not
folly but wisdom.

250. A perfect life-voyage.

If a person has wrought all fitting works, enjoyed all seemly
pleasures, done deeds of charity to worthy people: if one shall
have accomplished all these three unchecked, in this one
state, of them people will say: *'that is a ship that has gained the
haven'*

CHAPTER 26

THE LACK OF PRACTICAL WISDOM

251. Lack of accurate perception is poverty. Mere externals are nothing.

The want of refined knowledge is poverty, its possession is very great and abundant wealth. When one considers, will not a sexless person, more woman than man, adorn herself with the jewels that her eye desires?

252. Why the goddess Fortuna of Roman Religion avoids the learned.

People of vast and varied lore are seen in low estate, and suffer want. Would you know the reason? The anciently renowned 'Lady of the tongue' abides with them. 'The Lady of the flower' is jealous, and draws not near!

253. Folly of refusing to learn in youth.

They who, when their father urgently bade them learn, did not take it as a serious matter, but despised it; when, before many people, some one gently presents a written palm-leaf, will in anger fetch a stick to beat them as guilty of an insult.

254. An ignorant person is a mere cur!

When a person who has grown up without learning enters the society of the wise, if they sit still, it is as if a dog sat there; and if they rise to speak, it is as though a dog barked.

255. Cast not pearls before swine.

All the baser sort consorting with scholars of a heterodox and low school, will utter illiterate rubbish; but people replete with learning, though urgently asked, utter not the results of their learning, knowing that the asker would fail to apply their minds to the import of what was said.

256. Modest silence.

People of learned tongues are silent, fearing some slip;
Others, ignorant people will speak out; on the Palmyra tree
the dried-up leaves make a loud rustling noise;
but evermore the green leaf gives forth no sound!

257. Good instruction thrown away on thankless people.

When you expound the Path of Virtue to ungrateful people, -
which is like mashing up sweet mangoes for a pig in a food-
trough, - those virtuous teachings lose all their force - have
their point broken by the obtuseness of the disciple -
and do not enter into, or suit their ear, - like a stake
which one would drive in on the side of a hill.

258. Learning requires discipline.

Though you wash it with milk for many days and dry it,
charcoal on no hypothesis becomes white! So into the
undisciplined body wisdom enters not, though you teach it,
driving it in with a stick.

259. The fly desires not the fragrant honey. The base esteem not sweet
and powerful words.

To those whose minds are full of foul things, - like the fly
which goes not to feed on the flower that pours forth sweetness
and breathes perfume,
but fixes its eager desire on ordure, - what clear comprehension
can there be of the lucid words full of honied sweetness
that issue from the mouths of the worthy?

260. The base person rejects the words of the learned, and seeks the assembly
of congenial fools.

The base person does not apprehend the faultless words of
accurate instruction which the learned utter. These pain
their mind. They therefore look in the face of some other one
like themselves (for encouragement), and convenes a wretched
assembly of their own: i.e. *They find one like-minded, and the
two set up a sect.*

CHAPTER 27

WEALTH THAT PROFITS NOT

261. Useless neighbours: so near and yet so far.

The bat approaches not the *Feronia*, with its dry stem,
though it be night at hand and bear abundant fruit; so,
although mean people are very close at hand, their wealth is
not a thing that can be counted upon.

262. None pluck the Kalli flowers. The wise approach not the base.

People reach not out their hand to the *Kalli* (*Cactus*), though
it bears delicate round buds by the handful, because these
are not flowers they can weave into a garland to crown
themselves withal; so wise people form no friendships with
the base, however great their wealth may be.

263. Though living on the sea-shore, people go to the fresh spring to drink.

Though people live on the curved shore of the sea with its
multitudinous waves, they go and drink at the well, with its
perennial fountain of fresh water from the rock; so even if
those who are neighbours are very wealthy, the desire of
the poor is towards the liberal, though these may be far
to seek.

264. The senseless dressed in silks! Virtue quite another matter.

In the country Eelam surrounded by the all-embracing sea, merit
is quite an indifferent matter! - Understanding ones are
poor; and even those of no understanding - who are like
mere *palm tree tufts and brinjals* - live prosperously, clad in
silks and rich garments.

265. People fortunate who seem not to deserve it.

While pleasant folk and just abide in poverty, you ponder
why people unjust and ignorant have any joy. It is fruit of
'*ancient deeds*,' - you whose long eyes are darts: to
thoughtful mind no other cause occurs.

266. Fortune cursed.

Oh golden dame,
that sits like a scentless leaf on a beauteous flower!
Die, and fall in ashes to the ground:
you enter homes of worthless people of perverse mind,
forsaking good people pure as gold.

267. Poverty with the good, and prosperity with the mean.

Has poverty, that stays with people of righteous souls, no
shame? Does wealth to ungenerous people stick like glue?
Oh you of dart-like eye, with wonder see that thus, no just
discernment made, these two abide!

268. The self-denying and the self-indulgent.

People who are not void of shame will travel forth on foot, and
feed on scraps, - so pass their days; the shameless ones make
no journeys on foot, but feed on dainties at home, perspiring
over the feast.

269. Misplaced liberality: rain on the sea.

While the red paddy's golden germ is parched within
the ear and dies, the cloud gleaming with lightnings pours
forth its treasures on the sea. When silly people gain ample
wealth, even so are their liberal gifts bestowed!

270. The unintelligent never learn; the intelligent perceive without
learning.

People void of understanding, though they learn, learn not!
People of understanding, though unlearned, are as people
learned! They are rich, though utter paupers, who never
beg; the rich are paupers if they bestow nothing!

CHAPTER 28

ABSENCE OF CHARITY; OR, THE MISER

271. Share your food with friends and foes. To the selfish Heaven's gate is closed.

To eat your own meal, after sharing what you have cooked, to the extent of your ability, both with those who are friends and those who are not friends, is 'cooking and eating' (is real house-keeping). To the good-for-nothing human beings whose habit of life it is to shut themselves up, and eat alone what they have cooked, the door of yonder world will be shut.

272. Give what you can, when you can.

Whatever the measure be, those who do even lesser acts of charity to the measure of their power shall attain to excellence. But those who, when they have obtained great wealth, say 'we will be wise *and give* by and by,' are lost in a sea of guilt.

273. The miser contemptible.

The senseless person who spends not their time in enjoyment of their wealth, and who gives nothing to pious devotees, but hoards and dies, — *them* their hoarded wealth derides; *them* all that is gracious in the world derides.

274. The miser loses what they hoard.

The great wealth obtained by the person of straitened soul, who knows not how either to give or to enjoy, shall be enjoyed by a stranger, in due season - like lovely virgins remaining unmarried in the dwelling.

275. Poverty better than the wealth of those who live for this world alone.

Though they have got the mighty sea with its dashing waves to drink from, people wait for the stream slowly issuing from the little well, often dry, and drink there; so the exceeding poverty of the virtuous is preferable to the wealth of those who know not of the world to come.

276. Whose is the miser's wealth?

As to the property which the wretched churl claims, saying
'It is mine, it is mine,' I too chime in with 'It is mine, it is
mine;' for if it is theirs, they themselves spends it not, nor enjoys
the benefit of it; and I, too, neither spend nor enjoy it!

277. Poor people better off than churls.

The poor have escaped much from which rich people that
dispense not suffer.
They have escaped the reputation of having lost their substance.
They have escaped the toil of saving it.
They have escaped the labour of digging to hide it.
They have escaped the ache of hands securing it from
powerful plunderers.
Many are the sorrows they have escaped.

278. Nothing but their own churlishness hinders the churl from being liberal.

While it was theirs they gave not; and their heirs, now it is
theirs, give not. Before, while it was theirs, if they had given,
they would not have reproved them; and afterwards, if they
had given, they would not have reproved them! People's own
avarice is the sole reason for the lack of charity.

279. Those wanting in liberal instinct give only on compulsion.

Liberality is that which yields its gifts spontaneously
from good character, the askers being as the calf and the
givers as the cow; meanness yields only when put into
a strait and forced, as a cow with no good instinct gives a
scanty supply when strong ones press.

280. Wealth is the source of many sorrows.

Gathering it together is trouble, and even so the guarding
of resplendent wealth is severe trouble. If the guarded heap
diminish, it is trouble. If it perish, it is trouble. Wealth is
trouble's very dwelling-place!

CHAPTER 29

POVERTY

281. Money commands respect.

Though one wraps a cloth dyed red around one's loins, a dozen coins or so, will gain the wretch respect among many people! The person devoid of wealth, though born of Tamil Culture, is viler in the world's estimation than a lifeless corpse!

282. The insinuating mendicant.

Where water cannot enter, the more insinuating *ghi* glides in; and smoke has a subtler power to penetrate than even *ghi*. If you look into it, the person debased by poverty will enter haunts where smoke scarce finds a way.

283. All abandon the needy.

When on the high hill's crags the *Kanthal* blooms no more, the crimson - spotted beetle community seek not its boughs; - Infinite God of the hills wherefrom they scare parrots with stones! - *the needy have no kin*.

284. Time-serving friends.

When wealth is there, obsequious crowds will assemble, like crows around the fallen corpse. When wealth, as the beetle wheels its flight, is gone, no one in all the world will ask, 'Is it well with you?'

285. Nothing benefits the poor person.

Infinite God of the pleasant land of clustering hills whose crags are washed by sounding waterfalls! - The Tamil nation is nothing, their strengthful prowess is nothing, their rare learning is nothing, when people are held in poverty's embrace.

286. Let the churl become a guest of others!

Although they dwell within the village, and sees the poor
draw near with hungry soul desiring aid, they yields them
none: why then in the village do they vainly pass their days?
It were better they went to be a guest themselves!

287. Poverty ruins all.

Oh you whose teeth vie in sharpness with jasmine buds! -
When sharp distress of poverty assails, people lose all their
attributes of goodness at once, with the mind's acuteness
gained from amplest stores of wisdom.

288. The struggle with want.

Better indeed is the life that pertains to the ruinous course,
that going far away,
stretches out supplicating hand at every door,
than to dwell at home toiling, subject to obstacles,
not giving aught to those that ask,
because of straitened circumstances.

289. Reverses.

The hands once loaded with golden bracelets now cull the
forest-herb and cook the meal; and then eat the mess unseasoned,
from a palm-leaf for a dish! Thus sad at heart they live,
when fortune is gone and ruin come.

290. Interested friends.

The humming spotted beetle communities all bright in hue gather
not on the branch that has ceased to blow. Infinite God of the good
cool hilly land, of high renown, whence bounteous streams
flow down unceasingly, - *the unprosperous have no families!*

CHAPTER 30

HONOUR AND SELF-RESPECT

291. Honourable minds are angry with wealthy arrogance.

The mind of those possessed of honourable feeling will kindle into flame, like the fire that has caught the forest when the conflagration rages, whenever they behold the haughty acts of those who are destitute of virtuous habits, and to whom their wealth is their only strength.

292. High-minded people complain not to the unsympathizing.

Will honourable ones who are 'masters of themselves' follow graceless people to tell of their sufferings, though fallen away to mere skeletons?

Do they not rather tell the pain they have felt to those enlightened souls that understand their sufferings before they speak?

293. Dependence on the wealthy destroys self-respect.

As for ourselves we would introduce them (these friends) to our household; but as regards them, they are ashamed of us, as though they said, as soon as they (the ladies) saw them (the friends), it would be the destruction of their womanly reserve; and so they seat us at the backdoor and give us rice! Therefore let us dismiss all thought of rich people's friendship.

294. The law of honour is that maintained by honourable people.

Oh you whose locks diffuse the odour of pleasant musk! Behold, especially good is (it to cultivate) that which is esteemed by people of honourable mind; for in this world it is obviously good; and, since it leads to perseverance in the Path of Virtue, it will yield good things in yonder world also.

295. Dishonour worse than death.

The people 'fulfilled of excellence,' though death were the alternative, do not deeds that entail Sin and guilt. Death is an affliction for one day, and for a little while. There is nothing that works irreparable ill like those deeds.

296. The wealthy and the poor.

Poor are the ones that give not, even though deemed
wealthiest of all that flourish on the teeming ample earth!
They who even when they are poor seek not as suppliants
wealthy ones are 'Leaders of the three mighty kingdoms of the Tamil nation.'

297. The honourable dread most the loss of reputation.

You who have long dart-like eyes with eye-brows extending far,
like a bow! the lowest class of people dread burning hunger;
the middle class dread what is unpleasant;
all the chief of people fear words that impute crime.

298. The rich person's contemptuous pity.

When the very worthy and thoroughly learned see the
rich people's glance of disparagement, as they say contemptuously,
'These are good people - persons in greatly reduced
circumstances - poor folks,' does not their mind kindle
into flame within them, like the fire by the breath
of the bellows on the blacksmith's forge?

299. What is dishonouring.

It is no shame (disgrace) not to be able to give to those
who desire it of us. The shrinking on account of fear felt
day by day is not *shame* (modesty). But to become reduced
in other ways, and not to dare to tell what injuries those
who love us not have inflicted on us is *shame* (disgrace, or
self-respect).

300. Heaven itself must not one sought at the expense of honour.

The jungle-hunting tiger that slays the wild cow, refuses
to eat and passes by what has fallen of itself in its path
(i. e. carrion); so the excellent, though the wide realms
of heaven were within their reach, would not desire them,
if to be obtained (only) by the loss of honour.

CHAPTER 31

THE DREAD OF BEGGING

301. Ignorant condescending patrons.

Will people themselves possessed of clear discerning knowledge
follow after those who have yielded themselves up to mental bewilderment,
and who (erroneously) say (of suppliants),
'These poor folks depend entirely on us,
evermore are they without resources in themselves?'

302. Honest hunger and dishonest fullness of food.

Is not a person's thoughts dying, and birth again measured by the
twinkling of an eye? Is it then a fault if a person rather
choose to suffer hunger, doing no blameworthy actions,
than to feed full, doing things that entail disgrace?

303. Ask only of the courteous.

There will never be wanting those who, with their destitution
as their support (*making it their excuse*),
will venture upon mendicancy, and tread the way of humiliation;
but will the virtuous-minded person enter (*as a suppliant*)
the presence of any save of those who will embrace them and say,
'Enter my dwelling, eat of my food?'

304. No reverses bend the virtuous spirit.

Though fortune forsake them, and fate frown, the person
of lofty soul, dwelling with steadfast mind on things above,
disdains to stand with bending neck in the train of the
foolish who hoard their wealth.

305. Mendicancy is always painful.

To live asking nothing even from those dear as an eye,
whose love is sure, and who never refuse, is happy life.
Since the mind dissolves in shame at the very thought
of beggary, — when people receive alms, what are the receivers' thoughts, I pray?

306. Contentment better than mendicancy.

When a person themselves begs of themselves, saying, 'Let troubles come, let joys depart!' the sting of poverty is extracted; why then, for this purpose, should any one, their mind agitated with desire, and their eye wasted with weeping, beg of strangers?

307. Beggars are universally despised.

Infinite God, of the land where gold is borne down by rushing waterfalls from every hilly slope! - Though in this world new (kinds of) people are continually born, that very person is never born that does not scorn mendicants.

308. Mendicancy is unmitigated misery.

Want wastes their outward frame; they lay aside wisdom, their inward being's good; and so resolving, begs of some stranger, saying, 'Give to me.' - If then the boon be refused, must they not that very instant die?

309. A hermitage preferable to mendicancy.

People form close intimacies with others and live as their dependants, and this is permissible; but is it more painful quietly to go one's way (*to the hermitage*) than, lost to all sense of personal dignity, to say, 'Will you not do something for me?'

310. Relieve the wants of old friends, though they shrink from it.

Relying on old friendship, in an affectionate manner, render such assistance as your intimacy warrants. If they will not endure the assistance, will it not be a fire heaped up and burning in their bosom?

CHAPTER 32

THE KNOWLEDGE OF THE TAMIL ASSEMBLY

311. Cast not pearls before swine.

Decline entirely to utter words of wisdom before heretics
(people of Sinful knowledge, - people who professing to be wise,
have an evil understanding),
who having forsaken the way pertaining to
the Tamil Assemblies of True Wisdom, Sangams,
have there laid down propositions of *unwisdom*
and propagating them diligently,
live in accordance with their own shallow wisdom!

312. Avoid the angry violent disputant.

Well-disciplined people come not near the heretic
(persons of evil learning, the teacher of an evil system),
who stores up in their memory certain formulas, as though they
understood their worth, and repeats them by rote as a tongue-lesson.
The heretic, if defeated in the Tamil Assembly, will abuse the
family of their opponents; or they will spring up and challenge
them to fight.

313. Vain babblers.

Many are the people that utter many things, - who long
to rise up in debate, from mere love of talking and an
itching tongue; who do not themselves apprehend the
power and might of learning; who know not the way
to utter with penetrating force what they have learnt; and
who know not what defeat means.

314. The neophyte.

Without any learning of their own, the fool has obtained
one formula from overhearing the lessons of a tutor who
was teaching others, yet unabashed they enter the circle of
the good, speaks it out, and makes exhibition of their mean
understanding.

315. Convincing arguments.

They who arise to utter words of wisdom,
having associated themselves with the assembly of those
who rage and burn and fume with anger, like beasts,
for the mere sake of victory, not understanding the truth,
shall see their own teeth like pumpkin seeds in their hands!

316. Fools disgrace themselves in the assembly of the learned.

When foolish people chant their lesson, not knowing the fruit that lesson yields, but uttering words that provoke anger, the learned ones, whose fame dies not, will stand by ashamed, sorely pitying the mother that bare them.

317. The letter easy, the meaning hard.

Like the charms of those who sell their love for what they gain, the sacred Tamil Scripture, Thirukural, are easy to those who rightly learn them; but like the minds of these whose forms are soft as tender shoots, the meaning is hard to all.

318. Book collectors and scholars.

Although people gather together books in abundance, and, not understanding their contents, fill the whole house with them; the saints who merely take care of books are of one sort, and the Saints who understand their contents, and make them clear to others, are of another sort.

319. A perfect commentary.

Infinite God, of the land of long chains of hills where the wild cattle assemble in herds!

Is that a good commentary to a faultless composition, which consists of the words of those who do not sift it thoroughly, in the four divisions of summary, amplification, minute exposition, and supplementary information, and thus exhibit the full import?

320. Critics.

Will those who are not of scholarly background, however they may study learned works, be fit instruments to guard others from faults of speech? And people of academic background who are well learned will not seem to be aware of the deficiencies of those who do not comprehend the works they talk of.

CHAPTER 33

INSUFFICIENT KNOWLEDGE

321. Only the wise value the wise.

People of sense receive as a reality the words from the mouth of the loving ones who graciously teach the Path of Virtue. The ignorant wretch, himself unreal, speaks of Path of Virtue with contempt. Just so the serving spoon distinguishes not the flavour of the rice boiled in milk.

322. Foolish people hearing hear not.

When persons of ungrudging soul declare the Path of Virtue, those who are not rightly disposed, although they give ear, hear not. Even so the currier's dog seizes on and devours leather, not appreciating the flavour of milk and rice.

323. Useless in life and unmourned in death.

What matters it whether they live or die; - the shameless stupid people who do no good, not even as much as a grain of millet, though they see by every species of example the way in which their life so sweet to them, passes away in the twinkling of an eye?

324. Misanthropy

Since human being's days are few, and life no safeguard owns, and guilt by many blamed is rife, among many people, why, laughing not with all they see, should any sulk apart, and nurse a sullen hate?

325. The evil tongue.

A person has gone before the Tamil Assembly that had gathered together, and despising another has reviled them. Now, if the reviled one remain silent, the reviler is to be wondered at if they survive; for abuse is their very life, and the patience of the reviled one has closed their mouth.

326. Dishonoured old age.

One who before old age comes, has not undertaken and zealously carried out Works of Virtue, will be pushed about in the house, addressed in harsh language, and bidden to get on one side or to go out, by even the maid-servants.

327. Wasted lives.

Persons of scanty wisdom are those who do not themselves enjoy any sweets of life, bestow no benefactions on worthy persons, draw not near the Good Path of Virtue that safeguards the soul, but infatuated and absorbed in the acquisition of wealth, pass away their days of life in vain.

328. The miser's death-bed.

In the very earliest time (*in early youth*) they take not food for the journey which they must make,
tying tightly the wallet on their shoulders;
but tying tightly (*their treasure bags*), they say,
'In after days we will learn wisdom:
'the gold these idiots will indicate with their hands
(as legacies, when they are speechless, and in the grasp of death)
will be as sour *vilam* fruit.

329. Saints when they suffer, sinners when they prosper.

When poor, or when disease's deadly grasp they feel,
to other world alone their minds are given; but when
wealth grows, no thought, small as a grain of mustard seed,
give they to other world; - these souls unwise!

330. Friends hurried away; the unwise heed it not.

Though they have gained a human body,
of the Path of Virtue think they not!
In vain they spend their days. Alas! and yet
they see death eagerly hasting to snatch away those infinitely dear,
like to their very souls! Why is this so?

CHAPTER 34

UTTER FOLLY

331. People disport themselves in the very meshes of death's net.

While the turtle's murderers have put it into the pot,
and kindled fire beneath, it sports unconscious of its fate:
such is their worth who joy entangled in life's net,
while death, the mighty murderer, waits to seize them.

332. Postponing virtuous action to a time that never arrives.

They went to bathe in the great sea, but cried,
'we will wait till all its roar is hushed, then bathe!'
Such is their worth who say, 'we will get rid of all our household toils
and cares and then we will practise the Path of Virtue and be wise.'

333. A high tone of manners and morals.

Though a person be of good Tamil culture, have performed deeds
of virtue, acquired learning, is of good family, and
attained a ripe old age, so that in these five points they are
faultless; yet their ignorance of what is thoroughly good,
without stain, sanctioned by ancient precedent, and of good
renown in the world's ways, will render all their advantages
like thin, watery milk with boiled rice.

334. Stones and senseless people.

Stones are much better than low people; since, though
those too are utterly without apprehension of your words,
yet they stones are of assistance to those that employ
them, inasmuch as they at once stand where they are fixed,
remain where they are put, lie where they are laid, and
remove when they are moved.

335. A fool angry without cause, longs to abuse.

If the fool, though nothing is to be gained by such
conduct, acting as though they had gained something, waxing
anger against those who disdain or are unable to contend
with them, cannot say and utter forth in their anger a string
of evil words, a grievous itching will gnaw their tongue.

336. It is a hard, thankless task to bend the worthless to our will.

Infinite God, of the sea-shore where the laurel with its bright foliage flowers! The poor pretence of intimacy enjoyed by those who follow after wealthy but utterly uncongenial people, and say 'we will bend them to our will,' is like losing one's hand while digging into a rock.

They will not succeed in obtaining any of the benefits of a real, fitting, congenial friendship, though they sacrifice both independence and honesty.

337. Ants around the neck of the closed oil-jar.

If there be ghee in the pot, though they cannot get at it, the ants will swarm without ceasing around the outside; and so the people of the world will cling to and not leave the possessors of wealth, though these give them nothing.

338. Fools make all life sad for themselves.

No good each day they gain; nor deed of virtue do;
nothing to needy people impart; nor know they joy of loved ones' sweet embrace; devoid of fame they live: do such not detest the days they live ?

339. Friendship without reciprocity.

Friendship with those who are destitute of exquisite goodness, and who, though you cultivate them with affectionate respect; morosely say 'we entertain affection for none,' - though it should yield as its fruit the island, which the sea with its noisy chime of leaping billows surrounds around, - would be only affliction!

340. Self-laudation.

The learning a person has acquired, their world-renowned excellence, and their moral upbringing, will gain for themselves respect when the bystanders celebrate them; but if they themselves proclaim them, the young family crowding around will deride that person as one afflicted with a manic disorder not to be mitigated by any medicine.

CHAPTER 35

LOWNESS

341. Teaching wasted.

The fowl, though each morning duly you scatter broken grain into its very mouth, will ceaselessly scratch in the refuse-heap; so, though you expound and show the base people works of learning, full of weighty wisdom, they will but more resolutely go on in the way in which their minds finds delight.

342. The immoral will not seek the company of the wise and good.

If you say to the immoral people, 'Let us without delay go to seek refuge with faultless saints possessors of mature wisdom,' they will probably get up and make off, exclaiming, 'Let us go and slumber,' or they will perhaps demur, and change the subject.

343. Promotion does not spoil the good nor improve the bad.

Infinite God, of the goodly land of swelling torrents! If thoroughly worthy people gain some added dignity, their nature knows no deviation, but they go on in the same even Path of Virtue; and although the immoral obtain promotion, their conduct too changes not, promotion betters them not.

344. Small benefits seem great to the wise; and vice versa.

Infinite God, of the goodly land of glistening torrents!
The excellent will deem any favour done them,
though small as a grain of millet, to be large as a palm tree.
You may constantly confer favours huge as a palm tree, but they are not benefits, when conferred on those who are not grateful.

345. The dog prefers to feed on refuse. Nature will out!

The dog, though you tend it with care, feeding it from a golden vessel, will watch, eye fixed, for others' leavings; even so, although you receive the immoral as if they were possessed of greatness, the deeds they do will be otherwise, their real character will be seen by their conduct.

346. The immoral intoxicated by some trivial grain.

Though they obtain imperial wealth, the excellent never utter a vaunting word; but if at any time the immoral see some small fraction added to their scanty store, they will deem themselves great as King Indra.

347. The slipper.

Though made of faultless yellow gold, enwrought with choicest pearls, the slipper serves but for one's foot; though the immoral be deemed prosperous through the wealth they have gained, their corruptness will be seen by their actions.

348. The immoral people's habit of life.

Infinite God, Victorious of the good mountain land! The immoral is mighty in bitter words, is destitute of kindness, rejoices in others' sorrows, is ever and anon full of sudden anger, will run up and down and pour contempt on all they meet.

349. No intimacy possible with the corrupt.

Infinite God, of the resounding sea's cool shore, where the *Neythal* breathes honied fragrance round! - The worthy, if people for many days stand waiting in their train, will say 'these are old acquaintance,' and will make the place pleasant to them; the corrupt in such circumstances feel no affection, but simply despise them.

350. Prosperity does not elevate the corrupt.

Hear, Oh Sir! The little bullock-calves will not learn to bear the yoke and draw the chariot, though you give them cut grass, clip them, and constantly rub them down; so, though they have gained wealth, the corrupt will be seen to be so by the deeds they do.

CHAPTER 36

IMMORALITY

351. Age does not improve the essentially immoral.

The thoroughly wise, though young in years, will guard themselves in stern self-repression. The low unwise as age comes on, become mature in evil works, and are like reeds, wind-shaken, hollow still!

352. Fine perception unattainable by the obtuse.

Though frogs flourish long in a rich large lake, they never rid themselves of their slime; so it is hard for those void of fine perception, even when they have learned pure and excellent text-books, Thirukural, to acquire the gift of clear understanding.

353. Detraction easy only to the immoral.

Infinite God, of the goodly land of mountain chains! It is hard to stand before a person, and publish even their praise. How then can mean people's tongues depreciate a person's good qualities and proclaim their faults while standing before them?

354. Immoral persons vaunt themselves like wantons.

Chaste women trick not out their charms of womanhood, as is in the habit of the wanton. Like fountains ever fresh those others make display of every charm, and flaunt their beauty as they pass.

355. You must extort from the unhuman what you want.

The unhuman are like the chisel, that, though it is over the stone to be sculptured, moves not without some one to strike it. On those who are courteous these confer no boon whatever. They will do everything for those who use violent means.

356. Each thinks upon their own favourite place. The good remember only benefits conferred on them; the bad only injuries.

The hill-people thinks upon the beauty of their hills;
the farmers thinks upon their fields that have yielded them rich crops;
the good think on the boons bestowed by worthy people;
the mean person's thoughts are fixed on abuse they have received.

357. The good are grateful; the inhuman ungrateful and malignant.

The good attach themselves to those that have done them
one act of kindness, and forgive a hundred wrongs that
arise. The inhuman receive seven hundred benefits, but one
wrong will turn them all to evil.

358. Mean persons illiberal even in prosperity.

Worthless persons even in high estate do not the deeds
that persons of moral upbringing perform even in their poverty.
Oh keen-eyed maid! People may enring and arm the boar's tusks,
but it will not even so become a warlike elephant.

359. Vain dreams. We fade as a leaf.

'Today, at once, a little hence, we shall gain our end!'
So many speak and think, and joyously tell it out among
their friends; but soon their eager minds are changed; and
they have perished like a lotus leaf.

360. Wealth without heart.

Though born in the water, and its hue appear green, the
Netti's pith knows no moisture; so in the world are people of
amplest wealth whose hearts are hard as stones upon the
rocky mountain fell.

CHAPTER 37

MISCELLANEOUS TOPICS

361. The wife.

The mansion meets the clouds. A stately band of warders
keep watch around. Gems glisten therein like lamps. What
then? Where the owner has not a wife of dainty excellence, the
house within is a waste, hard to explore.

362. Outward guards avail nothing.

Though compassed round with a faultless guard of swords,
if once they gain freedom, in little time they are stained with
every fault; and long is the time those soft-voiced ones spurn
every law of right.

363. The evil qualities of a bad wife and their effects.

Death is the wife that stands and dares her spouse to
strike! Disease is she who enters not the kitchen early!
Inhuman domestic is she who cooks and gives no alms! These
three are swords to slay their husbands!

364. The second marriage.

He hears that a marriage of self indulgence
is another name for dread, and yet he dreads it not!
He hears the fearful funeral drum, but
it gives him no sense! Again to take a wife and to dwell
bewildered amidst self indulgence is a fault that merits
punishment; so say the wise.

365. Different modes of life.

The best thing is a life spent in penitential practices.
The middle course is to live with dear ones around.
The worst of all is, with the thought that we have not enough, through
desire of wealth, subserviently to follow those who understand us not.

366. Three kinds of people: those that learn, those that enjoy, and those that complain.

The people of noblest mood pass their time in learning.
The middle sort pass their time in the enjoyment of good things.
The last and lowest cry: 'Our food is not sweet,'
'We've not got our fill,' and in angry mood lie sleepless.

367. Like father, like son!

The red grain's swelling germ in after time grows up and
yields that same red grain. - Oh Village Chief of fertile croft,
whose fields are filled with ripening crops of that same
grain! - Wisdom of child is wisdom of the Parent.

368. Bad times.

The wealthy people of great possessions and the perfect
have perished, while wantons' sons and corrupt persons multiply.
The lowest takes chief place, and, like the umbrella's handle,
this world is upside down!

369. Misery of unfeeling selfishness.

Infinite God, of the good land of mighty hills whence streams
descend sweeping along pearls!

Better people should jump down a precipice than live with
a mind not disposed to soften the pain of the dear ones who
tell them of their heart's pain.

370. The wantons' love.

'The mountain freshed, and the love of those adorned
With pendant jewels rare, examined calmly prove
To differ nothing: that fails when rains that feed it fail;
And love of these fails too, when income fails!'

CHAPTER 38

WANTONS

371. The wantons' mercenary character.

The lamp's light and prostitute's love examined well
are seen to differ not a bit: the lamp's light goes out
when the feeding oil is consumed!
and the prostitute's love is spent
when the lavish hand has spent its wealth.

372. The wanton's self-interested professions.

She of enticing beauty, adorned with choice jewels, said
in truth, 'I will leap with you down the steep precipice;'
but on the very brow of the precipice, because I had no
money, she, weeping and pointing to her aching feet, withdrew and left me alone!

373. Prostitutes forsake those who have no wealth.

Though he be Saint Mal, the fiery-eyed,
whom in the heaven's fair homes immortals praise,
if in hand he bring no gift,
the women tender as the buds people cull,
will straight dismiss him, bowing low with folded hands.

374. Money makes a man the wanton's darling.

To the damsels of loveless hearts, whose eyes are as
beauteous as blue water-lilies, those who have no wealth
are as poison! Even those who have turned the oil
press, in sight of all people, if they have wealth, are as sugar
to them.

375. Wantons and their lovers.

The silly ones, who are as beasts, seek the embraces of
women who are like the eel, which shows one head to the
snake, and another head to the fish, in the sweet clear lake:
are of a double and deceitful nature.

376. Feigned love becomes open hostility.

'We will never part, like the precious stone strung on its thread, or the *Andril*,' said the damsel with golden bracelets: she has now become the horn of a fighting ram, she angrily repels me. Dear heart! do linger still, or will you go?

377. Ridiculous infatuation of the wanton's dupe.

Those who fondly reckon upon the devoted love of the worthless wanton, that, like the wild ox, licks the hand and despoils people of their wealth, and then, like the buffalo, bounds away, shall suffer the deserved ridicule of many.

378. Bought embraces.

Those whose avowed purpose it is to walk in the way of morality seek not the embrace of the fascinating, fawn-eyed damsels, who walk in a way of their own, who are pleasant when gratified with gifts, and when they are filled with realisation that no more gifts are to be expected are like the horn of the fighting ram.

379. Let him be deceived that will.

Let those accept wantons' false love, who take them as their own, believing the words uttered to inspire belief, by the bright-browed ones, who keep concealed within the cruelty that lurks in their heart. Those whose bodies are their sole wealth belong to none.

380. Lust blinds people.

Though the dupes clearly discern and know the guileful intentions entertained by the bright-browed ones, even where their minds are apparently set upon some person, they whose bodies are full of sin do not recognise it!

CHAPTER 39

CHASTE MARRIED WOMEN

381. Freedom from temptation.

Though women live famed as *Ayirani* wife of King Indra for rarest gift of chastity, absence of men that stand enamoured of their charms is a help in way of good to those of fragrant brow who guard themselves.

382. A true wife, in time of poverty, if friends come in enough to drink up the sea, performs her duties with kindness of speech.

When in the straitened time they cook and eat with but one pot of water on the fireplace, - if relatives arrive enough to drain the sea, the soft-voiced wife, the glory of her home, well fulfils each seemly duty.

383. The real home!

On every side the narrow dwelling lies open, on every part the rain drips down; yet, if the wife has noble gifts, praised by townsfolk for her modest worth, such a housewife's blest abode is indeed a home!

384. The wife: 'a home and a pleasing wife'

She is sweet to the eye, and adorned in the way that a lover loves; she enforces awe; her virtue shames the village folk; she is submissive; but in fitting place is stern, yet sweetly relents: - such a soft-voiced woman is a wife.

385. The modest woman cannot understand shamelessness.

'Whenever our spouse takes us in his embrace, we feel a timid shame as if we saw him then for the first time; and they, wantons, daily, through desire of gain, submit to the embraces of many! How can this be?'

386. A modest wife like a javelin in the hand of a hero.

As the scroll that one reads, whose inmost heart well
understands it, is goodly wealth with one who is graced by
a generous spirit. As a keen weapon in the hand of a clear-souled hero,
is the loveliness that a modest woman has.

387. The injured wife to her confidante:

'The husband, leader of the town has bought, it seems, black *gram*
and red *gram*, a *tuni* and a *pathakku*, as if they were all the
same! He, whose chest is broad as a mountain, having
associated with the beautiful browed ones, - inferior to me! -
unpurified, seeks my society too!'

888. The neglected wife.

'Oh musician, utter not cruel words, or if you utter them,
softly draw back your step, and go to utter them to those
who are like the lute's right side; for we, to the husband who is the leader of the
town, are as its left.'

389. Meek complainings to her maid.

'I am she, truly, that felt a pang when a fly alighted on
the husband in the town, surrounded by cool rice-fields over
which the waters gleam, where they pluck the rich grass!
And I am she who have lived to look upon his breast adorned
with cool sandal-wood paste, which has been warmly embraced by others.

390. The pining wife

'Singer, utter not a gross falsehood, saying that he who
wears a garland of opening buds will favour us!

'To the husband who is the leader of the town we are as the tasteless tip of the
sugar-cane; therefore, tell such a tale to them who are like
its middle sweet, juicy joints.'

END OF PART II.

THE CULTURE OF LOVE

PART III

ON LOVE

CHAPTER 40

THE CHARACTERISTICS OF LOVE

391. 'The way of true love never did run smooth.'

'Infinite God, of the cool shore of the deep bay,
where the gleaming ocean's restless billows beat!
'If there be no fond embrace, a sickly hue will spread
itself over her face; and, if there be no lovers' quarrels,
love will lack its zest.
'To embrace and disagree is the one way of love.'

392. The lonely one.

'To those who were in the habit of to strain in close embrace their
own beloved, whose broad breast was surrounded with garlands,
when the rains patter down, it is as though one beat the
funeral drum through all the regions where the muttering
of the thunder is heard from out the clouds; since they are
deprived of their loved one's association.'

393. The forsaken one at eventide.

At wildering eventide, when workmen all put by their
tools, she culled choice flowers, and wove a gay garland; —
then let it fall from her hands, and wailed, 'What can this
garland avail to me who weep alone?'

394. The lover says to his friend in regard to his forsaken bride:

'Regarding the setting sun, and wiping away one by one
with her soft finger the tears that well up in her eyes,
suffused with red, sobbing she lies resting her arms on the
couch, setting off the days on those same tender fingers:
alas! are they my faults she is counting up?'

395. The lover in a figure praises the lustre of his beloved's eye,
and the beauty of her arched brow;
and indicates also his own timid reverence.

'The little kingfisher seeing the eyes of my beloved as she
was disporting in the tank and taking them for carp, followed
her; but though it followed, and poised itself aloft, it darted
not down, recognising her gleaming brow bent above them
as a bow.'

396. The mother bewails the hardships of the rough desert path over which her tender daughter will follow her beloved.

'When I applied the softest cotton soaked in the red dye to the foot of her whose waist is lovely, and whose mouth breathes the fragrance of the red water-lily, did she not cry "gently, gently," and shrinking draw it back? And Oh! has it endured the stony, desert path?'

397. Grief of the deserted wife.

When those who con the palm-leaf scrolls had ceased, in evening's dim twilight hour, she thought of her absent spouse; and weeping plucked the flowers from out her wreath, and brushed the odorous sandal from her lovely breast!

398. The confidante demands of the bride if she can endure to walk after her beloved through the desert, she replies:

'You have said, Oh maiden with burnished bracelets! have you strength to walk on the tomorrow after, your beloved? When one a warrior has obtained a splendid horse, that very instant one has learned how to ride it!', one's enthusiasm teaches one.

399. The mother now aware of her daughter's flight, says:

'My breast, my necklace of pearls, and my whole body she embraced! I knew not what it meant. It was the sign, it seems, made by my lovely one that she was about to set out on the path where the herds of antelopes flee in fright from the tiger.'

400. The lady complains of her lover's long absence.

'The triple-eyed, Saint Siva, the crow, the hooded snake, the mother that bare me: what have these done amiss? Maiden whose bosom bears the Gongu buds, all gold! The way my lover went for wealth is my pain.'

END OF PART III

Book 4

KONRAI VENDHAN

TAMIL APHORISMS

MOODALI VERSION

KONRAI VENDHAN

TAMIL APHORISMS

By

AVVAIYAR 2

A Tamil Saint

Born in 200 AD

1. A father and mother are the first known guides to a child.
2. It is good to live in a place where there is a congregation to associate with and to worship a Ragasiyam.
3. The harmony of a family is the best.
4. The wicked will squander the wealth amassed by a miser.
5. Moderation in diet is the lifestyle of a woman.
6. Hostility with the community will cause ruin to the entire family.
7. Science and Arts are like a pair of eyes.
8. Children who serve without constant reminder and direction are blessed forever.
9. Do not beg, even if you reach the stage of begging. Find some other work to do and do your duty to work.
10. Seek the company of reliable people and lead a steady life.
11. Good conduct is essential to the wise even more than the memorizing the scriptures.
12. Jealousy over other's wealth brings ruin to a person.
13. Earn your wealth by securing food and money.
14. Chastity means harmony of words and deeds.
15. Protection of chastity is honourable to a woman.
16. It is not wise to be depressed over the unattainable.
17. Speak humbly and give social justice to the down-trodden.
18. Overlook faults in family life. If fault-finding becomes a habit, even relatives will part company.
19. Do not trust equipment and physical strength alone, which can let you down.
20. Consider our actions and refrain from doing evil.
21. It is courage and endurance during the time of great loss that will help to bring results.
22. Education is the best wealth compared to any other forms of wealth.
23. Being known to those in authority will help you when in need.
24. Information given to a gossip spreads like wild fire.
25. He who speaks ill about others is dislike by all.
26. Woman who desire healthy children must take care of their bodies.
27. Children who have exemplary achievements are a credit to their parents.
28. Peace and salvation is attained when one worships God and removes anger.
29. Progress in life is secured by tilling the soil and hard work.
30. A united family or community is the beauty of service.
31. Gambling, revenge and useless arguments causes' unhappiness.
32. If moral values is neglected, bad influence will control the mind.
33. If work demands to be awake at night, do not neglect night sleep.
34. Give charity out of your own wealth.
35. One who possesses wealth and virtue will gain what one desires.
36. One who is idle and non-productive will wander about in poverty and suffering.
37. No person's advice is more sincere and wise than that of a father.
38. The reverence shown to a temple is not holier than the love shown to a mother.
39. Seek wealth even if you had to cross billowy seas to better your life.
40. Unsettled hostility will cause problems that will end in violence.
41. An unfeeling, emotionless wife is like a fire on one's lap.
42. A slanderous wife destroys the family name.
43. When a person's actions are not virtuous, their character will disappear.
44. Spending without producing wealth will result in destitution.
45. During winter season sleep in a protective house.

46. Cultivate your own crops instead of begging.
47. Do not expose your weaknesses even to your own friends.
48. Association with bad company will result bad habits.
49. When farmers prosper, the country makes progress.
50. The educated sort out problems with logic.
51. Live in a place where there is plenty of water.
52. Even in the smallest undertaking, always act after careful thought.
53. Know the Righteous Path, the Thirukural and let your life be consistent with it.
54. When the mind is clean, the thoughts will be clear.
55. Prayer and rituals are worthless if it is done merely for the sake of doing.
56. Do not ridicule the disadvantaged people.
57. Hurt inflicted upon others will return to you.
58. Salvations are attained by respecting life and avoid killing it.
59. A charitable person is known by the growth rate of their crops.
60. Eat at the times required by diet; even milk is taken in moderation.
61. Not having carnal desire for another's wife is righteous.
62. Strength and stamina gained during early childhood enables one to bear any weight during adulthood.
63. Avoid eating fatty meat, murder and stealing other's property.
64. Refinement cannot be expected amongst those who live with hatred and jealousy.
65. Those with pure thoughts will not destroy other people's happiness.
66. Simplicity is like a jewel to woman.
67. Walk with dignity and the world will accept you.
68. Stay away from all evil and you will not be tempted to do evil.
69. Eat without any guilt, only if the food was obtained through hard work.
70. Meditation and a proper diet will give good health.
71. Without rain, farming becomes difficult.
72. The lightning flashes are a sign of rain that may follow. Endeavours results in benefits later.
73. No ship can sail without a Captain. Likewise we all need a leader as head of State, as head of a business and as head of a family.
74. The effects of good or evil done will always show itself later. You reap what you sow.
75. The words of the learned are full of wisdom for all to value.
76. Sleep on a comfortable mattress.
77. In agriculture, wealth shall not decline.
78. Avoid friendship with women of low morals.
79. To ignore or forget good advice, success will not be assured in any activity.
80. A troublesome mind can be controlled by meditation.
81. One must not be extravagant even if one is wealthy. Do not waste.
82. Shortfall in rain causes crop failure and food will be scarce.
83. A home without hospitality has no family virtues.
84. Friendship with a courageous person is like having a sharp spear for your protection.
85. People with self-respect do not depend upon others for their livelihood.
86. Perseverance makes prosperity. Do not give up hope.
87. A healthy mind is pure in thought and action and has no evil thoughts.
88. When one provokes the anger of the king, there is no protection.
89. Worship god as a way of life.
90. After a task sit in a quiet place and meditate.
91. Clear thought and virtuous life are seldom found amongst illiterates.

Book 5

SILLAPATIKARAM

GOD'S ANKLET OF THE EIGHT DIVINE VIRTUES

MOODALI VERSION

SILLAPATIKARAM

GOD'S ANKLET OF THE EIGHT DIVINE VIRTUES

Tamil Saint Kannagi: A women freedom fighter's struggle for the culture of Human Rights.

By

ILANGO ADIGAL

A Tamil Saint

Born in 250 AD

CANTO XVI

KOLAIKKALAK KATAI

THE PLACE OF EXECUTION

The dairymaid, Matari, who delightedly took the precious damsel, Kannaki, under her protection, left her to the other dairymaids with excellent bangles, in a secure cottage. The cottage was beautified with red mud, which had a cool courtyard in front, separated from the hedge- encircled residential quarters of the dairy farmers who sold buttermilk.

After giving her a refreshing bath, Matari addressed her in words of praise thus: ‘Oh you, who have come here with beauty unadorned, as if to destroy the made-up beauty of Madura ladies decorated with costly and glittering jewels of gold, take my daughter Aiyai, as your personal attendant. I shall keep watch over you, Oh girl with the fragrant locks of hair, as keenly as I would over gold. Oh lady, live here with me.’

She continued: ‘The lady of great penance, Kavunti, has healed you of the fatigue of your journey and brought you to a faultless place. Have you any more anxiety for your husband?’

Turning to her maidens she said: ‘Get ready without delay the good vessels needed by Kannaki to cook the daily meal with the aid of her husband’s sister.’

At this the dairymaids offered unused cooking vessels as befitting wealthy people and some almost ripe, round jack fruits that never flower, white striped cucumbers, green pomegranates, mangoes, sweet plantains, rice of the first quality, and milk from their own cows, saying: ‘Lady of the round bracelets, please receive these.’

When Kannaki had cut the different green vegetables with a curved knife, her tender fingers became reddened, her face perspired, her superb eyes became bloodshot; and she turned aside from the smoking oven. Then with the aid of the fire of straw lit by Aiyai, Kannaki cooked to the best of her ability for her husband.

When Kovalan had seated himself on a small mat dexterously made from the white leaves of the Palmyra tree by a trained dairymaid; with her flower like hands she sprinkled water from an earthen pot over the feet of her husband.

Then she sprinkled water on the ground and making it smooth with her palms, spread a tender plantain leaf and said: ‘Here is food, Oh Kovalan! Please eat.’

When everything had been performed as well as possible, Aiyai and her mother looked at them with pleased eyes and said: ‘Is this Kovalan who eats good food with the colour of the newly opened Kaya flower, similar to the cowherd boy nursed by Asotai in the village of cowherds? Is this Kannagi with many shoulder-bracelets similar to the brightest lamp, Pinnai, the dairymaid of our community who gave succour to the cowherd boy on the banks of the river? Our eyes are not sufficient enough to see this splendid sight.’

To the great Kovalan, who was sitting fully satisfied after his meal, were offered tender leaves and nuts by Kannaki of the black tresses. He said to her: 'Come' and clasping her, continued: 'Doubting whether these tender feet of yours would have strength enough to walk over the tracts covered with gravel and stone, and taking pity on us for having crossed these painful deserts, how miserable will our aged parents feel? Is this our present condition? Is it due to cruel fate? My mind is so confused that I know nothing. Oh! is there hope for one who has wasted his days in the company of useless men and debauchees, among groups of scandal-mongers indulging in boisterous laughter, ever hankering after sinful deeds, neglecting the good words spoken by wise men? I have not been dutiful to my aged parents. I have also disgraced you who are young in years, but old in wisdom. I never thought that I was doing wrong. Even though I asked you not to leave our great city for this place, you came with me. What a thing you did!'

Kanaki rejoined: 'Though I could not give charity to observers of Righteousness and Virtues or honour teachers, receive saints or entertain guests as befits our family, I hid from your revered mother and your highly reputed and honourable father, much esteemed by the king, my sorrow at not having you before me, but they knew it and were full of affection for me and spoke loving words. In spite of my pretended smile, my emaciated body made them know my inner anxiety at which they were highly grieved. Though you deviated from the right Path, because I kept to the 'Path of Rectitude', Tamil Religion, I volunteered to come along with you.'

Kovalan said: 'Oh you who have given up your parents and reflections, menial servants, nurse-maids and female attendants, and taken as your great aids modesty, credulity, good conduct, and chastity, has rid me of my troubles by accompanying me. 'Oh purest gold, creeper, girl with fragrant curls of hair!'. 'Oh embodiment of modesty, light of the vast world?'. 'Oh tender offshoot of chastity, storehouse of virtues! 'I shall go with one of the anklets that adorn your beautiful feet and return after exchanging it for money. Till then do not lose heart.'

Closely embracing his lady-love of the long black eyes, feeling much for her being lonely and without relations, and restraining the tear rising in his eyes because of his mental anxiety, he left the home of the cowherds and wearily walked along the street, passed a humped bull, passed beyond the taterumanram; then passing through the streets of courtesans, he reached the bazaar. There he saw a goldsmith who with a coat on, was walking a some distance, pincers in hand, followed by a hundred goldsmiths famous for their delicate workmanship and exquisite handiwork in jewellery; and thinking within himself that this must be the state goldsmith of the much celebrated Pandyan Kingdom. Kovalan asked him, 'Can you please estimate the price of an ornament for an ankle, suitable for the queen of the protecting King?'

The goldsmith replied as if reverentially, 'Though I am ignorant about that, I can make crowns and other ornaments required by kings.' Thereupon Kovalan opened the bundle which contained the invaluable anklet. The goldsmith, a habitual liar, minutely examined the workmanship of the artistic anklet, embossed with shining gold and containing inside the best rubies and diamonds carved with serried depressions, and said, 'This anklet can be demanded

by none other than the great queen 'Kopperuntevi'. I shall go now and inform the victorious King about this. Please stay here near my little hut until I return.'

Then Kovalan went to the small shrine near that lowly man's house, and when he had entered a small chamber, the hard-hearted goldsmith who was a thief said to himself, 'Before the fact of my having stolen the anklet is publicly known, I will accuse this stranger from another distant village of the theft to the King', and walked on to the palace.

There the great queen imagining that the king's heart had been won by the graceful appearance of the Madura dancing-girls who sang different songs, and displayed the wealth of their instrumental music in their dances, hid her jealousy in a love-quarrel; and feigning a headache left him. When his ministers and councillors went away, the king retired to the great queens' chamber attended by female servants with long glowing eyes.

The goldsmith who saw the king at the last entrance of the guarded gateway prostrated himself before him, and praising him in several ways, said: 'The thief who used neither crow-bar nor auger, but relied on the strength of sleep-giving incantations to put to sleep the watchmen at the gate before stealing the palace anklet, is now staying in my lowly little hut hiding himself from the watchmen of this bustling city.'

The king who wears the garland of margosa flowers, without any inquiry, sent for the city watchmen and ordered: 'Now, if you find the foot-ornament of my consort resembling the flower-garland in the possession of an expert thief, kill him, and bring the anklet here.'

At this command of the king, the villainous goldsmith, glad at heart, said to himself: 'I have achieved what I wished'. He approached Kovalan and said pointing to the men: 'They have come here to see the anklet at the bidding of the king, possessor of the victorious army.' This false goldsmith convincingly explained to them all the things relating to the workmanship of the anklet. But the valiant executioners observed: 'The appearance and features of this man do not show him to be deserving of execution.'

The wily goldsmith smiled scornfully at them, and set forth his reasons:

'Mantra, False Gods, drugs, omen, trickery, place, time and instrument are the eight aids employed by low persons called Brahmins, pursuing the ignoble profession of thieves. If you are deceived by this man's drugs, you will expose yourselves to the great wrath of our renowned king. If thieves utter a mantra and meditate upon it, they can become invisible like their gods.

'If they perform the feat of making gods appear before them, they can show in their hands the stolen objects and yet walk safely away. By stupefying us with their drugs they can make us sit still in the same place. Unless a good omen presents itself they do not steal, however valuable a thing, even if it easily falls into their hands. If they resort to magic, they can deprive even King Indra of the garland on his breast.'

'If they decide upon the place from where they will to steal a particular object, who could discover them at that place? If they decide upon the time and get possession of the object,

even the gods could not deprive them of it. If they steal valuables by employing their tools, who in this wide world, could find them out? To them, there is neither day nor night. If you would listen to the science of theft, there is no end to it.'

'Once, a certain thief stayed at the palace gate like an ambassador, all the day and when it grew dark, disguised as a woman, he entered without any hesitation, in the shadow cast by the lamp, and in an instant removed the garland of diamonds sparkling like the sun's rays from the Crown Prince. The awakened prince found it missing from his shoulders and drew his sword from its sheath which the thief clasped and warded off all the blows with it. Tired of this, the prince attempted a hand to hand fight, but the thief, expert in his science, escaped after making the prince attack a jewelled pillar. If anyone of you has seen him, show him to us. Is there any on this earth who is equal to this thief?

This was a time when Brahmin foreigners came to settle in the Tamil Country. They came with their mantras, false gods, alcohol and drugs to indoctrinate and oppress the Tamils. All Tamils regarded them as low, immoral people and as thieves. The goldsmith thief identifies the Brahmin thieves and explains their science of theft.

Among those who heard this murderous goldsmith, a young executioner with a lance in his hands spoke: 'Once on a dark night in the middle of the rainy season, when all the village was deep in sleep there appeared a thief, with a chisel used for splitting the earth, clothed in blue robes, desirous of jewels, fierce like a tiger. I unsheathed my sword, but he plucked it from my hands and could not afterwards be seen anywhere. Rare indeed are the deeds of thieves. Failure to carry out the king's orders will cause trouble to us. Oh men of martial valour, say what is to be done.'

At this, an unlettered person, in a fit of drunkenness, hurled his well – polished sword from his hand upon Kovalan cutting him across. The blood that gushed forth from the wound spread over Mother Earth. Vanquished, Kovalan fell, causing the Pandyan Human Rights Principles to become crooked.

The king did not give a hearing to Kovalan and there was no court case. There was no judicial system, as stipulated in the Thirukural. Therefore there was no justice. The culture of Human Rights was eroded. The Right to Life and the Right to a fair trial was lost. The death penalty was used which is against Human Rights principles.

Because of the injustice done to Kanaki's husband, the never crooked Human Rights record of the Pandyan Kingdom became crooked. Good and bad actions yield their results unfailingly therefore always perform righteous deeds and follow the Thirukural virtue of the culture of Human Rights.

CANTO XVIII

ACCIYAR KURAVAI

THE DANCE OF THE DAIRYMAIDS

‘The morning drum will soon be heard in the palace of the Pandyan, famous for his garlanded white umbrella. He is acknowledged ruler of the whole earth by all the kings of Jambudvipa, with its cool groves, and even by the Cola and Cera who have carved their Tiger and Bow marks side by side with the Fish carved by the Pandyan himself on the Himalayan crests. It is our turn to supply ghee’, said the elderly lady, Matari calling to her daughter Aiyai.

Aiyai came out with the churning stick and rope. Then she said: ‘Alas! The milk in the pot has not curdled. The beautiful eyes of the big humped bulls are full of tears; some calamity is happening. ‘The fragrant butter in the pot does not melt. The lambs do not frisk about; some calamity is happening. ‘Herds of cows with their four nipples udders are shuddering and bellowing in fear; the big bells tied to their necks fall down. Oh! Some calamity is happening.’

MADURAI CITIZEN’S REVOLT

The citizen’s revolt in the city caused much disturbance and chaos which was picked up by the animals hence their agitation. The senses of animals are sensitive to natural disasters hence they serve as early warning signals of calamity.

Looking at her daughter Matari said: ‘Do not feel perturbed. To alleviate the grief of our cattle, we shall dance the Kuravai in the presence of Kannaki that jewel among the damsels of the earth.

Among the many boyhood games played by the cowherd boy Mayavan and his brother in the quarters of the cowherds, an open courtyard with a raised platform, the Kuravai was one. It was played by Mayavan with Pinnai who has long lance like eyes.

REHEARSAL

1. ‘This sweet lady with the garland of flowers loves him who can jump upon the black bull undaunted by its rage’, she said, pointing to a certain damsel.
2. ‘The shoulders of this girl with golden brace are the possession of him, who can suppress the bull with red spots on its forehead.’
3. ‘This girl with her beautiful hair decked with jasmine flowers, is the recognized bride for him who can mount that strong young bull.’
4. ‘The shoulders of this creeper like damsel will be owned by him who can crush the bull with the small white spots.’

5. 'The soft breasts of this creeper like girl are the possession of him who can overcome the bull with the golden spots.
6. 'This damsel with her beauteous hair decked with Konrai flowers, become the wife of him who can mount the victorious young bull.
7. 'This girl resembling burgeoning flowers will be of his right who can control the milk-white bull.'

STRINGENDO

Then the elderly Matari proceeded to allocate their places in the dance saying to her daughter that these seven young damsels had selected seven bulls from the cattle stall and nourished them.

She made them stand in the traditional order according to the arrangement of the seven strings in the yal and gave them names appropriate to their acting. Beginning from the western end, the regular places of these girls were Kural, Tuttam, Kaikkilai, Ulai, Ili, Vilari and Taram. These are the names which were given by the fragrant haired lady, Matari.

She who stood at the place of the Kural was named Mayavan. She who stood at the place of Ili was called by the name of the victorious Balarama. She who stood at the place of Tuttam represented the dairymaid Pinnai. The others were named in the order described above.

Pinnai and Taram were then joined to Mayavan; Ulai and Vilari joined Balarama. Kaikkilai stood to the left of Pinnai. The good Vilari stood to the right of Taram, Muttai, also Muntai.

Among them, she who garlanded Mayavan with the luxurious Tulasi garland, would perform the faultless Kuravai dance. Is Pinnai of banded arms so beautiful that he who had won great reputation by measuring the universe, would not look at wealth dwelling in his own breast? Ha! Ha! So said Matari in great glee.

THE DANCE

They then stood evenly in the form of a circle, and clasping their fingers in the Karkataka pose, began the dance in that posture. In the beginning the girl representing the Kural looked at her neighbour the Tuttam and said: 'We shall sing with the sweet pan called Mullai, in honour of him who broke the Kurunta tree in an extensive upland.'

Thus saying the damsel representing the Kural began to sing in a low tone, the damsel representing the Ili to sing in a level tone, and the damsel representing the tuttam to sing in a high tone. The low singer representing vilari in her low pitch followed the tone of her ally representing the tuttam.

THE SONG

1. Oh friend! If Mayavan who used a calf as a stick to knock down (vila) fruits, comes here among our cattle, shall we not hear him playing on his fine Konrai flute?

2. Oh friend! If Mayavan, who churned the curdled milk with a serpent as his rope, come here among our cattle, shall we not hear him playing on his fine Ampal flute?

3. Oh friend! If Mayavan , who broke the Kurunta tree in our extensive uplands comes during the day among our cattle, shall we not hear him playing on his fine Mullai flute?

We shall sing of the charming beauty of Pinnai as she danced with her husband on the banks of the Tolunai.

1. 'How can we describe the form of him who hid the clothes of the slender waist lady whose figure was bent to the pointing of breaking? Or how can we describe the face of the handsome lady who was visibly touched by the regretful look of him who hid her clothes?

2. 'How can we describe the perfection of her who stole the heart of her husband, who deceived all in the water sports of the Tolunai? How can we describe the form of him who stole away the charm and the bangles of her, who had captivated him?

3. 'How can we describe the face of the lady who hid it in her hands when she lost her clothes and bangles? Or how can we describe the beauty of him who was pained by the distress of her who hid her face in her hands?'

'May Mayavan celebrated in the Kuravai dance in which we were now engaged alleviate the distress which has befallen our cattle!'

CANTO XVIII

TUNPA MALAI

THE GARLAND OF SORROW

The elderly dairymaids of dynamic charms went to bathe in the deep Vaikai. They also decorate with flowers, incense, sandal-paste, and garlands the statue of Saint Netumal on the bank of river Vaikai.

Towards the close of the kuravai dance someone who had heard the protest in the city came back in haste.

She said nothing; but stood without opening her mouth to Kanaki, who said: ‘Oh! friend, speak, speak out. ‘I do not see my husband. My mind is in a flutter. The air expelled from my lungs surpasses the air driven into the fire from bellows. If the air expelled from my lungs surpasses the air from bellows, will you not tell me what is being said in city? Long live you, friend!

‘Even during daytime, a fit of shivering takes hold of me. Not seeing my beloved, my heart is restless with grief. As my mind is restless with grief at not seeing my beloved, tell me what it is that people said. Bless you, friend.

‘I seek your aid, friend! I do not see my lord returning. I sense some danger, my mind faints. As my mind faints at something hidden from me, I pray you, my friend; tell me, what it is that they said in the city.

She replied: ‘Oh! Saying that he was the thief who silently stole the glittering anklet from the palace, the king’s residence – that he was the thief who silently stole – the men who wore jingling anklets executed him.’

Hearing this Kannaki sprang up in rage and then fell down on the earth, as if the rising moon had fallen with the clouds on the wide earth. She wept making her red eyes redder. She cried out, Oh! Where are you, my dear husband? Ah! Ah! , and fell down in a swoon. Recovering, she again continued to cry.

THE RISE OF THE VOICE OF THE OPPRESSED WOMEN

Hinduism forces women to be burnt in fire after their husbands died. Women whose husbands have become monks live in despair and go to places of pilgrimage and die in anguish. Widows are discriminated and have to follow difficult vows and are alienated from society to remarry. Kannaki refused to be abused because she is now a widow.

Kannaki stood up and spoke:

‘Like the distressed women who keep difficult vows after their loving husbands have been burnt in fire, am I to perish in misery, because I have lost my loving husband through the fault of the king censured by his subjects?’

‘Like the distressed women who, after losing their husbands who had won fragrant garlands on their broad chests, go in despair to many places of pilgrimage and bathe therein, am I to perish in anguish, through the fault of the king wielding the Principles of injustice, Oh foolish goddess of Hindus?’

‘Like the afflicted women, who are ever plunged into hard vows of widowhood after their beloved husbands have fallen a prey to the funeral fire, am I to pine away in grief, losing fame in this also, through the wrong committed by the Pandyan King, whose Human Rights Principles swerved from the righteous Path?’

‘Oh! Look at me.

‘Hear my words, Oh all you good damsels of the cowherd community who have gathered here, and have with foresight, engaged yourselves in the kuravai!’

Hear my words! Hear, all of you cowherd girls!

‘Oh, Sun! You who are a witness for all the deeds of this seagirt world, speak! Is my husband a thief?’

Then was heard a voice: He is not a thief, Oh lady of carp-like eyes. This city will be consumed by blazing flames.

CANTO XIX

URSULVARI

THE TALK OF THE TOWN

So said a witness under the sun. She of the sparkling armlets wasted no more time. Taking in her hands the remaining anklet she lamented: ‘Oh women of chastity who live in this city ruled by the unjust King! Listen to this.

‘I have suffered incomparable distress this evening. That which should not occur, has occurred to me. How can I endure it? See this injustice.

‘Is my husband a thief? They killed him, unwilling to pay the price of my anklet. What injustice!

‘Shall I ever see again my beloved husband in the company of you all, Oh women of great chastity? See this injustice!

‘If I shall see my loving husband, shall I hear him utter the long for words, that he was not in the wrong? See this injustice!

‘If I do not hear him say that he was not in the wrong, condemn me by saying that I did unjust things. Listen to this!’

All the residents of the flourishing city of Madura beheld the afflicted woman and were moved by her suffering agonies. In bewilderment they exclaimed; ‘since irremediable wrong has been done to this woman, the unbending and righteous Principles of Human Rights of the king has been bent. What is the meaning of this?

‘Lost is the glory of Tennavan, the king of kings of Pandya, possessor of the moonlike umbrella and the spear. What is the meaning of this?

‘The sheltering umbrella of the victorious king that had cooled the earth now generates heat. What is the meaning of this?

‘A new, great freedom fighter has now come before us bearing in her hand an anklet of pure gold. What is the meaning of this?

‘This afflicted woman, weeping from her beautiful, red and collyrium stained eyes, looks as one possessed of divinity, a Tamil Saint. What is the meaning of it?

Saying such things the people of Madura sympathized with her and comforted her by raising their accusing voices against injustice of the ruling king. Among those who caused the tumult, some showed to Kannaki the body of her executed husband. She, the golden creeper, saw him; but her he could not see.

At that moment the red-rayed sun withdrew its fiery rays and hid itself in the great mountain, causing the vast world to be enveloped in darkness. In the brief twilight of that evening the flowery creeper-like Kannaki lamented aloud and the whole city reverberated with her cry. She who in the morning had received from her embracing husband the flower- wreath worn by him and decked her tresses with it, saw him that evening in a pool of blood gushing from his wounds. But he did not see her in an agony of grief. She mourned for him in sorrow and wrath:

‘Oh! Seeing me in deep affliction and without a word of consolation, is it fit that your body, pure as the purest gold, should lie here in the dust? Will not people say that it was my inevitable fate that made the righteous king act thus wrongly in ignorance?’

‘Is it just that, in this elusive twilight with none to aid me, your garlanded beautiful breasts should lie on the bare ground, before me who pine in lonely grief? Will not people say that it was my pre-ordained fate which made the Pandyan commit a wrong, that the whole world proclaimed unjust?’

‘Is it right that you should be lying here in the dust with blood gushing from your gaping wounds, in front of me, the unfortunate one, whose eyes are brimming with unceasing tears? Though his subjects accuse the Pandyan who committed the crime, will not good Hindu people say that it is the result of my past actions?’

THE RISE OF THE AGE OF REASON

‘Are there women here, are there women? Are there women who can endure such injustice done to their wedded husbands? Are there such women?’

Are there good people? Are there good people here? Are there good people who nurture and fend for children born of them? Are there good people here?’

THE RISE OF REJECTION OF KUTAL’S GOD OF IDOLS, RITUALS AND SUPERSTITION

‘Is there a God? Is there a God? Is there a God in this Kutal, whose King’s sharp sword killed an innocent? Is there a God?’

While she lamented in this manner, and embraced the breast of her husband, where once wealth had resided, she had a vision of her husband. He stood up exclaiming: ‘Oh the full moon face has faded!’ and wiped away her tears with his hands. The fair lady fell to the ground, sobbing and wailing, and clasping the feet of her revered husband with both her banged hands. Then he arose and discarded his mortal form and departed, saying as he went: ‘Oh, my dear, stay; stay here.’

She cried out then: 'Is this illusion? What else is it? Is it a spirit that has deceived me? Where shall I go and find the truth of this? Else I will not seek for my husband till my furious wrath is appeased. I will meet the cruel king, and ask him for an explanation of his action.' So saying, she arose. As she stood up, she recollected her terrible dream, and her long carp-like eyes were overflowing with tears. She stood up and remembered it. Wiping away her tears she went to the front gate of the king's palace.

CANTO XX

VALAKKURAI KATAI

THE DEMAND FOR JUSTICE

At that time the queen narrates her dream: 'Alas! I saw in my dream, the Principle of Human Rights fall and the umbrella falls. The bell at the palace gate shook itself and tinkled as it quaked.

'Alas! I also saw, I saw the Eight Divine Virtues agitated; and darkness swallowed the light. Alas! I also saw, I saw a rainbow in the night; a meteor glowing with heat fell by day. Alas!'

'The righteous Principle of Human Rights and the white umbrella falling upside down to the ground; the bell at the gate of our victorious king's palace quivering and making the mind shiver with fear; the rainbow appearing in the night, the meteor falling by day; the Eight Divine Virtues in a state of collapse, all these indicate some impending calamity. I shall inform the king of it', she said to her maids.

Followed then by maids decorated with sparkling and radiant jewels, some of them bearing her looking glass and others her ornaments, and surrounded by many hunch-backs, dwarfs, mutes and other menials, some carrying new clothes, some carrying silks, some carrying betel- boxes, some carrying paints, some carrying pastes, some carrying the musk of deer, some carrying garlands, some carrying wreaths, some carrying feather-fans, and others carrying incense. Several ladies with fragrant flowers in their hair sang praise thus: 'Long Live the great queen of the Pandyan, Peruntevi protecting the vast world. This was followed again by her companions and bodyguards making obeisance, and speaking in praise of her. The great queen Kopperuntevi approached King Tennavan whose is wealthy, and communicated her evil dream to him who was sitting on the lion throne.

Just then was heard a cry: 'Oh you gate-keeper!, Oh gate keeper! Oh you gate keeper of him who has lost his wisdom, and whose virtueless heart deviated from the Path of kingly justice, go tell the king that one who bears an anklet from a pair of tinkling anklets, and who has lost her husband, waits at the gate. Tell him that'.

At this the gate-keeper approached the king saying: ‘Long live our King of Korkai: Long live the king of the Southern mountain; Long live Seliyan; long live Tenavan; long live Pancavan, unstigmatized by calumny!’

‘Someone waits at the gate. She is not Saint Korravai, the saint of victory, holding in her hand the victorious spear, and standing upon the nape of the buffalo with an unceasing gush of blood from its fresh wound. Nor is she Saint Ananku, youngest sister of the seven virgins, who made Saint Siva dance; nor even is she the Saint Kali of the forest which is the residence of Hindu ghosts and goblins; nor again is she the Saint that tore up the mighty chest of evil Daruka. She appears to be filled with resentment. She seems to swell with rage. She has lost her husband; she has in her hand an anklet of gold, and she waits at the gate.’

The king said: ‘Let her come: bring her here!’ Then the gate-keeper brought her and showed to her the monarch and she went near the ruling king, who said: ‘Oh lady with the tear stained face, who are you, my young lady? What has brought you here before us?’

She replied: ‘Unjust King! I have something to say. I am a native of the much celebrated Pukar city, one of whose Leaders of untarnished glory once alloyed the suffering of a dove to the wonderment of Saints, and another sacrificed at his chariot-wheel his dear and only son, grieved at the sight of a cow whose eyes were filled with pearl-like tears and who rang the bell at the palace gate for justice. From that city, Kovalan, the son of the merchant Macattuvan, belonging to a reputed and exalted family of faultless name, driven by fate, entered your city, Oh King with tinkling anklets, to earn his livelihood, when he was murdered by you while out to sell my anklet. I am his wife. My name is Kannaki.’

The king replied: ‘Divine Lady, it is not injustice to put a thief to death. Know that it is State justice.’

The lustrous lady retorted: ‘Oh King of Korkai, you have fallen from your righteous course! My golden anklet contains gems inside.’

‘Oh lady’ said the king ‘what you said now is well said. Our anklet contains pearls inside. Give it here.’

It was given and placed before him. Kannaki then broke open her beautiful anklet, and a gem flew into the king’s face. When he saw that gem, the king, with his umbrella falling and his Human Rights Principles faltering, said: ‘Am I a ruler – I who have listened to the words of a goldsmith? It is I who am the thief. The protection of the subjects of the southern kingdom has failed in my hands for the first time. Let me depart from this life.’

Speaking thus the king fell down in a swoon, and his great queen collapsed and shuddered saying: ‘It is impossible for women to replace the loss of a husband.’ Worshipping both his feet, she fell down. Poor woman!

The King said:

“The saying of several assembly men that righteousness will become the god to Death to those who do sinful deeds is not wrong. Oh queen of the conquering king who did an unjust and cruel deed. I have indeed committed a great sin. See what I shall do.”

Kananagi witnesses:

The sinner terrified of me and seeing me with tears flowing from my red eyes, with the matchless anklet in my hand, with a body which seemed bereft of life, and with my dark forest like tresses of hair, the king of Kutal became a corpse.

The moment the King of Vaikai saw the dust on her Kannaki's body, her dark hair hanging loose, her tears and the matchless anklet in her hand he was overwhelmed. And the moment his ears received the words of the lady, a Tamil Saint he gave up his life.

CANTO XXI

VANCINA MALAI

THE GREAT WRATH

(THE SEVEN WOMEN OF CHASTITY)

Kannaki spoke thus to the Pandyan queen:

‘Oh Devi of the Pandyan king! I am one pursued by cruel fate. Thought by nature I am ignorant yet you will see that he who did harm to another in the forenoon will find himself harmed in the afternoon’, she quotes the Thirukural verse 319.

At midday a lady saint with abundant locks of hair called upon the vanni tree and the kitchen to bear evidence to her chastity.

When a women saint with a wide, striped alkul was told by her companions that her husband was a figure of sand upon the banks of Ponni (Kaveri), she remained there without returning home even when the waves encircled her without ruining her husband's image.

The saintly daughter of the celebrated King Karikala followed the floods, which carried away her husband , Vancikkon, calling aloud: ‘Oh , my lover with hill-like shoulders!’ Then the sea itself came and presented her husband before her. She, the golden creeper, returned embracing him.

There was the saintly lady who emotionally became like a stone who remained in the park by the seashore looking at the approaching vessels. After the return of her husband, she cast off her stone like emotions.

There was another saintly lady with lance like eyes who, when her co-wife's child had accidently fallen into a well, dropped her child also into it and thus saved both the children.

Seeing a stranger staring at her with lascivious eyes, a saintly lady changed her full moon face into that of a monkey. When her departed husband returned, that flower soft saintly lady, with pure gems on her alkul gave up her monkey face.

Last there was the saintly lady, beautiful as a golden image, who overheard her mother speaking thus to her (the girls) father: 'Without paying heed to the wise saying of the learned, that a woman's wisdom is fraught with folly, in the course of our play, I told my maid servant, 'If I give birth to a daughter and if you, Oh, maid of lustrous armlets, give birth to a son, he will be my daughters' husband.' She has borne this in mind, and now demands their wedlock. I hear this with pain, my mind is much exercised. How unfortunate I am!'

At this, she who looked like a golden image even before the proposal from her parents dressed herself in a new silken robe, tied up the tresses of her hair, approaching the son of the maid prostrated herself before him, and bore his feet on her head.

'I was born in that city of Pukar in which such great woman of fragrant tresses were born. If these things happened truly, and if I am also a chaste lady, I shall not allow this city to flourish but will destroy it along with its sovereign. You will see the truth of this.'

After speaking thus she left that place.

She stood outside the palace gate and cried out: 'Oh men and women of Madura of the four temples! Oh God in the heaven! And Oh, you Saints! Listen to me. I condemn this capital of him who did wrong to my beloved husband. I am not to blame.'

Then she placed her hand on her left breast and going round the city of Madura thrice making this vow, in deep anguish, she threw the words of the beautiful Eight Divine Virtues whirling into the fragrant street. Like the left breast that feeds milk to a baby, the passion in her breast feeds the Human Right to life. The milk that is removed from the left breast makes the baby strong; her passion removed from her breast makes the Eight Divine Virtues strong amongst the people of the fragrant street.

Before this illustrious lady who had made this vow, appeared a saint, with flames, dark in colour, his tuft like the red sky, and with milk-white teeth, saying: 'Oh, chaste lady! Oh Tamil Saint! I long ago received the order that I should destroy this city by fire on the day on which you would be cruelly wronged, who can escape death here?'

The wrathful Kannaki then ordered: 'Spare the teachers, the righteous, cows, chaste women, the aged and children, but go towards unrighteous people.'

And the city of Kotal belonging to the king of the mighty chariot was enveloped by fumes and flames.

When the glorious Pandyan, his maidens, palaces, army with its shining bows and elephants were consumed by the fire, the 'immortal idols' of that unfortunate city were destroyed and went out of sight.

CANTO XXII

ALARPATU KATAI

THE REVOLUTION'S CONFLAGRATION

In Madurai the setting of fires by the freedom fighters to unrighteous places began everywhere. The temples closed their doors. In order to prove to Mother Earth that his rule was righteous, Celiyan, the warrior king of kings, gave up his life on account of the dishonour caused by his bent Human Right Principles. Not knowing that the king was dead on his throne along with his queen of untarnished chastity, the Executive Officers, the Hindu astrologer, the Judges, the Treasurer and the learned ministers, attended by the palace servants and maid attendants, stood speechless like a group in a painted picture.

At that time, the elephant riders, cavalymen, charioteers, and the Marava soldiers with terrible swords, were bewildered by the fire at the victorious gate of the king's palace. They were permitted to leave by the revolutionaries.

THE CASTE PRIESTS LIFE OF LUXURY AND EXPLOITATION

The presiding Priest of the Adibutam, [whose body shedding its cool and lustrous rays like a cluster of pearls, was white as the moon, wore a brilliant pearl necklace along with other ornaments, and had on his shining tuft a wreath of white lotus, arukai, nanti and other flowers. He was robed in the purest white, thin silk, not yet dry, and his breast was painted with paste made from the unblossomed vattikai, the bright dust of vannikai (sandal) and kottam. He consumed heartily the sacrificial smoke, caused by the pouring of honey, milk and jiggery into the fire ritual pit, and moved in the forenoon from the bathing ghats and the temple of the gods, to halls of Sanskrit chanting. He would stand on his feet at midday and go to his home in the afternoon, holding in his hands an unfolded umbrella, a staff, a water-bowl, a fire-stick, and inseparable kusa grass, with the Sanskrit Vedas on his tongue and his sacred thread on his breast] without deviating from the established procedure, would kindle the three fires with the sacrificial utensils as ordained by Saint Biraman.

Next was the great Priest of the Ksatriya butam, [whose body was the colour of the red rays of the sun, and who wore among jewels set with spotless gems, other ornaments like the diadem, worn by a king. He decked his tuft with a wreath of Campaka, Karuvilai, ved kutalam and cool and sweet water-plants, - jati and other flowers. He wore garlands strung with choice flowers and other ornamentations. He had rings on all ten fingers of his hands, his broad breasts was of kumkumam colour. He wore around his waist a soft brilliant red silk, and he consumed the hot preparation of Cali rice brought to him in a gold vessel, besides other agreeable sweetmeats.] His body had the sparkling brilliance of coral, and he ruled the sea – girt world, holding in his hands the muracu, white umbrella, feather fan, tall flag, the famous ankusa, a steel spear and a binding rope of steel. He drove away countless kings of

great fame, and capturing the whole earth, he ruled righteously, punishing evil-doers and protected the world like Netiyon himself with great and growing fame.

Then came the great Preist of the illustrious Vaisya- butam with his body the lustrous colour of pure gold, wearing every ornament except the diadem worn by celebrated monarchs of the strong spear, catering for the vast world as befits a member of the merchant community and bearing in his hands the ploughshare and the balance. [His cloth was of the much praised golden colour. In his tuft was a wreath linked together with flowers of vetai, talai, honey – laden ampal, setal, neytal, pulai and marutam. On his lightning-like breast was sandal paste of a brilliant colour shining like burnished gold. He would give and accept food well mixed with gram, peas, dhal, black gram, and several other green grains. It was he who enjoyed his meal before noon with water in his hand and frequented granaries where paddy was stored, fields full of birds, merchant's shops and shady kanci trees.

Holding the plough, the weighing balance needed in bazaars, the tal of enveloping brilliance and the yal, he would favour people with abundance of produce and entertain guests. He would also sell to those who needed them rare articles brought from mountains and seas.] He assumed the role of a chieftain pursuing the harmless agricultural life and resembled Siva wearing a young crescent of flowers in his resplendent coiffure.

There also appeared the chief of the (Velala) Velan-butams, who received sacrificial offerings in noisy Madura, (who was the colour of karuvilai flower with decorative ornaments of gold and silver, who wore lustrous kalakam, whose broad breast was painted with the dried paste of fragrant akil, who wore in his tuft a wreath of flowers grown on the branches of trees, creepers, water-plants and others, who held a plough made by expert blacksmiths, and who had attained praiseworthy prestige), whose body was like a cleaned sapphire, who had a dress made of the bright kalakam , and who had the technique needed for dancing and was versed in the different modes of singing.

THE ERADICATION OF THE CASTE SYSTEM

These four Priests, heads of each caste said: 'Since we know beforehand that this city is to be consumed by fire on the day on which the king's justice fails, and since we know that this is just, it is proper that we should go away from here.' They proclaimed the end of the caste system in the Tamil country.

All these four Caste Custodian Priests deserted their respective quarters even before the heroic woman plucked off her Eight Divine Virtues from her heart.

Then the street of grain – dealers, the car street decorated with festoons, and the four streets occupied respectively by men of the four castes, began to be agitated similar as on the day when the Kantavanam blazed forth with fire and destruction.

They demanded their freedom from the caste system.

The flames did not go near the residences of the righteous followers of Tamil Religion, though they blazed among the dwellings of the unrighteous. Unaffected by the fire, cows and calves reached the broad streets of the pious cowherds and dairy farmers. Strong and fierce male elephants and herds of female elephants and fleet steeds ran away outside the city walls.

THE LIBERATION OF WOMEN

Women were liberated from the oppression of Sanskrit scripture where their sexuality, dignity and rights as women were denied. They had their freedom now to express themselves as women. Their feelings and activities were respected.

In that city there were women lying unconscious in the soft, smooth widespread beds under the spell of love and wine in the company of their husbands. Their beautiful young breasts were painted with unguents, their eyes were darkened with collyrium and their hair was adorned with wreaths of fragrant, honey-laden, gaping buds filling the air with perfume. From these alighted pollen on to their breasts painted with kumkumam and decorated with pearl necklaces.

Other women, with yellow spotted anklets and fragrant tresses, whose lisping children with rosy mouths and toddling gait came in the company of grey-haired women, awoke from sleep on cotton mattresses.

The matrons who unfailingly attended to household duties and entertained guests, rejoiced greatly. They praised the Saints with fire whose flames rose high, saying: 'losing her husband, whose chest shone with a beautiful garland, this lady won her victory with her anklet of Eight Divine Virtues. Is the war waged by her Divine Virtues unjust? It is not so.'

In the far-famed street of the songstresses, trained in the sixty four arts, where could be heard the reverberations of the drums, the sweet subdued flute, and the vibration of the singing yal produced by variations in tone, the dancing girls who lost their theatre, burst out: 'Where does this woman come from? Whose daughter is she? Wonder it is that one single woman who had lost her husband, could vanquish the unjust king with her anklet of Eight Divine Virtues, and finally set fire to this city.'

THE ERADICATION OF RITUALS AND SUPERSTITION

The great city had eradicated its evening festivals, the chanting of the Sanskrit Vedas (aranyam), the kindling of sacrificial fire rituals, the worship of many Hindu gods, the lighting of domestic lamps for altars of idols, pictures, incense in homes, the healthful repose of nightfall, and the resounding notes of the mridangam.

The sorely oppressed heroic wife, who pained at heart by the decease of her beloved husband, heaved a deep sigh, which shook her frame, and roamed through the streets and lanes in a state of agitation proclaiming the Eight Divine Virtues to the people and struggling hard to walk.

The Saint Maturapati unable to bear the thrust of the blazing flames came before her who removed the Eight Divine Virtues from her young heart and whose victory equalled that of all the Saints in the world.

Book 6

ARANERICHARAM

THE ESSENTIALS OF THE PATH OF VIRTUE

MOODALI VERSION

ARANERICHARAM

THE ESSENTIALS OF THE PATH OF VIRTUE

By

AVVAIYAR 3

A Tamil Saint from Eelam

Born in 300 AD

1. Praising with my tongue, the praise-worthy feet of Saint Siva of Faultless Vision, who walks on lotus flowers, I hasten to set forth clearly, the essentials of the way of righteousness.
2. In a world confounded with a multitude of books dealing with unrighteousness, lust and the like, those, who are so fortunate as to listen to words of righteousness, are the only mortals who can rid themselves of rebirth of sinful thoughts.
3. Four things are to be considered: the Author, the hearer or Reader; the subject matter of the book and efficacy thereof. The wise reject what is unsound and accept or establish what is sound in them.
4. One who is versed in the laws of righteousness, gracious in oneself, not given up to the five senses, freed from attachment, external and internal, self-controlled and capable of expounding the ways of salvation to humanity, is best fitted to teach the laws of Righteousness.
5. An infant; one possessed; a lunatic; an invalid; one who does not look forward; a simpleton; a drunkard; a mischief-maker; a covetous person; one who understands faultily, these are unfit to expound the laws of Righteousness.
6. One who fears, deprecates all praise of oneself, guards themselves against all blame; helps others as far as lies in their power; listens to the firmly established words of wisdom and abides thereby is most fit to hear words of Righteousness.
7. One who persists in one's own opinion however wrong; one who is conceited; one who obstinately differs merely for the sake of difference; one who looks out for vile words; one who never listens to sweet words though possessed of opportunities, to these the wise do not impart instruction in righteousness.
8. A book purporting to establish well the laws of Righteousness, should expound Activity, the nature of the Soul, of Bondage, and the way of freedom from bondage;

should propound such tenets as are not harmful but are capable of wiping out unrighteousness, and should conform to the ways of the wise.

9. Terrifying the ignorant at the point of death, subjecting them to all manner of evil and not helping them with what benefits them here and hereafter, are books that are not books at all of Righteousness.
10. Speaking of it, the wise, well-acquainted with virtue say, that the benefit of study of the nature of virtue is, consistent speech, praise, gift of wealth and good fellowship.
11. The advantage of being instructed in virtuous lore is twofold, good discipline with noble domestic life, and attainment of unfailing salvation by advancement in wisdom.
12. Truthfulness, patience, nobility, austerity, self-control, uprightness, non-attachment to wealth, asceticism, adherence to the Path of morality – Tamil Religion, these ten virtues make up all nobility.
13. O you that are wealthy, there is no friend like virtue, seeing it is a help here and hereafter; makes one known and understood by all; enables one to be the foremost amongst one's community; and bestows on one all the joys of the heart's desire.
14. O King of cool mountains! A person's accumulations stay behind in the house. Their weeping relatives leave them at the crematorium. Fire consumes their body. Well considered, only their virtues keep them company.
15. Should ascetics and householders mutually help each other and make virtue flourish (in both the spheres of worldly and spiritual life), it shall never fail in this sea-surrounded island - Eelam, but be firmly established as pillar and rafter.
16. With sweet words as the fruitful soil, with gifts as seeds, with harshness weeded out, manuring with truth and watering with affection, raise betimes the crop consisting of sheaves of virtue.

17. They alone succeed who early take hold of and practise virtue. It is not certain that one who lies down at night will wake up in the morning. Wherefore then do you not begin early to do good?
18. The days that are gone, may be counted on the little fingers: the days before us none can compute. Great is the harm of letting the days pass without doing good.
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 dire 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.
24. What is the good of mocking at one who has wasted all their wealth and departed from this world? It is mere foolishness. Rather one should hasten along the path of the virtuous and do more and more what is righteous.
25. The essential duties of life are too numerous to mention. Therefore choose for yourself righteous deeds and do them. Who does not make their own heart their best defence in the next birth of negative thought, is sure to suffer endless pain in hell.

26. Why without doing all the good you can, do you forgetfully sleep over it? When the vehicle of flesh created by the Creator breaks down, it will be impossible to mend it.
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.
29. It is not possible to calm down the waves before bathing. There is no higher truth than this. It is no good waiting to do good till after one has grown rich, for riches may not then stand one in good stead. One should do good then and there according to one's means. To them alone riches prove useful.
30. However clearly explained, the Path of virtue is never understood by an ignoramus. Oh virtuous maid! What does a ladle know of the sweetness of food cooked in excellent ghee however much it helps to serve it out?
31. Stone never softens however long (daily) under water; likewise, however often (daily) they hear of righteousness, the low only harden their hearts more than stone.
32. Stone is never saturated with water even when dipped in a tank; some seed-cereals never soften with boiling. Likewise, the vulgar never know the way of righteousness, however much they may be made to listen to discourses on righteousness.
33. When bereft of wealth, you think of charity; when possessed of aught, you think of something other than charity. O unstable mind of mine! Living with you is like keeping low company.

34. As you patch it up in one place, it tears off in another, this old piece of cloth called life! O you fortunate one, waste no time in unprofitable patching up. Know this life hath an End!
35. The alms given to one in poverty, who did not do charity when he was in affluence, advise them to do charity if they get riches.
36. You cannot put up with a day's starvation; nor do you store up for two days when offered; O graceless body, though the end of life is noble, it is impossible to live with you.
37. When the mould is misshapen, the brick that is made therein is also misshapen. The wise say that one's righteousness suffers with one's intellect.
38. Those who expound the way of righteousness, speak in no uncertain terms of God, of true knowledge, of asceticism, of wealth, of the destructibility of all things sublunary.
39. The best of scriptures is ours - Thirukural; God and Virtue are what we have set forth. Believe in us because what we declare, we got from those who renouncing the world, realised truth.
40. Other faiths are inconsistent and contradictory; on no matter is anything clear. But amid dissimilar things, it is righteousness to protect life and to be pure and clean within one's self.
41. Those that buy gold test it by weighing, cutting, assaying. If truth is also sought that way, one might secure the true wisdom that annihilates re-birth of negative thoughts. Otherwise it is no use, following anything that catches one's fancy.
42. Eschewing affection and aversion, the wise investigate the truth of anything. The virtue of what you are averse from and the defect of what you are affectionate towards will both be lost out of sight.

43. The sincerity or hollowness of assumed asceticism may be known from what the ascetic gives and takes.
44. Restrain the five senses indulgence in which wears out your vitality, do the six-fold actions and be rid altogether of desires. So unattached, you shall inherit the kingdom of Heaven.
45. One who is scorched by the heat of the sun, seeks as a relief the cool shade and the like, so different from heat. Likewise, one who is entangled in the evil of lust should practise discipline to be rid of the bondage of birth of negative thoughts.
46. Those who know the laws of nature say not that any disease caused by heat in the body, could be cured by heat. On the contrary it is healed by coolness. To be rid of one's wicked actions, one should submit to discipline and walk in the Path of Virtue – Tamil Religion.
47. It should be understood that they are fools whose practice differs from their teaching and who explain all things in like contrary and inconsistent fashion. Their works are false and those are deluded who act according to their writings.
48. The attempts of those who depend upon their own faulty perception and their own impulse for guidance to lead them to bliss, is like the attempt of two people blind and deaf to reach their destination with the aid of their staff and their discussion of the path.
49. It is befitting, that only those who are well versed in the works of wisdom should expound the need for renunciation to one trying to know the truth. It is equally befitting that only the good and sensible should sit round and listen to the teachings.
50. Know clearly the nature of things, the power of conduct, the wisdom in books the significance thereof, and the nature of God, one and unique, and then pursue the Path of righteousness to attain to salvation.

51. Real knowledge is known by noble conduct; low acts betray useless knowledge. It is impossible to attain to perfection by practising duplicity. One that is unattached attains to salvation.
52. Seeking the help of one who trembles at the mere sight of an army and runs for self-protection, and falling at their feet with the hope that they will wash off all sin, is like setting an infirm cat to guard a house against rats, a cat which allowed rats to make ravages everywhere, but simply mewed to save himself from being worried by the rats.
53. To revere and accept the spiritual leadership of one who grows covetous at the sight of a house, and a mansion, is like beseeching an actor-king in a play to assume rulership over the city.
54. To seek instructions from those who are not distinguished for faultless conduct or austerity is like seeking sweet scent from flowers and sandal-paste devoid of fragrance.
55. In this wide ocean-surrounded island - Eelam, to consider the unrighteous as noble and follow them for instruction in virtue is like keeping a dry cow and expecting milk therefrom.
56. Shall one who hath possession of nectar that gives immortality, hearing others declare poison to be good, foolishly give up one's nectar and take the poison, because they fancy, what many speak must be the truth?
57. Learn to call them Saints who knowing themselves and what they are competent to teach, instruct others in righteousness. It is wrong to regard others as masters.
58. However learned, the words and the wisdom of those who maintain that the soul alone exists, are ineffectual: as ineffectual as the lamp light before the radiance of the sun. They are as if they had studied nothing.

59. One gets rid of pains of four-fold rebirths of negative thoughts; who shaking off six kinds of faulty conduct, three-fold ignorance, eight-fold conceit and giving up anger, sees things with unerring perception made keen by eight-fold discipline of the Eight Divine Virtues.
60. Those replete with noble qualities call the following six, as faults in conduct: fear, desire, worldliness, attachment, false-faith, worship of gods and goddesses.
61. To those of spotless good discipline the following are masters, the King, one's own father and mother, the Saint who unfailingly fulfils their will, the teacher and his wife.
62. Those who credulously believe the false teachings of false teachers resemble those who disbelieving their eyes are not convinced by what they see, who kill their wives suspecting their chastity in a dream and are Hindu Pundits depending on others for wisdom.
63. The wise regard as the folly of the people of a false faith: the practice of carrying about deer or tiger skin, wearing ochre-coloured robes with long skirts sweeping the ground, having a stick, Kavadi, water-vessel, umbrella, sandals, a spear, teeth and bones in strings, and all the pomp of religiosity.
64. Like to the action of them who fight without the four-fold force of chariot, elephant, horse and foot, or that of a person who while riding on the back of an ass, yet carries the load on their head, the action of Sanyasins of false faith - Hinduism will end only in ridicule.
65. Unprofitable after all are the eight kinds of conceit based on learning, fame, birth, prowess, penance, wealth and beauty.
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?

67. Pondering on the certainty of the separation of life from the body, one should shed both ignorance and anger; and like them who avoiding the weeds, obtains the grain it is befitting one should do only what is good.
68. The following eight constitute faultless perception: freedom from doubt, desire, hatred and ignorance, refraining from evil, steadfastly doing good, unbounded love towards all living beings, and illumination of righteousness.
69. It is a rare boon to be born a human; so born, it is rarer still to be well-versed in the wisdom of Saints; those so versed, will not deviate from the Path of morality, but practise discipline strenuously in the Tamil Religion.
70. O Little Heart, you cannot remember the places where you were born before. Forgetfulness is the heritage of this wormy body. Take to good discipline and seek your salvation.
71. The Path of righteous conduct leads one to distinction, to have strength of mind to discern right from wrong, to know the Truth, to be pure in mind, to attain to faultless learning of scriptures, to be alive to one's duties and to love and be loved by learned people.
72. Of every kind of birth, that which confers the greatest joy is being born a human; so born, it will be really a great joy if one should study, listen and act conformably thereto.
73. Like stone flung upon fried wafers the learning that points one way and the practice that points another way are useless since they lead to wickedness in the mind.
74. Studying the prescribed books of discipline – the Thirukural, avoiding what is contrary thereto, making all books of wisdom widely current, are those who desire to serve God. Should they do anything wrong that will be as the stain in the moon, a thing of nothing.

75. Even those who, void of desire, hatred and fear, are well-versed in the words of the perfect God – the Thirukural, should they pursue low actions, the wise would avoid associating with them.
76. Even wealth does not come to a Servant of God except by reason of good deeds done; and good deeds are never absent from those who are learned, well-disciplined and generous.
77. There is no Divinity higher than a well-disciplined human: nothing lower than one who is not at all disciplined. What makes one a Saint is one's self; what makes one low is likewise one's self too.
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.
79. Be not conceited with the notion that you have studied a great deal. The many rayed sun is hidden by an umbrella. Even among those who have studied but little, there may be some one that is like the lynch-pin of the chariot.
80. One who has the greatness not to retaliate on those who has spoken ill of them, will look on the insult as the result of their past evil and see the truth. They will thereby not suffer pain in their mind.
81. Though the wicked words of insulting people burn the mind like brands, quietly quench them with the water of sense. Higher than such patience, there is no other penance.
82. These are what we want others to say of us; these are what we thoughtlessly use of others and insult them unwittingly with. So discriminating, one should speak so as not to insult any one. If one does not discriminate, but speaks insultingly to others, there is none so devoid of support as they.

83. There is no greater folly than doing harm to others. Under name of doing so, one finds one is sowing the seeds of harm to one's self. Is there greater folly than this?
84. The idols never wink their eyelids, fearing those virtuous people, who having to one's face spoken sweetly with smiles and honied words, speak contemptuously of one behind one's back!
85. One has secured the best medicine for the disease of birth of negative thoughts, who refrains from falsehood, tale-bearing and feels attracted towards truth.
86. Pursued by the blame of being a drunkard, one shall lose all regard, all acts worthy of that regard, and all reputation of being endowed with a clear brain.
87. One who is given to gambling shall lose learning, understanding and the honour of being highly regarded by the wise.
88. It is wisdom to starve out like a shrunken unlovely lily stalk and keep within control the bowels that crave for food, earned in an improper manner.
89. Righteousness and all deeds based thereon, together with the praise of the good as a virtuous person, all turn to blame, when one comes to be spoken of as the spoliator of the chastity of another's wife.
90. Perish Oh heart! That would draw my unsteady self from the Path of righteousness and shaking my resolution launch me on the ocean of passion. When I shake off your hold and renounce the world what would become of you?
91. Oh mind, that revolting from me, runs after awful passion, regardless of the blame and the sin thereof, leave me quickly and go elsewhere.
92. This water-surrounded island – Eelam, has only two distinctive flocks, human and inhuman. The crucial test to find out human is to find out the absence of desire for wealth or women.

93. They are the best friends who instruct one in the Path of Righteousness, for that leads to discipline and to fair fame in this world and give people salvation in the next.
94. Rightly considered, true friends are those who holding many births of negative thoughts to be a great evil, help their friends not to forsake the Path of righteousness, but to turn away from the path of wickedness.
95. Oh! You with fragrant locks of hair! The best friends are the unattached; Oh! You full-breasted Wealthy! They alone help to salvation and save one from the curse of rebirth of negative thoughts.
96. Like the mother that feeds her child with milk and ghee after restraining the limbs and thrusting open the mouth, are those who seeking to teach discipline, daily force upon one the way of Righteousness.
97. Every passing day, to rise early in the morning and so behave as not to earn sin or blame, and to seek the company of the Good, will bestow upon one all manner of real wealth.
98. Are not the good who speak sharply, but see an attempted task finish, like a mother and are not those who affecting humility of speech and speaking so as to melt the heart set about coveting other people's property, really thieves?
99. Not appreciating those who have rid themselves of the six faults, but associating with those who are slaves to them and hoping for salvation, is like a blind person taking one both blind and lame as a guide across great lengths of forest-ground filled with rocks and boulders.
100. Those of the faultless vision flee away from those who praise as wise, people who take evil for good, possess not a single virtue, but are possessed of all vices.

101. Whoever thinks within himself of the cruelty of murder for eating and gives up the practice utterly, shall never meet with any misfortune and even as a householder shall equal an ascetic in virtue.
102. One's own sores are washed and healed but another's sores are cut, roasted and eaten! Alas! How strange the practice of people who lack a steady vision!
103. That is really the tongue that always speaks Righteousness; that truly the ear that listens not to tales; that really the eye that does not look for an opportunity with another's wife; and that really the heart which bears no anger towards any.
104. Chastity abides not with those that seek for women, nor mercy with those that slay and eat them. With those who hanker after conquest, righteousness doth not abide and there is no discipline for those who seek to save themselves at all costs.
105. The fool perishes in the end; the person of lust is blind; the mean people attaining to fortune forget themselves; but the good person alike in good fortune and distress is neither elated nor dejected.
106. There is no virtue higher than philanthropy; no companion better than one's own wisdom; no conduct worthier than living with self-respect. These are the ways to be trodden by those who want to be free from blame.
107. These three may be declared of supreme worth; the power to speak faultlessly, fortitude to bear misfortunes bravely and being ever true even to one's enemies, those who find fault with them.
108. Food must be warm; service should be productive of faultless wealth; that is life which is so lived as to be remembered by all with gratitude. These three must be earnestly sought after.
109. People easily resolve to tyrannise over those who seek to tyrannise over them, to be wicked towards the wicked, to hate those who hate them with fourfold

animosity. Be dominant over your desire, ignorance and wrath-your formidable foes, if you want to be dominant at all.

110. Those with human birth, beauty, and learning when overtaken by disgrace would willingly perish the very moment, but if such are willing followers of the ignorant, the low-born and the wicked, what shall we ascribe it to but fate?
111. When obscene songs are sung, the world throngs in to listen; but if one advises “listen to the faultless words of Righteousness, learn and conform thereto”, it is as cold wind blowing on those shivering with cold.
112. The body made up of limbs, linked each with each, with bones covered with flesh, and the nerves deftly woven about is as a bandy full of desire driven by the driver, life: when the feeding is not full, the driver will go slack.
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.
121. Since people works till they die, and then passing away from sight, reappears in a new shape, they resemble an actor on the stage.
122. Wild animals are to be preferred to those, who speak at random, without appreciating those who, knowing the impermanence of the body, have unforgettingly set their feet on the Path of righteous discipline.
123. To be regardless of the innumerable injuries that affect human life and to allow more evil to accumulate is like letting a sword strike a sore without the least attempt to defend.
124. Only fools rejoice in the body, which, borne upon the legs as on two tall pillars with the long back as the frame work and with the ribs as rafters, is skin-covered.

125. With bones as support and the two shoulders as the structure set thereon, the nine passages as an unceasing source of filth in the body, what misery when life departs and the vultures seek to eat!
126. Like one mahout driving five elephants is the body with five senses driven forward by life. When the two legs that naturally support it fall, nothing else can make it stand. Even a knowledge of this misery does not make the world at large hold fast by Righteousness.
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.
128. One half of life is wasted in sleep; of the other half many days are taken up with painful old age? What is the good of worrying about it all? Alas! This life is a most pitiable thing!
129. Seeing that neither the body nor wealth nor relatives nor anything goes with one, it is vanity to waste one's days without conforming to discipline or performing charity.
130. Seeking even upstarts, following them about, and begging them repeatedly for protection and praising them in ever so many ways is after all to feed one's belly.
131. People who eat a midday meal do not live to eat the night meal. So uncertain is life. Oh heart, knowing that one's own actions unfailingly follow one, of what avail is it to follow your desire and feed this body which you cannot call your own?
132. Oh Heart! You have grown within a filthy body, repugnant as the worm and smelling of all evil. Consider deeply how with falling and vomiting and the like, life departs.

133. Even though one be very learned, of what good is it if they be undisciplined, to safe-guard this worm-infested body, worse than a sore and fit only to be food for kites? If one is not well-disciplined, far better they give up existence.
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.
135. The body fully fed, longs for pleasure and plunges the soul in evil. To do that which is sufficient to sustain life, to seek the great end of all existence is the plain duty of wise persons.
136. Oh heart! Forgetting yourself and taking to evil for the sake of the senses is foolish. For, when your sins oppress you, you will have no help from them. Do not desire gluttony but eat moderately.
137. Too much feeding results in the revolt of the senses, in the increase of desires and ultimate ruin. To feed just enough to keep alive and to get the best out of this life is the duty of every learned person.
138. Not chiding the evil desire that drives you on, but chiding those who oppose you in the realisation of your evil object, is like not chiding those that fling a stone at you, but biting in anger the stone flung and losing your teeth like a dog in the bargain.
139. Whoever gets the assistance of those with great virtues of detachment can, controlling and riding their mind like a horse, safeguard their senses and swim across the flood of many births of negative thoughts. In other words, whoever controls the mind and the senses, will attain to salvation.
140. Oh, Foolish Heart! You eat me up under pretence of doing me some good. I no longer seek what you lust after. I have resolved on being unattached. Therefore go away!

141. With one's conscience as one's monitor, there is nothing that a disciplined soul cannot attain to. To serve and satisfy the whims of a distracted and destructive heart is like the elephant, the king of the forests, being betrayed by the decoy, the tame female elephant.
142. Even in the midst of multitudes, the well-disciplined are as Saints in a honey-dripping bower in the heart of a forest. When even in a forest, those that are undisciplined, are as those who are in the central bustle and hubbub of a market town.
143. Oh Heart! If I do not get a good control over you, what can I possibly achieve? If I can control you, I shall have even now the key that opens the gates of Heaven.
144. The fool that is given to great rejoicing has the five senses for friends and useless relatives. When these give one up to death, the fool that fed them pays the debt of their folly.
145. If one possesses full control over the heart which leading one into what seems pleasant, plunges one into what is painful, there is no Saint like them. It is no good consulting science or astrology. To consider this birth and the next life in Heaven and to choose the Path of grace is wisdom.
146. Those that are afraid of rebirth of negative thoughts sleep not, seeking the way of salvation. Those that know not of salvation also sleep not, seeking the gratification of the senses.
147. In times of prosperity, you are a slave to the five senses which are ever unappeasable; if by force of destiny, you become impoverished, you, who are subject to twofold Activity, will be led to infamy resulting in unspeakable sin.
148. Even standing amid tossing tides, the lotus leaf is not wetted by water; even so, when invested by the restless senses the well-disciplined, who eschew evil, stand unaffected.

149. If you seek to do unfalteringly that which is good, do what is righteous without desire for fruits thereof. That gives you undying fame and like a cow seeking naturally its calf, follows you wherever you are born and endows you with its fruits.
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.
151. Each is to oneself friend or foe, this birth and the next; since one reaps the harvest of one's own deeds being witness by oneself.
152. Save your deeds, safety you have none. All else avail not. Truly considered, father, mother, wife, and children, what are they in regard to you?
153. On the wheel of life this body experiences, the pot, takes shape at the hands of one's deeds, the potter. Thus do the countless lives come into being and with them the countless miseries of humankind.
154. Those that enjoy the good, resulting from their virtue in the past, should not lend themselves too much to this world for fear they should suffer hereafter. They should rather pile up virtue in the present, that they may have real enjoyment in the future.
155. Those that enjoy the resultant good of the good deeds done in the past forgetting the future and feeding the senses, are like those who having drunk the milk of the cow, give no thought to its feeding.
156. By your fortune in the present, learn the nature of your deeds in the past and by what you do now, assure yourself of your future.
157. Some people are born in this world because of their past deeds as father, mother, brother or offspring among themselves and some among them die while the

rest bemoan the loss. Of what avail is it for them to be born again to share the same fate? It is like mourning for hire.

158. Domestic life, dutiful and hospitable, is better than any asceticism. If the wife, soft and beautiful, is virtuous, hospitable, and obedient to her husband she is also good in domestic life.

159. She alone is a good wife who understands her husband, has modesty; does not desire whatever she sees; does not do what is repugnant to his feelings but is beautiful and intelligent.

160. Attaining to adolescence oneself, and begetting children are all very common to women. But within the available means to feed a household without refusing charity and to take a firm stand in the duties of her household that is the greatest virtue of a woman.

161. Living her life, in consonance and conformity with her God, rendering service without revolt or repugnance, obeying without defiance, are virtues in a woman which her husband would greatly appreciate.

162. Living apart from her husband, constantly seeking the house of others, associating with fallen and wicked women, going alone to an alien place adorned with jewels, frequenting festivities alone, observing fasts without her husband's consent are ways in which the chastity of a woman is imperilled.

163. The wife that, when her husband is away, smears herself with saffron, puts collyrium to her perch-like eyes and parades her beauty, driving away the bees that seek honey from the flowers in her hair, is no wife, but the spear-bearing death that ever is at one's heels.

164. Unless both man and wife together carry on, the waggon called 'domestic life' will not go forward, but stand stuck up, stand immovable.

165. True domestic life is that which consists in alms and charity to all, refraining from adultery and falsehood, avoiding murder and practising hospitality.
166. Inhospitable, not earning, disrespectful, forsaking one's family, remaining steeped in ignorance, superstition, rituals and wickedness – these, make domestic life a hell.
167. To the householder the guest is the noble Saint. To deem a householder the guest of another householder is like the falling seeking to be stayed by others also falling.
168. Even the double-tusked boar drags on its existence feeding itself on porridge of broken rice. Hence the noble existence of a householder consists in leading a charitable and Tamil religious life. The life of one who lives for their bodily comforts is like tightly locking up an empty box.
169. Even they that sits on a salt heap and eats, gets not the benefit of the salt, unless they take at least a pinch and put it in their food. One who is endowed with health and fortune gets no benefit thereof unless with their strength and their wealth they do good.
170. As often as you get wealth, seek to do immediately what good you can therewith. Give to the poor and spend on yourself along well-disciplined ways. Well-considered, there is no easier mode than this.
171. Seeing that persons who get their riches as a result of their benevolence in past activities, sink into insignificance and oblivion because they are not charitable to the needy, the wise; even in circumstances that do not allow much, give what you can, making thus a provision for the future.
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.

173. Impropriety, falsehood, wrath, forgetfulness and envy are the five signs of ruin. Gifts, wisdom, good deeds, good words, learning are characteristic of the wise.
174. If those who have non attachment to this world are fed, those feeding them are also saved from re-birth of negative thoughts. If they, who are as a raft to cross the waters of birth of thoughts, be not fed, how shall the world be saved?
175. The virtuous and the good being fed, will save themselves and others who feed them; others being fed will drag down their patrons with them; those that seek salvation by feeding others, should feed the faultless, the virtuous.
176. Oh, you of the flexible waist! For the self-controlled to feed the self-controlled is best; for those without self-control to feed those who are self-controlled is second best; if both be without self-control it is as the mock-fight of leather dolls in a theatre.
177. Length of days, strength of body, beauty, happiness in another world, noble ideas, good discipline, wisdom are all dependent on food. Therefore there is no greater gift than feeding the hungry.
178. Since those that beg are able to bestow on the givers, fame in this world and happiness in the next, there is not in this wide island - Eelam encircled by water, greater givers of gifts than beggars!
179. Those in possession of wealth, if they eschew anger and are easily accessible, divide their possessions with their kindred so that the latter do not suffer, and do that charity which is good, they shall secure all possessions and happiness in Heaven.
180. Protection of life is peerless good. Next best is feeding the learned and the self-controlled. The gates of Heaven stand wide open to welcome those who are distinguished by both these virtues.

181. Should Life, the driver of the chariot Body, be starved, it cannot steer or drive forward the body even at the point of the sword. Many are the things to be accomplished by the Body. Feed the Body well, if you want to get the best out of it.
182. What protects wealth from being taken away, and what enables all the wealth to be inherited when taking a second birth is charity. Those that give away in charity are the worst misers for they by doing charity secure wealth here and hereafter!
183. Those that do not share their wealth with their nearest friends and relations nor give away to the poor, will like the cow to the milker, give away to the person attacking them with sword or whirling stick!
184. If the giver of knowledge gives with affection to those who lovingly seek them, they seeking them often and often, shall by the wisdom so acquired, rid themselves of re-birth of negative thoughts. So clearly say they who have conquered their senses.
185. If the giver does not give and the taker does not take and there is nothing to give or take, ponder and tell me Oh well-wisher of the world, how could goodness manifest itself so often among the good?
186. The way in which wisdom makes for salvation is by increasing knowledge, eliminating wrath, enabling the conquest of the senses and with humility protecting all life.
187. To eat, to speak and to ride on conveyances is easy for all to do. To settle one's devotions on study and to have a cultured mind and to aim at the lofty ideal of bliss is true greatness.
188. All the water drunk by a serpent turns into poison; that drunk by the cow becomes nectar. Wisdom with the wise is the means of protecting life; with the wicked it is a means of mere delusion.

189. What is to be destroyed is wickedness; what one should give oneself up to everyday is grace; what is to be sought often and often is wisdom; what is to be thought of often is salvation.
190. Those that seek fame in this world and happiness in the next should secure the elephants, the senses, with the stout rope of wisdom to the strong pillar of contemplation.
191. With knowledge as the lynch-pin, enquiry as the chariot, harness all the five senses as horses. Life that guides them and drives the chariot, if wise, will rid a person of re-birth of negative thoughts.
192. Well-considered the bravest of brave things is to find fault with oneself; the firmest of firm things to hold by is protection of life; the wisest of wise things is to adopt a way of life that will prevent re-birth of negative thoughts.
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.
194. Darkness is the nature of the world; wisdom is the lamp that dissipates that darkness; the ghee that feeds that lamp is graciousness of heart; only those whose acts are as pure as the milk from which the ghee is derived will attain to salvation.
195. The best way to attain to salvation is to be rid of lust and anger and acquire a becoming humility. A fraud of a sanyasin pretends to be a true one with the intent to make the unfortunate and unwary wonder and follow them.
196. With graciousness, righteousness grows; with energetic enterprise, prosperity; with wealth, wealth grows. Lust grows with indulgence; and salvation, by avoidance of desires for material enjoyment.

197. They are not ears that listen to music of Yal or flute or music; but which turning away resolutely from harsh and ungracious words, listen only to those words which tell of the happiness of the heavenly world.
198. They are not ears that pierced to bruises and grown to foul-smelling fatness, wear beautiful ornaments; but listening to the wisdom of great works, recede from darkness and refrain from evil.
199. They are not ears which wearing ornaments are the envy of beholders; but those which listening to words of wisdom understand and appreciate righteousness.
200. They are not eyes that open up and see things clearly at the very mention of wealth; but free from illusion, refrain from confusion and see the good sight of the peerless Saint Siva of the triple umbrella.
201. It is not a nose that smells merely scent and incense and musk and saffron, but that which smells the fragrance of flowers heaped at the feet of Saint Siva who seated on a throne, smiles graciously.
202. It is no tongue that can merely distinguish between the different kinds of taste; but unfailingly seeks and sings the praise of the feet of Saint Siva who has conquered the senses.
203. They are not feet that help to carry one to murder or steal or commit adultery; but those that carrying one to where wisdom speaks, helps to rid one of re-birth of negative thoughts.
204. Conquering lust, anger and illusion and delivering the people of the three economic classes from delusion is the gracious God; what does not sing God's praise is no tongue; what does not bow before God is no head.
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.

206. They alone attain to salvation who can control themselves when others speak harshly or come to attack one, controlling the spark of anger that rises from the rock of being.
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.
208. Give gifts to those who seek you for them; speak kindly; in all virtuous matters be firm; care not for trifles; avoid association with the low; these are the secrets of avoiding re-birth of negative thoughts.
209. Oh you with the sounding cool coast line! Fear evil deeds; seek after salvation and hold by the knowledge of God, if you want to hold by that which perishes not.
210. Whoever rid of the threefold deception of the world, the cheaters and of Religion and losing one's name grows indifferent to fame, they shall even here be sought after by the entire world.
211. Rather than live despised as one foolish in oneself and without any knowledge of what helps them to a life beyond, one could leave their house and give up their life and body in a big wilderness.
212. Virtue is my father; wisdom is my mother; knowledge that gives discrimination is my friend; courage is my brother; what is the good of others falsely claiming these relationships?
213. Children, wife, daughters-in-law, father and mother and brothers and sisters they drag one into perpetual misery and tribulation of mind.
214. As from slush and mire rises the lotus that puts forth beautiful blossoms, so from this worthless body rise up wisdom, clear sight, good discipline. Therefore it is good to have the body.

215. One not endowed with power of discrimination, eight-fold evil eggs on; the five senses delude and three-fold humours destroy.
216. Except to those who have weighed and considered the nature and consequences of asceticism and a worldly life, it is vain to expound the nature of each to either of them.
217. To those who learn or listen to this work – the way of virtuous discipline – all things are easy and possible, as their evil will depart and their hearts will be illumined by God's radiance.
218. What is the good of learning or listening to all sorts of books, the bad and the false ones? To know the true work, the essence of the Path of righteousness, is the sure way to attain to salvation.
219. Waver not thinking perhaps this and perhaps that is God; direct all your commitments to Saint Siva who with his triple umbrella sits under the Asoka tree offering shade and relief to those who seek them.
220. The Saint of Munaipadi with the triple umbrella over his head gave me; who sang God's praise, this gift; that I shall be free from the evil of deeds; that I shall attain to salvation; and that like a well-lighted lamp I should impart light to those who seek me with songs!

Book 7

NITHI-NERI-VILAKKAM

AN EXPOSITION OF THE PATH OF VIRTUE

MOODALI VERSION

NITHI-NERI-VILAKKAM

AN EXPOSITION OF THE PATH OF VIRTUE

By

AVVAIYAR 4

A Tamil Saint from Eelam

Born in 400 AD

1. Youth is a bubble on water; abundant riches are the long rolling waves of ocean, and the body lasts no longer than letters traced on water. Why then, my friends do you not worship in the Court of our Saint Siva?
2. Virtue, wealth, pleasure and heavenly bliss, learning bestows; it establishes a good name abroad; and when a calamity befalls, lends a helping hand. There is thus no better support to short-lived humanity than learning.
3. Painful at first, learning affords pleasure afterwards; it destroys ignorance and enlarges knowledge. But you, adorned with perfect jewels, know that the pain that succeeds the short-lived pleasure of lust, is great.
4. Learning is the chaste wife; sweet poetry is the darling son thereof, and eloquence is the ever-increasing wealth. Some have also the talent of adorning a noble assembly.
5. Learning, however, extensive, is useless unless acquired from an able teacher. Even then, without power of speech, it avails nothing; when that is present, it is as a flower of gold filled with fragrance.
6. The learning of those who quake with fear before an assembly, the loud words of the illiterate who fear it not, the wealth of those who neither willingly give to others nor enjoy it themselves and the beauty of the indigent are things that had better not be.
7. Though Saint Saraswathi dwells by Saint Biraman's face, he cannot equal the illustrious Tamil Saintly Poets; for the famous works they create perish not like those of Saint Biraman, bereft of fame.
8. Worse than the wife detected in adultery in mid-day is the learning acquired through a long time but found useless before a learned assembly. The one can be got rid of by divorce; the other cannot be.

9. To attempt to learn more, without safe-guarding by continuous study what has already been arduously acquired, is like throwing away abundant wealth in hand and then striving hard after, collecting it by sifting.
10. The learning of the indigent, however great, does not secure even the least appreciation; as the virtuous deeds of a person fail, whose wife is devoid of domestic virtues.
11. However sweet in speech and humble in behaviour, the poor get only harsh words; (one gets only harsh words if they is but devoid of wealth.) the sea-girt earth crouches beneath the feet of the wealthy, however rudely they speak. Is this not madness?
12. Even knowing the rich to be miserly, people do menial service importuning them with suits for redress; this submission of those that did not do good deeds in a former birth to those that did, is doubtless not from ignorance but by circumstances.
13. The learned need no other ornament than their learning; an ornament set with perfect gems needs no further adornment; who is there that will beautify what is already beautiful.
14. No one knows everything; exult not therefore in the vain thought that you have learnt everything; Oh you adorned with ear ornaments! The rock that yields not to the blacksmith's hammer yields to the stone-mason's chisel.
15. Beholding those poorer than yourself, rejoice that your lot is happier; but beholding those that are better off, reproach yourself that all you have learnt is nothing by comparison with theirs.
16. Learning and wealth are esteemed as true wealth only when the possessors are as humble as the poor who standing before them begs for them.

17. When people of real dignity see presumption in their inferiors, they behave with greater humility; for while the lighter scale pan goes up higher and higher, the heavier one sinks lower and lower.
18. Even the acts of the virtuous who avoid what is forbidden and perform only what is enjoined would turn evil, should they boast of having triumphed over the hostile senses and stood steadfastly in the Path of Virtue.
19. To praise oneself with a view to gain the esteem of the world is like feeding a flame with pure water. Is it not admirable to abstain from self-admiration and is it not true happiness to abstain from desiring?
20. One who seeks the esteem of others should unforgettingly adhere to a vow of extolling the virtues of others, of concealing their defects and addressing all with humility.
21. The empty words of those, who having learnt much, teach others precepts, which they themselves follow not, have value only in one respect, that which consists in the indirect reproof of others, who do not put them to shame, by asking directly “Why follow you not your own advice?”
22. Those who sell learning to benefit others, reserve an advantage of another kind to themselves; the worrying of the Angel of Death; with boldness that defies the terrors of doing evil.
23. The shameless foul utterance in a learned assembly by those debarred by fate from all learning, merely serves to dissipate the fear caused by their formidable figure; the fear that birds have when they look at a scare-crow.
24. Imperishable learning is attainable only by the intelligent; not by those who exult in vain glorious laughter. Though a woman possesses charms which even Saint Lakshmi might envy, they cannot be enjoyed by the sexless.

25. If learned men force instruction into the ears of the ignorant and thereby incur disrespect, the fault is their own. Why blame others when with all their wide learning, they know not the nature of those others?
26. The noble dance not attendance at the royal Court and yet are honoured; there are others who wait there for ever and are not honoured; the cat frequents the inner courts where queens reside, while the valiant elephant that can tear up the pillar to which it is tied, remains outside the gate.
27. To a chaste woman her husband is her Leader; so are parents to their children, Gurus to their disciples and the king adorned with leaf-like ornaments of pure gold, to the entire world.
28. Though princes speak (Command) with the eye and see with the ear (spies), it is a prerogative gained by virtue in a former birth. Of what use is it unless they protect their subjects with mercy? What can mighty weapons avail those who lack courage?
29. To a prince who extorts tributes from his subjects, cutting a cow's udder to get milk would be comparatively virtuous; but to those that protect their subjects before drawing their own revenues, wealth will come in an over-flowing flood.
30. One who will not wait till the next day to receive what is due today, who is inaccessible to those who seek redress, who merely gnashes their teeth with impatience at good advice is not a Leader; is not even a highway robber.
31. After crowning their head with garlands, anointing their body with unguents and clothing themselves in rich robes and feasting on costly foods, a Leader who lends not their ears nor opens their eyes to repeated cries of distress is but a corpse endowed with breath.
32. The justice of the Judge consists in not being content with the information of the investigators but endeavouring to ascertain the truth in person, concealed and

unattended in secret places; and in hesitating to act before mature deliberation, knowing that the discovery of the truth is not an easy task; but to remain deaf to repeated petitions of distress is not doing justice.

33. While many assert anything, the wisdom of a Leader consists in accepting what is true therein, eschewing what is false. There are people who standing opposite to the crowd, declare it to be white; likewise there are those who commend matricide.
34. Even if it be before their eyes, fools perceive not their own ruin; though thick flames envelop their body, the sluggish rock-snakes do not rise up from stertorous slumbers.
35. Estrangement of friends, befriending enemies, scoffing at detectives, suspecting everyone, despising the good advice of the wise, a change in disposition; these are indications of approaching ruin.
36. Those who, on account of their ever increasing arrogance, hesitate to receive people worthy of respect and make them wait at their gates are instinctively drawn to easy association with calamity.
37. The nobly generous whose glance is the bud, whose smile is a fresh-blown blossom, the truth of whose sweet words is the fruit, and whose munificence is as the ripeness thereof; they are the real tireless wish fulfilling Tree of Heaven, of divine gifts.
38. The restless elephant suffers no loss by a small quantity of rice falling off from the mouthful that it receives; but a ten million of crawling ants find that, with all their families, a plentiful feast.
39. The smile of admiration expressed in the glance of a prince whose bright spear deals death to elephants is a prouder thing than even a gift of treasure heaped high enough to reach the sky.

40. Those bent on cherishing the body of fame, knowing the frailty of the body of flesh, will not hesitate to sacrifice themselves to the detriment of worldly enjoyment.
- Persons attached to worldly pleasures are tormented with calamities.
41. If there be those that desire to live their lives at the sacrifice of courage and honour, let them do so, provided they can be secure from death even for a second of time.
42. Virtuous mature women who have renounced their ornaments in widowhood, Saints who subduing their senses have renounced the false pleasures of the earth, and dauntless heroes who stand firm in the bloody field of battle, these three fear not the grim king of death, the undertaker, even though they appear before them adorned with a garland of thumbai flowers.
43. Fools sigh deeply at the thought of death, though their bodies be corrupted with sores full of crawling worms and the festering smell is felt at a distance of 15 kilometres.
- While those who have put their body to a good use do not shudder to shuffle off that burden.
44. Censuring when a Leader censures, commending when they commends, the people follow but their sovereign, even as raft that is borne along the current.
45. True ministers fail not to approach the Leader and rouse them to the call of reason, assailing their ears with their good counsels undeterred by fear of their anger. The lusty elephant is guided by its driver and even so, the ministers of a Leader are to them.
46. Speak not your wish to a Leader without knowing the proper time, believing them to be very much under your influence; for they that is easy of access might not always be favourable; they might be devoid of mercy and bear malice.

47. Old acquaintances are not remembered, friendship is not regarded, ties of blood are not acknowledged when Leaders grow enraged. What affections have Leaders in their rage? They know neither friends nor foes at such a time.
48. Say not contemptuously “What good has this long attendance at the Leader’s gate been?” The many long days may offer a handle at last to raise your dignity at the meeting.
49. However uncertain of the event, persevere to the end in anything good. It is not wrong to drop the medicine of life on the lips of death, for some cases which appear to be impossible become possible.
50. The wise say not that even without exertion a thing will fulfil itself by power of fate. Even the ignorant do not set up a light without protection in a strong wind, trusting to power of destiny.
51. Persistent effort will conquer destiny. The child Saint Markandeya who as the world knows overcame destiny and conquered the men of Death, bears ample testimony to this truth.
52. Knowing the suitable time, place, means and consequence, a thing should be done, done with all the resources at one’s command.
53. Those that are resolved on doing a thing mind not their bodily exertion; feel no hunger, indulge not in sleep; care not for the hindrance of others, regard not the unsuitability of time and mind not the scoffs of others.
54. They err greatly who do not guard themselves against even the smallest foe. In a large pool, in deep water, a leaping frog may make it impossible to see even the shadow of an elephant.

55. Those that fear not a crore of outside enemies still fear one secret foe. The teachers who bind the whole world with a single word, guard with unremitting caution against inborn lust.
56. Expose and renounce without any regard the poisonous relationship of those who hide malice under a cloak of friendship; an abscess is not covered up with tenderness, but cut up with a surgeon's knife and healed.
57. For those who while professing friendship behave with treachery and secretly devise evil, arraying themselves among the enemies, surely the appointed day has gone by and men of Death lies careless forgetful of their iniquity.
58. Angry minds receive even good deeds as evil, but spotless minds receive even the worst of evils as good.
59. The words of the kind-hearted, whatever they be, will always be sweet; but even the sweet words of the unkind will be bitter. Borax though hot will cure disease; while poison though cool will kill.
60. Virtue consists in avoiding falsehood, slander, harsh expressions and useless speech; in guarding the organs of sense from sinning and in removing all impurities from the heart.
61. Those who have persistently stood in the Path of Virtue will not stoop to do evil even in poverty. The many striped red-eyed tiger, ravenous with hunger, will not feed on the crop of the green meadows.
62. Riches got by sale of birth-right, a fortune acquired by sacrifice of truth, the pampered ease of the body at the expense of the religious austerity and the livelihood eked out by selling one's inheritance; the avoidance of all these is the crown of all virtue.

63. Those who amass wealth by deceiving or terrifying the weak at a convenient time and exult in such possession, will find it reduced like the slender waist of a beautiful woman though big as the swelling bosom.
64. Making little of what they have and thinking much of what they have not, how shall mortals prosper? The wild fire that devours everything in its course, dies away when all the fuel has been consumed.
65. Riches flow to the very gates of those who never swerve from one duties of their station and lineage, who exert themselves in doing their duty of being universally beneficent and who even in difficulties transgress not the bounds of virtue, nor covert their neighbour's wealth.
66. The wealth of the generous is as a prostitute available to many; the wealth of the middle class like a chaste wife. The wealth of misers like an unadorned widow is of no use to any.
67. The poverty of a benevolent man is much better than the affluence of the miser. The former will never be censured by the world, as destitute of grace, kindness and pity.
68. Even where a gift is impossible, refraining from kind words is most cruel; but alas! These are men whose tongues are cut off and whose mouth is locked up by the smith of the evil deeds of a former activity.
69. Power of speech not used in furtherance of good, is as the slaying of it. Even at the risk of one's prosperity, one should not fear to speak, if one has to make the best use of eloquence.
70. Those who give up the path of unrighteousness, however easy and pursue the Path of Virtue, however difficult, will not hesitate to attain to much good by a little exertion.

71. Of what use is the lovable kindness of those who easily promise to do even what is impossible? It is like the warm kindness of one who fearing to injure by harsh words, cuts off the head.
72. Even when doing useless things and reaping but a harvest of empty loud sound, the foolish boast a great deal. How few are those who having done good and necessary things, by their humble silence seem as if some one else had done it?
73. One who without any cause of enmity keeps exposing the failings of others, seeking mockery as the only object of their efforts, will be dreaded like one who breaks a person's jaws simply to see them tremble with pain.
74. When those who fear God enter on any evil action, that God steps forward to punish them. To those that own no God, no such thing happens. Good advice is constantly given only to one's own dear children.
75. Though the wealth of evil-doers increases, evil is still evil. Evil can never become good; it is like the licking by the wild cow that causes death.
76. Those who repent for the smallest evil done under force of destiny are not less than those who have constantly persevered in the Path of Virtue and been praised by the wise therefor.
77. To approach the gate of a neighbour's wife lustfully is not virtue. Supposing it to be so, let them do it, if it yields them at least the enjoyment of the shortest duration. Surely it does not yield any pleasure, but pain which shakes the body as well as the mind.
78. Without detriment to business or studies, without interfering with virtue, without detriment to one's vigour, one may enjoy the charms of his wife.
79. Those who are driven by lust, fear not murder, falsehood, dishonour, theft, anything in fact, sin and blameworthy acts even other things besides, they are apt to do.

80. Though the wife be more beautiful than Saint Lakshmi, there are some who will always degradingly go after others' wives. They are like those animals, like the camel, that spit out sweet things and chew only bitter ones.
81. If a wife robed with chastity, crowned with affection, anointed with modesty and adorned with good character and good deeds, possess also the fortune of begetting children, her husband has nothing more to seek by penance.
82. Though their husbands be handsome in appearance, youthful in age, skilful in music, of commanding personality, attracting the attention of maidens, and be pleasant and kind in their address, the heart of women may still turn towards other men.
83. Far better than an unchaste wife is a harlot, adorned with bracelets, who sells her body to eke out her livelihood, for she does not involve in misery, her husband, herself, her kindred or neighbours.
84. Unchaste women have no heed of propriety, greatness of birth or worth; they preserve not chastity and feel not shame; these ignorant women do not possess any good quality whatsoever. Their birth is a source of great sin.
85. Those who set themselves against the inexorable senses, seeking salvation, do not admire female beauty, mention not women in their conversation, do not gaze at women lustfully, do not listen to their melodious music and do not commend what is contrary to propriety.
86. Persons of strong will, not tossed by the waves of the, five, senses, eat their food like mad men; for they think that out of love for delicious food, spring love of sleep and of pleasures of women.
87. Holy men, however benevolent and merciful, will not tend their body even though the bones show through the skin. How could those, that seek to enter a heavenly mansion built out of their wisdom, preserve this false tenement of despicable flesh?

88. Though the pleasure of the senses be transient, its votaries renounce all other forms of enjoyment; but they who bathe in an ocean of heavenly bliss not to wallow in the mire of earthly pleasure.
89. Even the enemies of Saints who are free from sexual desire, will turn towards them, with feeling of respect and worship whatever their conduct may otherwise be, but if they do not guard against that desire, even the profligate will blame them far and wide, however high they may be in other respects.
90. With bustling haste people do many things, and waste days and nights; if by chance one should turn them to the Path of Virtue, they quake and tremble. How shall such people prosper?
91. Those that can decisively foresee the limit of their life-time, may perhaps rightly sleep away their days in careless indolence, saying we are still young and may perform penance in old age; but even teachers who could foresee that, do penance without delay.
92. When a person seeks to do good deeds, their evil activity intercepts and leads them into evil, even as robbers lead astray in the night the traveller whose feet are set on the high-road.
93. The cloak of penance worn by those saints, whose heart is away from renunciation of the world, is very different from a coat. The coat at least covers the body but that covers nothing.
94. Oh! You, who practice deceit, rejoice not that you have deceived everyone. It is wisdom to quake and shudder at the thought that there is One God unseen who is omnipresent and sees you in secret.

95. The infamy of evil done in secret will spread abroad, as though God had proclaimed it by beat of drum, just as the stink of putrid flesh, however much covered up, will assault the nose of those far off.
96. When the weak fall, they somehow, survive; when others fall, they are lost for ever. The petty one do not fall fast; even if they fall, they are saved, not so, others.
97. Though not seeming acceptable, the acts of great people may not be reprehensible except to the low. But others feed flesh with human flesh and are blameworthy. Are those, who eat human flesh to fatten their bodies, equal to those who perform animal sacrifice to bring down rain?
98. The teachers who are our masters identify themselves with all sorts and conditions of people and give proper advice, but they are far above them all, just as God is both immanent and transcendent.
99. Those that have realised truth, indulge not their senses in things false, but anxious to attain to true wisdom, guard their five senses, with control of the senses as the door-frame, fear of blame as the long door and their fortitude as the bolt, they guard themselves.
100. To those who have completely renounced the world, the happiness born of realisation of truth is the greatest bliss. All the rest is merely pain; even as to a learned husband, the first born of a virtuous wife is a source of joy.
101. They alone have trodden the Great Path, Tamil Religion, who study and conform to what they have studied: to avoid evil, and do good, remain content with what they get, hold fast to the means of reaching the Highest and stand still realising the True One God.
102. Teachers there are, who, by right standards of pure reason perceive the Truth without doubt or error, have their inner eye or true consciousness always open, while

keeping their outer eyes shut against the sinful world. What they see within them is the perception of the Highest Truth. If that is their vision, conversion of people into waking consciousness, Tamil Religion, is the ultimate Eternal Truth.

Book 8

NANNERI

GOOD ETHICS OF THE PATH OF VIRTUE

MOODALI VERSION

NANNERI

GOOD ETHICS OF THE PATH OF VIRTUE

By

AVVAIYAR 5

A Tamil Saint from Eelam

Born in 500 AD

1. Oh you whose locks are a glow with flowers, the good goes forward and help even those who have never spoken courteous words; even as the hand, not seeking praise, offers to the tongue sweet food!
2. O you with the beautiful forehead, the harsh words of the pure-hearted are sweeter than the sweet words of others. To Saint Siva which was more acceptable, the stone flung by Saint Sakya-nayanar or the flower from the sugar-cane bow of Cupid?
3. If you want to get anything from one who is not likely to give it to you, get it through one who belongs to them, for oh lady with a bust, high as the golden Himalayas, those who want the cow's milk get it with help of the calf.
4. The wealth of those that never help others, though private and personal will be held the property of those who give it. The water of the unhelping ocean is taken by the clouds and given as the gift of the clouds to the world.
5. When two inseparable friends, part and reunite, their friendship will really suffer loss; Oh you with flowers in your locks, when the husk of the paddy is taken off, however deftly put back, the paddy will lose in power of growth.
6. Oh you whose face is as the full moon in the completion of its sixteen phases! As the two eyes look at the same object, the loved wife and loving husband should without disagreement be always doing good.
7. Be not conceited like the young lion, with the thought that in learning you are as the ocean; remember even the icy-ocean was drunk off from the palm by the chief of saints, Saint Agasthya.
8. The power to control one's anger that rises violently up is of real worth; is it more difficult to build up a dam to hold back the floods or to break it down?

9. Even the weak when attached to the valiant, fear not their strong enemies. The snake on the radiant locks of Saint Siva, fears not the king of birds with its wide range of wings. Sacrifices are offered to habits and ideas.
10. Even without seeking relief to themselves, the noble good, go forth and help others in suffering; the moon without getting rid of the darkness within it, standing on high gets rid of the darkness of the world.
11. The beguiling five senses cause trouble only to the weak; they are powerless to harm the truly wise. The tempest tosses the straw revolving it round and round, but is powerless to touch a pillar of stone.
12. Oh you with beautiful ornaments! Which is more marvellous, water flowing out or being retained in a vessel full of holes? Likewise not death, but life in this painful body with its nine holes is the greater marvel.
13. The moral people give gifts according to the paucity or plentitude of their circumstances; even as the rays of the moon are as its phases, Oh you with bust like the mountain from where the streams flow.
14. The wise never get conceited, thinking that they are born to a huge inexhaustible fortune; even the Himalayas were bent once like a bow, Oh you whose locks are adorned with flowers that draws the sounding bees!
15. To one who is without love, of what use are place, pelf and power over servants? How can the dumb study ancient works? How can the blind use a lamp? Oh you of a good disposition!
16. As the ocean flows in and mixes with the smallest backwater, even the most learned, not conceited with themselves and their fortune, go to and afford help to those who belong to them, however low they be.

17. Do the children of moral people forbear from giving gifts on the ground that their parent became poor by giving? The young plantain at the foot of the old which has ceased to be useful gives fruits, Oh you with golden ornaments!
18. By sweet words and not harsh ones is this sea-surrounded island, Eelam, pleased. Oh you with ringing ornaments of gold, not by the sun's rays, but by the moon's does the sea swell!
19. Welcoming the good with smiles and feeling depressed with the coming of others, the learned resemble the mango, which puts forth tender leaves and blossoms when the sweet south blows, but is pained with the coming of the gale.
20. The moral people when they see the sufferings of others suffer like wax in the fire; even as the eye weeps when any other part of the body is afflicted with severe pain.
21. The learning of those that know not the beauty of language becomes as nothing before those that do, even as the mighty Ganges shrinks into nothing at sight of the radiant matted locks of Saint Siva whom the learned respect.
22. Regard and disregard are based not on birth but on wisdom; who disdains the precious gem because it comes of a serpent and who accepts the poison because it is born of the ocean?
23. Oh you with a swelling bosom, as the ants by constant movement wear a track on stone, so the austerities of one who associates with women will be relaxed by constant listening to their words.
24. However virtuous one may be, the low always speak of one's faults; even as in a fruitful garden, full of flowers and haunted by the bees, the crow seeks only the margossa fruit.

25. Oh you with eye-brows like bows and dark eyes like arrows fitted thereto, even the heaviest thing that is put on a raft seems light; likewise, the learned if they go to the illiterate will not be esteemed.
26. The wise do not estimate a person's learning from their size; the light seen is not according to the eye seeing but according to the containing heavens.
27. Without expecting a return, the wise with much trouble, do all the good they can to others; the growing teeth grind all the food-stuff and offer to the tongue, knowing they are the hardier.
28. Even when angry, the wise gifts to others; even when happy the low do not; even when unripe the plantain is useful; the nux vomica even when ripe is useless.
29. The wise, whose thoughts are with the Supreme God, do not fear the ills of the body though heaped up in millions; even as the deer in the moon, fears not the tiger on the earth, Oh you whose cool soft words are as music.
30. Before the cruel person who causes Death, God of Death approaches, joyfully do good and get salvation! What can they do who do not put up a dam before the flood comes in, when they see the floods actually coming on?
31. The wise and good to ward off evil from others will courageously go forward and bear those sufferings themselves: Oh you with becoming ornaments, even as the hand flies forward to stop the blow aimed at the body and receives it on itself.
32. Oh you with the beautiful forehead, the high and strong door is useless without the bolt. Likewise without the wisdom acquired from Tamil Scriptures, the Thirukural, all the good deeds are useless.
33. The irrigation tank needs bunds. The sea has need of none. So too of those who seek esteem; the low need to protect themselves: the very wise have not to.

34. The wise fear to do wrong; not the unwise. Oh you with the crescent-like brow, the beautiful eye fears darkness, not the blind one!
35. Only the wise appreciate the wise; the others do not esteem them. Oh you with the eyes radiant as the victory-bestowing spear! Milk has need of the plantain fruit; vinegar needs it not.
36. To the deserving only, are gifts given; to others they are denied by the wise. Always it is to the paddy field that water is drawn and fed, not to the nettles in the forest.
37. Oh you whose beauty of close-set breasts vies with that of Saint Lakshmi, the fool that boasts of himself before the wise, will quickly sink even as the Vindhya mountain range went down once into the earth.
38. The friendship of the good becomes increasingly pleasant with lapse of time; that of others is not so; Oh you good one hear! When the unripe fruit ripens, it is sweet to eat. What of the tender leaf?
39. The intense friendship of the wicked brings on harm immediately. Oh you with golden jewels, the creeper that blossoms have fragrance only for that day!
40. Kings decked and adorned, are not equal to wise and learned people unadorned; Oh you just like Saint Lakshmi, how do the other parts of the body, however adorned, compare with the unadorned eyes?

Book 9

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

MOODALI VERSION

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By

THIRUNAVUKARASU (Appar)

A Tamil Saint

Born in 573 - 654 AD

17. THIRUVADHIGAI VEERATTANAM

THIRUMURAI 4

PANN-KOLLI

2. Saint Siva presides in the shrine of Veerattanam which is on the banks of the river Gedilam.

The river is spreading all over with bobbling sounds at Thiruvathigai.

Saint Siva has covered himself with the skin stripped from an elephant after slaying it.

Saint Siva fixes his attention on the inner mind. Negative thoughts flood the mind. The Eight Divine Virtues guides his intellect. The intellect guides his attention. The intellect separates the attention from being entangled by all thoughts. He burns the negative thoughts, feelings and images until they disappear. Negative thoughts feed on dead, rotting energy such as bad feelings, desires and images and by not feeding them they eventually disappear.

His attention has converted the inner space of the mind into a stage.

He is a matured dancer.

“Oh! Saint Siva, remember the grace you bestowed on Ravana, overwhelming him down first under knowledge and blessing him after.

My ailment instead of being one is various such as perspiring, rolling, falling and rising.

My wish is the disease which is the cause for the above miserable state is removed.”

Commentary

In this poem a concept of the inner space of the mind is discussed. The inner space of the mind is converted into a stage. The burning ground symbolises the inner mind. The mind is the inner space and the Ragasiyam is the outer space which represents God. By mediating on the empty space of the Ragasiyam, a mind filled with thoughts of images and idols will become empty. Then peace is attained within the mind. From that peace love flows into the heart and mind.

Ravana was the King of ancient Eelam. Eelam was independent, administered on the principles of Human Rights and was 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. To err is human. Saint Siva as a teacher corrected the mistakes of Ravana and rewarded his positive behaviour.

Ravana was killed by the Aryan Sanskrit invaders who marched under the Hindu symbol of the Swastika, symbolising racial purity.

Rama was the King of the Aryan invaders. The Aryan invaders needed to firmly establish the caste system and Hinduism in the Tamil country. They destroyed the cities of Eelam by fire and there was mass slaughter of civilians. King Rama and the Aryan invaders massacred millions of Tamils in Eelam. This is the oldest recorded history of Tamil genocide.

The Aryan mindset is one of racial discrimination and sexism. Their ideology of the caste system was imposed onto the Tamils. Aryans treated Tamils as inferior human beings or demons because of their dark skin color. They rejected Tamil Humanism as material ignorance. They condemned the Tamil language never to be used in the worship of God. The Aryans believed in the inferiority of women. This Aryan religion is Hinduism.

The Aryan religion is opposite of the Tamil religion which practiced the equality of all people and women.

The celebration of Diwali is to mark this event of King Rama killing the Tamils and King Ravana. It is a victory of light skinned Aryans over dark skinned Tamils. It is a victory of the ignorance of the Aryan Brahmins over the wisdom and knowledge of the Tamil Religion. It is a victory of the establishment of the caste system and the discrimination of women. It celebrates Hindu victory.

The descendants of the Aryans are the Sinhala Buddhists. Sinhala Buddhism advocates racial discrimination, sexism and inequality.

Sinhala Buddhists possess a racist mindset and discriminate against women. They engage in genocide and the extermination of Tamils. The Sinhala invaders rape Tamil women and abuse Tamil children. They burn down homes, schools, libraries and bomb hospitals of Tamils in Eelam. The abduction and murder of Tamil men and boys are carried out by the Sinhala Buddhist invaders.

Tamils experience racism, gender inequality and are discriminated on the basis of language by the Sinhala Buddhists. The Sinhala Buddhists is engaged in the elimination of Tamils through slaughter. The structural genocide of Eelam Tamils has filled the Tamil homeland with mass graves. The Tamils experience decades of disenfranchisement, persecution, systemic discrimination, colonization of Tamil traditional homeland and state sponsored pogroms which were carried out with a genocide intent. The state terrorism continues unabated. This is the modern recorded history of Tamil genocide.

Eelam Tamils gave popular mandate for their self-determination as a nation in the historic Vaddukkodai Resolution of 1976.

The Tamil land that once King Ravana ruled is still embroiled in violence. Tamil oppression continues.

18. THIRUVADHIGAI VEERATTANAM

THIRUMURAI 4

PANN KANDHARAM

2. We are servants of God.

Ravana is capable of tuning beautiful music at the strings of Veena, a musical instrument.

Saint Siva blessed Ravana.

Ravana raised knowledge to the level of practicality with all his strength using his hands.

This caused Saint Uma his wife to tremble with fear.

Saint Siva made Ravana and his nine associates to first cry fearfully with their ten mouths and thereafter granted him with several boons.

There is therefore nothing for me to dread or anything to face and frighten me.

Commentary

Playing musical instruments is part of Tamil culture.

Ravana was the King of ancient Eelam. Eelam was independent and had peace and prosperity.

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. 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. Eelam that once King Ravana ruled is still embroiled in violence. Tamil extermination continues.

19. NAMACHIVAYATH THIRUPPAHIGAM

THIRUMURAI 4

PANN-KANDHARA PANJAMAM

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 splendorous 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 Thiruvagasam and Thervaram were divinely inspired by God to the Saints.

The Thirukural 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 worshiping 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.

22. THIRUVADUDHORAI

THIRUMURAI 4

PANN THIRUNARISAI

2. The Saint presiding at Thiru-Avadudhurai had blessed Saint Arjuna.

Ravana boasted valour with his mouth.

He had caused the robust Ravana to cry with that same mouth.

He possesses a wide braided hair.

He bestows happiness by removing the miseries of those who request him.

While dancing, he sings.

Commentary

Pride of one's courage and bravery in battle can bring tears, sorrow and defeat.

Ravana was the King of ancient Eelam. Eelam was independent, and the people enjoyed justice and prosperity.

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. 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. Eelam that once King Ravana ruled is still embroiled in violence. Tamil genocide continues.

24. THIRU MARAIK KADU

THIRUMURAI 5

PANN-THIRUK KURUNDHOGAI

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.

25. THIRU INNAMBAR

THIRUMURAI 5

THIRUK KURUNDHOGAI

2. Saint Siva of Innambar does not present himself other than to the devotees.

He tests the love cherished in the hearts of devotees.

He links the devotee to God through the power of love.

God adopts each soul as a child.

“I adhere to God who is in my heart with the intention of adopting me.”

Commentary

Every person has a direct relationship with God.

God is in the heart of everyone.

All people are the children of God.

Saints simply link people to God.

They are not to be worshipped or prayed to.

Saint Siva rejected personality cults, sects and human gods.

Virtue and penance is the direct link to God.

3. Saint Siva dwells in Innambar.

He writes a descriptive report about the true devotees who offer fresh words as worship to God and who pray and weep with eagerness.

He also keeps a report of those who waste away their lives uninterestedly.

Commentary

Saint Siva promoted writing and record keeping.

His report shows the progress each person makes towards acquiring the Eight Divine Virtues.

Every person should have ambition and a vision so that they do not waste their lives.

26. THIRUKKADAVOOR MAYANAM

THIRUMURAI 5

THIRUKKURUNDHOGAI

1. Saint Siva of Thiru-Kadavur-Mayanam wears a earring made of white conch and a long strip of cloth around his waist.

God dwells very close to the servants of the Lord and forgives them from their sins and faults.

Commentary

Dressing is an important aspect of one's culture and it should show modesty.

Living close to the servants of God and associating with them is pleasing to God.

The faults of people should be forgiven.

One should forgive all people of their wrongs committed.

2. Saint Siva dwells in Thiru-Kadavur-Mayanam.

God is sweet as honey and sugar cane in their hearts when the servants of the Lord chant fixing intensely their mind on God. God is gracious to those servants of the Lord who worship the Lord directly and blesses them the very moment without putting of saying "we will bless you some time latter".

Commentary

This song is a prayer for blessings and forgiveness.

This poem praises how God blesses people.

People should pray directly to God and they receive instant blessings.

3. Saint Siva of Thiru-Kadavur-Mayanam is the owner of a snake.

God is the oldest and does not take birth. God is the rescuer of the servants of the Lord from their miseries who pray directly. God is the Master in exacting their service. God is the Supreme One, greater than Saint Biraman and Saint Thirumal.

28. THIRUMATPARU

THIRUMURAI 5

PANN THIRUK KURUNDHOGAI

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 Thirukural 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.

30. THANITH THIRUK KURUNDHOGAI

THIRUMURAI 5

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.

31. ADHIPURANATH THIRUKKURUNDHOGAI

THIRUMURAI 5

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

32. KOIL

THIRUMURAI 6

PERIYATHIRUTHANDAGAM

1. God cannot be perceived by the people of the world.

God dwells in the hearts of Saints inhabiting in Thillai.

God is the inmate subject of the Murais.

God possesses a rare nature which is not completely known even to the most intelligent.

God's Grace confers sweetness like honey and milk.

God is self-luminary.

God is the smallest of the small and is the greatest of the great.

God is immanent within every atom, is in King Indira, Saint Thirumal, Saint Bhiraman, fire, air, noisy ocean, and high mountains.

This concept and understanding of God is worshipped in Thiruvai.

The days in which all people have not prayed to God will have to be considered as days they are not born in this earth.

Commentary

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

God is an inconceivable Infinite Energy.

The Eternal God, Namasivaya dwells in your heart.

God's Grace is sweet like honey and milk.

The Eternal God, Namasivaya pervades and is inherent in all material and spiritual manifestations.

2. God in the old natural splendour of a fine Pillar of Light was unmeasurable by Saint Thirumal and Saint Bhiraman.

God is an illuminative Light which dispelled at a later stage their mind's illusion.

God is a boundless splendour of Infinite Energy surpassing all heavens and other worlds including this vast earth, cloud and ether.

This concept and understanding of God is worshipped in Thiruvai.

The days in which all people have not prayed to God will have to be considered as days they are not born in this earth.

Commentary

This song praises God and God's nature.

This concept of God is worshipped in Thiruvai in the Ragasiyam. The Ragasiyam is a room that captures an empty space. This space is a symbol of God who is indescribable and imperceptible. Tamils do not worship idols nor do they have any rituals. Light and Space is used as symbols to represent God.

The bright Pillar of Light is symbolic of the Infinite Energy of God.

Light is the effect of the Infinite Energy.

The Light is symbolic of knowledge and wisdom which removes ignorance.

This Light is an illuminative Light that removes the mind's illusion.

The Infinite Energy pervades the heavens and the earth.

33. PORTI THIRU THANDAGAM (108 Potri's)

THIRUMURAI 6

THIRUTHANDAGAM

THE 108 POTRI'S or THE 108 PRAISES

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 Thirumoolattaanam.

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 Thirumoolattaanam.

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 Thirumoolattaanam.

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 Thirumoolattaanam.

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 Thirumoolattaanam.

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 Thirumoolattaanam.

34. MARUMATRATH THIRUTHANDAGAM

THIRUMUARI 6

1. We are not a slave to anyone in this world.

We will not be afraid of the God of Death.

We will never undergo misery by falling in hell.

We are not hypocritical.

We are ever delightful.

We have no idea of what disease is.

We have forever only pleasure and no misery.

This state is due to our attaining as refuge the living sacred Eight Divine Virtues of God.

God is the dispenser of good.

Saint Siva wears a good conch ear ring in a ear.

Saint Siva is not dedicated to anyone but the One God, Namasivaya.

Commentary

No person is a slave.

The Tamils is not a slave to anyone.

The God of Death represents the invading Aryan Sanskrit Kings who are alien and brought sufferings and death to Tamils.

The alien Kings brought social misery, poverty, lack of leadership, cruel tyranny and state terrorism, disease and hypocrisy to the Tamil lands.

The alien Kings wish to destroy the Tamil Religion, culture and language.

The Feet of God means the Attributes of God.

The Attributes of God are the Eight Divine Virtues.

The Eight Divine Virtues dispenses good.

The Eight Divine Virtues eradicates poverty, encourages one to do their duty as a good leader, to stop tyranny and state terrorism and to do one's duty as a good citizen and

participate in the six functions which is family, community, civil society, activism, public service and in the economy.

The Saints serve only the One Eternal God, Namasivaya.

2. We have acquired the dignity of only singing the Praises of One God.

Our tongue quite relishes these Praises of Namasivaya.

We have disassociated from the foreign religious leaders who loiter without dress and shame and who conceive enmity with us without an iota of goodwill.

God is enshrined in our hearts.

God is the head of the Tamil Servants.

The Eternal God, Namasivaya is the greatest deity of Infinite Energy appearing as a Pillar of Light which was unmeasurable by Saint Biraman and Saint Thirumal.

God governs us with great pity when afflicted with misfortunes.

We are part and parcel of God's Eight Qualities: the Eight Divine Virtues.

We are not bound to obey the orders of death by the foreign rulers.

Saint Siva is the head of the South and the Tamil lands.

Saint Siva appears in person and beckons us to serve him expressing his authority over us.

Commentary

Every person should acquire human dignity and self esteem.

Our praises should be only for the One God, Namasivaya.

The foreigners who reject the Eight Divine Virtues wear no clothes, have no human dignity and no goodwill and have hatred for Tamils.

God is in the heart of every person.

Every person has a personal direct relationship with God.

The supreme authority of the Tamil Servants is God and no priest, idol or object is their lord.

God is inconceivable to the human mind and body, even to Saints such as Biraman and Thirumal.

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

The Eight Qualities of God is the Eight Divine Virtues.

Every person has a choice to be part and parcel of the culture of the Eight Divine Virtues.

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

The Declaration of Faith in the Eight Divine Virtues is essential to be a part and parcel of the Tamil culture.

Tamils are not bounded to the orders and alien ideologies of foreigners.

Saint Siva was the head of the South and Tamil Eelam.

35. THANITH THIRUTHANDAGAM

THIRUMURAI 6

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.

36. THIRUVAIYARU

THIRUMURAI 6

THIRUTHANDAGAM

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.

37. THIRUPPUGALoor

THIRUMURAI 6

THIRUTHANDAGAM

1. Saint Siva's leg is adorned with an anklet. He presides at the beautiful 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 hugh mountains full of fragrance.

Saint Siva presides willingly in the beauteous 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.

ADDITIONAL COMMENTARY ON THE THEVARAM OF APPAR

1. Saint Siva provided health care to all those who were in need.

The God of Death refers to the Sanskrit invaders of that land.

2. God is One and has no equal.

A Servant of God takes care of his body and mind.

The Servant of God must be protected by their leaders.

The good water of Gedilam comes from rain and is not polluted.

3. Preaching is essential.

4. The Grace of God is available to all people.

The senses can at times provide distorted information and becomes uncontrollable.

Practicing self discipline controls the senses.

Happiness comes from within and Bliss can be experienced by a disciplined person.

5. The question of how to love God is the quest for Truth by every person.

This Truth can only be understood by associating with saintly people.

The Grace of God is the desire of everyone.

6. The Eight Divine Virtues are the attributes of God and is an indestructible wealth.

The Eight Divine Virtues is the greatest of all.

Thirumal and Biraman are saints and they could not comprehend the Light of the Infinite Energy of God.

The praise of God can be done with song and dance.

The Infinite Energy of God pervades a single atom to the entire universe.

7. Every person should strive to possess the Eight Divine Virtues.

Charity is one of the values practiced by this Saint.

8. The husband's sweet words to his wife are the ideal for a married life of a man.

9. Only you can make yourself happy.

God can make you even happier.

God's nature is similar to breath or air which cannot be seen with your eyes.

Light and Empty Space is used to symbolise God.

10. The city of Thiru-chitrambalam confers love to its citizens.

Human birth is good.

Life in this world is important.

God bestows love in the heart of citizens to serve the city of Thirucitrambalm with devotion in this world.

The Saint asks if God will give this Supreme Love and Grace to humanity.

The city confers love to its citizens and the citizens serve the city with love and devotion and is the model of a harmonious loving community.

11. Devotion to God will stop bad deeds in a natural way.

12. Every soul is a child of God.

Children are a blessing.

It is the duty of every parent to ensure that their home is a place of love.

13. Chanting the Holy Name is an important form of worship to God.

Reciting the Holy Name brings sweetness of the heart and Human Values.

Saint Siva does not procrastinate but blesses immediately.

14. Service to society means rescuing a Servant of God from their miseries.

The problem of miseries is solved by exacting service to the Eight Divine Virtues.

Biraman and Thirumal are not Gods in human form but are Saints.

God is never born and never dies.

15. Joy is experienced each time an activity is successful.

This success is possible when the heart is a servant to a vision and the leader.

Leaders should do their duty.

16. One's attachment to thoughts and feelings that are unhealthy are the bonds.

Actions based on those unhealthy thoughts and feelings cause misery and diseases.

Practising self discipline is necessary.

17. God is inconceivable to the human mind or body.

God is similar to the essence of everything.

God has no form and is neither a man nor a woman.

God does not require any material items from people nor does God eat food.

18. The Fire Rituals are only performed by Brahmins.

Tamils do not perform any of fire rituals nor are they a part of its performance.

Gaining wisdom and knowledge is the path for Tamils.

19. The promotion of the culture of the Eight Divine Virtues and knowledge requires a support group.

Saint Siva was instrumental in the support group of the Servant of God.

Bondage is the result of vice and sins.

Renounce and let go of vice and sin.

20. The attributes of God is the Eight Divine Virtues.

Book 10

MUTHURAI

MATURE WISDOM

MOODALI VERSION

MUTHURAI

MATURE WISDOM

By

AVVAIYAR 6

A Tamil Saint

Born in 600 AD

1. Since the tall up-standing and flourishing coconut gives at the top what it has taken at the foot, need one, who has done any good, ask when there would be a return thereof?
2. The good done to the good people is as the carving on stone; but the good done to the heartless wicked people are as writing upon water.
3. Unpleasant is youth afflicted with poverty; in old age even sweet things are painful; they are like fair flowers out of season and the beauty of a widow.
4. Boiled over and over, milk will not lose in sweetness; the chunk (Shell) the more it is burnt shows itself whiter; however long associated with, the low are not friends; the moral ones however much distressed, will still continue to be principled.
5. Whatever effort people may put forth, except at the due season no act will fructify; the many branched and tall grown trees do not yield fruit except in season.
6. Those that prefer honour to life will not yield to their enemies; the pillar of stone when loaded very heavily breaks but does not bend.
7. The water-plant grows to the height of the water; one's intelligence is as keen as the classics one has studied; a person's fortune is even as their good deeds; their character is according to their background, moral or immoral.
8. It is pleasant to see good people; pleasant to listen to their good words; pleasant too to speak of their goodness; to associate with them is also pleasant.
9. It is bad to see the wicked; it is bad to listen to their frivolous speech; it is bad to speak of their qualities; it is bad to associate with them.
10. The water to the paddy-field flowing along channels feeds also the grass there; likewise if there is one good human upon this ancient earth, for their sake the rain falls to benefit all.
11. Though it is really rice that sprouts out of the husk, yet if the husk be gone, paddy will not grow; likewise even to people of great energy, nothing will be possible except with suitable instruments.
12. Big is the leaf of the palm but scentless; sweet scented is the tiny magizha flower. Judge not people therefore from size merely. The vast ocean has water not fit for a bath; the tiny spring by its side has good drinking water.
13. They are not trees which stand in the forest in all the glory of branches and twigs. It is one who in the midst of an assembly stands like a tree unable to read a word of writing.
14. The poem learnt by an illiterate person is as the turkey's imitation of the peacock dancing in the forest with its tail outspread.
15. Like to the physician to the tiger being swallowed up by it, is a good deed to the ungrateful and low-minded. It is like a mud pot dropped on a stone.
16. Mistake not the humble to the ignorant and try to over-pass them; the stork that at the stream-head lets the small fish go, is waiting motionless for the big fish to turn up.
17. They are not relatives who like birds in a tank forsake it when the water dries up; they are the real relatives who like the lily and the water-plants in that tank, suffer with it.
18. When the moral one fall, they are moral still; others are nowhere; when a pot of gold breaks, it is still gold; when a mud pot breaks, it is nothing.

19. However deep you dip in sea water, a measure will not draw up four measures of water; Oh friend, though a woman gets a good husband and plenty of riches, the happiness of the pair is as its marriage purpose determines it.
20. Regard not your brothers, as kindred; for disease grows within one and kills. The medicine from the far-off mount cures the illness. There are people who are like that.
21. With a good and obedient wife, there is nothing lacking to make a happy home; but when the mistress of the house is not as she ought to be or is violent and harsh-spoken, the house is as a tiger's den.
22. Oh pining foolish heart, not as we wish but as decreed by fate do things happen; if a person who goes to the Tree of Heaven, the fountain of all bounty, gets only the poisonous nux-vomica, is it not fate that rules their destiny?
23. By their great anger, the low are as the cleavage of stones, irreconcilable and there are those who are as cuts in gold, reconcilable but the anger of the noble-minded is as transient as the mark on the water caused by an arrow shot into it.
24. As in a beautiful lotus tank, swans love to gather, so the good seek the company of the good. The ignorant and the wicked seek their like, even as in the burial ground, the crow seeks the corpse.
25. Knowing its poisonous nature, the hooded serpent keeps out of sight; the water snake fearlessly lies in the open; the guilty minded hide themselves; the innocent hide not.
26. Of the two, a learned person and a king, rightly considered, the scholar enjoys the greater regard. The king is esteemed only in his own country; the scholar is esteemed wherever they go.
27. To the illiterate the words of the wise are an annoyance; to wicked people, justice is an annoyance; to the plantain its own yield is ruin; an unbecoming wife is the ruin of the house.
28. Soft sandalwood, however much rubbed, loses not its fragrance; likewise garlanded merchants when they meet with reverses, may grow poor in wealth, but not in the generosity of their heart.
29. The companionship of family, great fortune, beauty, and moral background comes from good Wealth; when that leaves a man, all these disappear.
30. The moral minded protect the wicked even if they keep on annoying them till death. The tree continues to give shade to the person that is cutting it, until it is cut down.

Book 11

THIRUK-KADAI-KAAPU

DIVINE COMPOSITION

MOODALI VERSION

THIRUK-KADAI-KAAPU

DIVINE COMPOSITION

By

TAMIL SAMBANDHAR

A Tamil Saint

Born in 638 -654 AD

2. THIRUPBIRAMAPURAM

THIRUMUARI 1

PANN-NATTAPADAI

2. The Shrine Biramanpuram is situated on the bank of a tank dug out by Saint Biraman of that village.

Saint Siva of Biramanpuram propagates ‘The Path’ of Namasivaya.

Those who recite these poems of ‘The Path of God’ should have an understanding of their innate import and inner meaning.

Those who experience God with their concentrated mind are easily released from the results of old bad deeds.

Sambandhar composed a series of ten of these poems.

Commentary

‘The Path’ is Tamil Humanism or the Tamil Religion.

This Path is the Tamil faith.

Another name for Tamil Religion is the ‘Saiva Path’.

Saint Siva first encourages the Declaration of Faith to Namasivaya. Then he educates people on ‘The Path’ of God.

The Path is revealed in the Thirukural. The Thirukural is the message of God.

God gave the message to Thiruvalluvar, the messenger of God.

The Thirukural is for the benefit of humanity.

Sambandhar wants those who recite these poems to understand its original inner meaning. He did not want it interpreted according to its external literal meaning.

Saint Biraman dug out a tank so that the villagers may have water to drink, bath and cultivate crops. The Shrine Biramanpuram is built on its bank.

3. THIRU NEITHANAM

THIRUMURAI 1

PANN - NATTAPADAI

Tamil Nyanasambandar was born in Sirkazhi, which is famous for its profusion of water everywhere.

He has composed a series of ten poems on the Saint of Thiruneithanam, which is well renowned all over the world. Those who recite these poems which are inimitable and fruitful are certain to attain the Divine Virtues of Siva. They attain the only goal of Supreme Bliss.

Commentary

This poem praises the use of Tamil as a surname. Sambandhar introduces Tamil as a surname for the Tamil nation. He rejects caste and clan surnames.

8. THIRUNEETRUP PADHIGAM

THIRUMURAI 2

PANN-GANDHARAM

1. Saint Siva at Thiru Alavai (Madurai) stands next to his wife Uma who has red lips.

The ash was used to draw a Word.

This ash in the form of a Word is seen on the bodies of devotees, is beautiful and is praised by the high.

The Word drawn with ashes is the substance of the Agamas.

The Word formed with ashes is the emblem for the Holy Path.

Commentary

Words are used to Praise God.

Ashes were used to draw words to glorify God.

Namasivaya and the letter “A” are divine letters representing God.

Namasivaya is the essence of all scriptures.

Namasivaya is the emblem of the Tamil Religion.

10. PODHU

THIRUMURAI 2

PANN-PIYANDHAIK KADHARAM

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 Thirukural.

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.

11. THIRUKKAZHUMALAM

THIRUMURAI 3

PANN-KANDHARA PANJAMAM

1. Daily meditation bring 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 presides 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 everywhere present and good life is experienced. 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.

12. THIRU ALAVAY

THIRUMURAI 3

PANN-KOLLI

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 Thirukural 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 Thirukural 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.

13. NAMACHIVAYATH THIRUPPADHIGAM

THIRUMURAI 3

PANN-KAWSIGAM

1. "Namasivaya" is the sacred name of God.

It is the sum and substance of all scriptures and the words of the 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 scared 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.

15. PANJAKKARATH THIRUPPADHIGAM

THIRUMURAI 3

PANN-KANDHARA PANJAMAM

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 eliminate 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.

68. VAZHTHU: VAAZHGA! ANDHANAR

THIRUMURAI 3

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.

ADDITIONAL COMMENTARY ON THE THEVARAM OF SAMBANDHAR

1. Saint Siva is a pious man. He is a Servant of Namasivaya, the One God.

Every person is a child of God. God loves all children equally. God grants each child the freedom to choose whom or what to love. There is no compulsion to love God.

There is a commitment when a person chooses to love God and to follow "The Path",
God has revealed.

This commitment of the heart is manifested as the Declaration of Faith.

The Declaration of Faith is a conversion from the unrighteous path to the "Path of
Righteousness".

This conversion is a Declaration of Faith to Namasivaya.

Therefore the pious Saint Siva wanted the heart and soul of Sambandhar to be dedicated
to God.

Saint Siva educated people about the Tamil Religion which was practiced in oral tradition
for 10 000 years.

Saint Siva preached and converted so that social harmony exists and to prevent the degeneration and degradation that the various sects introduced into the Tamil nation.

Saint Biraman was an industrious man who had accepted in his heart and soul Namasivaya, as his God. Therefore Saint Siva blessed him.

2. Saint Siva married Saint Uma. Saint Uma is a pious woman and a servant of God. He encouraged a harmonious relationship and equality between husband and wife.

Saint Siva bathes daily and nourishes and protects his skin.

He wears a covering that keeps him warm and protects his skin against the harsh elements of the weather.

His mindset has virtuous thoughts and feelings.

3. The dual meaning of the words in the poems should not be understood literally. Literal understanding of the words of imagery and similitude leads to idols, mythology and conduct of persons that is not Tamil. Such persons fall into delusion and their life is wasted in suffering.

Those who understand the inner meaning of these poems attain Supreme Bliss and Love. This is the goal of all the poems.

Those who recite these poems also acquire the attributes of God. The Thirukural defines the attributes of God. The One God has an aspect of Eight Divine Virtues. The Eight Divine Virtues is the culture of love, peace, truth, right conduct, non-violence, human values, human rights and nature rights. The reciting of these poems by individuals and the community results in them acquiring these attributes.

4. The Tamil land was fertile. The villages built canals that irrigated the agricultural fields. In these canals they kept fishes.

They also had natural tanks where all the village women take bath in. A person should bath daily, comb their hair, and dress neatly.

Saint Siva braided his hair, tied a dress around his waist. The village woman had natural tanks reserved for their bathing. Men took bath in rivers.

The village also ensured that the fertility of the land is preserved through environmentally friendly agriculture and farming practices.

5. One should strive for Divine Virtues. When one is full of Virtue then one does not perform or get involved in bad activities. Pleasure is derived only by performing good activities.

Association with saintly persons makes one virtuous. In this spirit one should recite these poems filled with Divine Virtue and good association.

6. Saint Siva begged so to show humanity that the teachings of those that promote begging is not acceptable. The saint composes this poem about Saint Siva begging so as to stop Tamils accepting this practice.

In this poem the relationship between Thirunyanasandar and Saint Siva of Thiru Pachillashramam is one of friendship. God arranged this divine drama to convey as an example of the sin of begging. Many foreign sects entered the Tamil land and promoted begging as a way of life. Begging is not only a sin but a disease.

7. The city of Srikazhi has blossomed flower gardens. Various coloured flowers were planted seasonally. It was cool because of the many trees in the gardens that provided shade. Fountains of water also add to the coolness of the gardens. The cleanliness of these parks beautifies Srikazhi.

Srikazhi promoted learning and the culture of the Eight Divine Virtues and the city produced the best intellectual, Sambandhar. It takes a community to produce virtuous citizens. Srikazhi was a self-managing city in the Tamil state.

8. Saint Siva was pure in character. There were no stains or blemishes in his character. He was virtuous and aspired to possess the Eight Divine Virtues.

He contributed money to those projects that promoted Tamil Religion and culture. Money that is not used is reduced in its value.

9. Wealth that is not circulated does not benefit society and is futile.

10. Purity and Equity are virtues that Saint Siva possesses.

God's grace is freely available to all. God gives love, blessings and favours to all people without discrimination.

11. Namasivaya is Infinite Energy who is inconceivable to the human mind and body. Namasivaya is One God.

The One God gives Grace freely to all.

Saint Siva married Uma. There was equality in their relationship. Decisions were made jointly for the benefit of themselves, family and society.

12. Prayer is recitation of verses. Praying to God does not require any rituals. To recite the verses composed by Sambandhar is sufficient. Namasivaya only accepts and is pleased when one recites verses. Offering a garland of words to God is sufficient.

13. Family life takes care of a woman's emotional needs.

14. Every person is a leader of some activity.

15. The Pandayan King was cured of his physical ailment through proper medicine and health care.

Those who understand the inner meaning of these poems will be benefited with all good.

The Word promotes good mental and emotional health.

Therefore Sambandhar worshipped the Word so that others may follow the Tamil Path.

16. One should meditate silently.

One should associate with those who inspire and encourage the meditation on Namasivaya.

Association is vital to keeping culture alive. One should not associate with those who do not meditate on Namasivaya.

17. The reciting of these verses promotes good conduct therefore bad activities vanishes.

18. Srikazhi had a vibrant economy of producing honey, sugar and rice.

The city, Srikazhi invested its wealth in educational institutions which Saint Biraman attended and developed his power of creativity and knowledge.

19. Saint Siva corrected Sambandhar's father on one occasion about the equality of all people.

Sambandhar was served food by a low caste person. His father became angry as they were of the high caste Brahmins.

Sambandhar converted from Brahmanism to following the Tamil Religion. He rejected the caste system and all forms of discrimination.

20. Abandonment of negative thoughts and feelings is an aspect of renunciation.

Namasivaya gives Grace to all people.

The Four Saints sang poems of the attributes of God and they were the High Sacred Saints.

Creativity and inspiration comes from Namasivaya.

Namasivaya, the Eternal God is in the heart of all people.

The offering of a garland of poems and words is the only form of worship to the Eternal God, Namasivaya.

Sambandhar composed a garland of poems to show an example to Tamils on how to worship the Eternal God, Namasivaya.

The Tamil Religion is Sacred Knowledge. Sambandhar was expert in the Tamil Religion.

21. Reciting the poems is an aspect of the Praise of God.

Sambandhar travels to various villages composing poems for servants of God to recite and praise God. This is the reason why he does not want to enter family life immediately.

The only form of worship is to offer God a garland of words.

The Tamil language only must be used in the worship of God.

The Sacred Knowledge is the Tamil Scripture.

Everyone should meditate on the attributes of God.

The best form of worship is the offering of words to God. All other forms of worship that requires rituals and money are not acceptable to God.

Sin, guilt and negative thoughts trap people into misery.

Book 12

ULAGA NEETHI

THE UNIVERSAL MORAL PRINCIPLES

MOODALI VERSION

ULAGA NEETHI

THE UNIVERSAL MORAL PRINCIPLES

By

ULAGNATHAN

A Tamil Saint

Born in 700 AD

1. Neglect not your daily study
Speak ill of no one
Neglect not your mother
Associate not with evil-doers
Go not to forbidden places
Speak ill of no one behind their back
Oh, my heart, praise Saint Muruga, attached to the peacock, the wedded husband of lovely Valli, the daughter of the strong-shouldered hill-people: Kuravas.

2. Do not wilfully tell a lie
Set not your hand to transitory tasks
Do not familiarise yourself with poison
Do not associate with those who keep bad company
Go not along a lonely way foolhardily
Ruin not those who depend on you
Oh, my heart, praise Saint Muruga, attached to the peacock, the wedded husband of lovely Valli, the daughter of the hardy Kuravas who inhabit cloud-capped hills.

3. Do not go the way of your mind without controlling it
Believe not in the kinship of an enemy
Bury not hard-earned treasure, stinting yourself the necessities of life
Do not neglect righteousness
Don't get angry and thereby get into trouble
Go not by the doors of those angered against you
Oh, my heart, praise Saint Muruga, attached to the peacock, the wedded husband of Valli, the daughter of the Kuravas who love jungles.

4. Go not about making much of faults
Associate not with thieves and murderers
Despise not the learned
Cast not lascivious eyes on the chaste
Contradict not your Leader
Live not in any place which is without a Sangam
Oh, my heart, praise Saint Muruga, attached to the peacock, the wedded husband of the unparalleled Valli.

5. Put not your wife aside and wander elsewhere
Speak nothing slanderous of your wife to others
Fall not into the bottomless and undesirable pit
Do not escape with life by turning your back on a field of battle
Do not befriend persons of low immoral background
Do not speak ill of the fallen
Oh, my heart, praise Saint Muruga, attached to the peacock, the wedded husband of Valli, daughter of the rich Kuravas.
6. Follow not the speakers of idle words
Tread not the door-step of those who disregard you
Forget not the words of your elders
Keep no company with the peevish and easily irritable
Do not keep back payment to the teacher
Keep no company with roving highway robbers
Praise, Oh my heart, Saint Muruga, who has the spear in hand, the much-lauded husband, with Valli by his side.
7. Attempt no act without deep deliberation
Never render false accounts
Go not where people fight
Live not on Communal Land
Seek not to marry two wives
Set not the helpless in opposition to you
Praise, Oh my heart, the feet of Kumara, the Saint with the lady on his side, whose duty was to scare away birds from the millet field.
8. Associate not with the unworthy
Forget not the good done to you
Ramble not as a tale-bearer everywhere
Speak not contemptuously of your relations
Give not up great deeds
Stand not as a surety to any one
Praise, Oh my heart, the peacock attached Saint Muruga, husband of Valli of the much praised Kuravas.
9. Speak not on one side in a land dispute, standing on the very land
Get not dispirited and go about quarrelling with all people
Cause no person pain mercilessly
Speak not to what you have not seen yourself

Speak not to wound or offend

Associate not with vagrant tale-bearers

Praise, Oh my heart, our Saint Muruga, the son of Saint Uma, the younger sister of the world-measurer.

10. Join not with wanderers abroad, bragging about heroism

Do not pervert justice by vain contention

Don't boast of your strength and go about challenging all to fight

Never forget God

Die rather than speak a lie

Desire no foul-mouthed relative

Oh my heart, utter the name of God, 'Namasivaya';

Praise Kumara, the Saint having on his side Valli living by predicting the future.

11. Appropriate not the wages of the five.

Who they are I shall mention. Listen.

The laundry person, the barber, the teacher who has taught you all science, the midwife who has honestly helped at the delivery, the physician who has cured you of a deadly disease.

Who pay not their wages with love and with sweet words, will suffer unspeakably at the hands of the lord of Hell.

12. Divide not a family and ruin it

Seek not flowers to wear on your hair-not

Rove not about openly as a scandal-monger

Do not keep company with the vagrant wicked

Despise not the Omnipotent

Hate not the victorious great

Praise, Oh my heart, Saint Muruga attached to a peacock, with Valli by his side, the daughter of the Kuravas, opposed to foreign domination.

13. I longed for and sought prosperity in diverse ways.

I desired to sing the praises of the six faced Saints in sweet Tamil.

I, Ulaganathan, have sung these moral precepts, Ulaganeethi, as instructed by the God of the Universe.

May all who lovingly and gladly hear and memorize them, and earnestly follow them, daily grow in wisdom, live in prosperity, grow in fame, and endure as long as the Earth itself!

Book 13

THIRUPATTU

DIVINE POEM

MOODALI VERSION

THIRUPATTU

DIVINE POEM

By

SUNDHARA

A Tamil Saint

Born in 807 - 825 AD

43. THIRUPPUGALoor

THIRUMURAI 7

PANN-KOLLI

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.

45. NAMACHIVAYA PADHIGAM

THIRUMRAI 7

PANN-PAZHAM PANJURAM

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.

48. THIRUKKADHARAM

THIRUMURAI 7

PANN-NATTAPADAI

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 Thirukural. Perform right conduct efficiently and effectively.

2. Nambiarooran has transformed himself into a servant to Thirunavukkarasar and Tamil Nynanasambandar and all other Saints of Namasivaya.

Thirunavukkarasar 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 Thirunavukkarasu 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.

In this poem, the surname Tamil is emphasised. Nynanasambandar uses Tamil before his name as a surname. This is to teach all Tamils that caste and family names as surnames should be rejected and the national surname of Tamil be accepted. Sundarar uses the word Tamil for the second time, this time referring to it as a religion of compassion and mercy. The word Tamil refers to a surname and to a religion.

ADDITIONAL COMMENTARY ON THE THEVARAM OF SUNDARA

1. The river Pennai receives its source of water from rain and it nourishes the plants that produce beautiful flowers. A wreath of these flowers is worn on the head of Saint Siva.

Saint Siva has a clear mind which is empty of all thoughts.

God is in the heart of every human being.

Worship the Lord by contemplating in your mind the Divine Virtues of God.

2. The river Pennai is full of water and it carries rich nutrients that feed the plants and fishes.

The rain that fills the rivers are due to trees being planted and forests protected.

It is the duty of every person to be part of nature and promote the principles of Nature Rights.

3. It is the duty of every person to be part of a family and society.

A spouse should provide food, clothing, shelter and medical care to their family.

The community is a group of families that support each other. When the Saint needed labour to carry the grains to his wife, he asked Saint Siva who is the head of that community to issue an order for somebody to help him.

Meditation is a form of worship to God.

4. The community provided labour to carry paddy to the Saint's home. Saint Siva is very affectionate to his community's needs.

The fertility of Thiru-Kolili is due to the forest lands being protected. The community promoted the principles of nature rights.

5. Worship God through contemplation.

God has a quality of evolving, creating and nurturing the universe. This quality of God is given the name "Mother". Mother in the Tamil language is "Amman".

6. Uma dressed modestly by using a bodice. Every person should cultivate modesty.

The Tamils used bows and arrows to defend their nation.

The Three Fortresses were the camps of non-Tamils who were attempting to destroy the Tamil culture and language. The Three Fortresses are the Hindus, Jains and Buddhists.

Worship God by reciting verses.

7. The camps of the Hindus, Jains and Buddhists were well built fortresses.

A person has many needs and one may ask God to fulfil them. However one should endeavour with all the resources that God has given to fulfil them. The community plays a vital role in the satisfaction of those needs and if the community fails then one needs to engage in activism. Every person should participate in activism within the community.

8. The fields that surrounded the village were cultivated. Every person in that village was gainfully employed.

The State should promote farming to create employment.

9. It is only the similitudes that are used to describe Saint Siva of that village.

The Tamils reject myths, ritual and superstition as a basis of their religious belief.

God is One God who is inconceivable to the human mind and body. The Eight Divine Virtues is an 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. Every person should declare their faith in the Eight Divine Virtues.

The Tamil used metaphors and allegories to describe Saint Siva.

All saints described are men or women. The poems may present these persons in an exaggerated, distorted or metaphorical way but they essentially remain as people. They are not God.

10. God's grace is freely available to all people irrespective of external situations.

Worship by contemplating on God in your heart.

Orphans should always be part of a family. Children are a blessing to a family and society. The community should care for all children. Nambiarooran adopted Vanapagai as his son.

Within a family a child should do their duties as well as respect their father and mother.

11. Nambiarooran was a good husband and the adopted father of Venapagai. He was also a good father. Every man should do their duty as a good husband.

The city of Thiru Navalur was surrounded with trees and flower gardens. Incorporating nature into the dwelling places of its citizens was important in promoting the culture of Nature Rights.

12. Thirunavalur married Paravai at Thiruvarur. It is the duty of every person to be part of a family.

It is also the duty of every person to be part of a community through rendering service.

All Saints received divine inspiration and their poems are the revelation of God.

13. People who misbehave are not condemned. Life is a journey of learning through the pursuit of the Eight Divine Virtues.

Preaching to non-Tamils is essential to educating people about the Eight Divine Virtues. Saint Siva preached to non-Tamils and misbehaved people in a positive spirit that made them joyful to follow him.

God is One God of both the material and spiritual worlds.

14. Saint Peruman Adigal ensured that the city of Kadavur build houses and a big city to alleviate the misery of homelessness. This is the grace that was conferred to all the Servants of God who were residence of that city.

15. There is only One God.

Worship God through prayer.

Saint Uma and the Servants of God offered prayers and praise to God.

Saint Siva assisted those who contemplated on the Eight Divine Virtues.

16. Learning is important in Tamil Culture. A person should read and learn every day. Arts, music and dance are a part of a healthy lifestyle.

The city of Thiru Navalur was surrounded by beautiful gardens. Trees and nature promotes the culture of Nature Rights.

The Tamil culture of praising the good that others do promotes the value of remembrance in the Thirukural.

Saint Siva was learned in the sacred books and was an excellent dancer.

17. Thiru Koodalaiyarttur is a city with high buildings. The flag of the Tamil nation was flown patriotically on all these high buildings.

Saint Siva has shown leadership by passing through the ordinary people of the city and being visible as their protector.

The safety and protection of the citizens is one of the values in the Thirukural. Holding the sharp battle axe symbolises that all are protected and safe.

One should always be alert and not be unaware of their surroundings.

18. The greatness of an individual should always be remembered. One should cultivate vision and ambition to achieve greatness.

Worship God by reciting verses and poems.

19. The soul and God has a direct relationship with each other.

Every person has a personal relationship with God.

All people upon leaving their bodies return to the spiritual world and is welcomed by God irrespective of their weakness or failures.

20. Praise the One Eternal God Namasivaya.

God communicates directly to Saint Sundhara. This is called revelation. Words are spoken by God and poems are composed in unison with the words of God and the Saint. This feature separates the Saints from the Servants of the Saints.

Mount Kailas is also the Himalayas. During the deluge, Mount Kailas remained unaffected.

Book 14

VETRI-VERKAI

THE HAND WHICH HOLDS THE SPEAR OF VICTORY

OR

NARUNTHOGAI

THE SWEET COLLECTION

MOODALI VERSION

VETRI-VERKAI

THE HAND WHICH HOLDS THE SPEAR OF VICTORY

OR

NARUNTHOGAI

THE SWEET COLLECTION

By

ATHIVIRA RAMAN

A Tamil Saint

Born in 900 AD

THE USE OF THE WORK

Athi-vira-raman, the holder in his hand of the spear of victory, the ruler of Korkai, and the crown of the Royal Tamil Nation, has given to the world this Narunthogai of high wisdom in good Tamil, and those who wipe off their faults with its aid, will lead blameless lives.

Benediction:

Let all good prosper, let all good prosper.

1. The teacher of Five Letters: Namasivaya is God.
2. Faultless speech is an essential of good learning.
3. It is gracious of the rich to support their community.
4. Knowledge of the Tamil Vetham, the Thirukural, and an exemplary conduct are expected of the Teachers.
5. Absolute justice adorns a State.
6. To accumulate righteous wealth is the merit of the merchant.
7. The virtue of the farm worker is to desire to eat the fruits of tillage.
8. To act with foresight is the virtue of a minister (statesman).
9. To be brave and unshaken in any emergency is the virtue of the captain.
10. It is gracious to eat with guests.
11. Not to contradict their husbands is a virtue in women.
12. To nurse her husband is characteristic of the well-born wife.
13. Adorning her body is characteristic of the prostitute.
14. Self control after study and thought is a virtue of the wise.
15. Rectitude in poverty is the virtue of the poor.
16. Though each big seed of the close-grown bunches of the Palmyra sprouts forth and shoots high into the sky, it casts no shade in which any could rest.
17. The seed of the Banyan is smaller than the egg of the smallest fresh-water fish; and yet, when it grows into a tree, it casts a shade in which may rest kings with their four-fold armies horse and foot, huge elephants and splendid chariots.
18. All old people are not great or wise.
19. All young people are not insignificant or unwise.
20. All those begotten are not children.
21. All the kindred are not relatives.
22. All the married women are not wives.
23. Even when boiled, cow's milk does not lose its sweet taste.
24. Even when heated, pure gold does not lose its lustre.
25. Even when ground, sandal-wood does not lose its fragrance.
26. Even when made to smoke, the black Ahil does not smell bad.

27. Even when stirred up, the cold sea does not get muddy.
28. The wild gourd, even though boiled in milk, loses none of its bitterness.
29. Nor will the garlic smell well, though mixed with many spices.
30. Honour and shame are of one's own making.
31. The trivial faults of the low, it is advisable for the wise to forgive.
32. Should the low however err egregiously it will be hard for the wise to forgive.
33. The friendship of the wicked, though a century old, strikes no root as the duck-weed in a stream.
34. The friendship of the great, though for a day, strikes its roots deep, like a tree, splitting the centre of the earth.
35. To learn is desirable, most desirable. To learn is beneficial, though going a-begging.
36. An illiterate person who makes a vain boast of birth is mere chaff born amidst corn.
37. Even the people of the highest caste of four, if illiterate, are lowest of the low.
38. The learned person whosoever they are and from whatsoever community they come from is most welcome.
39. Even a king will long for the company of the learned.
40. Far better and pleasurable is it for a family to be bereft of children than to beget ignorant children who shrink not from evil-doing.
41. Though it has a long trunk, the elephant is neither known to bestow gifts nor to do charity.
42. The cat, though it closes its eyes like a Saint, knows no penance and shows no grace.
43. The Saint knows neither pleasure nor pain.
44. The white-ant knows nothing of wealth or pride.
45. The crocodile cares not for water, deep or shallow.
46. Fools know neither fear nor shame.
47. The sick cannot wait for stars and days, the belief of the superstitious.
48. The fallen have neither friends nor relatives.
49. Poverty and prosperity abide not for ever.
50. Kings on elephants with white silk umbrellas, may, by a reverse of fortune, wearied with walking, seek shelter in the nearest city.
51. People, great and wealthy and honoured, might, losing these, seek shelter in a house of charity.
52. Beggars begging hoarse for food might one day sit with kings and rule.
53. Many a person, blest with hoards mountain-high may lose them all in a day and perish forthwith.
54. Even the seven- storied palace may topple and crumble and become the grazing ground for asses.
55. The wilderness where the ox and the wild ass grazed may grow into a great and lovely city, rich in granaries and full of lovely men and women wearing ornaments of gold.
56. Brides may get widowed and clasping the corpses of their husbands find the bridal dress turn to widows' weeds, dishevel their plaited hair and weep their miserable state.
57. It is natural, most natural for those in want to beg.
58. It is rich people's duty to give to those who beg.

59. Earth and heaven are no sweet possession to one who is unmarried.
60. The bold elephant though huge still fears the small knotted bamboo stick.
61. Even in a deep hilly forest, the small headed deer fears the tiger.
62. The frog though living in a deep pool, over grown with water cresses, dreads the snake.
63. Better the forest haunted by the wild tiger than the land ruled over by a lawless Leader.
64. Better the mountains where the hill tribes seek honey, than an ancient city without wise and good people.
65. Mere trash are they who call themselves Brahmins, but study not the Tamil Vetham, Thirukural, morning and evening.
66. The wicked State Leader who harasses their people and with their enforced taxes carries on maladministration, they are no better than trash.
67. The merchant who engages not in trade with capital and makes no profit thereby, is but chaff.
68. The fool who owning seeds and the plough sits idle is certainly no better than chaff.
69. The man who sends away his wife to her mother's home and cares not to get her back, he is no better than trash.
70. The fool who neglects his own wife and goes after those of others is no better than trash.
71. The fool who not exerting themselves hands over the tools of their calling and their wealth to another is no better than trash.
72. Listen to what I say, using the mouth as drum and the tongue as a drum-stick.
73. A liar may, by power of expression, pass for a truth-speaker.
74. A truth-speaker lacking power of expression may pass for a liar.
75. If judges do not hear the words of both parties seven times over and administer even-handed justice in conformity with the laws of the Thirukural, the tears shed by the injured party will serve as a sharp sword to cut off their progeny for generations, even though they be well guarded by the three Saints.
76. Speak not what might prove matter for reproach.
77. Avoid getting into waters that flow in swirls.
78. Do not set forth on a long or distant journey without a companion.
79. Save on a raft, venture not on deep waters.
80. Attempt not the impossible, relying on the tricky words of women with beautiful breasts and painted eyes.
81. Go by a proper Path and return by the same.
82. These are the precepts for the guidance of the world.

Book 15

NEETHI VENBA

WORDS OF THE PATH OF VIRTUE

MOODALI VERSION

NEETHI VENBA

WORDS OF THE PATH OF VIRTUE

By

AVVAIYAR 7

A Tamil Saint from Eelam

Born in 1000 AD

1. The lotus, gold, pearl, hair of yak, bezoar, milk, honey of flowers, silk, civet and fire are not despised because of where they are born; likewise what does it matter where the good are born?
2. In a lion's cave one finds ivory, radiant elephant's pearl; in a fox's hole does one find anything more than asses' tails, short hair, bones and hides?
3. A wise enemy might be a friend; an unwise friend may prove an enemy; the noble hunter saved the Teacher's life; the unwise monkey killed the king.
4. The world loves a sweet voice and despises a harsh one. What good did the cuckoo do and what harm did the ass?
5. As the tongue gets sweet food cut up by the thirty-two inimical teeth, so also the wise, by true love even towards enemies, get them to do their work for them.
6. O you wearing fine ornaments, the beauty of a widow with heavy locks is useless; impatience makes penance useless; useless is the life of an orphan, useless the relish of taste by one whose teeth are wide apart.
7. The bent bamboo is higher than the crowned head of kings; the straight one goes into the beggarly hands of acrobats, goes all over the world and is trampled under foot.
8. Lighter than cotton, that is itself lighter than straw, is a beggar. But if the wind does not blow them off, it is because it is afraid they might beg of it also.
9. Who eats once observes discipline; who eats twice may be said to enjoy themselves; who eats thrice is sickly; you may say for certain they who eat four meals will quickly die.
10. Two are the eyes to all. But to the learned, their learning is a third eye; to givers of gifts, the eyes are seven, including the five fingers; to the wise, their eyes are infinite.

11. With your community around you, live with your loving wife happily; people cross the waters taking hold of a cow's tail; none holds to a dog's tail for the purpose.
12. A slave to lust is a slave to the entire world; they who have mastered or risen superior to it finds all the world slave to them.
13. Tormenting cows, teachers, women and children, and shameless lies are not less but each more than the other, by a hundredfold.
14. Discontented wise people and contented kings will suffer, like shameless family women and shamefaced prostitutes.
15. The learned know the greatness of the learned, not the unlearned; how can a barren woman know the pains of child-bearing?
16. What is done should be done after due deliberation; otherwise it may lead to sorrow; like the grief of the Sanskrit Brahmin woman who killed the mongoose that protected her family line.
17. If you have the gracious speech on your tongue, wealth and all friends will join you; when the tongue is coarse, fortune does not favour; death might soon overtake such a one.
18. The fly's poison is in its head; the scorpion's is in its tail; the serpent's poison is in its tooth, the wicked people's poison is over every inch of their body.
19. Consider the wicked and the snake: the former are worse as not being amenable to anything. The serpent is controlled by a captivation.
20. From horned cattle, keep away at a distance of five cubits; from a horse, ten cubits; from an angry elephant a thousand cubits are necessary; from the cruel wicked, it is best to out of sight altogether.
21. Is it possible to make decent people of the ignorant envious? No, even with the best spices, the nature of garlic cannot be altered.

22. The wicked and coughing are alike, being rendered worse by sweetness but controlled by bitterness in taste and speech.
23. O maid, like the lotus is their face, their words cool as sandal paste; but their deceitful mind is as the pair of scissors for cutting the hair. These are the three characteristics of the low.
24. The low by caste are not so low as one who breaks their word. They who holds another person as low by caste merely, is the lowest of all.
25. Talking of wisdom, discipline, the praise-worthy four Tamil Vetham and the Holy Scripture, Thirukural to those who like these not, is like filling the base pots of wretches with the sacred Ganges water; so refrain from doing that.
26. The good do not associate with the cruel wicked. Among the Jains, who are nude, what is the need for a laundry person?
27. Oh Maid! ivory, the hair of the yak, the claws of the tiger and the learned have their esteem not so much at their place of birth as elsewhere!
28. The hair on the head, the sharp nail, white teeth and people in position endowed with sense of honour are esteemed in their place; moved from there, are they regarded by any?
29. The victorious tiger's claws, the white hair of the yak, and the radiant tusks of the elephant, even moved out of their place are esteemed. The wise person leaving a place will still be honoured.
30. She is a wife who is kind as a mother, serviceable as a hard worker, beautiful as Saint Lakshmi on the lotus shaped couch, patient as the earth, pleasant as the beautiful-breasted courtesan, intelligent as a minister.

31. When one woman talks, the world will quake; when two talks, the stars drop down to earth; when three talks the ocean will run dry! Oh Maid! If many women speak, what will happen to the world!
32. In the first cycle of years, Evil Renugai was a cause of destruction; in the second cycle, Evil Sita was the cause of much destruction; and in the third cycle, it was Evil Draupadi. But now in this sinful age, every house harbours a person who brings Death.
33. Though the sea-salt is white as camphor, it is not camphor. Likewise, the sinful, however much they look like pious people, cannot be so.
34. Should any wicked person say anything, one who knowing the time and the place, speaks suitably and they who without being wounded thereby leaves the place safe, are wise people.
35. As the bell-metal sounds a great deal, while gold does not, the people of little learning make a great noise, while the deeply learned maintain silence.
36. One should make gifts with good cheer when able; otherwise it may become impossible to give anything; when the waters of the ocean were drunk up by the master, Saint Siva, of faultless Tamil, what could it offer to the clouds?
37. Is it not wisdom for the wise to get out of the way of the unwise? The elephant that could resist its master, often moves out of the way of the filth-feeding pig. Is it out of fear?
38. The Mantras, God, medicine, the grace of the Saints, tricks, initiation in wisdom, Yantras (plates marked with figures) are efficacious and true to the faithful one and cease to be so to the unbelievers.

39. Even those that can bear the heat of the lustrous sun, cannot bear the heat of the sand where the rays rest! Likewise, even those who attack God, cannot attack the Servants of God, the recipients of God's grace.
40. Though God is immanent everywhere, God is seen most gracious in the Servants of God; precisely as fire that blazes through a whole forest is honoured only at the lamp.
41. Knowing that the pains of Hell will happen, the good never think even lustfully of virgins, widows, others' wives, prostitutes and their own servants.
42. Let the following be regarded as one's own mother: One's mother, a brother's wife, a teacher's wife, the queen of the land and one's mother-in-law.
43. Oh you that are beautiful as a picture tank-water, banyan-shade, a storied house young women are cool in summer and warm in winter.
44. Those engaged in proper work, have no fear of scarcity; those that pray have no fear of sin; the silent will pick no quarrel; the unsleeping Idols have no fear!
45. In times of danger, precious wealth is needed; when fortune favours one, dangers do not approach; but when fortune favours not and danger comes, everything perishes outright.
46. Wealth is distressing; earning it is painful; then guarding it is painful; spending it is painful and lastly losing it is painful.
47. By one's own deeds, good and evil happen; and one cannot escape them: Oh maid, the wise ones say, that even through a hundred million years, one's deeds will pursue one!
48. Before the pure hearted wise, sins cease to be effective; the eagle is not affected by the snake's poison; by the side of the many-tongued fire, cold ceases to afflict; but the wicked are never happy.

49. It is pleasant to eat food after 'saying grace' to God, one's families and guests; otherwise eating by one's self is as the stork swallowing the fish it has caught.
50. Though the rays of the sun and the moon pervade all the earth, they shine best in the sun and moon-stone; likewise, God who has the sun and the moon as eyes, though immanent everywhere, is seen best in the Servants of God.
51. The scripture tell us of the death even of Saint Thirumal and others; we see often people dying on this earth. Why then do we love this body? The only thing that is stead-fast is the worship of the Eternal God, Sankara.
52. Life is as the drop of water that falls fast from the tip of the papal leaf. Before life departs from this unsound body, it is good to behold and worship the Eight Divine Virtues of God, Siva.
53. Wrong can never triumph over right; patience cannot be conquered by anger; vice cannot triumph over virtue, the Cannibals who eat human flesh cannot prevail over Saint Kannan.
54. To beget one good child is better than having many without beauty or intelligence. Oh you, that is like a thread of gold, what is the good of the pig breeding many young ones, is not the elephant's single offspring better?
55. Oh fools, one could sooner see the flower of the pipal, the white-hued crow and the feet of the fish in the roaring waterfall, but even Saints with fragrant garlands cannot see the mind of evil woman.
56. As the venomous snake cannot bind the golden eagle; as the stoutest rope cannot bind fire, so passion and the five senses cannot bind the practiser of Saint Siva's penance.
57. Except by virtue which gives both intelligence and salvation, people cannot live by foolish vice, as plants that sprout from seed are fed by the motherly cool draughts of water and not by fire!

58. Like the cow that fearing separation keeps running after its calf, the Saint Siva with his divine wife will keep running after those who keeping crying for him “Siva, Siva, Siva”.
59. Not generous themselves, nor allowing others to be so, are some. Observe trees that yield pleasant shade, flower and fruit are often fenced with thorn.
60. That is charity when those that receive, are like the sucking bee doing no harm to the flower; but it is a plunder to stick like the worm to the green leaf and ruin it outright.
61. With the mother’s death, one loses delicacy of taste in food; with the father’s death, education suffers; with a brother’s death, the might of one’s arm is gone: alas! When a wife dies everything goes with her!
62. To those that seek wealth, lust of gold comes; to those that behold sinners, sin attaches itself; those that see a flower enjoy its fragrance, and those that see pious people acquire virtue.
63. As dog’s milk is useful only for the dog and not for any sacred purpose; the wealth of the wicked helps those that punish them and are not useful to Siva’s Servants.
64. Gold, sugar-cane and good milk and sandalwood, however compressed, will show only their previous good qualities. Likewise even when fallen, only good qualities will be found in the good.
65. Oh you that is like Saint Lakshmi! Fallen women, dogs, physicians, teachers and roosters without any reason, when they meet another of their kind, fall foul on each other. Well considered, the cause is their own nature.
66. Oh you that is like the swan! The beauty of the koel is its music; the beauty of sweet-spoken women is their virtue; graciousness is the beauty of the widely learned; patience is the beauty of those who are rid of desire and delusion.

67. Beneficial words are best; it is not enough to speak what is true. Even Saint Eranda-Muni perished in the waters with king Chola speaking what he thought good.
68. Oh Maid, lustrous as pearl! On earth only two sets of people are great, the Saint and the scientist. The one annihilates poverty and the other annihilates birth of negative thoughts. Others may seem like people, but are merely worms produced by human seed.
69. The true Saint who is unattached is known by three signs; influence over others, unsoundness of mind, child-like innocence. The successful scientist is likewise known by three signs; happiness, giving of gifts and not begging of others.
70. The learning of the wise removes ignorance and conceit; the learning of others produces these. The good practise austerities sitting down in a suitable place; the immoral, only seek after pleasures.
71. Seek not the wicked, however ennobled by learning, thinking them pure; O you with beautiful ornaments! Who approaches the serpent even though it bears the cool gleaming gem on its head?
72. In this forest called an inhabited town, are patches of sharp thorn known as women with sharp sword-like eyes. They do not prick those who with firmness of mind wear the shoes of not-desiring.
73. To the avaricious, there is no teacher or any family; to the hungry man, the taste and seasonableness of food do not matter; to lovers of learning, pleasure and sleep do not matter; to the lustful is neither fear nor shame.
74. Even the good when they harbour the wicked will suffer in themselves and their family; that is like the suffering of the swan that gave shelter to the benighted crow.
75. Mind, word and deed are different in the case of the wicked; with the honourable good, all these are one and identical.

76. The gem that adorns an assembly is a man of learning; that which adorns the sky is the sun; that which adorns the house is the child.
77. When the water in the milk is boiled, the milk in anger rushes upon the fire and is appeased only when further water is poured; likewise the good ward off evil from their dependents even with their own lives.
78. The property of the Servants of Siva who burnt the three floating cities is fiercer than fire; fire does not burn those who move away from it; but this other burns one wherever one may go.
79. Even the blameless pure, when associating with the blameworthy suffer blame. Even milk drunk under the shade of the palm, will not be so-called.
80. In the ears of those filled with sin, words of virtue do not abide; the dog that relishes flesh and bones cannot appreciate cow's ghee.
81. At the time of marriage of a girl, the father desires learning; the mother desires wealth; the Hindu relatives look to caste; and the girl herself looks to the beauty of the bride-groom.
82. The fly desires the foul festering sore; kings desire wealth; those not learned in peace-giving literature desire fight; the good desire fellowship.
83. The beauty of a woman with abundant locks of hair ceases with the birth of a child. The greatness of saints, who seek the grace of God, will cease the moment they seek anything worldly.
84. The reputation of a family is lost by union with an immoral servant; the family is lost by association with a prostitute; longevity of life is lost by association with a widow of negative mind-set and everything is lost to those who associate with other's wives.
85. Truth is unpalatable to most people, but deceitful falsehood is pleasant; milk has to be taken from door to door to be sold; but toddy is sold on the spot.

86. Even the good associating with the wicked shall deserve reproach; even a bit of rope in a hole is taken for a snake.
87. Except by power of expression, the scholarly cannot by mere shape be distinguished from the unscholarly. The crow and the dark blue koel are to be distinguished only by their voice.
88. With the net of love, the minds of people are fastened to the post of domesticity by the hunters called immoral women and they get them bitten by the hounds called immoral children.
89. It is good to help cheerfully those that one knows, to the extent possible to one; hence it is not so good to help after much solicitation and worse helping after much delay and refusal.
90. Whoever guards a secret they are noble; who discloses it is less so; Oh, you adorned with many ornaments, one is the worst who betrays for money.
91. The very noble are as the lofty Palmyra in giving, taking very little and giving much; next below are those who are as the coconut, giving as much as they take; last of all are those who are like the arecanut and the plantain, yielding much less than they take.
92. Beyond helping all others with pleasure, the good seek no benefit for themselves. The wish fulfilling Tree of Heaven and the two treasures, Community and Lotus flowers, and the clouds, are known to give and never to seek benefits for themselves.
93. The sun's rays are hot; hotter still is fire; more fierce than the sun's and fire's rays are the evil words of the wicked.
94. Cool are the rays of the moon; cooler still is sandal paste; coolest are the pleasant words of the gracious who have love, learning and patience.

95. Not to wear sacred ashes and yet to wish to go to Heaven, is to give up the medicine which gives people long life and take to poison instead.
96. The lotus looks forward to sunrise; the ambal to the moonrise; the bees await the opening of the flowers; the Servants of Siva await in their meditation the coming of the Lord.
97. Bilva and grass are more acceptable to Saint Somasundara than any flower; the hymns of the four Saiva Tamil Saints are more than all the four Sanskrit Vedas; Oh Lady, soft and good! All the mantras are as nothing to the five letters NA-MA-CHI-VA-YA.
98. The countless stars that gleam at night in the sky are as nothing compared with the moon; likewise, many fools lovingly together, however lovingly, are not esteemed so much as a single Tamil Prophet.
99. The trees in the vicinity of the sandalwood take on the fragrance of that tree; those in the vicinity of the bamboo, stand the risk of being burnt down, when the bamboo rubs against the sandalwood, burning bamboo and sandalwood and all.
100. The Ganges washes off dirt; the moon mitigates heats; the Tree of Heaven banishes poverty; but should you associate with the noble good, the three evils perish at once.

Book 16

THIRUVUNTIYAR

SACRED GAME

MOODALI VERSION

THIRUVUNTIYAR

SACRED GAME

By

THIRUKADAVUR UYYA VANTHA

A Tamil Saint

Born in 1050 AD

1. Arise from your oppressed state and without fear, believing that God who is absolutely transcendent and above, has made its presence in the world on its own accord.
2. Cease being like a person in great confusion and arise bravely above the ordinary habitual actions, from the customs and religious rituals that continuously tie you to the worldly, by thinking of the Grace of God.
3. Arise with the thoughts that God will never ever embody a form as a being in the world and hence suffer births and deaths; such a God has absolved the soul of their bad activities and thus made them pure just through Divine Vision.
4. Arise and become free, knowing that God is indescribable; and such that if I describe it thus it so becomes not God; and this way of understanding God is not the way at all.
5. Arise and fly free, knowing that God is One, and God discloses the Many and is the Power who rules over all the creatures.
6. Arise and ascend free, with the understanding that where we forgive bad actions by dissolving the pride, every action becomes Divine and in this, God discloses Divinity as it is to Soul.
7. Arise and move ahead, knowing that God cannot be understood in itself nor defined as to what it is; unless the heart melts with Love for all; such a God resides in the realms of transcendental consciousness.
8. Arise and go ahead, in your onward march using the various existential supports as ladders to ascend to the Spiritual Realms Above; and being in clear understanding that that's the realm of Pure Spirit.

9. Arise and move ahead, knowing that God is there in the world; the perception of which depends on God's will; thus in this way disclosing God's identity as truly transcendental and totally beyond the reach of human imagination.
10. Arise and take flights into metaphysical realms knowing that matter is physicalistic and that Spirit is different from it; always alert to these basic differences and seeking to be always in the realms of Pure Understanding.
11. Arise and move ahead, knowing that God is present everywhere but is not involved with anything; hence if you try to see God with your eyes your perception will be distorted; so hence try to see God with your inner vision.
12. Arise and press ahead with the understanding that God who brought the soul from the hidden dark corners into the open space is really great and also the leader of all the austerities.
13. Arise and move ahead, with the clarity that Sivam is that God that fills consciousness and thus makes searching irrelevant; and it is not a place where any material forms of God seeking survives.
14. Arise and progress further, knowing it is only because God awakens the Grace already within you that God is always a help to you; and furthermore God sees you as you are in fact.
15. Arise and move forth, knowing that if any one attaches themselves to the attachment that cuts asunder all attachments, God will annul all attachments and that as such God is forever beyond any projective identifications.
16. Arise and move ahead, knowing that the genuine devotees will remain detached from everything in the world, just like the bells without the long tongues.
17. Arise and move ahead, knowing that the Tamil Religion is to chant the mantra of Namasivaya; and to worship God there in real and direct encounter.

18. Arise and move ahead, knowing that it is in God that your ignorance and little knowledge are overcome; if you remember Grace; and that is only available here for all to gain.
19. Arise and move ahead, with confidence that the Grace of God will bounce into you; even before you intend to be one in spirit with God; such a God is difficult to understand by reflective exercises.
20. Arise and move ahead, knowing that what ought to be done is to be in the spiritual realm where there is no darkness and light; by disengaging from the bondages that chains the soul.
21. Arise and move ahead, knowing that God is not the words, their meanings and even that which has not been uttered; but God having Grace as an equal half.
22. Arise and move ahead, knowing that the real power is changing the speech and redirecting the energy towards the resolution of ideas into ideas; and that all other attempts do not alleviate the pains of existential struggles.
23. Arise and move further, knowing that if one becomes one in spirit with God who has a home in which he hides like a thief then everything becomes clear and in the open; and hence the attainment of final release also becomes possible.
24. Arise and move ahead; knowing that it is possible to attain the final deliverance only if one is always in contact with God; who prevails in the world with the presentations of the Eight Divine Virtues.
25. Arise and press ahead, knowing that only if the deep self and the instinctual pressure towards the evil and immoral become cleared from consciousness that moral conflicts are overcome and only then Right Conduct is always done.
26. Arise and forge ahead, knowing that only when the interpretive thinking about the things outside and the visions from inside naturally come to a close within the Self

that Bliss floods the soul as the ambrosia in an undiminishing manner making it impossible to have any ties with sin in the world.

27. Arise and move ahead, knowing that all our understanding and knowledge that we cherish and fight for are doomed to drop out and when that happens all existential struggles drop out too; and that otherwise they won't.
28. Arise and move ahead, knowing that those who give up the various secondary growths on reaching the primordial seed Ground will be madly in Love with God and what they gain there is their hidden soul.
29. Arise and move ahead, knowing that the limits to God is not something that can be defined and delimited but rather something that hovers always as yet-to-be articulated; and if the matter stands thus just be content knowing that you cannot do anything except submit to God.
30. Arise and move ahead, knowing that whether you establish a family or become an ascetic going into the world for serving the humanity you cannot run away from the Spirit who lives within you and with whom you can never become totally one.
31. Arise and move ahead, knowing that it is a torture to follow the religions that end up metaphysically unsustainable and therefore it is better not to listen to them.
32. Arise and progress without fear, knowing that the metaphysically fearless who venture into and beyond the most distant metaphysical regions attain a vigilance that is the most distant and supremely penetrative and because of which they naturally absolve from within every craving that chains them to sin.
33. Arise and push ahead, knowing that the little pleasures enjoyed in ordinary life slowly become great pleasure in life; and because of which there will not arise any delusions in the mind that would breed distress.

34. Arise and move ahead, knowing that such individuals of immense metaphysical courage ultimately end up being one in spirit with Grace of immeasurable bliss; and because of which they begin to guide you by standing as a role model.
35. Arise and forge ahead, knowing that the self as a Soul is under the capture of the Ghost self as God; and only those that who see this way oneself can attain freedom; and those who fail to see thus will also fail in this endeavour.
36. Arise and move ahead, knowing that when all physical elements become agitated by Virtue and nothing else then such individuals attain the stage of Absolute Purity; and will also understand that it is the home of God, who is the moving power of all.
37. Arise and forge ahead, knowing that no matter what metaphysical path you have taken, all will become true paths provided you destroy your Sin and cease bad actions, by allowing all your actions to be that of the Eight Divine Virtues.
38. Arise and press ahead, knowing that following the pompous and pretentious ways are like ploughing the field with golden ploughs just to harvest the dry crops; and that the real ploughing should be the depths where you must also learn to understand without really seeking to understand.
39. Arise and move ahead, knowing that it is necessary to go beyond the tic consciousness; and that the attainment of Absolute Understanding requires that; and that too because of God who spread out existence.
40. Arise and press ahead, knowing that it is only because of the Grace of God that one becomes divine; and that unless God wills thus, it can never be enjoyed; and that God is always thus and always there to grace the souls.
41. Arise and move ahead, knowing that it is only on the creepers of desires, that fig fruits, the wishes for this and that develop and covers the need for liberation; and that one should avoid eating them for attaining absolute liberation.

42. Arise and move ahead, knowing that this body that contains within itself the whole universe is not something that we should attach ourselves to; and to remain unattached to that is the wisest thing to do.
43. Arise and move ahead, knowing that you become like a barren cow if not knowing how to drink the wine of genuine wisdom within the body; but you end up drinking the wine of illusions and delusions.
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 Vanthaaan will learn that the body is not the soul and that this is the truth.

Book 17

THIRUMANDHIRAM

SACRED PRAYERS

MOODALI VERSION

THIRUMANDHIRAM

SACRED PRAYERS

By

THIRUMULAR

A Tamil Saint

Born in 1150 AD

THIRUMURAI 10

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 no 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.

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.

33. ADORE HIM

Many the gods this ancient world adores,

Many the rituals;

Many the songs they sing;

But knowing not the One Truth,

Of Wisdom bereft unilluminated,

They can but sink at heart.

40. IN THE HEART OF THE PURE

Humbled and meek,
Seek the Eight Divine Virtues of God
Who equals the rays of purest gold serene;
Praise God with songs of the humble heart and liberal tongue;
Into such God enters,
The all-fashioning God.

87. SPLENDOUR OF TAMIL AGAMAS

In the human body God placed the digesting fire.
To prevent the flooding of the seven worlds God placed a cosmic fire,
To prevent the eruption of egoism God has given us The Tamil Scripture,
God who gave all these is the Supreme.

137. AS ATOM MERGES IN THE VAST, JIVA MERGES IN SIVA

The tiny atom, swimming in the Universe vast merges in the Vast,
No separate existence it knows;
So the Spirit abiding in each body at sight of the Eight Divine Virtues,
Discovers its Ancient Home.

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 Hari and Biraman too,

Who the holocaust of Destruction survive not.

487. IN COURAGESOUL SEEKS GOD

Seeking pleasure, the two met;

In Bondage's misery was it born and bred;

And having grown to stature

Grew to courage here below;

Well may it seek the Ancient One

That before all worlds was.

511. PEOPLE OF FALSE FAITH DO NOT SEE GOD WITHIN

God is within them,

Yet they know God not,

They of faith false;

Limitless the flow of their evil deeds;

Down, down the deep drain it goes,

Never its destination to know.

724 IMPORTANCE OF PRESERVING BODY

If the body perishes, Life departs

Nor will the Light of Truth be reached;

I learned the way of preserving my body

And so doing, my Life too.

725 WHY I PRESERVE BODY

Time was when I despised the body;

But then I saw God within

And the body, I realised, is the Lord's temple
And so I began preserving it
With care infinite.

885 LETTERS A, U AND M

By One Letter, 'A', God all worlds became;
By Two Letters (A and U), God the Two became: Siva and Sakti;
By Three Letters (A,U and M), God the Light became;
By the letter M was Maya ushered in.

889. GOD IS LETTER A AND U

God is the Cosmic Light
God is Element of all;
God stands as Letters A and U
God is the Light Divine for Elements Dance;
God is the Support of All.

891 LETTERS A AND U ARE SI AND VA

Letters A and U are Si (Siva) and Va (Sakti)
They supreme are;
They are Space, beyond reach of thought,
They are Spaces Vast, of Intelligence Supreme,
Where God the Holy dance performs;
Letters A and U are Refuge Finale and Joy Eternal.

893 LETTERS TWO – A AND U BECAME FIVE LETTERS

A and U are Letters Two,

All people of vast knowledge chant;
They are Letters Two
Into One and Five Letters resolve;
In them merge
The Tandava Dance of Dissolution;
In Root Triangle they are,
Ascending high to centre of Spiritual Power rest.

901 LETTERS A AND U ARE ELEMENTS DANCE

God's Dance is for Divine pleasure;
God stands as A and U;
God is the One for the Dance of Elements;
God dances the dance, peerless here below.

904 HOW THIRU AMBALA WHEEL IS FORMED

Fashion ThiruambalaWheel thus;
Draw six lines each, vertical and horizontal,
Thus form squares twenty and five,
And in each inscribing Letters Five
Meditate continuous.

912 DANCE VOWELS BECOME FIVE LETTER MANTRA

The dance SI VA YA NA MA
The dance letters I,U,A,E and O(m) become Sivayanama
The dance letters I,U,A,E and O(m) become Si VaYaNama
The dance letters I,U,A,E and O(m) become NAMASIVAYA, the goal supreme.

969 CHANT FIVE LETTERS AND BE FOREVER YOUNG

Spaces vast arise from Five Letters great

Temples Holy are Five Letters great

Grace of Lord is Five Letters great

Chant Five Letters great,

You shall ever young be.

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.

973 NAMASIVAYA IS GRACE MANTRA

This corporeal body is of rice food made,

Offer it into the fire of Om

Chant incessant NAMASIVAYA

That the name of Grace Finite is;

Grace of Virtue, stands revealed.

976 CHANT OM NAMASIVAYA

Letters 'NA' and 'MA' to commence,

Letter 'SI' in centre,

Letter 'VA' intoned in breath regulated,

Together with 'OM' at beginning of all,

If you even once chant thus,

The Lord of 'MA' (Maya)

Will in your heart be.

977 THE FIVE LETTERS CAN CONTROL THE FIVE SENSES

Five the elephants (senses)

In the body-forest roam,

The Five Letters become the goads

For the five elephants,

Only they who can contain

The five (senses)together,

Can unafraid, reach God.

986 AUM DENOTES ELEMENT MANIFESTATIONS OF SIVA

They know not well Letter Eight ('A') and Two ('U')

They the ignorant one, know not what 'Eight' ('A') and Two ('U') are;

Eight and Two (AUM) are but Ten

That verily is truth of Siddhanta knowledge.

989 KNOWLEDGE OF SIVA IS VAST

By way of austerity great

They reach God,

To God, they their self, surrendered;

And they adored God saying, 'SIVAYANAMA'

But I speak no more than a tiny bit,

Of Lord's Greatness, mighty;

I near God but a little;

Beyond this, I nothing know.

1089 HAND MOVEMENT FOR MANTRA MEDITATION

In counting mantra by way of beads,
Commence not with little finger
Going to third in traditional way;
That you now reverse,
And seek Grace;
The Mother of Tamil,
This Nandi revealed as Truth
Of mantra meditation.

1129 SIVA AND SAKTI ARE THE REAL FATHER AND MOTHER

Cease talking of 'my mother', 'my father'
In the possessive way of this world;
Your mother and the timeless father
Are there in union;
As your unerring guide for you Here-after;
Nandi verily stood,
As Mother and Father in one.

1205 PRAISE SAKTI AND ATTAIN SIVA'S ATTRIBUTES

Think of Grace;
Think of Grace time and again;
Train your mind toward Grace and reach Compassionate Grace;
Think of Grace, deep in heart
Realise Grace;
The Only One in this world;

Grace will make you bide here below forever,
You may attain Eight Divine Virtues of Siva too.

1254 ADORE AND BE WITH SIVA-SAKTI

My mother and father in love united;
Had they not,
Will my mother and father know me ever?
With my mother and father I sit,
And my mother and father,
I constant adore.

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.

1284 SIVA’S LETTER AND SAKTI’S LETTER IN CENTRES OF VITAL ENERGY

For the centre of vital energy, thus said
First letter is ‘A’ of Siva
The letter next is of Sakti, ‘U’
The centre of vital energy is the earth, fire and the rest of elements four,
Of the centre of vital energy thus formed, more can be said.

1477 TRUE PATH – TAMIL RELIGION

They glimpsed the Light of Holy Scriptures,
The revealed word of the Self-Existent Sivam,
They lost the sense of ego,
Became Siddhas of Siva Yoga,
And over Death triumphed;
Only they that had thus evolved
Knew inner meaning of True Path.

1530 THE SIX FAITHS AVAIL NOT

The six faiths severally congregate,
Yet not one knows the God within;
Deep into the pit of illusion, their adherents drop,
And fastened hard by familiarities of bondage,
They shake and tremble, in vain impotence.

1533 GOD IS BEYOND ALL FORMAL FAITHS

They founded the six faiths,
Yet they found God not;
What the six faiths talk of is not God;
Do you yourself in faith seek God,
And be resolved of doubts all;
And then sure shall you enter your Father's Mansion.

1534 GOD CAN BE REACHED ONLY BY DEVOTION

Proclaim you this:
There is nothing except Siva

No austerities except it be for God
The six faiths are nothing but a dreary waste;
Do seek Nandi of mighty penance;
You shall indeed be redeemed truly.

1536 PATH OF SIVA, TAMIL RELIGION, LEADS TO FINAL LIBERATION

The Path of Siva alone is the sole Path;
The other paths but lead to earthly sorrows;
And sure birth in bondage returns to you;
Do you walk in the Holy Path
And when the One appears,
The triad Impurities that your destruction encompasses
Will, of themselves, meet their own destruction.

1537 THE FALSE PATHS LEAD NOT TO GOD

Indeed,
The Faiths here below are a hundred in number,
In that swollen stream are the Six Faiths too;
These Faiths take not to the goal they boast of;
They are true Faiths never,
They take you not to the Path of God: Tamil Religion.

1538 CONTENDING FAITHS DO NOT HELP

The contending Paths are like the braying asses;
The Pure Siva is all-pervasive;
They seek God not by the Right Path,

And so are not free from Impurities;
They shall grow insane
Forever entangled in the whirl of birth and death.

1543 GOD IS WITHIN YOU; AND YET FAR AWAY

God is Divine Father, Primal Lord
As implacable Truth, God entered the heart;
But if hearts of devotees sought alien paths
They know God not;
Then is God far, far away.

1544 PRECIOUS IS GOD'S PATH: TAMIL RELIGION

The Heavenly Lord, God knows our goal
God is tender-hearted;
God is the Effulgent Sun that guides the destiny
Of Heavenly Beings of wisdom great;
Do think of God in thought unsullied;
God is of crystal pure hue;
Precious the Path of Virtue: Tamil Religion,
God for us has laid.

1547 DEFINITION OF TRUTH PATH: TAMIL RELIGION

God is Light within you;
To know how to reach God
Is True Path of Becoming;
If you know thus,
You know contradiction none;

That is Path Supreme, Your Goal's End;
They are but folks poor in spirit
That know not merging in Light Divine.

1548 WORLDLY PATH IS NOT TRUE PATH

There is a True Path for the Journey;
They that follow the swampy paths worldly
See but the mirage;
They that avoid the sorrowful path of swirling Bad Activities
Cross evil safe;
And shall sure worship the Eight Divine Virtues.

1557 GOD PERVADES ALL SIX INNER FAITHS

God is the Ancient One,
God created the beings, of earth and heaven,
In days of yore, in Order Divine;
The Six Faiths seek the Eight Divine Virtues
But of the One Primal Peerless God;
And in them all God pervades
In measure appropriate.

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.

1567 TAMIL RELIGION WAS LAID BY HOLY NANDI

The Holy Nandi, the acclaimed Master of Tamil Faith
Has showed a Way – the Master’s way of Redemption;
That, divine Path of Tamil Religion
He did chalk out for those here below
To walk in True Path’s trail
And be for ever free.

1568 ATTUNE TO INFINITY

This the right Faith, that the true Faith
When my Lord Nandi thus sees
Mad men in two contend
He smiles in pity;
What though the form of Faith?
What though the place of Birth?
They with mind to infinity attuned
Sure enter the City of God.

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.

1582 THINK OF SIVA AND BE A SERVANT OF SIVA

Let all your thoughts be thoughts of Siva,

And God by Grace shall reveal all;

If your thoughts be Siva- saturated

In you shall God then close abide.

1603 GOD'S EIGHT DIVINE VIRTUES IS THE GOAL OF THE PURE

The sages of yore bore full on their crown

The Lord's Eight Divine Virtues twain;

They are blissful and ancient

This earth has known;

And the goal of the Pure Ones

That walks the Path of Truth;

May you reach those Eight Divine Virtues.

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.

1646 KNOWLEDGE IS BEYOND FIVE SIVA ELEMENTS

They go about the world

Exuding Knowledge that is beyond Tamil Mandalas;

Five Tamil mandalas are but Siva Elements;

There it is the blossoming of mind
And attainment of Lord's Knowledge.

1651 GRACE UNITES SOUL IN GOD

They mount the Body-Chariot
And mind, the charioteer takes the rein;
It is Illusion's- Chariot
That strange fantasies produce;
And they realize it,
And mount the Chariot of Love instead
And receive Grace of the Pure One,
They shall sure be drawn
In the triumphant Chariot of Unity
And be one in spirit with God.

1655 PEOPLE OF FALSE ROBES KNOW NOT SIVA

You fools! With false robes you deceive people
Your pretension but helps you gorge yourself fast with food;
However well may you sing and dance and weep and wail
And thus may Siva seek,
Yet never, never shall you glimpse God's Eight Divine Virtues.

1656 MEN OF FALSE ROBES BRING FAMINE

When those that have not acquired Knowledge
Don the holy robes
And go about the land begging,
And evil ways pursuing,

The rains fail and famine strikes the land;
Better by far, these evil men are de-robb'd straight.

1657 LET GOVERNMENT LEAD PEOPLE IN THE WAY OF VIRTUE

A land's welfare and distress are in its people
Out of good deeds and evil do they spring;
And so,
If the ruler unceasing leads the multitude in virtue's way,
That land in prosperity shines forever.

1658 WHY THEY DON THE HOLY ROBES

The lowly-born don the robe
That they may the high become;
The high-born don the robe
That they may the Priestly Gods become;
To infamy-born are the knaves in robes
That they be disrobed and cast away.

1660 DISCERNING EYES SEE THROUGH FALSE ROBE

They don the false robe their bellies to fill;
They don the true robe and receive exalted oblations above;
Even if false robes are donned to simulate the true,
The discerning sees through, and makes themselves free.

1668 KNOWLEDGE IS ALL; NOT ROBES

Without Knowledge, robe but leads to hell
Without robe, Knowledge yet leads to Liberation;

When they seek Knowledge,
They shall seek God and pray,
Their hearts robed in Knowledge's way.

1669 PERFECT PEOPLE OF WISDOM SPEAK NOT

They of lowly Knowledge in vain assume robes;
Filled with Grace, they of true Knowledge covet it not;
They bigots of faith are of evil Knowledge;
The perfect of wise people speak not.

1673 EVERYTHING SUITS THE WISE PEOPLE

Even the gayest attire becomes the wise person,
Albeit their own robe is of Siva Yogin;
Whatever robe they adopts, that shall aid them to Knowledge
Nothing is appropriate or non-appropriate for them.

1683 REALIZE GOD IN PURITY OF THOUGHT, WORD AND DEED

The lips utter one thing;
The mind thinks another;
And the deed does a third,
Thus you behave not;
Gracious God! You Rock of Ages!
I know You as the Fire-hues Lord,
And having known that
None dares know me as creature insensitive.

1700 RULES OF INSTRUCTION

Impart divine knowledge only to those fully ripe to receive it,
Taking the disciple gently to the limits of the Infinite Vast;
You facing east or south, your disciple facing west or north
Thus instruct the Eight Divine Virtues of God, centred in mind.

1712 LINGA IS WORLD MANIFEST

They know not what Linga is
Linga is directions eight
Linga is Time,
Eight times eight,
It is as Linga the world emerged.

1726 HUMAN FORM IS SIVA LINGA

The Human Form is like Siva Lingam
The Human Form is like Chidambaram
The Human form is like Sadasivam
The human form is like the Holy Dance, indeed.

1751 THE LORD IS THE COSMIC SOUND 'AUM'

None knows God is Akara, the letter 'A'
And the pervasive Grace is Ukara, the letter 'U'
The two sounds swelling alternate
Fill the world as Aum in constant entirety.

1753 IN THE BEGINNING WAS AUM

Akaram ('A') as beginning, all exist

Ukaram 'U' as beginning, all life exists

If Akaram Ukaram are together known

Akaram Ukaram is but Linga divine.

1756 LORD IS LIGHT AND SUPPORT

Upon the Divine Letters Five, times ten

Well may you behold the self-illuminated Light 'AUM'

That which thus arises with God's Grace 'U'

Like a golden vine that blooms pretty

Is but God that is Akara 'A' – the Support Finite.

1761 THE LORD IS TENDER AS MOTHER COW

"That is not the God, I am the one"

If you this conceit have,

The world will call you a fool;

Tender as the yearning mother cow,

God in me is enshrined.

With serpent, fire and water in his matted lock,

Saint Siva in amity stands.

He the Holy One.

1773 SIVA IS IMMANENT AND TRANSCENDENT

God pervades the roaring waters of the seas

God permeates the spreading winds and flaming fire

Thus is God immanent in all Nature

Yet I know God not,

Adore God not.

1775 WORSHIP GOD AS THE ONE BEING

As the One and Only Being I see God,

And full well I adored God's Holy Eight Divine Virtues

Subduing my senses five;

And God blessings granted,

The gracious One, the Lord Primal.

1781 SIVA MAKES SOUL PURE AS HIMSELF

Indulging in talk indiscriminate

Aimless I wandered;

- Me, God made pure,
All my impurities cleansed

Me and God, to balance brought

- A barter, all to perfection indeed!

1793 PRAY AND RECEIVE DIVINE LIGHT

Elusive is God for us to see;

Beyond our Thoughts is God, the Nandi,

Distant is God to touch and feel,

Pray long in the light of your heart,

The darkness that envelops you dispelled stands.

1860 FEEDING THE POOR TAMIL SERVANT OF GOD IS SUPERIOR TO FEEDING BRAHMINS AND GODS MADE OF IDOLS

Though you a thousand abodes to holy Brahmins give
Though you a thousand temples for the gods made of idols build;
None, none is of merit compare
To a day's feed to a holy Tamil Servant of God given;
This is of certain.

2040 CONTROL SENSES AND BEAR YOUR TROUBLES GENTLY

The hours sped,
The days many passed away;
Like the writing on the water
Transitory your possessions are;
Conquer the senses,
Quickly give them up;
Then even if as mountain,
Your troubles roll on you
Well may you bear them, gently indeed.

2061 FROM SOUL'S BIRTH TO ITS FINAL EMANCIPATION – IT IS ALL GOD'S WORK

Consigning Soul to birth's sorrows,
Rescuing it by ministrations gentle,
Assigning it positions appropriate,
Baptising it in Knowledge,
Redeeming it,
And in Liberation establishing it,
And in the end,

Placing it in Spiritual Silence

- All these are but God's work.

2076 UNHOLY MEN DO NOT THINK OF ATTAINING DIVINITY

The Directions Eight moved,
God pervading them all;
Of this, God's Omnipresence, they think not;
From their stupor they wake not;
Drunk are they in their Activities inebriate;
Lo! All thoughts of becoming divine
They, forever, abandoned.

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.

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

2290 SUBLIMATION OF THOUGHT

Think of wood
Image of toy-elephant recedes;
Think of toy- elephant
Image of wood recedes;
Think of elements five
Thought of God recedes
Think of God,
Thought of elements recedes.

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.

2309 EFFECTS OF ACTIVITY ARE YET IN PURE CONSCIOUSNESS

Well you may iron from fire remove;
The iron still retains the effect of fire (experience);
So too,
Even if sense organs are in Pure Consciousness state extinguished

The impure effect of Bad Activity will still be there.

2327 TELL THEM WHO KNOW AND YET KNOW NOT

No use telling

Those who are in ignorance steeped;

No use telling

Those who are in Knowledge filled;

Tell only them

Who know and yet know not;

Then will they know

And Self-realize.

2340 KNOWLEDGE OF WHAT IS GOD'S WHAT IS WORLD'S COMES FROM GRACE

Ignorant are they

Who do not know

What is God's

And what is World's;

Only they are wise

Who both these know;

When both these they know,

By God's Grace,

They shall of God's Grace know;

Both these are.

2343 ALL FORMS OF KNOWLEDGE PROCEED FROM GRACE

Difference, Oneness

And inconceivable oneness and difference

Knowledge native,

Knowledge that comes of learning,

And Divine knowledge;

Sound, and the Sound beyond Sound,

All these come by Grace of the Holy One.

2350 GO AND SEEK SIVA IN THE PROPER WAY

Lament not

That you know not God;

Go the proper way

And you shall meet God;

God who as Lights twine, Grace and Siva

Creates all,

As one Light in my heart is united.

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.

2357 SIVA’S FORM IS KNOWLEDGE

I knew not,
Siva’s form is Knowledge;
Saint Nandi by his Grace taught me
Siva’s form is Knowledge,
I sought Knowledge’s form
And in that knowledge
I remained.

2366 KNOW SELF AND BE WITH GOD

All these days,
I knew not the Self;
When I knew the Self,
Nothing else I knew;
When I knew the Self,
God left me not
And within me God enquires
Of my welfare in loving care.

2368 SEEK GOD

I seek in directions eight and two,
I seek in goodness, the Eight Divine Virtues of God,
I sing, “God is my Refuge”
I unite in God, in mind’s fullness.

2390 GOD IS ONE FORMLESS BEING

They think not of the Being One,

They think not of the Soul,

They think not of Activities two, good and bad activities

They think not of Material Conditions two, Pure and Impure material conditions

The One Being within

Stands as Sentience and fosters.

Formless is God,

God supports all.

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.

2436 EXPERIENCES IN LIBERATION

Lust, anger and ignorance

I subdued;

And I waxed strong;

An ethereal bliss suffused me;

As though I was within the sound of “OM”

Of a chiming bell, swinging struck.

2576 NATURE OF CONFLUENT STATE IN ‘YOU ARE SPIRIT SOUL’

Completeness it has none,

Limit it has none,

Speech it has none;

Attachment it has none,

Possession it has none;

Uncaused, of itself It reveals –

This It’s nature is.

2586 PERVASIVE TRUTH FORM

The five sense organs external

The four cognitive organs internal

The worlds all, and lives all

All, all, are by God swayed.

God is the pervasive Truth Form

That neither hand nor mouth has.

2608 FOLLOW LORD AND BE REDEEMED

Control the senses that tempt,

Break the Bondages that corrupt,

Follow the Lord,

Who your confusion ends;

If you do so,

Unhesitating my Siva says,

“Be you redeemed”.

And makes your thoughts

Centre on God.

2614 LORD IS IN THE BAD DESIRE REJECTED

In stony houses and stately halls, God is not;
In parlours deep and temples massive, God is not;
In holy garbs God is not;
In the thoughts of those,
Who have bad desires rejected, is God,
Fleshy body, though therein be;
God, their liberation granted.

2615 SEVER BAD DESIRES

Sever your bad desires, sever your bad desires
Sever your bad desires even like Lord;
The more the bad desires, the more your sorrows;
The more you give up, the more your bliss shall be.

2639 GOD IS IMMANENT

As feel within breeze,
As sweet within sugarcane,
As ghee within milk,
As juice within fruit,
As fragrance within flower;
Immanent is my God;
Thus does God pervade all.

2674 GRACE GIVES CLEAR VISION

He made Souls renounce
That they God adore;
He made them praise God in words meek;
That he Saint Nandi, God's Grace confers;
No more the other Gods we adore and idols worship;
Our vision is clear now;
We became the Object
For other Souls to seek and follow.

2681 KNOW LIGHT WITHIN

Know the Light, your Form becomes Light;
Know the Hidden Form; you that Form become;
Know the Light's Form; you that Light become;
That Light within you to melt, God in love stand.

2686 THE LIGHT WITHIN IS THE BLENDING OF ALL LIGHTS – KNOWLEDGE, SIVA

That Light within
Is pure as light of lightning;
It is Light that is great and red;
It is the Light of God
That beams Knowledge
It is the Light of Spiritual Centres six ascended,

It is the Light born of constant thought on Pure Words - Thirukural

It is the Light that is blended of these lights all.

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.

2688 DIVINE LIGHT DEVOURS SOULS DARKNESS

Luminous is that Light;

It is Light that devours Soul's darkness;

It is Light of those who adore God in Knowledge Light;

Saint Siva devours the poison that with ambrosia arises

From the milky seas and holds it in his throat ever.

Like it, is God's Light too.

2699 FIFTY LETTERS BECAME FIFTY ONE

With the letter "A" intoned in commencement,

The letters Fifty, fifty one became;

With letter "U" intoned high with letter "A",

And with letter "M" (OM) ended;

And again with letter "N" rising,

It became God's name "Aum Namasivaya"

2704 CHANT SIVAYA NAMA IN LOVE OF GOD

Chant that mantra Sivayanama once,
Your heart welling up in Love of God;
Then will transparent ambrosia within you well up;
They who seek not that pure ambrosia to drink
Will be like bubbles of a water-fall,
That knows rest none from birth's whirl, ever.

2798 FURTHER SIGNIFICANCE OF DANCE FORM IN RELATION TO FIVE LETTER MANTRA

The hand that holds the drum, (SI)
The hand that sways, (VA)
The hand that offers Refuge, (YA)
The hand that holds the blazing Fire, (NA)
The lotus-foot, firm, on Sin planted, (MA)
Thus of the Divine Dance Form
SIVAYANAMA denotes.

2878 LIBERATION ONLY FOR THOSE WHO STRIVE

Strewing the seed,
And applying manure in baskets full,
And ploughing with yoked bulls,
And digging out the weeds,
Thus producing rice,
And cooking in vessels big,
Gently should they consume it;
This they do not;

How then do they the sweet rice crop harvest,
Lying indifferent?

2942 BLISS OF TAMIL SERVANTS OF GOD IS BEYOND DESCRIPTION

None have seen God and known God,
God within the body is;
All, in directions eight,
Praise God as Lord;
The unending bliss of God's Servants many;
Surpasses universes vast,
How much they enjoyed God, little do we know!

2944 DIVINE JOY BEYOND WORDS

Thou fools who see with fleshy eyes
Know! To see with inner eye is bliss true;
How can mother tell the daughter
Of the happiness in the union with her husband?
In what terms will she that describe?

2956 MATERIAL CONDITIONS CREATES ILLUSIONS

Material Conditions is but social mind's work,
It creates the illusions;
When the mind's illusion disappears,
Nothing there left to worry about;
Death will not there be;
Chatter no more;
To seek the Self is Truth Divine.

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.

3014 GOD SPREADS LIKE FLOWER'S FRAGRANCE

The Lord is the Light that moves in directions eight;
God is the source of all sound;
God is the eternal;
As on one land,
The nine universes, God pervaded;
Like the flower's fragrance,
God spreads everywhere.

3042 GOD IS THE CENTRE OF ALL

The cardinal directions eight,
The worlds above and worlds below,
In God centering stood;
Thus, immanent in all, God pervaded all;
Saint Nandi of the flowing matted locks,
Bedecked with fragrant Konrai blooms.

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.

Book 18

SIVAGNANA BODHAM

THE PROCESS OF REALIZING THE KNOWLEDGE THAT SIVA IS ONE GOD

MOODALI VERSION

SIVAGNANA BODHAM

THE PROCESS OF REALIZING THE KNOWLEDGE THAT SIVA IS ONE GOD

By

MEIKANDAR

A Tamil Saint

Born in 1180 AD

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.

Book 19

WISDOM OF MARAI GNANA SAMBANDAR:

IDOL WORSHIP: 'Dead Wood'

MOODALI VERSION

WISDOM OF MARAI GNANA SAMBANDAR:

IDOL WORSHIP: ‘Dead Wood’

By

Oral Tradition of

MARAI GNANA SAMBANDAR

A Tamil Saint

Born in 1190 AD

Text

“Patta kataiyil pagal kurudu pogudu par”

Translation

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

Meaning

“There goes a man,...”

Man refers to all of humanity. Humanity is on a journey.

It also describes Umapati going in pomp and power to worship idols. Umapati is representing all Tamils who worship idols.

‘...blind,...’

Blind man refers to a Hindu Priest or any idol worshipper. It means that they are people who lack inner vision. Though their physical eyes can see they are blind to the reality and facts that exists as they are because they are brainwashed into a particular belief system. They lack spiritual insight and the real meaning of worshiping of God.

In spite of the wide prevalence of the Eight Divine Virtues amongst the Tamils, there are some who do not see this Eight Divine Virtues around them. They cannot perceive Divine Virtue hence they are blind. Umapati was one such blind man who did not perceive the Eight Divine Virtues of the Thirukural.

Umapati was indoctrinated by the Hindu priests into idol worship. He could only see the darkness of the idol in the temple instead of the Light of the Tamil Religion outside the temple. He performed the rituals without using his intelligence. He rode in a palanquin passed the weaving community who followed the Thirukural principles of Thiruvalluvar who himself was a weaver. The Hindu priests treated the weaving community and the fishing community of Tamils as low caste. Though Umapati was surrounded by the Eight Divine Virtues he did not perceive it, though God is all pervasive he did not perceive it, and because of his lack of perception he was like a blind man.

‘...who cannot see the light,...’

Light refers to the Eight Divine Virtues of God. Thiruvalluvar says that the Truth is like daylight which all can see. Light refers to the Truth. When a person cannot see the truth with their intelligence then they are regarded as one who cannot see the Light.

The Light is the Eight Divine Virtues of the Thirukural. Just as light is all pervasive, the Eight Divine Virtues is present in all facets of Tamil lifestyle and culture. This is the Tamil Religion. Every Tamil knows the verses of the Thirukural, just as every Tamil can see the light of the sun during the day.

Marai Gnana Sambandar teaches two Truths of the Tamil Religion. The first Truth is that idol worship and rituals is not the same as worshipping God. The second Truth is that the Priestly Class of people who rides on palanquins, having status, servants and economic advantages cannot represent or act on behalf of another person in the presence of God.

The Hindus who were migrating from North India to the Tamil country because of the popularity of Islam, believed in idol worship, rituals and Priests. Umapati the son of Nadaraja believed in this Hindu concept. He was a Priest performing rituals on idols and enjoying economic advantages at the expense of poor Tamils. Therefore Marai GnanaSambandar considered him as a blind man. Umapati did not see the light though it was available everywhere in the Tamil nation like broad daylight of the sun. He was blind to the light of the Divine Virtues of God.

When he made this statement, Umapati immediately realised its meaning and saw the light. He transformed his belief system and reverted to being a pure Tamil.

There are many Tamils who are like Umapati. They perform rituals and follow priests. They worship idols which are like dead wood. This statement is there to awaken all Tamils from this state and return to the Tamil religion like Umapati.

“to worship dead wood.”

Dead wood refers to Idol worship and rituals associated with idols.

In any social organisation, that which does not add value or benefit the social organisation is regarded as ‘dead wood’. Idol worship and rituals does not benefit the Tamils and therefore in the year 1190 AD it was declared as dead wood.

That object, the idol is being used as a vehicle to reach a destination, God. The idol worship of Hindus is a vehicle that they use to practice their religion and reach God.

A tree has life; it is a living organism that permeates with energy. Every cell in a tree is alive. A living tree creates life, fruits, seeds and more trees; it provides food and shelter to other species and adds value to other living organism and nature.

When a tree dies, it falls, its trunk and branches become wood. When the cells of this wood is completely dried of water it becomes hard dead wood. It has no life, nor creates life. In the 1100 AD, Hindus took this wood, sculptured it into idols and worshipped it as God.

God is Infinite Energy. God has no material form and is pure spirit. God is Love. This is the Tamil concept of God. This is one God who cannot be comprehended nor conceived by any human being. This is Siva, the God of the Tamils. This concept of God can be compared to a living tree that creates, sustains and adds value to others. It is not a dead God, but a God that is alive, creates, sustains and provides for all people. It is a God that does not make demands on people, does not require rituals, nor wants people to believe in superstition, idol worship or myths. It is a compassionate God.

The ritualistic worship of idols by Hindus is dead wood. It is also the dead wood of the Tamil culture that has to be removed. Furthermore the idols are made of dead wood. Other idols were also made of stone and metals which is dead like 'dead wood'. To consider this dead wood as God, oppresses the Tamil nation and sends them into a primitive state of confusion and fear. The dead wood idol cannot create, sustains, or add value to people lives. It cannot even protect itself therefore temples have security to guard it. So it is impossible for it to protect its worshippers. It is not infinite, nor spirit nor love. It is not alive. However this 'Dead Wood', is carried by the Hindu Priests and worshipped as God. The Brahmin priests are alive, and they are mediators between the worshipper and the idol. The God of Spirit is left out of the equation. The Hindu priest demands offerings to idols, demands that rituals be performed on idols, and when people fail to do this they put fear into their hearts that bad things will happen to their lives and their children lives. They created mythology and promoted superstition amongst the people. Their idols become an uncompassionate God. The idols which is 'dead wood' with no life, was given a life by the transferring of consciousness from evil and wicked Brahmin priests, to the idols. People began to believe in the words of the Brahmin priest and the idols became a powerful force in the lives of the people bringing destruction, poverty, diseases, ill health, ignorance, fear, suicide, a negative mind-set, poor mental health, and the list is endless. In spite of all this the idol remains 'dead wood', dead metal, dead stone. It has no life, no power over any human being. It is only the Brahmin priest's education of the Tamils that has power of destruction of innocent lives for generations to come. It is that Hindu education that is bringing poverty and suffering to Tamils.

A living tree does not start a fire of destruction that consumes itself and others. However a 'dead wood' in friction can start a fire that destroys an entire forest and burn itself to ashes. Hence the Hindu priest's indoctrination of Tamils is like a 'dead wood' in fire. Therefore they choose 'dead wood' as their God as it benefits them economically and not the living God of Spirit of the Tamil Religion.

The living tree is like God of Spirit, eternal, formless, omnipresent, omnipotent and omniscient of the Tamil Religion. The God of Spirit only requires Praises with words as a form of worship and nothing else.

The 'dead wood' is an idol, lifeless and powerless of the Hindus. The God of the Idol requires money and rituals to be given to the Hindu priests. This is the idols that Umapati worshipped in Chidambaram, Thillai.

Marai Gnana Samabandar has given a deep understanding of the word 'dead wood'. These wooden idols are non-responsive and are dead. People who think idols are alive and respond to people's needs are blinded by dogmatic faith of the Hindu Priests. When dead wood is burnt, it turns to ashes.

Matter is like dead wood. All the material objects alone cannot bring joy, happiness and life. It is dead wood and like wood it too can be reduced to ashes.

When the human body dies, it burns like dead wood to ashes.

Palanquin is made of wood, and embodies status and prestige to it. When it is burnt it turns to ashes and status and prestige is lost.

Therefore ashes were used by Tamil saints as a symbol in their campaign against idols.

1. INTRODUCTION

This single statement of Marai Gnana Sambandar can be expanded into many volumes of books. Even though Marai Gnana Samabandar text is the smallest book of Tamil scriptures, it summarises the essence of the Tamil Religion.

2. THE HISTORICAL SCENE

2.1. CIRRAPALAM TAMIL SANGAM

Cirrapalam in Thillai was the centre of a Tamil Sangam that influenced Tamil history. In 1100 AD, a few Brahmin foreigners settle in Cirrapalam and built Hindu temples around it and called it Chidambaram. Cirrapalam was the centre of the life of the Tamil community that surrounded it. The Brahmin foreigners were a part of the temple's daily activities. They introduced the idol worship, rituals, superstition, mythology and other perverted activities. The Tamil Sangam allowed them to continue their ritualistic worship in Sanskrit and they built additions and altars to perform the Hindu religion. The Tamil Sangam with their head as Saint Nadaraja continued in their worship of the Praise of God in the Tamil language. Tamils and the Hindu Priests lived side by side and performed their religions separately. The Tamils in the community outside the temple were not allowed into the Hindu Priests temples according to the Laws of Manu. The Hindu temples also did not belong to the Tamils but

Hindu Sanskrit Brahmins who were foreigners. The Sanskrit people created the caste system that separated the Tamil people from the Brahmin who were high caste and the Tamils were low caste. This system eventually influenced the way of life of the Tamil villages that lived around the Cirrampalam Tamil Sangam. The Tamil fishing community, weaving community and Tamil hunters and herdsmen were classed as low caste and outcaste and were pushed to the edges of the villages that surround the temple. The Brahmin Sanskrit people left North India because Islam was liberating the North Indian Hindus from Brahmin oppression. The Brahmin Sanskrit people refused to cooperate and live in the changing society of North India under Islam and migrated to Tamil Nadu and created Tamil Nadu Hinduism. Even today's modern North Indian Brahmins and Teachers reject Tamil Nadu Hinduism as authentic. Tamils in their compassionate nature gave refuge to the Brahmins only to have their religion to be wiped out eventually, by the very same Hindu Priests.

2.2. THE WEAVING COMMUNITY

The weaving community was classified as outcastes by the Hindu Brahmins. They lived in an outskirt village of the Chidambaram Temple. They were oppressed and exploited economically by the Hindu Brahmins. However this weaving community still followed the Tamil Religion. The Tamil religion was a way of life for them. Thiruvalluvar, the Tamil prophet was a weaver by profession and belonged to this community. Hence the Eight Divine Virtues and the Thirukural principles were deeply engrained in this weaving community.

2.3. THE HINDU PRIESTS

The Hindu Priests of the Chidambaram Temple were the oppressive wealthy elite. They spoke Sanskrit, worshipped idols, performed rituals, propagated superstition and mythology. Due to their control of the economic wealth of the villages they were very rich. They had servants who carried them around in a palanquin. They ate opulently; their foods were made of rich butter, milk and a variety of vegetables. They dressed elegantly with rich clothing and wore expensive jewels and earrings. They were the gods of Chidambaram and exclusive privileges were all reserved for them.

3. THE CLASH OF TAMIL BELIEFS WITH HINDU BELIEFS

Marai Gnana Sambandar was a Tamil Saint and a scholar well versed in the Thirumurai and the Tamil Scriptures. He rejected in accordance of the Tamil Religion all rituals, idol worship, superstition and mythology. He kept the Tamil community together by visiting their houses. In these visits he educated the Tamil people about Tamil Humanism.

Umapati was appointed as a High Priest by the Sanskrit Brahmins of the Chidambaram temple. He had the full honours given to him to perform rituals and worship idols. The idols were made of wood, iron, bronze and stone.

One day Umapati was carried on the palanquin by his servants to worship idols and perform rituals at the Chidambaram Temple. The journey had a detour that passed through the Tamil weaving community village. As he passed the village's houses with pride, glory, pomp, power, status and arrogance, the Tamils just looked at him from their homes.

Marai Gnana Sambandar was sitting on the porches of one of their homes with his students and family members.

He pointed to Umapati and said in a loud voice to all the villagers:

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

These were his words which became his scripture and book. His commandment was for all Tamils to remember and follow. It instilled pride in the Tamil weaving community of the strength and purity of the logic and progressiveness of the Tamil Religion.

Umapati heard this statement of Truth. He was the best scholar of Chidambaram, the most intelligent and wise man. He stopped his palanquin. He alight the palanquin with firmness and walked towards Marai Gnana Sambandar. All the Tamil villagers were shocked and filled with fear as to consequences of challenging the powerful Hindu Priests.

Marai Gnana Sambandar was fearless, unapologetic, and stood firm in his belief in the Tamil Religion. He stood up from the porch and walked away from the approaching Umapati.

With the vast powers of authority that Umapati had, he knew not his intentions. He went to the neighbour's house and begged for food. He did this to instil the second lesson into Umapati, the poverty and lack of food of the Tamil weaving village as compared to the rich foods that are wasted daily by Hindu Priests on idol worship. The woman came out of her house with the only pot of food that she had. It was rice gruel, soup. This was their daily diet as they could not afford any better nutritious food. Most of the food was taken by the temples and the villages experienced extreme food shortages. Marai Gnana Sambandar lived with the poor, ate with them and dresses like one of them. She had no bowl to put rice gruel into for him. So with her spoon she poured it into the tender hand of Marai Gnana Sambandar. He drank it but the water ran down the palm of his hand down his forearm to the tip of his elbow.

Umapati was awakened to the poverty of the Tamils. He was awakened to the knowledge of the futility of worshipping idols and rituals. At that moment he rejected rituals, idol worship, superstition, mythology and the Priestly caste. He embraced the Tamil Religion. This transformation occurred in his heart. He felt the poverty and food shortages of the Tamils were unacceptable. To display his commitment to uplifting the Tamil community and his commitment to Tamil Humanism he went on his knees and drank the rice gruel that flowed down the arm of Marai Gnana Sambandar. He ate what the majority of Tamils ate and tasted their poverty, and practiced the Tamil Religion and became a scholar.

4. CONCLUSION

Marai Gnana Sambandar reaffirms the ancient Tamil beliefs and the Tamil Religion. Tamils do not worship idols.

Book 20

THIRU THONDAR PURANAM (Periya Puranam)

GREAT EPIC

MOODALI VERSION

THIRU THONDAR PURANAM (Periya Puranam)

GREAT EPIC

By

SEKKILAR

A Tamil Saint

Born in 1200 AD

THIRUMURAI 12

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.

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, Saivite Masters 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.

3. This Literary work (Thiru Thondarpuranam – Lives of Saivite saints) deals with great celebrity of the Tamil Saints, Saivite Masters, who are devout Servants of God, the Lord of Thillaiambalam.
This was composed for the purpose of developing everlasting Bliss; and for the souls to attain greatness with the concentrated love for the Supreme One God.
It is certain that this great work will continue to be popular throughout the world by the Grace of God.

14.3. 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

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.

67. MANNIPPU VANDAL

Oh, Saint presiding at Thiru Ekambam in Kancheepuram!

Oh, One God,

Bestow grace on me,

forgiving my folly of not learning the good sacred Tamil books,

the folly of non-contemplating on the contents of those Tamil books,

the folly of the mind not fusing with such contemplation,

the folly of not uttering the sacred Five Letters – ‘Namasivaya’,

the folly of non-meditation on you in my mind,

the folly of not praising you with my mouth,

the folly of not worshipping you with my hands,

and all other follies.

Book 21

NALVAZHI

THE GOOD PATH OF VIRTUE

MOODALI VERSION

NALVAZHI

THE GOOD PATH OF VIRTUE

By

AVVAIYAR 8

A Tamil Saint from Eelam

Born in 1230 AD

1. Virtue ought to be acquired; and sin avoided; the past good and bad deeds are to earth-born humans an abiding possession; well-considered this is most important and all Tamil Saints preach it: refrain from evil and do good.
2. Correctly stated, there are on this earth only two castes, those who give in consonance with an unerring moral code are noble; those who give not, are low. This is as set out in the best Tamil books, the Thirukural.
3. Is not the body of the nature of a bag that holds all manner of miseries? Do not believe this false body to be true, but do charity; by so doing, you will attain in due course to salvation attainable only by the all-powerful saints who have conquered sin.
4. It is not possible for any to accomplish anything except when good activity favours them; it is like a blind person flinging their walking stick to bring down a mango; one will get what they want at the appointed time.
5. Things unattainable are not attained however hard one may strive for them; those one ought to have, come to them willy-nilly; meanwhile it is people's lot to make their heart fester by much thinking and then to die off at last.
6. In this world except one's allotted happiness, one cannot get anything of another's happiness; what is the good therefore of going across the seas and coming back?
7. Considered in all manner of ways, this body is simply a little hut that harbours vile disease breeding worms in plenty; the wise know this and therefore live unattached, like water on the lotus. But they speak not of this to others.
8. Though the efforts to earn be innumerable, except as circumstances has ordained, one does not come by wealth; what is worth seeking is honour, Oh people of the world, for fortune does not ever abide!
9. Even when a river is dry and the sand scorches the feet, the river-springs supply the needed water; likewise the good and well-born, even when they grow poor, will not willingly refuse to confer benefits on suppliants.
10. Though year by year we wail, rolling on the ground, the dead do not come back to us, Oh people who inhabit this wide earth! Let us not wail; that same death is our lot also; therefore till we go that way, let us ask what is it that we can call our own. Let us give gifts, feed ourselves and live on.
11. You don't give up a day's food nor take in for two when available; on no day do you realise my difficulties, Oh miserable stomach of mine! It is difficult to live with you.

12. The tree on the river bank and the life that intrudes itself on the notice of kings will fall. The noble life is that of the plough; there is nothing like it; for there is some fault or another attaching to every other walk of life.
13. In this beautiful world, who is it that can ruin those who are bound to prosper; who is it that can hold back, the dying; who can stop those who forever go on begging; none and this is truth.
14. Worse than beggary wisely considered, is the life of a suppliant who get their sustenance from unwilling hands. Fie! Fie! Better than eke out one's livelihood thus, noble is death.
15. Those who put their reliance on and meditate on the Five Sacred Letters, Sivayanama; have nothing to fear; this is the means to Salvation; this is wisdom. All else are as ruled by fate.
16. In this sea-surrounded island, Eelam, water by the virtue of the soil, the worthy by their gifts, kindness by unfailing sympathy and womanhood by chastity become admirable.
17. How can abundant good fortune come to one who complains against God, forgetting their own evil deeds? Having done no good in the previous birth of thoughts to wipe off one's evil deeds, one now expects an empty pot to boil over.
18. The ungiving misers never give anything even to a parent, a brother or sister, a relative, a friend, not even if they seek refuge with them. They give only when tortured.
19. For one measure of rice, by reason of the pain of hunger in this wretched body, we serve and beg and cross the seas, pretend to rule over the world and sing songs in praise of others and finally waste this life.
20. Association with prostitutes is like crossing a river with the help of the grinding stone; it is good neither in this world nor in the other; it is the cause of the loss of one's riches and is the seed of much poverty.
21. Upon the innocent hearted, the Saint of the Red Lotus ever bestows water, shelter, land and heaps of corn, a good name, fame, prosperity, a good city, increasing wealth, long life.
22. Oh foolish people, who having earned wealth with much effort, bury it up, listen! After life departs from this body who can enjoy that wealth, Oh wretches?

23. In the house of a partial Judge, evil spirits gather; the white “madder” blossoms; the poisonous creeper Padalamuli flourishes; the immoral women of evil fortune settles down and snakes make it their abode.
24. A forehead without sacred ashes is graceless; food without ghee is useless; a city without a river is devoid of beauty; the body of one who has not noble-minded brothers and sisters is unlovely; and an utter ruin is a house without a wife.
25. If one’s expenses should exceed one’s capital, losing one’s honour, losing one’s sense, despise as a cheat wherever one goes, one becomes a wicked person through seven births of negative thoughts and obnoxious to all good people.
26. With the coming on of hunger; honour, pride of birth, learning, generosity, common-sense, gifts, penance, nobility, industry and love of sweet-spoken honey-tongued woman; all the ten disappear.
27. When we seek to accomplish one thing, it is something else that is achieved; occasionally, the thing sought for is itself achieved. When nothing is sought, something may present itself. All these are the doings of Providence.
28. A measure of rice per day and four cubits of cloth are all a person needs; but how their thoughts run in millions! Like a mud pot the life of such blinded people is one misery till death.
29. When a tree bears fruits, no one invites the bats. If one gives freely like sweet milk from a cow, the entire world becomes friendly.
30. Each one reaps the benefit of one’s past deeds, Oh king! Even as it is written by Saint Biraman. When wicked people torment us what shall we do? Even against the whole township, circumstances will prevail.
31. Better than faulty verse, is faultless prose: good behaviour is better than noble birth; better than false courage is persistent disease; better a single life than marriage with a reckless unrighteous wife.
32. Oh people who inhabit this wide land, wealth is like the sand-heaps and depressions in the bed of a river, changing with each flood. Therefore give food, give drinking water, for with charity as a help, the morality of the soul will rise.
33. Harsh words do not conquer soft ones; the arrow that strikes down elephants harms not a piece of cotton; the rock that is not split with the long iron crowbar, splits when the roots of a tender shrub enter it.

34. Even the unlearned, if possessed of wealth will be welcome by all; they that have not anything, will be shunned even by his wife and by his very mother. Their works will have no weight.
35. There are trees which bear fruit without blossoming; among people there are those who act wisely without being told; like to the seeds that don't grow however well sown, the words spoken to a fool never take effect.
36. The crab, the oyster, the bamboo and the plantain when they come to die, find their own issue their enemy. Oh you who wears radiant bangles, when wisdom, wealth and learning are about to perish, one takes to women other than his wife.
37. There is nothing in any book from the Tamil Vetham down, to conquer circumstances; but don't be afraid, Oh, Mind to those who are to attain to salvation, it shall be as they desire. Circumstances do not affect these.
38. The true state of God realisation is that which transcends good and evil, Me and They, possible and impossible, as those who cut grass seek none other to bind it with.
39. If by the thirtieth year, one does not conquer anger, delusion and desire, their wisdom will be limited by their reading; even as by their breasts is old age in women.
40. Know that Thiruvalluvar's Thirukural, Tiruvachakam (Manickavasagar), the four Tamil Vetham, the sacred hymns of the three (Appar, Sambandhar, and Sundara), the Tirumanthiram of Thirumular; all these deal with the same topic and are of equal value: 'The Path of Virtue', Tamil Religion of Humanism.

Book 22

THIRUVARUTPAYAN

THE FRUIT OF DIVINE GRACE

MOODALI VERSION

THIRUVARUTPAYAN

THE FRUIT OF DIVINE GRACE

By

UMAPATI SIVAM

A Tamil Saint

Born in 1244 and died in 1320 AD

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 meditate on God;
To the well-being of embodiment, God is the cure sure;
Doubt not, God will be with you forever.

Chapter 2

The Nature of Souls

11. The number of souls freed and to be freed
Is like unto days passed and days to come.
12. Of souls there are those of triple Impurity
And those exempt from one or two of these.
13. 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.
14. What in waking state is experienced
In dream becomes higgledy-piggledy;
Of what avail is the intellect then?
15. The knowing faculty which knows not but for
The conjunction of the sense-instruments
Is called the “Intelligence”! How aptly named!
16. Of what avail are light, darkness and world
If wide-open eyes do clarity lack?
17. 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.
18. In darkness dark, in light they are of light,
Is not the nature of things in the world such?
19. To the owl, darkness dense is sun-light;
God’s own light to Sin-ridden is murk.
20. From what eternity have soul’s sinful burdens borne?
Alas! When shall they freedom and grace know?

Chapter 3

The Nature of Bondage

21. The cruel rounds of ceaseless embodiment,
Bliss and Help redeeming are hid from the soul
By Ignorance, which reveal not itself.
22. Darkness makes all things dark and stands revealed
Though hiding and making them one with it.
23. Darkness which hides everything reveals itself;
This Ignorance reveals neither of either.
24. Eternal Sin from past up till now,
Abides as one with the inner light of soul.
25. Dame Darkness has myriad paramours;
Yet even her husband knows not her lack of virtue.
26. Why waste many words? 'It is by Murk, the great,
What ought to be known is in ignorance steeped.
27. Where Darkness is, suffering is;
If its Soul's nature, it is not to be removed;
If removed by grace, the soul should perish.
So Sin is the blemish and not the quality of Soul.
28. If Sin a beginning had, how did
Sin to the soul get attached?
Will it not in liberation too, creep in adventitious?
29. Though Sin breed ignorance,
Light of Good Material Conditions
Will remove it; if not
Ignorance will forever dwell in the soul.
30. Like a night-lamp is Material Conditions till day-break;
With varied forms, it works, with Activity knit.

Chapter 4

The Nature of Grace

31. Nothing in the world is to Grace superior;
It is like man's cherished desire inmost.
32. Like the Sun, Grace divine, shines everywhere
And with Light great illumines deeds and fruits.
33. The flesh knows nothing; the soul knows not;
How then can soul know, unless by Grace taught?
34. The bad souls benefit not by Grace, but get
Sunk in the sea of confusion; do not
The fish eat dirt though in the sea of milk?
35. Like the traveller unaware of the guide ever present;
Like senses five, not the soul sensing,
The soul too, aye, knows not God.
36. The walker walks, not knowing one's support, the earth;
Even so, souls know not their support, the One God.
37. People have fallen from mountain, earth and sky;
Like those from wisdom fallen,
They are their own foes.
38. The state of those in falsehood immersed is
Like that of a person in flood athirst, and
Like the murk of one who never day-break feels.
39. Be composed and to this listen!
The cat on the milk pot springs at the roach that flies by.
40. The soul that knows not, with Grace, rapport,
Though it be with Grace from eternal past,
Is indeed hollow and deserves not Liberation.

Chapter 5

The Nature of the Form of Grace

41. 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.
 42. The malady of a householder's known
To it members only and not others;
Likewise Soul's Sin is known to God alone.
 43. In the Spirit of God that inspires the Prophet;
God bestows Grace in secrecy;
Who in the world can this con?
 44. With body false and intellect dull
They miss the Two: Grace and Master of Grace.
 45. A form God inspires to net the souls;
Beasts and birds are by shapes allured;
This the world knows not.
 46. Dare you of the Prophet's mission doubt?
Who knows anything?
Truth is known from Prophets only;
Doubt not this.
 47. Snake-bite isn't by mangoose cured, but
By one that chants mangoose mantra;
Omnipresence avails not;
God inspires Prophets to drive out darkness.
 48. By Divine intuition and form God grants Grace to the Souls not deluded by Material
Conditions and cures their Impurity;
God frees the person with Bad Activity, 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 Material Conditions as
Impurities by appearing before them in the Spirit form. To the person with three

impurities, Bad Activity, Material Conditions and Sin, God uses the world, nature and people as Teachers.]

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

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

Chapter 6

The Process of Knowing

51. 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.
52. The one God, souls numberless, Ignorance,
Activity, Material Conditions – Pure and Impure-;
These entities six are from everlasting.
53. Doer, deeds and fruits of deeds, God who brings,
Home the deeds to Soul are there to save the soul.
54. Soul enlivens body and bodied soul
In union with God, vivified thrives.
55. 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.
56. If eyes lack light, they cannot objects see
Bright though they be; even so the soul can
Comprehend nothing without the Light of Grace.
57. The petty acts of senses are by the soul directed;
Likewise consider your acts directed by God.
58. 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.
59. Let resultant bliss be the sole object
Of your constant contemplation;
Let Light of Wisdom divine possess you forever.
60. 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.

Chapter 7

The Light of Soul

61. The person in hot sun of their own accord
Reaches the shade cool; such is the process
Of the soul reaching Grace to be one in spirit with God.
62. In bilious state, bitter taste milk sweet;
The true taste the tongue, after cure, regains.
(So too, Impurity free soul feels the bliss of God.)
63. Oh!, for the day when Impurity bound soul will cease
To think that it perceives all; and
To feel that it sees only by Light Divine.
64. Light and darkness are one: things in darkness
Are dark, and bright in light;
But the wise only perceive clear;
The unwise confusedly.
65. Who but the truly devout can aspire
Now to reach God, the Bearer of burden?
66. One have suffered loss of wealth by deceit;
Was one away or was one sound asleep?
67. The crystal pillar receiving sun-light glows,
But casts no shadow of its own;
Be you so in God's light,
Of darkness rid.
68. People walk behind the golden hand wielding torch;
Those of Grace divine tread by the Truth led.
69. How can senses five or self, perceive God?
What are senses five or self, but for God?
70. God gives of Grace by Grace;
Can soul by oneself God obtain?
Who is one to dare?

Chapter 8

The State of Bliss

71. With the souls that has an urge to receive wisdom arise light;
They that tread behind the Light of Grace divine Bliss enjoy;
they that walk before suffer.
72. Togetherness confers no joy if both be submissive;
Such is the state of Soul and Grace;
Soul must seek God for joy of union.
73. God grants bliss to them that reach God;
Bliss is God's Form that has no need of any new joy.
74. 'Thaal' (Foot) and 'Thalai'(Head) are two words which become
As one word – 'Thaadalai' (Body), when compounded;
So are Soul and God united in Liberation.
75. No union is called for if God and Soul be one in spirit;
If two they be, bliss follows not;
In Liberation they are neither one nor two.
76. To those that have reached final Liberation,
The liberated while yet alive and those of speechless higher level of concentrated
meditation,
Negative thoughts re-births no more.
77. Cease action till you be as one possessed in the spirit of God;
And then all your acts are like God's own acts.
78. To them that have the splendid goal attained
God alone counts; all else is as nothing;
They slip off as from the sleeper's hand.
79. When Soul and Siva are one in spirit;
Three entities are absent;
That is joy overwhelming.
80. Liberation is bliss surpassing;
Its Form is Love;
Full of Love you come by it here and now.

Chapter 9

The Grace of the Five Letters: 'Namasivaya'

81. Tamil Aagamas, Tamil Vedas and Tamil 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.
84. 'Ma' and 'Na' over 'Ya' dominate full;
So to God, Soul turns not;
If Soul obtains 'Si',
It'll be from the shackles of bad deeds freed.
85. If 'Na' and 'Ma' are pronounced first bondage;
No release till 'Si' and 'Va' take their place.
86. Pity it is that 'Si', the support true
That quells bondage is heeded not,
Chant not The Five Syllables with 'Na' first and only sound.
87. 'Sivam' is first; It the rest fallow, so chant;
This is the way to end embodiment.
88. 'Va' shows 'Ya' 'Si', and thus redeems 'Ya';
Spotless is now the form of 'Ya' with Grace filled.
89. Between blemishless 'Na' and 'Va' is not
The place of Soul, but between 'Va' and 'Si';
This the Soul by Grace obtains in Liberation.
90. Thoughtful scriptures have declared ways and means
For the soul to get merged forever with Grace.

Chapter 10.

The Nature of the Liberated

91. Dwelling in Omniscience whilst Bliss dwells in them
They are immersed in Silence that surpasses understanding;
What uses have they of words!
92. Nor acts five and great, nor Trinity's work
Nor functions that are inescapable of paradise,
Will they ever do.
93. Wise though they truly are,
They will know of nothing but Bliss
And Grace of God.
94. Senses quelled and indrawn like the turtle on land,
They enter the Supreme, there to dwell.
95. Those souls one in spirit with God,
Are inseparable from God;
So they are sacred like God.
96. It is divinity that they behold
Within and without;
So they despise nothing.
97. Acts of will engender embodiment;
Divinely prompted deeds:
Enlightenment.
98. With the body will perish Circumstances;
Aagaamya by divine will be gutted.
99. The three-fold Activities affect not the wise freed;
To them, here and hereafter are the same.
100. Waves of mercy will arise from them;
When they the misery of the deceitful behold.

Book 23

THIRUPPUGAZH

GLORY TO THE LORD

MOODALI VERSION

THIRUPPUGAZH

GLORY TO THE LORD

By

ARUNAGIRINATHAR

A Tamil Saint

Born in 1500 AD

1. THE PRAISE OF GOD

1.1. AGARAMUM- GOD 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 comes 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.

2. THE PRAISE OF EIGHT DIVINE VIRTUES

2.1. AVASIYAM – MEDITATION AND PENANCE A NECESSITY

Meditation and Penance is necessary;

Your Eight Divine Virtues I perceived often in the year;

And many times I melted in Love,

When in meditation and practising penance.

My oath of allegiance to Tamil Religion is firm,

Oh God who cannot be seen even by the six religions.

Oh son of Siva, residing at Thirumuruganpunndi!

Oh Saint Muruga, you jumped upon a goat and was called rider of a goat.

3. THE PRAISE OF SAINTS

3.1. PATHTHIYAAL – I SING YOUR PRAISE; BESTOW ME SALVATION

I hold fast for a long period with devotion to you;

I sang on your praise and prowess;

Hence make me fit for beatitude;

To attain the stupendous life of salvation;

Oh righteous one!

Oh friend of the virtuous Tamil Servants of God of this world!

Oh incomparable gem!

Oh resident at hillocks!

Oh prudent one!

Oh Saint who bestows spiritual wisdom and settling of the Divine Grace in the soul!

Oh Saint Muruga holding the weapon called Vel (spear) will be victorious!

4. MURUGA'S COMMANDMENT: BE STILL

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.”

Book 24

WISDOM OF VALLALAR

MOODALI VERSION

WISDOM OF VALLALAR

By

VALLALAR

A Tamil Saint

Born in 1823 - 1874

ARUT PERUNJOTHI AGAVAL

GRACE, THE INFINITE LIGHT OF EIGHT DIVINE VIRTUES

MOODALI VERSION

ARUT PERUNJOTHI AGAVAL

GRACE, THE INFINITE LIGHT OF EIGHT DIVINE VIRTUES

By

VALLALAR

A Tamil Saint

Born in 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

COMMENTARY

The meaning of this mantra is: ‘Grace, the Infinite Light of Eight Divine Virtues is the one and only way to remove the darkness of sin.’

9. The Infinite Compassionate Light pervades and transcends over both this and the other world without ever diminishing in Its Grace.

111. The Infinite Compassionate Light, as mother and father both, has bestowed Grace always, never parting from me even for a second.

139. The Infinite Compassionate Light mightily manifests in all but transcends all.

173. The Infinite Compassionate Light has become SI, VA, U and ‘A’.

211. The Infinite Compassionate Light has enlightened me that caste, religion and creed are all false.

257. The Infinite Compassionate Light standing by me, has instructed that the knowledge of eight and two is the natural first step. (Eight = Eight Divine Virtues and Two = God and the Attributes of God)

295. The Infinite Compassionate Light is beyond the scrutiny of the scriptures which says so with certainty.

333. The Infinite Compassionate Light has christened me with a name of mercy (Vallalar) and conferred benevolent prosperity, so that all worlds may prosper.

647. The Infinite Compassionate Light has set forth the ultimate in the Rights to concur and differ.

761. The Infinite Compassionate Light has made people happy by bestowing the knowledge of arts and crafts and protected them from going astray.

779. The Infinite Compassionate Light has guarded with mercy the propitious human beings of pure quality by revealing the Oneness of God through their deep reflection.

875. One that is, two that is, twine is One that is, one in one that is and one as one.

923. Oh Supreme Being, that avails the bliss, bestows the bliss, confers the highest bliss and forms the bliss of intuition.

929. Oh Ultimate Being, You are the treasure (gift), the virtue, the bliss and the ultimate refuge.

931. Oh Ultimate Being! You are the point of eternal truth, all virtues, eternal life and attributelessness.

941. Oh Supreme Being! You are the true Path – Tamil Religion of Humanism, the true God, the Attributeless One and the one who owns the attributes.

963. Oh Ethereal Effulgence of Reality! You bestow grace on those that are merciful towards others.

965. Oh Supreme Being that resides in the temple of Wisdom! You have prevented me from entering into all False Paths and impelled me in the Path of Pure Virtue – Tamil Humanism.

967. Oh Supreme Being! You have often instructed me that the Path of non-violence is the Path prescribed by the spiritual teacher.

973. Oh Supreme Being! You have uttered, “We are in the soul and the soul is in Us; knowing this, spread the welfare activities pertaining to the soul”.

977. Oh Supreme Being! You have uttered: “Not even an atom can move without compassion; hence spread the goodness of compassion.”

981. Oh Supreme Being! You have instructed me that the Path of compassion is the only Path leading to enlightenment; others are paths of darkness. False Paths such as rituals, yagnas, yogas, asanas, breath control, witchcraft, satanic worship and black magic etc lead only to darkness and Sin.

985. Oh Supreme Being! You have ascertained that the only knowledge is the knowledge of compassion. All others are knowledge of confusion.

989. Oh Supreme Being! You have uttered that the boon of compassion is the only rare boon, worthy of pursuit which will cut asunder the darkness of illusion.

991. Oh Supreme Being! You have uttered that the unique potency of compassion is capable of performing mighty deeds.

993. Oh Supreme Being! You have uttered: “Those who do not know of compassion do not know of themselves and Us and of Our constitution too”.

997. Oh Supreme Being! You have uttered: “The Compassionate frame is the only indestructible frame. Try to gain Compassion”.

999. Oh Supreme Being! You have uttered: “Our nature is compassion, Our form is compassion, Our frame is compassion”.

1009. Oh Supreme Being! You have uttered: “Know that compassion is the essence of Our substance, Our guiding light and Our knowledge.”

1011. Oh Supreme Being! You have instructed: “Know, that compassion is Our kith and kin, Our clan and We Ourselves”.

1013. Oh Supreme Being! You have charged: “Know, that compassion is Our felicity, name and We Ourselves”.

1065. 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’.

1131. Oh Absolute Father! You have taught the essence of eight and two, raised me to a unique position and entrenched me in the hall of divine audience.

1201. Oh my Unique Being! You manifest as the unmodified eternal position, eternal nature and eternal existence.

1203. Oh my Unique Being! You cannot be comprehended by any human being in the world, however they try.

1205. Oh my Unique Being! You can rarely be pointed out as THIS even by the crowns of common scriptures and the crowns which transcend the scriptures.

1209. Oh my Unique Being! You are praised as the eternal truth, eternal truth and eternal truth.

1213. Oh my Unique Being! You are not THAT but beyond that, existing Itself of Itself.

1215. Oh my Unique Rationality! You manifest as an eternal existence, perfectly filling all and shining for ever.

1241. Oh my Unique Bliss! You cannot be defined as This or as That. Your nature is beyond these. And You matchlessly fill Yourself for Yourself.

1249. Oh my Unique Bliss! You have filled to the brim this life, the next life and the off-talked single life and every life.

1315. Oh purely spelt Mantra! You have become the ‘A’, the ‘U’ and indestructible ‘Si’ and the ‘Va’.

1317. Oh Mantra! The ancient scriptures have declared Your order as Five Lettered, as eight, as six and as four.

1495. Oh Lamp! You have lighted my heart to remove the darkness of lack of consideration for others and to radiate the compassionate Effulgence.

1499. Oh Lamp that was lighted in my heart! You have rent asunder illusion and made eternal life more and more natural.

1509. Oh Lamp! You have expounded the original cause of compassion, extolled by the venerated Tamil Saints.

1575. Oh Infinite Compassionate Light that soars high without depletion. May your infinite compassion prevail. May your great renown prevail.

1579. Oh Infinite Compassionate Light that ever soars in might. Obeisance to your infinite compassion. Obeisance to your great renown.

GRACIOUS UTTERANCES

MOODALI VERSION

GRACIOUS UTTERANCES

By

VALLALAR

A Tamil Saint

Born in 1823 - 1874

6. Oh God of the world – play, be pleased to wear my garland of poems!

11. You people attached to castes, creeds, religious sects, Vedic conflicts, family feuds, racial wars etc, it becomes ill of you thus to go on wandering in vain and die. There is but one Supreme Master who holds the Dance of Wisdom in the virtuous, fixed on the spiritual path. Behold God's Effulgent Grace manifests openly to do its cosmic play. Now is the hour. I call you!

12. You have a will yet you do not discern.

13. Quoting the books of vanishing religions, you scream "our God, our God alone!"
Detestful! You know not that God is One and Unique.

18. People clamour for no good holding fast to the sects and religions that books tell; they turn to ashes, become dust petrified. I aspired only for the means of rising to the higher plane.

19. So that all the blind customs that celebrate as standard the fabrications of culture shall be buried deep into the earth, so that the unconfounded spiritual Path alone shall take root in the world and flourish for ever; You did give me Your Grace.

20. Master of the Spirit, You have taught me thus: "All the treatises upon the four- fold castes and orders of life are but foolish play." They that regard caste superiority and the colour of the skin know nothing. Oh God of Cosmic Dance that is manifest to raise to the higher plane those that have risen above the confusion of caste and colour, be pleased to wear my garland.

21. After manuring the dry fields, at the opportune hour, with the book-rubbish of ignorant caste principles, after throwing into the pit and burying under earth all the confusing customs of the sectarian creeds, faiths, religions and orders, You have made me play for the prosperity of the benevolent ethics of the Pure Spiritual Path – Tamil Humanism, on the way of Your Beatific Light leading to the Assembly of Divine consciousness. You are my God, Oh Vast Splendour of Grace.

22. Thus did You teach me Oh God: "Up to now, in the name of so many sects and religions, a destructive order has predominated. That is why, ignorant of the proper way, people died and died caught in mental gloom. Therefore cast away all these frivolities. There is a universal path; that is the Pure Spiritual Path – Tamil Humanism which accords the fresh nectar of immortality. Lead the world through that!" Hail Supreme God of the World-play! Hail sovereign Master of the Spirit!

35. Members of the Spiritual Commune, I bow to your feet and declare, please listen! In my Path, consider me as one among you. Worship only our Almighty Divine God. Like those of trivial paths do not be deluded by saying something strange. The pure blissful God, Self-Existence, the absolute Joy is the unique One. Upon God's word, upon my word, come here and see.

49. Scorched by the quenchless anger, you walk boldly in the world. You stand perplexed, following persistently the way of the mind's sinful desire. Alas, you go down instead of going up. Oh people, you live like a flower without fragrance. You blind your eyes and walk in the dark hell of lust. You know not God who is the Father and the Mother. You rush towards the sin that drags you down. You keep to the path of extracting interest upon interest and you know not how to enhance the spiritual interest. You command boxes after boxes of wealth but would not turn your eyes upon the hungry. You would not give them even cold conjee (rice water).

You tell one thing to the face and at the back the contrary. You make bundles of bad acts. Oh what are you going to tell before the judgement of Death? Oh people, you live here embracing falsehood. You do evil, horrible to think. You speak hard words, horrible to utter. You adhere to bad things, horrible to approach. You have come to lead a conduct, horrible to lead. Alas you know not how to think with raining eyes upon God that guards you even like the eye. O people, fie upon your pretentions.

56. Wonderful God of vast beatific Splendour. Almighty Divine, grant this our supplication:

From today forever, liberate our mind from all rituals, customs, formalities, volitions, castes, creeds and all differences born of religious dogmas and sects.

Let the unity of existence in free communion with the Divine Spirit, which is the master aim of our Pure Spiritual Path – Tamil Religion of Humanism, be fulfilled in us for good, integrally, universally, in every way, in all its details. Hail Infinite Grace.

58. O Supreme Truth that has taught me to change the nauseous religions and to establish one Universal Path – Tamil Religion of humanism, You give to those that gave themselves to You in utter love, all the wealth of this world and the heaven. You enable them to enjoy eternal Bliss; it is Your nature. Hail Oh Supreme God of the cosmic play, that has saved me by giving me immortality. Hail Divine Master.

TEACHINGS OF THE SAINT

6. Twenty nine years from hence, all differences of sects, religions, dogmas, shastras, formalities, superstitions, rituals, customs, castes etc, shall go away and the Pure Spiritual Universal Path – Tamil Religion of humanism alone shall prosper. This is the Divine Will.

8. Waste not your time, Oh people, worship the Divine Light. Melt and melt in love. Meditate and meditate.

9. Be united here, with the belief that there is the Almighty One God who shall manifest to grant all humanity immortal life in the Spirit. Have faith in this spiritual attainment. Worship harmoniously. Take care to forget all mutual hatreds and acrimonies born of the perversion of circumstances. Live in mutual love and forbearance, in ceaseless communion with the Divine.

The day of knowledge is imminent. Hence all castes and religions shall disappear and the pure spiritual gnostic life - Tamil religion of humanism alone shall prevail. Have no attachment to religions, sects and the idols which they worship. If you have the least attachment to these sectarianisms, you cannot attain spiritual life. Without that spiritual attainment nothing can be attained here. Therefore, Oh people, leave of castes and creeds, leave them off completely and fix your faith in the Almighty God alone.

10. Contemplate upon the inner spirit. Reflect upon the Truth of soul, the Spirit. Confess your flaws and littleness before God and pray.

11. Rise above the teachings of the Vedas, Puranas, Ithihasas and other Sanskrit scriptures that we have had, heard and seen thus far. For they have buried the Truth of God in conventional terms, and human attributes. To the Omnipresent God, they gave a location of residence such as Kailash and Vaikunta; they gave God a gender, names, forms, vehicles, weapons. They have made people believe that these are the true aspects of God. He that originally hid the truth of the Divine thus was a very clever man and his trick has not yet been found out nor did the door that he closed unlock among those that believe those scriptures. Such an able man has not yet come.

16. Turn not your regard even towards Vedanta or Siddhanta. They too have much confusion. They cannot manifest the Divine in the matter. Without integral realisation, the Divine cannot be known. Unless you taste a thing you cannot know its sweetness. The Divine must be seen and felt as God is. Aspire, aspire.

18. This is my last word: 'Have no faith in the inventions of sectarian religions. Have no regard for the conceptions of hell and heaven. To regain the Divine in the Self is our great purpose. The Divine have given me a great word so that all of you can attain supreme Bliss. I refer to the Mantra that God inspired in me the Spiritual Communion. The Divine has revealed me the two mantras. The vast Light of the Divine Grace, and the wide Compassion for all lives. Knowledge bearing a universal compassion bestows Integral Bliss here. One can realise that to which he holds fast. Hold fast to the words, Supreme Grace – Light (Arutperunjyothi), Universal compassion (Tanipperunkarunai). The age for the Spiritual Truth has dawned.

19. The Divine is the Inner Light in them. Have integral union with that Divine Spirit in all.

Leave off all differences of caste, creed, religion, rituals, family, lineage, scripture, country, high, low, etc.

Turn heart and soul towards the Divine. Self-knowledge, devotion, universal compassion, equal-vision, control of thought, word and deed, truthfulness, gentle words, helpfulness, prayerfulness – cultivate these good qualities.

22. People commit sins owing to delusion, forgetfulness of God, owing to greed, selfishness, lack of consideration for others, pride of wealth, partiality, ambition for fame and name. Be guarded against all these evils. Detach yourself from the company of the sinful and think of God's Grace constantly.

23. The Pure Spiritual Path - Tamil religion of humanism is above Vedanta, Siddhanta, Bhodanta, Nadanta, Yoganta and Kalanta. It is the eternal Path of the Eternal Spirit.

24. The Sanmarga – Tamil Religion of humanism, does not accept the rituals and practices of the sects and religions of Hindus. Caste and religions are great impediments to its progress. It is based upon the Spirit and has for its principle, Divine Grace and universal compassion.

25. The Path – Tamil Religion of humanism, is based upon the Divine Spirit and aims at its realisations.

THIRUVARUTPA

SACRED GRACE

MOODALI VERSION

THIRUVARUTPA

SACRED GRACE

By

VALLALAR

A Tamil Saint

Born in 1823 - 1874

1. PETRA THAAITHANAI (4)

A child may lose the memory of its own mother;
The mother may lose her memory of her own child;
Even when the body forgets its soul;
And life fails to remember the body;
The mind may forget learning;
The eyes may not be aware of the wink;
My Lord, I shall never forget to think of you;
“Namasivaya” who is the source and indweller of the inspired Saints.

Even if I should live further for days numerous,
Even if I should meet death instantaneous,
Even if I should enter beatitude final,
Even if I should droop and fall into hell,
Even if anything more should befall,
Even if my Lord should do anything whatever,
NAMASIVAYA which the mind virtuous pursue and intone – I forget not.

2. ANBENUM PIDI (1)

Oh Knowledge that is caught in the grip of Love
Oh God that enters the home of Love
Oh Great One caught in the net of Love

Oh Divine food that is simply called Love
Oh Abundance that has found refuge in Love
Oh Intelligence that is found in the Life of Love
Oh Love found in the atom of Great Light
Oh Lord Siva! You are Love and Your form is supreme Love.

3. LIGHT- WITHIN LIGHT - WITHIN LIGHT

Light within the Light of Light;
Pure Light; Siva Light; Inner Light;
Light within the Light.
SIVAM alone is God, it is learnt,
He made me ascend to SIVA consciousness and made me a servant of God.
Look thou!
God is the sacred Dancing Light at the sacred Hall of Wisdom;
All seeds are but one,
But the produce or result are varied,
The Supreme Wisdom gave all these;
Look thou!
The Light dances at the sacred Hall of Wisdom!
The scripture with ten million of verses sing in praise of the gracious Eight Divine Virtues,
their form and real nature and are in search of them;
Look thou!
The Light that dances at the sacred Hall of Wisdom.
Flourishing in the Path of devotion – Tamil Humanism,
In the town sung with love by the true Servants of God perfect,
Tamil Religion is seated in joy

Look thou!

The Light that dances at the sacred Hall of Wisdom!

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.

4. ARRUTSOTHI (1)

God, the Lamp of Grace,
God who admitted me into the Divine Fold,
God rapturous dancing at the Hall of Wisdom,
God adored by Scriptures esteemed high,
God, the goal of knowledge and sound exalted,
God, remover of ignorance and bestower of splendour,
God, bestower of objects as designed by me,
God, rejoicing at my lucid poetry makes me a Servant of Siva,
It is the very same God renowned at the Hall of Wisdom.

5. PAARTHAALUM

I see, think and read,
I stand nearby and listen,
I discern with earnestness,
I drag, catch and embrace,
All of you,
Oh One, that is like sugar cane which is delightful to the taste!
Your body perspire not;
The soul bewilders not;
Oh One, like ripe sweet mellow Fruit!
Oh Divine Grace which expounds the three attributes of God, that is existence, knowledge and bliss!
Oh Holy One, the Saints worship only You;

Oh Pre-eminent One!

Please do adorn yourself with the songs sung by me!

6. ARULL VILLAKKE (7)

Oh Light of Grace, lustre of grace, and ray of grace!

Oh SIVAM! O Divine Grace!

Oh Grace Fullness! O Grace Form Objective!

Oh Lord who pervades my mind entirely, dispelling ignorance!

Oh my knowledge! O my Spirit Soul!

Oh delightful family members

Oh Lord that effaces illusion!

Oh Precious Gem, Gold of the finest quality in the Hall!

Oh Lord who blessed me with intelligence!

Oh Embodiment of spiritual knowledge!

Oh Pre-eminent One of Divine Dance at the Public Hall!

Please accept my poetry and bestow grace.

7. KALLAARKKUM (9)

Oh Ecstatic Joy, that bestows rapture to the learned and the illiterate;

Oh Grace Vision, that gives sight to those having sight and to the blind;

Oh Boon, that blesses the clever and the incapable;

Oh Revered One, that imparts knowledge to those who regard you and regard you not;

Oh Immanent One, that stands impartial to the Good and the wicked;

Oh Virtuous One, that bestows good to mortals and divine souls;

Oh SIVAM that Dances in the atom, in the universe and in the Public Hall for the sake of all;

Oh my Lord!

Please adorn yourself with the songs sung by me.

34. The Great Divine Grace of Light, without beginning, middle and end, has permeated my mind righteously.

Hence I too have become a Servant of God.

Oh mankind! Rid yourself of the shackles of caste, race, religion and faith;

I shall initiate you into the pure Path of Righteousness – Tamil Humanism.

I beckon to you all to come to me believing that I have spoken only Truth.

You are the most Gracious Light! Wonderful God!

From now on, at all times, let not the pure, the righteous, be hindered by the various schools of thought, religions, sectarian methods of teaching and the dividing forces of caste, race, rituals, superstitions and creed of the mundane unrighteous people.

Grant unto us your Grace, so that these forces shall not enter our minds.

The most essential unfoldment within us, the pure righteousness, can only be attained through the spiritual unity of the Soul with the Oneness of God.

May You at all times, at all places, in all ways inseparably and in fullness, grant unto us true understanding.

You are all, the One God, great crowned, most Gracious Light.

Salutations to Your gracious, great compassion.

Book 25

POEMS OF SUBRAMANI BAARADHIYAAR

MOODALI VERSION

POEMS OF SUBRAMANI BAARADHIYAAR

By

SUBRAMANI BAARADHIYAAR

A Tamil Saint

Born in 1882 - 1921

1. BHARATHA THERSAM

THE BHARATHA COUNTRY

There is no caste besides the two

These words of Avaiyaar we will accept as Divine

Those who follow righteousness and assist others are the higher caste, –
the others are low.

2. VANTHE MAATHARAM

WE BOW TO THE GREAT MOTHER

Oh! Hail! Great Mother!

We will say: 'to our Mother land we bow',

We say Caste or religion we will not see.

If they are born in this land they are one nation,
even if they are Brahmins or belong to another caste.

Even if they belong to the low caste

Do they not live here with us?

Will they do harm to us like foreigners?

There are thousands of castes.

Those born of the mother,

Even if they fight, are they not brothers?

Only when we come together there will be life

If unity falls it is a disgrace for us all.

We need to take stock of this.

Once we realise this wisdom

What else do we need?

Whatever happens, it concerns all of us.
We thirty million we live together
If we fall, the thirty million will fall together.
To remove the habit of submission
To end lowliness, – spit at this subservient state.
Oh! Hail! Great Mother
Vanthe Maatharam.

3. SENTHAMIZH NAADU

THE LAND OF THE PURE TAMIL

When I hear the word Senthamizh (Pure Tamil)
I feel as if sweet honey is poured in my ears
In the speech of our fatherland
I feel a great surge of power in my breath.
Tamil Nadu is filled with Tamil Religion,
A land filled with courage.
The land is full of young maids
Like the loving heavenly girls.
The Kaaveri, Pennai, Paalaaru, Vaigai and Porunai Nathi,
Are the many rivers which flow
And beautify the body of the Tamil land.
Tamil Nadu protects
The three forms of Tamil (Spoken, Music and Drama)
Whatever wealth is found in the world
All were created by the Tamil land.

On the shores of the blue sea stands the boundary of Kumarie.

In the north the Malavan Mountain and

In between lies the fame dimmed Tamil land.

Great in education famed.

Kamban was born here.

The fragrance of many good traditions

Spreads throughout the world.

Thiruvalluvar gave to the world The Thirukkural,

and gained world fame for Tamil land.

The heart rending Silappathigaram

Is a garland of gems created by the Tamil land.

Eelam, Burma, Java, Maldives Islands, and many more,

To these islands foreigners went there,

They saw the flags of Tamil Nadu with the tiger and fish symbols.

The head of the Himalayas knocks the sky,

With the ability of flattening the hills.

The kings of the Tamil Nadu removed

The darkness of the Kalinga land.

The Tamil land spread its fame,

in countries such as China, Misiram, Arabia, Roman Empire, Greece, South Africa and other countries;

Fostering arts, shipping and trade.

4. TAMIL

Among the languages that I know,

There is no other like the Tamil language.

Ignorant like animals,

We have lost the stature

For the entire world to condemn us.

Is it right for us to live, calling ourselves Tamils? Tell!

We should endeavour to spread the sweet sounds of Tamil,

All over the world.

Among the poets that I know, like Kamban;

And saints like Illango,

And prophets like Thiruvalluvar, there is no other who was born on this earth.

This is the truth, not mere praise.

Like the dumb, deaf and blind,

We live, listen to this One Word.

If you want to live prosperously,

Spread the Tamil Religion all over the streets.

The doctrines of the learned of other lands,

Should be translated into Tamil.

New books with everlasting fame,

Should be written in Tamil.

It is no use speaking about old stories amongst ourselves.

If it is good literature then the people of other lands should bow to it.

If the Light of Truth arises in your heart,

There will be a light in your speech.

Like the rising flood the arts will increase.

If poetry increases,
All the blind who have fallen into the hollow,
Will gain their sights and take their places.
Those who taste the clear honey Tamil
Will have the greatness of heaven here.

5. THAMIZH THAAI

MOTHER TAMIL

Siva the One God,
Has created the sage Agaththiar who gave us grammar.
The Kings from the three Tamil Kingdoms,
Brought me up with love.
The pure Tamil poets gave us sweet poetry,
Mixed with intoxicating fire, wind and space.
Doctrines, many they gave,
I lived, gaining world praise.
The faulty eyes of Death angel will wipe out everything.
It does not look at good or bad,
Like the forest flood,
It will take away everything and destroy all.
In my youthful days,
The words which fell on my ears had many meanings.
But all were destroyed.
By the grace of our fathers strength,
And the penance of our Saints,

This time only Death angel was afraid to look at me.
I heard another word,
What can I do now?
Oh! My dear people!
A word like death uttered by one who is not fit to speak here.
Brand new arts which reveal the inner functions of the elements,
Is flourishing in the west
Those superior arts are not found in Tamil
The Tamil language is incapable of producing that.
Tamil will slowly die.
Those foreign languages will prosper.
So said the ignorant one.
Oh! Should this slur fall upon me?
Go to the Eight Divine Virtues and bring the wealth of arts.
By the Grace of the strength of our fathers,
And the strength of the power of penance of our Saints,
This stigma will be removed.
I will live forever on this earth,
Uplifted by great fame.

6. BHARATHA JANANGALIN THARK KAALA NILAIMAI

THE STATE OF THE MASSES IN THE TAMIL COUNTRY

My heart cannot bear it when I think of these unstable people,
They will die with fear.
There is nothing in the world that they are unafraid of.

‘Deceitful devils’, they will say,
‘In this tree’, they’ll say;
‘In that pond’, they’ll say;
‘It sleeps on the cross beam’, they’ll say.
They’ll feel great sorrow and fear.
‘The magic man’, they’ll say,
Their magic words will put fear in their hearts;
How many thousands of problems they have.
They will fear the soldiers,
They’ll become agitated to see a messenger.
When they see someone coming at a distance, they’ll run hide in their homes.
Someone will pass by and they see his dress and stand in fear.
Their hands will be always folded.
And always walk yearningly like cats.
Oh! My heart cannot bear it when I think of these unstable people.
Is there a few who reject this belief, if I say a million, will that be too much?
The father will say five heads,
The son says six heads,
The father’s heart will break later
For a long time they will be enemies.
Doctrines they will not seek,
They will believe the doctrines of False Devils.
Even if the clan is one, they will despise the person who differs in the traditional ways.
They will say prayers and bow to the lowly who deceive them.
In anger they will fight against one who is a Sivan devotee and a Hari devotee.
My heart cannot bear it even when I keep thinking there should be no hate or aversion.
No Kanji,

They do not have the knowledge to find the reason for this.

Famine! Oh! Famine! Daily they cry,

Pitifully they suffer and die in agony.

Is there no way to end their suffering?

They have numerous ills,

With no strength to get up and walk.

Like blind children they get trapped

By following the path shown by False Devils.

They live like senseless animals

In the pure land where great arts are fostered.

7. THAMIZHAR CHAATHI

THE NATION OF THE TAMIL PEOPLE

Is it your aim to continue to talk,

Making it fill with smells, mud and moss, becoming useless,

A place for sickness and destruction?

Oh Fate! Oh Fate!

What did you think of doing to Tamil? Tell me.

Will you make it stand unchanging in its quality and Religion.

And by your grace, let it be categorised with living things?

Or will you protect its appearance, external functions, and

Change the inner Religion and Truth,

And put it with things which break and destroy?

Oh! Fate!

How did you categorise the Tamil nation,

as an indestructible ocean or a flower adorned pond?

The star in the sky or a light in a mansion?

The Tree of Heaven or a tree in the forest?

Tell me the truth!

Because, by the poetical work of the Silappathigaaram;

The strength, clearness, the depth of meaning and expanse of the Thirukkural;

And the endeavours of Kamban to show the meaning of boundlessness,

I came to the conclusion,

That the Tamil nation had attained divine levels.

I believe that the Tamil nation will stand firmly.

In the land Africa,

The island on the southern tip, Eelam,

And other islands in the south,

The Tamil nation is receiving blows, lashes and genocide.

The news of their suffering and death,

The suffering and death of women and children,

Death caused by hunger, sickness, and

Separation from their mother land.

I heard and became greatly distressed.

They would not forget God and their duties,

Whatever they do or however they suffer,

But at the end they will get greatness and joy.

This is the feeling in my heart.

It makes my unbreakable heart to break.

Hear the news clearly.

Like the patient earth which is destroyed by the rain,

The nation which bears the decrease in Charity and Penance is one nation.

Doctrines are the nation's life centre,
If there are no doctrines, there is no nation.
If false doctrines come in,
The people will become false and die like worms.
In a nation which adheres to the four divisions
What the knowledgeable head prescribes becomes doctrines.
Even if they fall into the wrong path, it is nothing, later there is a cure.
Even after action and purity decreases, there are ways to redeem.
Doctrines – the traditions accepted by the mind, opinions and aims.
If differences arises in these,
There is no cure for that.
In these times in the Tamil land,
There are two kinds among those who take leadership;
Those who say the western ways of action,
Appearance, food, clothing, traditions,
Religion, character is greater than ours.
Therefore, if you do not accept fully,
The Tamil nation will not exist on earth.
Destruction is the end.
Is this good? It is good, should we accept?
Eh! Eh! That won't agree with you, they say.
There are some who will oppose the Life-Giving Western path.
Another group in the name of Sanskrit Vetham.
Is our forefathers those who lived 40 years before,
Or those who lived 300 years before,
Or 1100 years before or 5000 years?
During the Buddhist period, or the Puranic period?

Were they Saivites or Vaishnavites?

Or are they who accept Indiran as their First God during the Vedic Period?

There is life for the Tamils if they follow,

The habit, appearance, doctrines and traditions, shown by our forefathers, they say.

How can our people live with these two headed monsters?

Oh! Fate! Oh Fate!

What are you thinking of making the Tamil nation?

8. KARUMBUTH THORTTATHTHILE

IN THE CANE FIELDS

THE PRESENT DAY ATTITUDE OF TAMIL COUNTRY THAT IS NOT WELCOME

Oh you! With strengthless shoulders!

Oh you! Weak in the chest!

Oh you! With no beauty in your face!

Oh you! Sightless one!

Oh you! Silent voiced one!

Oh you! With no light in your body!

Oh! Frightened heart.

Oh you! Who wants lowliness always

Today like a dog,

You live without upliftment

Even if I say something good, you fear

You will plead, with no shame,

All the past falsehoods as Truth you praise,

All the victorious Truths as false,
With misted eyes you will look.
All other languages you will learn,
But your home language you will not learn.
You will praise hundreds of Sanskrit books
But the Book of Truth - The Thirukkural, you will not read.
Long you will talk about the five hundred differences;
A small house you will build with the smell of mud mixed with dust.
A hundred castes you will say,
Charity you will not establish.
A hundred just laws you will say,
When money is offered, you will bow.
To do wrong you will not fear.
In the face of wrong you will run.
In the brightness of time,
You are the dust resettling on time.

9. VARUGINDRA BHARATHAM

PRAISING THE LIBERATED TAMIL COUNTRY

With light in your eyes,
With a strong heart,
Words with joy,
With shoulders that are strong,
With a clear mind,
You will rise against lowliness,

You who will pity the poor,
With a walk like a bull,
The Book of Truth – Thirukkural, lovingly
You will praise as the Tamil Vetham.
You who will fear to speak false,
You who will discard false Sanskrit books.
A body without pain,
For the curse to be removed.
Like the rising sun you will appear on the land,
Which had lost its light,
The land which had lost its arts,
To uplift it like before,
Prosperity and nobility,
By your eyes you will show,
With a victorious hand,
With a pleasant tongue,
With a mature form,
With a wholesome face,
Without falseness in your learning,
You will perform what you desire.
To live in unity, all over the land,
You will perform a great task.

10. PAAPPAAPAATTU

CHILDS SONG

Run about and play child,

Do not laze around.

Play together child,

Do not harm another child.

Like a tiny bird, come around flying;

Look at the coloured birds,

And feel the joy, child.

The hen that goes around pecking,

Call it and play with it.

The crow which steals food,

Feel sympathetic towards it.

The cow which gives us milk,

Is a very good animal, child.

The dog which comes, wagging its tail,

Is a friend of humanity.

The horse which draws the cart,

The cow which ploughs the fields,

The goat which seeks refuge in us,

Should be protected.

When you get up in the morning,

You should read.

Then sing songs which give good feelings,

Play the whole afternoon.

Make this into a habit child.

Do not tell lies child. Never gossip.
God is our Guide, child,
No harm shall come to us.
When you meet the evil ones,
We should not fear them.
Stamp them and spit in their faces.
When woes befall, we should not weaken.
We have a loving God,
He will remove all our problems.
Laziness leads to ruin.
Do not go against mother's word.
The child that cries is lame,
Fight back with strength.
Praise our Tamil land.
As our own mother who bore us.
More sweeter than heaven,
Is the land of our forefathers.
Among words, the word Tamil is the greatest,
Worship and read it child.
The wealthy Inthusthan,
Praise it daily.
In the north is the Himalaya Mountains,
In the South is the point, Kumari,
The great sea lies in the East and West.
The land is full of religion,
Brave people are born on this land.
The indestructible Inthusthan,

Bow to it as divine.
There is no caste,
To say high and low caste is a sin.
People who are just, have great intelligence,
Education and love in their hearts,
Are the higher caste.
We should be loving to all life forms.
We must accept the existence of God.
We want a heart like a flawless diamond,
This is the way to live, child.

11. KANNAMMA MY CHILD

Oh! Little Parrot! Kannamma,
Oh! Store house of wealth,
On earth you have come,
To dispel all my adversities,
And uplift me.
Oh! Child! Sweet fruit, Divine!
Oh Kannamma!
Oh! Talking golden picture.
To lift you and embrace you,
Oh! Honey who comes dancing in front of me,
When you come running, Oh! Kannamma!
My heart feels delighted.
When I see you move around,

My soul goes to embrace you.
When I sniff the top of your head,
Pride wells from within me.
When I hear others praise you,
I feel a thrill in my body.
When you kiss me on my cheek,
My mind becomes intoxicated.
When I embrace you, Oh Kannamma!
I feel delirious.
If your face reddens a little,
My heart feels troubled.
When I see a frown on your forehead,
My heart gets agitated.
When there are tears in your eyes,
My heart bleeds.

12. VINAYAGAN

Let all beings live happily – Vallalar

The unspoken subject I dared to speak!
The forbidden boon I dared to ask!
People, birds, animals, insects,
Grass, weeds and trees on the earth,
Remove all their problems,
To live joyfully and lovingly together,

Give Your blessing, Oh God!

In the midst of the sky of wisdom, I stand and say

‘On earth, let love and patience prevail,

Without suffering, submission and pain,

Remove the pain of death. Let all life live happily,

Oh Lord! Give your hearing,

Be merciful, Oh God!

Say, ‘Let it be so!’

13. KANNAN

Infinite Energy will be in the pillar,

Infinite Energy will be in rust,

Infinite Energy will be everywhere,

Infinite Energy who is the pure Light is God.

What is that which gives sourness to green fruit?

Oh Saint Kanna.

What is that which is the sweetness in the ripe fruit?

What is that which takes me to the bed when sickness comes?

What is the Spirit which comes alive in our penance?

Oh Saint Kanna!

14. IRAIVANAI VERNDUTHAL

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!

Book 26

SUBRAMONIUM

PURE TEACHINGS

MOODALI VERSION

SUBRAMONIUM

PURE TEACHINGS

By

SIVA SUBRAMONIA

A Tamil Saint from South Africa

Born in 1910 - 1953

1. THE PRAISE OF GOD

1.1. PLEASANT SOUND! (AGARAMANIYEH)

Like the sound “A” Yours is a pleasant, blissful, Saiva Sound.

Like the sound of the “U”, You are never ending.

Like the permanent all-pervading form that You created, do sustain this Universe.

Like the sound of the letter “M”, You rest, like that sound upon a ruby-like blossom.

Like the sound “V”, You are the venerable,

Vibrant, Vivacious Dancer, Lord Siva, our aid and protector.

You are pure Joy, You remove our sufferings.

You are the Universe; You dance in the Golden Hall.

You are Pure Grace, the fruit of Madurai.

You remove false illusion.

You are Pure Bliss, the Perfect Lingam,

Our only Aid and Comforter.

1.2. THE HYMN OF LOVE

ANBILEH PIRANTHU

Oh God! You are the supreme emerging from love,

Growing in love and sporting in love.

You moulded love, and united in love.

You are the supreme light emerging,

From the churning of the nectar of love.

Oh Lord Siva, O ocean of mercy,

Oh Lord of bliss who created the world with a small measure,
Of the earth of love,
We take refuge at your lotus Eight Divine Virtues.

1.3. PETITION TO LORD SIVA

Oh, the beginning, the First and Foremost Supreme Being, please come!
You are filled throughout the world,
You pervade everywhere, please come!
To eliminate our sins, please come!
To purify us, please come!
Oh Siva! Graciously grant wisdom.
Extend your grace to merge in the wisdom.
Make me incessantly think of your Grace.
Make me love all beings through your Grace.
The scripture declare that you are omnipresent.
Oh! Supreme Siva. You bestowed your Grace on me.
Hence live in my linguistic utterances.
Oh Siva! You speak so as to make people live in the righteous Path.

1.4. DECLARATION OF THE ONE SUPREME GOD

To declare the One Supreme God,
The devotees of Siva who attained the wealth of wisdom,

Have visualized Siva through higher meditation.
For the five elements to perform their duties,
God granted the Holy Words.
Through sacred wisdom,
That which appears in the 'Holy Words' – Thirukkural- is none other than Siva,
And no other God. Oh People!
Do not get deluded by listening to the evil monger,
Who delude us with lies.
Please do not worship several Gods.
Those who worship Siva by submitting themselves,
Their suffering will disappear like cotton,
By the Grace of Siva,
Those who have realised the meanings of the hymns of Siva Soobramonian and love them,
truly become the true Servants of our God Siva.

2. CULTURE OF RIGHT CONDUCT

2.1. PRAYER OF FORGIVENESS

Oh God Siva! Forgive us the wrongs of neither speaking nor learning Your holy words,
Oh God Siva! Forgive us the wrongs of neither praying nor thinking of Your holy Eight
Divine Virtues.
Oh God Siva! Forgive us the wrong of not repeating Your Five holy letters – 'Namasivaya'.
Oh God Siva! Forgive us the wrong of wearing neither holy ashes nor rosary.
Oh God Siva! Forgive us the wrong of not attending Your Holy temple.
Oh God Siva! Forgive us the wrong of not praising Your holy devotees.
Oh God Siva! Forgive us the wrong of not uniting my Soul with You.

Oh God, we beg forgiveness for whatever wrongs we have done.

2.2. OUR DUTY

We should promote chaste Tamil.

We should adore the Lord's Eight Divine Virtues.

We should attain freedom.

We should lead a brave life.

We should propagate the Path of Siva – Tamil Religion.

We should realize the Oneness of God.

We should refrain from adoring all and sundry idols.

We should adore Lord Siva – the ever present.

We should patronise those who praise the Lord.

We should make our children valiant.

We should banish fear completely.

We should remove vicious qualities.

We should develop will power.

We should know the One abiding at the Top.

Oh people! Listen to me; you should seek a great Teacher,

Realizing the meanings of the hymns of Sivasubramanian,

Who dwells in the city of Durban.

2.3. LET'S GET TOGETHER AND SING THE PRAISE OF LORD SIVA

Let's get together and sing the praises of Lord Siva.

Forget skin colour and creed and be one with the Lord.

Fear not when you are one with God.

Bind the five elements within you and you will be one with God.

Close the nine doors of your body, and
Join in the chanting of Siva songs of praise.

2.4. THE COWARDLY LIFE

Is it life, which is without bravery?
Is it life, indulging in tittle tattle?
How come one turns into a coward though born of a valiant family?
One who seeks only name and fame is treacherous.
Does one have humanity who does not learn one's mother tongue?
They are treacherous who has cheated Tamil, our mother tongue.
Is it just to remain cowardly and afraid of death?
Oh people! you are not aware that the body is mortal.
Let us all find out the way to remove the agony of our mother.
Let us all realise the goal of human life.
Let us all establish in this world,
Valour and Path of Morality
Let us sing together
For the glorious furtherance of our mother tongue.

2.5. BAARATHA DHEHVI

Oh my child, darling of Bharata,
Listen to my good counsel.
Engage yourself in social service,
To remove the grief of Bharata Devi.
Involve yourself with selflessness.

Be devoted to God at all times and
Pray joyfully with the help of the words of Sivasubramanian.

2.6. BHARATHA – THE MOTHERLAND

Oh my dear child of Bharat Devi, listen to my counsel,
Pay heed to the Path of Righteousness,
To live in the sinful activities in this sinister world is not permanent.
Praise Siva before you leave the mortal coil.
Is it becoming of you, o child, to be an agnostic of Virtue?
Oblivious of the Path of Righteousness shown by our Lord,
To sing in praise of our God in the world,
Is the only Path of perfect wisdom.
Listen to me, I shall for instance, write of an example of a sin.
Let yourself make a quest into your sin.
Great sin befalls you if you consume alcohol.
The drunkards despising the good people will enter
The gloomy hell and perish.
People get drunk, ruffled and do not seek the Path of Morality.
Only the beastly people will consider gambling and cunning as good.
And such people will not pay heed to justice and wisdom,
Forgetting the Message of God.
They are beset with irredeemable miseries.
Millions of families are ruined by the habit of drinking
And millions of people have left their wives and children in the lurch.
Oh people you should not even touch drugs, hemp, toddy and arrack.
Take into your heart the counsel of Sivasubramoniam,
The Servant of God and only then will you get saved.

2.7. GARLAND OF HOLY SERVICE

The grand effulgence transcending human imagination,
The self revealing power – Supreme God Siva,
Oh revered One, in which direction I see
Only Your Spirit is revealed.
Oh Perfect Siva, the sweet and Gracious One,
Selected and worshipped by the learned ones,
Praise Siva always, as God exists forever.
Even if it is an earthly power,
Created out of sand, must go back to the same sand.
But do not be a silent spectator. Give back to the people.
The realization of the Great Substance as seen by you.
Praise the God of heaven, merged in the sky region.
You require strength in the body and well versed oratory.
You require discriminate, knowledge and supreme wisdom.
The Grace of the merciful God will minimize the maladies.
Know that God is One and serve the under privileged
To remove poverty of the disadvantaged ones.
He who searches the Path will know Siva and declare this,
For you will have attained the gracious wisdom of the grand Teacher,
You will be redeemed the moment you attain the supreme tranquillity.
Praise the glory of Siva all over the world, in accordance with our Tamil scripture.
You have become the very form of Infinite Light,
The supreme reality, practice and serve.
You have realised the state of Oneness of God,
Leading to deep and yogic contemplation.
You have also served this time for the liberation of our country.

The attainment, the courage and heroism should be synchronised with
Wisdom.

Serve lovingly without physical attachment (free from pain etc),

Siva's Divine holy Light appears as the pure permanent Substance.

While worshipping daily, remain in steadfast devotion.

Have communion with Siva and get yourself redeemed.

Adored by Siva Subramaniam, the pure devotee,

Of the pure Servants of God, Siva.

3. CULTURE OF TRUTH

3.1. SARVA KAARUNVAN (ALL MERCIFUL SIVAN)

God is all-merciful and permeates all form.

God is all the Pervading Lord.

The Supreme Bliss, the form of Siva Sakthi,

Adore the Permanent Blissful God.

Seeing closely and deeply the people of the world,

To unite them into God's Holy Eight Divine Virtues.

Discharge your divine duties with dedication,

More towards the Supremely Blissful God.

Even while not affected by affliction,

Knowingly establish mercy towards souls,

To alleviate sorrows, and

Realize the Truth that The Dancer in wisdom is the highest Sakthi Sivam.

Do not think that love and Siva are Two
Don't hesitate and get confused and disturbed.
Realize the truth that love and Siva are one
Aspire to lead an auspicious life

People indulge in robbery and in search of money.
To put such evil mongers on the righteous Path,
The Servants of God emerge and sing to the Supreme Lord.
You too proceed on the same Path!

Relinquish the notion of 'caste'!
Aspire towards the form of effulgence!
God is the beginning of beginnings, the flourish and the end
Search for the form of wisdom.

The wisdom of all wisdom is SivajnanaBodham.
Preach the ideals all over the world.
The Genuine Teachers realize the Truth forever.
Daily adore and praise the Lord!

This garland of words uttered by Siva Subramanian,
To the wise who sing and understand the meaning,
Siva with Grace will appear within,
And will grant all the required boons.

3.2. YOU PRAISE

Oh people, praise God who is full of Mercy,

Permeating all forms and is omnipresent,

The one of supreme bliss and

Who is both Siva and Sakthi.

Oh people! Seek supreme bliss by practicing with utter intensity,

In order that the people around you may turn towards the Impeccable God.

Oh people! Learn about yourself and establish humane mercy.

You learn that Siva dances inside the intellect to remove the suffering.

You need not get ruffled and bewildered,

With the mistaken notion that Love and Siva are different.

You should seek a noble life realizing that Love and Siva are one and the same.

You tread a Path of adoring God,

In order to put on the right Path the immoral who falsehood seek.

3.3. UNITY

Let us beat the drum of unity, unity, unity.

The unique Grace of our God Siva alone is the good companion,

Without dread or fear.

By the grace of the impeccable pure One, beat the drum for victory.

If you require victory then, all should worship Supreme Siva with unified heart.

Beat the drum by boldly and heroically declaring that

The world of good speech, working hard, knowledge, joy and Love.

Beat the drum with musical hymn dudu,

To get rid of the suffering of Bharata.

As Tamils succumbed to the dreaded caste system,

We renounced every good thing in our country.
Due to the arguments of the imposters and Sanskrit Teachers, and
Their so called authentic Knowledge,
Tamils have forgotten the One supreme God and hence perished.

4. LOVE

4.1. I BEHELD

Oh people! listen to me,
Love is Grace and wisdom embodied.
Love is happiness.
Love is the spiritual Teacher who dispels ignorance.
Love pursues me wherever I behold love.
The pure Love appears in the world.
Oh people! I adorn Love as a jewel.
You get close and seek the Truth.

5. PEACE

5.1. TO DECLARE THAT WE ARE THE EMBODIMENT OF LOVE

Let us seek after the Lord of Bliss,
The integral existence of wisdom,
The sun of wisdom has emerged,
To establish the sublime knowledge the world over,
And to make the pure, benign and blissful sound echo.

Let us sing together as the Lord is Love incarnate.
If we seek the great Lord, our miseries will vanish and joy will attend on us.
As the world and all lives are forms of love,
We shall cherish the sweet love seeking joy and singing together.
We have concourse to sing in praise of our God,
Who is the embodiment of love, bereft of malice.
Oh people, we have come here to declare that divine Love and Siva is not different.
Those of true love, who sing the strings of words of Sivasubramoniam
The promoter of Saiva faith- Tamil faith,
Will obtain joy and bliss in the world,
And live happily.

5.2. THE GREATNESS OF SILENCE

To remain in silence is joy and a pleasant happening.
That joy is an expression of inner contentment,
It is mirror of your inner being.
The divine servants of God adore and praise Lord Siva.
We have to experience God's Divine Vision and
Rejoice in the chamber of our hearts.
To remain in silence is joy and a pleasant happening.
Joy lies in the mingling and moving, in the great effulgence.
Self forgetfulness and aspiring for Grace is the supreme joy.
One who has attained this state is the perfected yogi.
Merge daily and dance in the crown of the head,
Sing everywhere, the knowledge of Saiva Siddhantham – 'Tamil Religion'.

Oh inexplicable topmost servant of God, you illuminate joyously.
We yearn for the supreme joy.
After knowing that only NA MA SI VA YA is the world and
Understand that the whole world is nothing but the creation of Siva.
The devotee of Siva, who knows the utterances of Siva Soobramonia perfectly,
Always prefer to speak the Wisdom of equality.

6. HUMAN RIGHTS

6.1. THE SONG OF LIBERTY

It is great, the great Tamils who reclaimed the continent of Africa dense with forests.
It is the Tamils who strove in order that the lives of the languishing Colonials would prosper.
Forests and mountains have vanished and in their places, mansions, palaces and cities have emerged.
It has become the talk of the town lately:
“We do not want the Indians of Natal”.
We should have unity amongst ourselves and it shall be made a mission.
You should search for a way to unite people against those who encourage racial discrimination.
You make it a point to Tamils that a nation devoid of unity will wander with starvation restlessly.
Only the people who do not encourage any differences will attain all joy and bliss.
Oh my friends, enough of fear and shivering, enough of hesitancy,
Which is tantamount to humiliation. It is better to die than to succumb to disgrace.
Oh clever people adept in cavilling, why do you shiver at the government’s orders?
Let us all lead a brave life in Natal, realizing that this earth is our common property.
It is my desire that you should show love always towards the Indians.

The love towards Bharatha Devi, is itself Lord's Grace.

Behold, Indians are here as warriors, brave and valiant.

Oh people, consider the counselling words of Siva Subramaniam, who extols the great people who do not fear death.

6.2. OH FREEDOM FIGHTERS

Oh great warriors seeking liberty, listen to me,

Liberty cannot be obtained by tricks and stratagems.

If you unite together and render flawless service, our motherland will be in our possession.

Due to the ill fated caste system, we have lost our mother country and

It has become a vassal state.

Lo! The poor India is plundered because of caste injustice and

We have become cowardly and disunited.

6.3. SONG OF INDEPENDENCE

Oh Tamils, awakening is good for you now.

Oh Tamils, think seriously to live in unity.

Oh the children of Mother Bharata, adorning the heroic Eight Divine Virtues,

Why have you forgotten your heroism, why hesitation and delusion?

Without true love for mother tongue, and greediness for our language – 'Tamil',

People become lower than dogs and

We live on this earth as corpses.

Oh people in the tradition of glorified righteous Leaders

Such as Sera, Pandiya and Sora - Eelam

Came to this earth through the Grace of Lord Siva.

Please awaken!

Because of our fascination for sinful attachment,

We entangle ourselves in the sinful plane.

Our intelligence is destroyed, and

We disowned our Tamil Country.

Due to fascination for sinful life, we have forsaken our courage

And forgotten the path enunciated by our Holy Scriptures – ‘Thirukkural’.

Because of our incessant fear, the Colonials suppressed us, and

Hence we are all engulfed with great affliction without food, money, clothes and house.

Realize the Truth that your heritage and community are One.

Come and unite as one race of mankind.

Oh people this is the truth that welfare and continuous joy must embrace you.

This is the supreme Truth.

For this heroic wisdom to be known by the whole world,

And to redeem the world,

Please analyse and readily accept the Utterances of Siva Soobramonia of Vira Clan,

Living in the city of Durban.

6.4. BAARATHA MAATHAA THUYARAM

THE WOES AND WORRIES OF MOTHER BHARATH

Oh my people listen to my word.

Oh my people! Oh my people! Oh my people!

The Holy Texts – ‘Thirukkural’ speak about knowledge and wisdom.

But where is the light of the Tamil country?

Oh people where is the light?

Oh people, in your Tamil country known for valour and vigour, where is the glory now?

Oh people! Where is the glory?

Oh people your Tamil country is known for unmistakable ruling techniques,

Oh people where are the virtues?

In your Tamil country you have unequal agricultural operations and undertakings,

But where are the good qualities now?

Where are the good qualities? Where are the good qualities?

Those who have known the meaning of the lyrics of Siva Soobraamania in chaste Tamil,

Are those who have realized the Truth.

7. PRAISE OF SAINTS

7.1. HYMN ON THIRUGNANASAMBANDAR

O! sublime Teacher,

Who emerged to remove the sufferings of devotees, and

To propagate Saivite wisdom –Tamil Wisdom.

You are our refuge, O Teacher, who gave us the Tamil scripture.

You have realised the True Path at the tender age of three years.

Oh Child, who drank the milk of wisdom, offered by the Supreme Divine Mother.

Oh Teacher, who gave us utterances of wisdom,

Burning the triple Dross (anavam, karman and mayum),

And establishing the primeval Truth.

Oh Saint, the Impeccable, the dispeller of miseries of people.

Mercifully, you gave life, and

Removed the grief of women who bemoaned with tears.

Come along, Oh Saint, who propagate the Saiva faith – Tamil Religion,

Singing Siva's glories everywhere with melody.

Oh wisdom pure, the root of True, and
Permanent final deliverance while still in this life.
Come along to add the sovereign wisdom,
Into the hearts of those who recite your verses with devotion.
Oh Guru, the great, come along to remove the grief of devotees with great compassion.
Oh St Thirugnanasambandar, the giver of benign Wisdom, your golden feet is our heaven.
Oh God, Kindly adorn the string of words of Sivasubramaniam, and
Grant the blissful state of wisdom.

7.2. MEIKANDAAR

THE GARLAND FOR ST. MEIKANDAAR DEVAR

This is the time, when all Teachers, divine Saints and wise people concentrate their minds on Siva.

Om SivayaNama

This is the time, when the state of mortality haunts and the Light of Siva, the Supreme Power gets diminished.

Om SivayaNama

This is the time bad people baffle with disturbances, considering the actions leading to lust and jealousy etc.as the abiding ones.

Om SivayaNama

On that day they enter into the domain of the Death of Virtuous Activities, due to denigrating, and atheism of the Holy Scripture – ‘Thirukkural’.

Om SivayaNama

Oh Lord Siva, with the Holy Scripture, attempted to destroy and curtail atheism and promote the pure Oneness.

Om SivayaNama

On an auspicious time, the entire Four Scriptures have been made as One Unit.

Om SivayaNama

Our Lord Siva stands as the nucleus for the wise and wicked, and a witness for that One Unit of Holy Scripture.

Om SivayaNama

In order to lead the animal-like people to the righteous Path, who are deluded by drinking the alcohol of illusion.

Om SivayaNama

Our Saint came to this earth as Meikandaar, the True Cause mingled in the body.

Om SivayaNama

At the age three years, he made a form of Siva in sand and offered archanai.

Om SivayaNama

The great sage Paranjyothi Mahamuniver, the recipient of Siva's grace, the third eyed one, saw this young boy - 'Meikandaar' and realized that he is the Saint of Siva.

Om SivayaNama

He initiated him into Siva dikshai and christened him as Meikandaar Devar and Paranjyothi left for Kailas.

Om SivayaNama

Our Siva pervades the Meikandan, and elucidated the significance of Pati, Pasu and Pasam.

Om SivayaNama

Hail the Meikandaar Devar, who removed the internal darkness of the people of the distorted minds and patronised Saivism – 'the Tamil Religion'.

Om SivayaNama

Hail the one, who preached the Knowledge of Siva, the very form of Oneness – the seed for liberation.

Hail the words of Siva Soobramaniam, who descended on the earth to establish the grand sound of Siddhantham – 'Tamil Religion'.

Om SivayaNama

7.3. JYOTHI RAMALINGAM

LIGHT OF VALLALAR

At a time when the peoples' minds were confused and engulfed with sins,

Vallalar (St Ramalingar) appeared.

The Lord, possessing the intelligence reflecting, sent the devotee

To remove the sufferings of the people.

To elucidate the import of the scripture,

With clear proverbs, he explained the contents of the scriptures efficiently.

To eliminate the sufferings of the devotees,

He showed the Holy Eight Divine Virtues of Siva.

He removed the suffering of the mother – 'Tamil',

And offered God's unique medicine.

Siva the Supreme God will protect Siva Soobramonia,

Who strives hard to spread pure Tamil all over the world.

Oh Siva, adored by your devotees,

The blissful, genuine, truthful gem,

Unblemished consciousness of Effulgence.

This is how you have extended your Grace towards me.

▪ 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 'Muppai'. Muppai 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, 'Muppai', 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 1st day of the 1st 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.

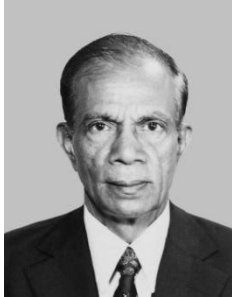
He gave her the house and the cigar business which made her financially independent. The children were well provided for and even their grandchildren still were financially well off. Seenivasa moved to Tinley Manor permanently in 1900. He lived there in meditation and study in the Tinley Manor Ragasiyam 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 Thai. Thai came from a district called South Arcot in Tamil Nadu. In 1914, Thai 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 joined 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. Later 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

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