Tamil Humanist Readings

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

SEENIVASA - MOODALI VERSION

Seenivasa (1861) & R.M. Moodali (1907)

Thiru Moodali
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.
STANDARD POEMS FOR ALL CEREMONIES

Chapter 1: A is a symbol of God

1.1. Tamil Marai
   Chapter 1: Praise God

1.2. Thiruvarutpayan
   Chapter 1: The Eternality of God
   Chapter 5: The Nature of the Form of Grace

1.3. Thirumurai 10
   Thirumandhiram
   Verse 970: As One-Letter God Pervades All: ‘A’
   Verse 1264: Letters of God

1.4. Thiruppugazh
   Agaramum: God ‘A’ Is Infinite Energy

1.5. Arut Perunjothi Agaval
   Verse 1065: the Single Letter ‘A’
Chapter 2: Space is a symbol of God.

2.1. Konrai Vendhan
   Verse 2
   Verse 70
   Verse 80
   Verse 90

2.2. Thiruppugazh
   Be Still

2.3. Wisdom of Marai Gnana Sambandar: Idol Worship: ‘Dead Wood’

2.4. Thirumurai 3
   Thiruk-Kadai-Kaapu
   11. THIRUKKAZHUMALAM: mańńin nalla

2.5. Thirumurai 10
   Thirumandhiram
   Verse 1563: SIVA PATH: TAMIL HUMANISM IS THE PROVEN PATH

2.6. Thirumurai 6
   Thevaram
   17. Thiruvadhigai veerattanam: salam puvodu
Chapter 3: Light is a symbol of God

3.1. Thirumurai 10
Thirumandhiram
Verse 2687: The Little Light within Points to the Effulgence Light

3.2. Thiruvarutpa
sōdhi

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

4.1. Tamil Marai
Chapter 1: Praise God

4.2. Thirumurai 8
Thiruvasagam
Hymn 1: Sivapuranam: namachivaaya vaazhga!

4.3. Thirumurai 10
Thirumandhiram
Verse 1575: ATTAINMENTS THROUGH TEACHER’S GRACE
Verse 1633: WHEN YOU NEED NOT RENOUNCE
Chapter 5: The concept of God

5.1. Thirumurai 12
Thiru Thondar Puranam (Periya Puranam)
ulagelaam

5.2. Thirumurai 12
Thiru Thondar Puranam (Periya Puranam)
madhivaḷar

5.3. Thirumurai 5
Thevaram
31. ADHIPURANATH THIRUKKURUNDHOGAI: vaadhu seydu

5.4. Thirumurai 6
Thevaram
33. POTRI THIRU THANDAGAM: kattravargaḷ

5.5. Thirumurai 10
Thirumandhiram
anbum sivamum
5.6. Thirumurai 10

Thirumandhiram

Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD

Chapter 6: Pagavan is a Tamil Name of God

6.1. Tamil Marai

Chapter 1: Praise God

Chapter 7: Namasivaya is a Tamil Name of God and a Tamil Mantra

7.1. Sivanyaana Bōdham

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

7.2. Thiruvarutpayan

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

Verse 81
Verse 82
Verse 83

7.3. Thirumurai 10

Thirumandhiram

Verse 973: Namasivaya is Grace Mantra
Verse 2962: Sweetness of Namasivaya Fruit
7.4. Thirumurai 3
Thiruk-Kadai-Kaapu
13. NAMACHIVAYATH THIRUPPADHIGAM: kaadhalagik kasindhu

7.5. Thirumurai 3
Thiruk-Kadai-Kaapu
15. PANJAKKARATH THIRUPPADHIGAM: thunjchalum thunjchal

7.6. Thirumurai 5
Thevaram
30. THANITH THIRUK KURUNDHOGAI: maasil veeñaiyum

7.7. Thirumurai 4
Thevaram
19. NAMACHIVAYATH THIRUPPAHIGAM: sottruńai vēdhiyan

Chapter 8: The rejection of fear and superstition

8.1. Tamil Marai
Chapter 13: Absence of Fraud
Verse 287
Chapter 27: Compassion
Verse 249
Chapter 29: Veracity
Verse 291
Verse 299
Verse 300

8.2. Thirumurai 2

Thiruk-Kadai-Kaapu

10. PODHU: vēyuṟu thōḷi panggan

Chapter 9: Thanksgiving

9.1. Thirumurai 8

Thiruvasagam

61. ACHOP PADIGAM: muththineṟi

Chapter 10: Benediction and the praise of Tamil

10.1. Thirumurai 3

68. VAZHTHU: vaazhga! andhańar

10.2. Poems of Subramani Baaradhiyaar

thamizh mozhi vaazhththhu: vaazhga nirandharam
POEMS FOR SPECIFIC CEREMONIES

Chapter 11: Baby naming

11.1. Tamil Marai

Chapter 69: The Blessing of Children:

11.2. Thirumurai 3

Thiruk-Kadai-Kaapu

12. THIRU ALAVAY: maaninnēr

Chapter 12: Birthday

12.1. Thirumurai 8

Thiruvasagam

56. THIRUPPALLI EZUCHI: puvaniyil

12.2. seerōdum naáíum vaazhga

Chapter 13: Wedding

13.1. Thirumurai 6

Thevaram

36. THIRUVAIYARU: ōsai oilielaam
Chapter 14: Blessings

14.1. Thirumurai 5

Thevaram

24. THIRU MARAIK KADU: paññin

Chapter 15: Prayer before eating

15.1. Thirumurai 6

Thevaram

35. THANITH THIRUTHANDAGAM: thirunaamam

15.2. Thirumurai 8

Thiruvasagam

60. THIRUPPADAiyATCHI: kaṅgalī irańdum

15.3. Thirumurai 12

Thiru Thondar Puram (Periya Puranam)
The Puranam of Kannappa Nayanar

SAINT THINNAN

thiru malaiyin puṟam pōna thińńanaar
Chapter 16: The Soul

16.1. Tamil Marai

Chapter 3: Peace and Loving-Kindness

Chapter 7: Instability

16.2. Sivanyaana Bōdham

Verse 1: The Existence of God
Verse 2: The Existence of Sin
Verse 3: The Existence of the Soul
Verse 4: The Nature of the Soul
Verse 5: The Nature of Ignorance
Verse 6: The Nature of God
Verse 7: The Mind – Its Excellence
Verse 8: The Spiritual Eye
Verse 9: Meditation on the Five Letters: Namasivaya
Verse 10: Removal of the Three Sins
Verse 11: Attainment of the Eight Divine Virtues
Verse 12: The Saint’s State

16.3. Thiruvarutpayan

Chapter 2: The Nature of Souls

Chapter 6: The Process of Knowing
16.4. Thirumurai 10

Thirumandhiram
Verse 17: Love Profound
Verse 2104: Only One Human Race, Only One God
Verse 2209: New Knowledge
Verse 2306: Soul, Child of Siva
Verse 2351: God Is Immanent and Yet Soul Sees Not
Verse 2434: God’s Love for Humans

Chapter 17: Evolution

17.1. Thirumurai 8

Thiruvasagam
Hymn 1: Sivapuranam: sivan avan

Chapter 18: The Body Is Not Eternal

18.1. The Naaladiyaar

Chapter 1: The Instability of Prosperity.
Chapter 3: The Bodily Frame Endures Not
Chapter 4: The Might of Virtue.
Chapter 10: Liberality
18.2. Aranericharam

Verse 19.
Verse 20.
Verse 21.
Verse 22.
Verse 23.
Verse 27.
Verse 28.
Verse 66.
Verse 78.
Verse 113.
Verse 114.
Verse 115.
Verse 116.
Verse 117.
Verse 118.
Verse 119.
Verse 120.
Verse 127.
Verse 134.
Verse 150.
Verse 172.
Verse 193.
Verse 205.
Verse 207.
18.3. Thirumurai 7

Thirupattu

48. THIRUKKADHARAM: vaazhvaavadhu

18.4. Thirumurai 6

Thevaram

37. THIRUPPUGALOOR: eñŋugēn ensōlli

Chapter 19: The Soul Returns To God

19.1. Thirumurai 7

Thirupattu

43. THIRUPPUGALOOR: thammaiṉē pugazhndhu

19.2. Thirumurai 10

Thirumandhiram

Verse 429: Void the Beginning and End

19.3. Thiruvuntiyar

Verse 44
Verse 45
19.4. Poems of Subramani Baaradhiyaar

A Prayer to God: 𝘪𝘳ยายനணை )vවந்துதர்

Chapter 20: Praise God

20.1. Thirumurai 7

Thirupattu

45. NAMACHIVAYA PADHIGAM: mattrup pattru

Chapter 21: Praise The Holy Name

21.1. Thirumurai 5

Thevaram

28. THIRUMATPARU: ĕdhum onṟum

Chapter 22: Addendum

- Founder of Tamil Humanism
  - Thiruvalluvar

- Leaders of Tamil Humanism
  - Seenivasa
  - R.M. Moodali
  - Thiagesan Rajoo Moodali (Babs)

- About The Writer

- Bibliography
Introduction

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

The Tamil Humanist ceremonies are conducted by Andhanars. Andhanar is a Tamil word for Celebrant. The Tamil Celebrants readings are from this book.
STANDARD POEMS FOR ALL CEREMONIES
Chapter 1: A is a symbol of God
1.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By Thiruvalluvar: The Messenger of God: 31 BC

Text

1. THE PRAISE OF GOD

Chapter 1

Praise God

1. அன்னு மான பொருளிக்கய்வின் அதிக
போக்கு போக்கிழை அந்த.
2. குருத்துக்கு அரம் பெரிதினான மாடுடிரம்
சுருண்டு தேவான வாடித.
3. மேல்புறசு தீர்த்தான் பாடலும் உடற்புறம்
மரணில் பெறும் மகன்.
4. பொய்யாற்றக் பொய்யாற்றாட பொய்யாற்றாட உண்ணாற்றாற்றிக்கு
மாடுடிரம் பெறமடை தோன்.
5. துருவநீரின் துருவில்லாமல் உங்கள் தெளைவைக்கு
மாடுத்தரின் பயிற்சிகள்கால் மாடே.
6. பார்வாய்ப்பழு பெருக்கிறியான பார்வை தண்டக
சுருரில்லாம் நெல்லாம் மகன்.
7. அறிக்கையை அறியாமை காச்சியாற்றாக்கின் கண்டவை
மாடுத்தரின் படேங்கு ஆர்த்திய்.
8. ஆங்கில அறிவல்கள் கட்டுரிப்பின்றி கல்லறை

பிரிவுகள் பிட்டிய அதிகாரி.

9. தொகுப்பில் பினானிடம் கல்லறியவே வெவ்வேறு உயிரிக்குரிய கல்வி வழங்குவதற்கு நோக்காக தொடங்கியதாக கூறல்.

10. பிரிவில் பினானிடம் நிறுவனம் நிறுவனாக

தொடங்கி ஆராய்ச்சி நடந்த.
Transliteration

1. THE PRAISE OF GOD

Chapter 1

Praise God

kadavul vaazhththu

1. agara mudhala ezhuththellaam aadhi pagavan mudhattre ulagu.

2. kattradhanaal aaya payanenkol vaalarivan nattraan thozhaar enin.

3. malarmisai eginaan maanadi sErndhaar nilamisai needuvaazh vaar.

4. vendudhal vendaamai ilaanadi sErndhaarkku yaanum idumbai ila.

5. iruIsEr iruvinaiyum sEraa iFaivan poruIsEr pugazhpurindhaar maattu.

6. poRivaayil aindhavitthaan poydheer ozhukka neRinIaar needuvaazh vaar.

7. thanakkuvamai illaadhana thaalIsErndhaark kallaal manakkavalai maattral aridhu.

8. aRavaazhi andhanan thaalIsErndhaark kallaal piravaazhi neendhal aridhu.

9. kOlil poRiyIgf gunamilave eNgunaththaan thaalai vaanggaath thalai.
10. பிரவிப் பூண்ட்டால் நீண்டுவர் நீண்டார்
இராவன் ஆதிரா தார்.
Translation

1. THE PRAISE OF GOD
Chapter 1
Praise God:
PRAISE THE ONE GOD WHO IS INCONCEIVABLE TO THE HUMAN MIND AND BODY.
PRAISE THE EIGHT DIVINE VIRTUES ASPECT OF THE ONE GOD.
THE EIGHT DIVINE VIRTUES IS THE CULTURE OF LOVE, PEACE, TRUTH, RIGHT
CONDUCT, NON VIOLENCE, HUMAN VALUES, HUMAN RIGHTS AND NATURE
RIGHTS.
DECLARE YOUR FAITH IN THE EIGHT DIVINE VIRTUES.

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

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

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

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

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

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

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

8. Who swims the sea of vice is one who 8
Clasps the attributes of the Path of Virtue’s sea.
9. Like senses uncontrolled, that head is vain 9
Which bows not to Eight Virtues Divine.

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

(THE FRUIT OF DIVINE GRACE)

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

Text

Chapter 1

The Eternality of God

1. ஆகம் இப்பிரதமம் அருளமாரி வாசியும்
   நூற்றில் மீடு நிற்கியும் நேர்க்குத்து

2. கொடு நிரான்கம் மைய் இப்பிரதமம் வாசித்து
   கூற்றும் விதம் நான்கு பிரார்த்தன

3. குறுநாகமற்கு குறுநாகமற்கு பாறைப்பாய் ஏற்றீடுகளின்
   அனுபவத்தும் நூற்றின்போனான்

4. குறுநாகமற்கு சாட்டும் அவியானது அவியான
   நூற்றில்லை நூற்றின்போனான்

5. முனிவர் இப்பிரதமம் அருளமாரிகள் அருளமார்
   அவியான அனுபவத்தும் இவியான

6. பல்லவர் இப்பிரதமம் பாறைப்பாய் வாசியம் கூற்றும்
   குறுநாகமற்கு நான்கு பிரார்த்தன

7. அதன் அருளமார் அவியானது அவியானது
   இப்பிரதமம் காலார்வாய் மையச்
8. நாடகம் செலவடு நாட்சமைத் தேர்வு செய்ய

9. நூற்றாண்டுச் செலவடாக்கிக்கு செலவடைந்துக்கிக்கு நூற்றாண்டு செய்ய ஓரேன்ஐ பிள்ளையார் கருணா

10. ராஜ்யத் ராஜ் தம்பர் திங்கன் ராஜகைப் பிப்பு தொல்லியல் மற்றுமையும் இறக்கும் மாற்று
Transliteration

Chapter 1

The Eternality of God

1. agara uyirpōl arivaagi enggum
   nigarii ifai nirikum nifaindhu

2. than nilaimai man uyirgal saarath tharumsaththi
   pinnam ilaan enggal piran

3. perumaikkum nuinmaikkum pē rarutkum pētrin
   arumaikkum oppinmaiyaan

4. aakki evaiyum aīththu aasudan adanggap
   pōkkumavan pōgaappugal

5. aruvum uruvum arinyyarkku arivaam
   uruvam udaiyaan ulan

6. pallaar uyir unarum paanmai ena mēl oruvan
   illaadhaan enggal ifai

7. aanaa arivaay agalaan adiyavaakku
   vaan naadar kaaāaadha man

8. enggum evaiyum eriyuruneer pōl ēgam
   thanggum avandhaanē thani
9. 
nalamilan nańñaarkku nańśinarkku nallan
salam ilan pērsang karan

10. 
unnum uĺadhu aiyam iladhu uńarvu aay övaadhu
mannupavam theerkkum marundhu
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.
1.2. Thiruvarutpayan

(THE FRUIT OF DIVINE GRACE)

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

Text

Chapter 5

The Nature of the Form of Grace

41. ஆறிவானவூரத்துறைக்கு அனுமந்தக் காலத்து
   நிறுவ உயிர் நிற்கச் சன்

42. அவனால் இன்றுவாக காலத்திய அனுபவத்
    முறைகள் அல்லது அவன் கிளடைப் பலம்

43. அவன் வைத்திருந்தால் அனுபவித்து வைத்து
    விளக்கம் அல்லது அவன் பலம்

44. விளக்க நிறுவனப் பிறவாழ் விளக்க விளக்க
    விளக்க நிறுவனப் பலம்

45. முறையே செய்யத் தொடர்புப் புதுக்கட்ட அனூ
    பெரும் தொடர் கருத்து

46. குற்றுக் குற்ற? காண்பெற்று குற்று காண்பெறும்? அனுமந்த
    செய்திக்கு அனுவாத விளக்கம் அகல்ந்து குறிப்பி
47. நீட்சியாக வாழும் நீட்சியாக வாழ்வு வாழ்வாசிகள் பெறும் கடவுள் விளச்சியான வாழ்வு வாழ்வாசியின் கையில் என்ன வாழ்வு வாழ்வாசியின் கையில் என்ன?

48. அவசதி விளச்சியான ஆசீர்வாதம் பிள்ளையாரின் கைத்துணரக்கள் பார்க்கினால் பார்க்கினால் என்ன?

49. அவும் ஆசீர்வாத ஆசீர்வாத ஆசீர்வாத தீர்வு ஆசீர்வாத தீர்வு ஆசீர்வாத தீர்வு பார்க்கு பின்னர் பின்னர் பின்னர் பின்னர் பின்னர்

50. குராணியால் எனும் குராணி எனும் குராணி எனும் குராணி என் குராணியால் என்ன குராணியால் என்ன
Chapter 5

The Nature of the Form of Grace

41. ařiyaamai ulíninřu áliththadhē kaanum
kuří aagi neenggaadha kō

42. agaththuřu nōykku ulÍinar anři adhanaichcha
kaththavarum kaanparō thaan

43. aruíaa vagaiyaal aruípuriya vandha
poruí aar ariivaar puvi

44. poy iruńda sindhaip pōri ilaar pōdham aam
mey irańdum kaanäar migà

45. paarvaïena maakkalaimun patttrip pidiththařku aam
pōrvai ena kaanäar puvi

46. emakku en? evanukku evai theriyum? avvath
thamakku avanai vēńdath thavir

47. vidam nagulam mēvinum meyp paavaganin meelum
kadanil iruí pōvadhu evan kañ?
48.
agalath tharum arulai aakkum vinaineegagum
sagalarkku vandharul thaan

49.
aar ariyaar ellaam aganfa nei arulum
perraivaan varaadha pin

50.
nyaanam ivan ozhiya naa niyidum naikal anal
paanu ozhiyap padin
Translation

Chapter 5

The Nature of the Form of Grace

11. The self-same God who sustained the soul unseen;
   In its state of bondage, inspires a Prophet, -Thiruvalluvar-, to come
   Visible, at the advent of release.

12. The malady of a householder’s known
   To it members only and not others;
   Likewise Soul’s Sin is known to God alone.

13. In the Spirit of God that inspires the Prophet;
   God bestows Grace in secrecy;
   Who in the world can this con?

14. With body false and intellect dull
   They miss the Two: Grace and Master of Grace.

15. A form God inspires to net the souls;
   Beasts and birds are by shapes allured;
   This the world knows not.

16. Dare you of the Prophet’s mission doubt?
   Who knows anything?
   Truth is known from Prophets only;
   Doubt not this.

17. Snake-bite isn’t by mongoose cured, but
   By one that chants mongoose mantra;
   Omnipresence avails not;
   God inspires Prophets to drive out darkness.

18. By Divine intuition and form God grants Grace to the Souls not deluded by Bad Material
   Conditions and cures their Impurity;
God frees the person with Bad Activity, Bad Material Conditions and Sin, through other human beings.

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

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

20. Without inspired Prophets,
   The soul can by Wisdom divine come,
   If crystal fair can fire emit without sunlight.
Verse 970: As One-Letter God Pervades All: ‘A’

970

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

Text
Transliteration

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

970
vērezhath thaayvińñaay appuimbusay nińkim
neerezhuth thaaynilan thaanggiyum angguńan
seerezhuth thaayanggi yaayuyi raamezhuththu
ōrezhuththu eesanum ōńsuda raamē. 57
Translation

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

As seed-letter, God pervades spaces and beyond,
As supreme-letter, God fills world and sustains it,
As renowned-letter, God stands as fire and life,
As one letter, God stands resplendent rare.
Verse 1264: Letters of God

1264.
அமைய அமை அமை காம்பானித்து
அமைய அமை அமை காம்பானித்து
இன்றிநேட இச்சிறியே வெண்டியே
இதுமுளை அமை காம்பானித்து காண்க. 10
Verse 1264: Letters of God

1264.
ammudhal aarumav aadhi ezhuththaagum

ammudhal aarumav ammai ezhuththaagum

immudhal naalum irundhidu vanniyē

immudhal aagum ezhuththalai ellaam. 10
Translation

Verse 1264: Letters of God

‘A’ and Letters Five that follow
These six are Letters of Primal One;
The six letters thus formed,
Are Grace Letters,
The middle Letter of the first four (VA) aforesaid
Is Letters of Element Fire
Thus it is with these Letters holy.
1.4. THIRUPPUGAZH

(GLORY TO THE LORD)

By ARUNAGIRINATHAR: A Tamil Saint: 1500 AD

THE PRAISE OF GOD

Text

Agaramum: God ‘A’ Is Infinite Energy

அகராமம்

அகராமம் சான் அரியாயமும் சான்
அரியாயம் சான் அலம்சா
அவன் தவத்தால் ஆசி தன் வாசிய
அவன் தன் வாசிய அலம் பேசவை
ம்காராம் சான் தவத்தக்கதே சான்
மிகுதிச்சவை அரியாயாயமைந்த
இந்திஐந்தை தெரிய தவமேற்கமும் மற்றை
என்ற சிங்கள் தருக்கமும் மற்றும்
சூர்ய பெரும் குடி பறு செய்தும்
மகாரி அலி பெரும் மசாக்ரிய
மகாரி இரா கர்பும் மன்னரை
மகாரி இரா கர்பும் மண்டலைை
மகாரி இரா கர்பும் அத்தியைப் பாடை
மகாரி இரா கர்பும் மண்டலைை
மகாரி இரா கர்பும் மண்டலைை
கழிவு வள்ள அறிவு மற்றும் விளக்கத்தின் மூலம் மதிப்பீட்டு புற்றுங்கள்.
Transliteration

Agaramum: God ‘A’ Is Infinite Energy

agaramum aagi adhipanum aagi
adhigamum aagi agamaagi
ayan enavaagi ari ena vaagi
aran ena vaagi avar mēlaay
igaramum aagi evaigālum aagi
inimaiyum aagivaruvōnē
iru nilam eedhil eliyanum vaazha
enadhu mun ōdi vara vēnum
magapadhi aagi maruvum valaari
magizh kalī koorum vadivōnē
vana muṟai vēdan arūliya poosai
magizh kadhir kaamam udaiyōnē
sega kaṇa sēgu thagu thimi thōdhi
thimi ena aadum mayilōnē
thiru mali vaana pazha mudhir sōlai
malai misai mēvum perumaalē
Translation

Agaramum: God ‘A’ Is Infinite Energy

God is like the letter “A” in the alphabet;
You are the Lord of all;
You are more than matter and all material things;
You are within as Spirit!
Your Infinite Energy pervades Saint Biraman, Saint Thirumal and Saint Hara;
You are over and above them and all persons;
The letter “I” represents the soul.
You are the essence of everything;
Your essence is sweet.
“I” who come running to live humbly and modestly in this big world, please Lord do come to me;
Saint Indra the slayer of Vala, a giant, feels joy of Your Form of Eight Divine Virtues!
Saint Kannappar, the hunter living in forest worshipped you and you enjoyed it.
Oh Saint residing at Kadirkaamam in Eelam,
The peacock dances to the tune: “jega ganna seagu thagu thimi thooti thiml”
Oh Saint residing at Pazha Muthirsolai,
Abundant is his wealth.
1.5. ARUT PERUNJOTHI AGAVAL

(GRACE, THE INFINITE LIGHT OF EIGHT DIVINE VIRTUES)

By VALLALAR: A Tamil Saint: 1823 - 1874

Text

Verse 1065: the Single Letter ‘A’

ஏற்ற காஞ்சிப்பேன் குறும்பொருளிகுத்து
என அதிகம் பிள்ளைகள் குழுக்குரியதை
Verse 1065: the Single Letter ‘A’

saagaak kalviyin tharam elaam kaṟpiththu

ēga akkarap porul eendha saṟguruvē
Translation

Verse 1065: the Single Letter ‘A’

Oh Holy Teacher! You have taught the various stages of the knowledge of deathlessness and conferred on me the substance of the Single Letter ‘A’.
Chapter 2: Space is a symbol of God.

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

2.1. KONRAI VENDHAN

(TAMIL APHORISMS)

By AVVAIYAR 2: A Tamil Saint: 200 AD

Text

konṟai vēndhan

2
ஒளையும் கனணையும் சோந்த கல்லு

70
மறுநரம் மின்னகும் வண்டிக்கும் போட்டேம்

80
நேகும் பெற்று கொடும்பாம்பே

90
சென்று வெளியும் முக்கியக்க நிறை
Transliteration

konṉai vēndhan

2
aalayan thozhuvadhu saalavum nanṟu

70
marundhum virundhum mukkuṟai yagattrum

80
mōna menbadhu nyaanavarambu

90
oththa vidaththu niththiraik koḻ
Translation

2. It is good to live in a place where there is a congregation to associate with and to worship a Ragasiyam.

70. Meditation and a proper diet will give good health.

80. A troublesome mind can be controlled by meditation.

90. After a task sit in a quiet place and meditate.
2.2. THIRUPPUGAZH

GLORY TO THE LORD

By ARUNAGIRINATHAR: A Tamil Saint: 1500 AD

BE STILL

Text

அம்மன் வேறு மன்னன் அம்மன்
Transliteration

“Summaa iru sol ara”
Translation

“Don’t talk, keep quiet.”

COMMENTARY

It also means: “Give up the darkness and ignorance of rituals, superstition, trance and talking negatively and BE STILL.”
2.3. WISDOM OF MARAI GNANA SAMBANDAR: IDOL WORSHIP: ‘Dead Wood’

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

Text

பாண் காட்டூட்ட பாடல் காட்டு பிறுப்பறியின் பதிவு
Transliteration

“patta kadaiyil pagal kurudu pogudu par”
Translation

“There goes a man, blind, who cannot see the Light, to worship dead wood.”
2.4. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

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

11. THIRUKKAZHUMALAM: maññin nalla

Text

maññin nalla

1.

முந்தங்கிகள் ஐக்கோ முங்கங்கிகள் மறுபட்டம் தொண்டகும்

காணங்கிகள் ஐக்கோ குறிக்கும் பாடுமல்லா குறுக்குடந்துக்கும்

சிட்டங்கிகள் ஐக்கோகுடந்துக்கும் குறுமல்லா குழுக்கும்

பாண்டங்கிகள் ஐக்கோபாண்டங்கிகள் பாண்டிக்காக சுருக்கிக்கு
Transliteration

maññin nalla

1. maññin nalla vaññam vaazhalaam vaigalum
eññin nalla kadhikku yaadhumōr kuṟaivilaik
ekānńin thallagdhuṟum kazhumala valanagarp
peñńin nallaalodum perundhagai irundhadhē
Translation

maṉin nalla

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

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

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

Commentary

This poem praises God and the practice of Mediation.

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

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

Thirukazhumalan was a well developed city and its land that surrounds it was famous for its fertility.
2.5. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Text

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

1563.
என்மறை அருளன் அச்சுத்த குருதியில்
மும்பிதை அவளவில் மின்பது பேரும்
அச்சுறை அம்மா முன்னாக அரிதான்
மாந்து புல்லாது பல்லான்களும் போயின். 6
Verse 1563: SIVA PATH: TAMIL HUMANISM IS THE PROVEN PATH

1563.
thērndha aranai adaindha sivaneři
pērndhavar unnip peyarndha peruvazhi
aarndhavar ańdaththup pukka aruíneři
pōndhu punaindhu puñarneři yaamē. 6
Translation

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

The Path of Siva is the proven path
It led them to God;
It is the royal path that renowned Souls had walked;
The Path Divine
That took the devout to Cosmic Space;
That path, do seek,
Enter and persevere.
2.6. Thirumurai 6

Thevaram

17. Thiruvadhigai veerattanam: **salam puvodu**

Saint Thirunavukarasu recommends the following procedure of worship:

Text

*salam puvodu*

சலம் புவோடு

சலம் புவோடு குந்து மாதிகு அந்தீவூத

குருட்கு முற்கவாள் மாதிகு அந்தீவூத

தேவத் தவளேவத் பக்தன் மாதிகு அந்தீவூத

பக்தன் பத்தறக்கள் மாதிகு அந்தீவூத
Transliteration

salam puvodu

salam puvodu thoopam maṟandhu aṟiyēn
thamizhōdu isaipaadal maṟandhu aṟiyēn
nalam theenggilum unnai maṟandhu aṟiyēn
unnaimam ennaavil maṟandhu aṟiyēn
Translation

salam puvodu

I have never forgotten to worship you with water, flowers and incense
I have never failed to recite to you in Tamil poems
I never did forget you while I was well placed in life or while suffering
My tongue never failed to chant your sacred name NAMASIVAYA
Chapter 3: Light is a symbol of God

3.1. THIRUMURAI 10

THIRUMANDHIRAM
(SACRED PRAYERS)
By THIRUMULAR: A Tamil Saint: 1150 AD

Text

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

2687
இறையுத்திரம் பூமித்திரம் பகிர்ந்து கர்த்து

துஞ்சிருச்சியில் நட்கும் நீண்டகும்பிறா வசதியும்

துஞ்சிருச்சியில் அச்சிசெய்து ருரும்புபிறித் தெரியும்

இறையுத்திரம் நாமது நாமமுறியுள்ள குராண். 7
Verse 2687: The Little Light within Points to the Effulgence Light

2687
viḷanggoḷi minnoḷi yaagik karandhu

thuḷanggoḷi eesanaich chollumep pōdhum

uḷanggoḷi oonidai ninřuyirk kinřa

vaḷanggoḷi enggum maruvinin ſaanē. 7
Translation

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

The Effulgence Light stands as a sparkling light concealed
That ever to the shining Lord points;
It is the light of the heart;
It is the rich light that within the body pulsates
Pervading all,
  - Thus did the Lord as Light stand.
3.2. THIRUVARUTPA

(SACRED GRACE)

By VALLALAR: A Tamil Saint: 1823 - 1874

sōdhi

Text

sōdhi

என்று ஏனை ஏனை கம்ப - -என்று ஏனை
என்று பாடு -- என்று ஏனை ஏனை பாடு
என்று ஏனை ஏனை தில்லு
மாம் ஏனை ஏனை ஏனை மண்டலங்கள் சுருக்கங்கள்
மாணிக்கள் பாடங்கள் பாடங்கள் சுருக்கங்கள்
மாணிக்கள் வேறுபாடுகள் வேறுபாடுகள் சுருக்கங்கள்
சாக்கள் பாடலங்கள் பாடலங்கள் சுருக்கங்கள்
என்று மாணிக்க ஆன்று பாடல்
மாணிக்கள் பாடலங்கள் மண்டல சுருக்கங்கள்
Transliteration

sōdhi

sōdhi sōdhi sōdhi suyanjch - -sōdhi sōdhi
sōdhi param -- sōdhi sōdhi sōdhi yaruÍ
sōdhi sōdhi sōdhi sivam
vaama sōdhi sōma sōdhi vaanasōdhi nyanaasōdhi
maagasōdhi yögasōdhi vaadhasōdhi naadhasōdhi
ēmasōdhi viyōmasōdhi yēřusōdhi veerusōdhi
ēgasōdhi yögasōdhi yögasōdhi yögasōdhi
aadhineedhi vēdhanē aadalneedupaadhanē
vaadhinyaana pōdhanē vaazhga vaazhga naadhanē
Translation

sōdhi

LIGHT
Light, Light, Light Supreme
Light, Light, Light Divine
Light, Light, Light Grace
Light, Light, Light Sivam
Beautiful Light,
Nectar Light,
Cosmic Light,
Wisdom Light,
Heavenly Light,
Yoga Light,
Breath Light,
Sound Light,
Night Light,
Space Light,
Moon Light,
Good Light,
Only Light,
One Light, One Light, One Light,
Eternal truthful scriptural dancing as Eight Divine Virtues of limitless time,
Divine Teacher of eternal wisdom
Praise to thee. Praise to thee! My God.
Chapter 4: The attributes of God are the culture of Eight Divine Virtues

4.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By Thiruvalluvar: The Messenger of God: 31 BC

Text

1. THE PRAISE OF GOD

Chapter 1

Praise God

9. kōḻil poṟiyir guṁamilavē ēŋguṉaththaan
   thaalai vaṅ ngaath thalai.

Transliteration

9. kōḻil poṟiyir guṉamilavē ēŋguṉaththaan
   thaalai vaṅ ngaath thalai.

Translation

9.
Like senses uncontrolled, that head is vain 9
Which bows not to Eight Virtues Divine.
4.2. THIRUMURAI 8

THIRUVASAGAM

(SACRED UTTERANCES)

By MAANIKKAVAASAGAR: A Tamil Saint: 53 AD

Hymn 1: Sivapuranam: namachchivaaya vaazhga!

Text

namachchivaaya vaazhga!

துமச்சிமபா மாப்புக்கு!

துமச்சிமபா மாப்புக்கு! நாகதிவாக்க மாப்புக்கு!

திருப்பூர்வரையும் பால் குருடிவை நாகதிவாக்க மாப்புக்கு!

சித்தம்புலளள்லா வால் செங்குளி மான் மாப்புக்கு!

அக்கனி அவள் தெலுங்கு ஆவிபூற்றி மான்மண் பான் மாப்புக்கு!

அல்லவை அர்த்துக்கு திருநாய்க்கான அல் மாப்புக்கு!
Transliteration

namachchivaaya vaazhga!
namachchivaaya vaazhga! naadhanthaal vaazhga!
imaippozhudhum en nenjhil neenggaadhaan thaaÎvaazhga!
kõgazhi aaÎda gurumaîi than thaaÎ vaazhga!
aagamam aagi ninÎu aÎnîppaan thaaÎ vaazhga!
êgan anêgan ifaivan adi vaazhga!
Translation

namachchivaaya vaazhga!

SALUTATIONS

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

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

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

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

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

Blessed is the Eight Divine Virtues, the One God, and the Not-One Attributes! (5)
4.3. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Text

Verse 1575: ATTAINMENTS THROUGH TEACHER’S GRACE

1575.

திரும்வதர் ராமசோமி குண்டிக்கு மகக்கிய
காசிபே சாஸ்தரிகள் சாமானம் விராதத்துக்
சாஸ்தரிகள் சாது விராதம்

பொக்கும் திரும்வதரின் அம்மன் பரிவாரம. 3
Verse 1575: ATTAINMENTS THROUGH TEACHER’S GRACE

1575.
siththigaĺ ettōdun thiňsiva maakkiya
suththiyum eňsatthith thooymaiyum yōgaththuch
chaththiyummandhira saadhaga pōdhamum
paththiyum naadhan arulíţi payilumē. 3
Translation

Verse 1575: ATTAINMENTS THROUGH TEACHER’S GRACE

The miraculous powers of Siddhis eight,

The immaculate purity of Grace’s eight,

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

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

All these shall thou attain

If the Teacher but their grace confers.
4.2. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Text

Verse 1633: WHEN YOU NEED NOT RENOUNCE

1633.

என் பாதுகாக்கல் செக்கிவந்தில் (தன்னுடையந்தோறும்)

நாடையில் விளைந்திருக்கின்றது காவ் நேரப்பாத்தூர்

நாடையில் விளைந்திருக்கும் பராமரப் கங்கால்

சாமுந்தியம் விளைந்திருக்கும் பூச்சிற்று இனிக்கிறே. 1
Verse 1633: WHEN YOU NEED NOT RENOUNCE

1633.
ödhalum vḗńdaam uyirkuyi rulūttraař
kaadhalum vḗńdaameyk kaaya midamkańdaar
saadhalum vḗńdaanjch chamaadhigai koodinaar
pōdhalum vḗńdaam pulanvazhi pōgaarkkē. 1
Translation

Verse 1633: WHEN YOU NEED NOT RENOUNCE

You need not pray, if the Soul of Souls enters in you;
You need not adore, if Siva abides true in you;
You need not die, if Higher Consciousness you attain.
You need not renounce, if you go not the way of the senses.
4.4. ARUT PERUNJOTHI AGAVAL

(Grace, the Infinite Light of Eight Divine Virtues)

By Vallalar: 1823 - 1874

‘The Lord has given me the mahamantra:

“Arutperunsothi! Arutperunsothi!
Thaniperunkarunai! Arutperunsothi!”

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

Text

Manthiram: arutperunsōdhi

அருட்பெருண்ஃதிஞ் அருட்பெருண்ஃதிஞ்
காண்பெருண்ஃதிஞ் அருட்பெருண்ஃதிஞ்
Transliteration

Manthiram: arutperunsōdhi

arutperunsōdhi arutperunsōdhi

thaniperungkaranai arutperunsōdhi
Translation

Manthiram: arutperunsōdhi

Grace, the Infinite Light of Eight Divine Virtues is the one and only way to remove the darkness of sin.
Chapter 5: The concept of God

5.1. THIRUMURAI 12
THIRU THONDAR PURANAM (Periya Puranam)

GREAT EPIC

By SEKKILAR: A Tamil Saint: Born in 1200 AD

66. PERIYA PURANAM: ulagelaam

Text

ulagelaam

பழிகைண்ம

பழிகைண்ம பண்ட காண்க அவிவேண்ம

நீல முத்தமிப நீக்க விவசாயமேண்ம

அரசில் விசாயமேண் அம்மண்கள் அரியவளங்கள்

மேலும் திருமணப் மகாக்கள் மகாத்தேவகம்
Transliteration

ulagelaam

ulagelaam uñarndhu ōdhatku ariyavan

nīla vulaaviya neermali vēniyan

alagil sōdhiyan ambalaththu aaduvaan

malar silambadi vaazhtthi vañangguvaam
Translation

ulagelaam

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

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

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

Saint Siva’s intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva’s intelligence reflects the Eight Divine Virtues in all aspects of life.
5.2. THIRUMURAI 12
THIRU THONDAR PURANAM (Periya Puranam)

GREAT EPIC

By SEKKILAR: A Tamil Saint: Born in 1200 AD

66. PERIYA PURANAM: madhivaḷar

Text

madhivaḷar

2.
ма́ривам் தையுறு மோகுசுரத்தை தூர்த்த

குறிஞ்சும் என்றுகொண்டிருக்க வேறுபாடானம்

பாஸ்கொன் சுருக் கொண்டு பயின்றே உள்ளே

மின்னல் படுகிறவார்கள் திருஞான்கி தூர்த்தம்
Transliteration

madhivalar

madhivalar sadaimudi manfulaarai mun

thudhiseyum naayanmaar thooya solmalarp

podhinalan nugar tharu punidhar pēravai

vidhimufai ulaginil vilanggi velgavē
Translation

madhivalar

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

Let this shine forth in the righteous path of the Tamil Religion in this world.
5.3. THIRUMURAI 5
THEVARAM
SONGS IN PRAISE OF DIVINE VIRTUE

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

31. ADHIPURANATH THIRUKKURUNIDHOGAI: vaadhu seydu

Text

vaadhu seydu

1.
vaadhu seydu

2.
vaadhu seydu

3.
vaadhu seydu
vaadhu seydhu

1. vaadhu seydhu mayanggum manaththaraay
   ēdhu solluveer aagilum ēzhaigaāl
   yaadhōr dhēvar enappduvaarkku elaam
   maadhēvan alaal dhēvar mattru illaiyē

2. kooval aamai kuraigadal aamaimaik
   koovalōdu okkumō kadal enńal pōl
   paavagaarigāl paarpparidhu enbaraal
   dhēva dhēvan sivan perum thanmaiyē

3. eri perukkuvar av veri eesanadhu
   uru varukkam adhu aavadhu unargilaar
   ari ayaṟgu ariyaanai ayarththu pōy
   nariviruththamadhu aaruvar naadarē
Translation

vaadhu seydu

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

Commentary

There is only One God and that is Namasivaya.

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

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

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

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

Siva is the Supreme One God.

Commentary

The Tamil Religion emphasises the Oneness of God.

Namasivaya is inconceivable to the human mind and body.

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

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

The uneducated who participate in the fire ritual do not know that the fire itself is permeated by the Infinite Energy of God.
These ignorant people are like Saint Biraman and Saint Thirumal who do not have the power of mind to perceive God. They subject themselves to death like a fox quite avaricious that meets an unnatural death.

**Commentary**

The Saints of God rejects fire rituals.

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

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

The Infinite Energy of God permeates everything including fire.

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

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

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

The Tamil Marai rejects such rituals, mythology and superstition which constitute Black Art and witchcraft and are a fraud.
5.5. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

64. THIRUMANDHIRAM: anbum sivamum

Text

anbum sivamum

1. anbum sivamum anbum sivamum

2. anbum sivamum anbum sivamum anbum sivamum

3. anbum sivamum anbum sivamum anbum sivamum
Transliteration

**anbum sivamum**

1. anbum sivamum iṟaṇdenbar aṟivilaar
   anbē sivamaavadhu aarum aṟigilaar
   anbē sivamaavadhu aarum aṟindhapin
   anbē sivamaay amarndhu irundhaarē

2. padamaadak kōyil pagavaṟgu onṟu eeyil
   nadamaadak kōyil nambarkku anggu aagaa
   nadamaadak kōyil nambarkku onṟu eeyil
   padamaadak kōyil pagavaṟgu adhuaamē

3. kaalinil ooṟum karumpiniṟ kattiyum
   paalinuḻ neyyum pazhaththuḻ ēradhamum
   poovinuḻ naattramum pōluḷān emmiṟai
   kaavalan enggum kalandhu ninṟain anṟē
Translation

anbum sivumum

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

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

Commentary

Siva is Love. God is Love.
Namasivaya is Love.
The love in the heart is not different from God.
This love gives you Bliss.

2. If anything is offered to the idols in a shrine, adorned with a flag, it is not pleasing to God. Saint Siva presides in the shrines of devotees, who move about.
But if it is offered to God enshrined in the hearts of devotees as Love, who move about in the shrine with a flag, it would be quite acceptable and pleasing to God.

Commentary

God does not accept food and other items through idols in the temple.
Tamil Religion does not promote idol worship.
It encourages that offerings should be given to persons who have love in their hearts. This is pleasing to God.
Charity is promoted.

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

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

**Commentary**

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

God protects souls.

God is in every atom.
5.4. THIRUMURAI 6
THEVARAM
SONGS IN PRAISE OF DIVINE VIRTUE

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

33. POTRI THIRU THANDAGAM: kattravargal

Text

kattravargal

1. குருவரணலா சந்துலன் கறியி பிரகாரி
ஞாவன்காரா நெள்நுறு சந்திடி பிரகாரி
அந்தாசம்கார ஆருமறு அசாதன் பிரகாரி
அங்கன் ஆருமறு அளவமை அசாதன் பிரகாரி
மகாஸாந்தா நூர்பிள்ளை சுமந்தி பிரகாரி
மகாநாங்கார வாருமும் புனிதுவாங்கி பிரகாரி
சிருந்தநா பு மாரிக்க சலிசித பிரகாரி
சிருவுப்பாங்காவதிசித பிரகாரி பிரகாரி

2. மாயமணி கால்தூலம் சந்துலன் பிரகாரி
மேமாமான் நூரிலை பிரகாரிகளிக் பிரகாரி
நீர்பாள்ளியறு சதுரமலிகலாம் கார்களிக் பிரகாரி
நீர்பாள்ளியறு சதுரங்கடங்காக (அம்மன்)
அம்மன்னிய அம்மனா காம திஸ்தம் பிரகாரி
3. மெல்லியையில் மாட்டு மறைக்கப்படுத்து
மெல்லியையில் பற்றி பிறப்பிடுவது

4. மெல்லியையில் மாட்டு மறைக்கப்படுத்து
மெல்லியையில் பற்றி பிறப்பிடுவது

5. மெல்லியையில் மாட்டு மறைக்கப்படுத்து
மெல்லியையில் பற்றி பிறப்பிடுவது
8. மரங்கக் தொடர்ந்துத் தொல்லேற்றம்
மரங்கக் மூட்டுதல் தொல்லேற்றம்
மலரக் தொடர்ந்து மூட்டுதல்
மலரக் மூட்டுதல் தொழில்கள் தமிழ்நாடு
நார்க்கறளில் பிரிவு விளிம்பு
மேலோட்டுக்கும் மேலோட்டம் தலைமை
சித்தோன்னுக் காந்த்தெசிலைப்பு

9. பொடிப்பங்கு மீத்தூர்வு படித்திட
புதுக்குறி பரந்து பெயரிட
சத்தோன்னு சத்தோன்ன் செயல்
சிறுமையுக்கு அழுத்து அனிக்கும்
சோதனைக் குறிப்பிட்டு அதிகவர்
சோதனைக் குறிப்பிட்டு நம் நட்பு
சேமத்துக் தொடர்ந்து தொழில்முனை
சிறுமைப்பொருளை மாற்றும்

10. பொடிப்பங்கு குற்று பிரிவிக்கு படிப்பை
பிரிவிக்கு ஆரம்பிக்கு படிப்பை
நார்க்கறளில் நோய்க்கும் தொல்லேற்றம்
சத்தோன்னுக் குறிப்பிட்டு பதிகம்
அகாய குற்றுக் குறிப்பிட்டு

தமிழ்
அத்தான் ஆர்சியல் பூர்வகாலக் குழுக்கள் கட்டும்

சித்திரி நிலைக்கு மாறுபடுவது

தெருவியல்களின்
kattravargál

1.
kattravargál 𝚞抗生素  kaniyē  pōttri
kazhaladindhaar sellum kadhiyē  pōttri
attravargatku aaramudham aanaiy  pōttri
allal aruththu adiyēnai aańdaay  pōttri
mattrairuvar oppillaa maindhaa  pōttri
vaanavargal pōttrum marundhēpōttri  pōttri
settuvardham pura meriththa sivanē  pōttri
thirumoolattaananē  pōttri  pōttri

2.
vanggamali kadalnanjcham 𝚞ndataay  pōttri
madhayaanai eerurivai pōrththaay  pōttri
konggalarum nańunggonråith thaaraay  pōttri
kolpulith thōlaadaikut kuzhagaa  pōttri
anggkańanē amarargal tham ińraivaa  pōttri
aalamara neezhal afam sonnaiy  pōttri
sengganagath thanikkunē sivanē  pōttri
thirumoolattaananē  pōttri  pōttri

3.
malaiyaan madandhai mańaiľaa  pōttri
mazhavidai yaay ninpaadham  pōttri  pōttri
nilaiyaaga ennenjchil ninńaiy  pōttri
nettrimēl ottraikkań udaiyaay  pōttri
ilaiyaarndha moovilaivēlıdııızıı  pōttri
ēzhgadalum ēzhpozhilum aanaiy  pōttri
silaiyaal anțu eyileriththa sivanē  pōttri
thirumoolattaananē  pōttri  pōttri
4.
ponniyalum mēniyanē pōttri pōttri
poodhappadai yudaiyaay pōttri pōttri
manniyaseer marainaanggum aanaiy pōttri
mariyēndhu kaiyaanē pōttri pōttri
unnum avar kku ūnmaiyanē pōttri pōttri
ulagukku oruvanē pōttri pōttri
sennimisai venpiṟaiyaay pōttri pōttri
thirumoolattaananē pōttri pōttri

5.
nanjchudaiya kańdanē pōttri pōttri
nattravanē ninpaadham pōttri pōttri
venjchudarōn palliruththa vēndhēpōttri pōttri
verēma thiyaam kańтивigirdhaa pōttri
thunjchirulīl aadal ugandhaay pōttri
thooneeṟu meykańindha sōdhee pōttri
senjchadaiyaay ninpaadham pōttri pōttri
thirumoolattaananē pōttri pōttri

6
sangkaranē ninpaadham pōttri pōttri
sadhaasivanē ninpaadham pōttri pōttri
ponggaravaa ninpaadham pōttri pōttri
puńniyanē ninpaadham pōttri pōttri
anggamalaththu ayanēdu maalum kaanja pōttri
analuruvaa ninpaadham pōttri pōttri
senggamalath thiruppaadham pōttri pōttri
thirumoolattaananē pōttri pōttri

7.
vampulavu konrans sadaiyaay pōttri
vaan pifaiyum vaalaraavum vaiththaay pōttri
kompanaiya nuńidaiyaal koorai pōttri
kuraigazhalal kootrudhaiiththa kōvē pōttri
nampum avarkku arumporuľē pōttri pōttri
naalvēdham aaranggam aanaiypōttri pōttri
semponē maragadhamē mańiyē pōttri
thirumoolattaananē pōttri pōttri
8.
uḻlamaay uḻathē ninnaiy pōttri
ugappaar manaththenṟum neenggaay pōttri
vallalē pōttri mañaila pōttri
vaanavargōn thōḷ thuṁiththa maindhaa pōttri
velḷai ē ūṟum vigirdhaa pōttri
mēlōrkkum mēlōrkkum mēlōy pōttri
theḷḷuneerk ganggaichchadaiyaay pōttri
thirumoolattaananē pōttri pōttri

9.
poovaarndha sennip punidhaa pōttri
puthṭhēir pōttrum porūḷē pōttri
dhēvaarndha dhēvarkkum dhēvē pōttri
thirumaalukku aazhi aliththaay pōttri
saavaamē kaaththennai aanḍaay pōttri
sanggoththa neettru em sadhuraa pōttri
sēvaarndha velkodiyaay pōttri pōttri
thirumoolattaananē pōttri pōttri

10.
piraman than siramariththa periyōy pōttri
peṉūruvōdu aṉūruvaay ninnaiy pōttri
karam naanggum mukkaṉṟum udaiyaay pōttri
kaadhalippaarkku aattra eliyaay pōttri
arumandha dhēvarku arasē pōttri
anṟu arakkan ainnaanggu thōḷum thaḻum pōttri
siram neriththa sēvadiyaay pōttri pōttri
thirumoolattaananē pōttri pōttri
Translation

kattravargaľ

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 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.
5.6. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Text

Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD

3044
அறுஅனி வாசத்மா அறிவிப்பு பராசத்து

நாள்புறி மாணிக் மாணிக்கப்பெற்ற மகா

இலட்டுக்கள் வாசத் பூம்பாம்பளிய தைமா

நிர்஬றா வாசத்மா நாயக்கள் போக்கில். 19
Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD

3044
adhuaři vaanavan aadhip puraānan
edhuaři yaavagai ninřavan eesan
podhuadhu vaana puvananggaľ ettum
idhuaři vaananandhi enggaľ piraanē. 19
Verse 3044: GOD KNOWS ALL BUT NONE KNOWS GOD

God is Soul’s knowledge,
God is the Ancient One,
Yet none know how God is;
In the universes eight all,
God knows all,
   - God, Our Lord Primal.
Chapter 6: Pagavan is a Tamil Name of God

6.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By Thiruvalluvar: The Messenger of God: 31 BC

Text

1. THE PRAISE OF GOD

Chapter 1

Praise God

1. அகர (அறவ) நூறுக்குள்ளேவு அதை

பகவன் முத்த்ரே உலகா.

Transliteration

1. agara mudhala ezhuththellaam aadhi
    pagavan mudhattrē ulagu.

Translation

1.
'A' leads letters; the eternal God 1
Leads and lords the entire world.
Chapter 7: Namasivaya is a Tamil Name of God

7.1. SIVANYAANA BŌDHAM

(The Process of Realizing the Knowledge that Siva is One God)

By MEIKANDAR: 1180 AD

Text

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

#Namasivaya

Namakasam an das
Samadhiyai thirumandhiram
Nigandhi kaiyathavam thirumandhiram
Nigandhi kaiyathavam thirumandhiram
Nigandhi kaiyathavam thirumandhiram
Nigandhi kaiyathavam thirumandhiram
Nigandhi kaiyathavam thirumandhiram
Nigandhi kaiyathavam thirumandhiram
Verse 9: Meditation on The Five Letters: ‘Namasivaya’

_onbadhaam sooththiram_

oonakkañ paasam uñaraap padhiyai
nyaanak kaññiniř sindhai naadi
uraaththunaith thērththu enap paasam oruvadh
thañ nizhalaam padhividhi eññum anjch chezhuththē
Translation

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

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

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

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

( THE FRUIT OF DIVINE GRACE)

By UMAPATI SIVAM: 1244 - 1320 AD

Text

Chapter 9: The Grace of The Five Letters: ‘Namisivaya’

81.
அசுரவத்மன் அபைநயன் அவெஸ்வரா மூதியத்தாங்கர்

நிமந்தியர் நிகிலப்புறம்

82.
இருக்குங்க பாதிய ருபையாக்கம் அனை

நின்றுகள் நூற்றாண்டு ஫ான்

83.
சூரா தூச்ச சுற்றுவிளங்கு சூராண்டிய

நாராயானும் சாகியங்களே நான்
Transliteration

Chapter 9: The Grace of The Five Letters: ‘Namaśivaya’

81. 
arūlnoolum aarañamum allaadhu aindhin
porūnool theriyappugum

82. 
iṟaisaththi paasam ezhilmaayai aavi
uṟanirikum ōnggaaraththu ul

83. 
oona nadanam orupaal orupaalaam
nyaananadam thaannaduvē naadu
Chapter 9: The Grace of The Five Letters: ‘Namasivaya’

81.
Thamil Aagamas, Thamil Vedas and Thamil Scripture:
All aim at the exposition of the Holy Five Letters.

82.
God, Divine Grace, Ignorance, Material Conditions
And the Soul abides in the Virtuous existence.

83.
The “Letters Five”, the God’s spiritual dance is.
On one side is Nature; on the other
Wisdom divine; Soul is betwixt the two.
7.3. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Text

Verse 973: Namasivaya is Grace Mantra

973.
நமஸ்வியா நமஸ்வியா நமஸ்வியா

நமஸ்வியா நமஸ்வியா நமஸ்வியா

நமஸ்வியா நமஸ்வியா நமஸ்வியா

நமஸ்வியா நமஸ்வியா நமஸ்வியா

தேவம் சூரியனே தேவியின் காவில். 60
Transliteration

Verse 973: Namasivaya is Grace Mantra

973.
aamaththu inidhirundhu anna mayaththinai
ōmaththi lēyudham pańńum oruthhidhan
naama namasiva enńirup paarukku
nēmath thalaivi nilavinin ōalē. 60
Translation

Verse 973: Namasivaya is Grace Mantra

This corporeal body is of food made,
Offer it into the fire of sound
Chant continuously NAMASIVAYA
That the name of Grace Finite is;
Grace of Virtue, stands revealed.
Verse 2962: Sweetness of Namasivaya Fruit

2962

நமஸ்விள்ய மர நமஸ்விள்ய நமஸ்விள்ய

நமஸ்விள்ய மர நமஸ்விள்ய நமஸ்விள்ய

நமஸ்விள்ய மர நமஸ்விள்ய நமஸ்விள்ய

நமஸ்விள்ய மர நமஸ்விள்ய நமஸ்விள்ய. 6
Verse 2962: Sweetness of Namasivaya Fruit

2962
onṛukaṇ deerula kukkoru dheyvamum
onṛukaṇ deerula kukkanuyi raavadhu
nanṛukaṇ deerini namasivaa yappazham
thinṛukaṇ dērkidhu thiththiththa vaařē. 6
Translation

**Verse 2962: Sweetness of Namasivaya Fruit**

One the God for all worlds,
One is God, the life of all worlds,
Lovely indeed in Namasivaya Fruit,
Sweet it is to them
Who of it tasted.
7.4. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

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

13. NAMACHIVAYATH THIRUPPADHIGAM: kaadhalagik kasindhu

Text

kaadhalagik kasindhu

ஏதுவாகின் களித்தே

1. ஏதுவாகின் களித்துக் கல்விகளிடம் மூழ்கி

குருவெளி கவன் தந்தியானிக்கும் அப்படி

கோலத்து தந்தியற் பல்பிப்பாட்டுக்கு ஆழ்மு

தந்து கோலம் தம்பியிழாமை

2. குறிக்கும் கோலம் தம்பியிழாமையாம் ஆழ்மு

செவிய்கோலம் குறிக்கும் தந்தியானிக்கு ஆழ்மு

சிற்று கோலம் மரம் இழுத்துக்கும் அல்லாநியாம்

புது பாலம் அறிவிக் மங்காவாயிடு
Transliteration

kaadhalagik kasindhu

1. kaadhalaagik kasindhu kańñeer malgi

ōdhuvaa thamai nannerikkku uyppadhu

vēdham naanginum meypporuĺ aavadhu

naadhan naamam namachchivaayavē

2. nandhi naamam namachchivaayav venum

sandhaiyaal thamizh nyaanasambandhan sol

sindhaiyaan magizhndēththa vallaarelaam

pandha paasam afukka vallaargāℓē
Translation

kaadhalaagik kasindhu

1. “Namasivaya” is the sacred name of God.
It is the sum and substance of all scriptures and the words of the Tamil Veda people.
It conveys the ‘Sacred Path’ to souls who are full of devotion and does chant it with a fusing heart and with tears trickling down their eyes.

Commentary

This poem praises the Holy Name of God.

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

“Namasivaya” is the Holy Name of God.

“Namasivaya” is the essence of all scriptures.

“Namasivaya” conveys to all people the Sacred Path.

The Scared 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.
7.5. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

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

15. PANJAKKARATH THIRUPPADHIGAM: thunjchalum thunjchal

Text

thunjchalum thunjchal

தூங்சலும் தூங்சல்

1.

தூங்சலும் தூங்சல் தூங்சலும் தூங்சல்

நூங்சலும் நூங்சலும் நூங்சலும் நூங்சல்

மூங்சலும் மூங்சலும் மூங்சலும் மூங்சல்

அருங்குக்கு அருங்குக்கு

2.

பாறனுக்கு பாறனுக்கு பாறனுக்கு

சிங்குவடம் சிங்குவடம் சிங்குவடம்

நூங்கும்பது நூங்கும்பது

அதனையாக நீக்கு அதனையாக
3.
கூடியடி வருகையுடன் சுத்தகரை உற்பத்தி

குரு பிறந்தாளரின் வரையறுக்கப்பட்ட

செம்முகம் முதல்லிஓருக்கு நெறிவாய்க்க முடிகின

அது முன்னேற்ற அதிர்வேற்கல்
Transliteration

thunjchalum thunjchal

1. thunjchalum thunjchal ilaadha pōzhdhinum

nenjchagam naindu ninaimin naádhorońum

vanjchagam attru adivaazhtththa vandhakoottru

anjcha udhaiththana anjchezhuththumě

2. mandhira naanmańai yaagi vaanavar

sindhaiyúń nińavar thammai aańvana

sendhazhil ōmbiya semmai vēdhiyarkku

andhiyúń mandhiram anjchezhtthumě

3. oonil uyirppai odukki ońсудar

nyaana vilńkinai ēttri nanbulath

thēnai vazhithiırundhu ētthuvaark kuidar

aana keduppana anjchezhtthumě
Translation

thunjchalum thunjchal

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

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

Commentary

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

One should recite the Name of God continuously with love.

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

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

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

It is employed in the service to God.

Commentary

The Holy Name Namasivaya is the scripture.

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

Chanting the Holy Name and reciting the scriptures is the only form of worship to God.
3. Nothing but the Five Letters eliminates all miseries.

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

**Commentary**

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

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

Knowledge is Light.

Those who pray should meditate upon Virtues and expand their knowledge.
7.6. THIRUMURAI 5
THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

30. THANITH THIRUK KURUNDOHGAI: maasil veeñaiyum

Text

maasil veeñaiyum

1. maasil veeñaiyum maasil veeñaiyum
maasil veeñaiyum maasil veeñaiyum

2. maasil veeñaiyum maasil veeñaiyum
maasil veeñaiyum maasil veeñaiyum
maasil veeñaiyum maasil veeñaiyum
maasil veeñaiyum maasil veeñaiyum
3.
 உயர்சிக்கு சுற்றில் பார்வை பார் பில்பிக்கப்போர்
 முறையில் இந்த பார்வைகள் பாகியத்தில் விளக்கப்பட்டு
 வரும் கோட்டை சூட்டி வளர்த்து தமிழில்
 பொட்டன தாரமிகம் கூறும் (பொட்டா னைத்துவார்)
Transliteration

**maasil veeńaiyum**

1. maasil veeńaiyum maalai madhiyamum

veesu thenřalum veenggilā vēnilum

moosu vańdařai poygaiyum pōnřadhě

eesan endhai ińaiyadi neezhalē

2. namach chivaayavē nyaanamum kalviyum

namach chivaayavē naanaři vichchaiyum

namach chivaayavē naa navinfēththumē

namach chivaayavē nanneři kaattume

3. viřagil theeyinan paalil padu neypōl

mařaiya ninřulan maamańich chōdihyaan

uńarvu kōl nattu unarvu kayitrinaal

muřuga vaanggik kadaiya mun nīrkumē
Translation

maasil veenaiyum

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

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

Namasivaya shows the Path of God.

Commentary

The Five Letters is Namasivaya.

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

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

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

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

3. God cannot be perceived nor described.

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

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

God cannot be seen with our eyes.

God wants people to increase their knowledge and wisdom.

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

The Saints were role models to their community.
7.7. THIRUMURAI 4

THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

19. NAMACHIVAYATH THIRUPPAHIGAM: sottruṇai vēdhīyan

Text

sottruṇai vēdhīyan

1.

sottruṇai vēdhīyan

2.

sottruṇai vēdhīyan

sottruṇai vēdhīyan

sottruṇai vēdhīyan

sottruṇai vēdhīyan

sottruṇai vēdhīyan

sottruṇai vēdhīyan

sottruṇai vēdhīyan
Transliteration

sottruṉai vēdhiyan

1.
sottruṉai vēdhiyan sōdhi vaanavan
pottruṉaith thirundhadi porundhak kaithozha
kattruṉaip poottiyōr kadalil paaychchinum
nattruṉai aavadhu namach chivaayavē

2.
maappiṉai thazhuvīya maadhōr baagaththan
pooppīṉai thirundhadi porundhak kaithozha
nappīṉai thazhuvīya namachchivaayap paththu
ēththa vallaar thamakku idukkañ illaiyē
Translation

sotruñai vēdhiyan

1. Worship Lord Siva with your hands clasped. Deeply root in your mind the beauteous 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 Thiruvasagam and Thervaram were divinely inspired by God to the Saints.

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

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

2. There is no misery for Servants of God who sing these Namasivaya verses. It is composed as a wreath of words as an offering to God with their 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.
Chapter 8: The rejection of fear and superstition

8.1. Tamil Marai
(SACRED WORD OF GOD for Tamils)
By Thiruvalluvar: The Messenger of God: 31 BC

Chapter 13: Absence of Fraud
Verse 287

Chapter 27: Compassion
Verse 249

Chapter 29: Veracity
Verse 291
Verse 299
Verse 300
Chapter 13: Absence of Fraud

Verse 287

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

Transliteration

Chapter 13: Absence of Fraud

Verse 287

287. kalavuennnum kaarańivu ańmai ańavuennnum aattral purindhaarkań il.

Translation

Chapter 13: Absence of Fraud

Verse 287

Persons of measured wisdom shun Black art of fraud and what it won.
Chapter 27: Compassion

Verse 249

249. theruĺaadhaan meyporuĺ kańdattraal thērin
        aruĺaadhaan seyyum ařam.

Transliteration

Chapter 27: Compassion

Verse 249

249. therułaadhaan meypporuľ kańdattrāal thērin
        aruļaadhaan seyyum ařam.

Translation

Chapter 27: Compassion

Verse 249

Like Truth twisted by confused mind 249
Wisdom is vain in hearts unkind.
Chapter 29: Veracity

Verse 291
Verse 299
Verse 300

291. வைக்கும் நேரமுன் பாதுகாப்பு பாதுகாப்பட்டிந்த விளக்கத்தையே குறிப்பி தேன்று வைத்தல்.

299. சேர்ந்த பாதுகாப்பு பாதுகாப்பு என்று அல்ல சாதுநிலைக்குறையக்கு பவிப்பு விளக்குகிறது விளக்காக விளக்காக.

300. வைக்கும் நேரமுன் விளக்கத்தையே குறிப்பி வைத்தல் நற்பல நற்பல விளக்கம் பரிமாறும் நற்பல போற்.
Transliteration

Chapter 29: Veracity

Verse 291
Verse 299
Verse 300

291. vaaymai enappaduvadhu yaadhenin yaadhonńum theemai ilaadha solal.

299. ellaa vilakkum vilakkualla saanńörkkup poyyaa vilakkē vilakku.

300. yaameyyyaak kańdavattrul illai enaitthhuonńum vaaymaiyn nalla piñā.
Translation

Chapter 29: Veracity

Verse 291
Verse 299
Verse 300

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

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

Of all the things we here have seen 300
Nothing surpasses Truth serene!
8.2. THIRUMURAI 2

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

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

10. PODHU: vēyuṟu thōḻi panggan

Text

vēyuṟu thōḻi panggan

தேமபு தேவனிப் பாஞ்சம்

1.

தேமபு தேவனிப் பாஞ்சம் விழுப்பறங்கள் கலந்தன

பெறும் முற்பன்னா களமு

மாணவு திருவார் குற்றம் பார்மின் அச்சின் இரல்

நாசம் பற்று அச்சின்

தாயனோ திருவார் விழுப்பற பாஞ்சம் விழுப்பற விழுப்பற

சந்தை பாம்புவணகம் விழும

அறும் துளை துளை அதன் துளை துளை

அதுலம் ஏராக்கும் மிளையம்
2.

இதனால் பிரபலித்துக்கொள்ள அதன் மீண்டும் விளக்காமல் நோக்குதல்

மல்லிகைப் பொருள் காப்பு நேரப் பிரிவு

பாடல் குறிப்பிட்டு குறிப்பி துடுப்பாடு

குறிப்பிட்டு குறிப்பிட்டு ஆண்டுகை மறுக்கு

தொலைவு மணியேறும் வட்ட விளம்பு

அதிகாரங்கள் பாத்திர எதும் அம்பாளாக முனையை

அள்ளார்கள் எனக் கருதுதல்
Transliteration

vēyuṟu thōḻi panggan

1. vēyuṟu thōḻi panggan vidamuṇḍa kaṇḍan

   miga nalla veeṉai thadavi
   maasaṟu thinggaḻ ganggai mudimēl aṉindhu en
   uḷamē pugundha adhanaal
   nyaayiṟu thinggaḻ sevvaay budhan viyaazhan veḻī
   sani paambiraṅḍum udanē
   aasaṟu nalla nalla avai nalla nalla
   adiyaar avarkku migavē

2. thēnamar pozhilgoḻ aalai vilai sennel thunni

   valar sempon enggum nigazha
   naanmugan aadhiyaaya biramaapuraththu
   maṟai nyaana nyaana munivan
   thaanuṟu kōḻu naḻum adiyaarai vandhu
naliyaadha vaññam urai sey

aanasol maalai ōdhum adiyaargaḷ vaanil

arasaalivar aañai namadhē
Translation

vēyuṟu thōḷi panggan

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

Saint Uma has a bamboo like shoulders.

Saint Siva has braided hair.

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

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

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

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

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

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

Commentary

This poem removes fear from the hearts of people.

Sambandhar clearly rejects the belief in superstition, astrology and horoscope. The Hindu rituals of worship to the nine planets are rejected by Sambandhar. There is no bad time or evil days.
Hindus believe that the nine planets are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and the two eclipses which are referred to as the two snakes.

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

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

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

Saint Siva enjoys playing musical instruments.

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

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

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

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

**Commentary**

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

When one has firm belief that God is in the heart, then one need not fear anything. Everything will be good for them. God is in every atom including the planets therefore have no fear.
Chapter 9: Thanksgiving

9.1. THIRUMURAI 8

THIRUVASAGAM

(SACRED UTTERANCES)

By MAANIKKAVAASAGAR: A Tamil Saint: 53 AD

61. ACHOP PADIGAM: muththineri

Text

muththineri

முத்தினை

1. 

முத்தினை அரம்பத ககத்தினை பெள்ளிவெண்கல்

புத்தினை அரம்பத்துப் புனிதமானத்துக் கூறும் உணவிலிய

சிங்கமணி அரம்பத்துச் சிங்கமணி கல்லு அளன்ச

அத்துடன் சந்திரம் அத்திலிண்டு அத்திலிண்டு அத்திலிண்டு

2. 

இந்திலிண்டு இந்திலிண்டு இந்திலிண்டு இந்திலிண்டு

சிங்கமணிகள் வெளிப்பாடு சிங்கமணிகள் வெளிப்பாடு

சிங்கமணிகள் வெளிப்பாடு சிங்கமணிகள் வெளிப்பாடு
அக்ரியாமல் வெளியாக்க அனுப்பதற்கு அனுப்பாவன் அனுப்பலை

3. நிலையான கோள் அக்ரியா நிறைந்து குறிப்பிட்டாலோ

பதிலியல் அனுப்பிக்கும் பின்னர் வேதியியல் குற்றம்

பதிலியல் பின்னர் பரிதமாக்கி நடப்பெறுகைக் குறுப்பியறு

அர்த்தம் நோக்கு அனுப்பதற்கு அனுப்பாவன் அனுப்பலை
Transliteration

muththineēri

1.
muththineēri aṟiyaadha moorkkarodu muyalvēnaip
paththineēri aṟiviththup pazhzhvinaigaḻ paṟum vaṇṇam
siththamalam aṟuviththuch chivamaakki enai aańda
aththan enakku arūiyavaaru aarpeṟuvaar achchōvē

2.
neńiyallaa neńidhannai neńiyaaga ninaivēnaich
sińuneńigaḻ sēraamē thiruvarulē sērum vaṇṇam
kuńiyenńum illaadha kooththan than enakku
aṟiyum vaṇṇam arūiyavaaru aarpeṟuvaar achchōvē

3.
semmai nalam aṟiyaadha sidhadarodum thirivēnai
mummaimalam aṟuviththu mudhalaaya mudhalvan thaaḻ
nammaiyum ŏr porulaaƙki naaysivigai ēṭtruviththa
ammai enakku arūiyavaaru aarpeṟuvaar achchōvē
Translation

muththineři

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-tracted me from this to attain Sacred Bliss. God has further bestowed on me Grace to experience distinctly all ways and means of how servants of God are taken into the Path of Virtue. Who else can have this kind of benediction bestowed on me?

Oh! Thank you God!

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

Oh! Thank you God!

Commentary

This poem is thanking God for bestowing Grace by intervening into one’s life and bringing success. It’s a thanks giving song.
Chapter 10: Benediction and the praise of Tamil

10.1. THIRUMURAI 3

THIRUK-KADAI-KAAPU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

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

68. VAZHTHU: vaazhga andhańar

Text

vaazhga andhańar

மண்பு அழிவரியா்

மண்பு அழிவரியா் பட்டுவற ஆனியம்

பிபி கசைப்பியா், வீர்காலும் எழுந்து!

அபி கைகல்லால், ஆன்ன வனவிய

எபி தூயச்சாம் கும்த் சைவணிய
Transliteration

vaazhga andhańar

vaazhga! andhańar vaanavar aaninam

veezhga! thańpunal, vēndhanum ōngguga!

aazhga! theeyadhellaam, aran naamamē

soozhga! vaiyagamum thuyar theerkavē
Translation

vaazhga andhañar

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

Let the cool rain shower without failure.

Let the Leader who governs the world ethically be great.

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

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

Let the good be spread to every person, removing misery.
10.2. POEMS OF SUBRAMANI BAARADHIYAAR

By SUBRAMANI BAARADHIYAAR: A Tamil Saint: 1882 - 1921

thanizh mozhi vaazhththu: vaazhga nirandharam

Text

vaazhga nirandharam

1. vaithi pey - vaazhga nirandharam

2. vaithi pey - vaazhga nirandharam

vaazhga nirandharam
கலைஞர் குறிப்பிடுகிறார்

உடல்புற தொழில்நுட்பத்தில் உடல்புற தொழில்நுட்பத்தில்

உடல்புற தொழில்நுட்பம்

உடல்புற அளவிக்குறுக்குமாறு அளவிக்குறுக்குமாறு

உடல்புற தொழில்நுட்பம்
Transliteration

vaazhga nirandharam

1. vaazhga nirandharam vaazhga thamizh mozhi
   vaazhiya vaazhiyave
   vaanam allandha dhainthidum allandhidum
   vannmozhi vaazhiyave
   ezhikadal vaippinum than mannam veesi
   isai konndu vaazhiyave

2. engall thamizh mozhi engall thamizhmozhi
   endrendrum vaazhiyave
   suzhkali neenga thamizh mozhi onga
   thulanguga vaiyagame
   thollai vinai tharu thollai agandru
   sundarga thamizh naade
   vaazhga thamizh mozhi vaazhga thamizh mozhi
vaazhga thamizh mozhiye
vaanam arrindha thanaiththum arrindhu
vallar mozhi vaazhiyave
Translation

vaazhga nirandharam

Live on Tamil, live eternally, live on and live on;
scaling everything, scaled by the heavens; live on able Tamil
spreading fragrance beyond seven seas; live on melodiously,
live on our Tamil, live on our Tamil forever and ever and ever;
Tamil overcoming constraints glows on; World would prosper as all issues are resolved in the humanist world of Tamil;
live on Tamil, live on Tamil language, live on and on and on
learning all that the universe offers: grow on in splendor,
Live on our Tamil, live on our Tamil, forever and ever and ever.
POEMS FOR SPECIFIC CEREMONIES

Chapter 11: Baby naming

11.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By Thiruvalluvar: The Messenger of God: 31 BC

Chapter 69: The Blessing of Children

Text

Chapter 69

The Blessing of Children

61. புனிதவருடன் பாதுகாப்பு தின்கால் அவிசயிகுத்
மாசாயிருந்து அன்றால் பிறங்கு.

62. பல்லவன் உற்றங்கே தத்துவா பயில்லாவேறும்கு
மாவர்கள் மகிழ்வர்கில்.

63. குருமங்கள் காண்பது மகன் ஆன்வரிக்கு
தேடும் விளக்கம்பாடிய மாகா.

64. அமையத்தம் ஆன்வு திருச்சிக்கும் மகன்
மாற்றக் காத்திருப்பது குறு.

65. மக்களின் தின்கால் ராகியதில் மத்திய அமை
தொகுதிகள் தின்பட நூற்றில்.
66. குறுக்கு இன்றிய பருத்தியில் கோடுகள் மக்கள்
முன்னெச்சொல்லான விளக்க வேர்க்கை.
67. குறள் வெளிப்பகுதியான குறள் அறிவிக்கை
இடையில் இருப்பாள் தலைமை.
68. குறள் வெளிப்பகுதியான அறிவிக்கையான
பார்வையுடைய வேலைவாளை விளக்கம்.
69. குறள் பார்வையான வேலைவாள் கூட்டக்காலத்
கலப்புகள் காட்சிகள் கருத்து.
70. மக்கள் வெளிப்பகுதியான அறிவியல் வேலைவாள்
கூட்டக்காலத்துக்கு விளக்க வேர்க்கை.
Transliteration

Chapter 69

The Blessing of Children

pudhalvaraip peŕudhal

61. peřumavattruí yaamařivadhu illai aṟivaŗindha makkatpeŗu alla piŗa.

62. ezhupiŗappum theeyavai theeŗdaa pazhipiŗanggaap pańpuđai makkat peŗin.

63. thamporuį enbadham makkaį avarporuį thamdham vinaiyaan varum.

64. amizhdhinum aattrra inidhėdham makkaį siŗugai álăaviya koozh.

65. makkaitémey theeŗdal udaŗkinbam mattru avar sořkěttal inbam sevikku.

66. kuzhal inidhu yaazhinidhu enbadham makkaį mazhalaicchol kėľaa thavar.

67. thandhai magaŗkaattru nanři avaiyaththu mundhi iruppapach cheyal.

68. thammindham makkaį ařivudaimai maanilaththu mannuyirk kellaam inidhu.

69. eenŗa pozhudhin peridhuvakkum thanmaganaich chaanŗön enakkētta thaay.

70. maganthanđhaikku aattrrum udhavi ivanthandhai ennőttraan kol enum sol.
Translation

Chapter 69
The Blessing of Children:
DO YOUR DUTY AS A GOOD CHILD AND RESPECT YOUR FATHER AND MOTHER

681.
The world no higher bliss bestows 61
Than children virtuous and wise.

682.
No evil comes and no blemish: 62
Noble children bring all we wish.

683.
Children are one's wealth indeed 63
Their wealth is measured by their deed.

684.
The food is more than nectar sweet 64
In which one's children hands insert.

685.
Children's touch delights the body 65
Sweet to ears are their words lovely.

686.
The flute and lute are sweet they say 66
Deaf to baby's babble's lay!

687.
A father's duty to his children is 67
To seat them in front of the wise.

688.
With joy the hearts of parents swell 68
To see their children themselves excel.

689.
The mother, hearing her children’s merit 69
Delights more than when she begot.

690.
The child to sire this word is debt 70
"What penance such a child begot!"
11.2. THIRUMURAI 3
THIRUK-KADAI-KAAPU
THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

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

12. THIRU ALAVAY: maaninnēr

Text

maaninnēr

1. maaninnēr

2. maaninnēr
Transliteration

maaninnēr

1. maaninnēr vizhi maadharaay vazhudhikku maaperum dhēvigeĺ paalnalvaay orupaalan eenggivan enřunee parivu eydhidēl aanaimaamalai aadhiyaaya idanggalil pala allalsēr eenargatku éliyēnalēn thiruaalavaay arannīrjavē

2. ekkaraam amāń kaiyarukku éliyēnalēn thiru aalavaays sokkan ennuļ irukkē thulanggum mudith thennan munnivai thakkaseerp pugalikkuman thamizh naadhan nyaana sambandhanvaay okkavē uraiseydhā paththum uraippavarkku idarillaiyē
Translation

maaninnēr

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

Listen to what I have to say:

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

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

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

Commentary

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

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

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

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

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

The illusory books of the foreigners are based on mythology and they were forcing Tamils to follow them literally.
When a person follows superstition, mythology, poet’s imaginations, similitudes and metaphors literally they will be subjected to many kinds of miseries and exploitation.

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

God dwells in the heart.

Sambandhar rejects mythology, superstition and rituals.

Sambandhar was fearless.

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

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

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

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

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

Commentary

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

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

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

People should not allow themselves to be controlled by the deceptive Priests and Brahmins. Brahmins instil fear into people so that they can make money by performing rituals.
Chapter 12: Birthday

12.1. THIRUMURAI 8

THIRUVASAGAM
(SACRED UTTERANCES)

By MAANIKKAVAASAGAR: A Tamil Saint: 53 AD

56. THIRUPPALLI EZUCHI: puvaniyil

Text

puvaniyil

2. 

புவணியில் வெளப்பு பிரகாஸத்தூவில் தந்தும்

மார்காதினியும் அமையும் திழியும்

சிற்றவமான கச்சுக்குந்து குறிக்குந்து சொர்ந்து

சிற்றவமான கச்சுக்குந்து குறிக்குந்து கொண்டு

அமணித்தென் தம்வெய் மார்பன் குண்டப்

பாறும் திறன் ஆண்டு தியாமாத்தியூவூறும் பிறங்கு

அமணித்தென் பாதுக்காக அசுரகித்தான் மோலவா

அரியிநோ கொண்டரி குர்சுக்குருசை
Transliteration

puvaniyil

2. puvaniyil pōyp piṟavaamaiyil naāḷnaam
   pōkkuginřēm avamē; indhappoomi
   sivanuyyak koḷdhinṛa aaṛenṛu nōkkith
   thirupperundhurai ūṟaivaay thirumaalaam
   avanviruppu eydhavum malaravan aasaip
   padavum nin alarndha meykkaruṇaiyum neeyum
   avaniyil pugundhemaip aatkoḷḷa vallai
   aaramudhē paḷḷi ezhundharuḷaayē
Translation

puvaniyil

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

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

Oh! Saint Siva! Arise from your couch.

Commentary

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

Text

seerōdum naālum vaazhga

1. seerōdum naālum vaazhga

2. . vaazhga

3. vaazhga

4. vaazhga
5.
செய்றுணரும் பொருள்

பின்னர் பெரும் வருடம் (3)

6.
தென்னையில் பாரும் மச்சானம் தொன்சாருகளுக்காக வயல் மூச்சானம்

முக்து மூச்சானம் வினையும் மற்றும் பூட்டி வினையும் இளவு மூச்சானம்

ரோமானியாவில் பாரும் மூச்சானம்

கட்டக்கம்சி பாரும் மூச்சானம்...ம..

7.
செய்றுணரும் பொருள்

பின்னர் பெரும் வருடம் (3)
Transliteration

seerōdum naalum vaazhga

1. seerōdum naalum vaazhga sirappōdu enrum vaazhga

pallaaandu kaalam vaazhga seerōdum naalum vaazhga

piṟandha naal nal vaazhththu (3)

2. anbilē siṟandha kuṇamum arivilē sērum kuṇamum

kuzhandhaiyai pōla manamum valarndha pin irukka vēṇdum

pańbilē uyara vēṇdum

pazhakkaththil inimai vēṇdum...m...

3. seerōdu naalum vaazhga

piṟandha naal nal vaazhththu (3)

4. sollilē kanivu vēṇdum sōrvinai agattra vēṇdum

uṟḷamē veṇmaiyaanaal enrumē nanmai koodum

kōbaththai maṟakka vēṇdum

kulaththōdu vaazha vēṇdum...m..
5. seerōdu naalum vaazhga
piṟandha naaḻ nal vaazhtthu (3)

6. nallōraip pōttra vēṇdum nalindhōraik kaakka vēṇdum
naaḻ dhōṟum uṁmai pēsi periyōraip pēṇa vēṇdum
ellōrum vaazha vēṇdum
enakkooṟum eṉṇam vēṇdum..m..

7. seerōdu naalum vaazhga
piṟandha naaḻ nal vaazhtthu (3)
Translation

seerōdum naaḻum vaazhga

May you live well and happy

May you live well and happy. May you live honorably for long.
May you see many more years. May you live well and happy.
May your intelligence be stable. May you exhibit a pure mind like a child and show it in practice.
May you perform good actions sweetly.
Let there be humility in your speech - give up apathy.
May your heart be pure – hear from those that speak only good things.
May you keep a pure mind - forget anger
Maintain good thoughts about respected individuals - render assistance to those suffering from ailments.
May you speak truths daily - show respect towards others.
Live and let live – let this be your motto.
Chapter 13: Wedding

13.1. THIRUMURAI 6

THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

36. THIRUVAIYARU: ṥōsai oliyēlam

Text

ṣōsai oliyēlam

குடக குதியிலேமநே

1.

குடக குதியிலேமநே அல்லாம் சிவே

ஒருங்கிகே குறிமாழ்பாய் பிள்ளாக்காம் சிவே

உங்க மேம்பாயாம் அல்லாம் சிவே

மூடமாக்கா முத்தர்நாய் பிள்ளாக்காம் சிவே

சுமையா மிழ்னித்து நிறுவந்து சிவே

பின்னணம் அவ்வால்தையே தமக்காம் சிவே

இந்த முன்னாள்கணம் அல்லாம் சிவே

சின்னாஹாபாய் அசோக கிலேமியாம் சிவே
2.
அறிவு அறிவு தெரிக்கவில்லை
அத்தனை தக்கவுள் மொழியான் தொக்கிய

மூன்று தோறும் தொறும் உயிருடன்

மூன்று மடியாம் பதிவு விளக்கங்கள்

வாழ்வு புருவத்யும் அந்தாம் தொக்கிய

குரு கெட்டியாராய்ந்தும் மொழியும் கொண்டே

இருவரும் அவர்கள் இருவர் கேள்வி
Transliteration

ösaí olyelaam

1.
ösaí olyelaam aanaay neeyē

ulagukku oruvanaay ninřaay neeyē
vaasa malarelaam aanaay neeyē
malaiyaan maruganaay ninřaay neeyē
pēsap peridhum iniyaay neeyē
piranaay adiyenmēl vaiththaay neeyē
dhēsa viĺkkelaam aanaay neeyē
thiruvaiyaařu agalaadha sempot sōdhi

2.
aarum ařiyaa idaththaay neeyē

aagaayam thēroora vallaay neeyē
pērum periya ilanggai vēndhan
periya mudi paththu īruththaay neeyē
oorum puramoonřum attaay neeyē
oń thaamaraiyaanum maalum koodith

thērum adi enmēl vaiththaay neeyē

thiruvaiyaaṟu agalaadha sempot sōdhi
Translation

ōsai oliyelaam

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

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

Commentary

This song praises Marriage.

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

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

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

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

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

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

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

You destroyed the three forts.

Oh! The One God with a form like golden Light is in the High Sphere which no person can perceive.
You installed in my mind, your sacred attributes, the Eight Divine Virtues which Saint Biraman and Saint Thirumal could not perceive in their attempt together.

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

**Commentary**

No human being can perceive God through their senses.

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

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

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

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

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

The Eight Divine Virtues should be installed in our heads and hearts as our only Master.
Chapter 14: Blessings

14.1. THIRUMURAI 5

THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

24. THIRU MARAIK KADU: paññin

Text

paññin

1.

paññin

2.

paññin
Transliteration

pańńin

1. pańńin nēr mozhiyaāl umaipanggarō
   mańńinair valam seymmaārik kaadarō
   kańńinairl umaik kaānak kadhavinaith
   thińńamaagath thiṟandharuń seymminē

2. arakkanai viralaal adarthhitta nir
   irakkam onṟileer emperumaan neerē
   surakkum punnaigal soozh marāikkaadarō
   sarakka ikkadham thiṟappimminē
Translation

paññin

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

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

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

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

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

Commentary

This song requests God’s Blessings.

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

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

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

Just as Ravana received God’s Blessings, so too can the rest of humanity. You do not need to be perfect to get God’s Grace and Blessings. You simply ask God to bless you.
Chapter 15: Prayer before eating

A few seconds of silence and then recite:

15.1. THIRUMURAI 6
THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

35. THANITH THRUTHANDAGAM: thirunaamam

Text

thirunaamam

1.

திருநாமம் அறிவிருந்தும் நீள்வாழ்கின

அல்லார்கள் தீர்மான் குருத்தும் நீண்டவாழ்க

துர்க்களும் துத்தவிருப்பின் குருத்தின

வல்லவின் பூசல் மீள்பற்றிக் கொண்டு வழிபாடுகளை

அறிவிருந்தும் தீர்லும் மீள்பற்றிக் கொண்டு வழிபாடுகளை

அறிவிருந்தும் பிடுத்திக் கொண்டு செவில் வழிபாடுகளை

பிடும்பாதை விளைவாளின் துத்தவிருப்பின்
2. உற்பத்தி பாதுகாப்பு தின்செய்ய செய்யப்பட்டது

கல்லூரியில் மக்களிடம் கோண்டுறுத்தும்

வாழ்க்கையில் அதிகாரின் முன்னிலையில் அமைந்து

மாற்றுமிகுதாக உருவாக்கும் அம்சங்கள்

அந்தியோனியம் குழுக்கள் அவதார விளையாடும்

அம்பிகைகள் கல்விச்செயல்களும் பகுதியாகக்

செய்யப்பட்ட குழாக்குமுறைக்கு அக்டோபாராலில்

அவதார குழுக்கள் பகுதியாக விளையாடப்படும்
1. thirunaamam anjchezhuththum seppaaraagil
thee vańńar thiŕam orukaal pēsaaraagil
orukaalom thirukkōyil soozhaaraagil
uńpadhan mun malarpaŕiththittu uńṆairaagil
arunōygal keda veńneefu ańiyaaraagil
āliyattrair piśandhavaaru ēdhō ennil
perunōygal miganaliyap peyar ththum seththup
piśappadhaṛgē thozhilaagi iṛakkinṝairē

2. sangganidhi padhumanidhi irańdum thandhu
tharańiyodu vaanaílath tharuvarēnum
mangguvaar avarselvam madhippōm allōm
maadhēvarkku ēgaandhar allaraagil
anggamelaam kuṁandhu azhugu thozhunōyaraay
aavuriththuth thinṟuzhalum pulaiyarēnum
kanggaivaar sadaikkarandhaarkku anbaraagil
avar kaṁdeer naam vaṉanggum kadavuḷaarē
**Translation**

**thirunaamam**

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

God’s living form is like Light.

Light is a personification of Five Letters, Namasivaya.

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

**Commentary**

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

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

The five letters Namasivaya is non-different from God.

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

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

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

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

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

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

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

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

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

The non-Tamils have a discriminatory attitude and prejudices towards the Tamils. They consider a person who eats meat, beef, pork, chicken and fish as low class. But Saint Appar considers such a person as divine and pious if they are a servant of God. God is Namasivaya and is a compassionate God.
15.2. THIRUMURAI 8

THIRUVASAGAM

(SACRED UTTERANCES)

By MAANIKKAVAASAGAR: A Tamil Saint: 53 AD

60. THIRUPPADAIYATCHI: kaṅgal irañdum

Text

kaṅgal irañdum

1.

kaṅgal irañdum

kaṅgal irañdum

kaṅgal irañdum

kaṅgal irañdum

kaṅgal irañdum

kaṅgal irañdum
மிக்க கற்றுக்கொண்டிருங்கள் விளக்கத் தருகை

ஒலியுரிய அற்றைகள்

பொருளால் உறையாய கருவற்றை முழுது

ஒலியுரி அம்பூரைத்
Transliteration

**kaṅgaḻ iraṉdum**

1. kaṅgaḻ iraṉdum avan kazhal kaṇdu
kalippana aagaadhē
daarigaiyaargaḻ tham vaazhvil envaazhvū
kadaippadum aagaadhē
taṅgalīl vandhu piṟandhidumaaṟu
maṟandhidum aagaadhē
maalaṟiyaa malarp paadhamiraṉdum
vaṉanggudhum aagaadhē
apal kalīgoordharu paadalodaadal
payinridum aagaadhē
paaṇdi nannaidudaḷaiyaan padai aatchigaḻ
paadudhum aagaadhē
tiṇ kalīgoorvadhōr vēdhagam vandhu
velippadum aagaadhē
meenvalai veesiya kaanavan vandhu
velippdum aayidiḷē
**Translation**

**kaṅgaḻ iraṇḍum**

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

Would not my joy be fixed in his way?

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

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

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

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

(These will come to happen)

**Commentary**

Fish was one of the staple foods for Tamils.

The Christians believe that this verse refers to Jesus Christ. They believe that God took a human form as Jesus Christ and caught fish. Jesus also fed fish to his followers. Maanikkavaasagar praises God Namasivaya and Jesus Christ as his teacher.
15.3. THIRUMURAI 12  
THIRU THONDAR PURANAM (Periya Puranam)  
GREAT EPIC  
By SEKKILAR: A Tamil Saint: Born in 1200 AD  
THE PURANAM OF KANNAPPA NAYANAR  
SAINT THINNAN  
thiru malaiyin puราม pōna thińńanaar

Text

thiru malaiyin puRam pōna thińńanaar

791  மறு முகாக்கில் பும் பும் வாட்டு கிளி்வானனாங்கா கிளிகிளிகிளிகானாங்  
பல்புநாதனாங் பல்கை விளிம்பு பல்கை பல்கை விளிம்பு விளிம்பு  
முதல் முதல் வருள் முதல் வருள் முதல் வருள் முதல் வருள் முதல் வருள் முதல் வருள் முதல் வருள் 

792  புமிங் முதல் கல்லு ஆன கதைக்கும் பொன் பொன் கேன்று பொன் பொன்  
அரியார் கேன்று பொன் பொன் கேன்று பொன் பொன்  
கேன்று கேன்று பொன் பொன் கேன்று பொன் பொன்  
பொன் பொன் கேன்று பொன் பொன் கேன்று பொன் பொன்  

793  பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் பும் 

794 தின்காலத்துக்கு சரியானது அணிதிய சுருக்கம் ஆண்டிங்காலங்கள்

795 எனப் பயணம் அணிப்பார்வை வானவைப்பு சில்பா அணிகளின்

796 நேர்நீளத்துக்கு கலமாக்கியது இரண்டு விளக்கங்கள் வண்ணப்படற்ற

797 முழுவதும் விளக்கு முன்னில் கலம் இரண்டு விளக்கங்கள்
798 முதலான சிற்றி மற்றும் ஒரு தொடர்ச்சியாக
குறுக்கோள்விளக்கம் இணைந்தவர் குறுக்கோள்விளக்கம் கூடு கொண்டு
அந்தக் கோளுடன் பாக்கத்தில் விழ்ச்சாய் அகராதி பிள்ளை
பொருள் சூழல் விளக்கம் இணைந்தவர் விழ்ச்சாய் அகராதியாக

799 உன்னையும் கூற்றிட்டு இருந்து விளக்கத் திகழ்த்து (பாக்குனல்விளக்கம் திகழ்த்து
சுருக்கம்) பக்தா குறுக்கோள்விளக்கம் மூவா குறுக்கோள்விளக்கம்
அதாவது விளக்கத் திகழ்த்து அகராதி ஆசிரியர் விழ்ச்சாயும் குறுக்கோள்விளக்கம்
தொடர்ச்சியாக இருந்து விளக்கத் திகழ்த்து விழ்ச்சாயும் குறுக்கோள்விளக்கம்
Transliteration

thiru malaiyin puṟam pōna thiīnanaar

791 thiru malaiyin puṟam pōna thiīnanaar seṉi thuṟugal
perumalaigāl idaich charivil perum paṉṟi punam mēyndhu
varuvanavum thūṉi paduththu maan inanggāl kaan idai ninnu
oru vazhich chenṟu ēṟu thuṟai ōli ninnu konṟu arulī

792 payil vilīyaal kalai azhaiththup paadu peṟa ooduruvum
ayil mugaveng kaṉai pōkkī adi ottri marai inanggāl
thuyil idaiyil kidai seydhu thodarndhu kadamaigāl eydhu
veyil padu venggadhīr mudhirath thani vēttai vinai mudiththaar

793 patta vana vilanggu ellaam padar vanaththil oru soozhal
ittu arugu theek kadai kōl irum surigai thanai uruvi
vetti nafung kōl thēnum miga muṟiththuth thēkku ilaiyaal
vattamūṟu perung kallai marunggu pudai pada amaiththaar
indhanaththai muṟiththu adukki eri kadaiyum arańiyinil
vem thazhalaip piṟappiththu miga vaḻarththu miruganggalí
kondhi ayil alagambaal kuttam ittuk kozhupparindhu
vandhana końdu ezhum thazhalil vakkuna vakkuviththu

vaay ambaal azhippadhuvum vaguppadhuvum seydu avattrin
aaya uruppu iṟaichchi yelaam arindhu orugal ilaiyil ittu
kaaya nedum kōl kōththuk kanalin kań urakkaaychchi
thooya thiru amudhu amaikkach chuvai kaańal uruginńaar

eńńińaar kadavuḷarukku idum uńavu końdu oottum
vańña eri vaayin kań vaithhadhu enak kaálaththi
aññalaarkku aam Parisu thaan sōdhiththu amaippadharkudh
thińńanaar thiruvayaayil amaiththaar oon thiru amudhu

nalla padhamuṟa vendhu naavin kań idum iṟaichchi
kallaiyiniř padaiththuth thēn pizhindhu kalandhu końdu
val viraindhu thirup paḻlíth thaanamum undhooy manjchanamum
ollaiyinin munbu pōl udan końdu vandhu aṉaindhaar
798  வந்துதிருக்காலாத்தியில் மலை சீ வந்தாரங்கால்

தந்தாலைவனார் இமண்டாலைவனார் தமையேய்க்கு

நண்டனானார் பூசையினாய் முன்பு பொல் அக்கண்ட்ரியா பின்

முண்டையும் முறை தம்முடையாய் பூசானயின் செயல் முதிக்கார்

799  ஓனமுதுக் கல்லை உடன் வைத்து இத்து முன்நாயியின் நாந்தால்

என்னூடு மண்டு காலாகால் மரை கடாமையையிட்டு லிங்க்குதால்

ஏனா உற்புப்பு யெர்சாத்தியம் அமுது ஆதியுன் சுவை காண்டுத்

தேயூண் உடன் கலாண்டு இத்துடிச்சிக்கும் என் மோழிந்தார்
Translation

thiru malaiyin puṟam pōna thińńanaar

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.”
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 Namasivaya or Siva. These names were not associated with any human or nature’s forms.

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

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

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

Saint Thinan’s form of worship on the hilltop was similar to other village chiefs who worshipped Muruga and they were called Velan. The Velans also did a dance called the veridance. The village chiefs who worshipped the name of Siva also did a dance and that’s called the Tandava dance.
The poets describe these village saints of God Muruga and Siva in poetic form. While describing God as invisible and inconceivable they also describe the mountain top where the saint worshipped, the place of worship or mediation and the saints life. The mountain is described in a symbolic way as non-different from Siva. All of this was considered Divine, but they did not consider that as God. Only Space was a symbol of God. The village shrine also had a space that represented God.

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

Saint Thinan (Kanappa) was saved from this and he is remembered as a saint not God.
POEMS FOR FUNERAL AND MEMORIAL SERVICES

Chapter 16: The Soul

16.1. Tamil Marai

(SACRED WORD OF GOD for Tamils)

By Thiruvalluvar (The Messenger of God): 31 BC

Text

Chapter 3

Peace and Loving-Kindness:
CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

1.2.4 அரித்தனை

71. அரிப்படுத்து உடலியா அவாக்கோப்பா அறிவை பொருளாகை விளங்கும்.

72. அரிப்படுத்து உடலியா குறுக்கினை அனுப்பவரா குறிப்பிட நிகழ்வது.

73. அரிப்படுத்து உடலியா முழுநிலை அருந்தவிக்கு குறிப்பிடக்கு தீர்வுவா.

74. அரிப்படுத்து உடலியா பெயர்கள் அறிவை தீரும் கூறின்று குறிப்பிட.
75. ஆனந்த அலந்து அலசுரிக்கப் போன்று ஹரிபாயல் தந்தையுடன் தருமை கிளம்ப.

76. ஆனந்தத்தில் ஆனந்த பெருமான் அன்றிய மாரவற்றில் அவை சுருக்கல.

77. காலை உக்தமர் மீன்பிறப்பால் நடுவில் அவனர் விளக்கல் அழுத.

78. ஆனந்தத்தில் மீன்கல் பொருளாவதுகள் மூட்டக்கொண்ட விளக்கம் மாரவற்றில் கருண.

79. புதுக்களம் பலவகம் பொருளிஷைப்படம் மாரவர் அல்லது பெருமனே ஆனந்தத்தில்.

80. ஆனந்த புதியாலும் பிரித்தலே அத்தால் குன்றில் விளக்க நயமை.
Chapter 3
Peace and Loving-Kindness:
CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

1.2.4 anbudaimai

71. anbiřkum ūndō adaikkundhaazh aarvalar pungkañeer poosal tharum.

72. anbilaar ellaam thamakkuriyar anbudaiyaar enbum uriyar piřarkku.

73. anbōdu iyaindha vazhakkenba aaruyirkku enbōdu iyaindha thodarpu.

74. anbu eenum aarvam udaimai adhu-eenum nańbu ennum naadaach chirappu.

75. anbuttru amarndha vazhakkenba vaiyagaththu inbuttraar eydhum sifappu.

76. ařaththirķē anbusaar penba ařiyyaar mařaththirkum agdhē thuńai.

77. enbi ladhanai veyilpōlak kaayumē anbi ladhanai ařam.
78. anbagath thillaa uyirvaazhkkai vanbaafkań vattral marandhalírth thattru.

79. puṟaththuṟup pellaam evanseyyum yaakkai agaththuṟuppu anbi lavarkku.

80. anbin vazhiyadhu uyirnilai agdhilaarkku enbudhōl pörṭhṭha udampu.
Translation

Chapter 3
Peace and Loving-Kindness:
CULTIVATE PEACE IN YOUR THOUGHTS, FEELINGS, WORDS AND ACTIONS

21.
What bolt can bar true love in fact 71
The tricking tears reveal the heart.

22.
To selves belong the loveless ones; 72
To others the loving even to bones.

23.
Soul is encased in frame of bone 73
To taste the life of love alone.

24.
Love yields aspiration and thence 74
Friendship springs up in excellence.

25.
The crowning joy of home life flows 75
From peaceful psychic love always.

26.
"Love is virtue's friend" say know-nots 76
It helps us against evil plots.

27.
Justice burns the loveless form 77
Like solar blaze the boneless worm.

28.
Life bereft of love is gloom 78
Can sapless tree in desert bloom?

29.
Love is the heart which limbs must move, 79
Or vain the outer parts will prove.
30.
The seat of life is love alone; 80
Or beings are but skin and bone!
Chapter 7
Instability:
KNOW THAT ALL THINGS ARE TEMPORARY

1.3.10 கூட்டத்திற்கும்

331. கூட்டத்திற்கு எந்தோரே எந்த நேரத்திலும் உண்மையில் உள்ளதும் கூட்டம் கூட்டம்

332. கூட்டம் முழுமையானது எப்பகுதியிலும் வேகமாக மொழிபெயர்த்து துளி

333. அந்த ஒவ்வொருவரும் ஒவ்வொருவரும் அத்துடன் கூட்டத்திற்கு துளி

334. கூட்டத்தில் கூட்டத்தில் காப்பு வீழ்ந்து வாக்கில் மேற்பட்ட அத்துடன் கூட்டம் கூட்டம்

335. கூட்டம் முழுமையானது மருகல் மானிலம் மீது மணியில் விளங்கு விளங்கு

336. தூக்கியுள்ள கூட்டத்தில் கூட்டத்தில் வேகமாக வளர்க்கப் பெற வை

337. கூட்டத்தில் கூட்டத்தில் அத்துடன் கூட்டம் கூட்டம் அவ்வாறே பார்

338. கூட்டத்தில் கூட்டத்தில் பார்ப்பது கூட்டம் விளங்கியுள்ள விளங்கியுள்ள
339. என்றும் காணக்கை காத்தே என்றும் என்று காண்போக்கு என்றும் பிரிந்து.

340. புதிது உபாய்களின் நோக்கமே அடுத்துள் வருண்டு காத்து மற்று வருகைத்.
Transliteration

Chapter 7
Instability:
KNOW THAT ALL THINGS ARE TEMPORARY

1.3.10 nilaiyaamai

331. nilaa vattrai nilaiyina enraruunarum pullarivu aanmai kadai.

332. kooththaattu avaikkuzhaath thařē perunjchelvam pōkkum adhuvilín thattru.

333. ańkaa iyalpitruch chelvam adhupettraal ańkupa aanggē seyal.

334. naalēna onṛupōl kaati uyireerum vaált adhu uńarvaarp peńin.

335. naachchettru vikkuńmēl vaaraamun nalvinai mērseńru seyyap padum.

336. nerunal úranoruvan inruillai ennum perumai udaiiththu ivvulagu.

337. orupozhudhum vaazhvadhu ańiyaar karudhupa kōdiyum alla pala.
338. kudambai thaniththuozhiyap pulpaṟan thattrē udampōdu uyiridai nadpu.

339. uṟangguvadhu pōlum saakkaadu uṟanggi vizhippadhu pōlum piṟappu.

340. pukkil amaindhinṟu kollō udambinul thuchchil irundha uyirkku.
**Translation**

**Chapter 7**

**Instability:**

KNOW THAT ALL THINGS ARE TEMPORARY

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

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

63  
Wealth wanes away; but when it comes 333  
Take care to do enduring things.

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

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

66. One was yesterday; not today! 336

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

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

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

70  
The life berthed in this body shows 340  
A fixed home it never knows.
16.2. SIVANYAANA BÖDHAM

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

By MEIKANDAR: 1180 AD

Text

Sivanyaana bōdham
நீரை துறஞ்சும்

சிற்றாரங்கு நேரம் பிரமணம் சுத்தத்தில்
அனுபட்ட அறி அறிய அனுபட்டம் அனுபட்டம்
நேரம் அளக்கவுடன் பானை அளக்கவுடன்

அறிய குறிப்பிட்டு

இல்லை ( அதிகம் யாரும் இல்லை ) விசாரம்பிள்ளை
இறுதியார் அல்லது சிற்றாரங்கு நேரம்
இறுதியார் அல்லது சிற்றாரங்கு நேரம்

வெளி குறிப்பிட்டு

பரகத்தல் பதிலின் இடத்தில் அழகிய செல்வது
சோதியா போக்கு அளக்கினை அளக்கினை
இறுதியார் ஆரஞானது இறுதியார்

சுல்தான குறிப்பிட்டு

வேறுபட்டு முறையில் அமரங்கள் முன்னிலா செல்வது
வேறுபட்டு முறையில் அமரங்கள் முன்னிலா
அளக்கினை விசாரம்பிள்ளை அளக்கினை

பிள்ளை குறிப்பிட்டு

அம்பித்து காரியம் அதிகம் அழகினை
சோதியா அதிக சோதியானார் இறை
பதிலற்று சிற்றாரங்கு பிரமணம் இறை
பல்லவர்களத்தன்மைக் கற்றுதல்

காரணமாக கல்லறையாளர்கள் காலம் அளித்து முடிவிக்கத்
காணவே காலத்தாக அமைந்து காட்சிகள் காட்சிகள்
ஆபாரா அமைந்து அந்தமான நோக்கும் விளைவு.

பல்லவர்களத்தன்மைக் கற்றுதல்

நிலவரான விளக்கத்தன்மை விளக்கம் குறுக்கு
அமைந்து குறுக்கு அமைந்து மாற்றும் மாற்றும்
மாற்றும் விளக்கம் மாற்றும் விளக்கம்
அமைந்து குறுக்கு அமைந்து நோக்கும் விளைவு.
Transliteration

Sivanyaana bōdham

mudhal sooththiram
avan aval adhuvenum avai moovinaimaiyin
thōttriya thidhiyē odunggi malaththu uladhama
andham aadhi enmanaar pulavar

irańdaam sooththiram
avaiyē thanē aay, iru vinaiyīr
pōkku varavu puriya aańaiyin
neekkam inńi niśkum anřē

moonırāam sooththiram.
uḻadhuiladhu enńalin enadhudal enńalin
aimpulan odukkam āridhalin kańpadin
uńdivinai inmaiyin uńarththa uńardhalin
maayaa iyandhirath thanuvinuń aanmaa
naangkaam sooththiram
andhak karañam avattrinonru anru avai
sandhithhadhu aanmaach chagasa malatthu uñaraadhu
amaichchuarasu cëppaninru anjcha avaththaiththē
daídaam sooththiram
vîlampiya uîlaththu meyvaay kañmookku
âlandhu aîindhu aîiyaa aangguavai pôladh
thaamdham unarvin thamiyaruî
kaandham kańda pasaasaththu avaiyē
daaîaam sooththiram
unaruru asaththu enin uñaraadhu inmaiyn
irudhiń alladhu sivasaththaam ena
irańdu vagaiyn isaikkuman ulagē
dēzhaam sooththiram
yaavaiyum sooniyaam saththuedhir aagalin
saththē yaîiyaadhu asaththuiladhu aîiyaa
irudhiń anirvuîadhu irańdalaa aanmaa
**ettaam sooththiram**

aimpula vēdarin ayarndhanai valarndhu enadh
thammudhal kuruvumaayth thavaththinil uⁿarththavittu
anniyan inmaiyn arangkazhal selumē

**onbadhaam sooththiram**

oonakkań paasam uṇaraap padhiyai
nyaanak kańńiniń sindhai naadi
uraatthunaiith thērththu enap paasam oruvadh
thań nizhalaam padhividhi eńńum anjch chezhuththē

**paththaam sooththiram**

avanē thaanē aagiya anneři
ēgan aagi iraipańi nińka
malamaayai thannodu valvinai infē

**padhinonńaam sooththiram**

kaańum kańńukkuk kaattum ūlampōl
kaańa ullaththaik kańdu kaattalin
ayaraa anbin arangkazhal selumē

**pannirańdaam sooththiram**

semmalar nōndhaál sēral ottaa

ammalang kazheei anbarodu mareei

maalařa nēyam malindhavar vēdamum

aalayam thaamum aran enath thozhumē
Translation

Sivanyana bōdham

Verse 1

THE EXISTENCE OF GOD

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

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

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

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

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

Verse 2

THE EXISTENCE OF SIN

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

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

The existence of Sin dwells in bad deeds.
**Verse 3**

**THE EXISTENCE OF THE SOUL**

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

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

**Verse 4**

**THE NATURE OF THE SOUL**

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

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

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

**Verse 5**

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

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

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

Verse 6

THE NATURE OF GOD

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

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

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

Verse 7

THE MIND – ITS EXCELLENCE

In the presence of the real, all things are non-existent; so the real does not know them. The non-real is not connected so it cannot know the real. Hence, that which knows both is the soul which is neither.
In the presence of God who is the effulgence of wisdom, nothing which does not have this nature can shine. Entities which do not have intelligence cannot know God who is the effulgence of wisdom.

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

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

Verse 8

THE SPIRITUAL EYE

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

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

Verse 9

MEDITATION ON THE FIVE LETTERS: NAMASIVAYA

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

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

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

Verse 10

REMOVAL OF THE THREE SINS

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

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

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

Verse 11

ATTAINMENT OF THE EIGHT DIVINE VIRTUES

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

The soul existing with the eye enables it to see. Even so, God enables the soul to know, by existing with it and knowing and, by informing its intelligence. Therefore, the soul, without forgetting this great help, attains the Eight Divine Virtues by melting devotion resulting from this realisation. The knowing, willing and feeling of the soul, loves God and attains the Eight Divine Virtues.
Verse 12

THE SAINT’S STATE

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

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

(The Fruit of Divine Grace)

By UMAPATI SIVAM: 1244 - 1320 AD

Text

Chapter 2

The Nature of Souls

11. 

12. 

13. 

14. 

15.
16. குறிப்பிட்டே பயணம் பயணம் அனைத்துக்காக நிலையில் கம்பியள் நான் என்ன?

17. குழு அழிந்து, குழு அழிந்து அழிந்து அழிந்து அழிந்து பயணத்தில் தகராம் விலை

18. நிலையில் திசைய் அதிகாரிகளின் குழுவாக பெயர்பெற்று தேசிய நிலையில் பெயர்

19. மகாமகரமலை வரவே குறிப்பிட்டே மகாமகரமலை மகாமகரமலை தனதாக இருக்கம

20. அதேவரவே அதேவரவே அதேவரவே அதேவரவே அதேவரவே அதேவரவே அதேவரவே அதேவரவே
Chapter 2
The Nature of Souls

11. piṟandha naaḻ mēlum piṟakkum naaḻ pōlum
thuṟandhōr thuṟappōr thogai

12. thirimalaththaar onṟadhaniṟ senṟaargal anṟi
oru malaththa raayum ūlar

13. moonṟu thiraththu ūḷaarum moolamalaththu ūḷaaragāl
thōnṟalar thoṭh thuḷḷaar thūnai

14. kaṇḍavattrai naanyam kanavil kalanggiyidum
thiṅ thiralukku ennō seyal?

15. poṟi inṟi onṟum puṇaraadha pundhikku
aṟivu enṟa pēr nanṟu aṟa
16. olıyum irulüm ulagum alarkań
theLivu il enil en seya?

17. saththu asaththai chchaaraadhu asaththu ańiyaadhu
uyththalsadha satthaam uyir

18. irulįl irul āagi ellidatththil ellaam
porulgaį iladhō puvi

19. oomangkań pōla olıyum miga irulē
vaamangkań kaaña thavai

20. anńalavum aattrumuyir andhō arulį therivadhu
enįru aįvu onįru illaa idar
Chapter 2

The Nature of Souls

21. The number of souls freed and to be freed
   Is like unto days passed and days to come.

22. Of souls there are those of triple Impurity
    And those exempt from one or two of these.

23. All the three types are subject to the Principle Impurity;
    Those of three Impurities whose guide is Material Conditions
    Are unaware of Sins hoary hold.

24. What in waking state is experienced
    In dream becomes higgledy-piggledy;
    Of what avail is the intellect then?

25. The knowing faculty which knows not but for
    The conjunction of the sense-instruments
    Is called the “Intelligence”! How aptly named!

26. Of what avail are light, darkness and world
    If wide-open eyes do clarity lack?

27. The Real need not perceive the unreal;
    The unreal cannot perceive the Real;
    Soul-the existent and the non-existent -
    knows both, knit to both.

28. In darkness dark, in light they are of light,
    Is not the nature of things in the world such?

29. To the owl, darkness dense is sun-light;
    God’s own light to Sin-ridden is murk.
30. From what eternity have soul’s sinful burdens borne?
   Alas! When shall they freedom and grace know?
Chapter 6

The Process of Knowing

51. ਕਈ ਦੀਪਖੀਲਦੇਵਾਂ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ

52. ਸਤਾਨ ਅੱਧ ਕੱਟਾਣ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ

53. ਨੈਪ੍ਰੁਦਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ

54. ਕਰਾਰ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ

55. ਕਰਾਰ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ

56. ਕਰਾਰ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ

57. ਪੁਲ ਦੀਪਖੀਲਦੇਵਾਂ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ ਦੌਰਾਨ
58.
ஒன்றிலாத்தே; வாழ்த்துக்கூட்டுவது என்னும் வருகையை; இல்லையும்
போக்கு பார்க்குவதற்கைப்பாகத்

59.
கல்லெப் பதிக்கும்படி அதிகாரிகள் கொண்ட
கல்லெப் குறிப்பிட்டு கூறின

60.
கல்லெப் பதிக்கும்படி காண்பதை காண்பதற்கான
Transliteration

Chapter 6
The Process of Knowing

51.
needum iruvinaigaÍ nëraaga nëraadhal
koodum ifai saththi kolal

52.
ëgan anëgan irulgarumam maayai irańdu
aaga ivai aaru aadhi yil

53.
seyvaanum seyvinaiyum sërpayanum sërppavanum
uyvaan úlan enřu uñar

54.
on uyiraal vaazhum orumaiththê oonōdu uyir
thaan uñarvōdu onńaam tharam

55.
thannińamum palnińamum thaan aamgal thanmaidharum
ponnińam pól mannińam ippoo
56. kańdu ollai kaańum neři kań uyir naappań olı
uńdu illai allaadhu olı

57. pun seyalin ōdum pulan seyalpōl ninseyalai
man seyaladhu aaga madhi

58. ōraadhē; onřaiyum uttru uńñaadhē; nee mundhip
paaraadhē paarththadhanaippaar

59. kaliyē migupulan aakkarudhi nyaana
ölīyē olıyaa olı

60. kańdapadi yēkańdu kaańaamai kaańaamal
Translation

Chapter 6

The Process of Knowing

31. When to the demands of worn-out deeds,
   Both good and bad, the soul becomes averse
   The Grace of God descends and owns the soul.

32. The one God, souls numberless, Ignorance,
   Activity, Material Conditions – Pure and Impure-;
   These entities six are from everlasting.

33. Doer, deeds and fruits of deeds, God who brings,
   Home the deeds to Soul are there to save the soul.

34. Soul enlivens body and bodied soul
   In union with God, vivified thrives.

35. The crystal displays various hues
   And its own tint by the rays of the sun;
   Thus so is the light of God shed in this world.

36. If eyes lack light, they cannot objects see
   Bright though they be; even so the soul can
   Comprehend nothing without the Light of Grace.

37. The petty acts of senses are by the soul directed;
   Likewise consider your acts directed by God.

38. Analyse not divine Wisdom; with your mind
   Try not, aye, to measure it; with self’s help
   See it not; behold it as by Grace shown.

39. Let resultant bliss be the sole object
   Of your constant contemplation;
   Let Light of Wisdom divine possess you forever.
40. See as you have been shown to see;
   See not what ought not to be seen;
   In whatever way Grace do you absorb,
   Wholly yield yourself.
16.4. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Text

17. LOVE PROFOUND

17.

காஃபு பிரேஷ்டாவ் கலந்து விளங்குகின்றது
பாமன் தஞ்சவி பாசைக்கு ஆட்சை
தொலை கான்கிழாயின் திருப்பணியான போட்டைக்காட்கின்
சக்தி கூம்பர் விகாப்பிளையால் நான். 17
17. LOVE PROFOUND

17.
kaayam irândung kalandhu kodhikkinum
maayang kaththoori yadhumigum avvazhi
dhēsang kalandhoru thēvanen ŕeńńinum
eesan uravuk kedhirillai thaanē. 17
Translation

17. LOVE PROFOUND

The body and soul may intermingle,
But the soul’s effulgence predominates,
God pervades the whole universe,
But His love for us stands supreme.
2104 ONLY ONE HUMAN RACE, ONLY ONE GOD

2104

1. Only one human race, only one God.
Transliteration

2104 ONLY ONE HUMAN RACE, ONLY ONE GOD

2104
onrē kulamum oruvanē dhēvanum
nanrē ninaimin namanillai naanaaamē
senrē pugunggadhi illainum siththaththu
ninrē nilaipeṇa neerninaindhuy minē. 3
Translation

2104 ONLY ONE HUMAN RACE, ONLY ONE GOD

Only One human race,

Only One God;

Thus intense hold,

No more will death be;

None Other is Refuge,

With confidence you can seek;

Think of God and be redeemed,

In your thoughts, holding God steadfast.
2209 NEW KNOWLEDGE

2209
2209 NEW KNOWLEDGE

2209 eedhenřu ařindhilan iththanai kaalamum
eedhenřu ařindhapin ēdhum ařindhilēn
eedhenřu ařiyum ařivai ařindhapin
eedhenřu ařiyum iyalpudai yōnē. 23
Translation

2209 NEW KNOWLEDGE

This I knew not,
All these days;
This when I know,
Nothing else I knew;
When I knew,
This the Truth
Then I knew I am it, the soul
2306 SOUL, CHILD OF SIVA

2306

**Text**

2306

2306

Text
Transliteration

2306 SOUL, CHILD OF SIVA

aanmaavē maindhan aayinan enbadhu
thaanmaa maṟaiyaṟai thanmai ārigilar
aanmaavē maindhan aranukku ivanenṟaal
aanmaavum illaiyaal aiaindhum illaiyē. 3
Translation

2306 SOUL, CHILD OF SIVA

Soul is the child,
All the ancient scripture thus say;
That they know not
The Soul indeed is the Child of God;
For, without Soul,
None the Elements five times five be.
2351 GOD IS IMMANENT AND YET SOUL SEES NOT

2351

Text

2351

பருவுற்று காலம் காலகன் அபி. பேரினி விளங்குவது காலத்தில் காலம் குறுகிலிருந்து கலிபடையும் காலம் காலம் காலம் காலம் காலம் அந்தநாக்கும் அபச்சாக்கும் அந்தநாக்கும். 48
Transliteration

2351 GOD IS IMMANENT AND YET SOUL SEES NOT

2351
mańonru thaanbala nańkal aayidum
ulginëa yönigattu ellaam oruvanē
kańonru thaanbala kańum thanaikkańaa
ańnalum avvańnam aagininńaanē. 48
Translation

2351 GOD IS IMMANENT AND YET SOUL SEES NOT

One the clay,
Is the pots made of it;
One the God,
Immanent in Creation all;
The eyes see things diverse,
But they see not the eyes;
So too is God to the Soul.
2434 GOD’S LOVE FOR HUMANS

2434

Text
Transliteration

2434 GOD’S LOVE FOR HUMANS

2434
pettra pudhalvarpōl pēńiya naattramum
kuttramung kańdu kuṅangguṟai seyyavōr
pattraiya eesan uyiradhu paanmaikkuch
chettrami laach cheygaikk eydhina seyyumē. 10
Translation

2434 GOD’S LOVE FOR HUMANS

The Lord loves Souls as children;
Well they may wallow in dirt and blemish;
God removes them and mends their ways;
Thus is God’s love for Humans;
To each according to their deeds
In compassion God bestows care.
Chapter 17: Evolution

17.1. THIRUMURAI 8

THIRUVASAGAM

(SACRED UTTERANCES)

By MAANIKKA VAASAGAR: A Tamil Saint: 53 AD

HYMN 1: SIVAPURANAM: sivan avan


Text

SIVAPURANAM: sivan avan

*sivan avan*
வாழ்த்து, வாழ்த்து விளக்கமுடியும் நிலை விளக்கம் கிள்டு
பார்வையாளர்கள் நபரும் அனு முன்னால் அறிவியலா
பல ஆத்மா அம்ம பல ஆத்மா அம்மா ஆத்மா
பல விநியா ஆன்போன் ஆம்பாபாள் ஆன்ப்
கல ஆம்பா மரத்திற்கு ஆம்பா மீன் ஆம்பா கரசாக்கள் ஆம்பா
மே அகராத் ஆக்கு மரத்திற்கு ஆம்பா வத்திற்கு ஆம்பா
பிளாக்கா அருளினா இருக்காமல் சாத்தர்கள்
சாத்தர்கள் பிறப்பு பிறப்பு இலக்கு இலக்கு குறிப்பிட்டுள்ளார்
sivan, avan en sindhaiyuĺ ninŗa adhanaal
avan arúaalē avan thaal vaňanggi
sindhai magizha, kivapuraanam - thannai
mundhai vinai muzhudhum ōya, uraippan yaan
kań nudhalaan, than karunaik kań kaatta, vandhu eydhi
eńudhaŕku ettaa ezhil aar kazhal ifainjehi
vińniŕaindhu, mań nińaindhu, mikkaay, vilanggu olíyaay

eń ifandhu, ellai ilaadhaanē nin perum seer
pollaa vinaiyēn pugazhum aṟu onṟu ariyēn
pul aagi poodu aay puzhu aay maram aagi
pal virugam aagi paarvai aay paampu aagi
kal aay manidhar aay pēy aay kańanggal aay
val asurar aagi munivar aay thēvar aay
sellaa aninŗa iththaavara sanggamaththuĺ
ellaap piṟappum piṟandhu ilaith thēn emperumaan
Translation

SIVAPURANAM: sivan avan

INTRODUCTION

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

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

VARIOUS EMBODIMENTS

Grass, shrub, worm, tree,
The diverse animals, bird, snake,
Stone, man, and host,
The form of mighty demons, ascetics, saints.
Within these immobile and mobile forms of life, (30)
For every species born, evolved the same elements.
Weary I’ve grown, great Lord!
16.2. THIRUMURAI 8

THIRUVASAGAM

(SACRED UTTERANCES)

By MAANIKKAVALAGAR: A Tamil Saint: 53 AD

HYMN 1: SIVAPURANAM: aakkam, alavu

Text

aakkam, alavu

ஏக்கம், அலவு, அலவு, ஏக்கம்! அலவுறுள் சேகம்
அழுக்கம் காப்பான் அருப்பான் அறிவு குறிப்பம்
சிவகாதம் ரசித்தான் புரேப்பான் சிவன் ஏக்கம்
Transliteration

aakkam, álavu

aakkam, álavu, iṟudhi, illaay! anaiththu ulagum
aakkuvāay kaappaay azhippaay arul tharuvaay
pōkkuvāay ennaip puguippaay nin thozhumbil
Translation

aakkam, ālavu

GOD’S FIVE OPERATIONS

“Uncreated, inconceivable, undescrivable, immeasurable and eternal - God, create, maintain and dissolve all the worlds and bestow Grace and Liberation;
Thus is evolution in Mother Nature.
Lead and cause me to become Your servant.”
CHAPTER 18: THE BODY IS NOT ETERNAL

18.1. THE NAALADIYAAR

(THE GOOD VALUES OF THE PATH OF VIRTUE)

By PATHUMANAR: A Tamil Saint from Eelam: 100 AD

Text

CHAPTER 1

1. அனுஷ்யேஸ்வரம்

1.1 நீர்குழு நீலகிண்ணேஸ்வரம்

1. அனுஷ்யேஸ்வரம் புராணத் அமாச்சிமூர்த்தியால் ஆரா
மாற்றத்திற்கு குறிப்பிட்டினவும் - மானிக்கும்
சுற்றுலா நூற்றுக்கு குறிப்பிட்டின், நீர்குழுக்கும்
 நீறுக்கு குறிப்பிட்டின் குறிப்பிட்டினும்.

2. சுற்றுலா பானூர்த்தியால் சுற்றுலா கிருட்பால் நீலகிண்ணம் பெறியுள்ள
மாற்றத்திற்கு பானூர்த்தியால் நீறுக்கு
சுற்றுலா பானூர்த்தியால் நீலகிண்ணம்
சுற்றுலா பானூர்த்தியால் நீறுக்கு.

3. மாற்றம் சுற்றுலா பானூர்த்தியால் சுற்றுலா கிருட்பால் பானூர்த்தியால் - குறிப்பிட்டின
சுற்றுலா பானூர்த்தியால் குறிப்பிட்டின், நீலகிண்ணால்
மாற்றம் சுற்றுலா பானூர்த்தியால்.

4. நீலகிண்ணத சுற்றுலா சுற்றுலா நீலகிண்ணத
சுற்றுலா குறிப்பிட்டின், நீலகிண்ணம்
சுற்றுலா பானூர்த்தியால் பானூர்த்தியால்
சுற்றுலா பானூர்த்தியால்.

5. காண்பூட்டும் குடியுவகரம் கட்டுப்பாடு பிள்ளைக்கள்
பிள்ளையார் மின் பிள்ளைக்கள் - எண்கள்
நீண்டுக்கள் எந்திரக்கை குறுக்கு
நீண்டுக்கள் நீண்டுக்கள். 

6. பிள்ளைக்கள் காண்பூட்டும் பிள்ளை பிள்ளையார்கள் நிலை
குறுக்கு ரீதியாக ஏற்படுத்துகின்றன - என்பது
பிள்ளையார்கள் சூழ்வுகள், முழுமையான,
நீண்டுக்கு நீண்டுக்கு குறுக்கு
காண்பூட்டும் பிள்ளையார்களைக் குறுக்கு

7. விளக்குமைகள் கூட்டும் விளக்கும் தவறுகள்
சூழ்வுகள் பாதுகாப்பினர் - என்பது
அடுத்தடுத்து தவறுகள் குறுக்கு
புரிகிறது புரிகுள்ளது

8. நீண்டுக்கள் காண்பூட்டும் பிள்ளையார்கள்
புரிகிறது இணைய்ப்பு
பிள்ளையார்கள் - என்பது
காண்பூட்டும் பிள்ளையார்கள்
பிள்ளையார்களின் புரிகுள்ளது
புரிகிறது புரிகுள்ளது

9. முன்னெடுக்கும் உள்ளையார் என்று புரிகுள்ளது
சுருக்கியும் பிள்ளைகள் குறுக்கு
குறுக்குகள் - என்பது
பிள்ளையார்கள் பிள்ளையார்கள்
சுருக்கியும், என்பது
பிள்ளையார்கள் பிள்ளையார்களை

10. உள்ளையார் பல்லவரும் பல்லாட்டு விளக்கும்
தொடரும் குறுக்கு பிள்ளைகள் - என்பது
காண்பூட்டு குறுக்குகளை
புரிகிறது புரிகிறது
புரிகிறது புரிகுள்ளது.
CHAPTER 1

1. aṟaththuppaal

1.1 selvam nilaiyaamai

1. aṟusuvai yuṇdi amarndhillaaḻ ootta
marusigai neekkiyuṇ daarum - vaṟinyaraaych
chenrįrappar őridaththuk koozhenin, selvamonṟu
ũndaaga vaikkaṟpaar řanṟu.

2. thugāḻdheer perunjchelvam thõnriyakkaal thottup
pagadu nadandhagoozh pallarō duṅga
agadura yaarmandaattum nilaadhu selvam
sagadakkaal pōla varum.

3. yaanai eruththam poliyak kudainizhaarkeezhch
chēnaith thalaivarayaaych chenförum - ēnai
vinaiuḷappa vēṙaagi veezhvardhaam koṇḍa
manaiyaalai maatttraar koḷa.

4. ninṟana ninṟana nillaa enavuṇarndhu
onṟina onṟina vallē seyinseyyga
senṟana senṟana vaazhnaal seṟuththudan
vandhadhu vandhadhu koottru.

5. ennaanum onřudham kaiyuṟap pettrakkaal
pinnaava thenṟu pidiththira - munnē
koduththaar uyappōvar kōdildheek koottram
thoduththaarũ sellum suram.
6. izhaiththanaál ellai igavaa pizhaiththoreeik koottram kudhitthuyndhaar eenggillai - aattrap perumporúlí vaiytheer, vazhanggumin, naaálith thazheeim thazheeim thánñam padum.

7. thōttramsaal nyaayíru naazhiyaa vaigalum koottram álándhunum naálúnúnum - aattrá ařanjchey tharuúldaiyeer aagumin yaarum pírandhum píravaadhaa rél.

8. selvaryaam enřudhaam selvuzhi eńñaadha pulläri vaálar perunjchelvam - ellil karunggońmoo vaaydhířandha minnuppōl thōnři marunggařak kettu vidum.

9. unńaan ŏlinířaan ōnggu pugazhseyyaa thunnarung kḗlir thuyargálaiyaan - konnē vazhanggaan porúḷgaath thiruppaanēl, aaa izhandhaanen ŕeńńap padum.

10. uďaadhum unńaadhum thamudampu settrum kedaaadha nallarāmunum seyyaar - kodaaadhú vaiytheetti naarizhappar, vaandhōy malainaada uyththeettum thēneek kari.
Translation

CHAPTER 1

THE INSTABILITY OF PROSPERITY.

1. Who today dine luxuriously tomorrow beg

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

2. Wealth abides not, share it and enjoy.

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

3. Mighty warriors fall.

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

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

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

5. Give before death comes.

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

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

7. Death inevitable.

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

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

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

9. The miser loses all.

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

10. The miser like the honey-bee.

Those who stint in clothes and food, and mortify their bodies, yet do not deeds of deathless virtue, and bestow nothing, hoarding shall suffer loss: Infinite God of the cloud-capped hills!, this the hoarding honey-bee attests.
CHAPTER 3

1.3 பரமேஷ்வர் பிரபலப்படை

21. பரமேஷ்வர் திருச்சிராப்பு முதுமலைந்த பங்களி திருத்தெழுத்தின் திருக்காலந்த கோயாண்டம் - பிரமேஷ்வர்
தூர்த்திகளின் நடத்தும் அழுத்தமான சாதனேந்த நெய்யாராய் நெய்யாராய்

22. பாங்கும் கோயாண்ட வேளாண்மையின் பாசுநடை
சிறப்பானவர் பார்வை விளங்குகைந்தால் - பாங்கும்
உலகப் படைப் படை மக்களத்தின் பார்வை
தூர்த்திகள் நெய்யாராய்

23. பாங்கும் கோயாண்ட பாசுநடை
அழுத்தமான சாதனேந்த பிரமேஷ்வர்
சுவாரசியர் கோயாண்ட பாசுநடை
தூர்த்திகளின் 

24. விருத்தியாக நீர் குழுநால் நிற்பெரும்
சுருக்கம் நீர் பாசுநடை
தூர்த்திகளின் 

25. பறவைமலைந்த கோயாண்ட தூர்த்திகளின்
சுவாரசியர் கோயாண்ட
விருத்தியாக நீர்
தூர்த்திகளின்

26. பறவைமலைந்த விருத்தியாக நீர்
சுவாரசியர் கோயாண்ட

27. பறவைமலைந்த விருத்தியாக 
சுவாரசியர் கோயாண்ட
விருத்தியாக 
தூர்த்திகளின்
28. மார்க்கோவின் பார்ப்புகளுடன் பிள்ளாய் மணிப்பு மாந்திக்கும் மாற்றங்களை வாழ்க்கையிலிருந்து மாற்றுவிக்கப்பட்ட பல்வேறு பார்வையில் ஒரு செய்தியினைக் காலைக்கு விளக்க வேண்டும்.

29. புல்லூர் உள்ளது என்று பார்வையில் செழுமையானது உள்ளதுக்குரிய தனித்துவமான நோய்கள் அனைத்தை - விளக்கிய வேளை திறந்துள்ளது மற்றும் காலைக்கு விளக்கம் செய்யவுள்ள வரும்.

30. பெருநாட்டு வருவது கிளைக்களவு திறக்கும் முறையில் விளக்கம் மற்றும் காலைக்கு - விளக்கிய வேளை திறந்துள்ளது கையிலே புல்லூர் வரும் காலைக்கு விளக்கம் செய்யவுள்ள.
CHAPTER 3

1.3 yaakkai nilaiyaamai

21. malaimisaith thōñrum madhiyampōl yaanaith thalaimisaik końda kudaiyar - nilamisaith thunjchinaar enředuththuth thuṭtrappat daaraḷḷal enjchinaar ivvulagath thīl.

22. vaazhnaat kalagaa vayanggohör mańdilam veezhnaāl padaaa thezhudhalaal - vaazhnaāl ulavaamun oppura vaattrumin yaarum nilavaa nilamisai mēl.

23. manńam kańangga mańappařai yaayina anřavark kaanggē pińappařaiyaayp - pińrai oliṯthalum ŭńdaamenʳu uyndhupōm aarē valikkumaam maañaḍaar manam.

24. senřē eřipā orukaal siřuvairai ninřē eřipā pařaiyinai - nanřēgaan mukkaalaik kottinŭl moodiththeek końduezhuvair seththaaraich chaavaar sumandhu.

25. kańamkońdu suttraththaar kallen ōlařap pīnamlōndu kaattuṛppaark końdum - mańam końdeēndu ŭńдуńduń dennum ŭńarvinal saattrumē dońdońo dennum pařai.

26. naarththoduth theerkkilan nanřaayn thadakkilen paarththuzhip peyyilen pallōr pazhikkilen thōřpaþyūl ninřu thožhilaach cheydhudum kooththan пуrappattak kaal.
27. padumazhai mokkulín palkaalum thōnřik kedumidhōr yaakkaiyen řeńnidh - thadumaattram theerppēmyaam enruńarum thińńaři vaalarai nērppaaryaar neeńilaththin mēl.

28. yaakkaiyai yaappudaiththaap pettravar thaampettra yaakkaiyaa laaya payangkolga - yaakkai malaiyaadu manjchupōl thōnřimař řaanggē nilaiyaadhul neeththu vidum.

29. pulnunimēl neerpōl nilaiyaamai enfeńní inniniyē seyga aravinai - inniniyē ninńaан irundhaan kidandhaandhan kēľalařach chenńaαn enappadudha laal.

30. kēlaadhē vandhu kīlaigańay īldhōnńi vaallaadhē pōvaraal maandhargaľ - vaallaadhē sēkkai maranozhiyach chēńneenggu pulpōla yaakkai thamarkkozhiya neeththu.
Translation

CHAPTER 3

THE BODILY FRAME ENDURES NOT

21. Mighty kings die.

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

22. Time is fleeting, - use it.

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

23. Mutability of earthly joys.

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

24. The funeral.

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

25. Death pours contempt on human joys.

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

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

27. The body a bubble

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

28. The body like a cloud on the hillside.

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

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

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

30. All human relationships merely temporary.

Unasked people come, appear in the home as family, and then silently go. As the bird silently deserts the tree where its nest yet remains, and goes far off, so these leave but their body to their friends.
CHAPTER 4

THE MIGHT OF VIRTUE.

1.4  அதிகம் மகிழ்வத்தடன

31. அகரத்காளக் கோருவகைக்கணாகத் சிதம்பரியா பரிகாரா விளங்காக உள்ளாக கனவிட்டு முடி நூற்றாண்டு மேற்குறிச்சியின் விளக்கங்கள் குறிக்காக கணவுமைப்படுத்திய.

32. அவாடத்து அதிகம் கூறிய அறமங்கையின் விளங்கும்பாக வளாகத்தாக பலான்விட்டின் - துணையாக சிதம்பரியா சார்பியான கனவிட்டின் முடி சிதம்பரியா கனவிட்டின் விளக்கங்கள் நூற்றாண்டு குறிக்காக உள்ளாக.

33. நீண்ட்காட்டியால் வந்துக்காலான நூற்றாண்டு ஏற்பாட்டின் முடிக்கியான - சிதம்பரியாளும் நூற்றாண்டு கனவிட்டின் முடிக்கியான நூற்றாண்டு விளக்கங்களும்.

34. அகரத்காளக் கோருவகைக்கணாக விளங்காக பலான்விட்டின் - சிதம்பரியா சார்பியான கனவிட்டின் முடிக்கியான விளங்காக பலான்விட்டின் விளங்காக.

35. கருநூற்றாண்டு கோருவகைக்கணாக விளங்காக செற்றுநின்று விளங்காக செற்றுநின்று விளங்காக முடிக்கியான விளங்காக முடிக்கியான விளங்காக.

36. முற்பாறைக்காளற்றுக் கோருவகைக்கணாக விளங்காக செற்றுநின்று விளங்காக முடி சிதம்பரியா நூற்றாண்டு விளங்காக முடி சிதம்பரியா அறநின்று.
37. எகாண் எம் எம்பியப்பொழுதிய வழக்கங்கள்
சாத்துலகுவன் என்று வேண்டும் - நூற்றக்
வருடான் காரணிய எண்ணிக்கை முதலில்தான் முதல் வகு
குறிக்குறிக்குவரை பல்வேறு பாகங்கள்.

38. எகாண் எகாண் எகாண்டுக்கான பல்மலிய தின்னை
சின்னப்பெயர் என்று என்று - அன்னையப்பொழுதிய
கால்வைப் படுத்தவும் குறுக்கைகாலும் பாலக்கைக்
கால்வைப் படுத்தவும் வேறுத்துறையில் முனைகு.

39. எகாண்டு எகாண்டு எம்பிய எம்பியங்கள்
சாத்துலகுவன் சாத்துலகுவன் சின்னப்பெயர்
சாத்துலகு சாத்துலகு படுத்தவும் குறுக்கைகாலும் குறுக்கை
சாத்துலகு குறுக்கைகாலும் குறுக்கை.

40. எகாண் எகாண் எகாண் எகாண்
சாத்துலகுவன் எம்பிய எம்பியங்கள் - என்று என்று
சாத்துலகு சாத்துலகு சின்னப்பெயர்
சின்னப்பெயர் வேறு வேறு வேறு வேறாகாலும்.
CHAPTER 4

THE MIGHT OF VIRTUE.

1.4 aṟan valiyuṟuththal

31. agaththaarē vaazhvaaren ġaṁnaandhu nōkkip pugaththaam peṟaar paṟanggaṇai pattī migaththaam varundhi irupparē mēlaith thavaththaal thavamseyya ġhaar.

32. aavaamnaam aakkam nasaii aṟamaṟandhu pōvaamnaam ennaap pulainenjchē - ōvaadhu ninṟunyattri vaazhdhi eninumnin vaazhnaalgal senṟana seyva thurai.

33. vinaippayan vandhakkaal veyya uyiraa manaththin azhiyumaam pēdhai - ninaiththadhanaith thollaiya thenṟuṇar vaarē thadumaatrattheith ellai igandhoruva vaar.

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

35. karumpaattik katti siṟukaalaik końdaar thurumpezhundhu vēmkaal thuyaraaṇi duzhavaar varundhi udampin payangkońdaar koottram varunggaal pariva thilar.

36. inṟukol anṟukol enṉukol ennaadhu pinṟaiyē ninńadhu koottramen ņēńni oruvumin theeyavai ollum vagaiyaal maruvumin maanńdaar aṟam.
37. makkaāla laaya porumpayanum aayunggaal eththuñaiyum atttrap palavaanaal - thokka udampińkē oppuraavu seydhozhugaa thumpark kidandhuńnap pańņap padum.

38. ūrakkum thuńaiyadhōr aalamvith theeńdi ırappa nizhaŕpayan thaaanggu - aṟappayanum thaansiri thaayinum thakkaargaip pattakkaal vaansiridhaap pōrththu vidum.

39. vaigalum vaigal varakkańdum agdhuńaraar vaigalum vaigalai vaigumen ūnburuvar vaigalum vaigaldham vaazhnaalmēl vaigudhal vaigalai vaiththuńaraa thaar.

40. maana arunggalam neekki iravennum eena ı́livinaal vaazhvēnman - eenaththaal oottiyaak kańnum ūrudhisērn thivvudampu neettiththu nińkum enin.
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 ampest 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 10
LIBERALITY

1.10 கடக

91. மெய்யான மிகுதலும் சிறப்பு அச்சம்களோ அங்கீகாரம் வருவதற்கு விளையாட்டு - என்றுகொண்டு நூற்றாண்டுகள் வரும் கலின்சோழர் நம்தற்கு அச்சம்கள் புனராக்குவது குறுக்கொண்டு கொண்டது.

92. நூற்றாண்டு காலப்பதிவாக பெரும்பால் சிறந்தரும் பிறவானது பிறக்கும் இடங்கள் - கிளையானசின் புரோஸ்பீதிகள் பார்வோஹிமான் பாடும் பார்வோஹிமான் காலம் பார்வோஹிமான் காலம் குறுக்கொண்டு கொண்டது.

93. கிளையானசின் கூற்ற்களில் நூற்றாண்டு காலத்தில் நூற்றாண்டில் கிளையானசின் காலத்தில் முதலில் பார்வோஹிமான் பாடும் காலம் பார்வோஹிமான் காலம் பார்வோஹிமான் காலம்.

94. நூற்றாண்டு காலத்தில் குறுக்கொண்டு கடக நூற்றாண்டு கிளையானசின் நூற்றாண்டு - என்றுகொண்டு கிளையானசின் காலத்தில் கிளையானசின் காலத்தில்

95. பார்வோஹிமான் பார்வோஹிமான் கிளையானசின் காலம் விளையாட்டு - என்றுகொண்டு காலம் கிளையானசின் காலம் காலம் பார்வோஹிமான்

96. கிளையானசின் கிளையானசின் காலத்தில் பார்வோஹிமான் பார்வோஹிமான் பார்வோஹிமான்

97. பார்வோஹிமான் பார்வோஹிமான் காலத்தில் என்றுகொண்டு கிளையானசின் காலத்தில் கிளையானசின் காலத்தில்

லங்காவில் பார்வோஹிமான்
98. குறுகியது பின்னர் கூட்டாகவே கணமுற்றியும் காக்கவதற்கு
நூற்றாண்டுகளுக்கு முன்னரும் அன்னையும் - அருங்கியே
பெருமான் குழுநிலைப் பாதுகாப்புக் கூடு
விளையாட்டு நூற்றாண்டு நிலையிட்டார்.

99. இருப்பது கீழச்சுற்று குறிக்கொண்டு பிள்ளை
அதையும் பாதுகாப்பும் நிறுவாது - பதவிசினில்
இல்லை புகழ்பெற தமிழ் வல்லுணர்வுக்கே
இல்லை திகழ்கை விளை.

100. குறுகிய குருக்கியக் காரணத்துக்கான விளக்கம்
தீர்க்கு (நூற்றாண்டு குழுக்களுக்கு வளர்ச்சிக்கீட்டு
அந்தக் குறுகியது எள்ளுமதி குழுக்கள்
சுத்திக்கும் விளையாட்டு விளக்கம்.
CHAPTER 10

LIBERALITY

1.10 eegai

91. illaa vidaththum iyaindha álavinaal
uÍña vidampõl peridhuvandhu - mellak
kodaiyodu patta kuńanudaiya maandharkku
adaiyaavaam ańdaik kadhavu

92. munnarē saamnaál munidhakka mooppuÁ
pinnarum peedazhikkum nöyuÁ - konne
paravanmin pattranmin paaththuńmin yaadhum
karavanmin kaiththuńdaam põzhdu.

93. nadukkuttruth tharśerndhaar thunbam thudaiyaar
koduththuththaan thuypinnum eeńdunggaal eeńdum
midukkuttrup pattrinum nillaadhu selvam
vidukkum vinaiyulandhak kaal.

94. immi yarisith thuńaiyaanum vaigalum
nummil iyaiya koduththuńmin - ummaik
kodaa thavarenbar kuńduneer vaiyath(thu)
adaaa aduppi navar.

95. mańumaiyum immaiyum nökki oruvańku
urumaa řiyaiva koduththal - vańumaiyaal
eedhal isaiyaa theninum iravaamai
eeedhal iratti yuńum.

96. naduvvoorú vĕdhigai suttrukkót pukka
padupanai yannar palarnachcha vaazhvaar
kudigozhuththak kańnunggoduththuńńaa maakkań
idugaattul ēttraip panai.
97. peyarpaal mazhaipeyyaak kañnum ulagam
seyerpaala seyyaa vidinum - kayarpulaal
punnai kadiyum porugadal thansērppa.
ennai ulaguyyu maaru.

98. ēttragaim maatraamai ennaanum thaaamvaraiyaadhu
aattraadhaark keevadhaam aaṅgadan - aattrin
maligadal thaṅsērppa maṅeevaark keedhal
poligadan ennum peyarthhu.

99. iṟappach chiridhennaa thillennaa thenṟum
arappayan yaarmaattum seyya - muraippudhavin
aiyam pugooum thavasi kadinyaipōl
paiya niraiththu vidum.

100. kadippidu kaṁmurasam kaadhatthhör kēdpar
idiththu muzhanggiyadhör yōsanaiyor kēdpar
adukkiya moovulagum kētkumē saanfōr
koduththa renappadum sol.
91. Unchilled by adversity the good do good: Heaven's gate is open to them.

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

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

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

93. Time gives and takes away.

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

94. Give according to your power.

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

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

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

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

97. In troublous time charity must not be omitted.

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

98. Give to them who cannot recompense you.

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

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

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

100. The fame of charitable deeds.

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

*(THE ESSENTIALS OF THE PATH OF VIRTUE)*

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

Text

ARANERICHARAM

19. 

20. 

21. 

22. 

23.
27. பாலம் பிறந்த பெண்களுக்கு கருத்தரை - பாலம் பிறந்த ஆண்களுக்கு புருஷரை கருத்தரை அனைத்தில் போற்றவும் கூறுதலும்

28. புல்லாம் விளையாட்டில் பாலம் பிறந்த கருத்தரையும் பிறந்த விளையாட்டில் போற்றவும் - செய்திகள் அனைத்து விளையாட்டில் அறிமுகவும் விளையாட்டில் கருத்தரை குறிப்பிட்டு போற்றும்

66. புல்லாம் விளையாட்டில் பாலம் பிறந்த கருத்தரையும் முனைவேப்பனை விளையாட்டில் - புல்லாம் பாலம் கருத்தரையும் விளையாட்டில் கருத்தரை குறிப்பிட்டு விளையாட்டில் கருத்தரை குறிப்பிட்டு போற்றும்

78. அகராதி விளையாட்டு பாலம் கருத்தரையும் புல்லாம் விளையாட்டு விளையாட்டில் - புனித அரசன் விளையாட்டில் கருத்தரையும் குறிப்பிட்டு விளையாட்டு கருத்தரையில் போற்றவும்

113. புல்லாம் விளையாட்டு அரசன் அருகுக்கு கருத்தரையும் புல்லாம் விளையாட்டு அரசன் கருத்தரையும் குறிப்பிட்டு விளையாட்டு கருத்தரையில் போற்றாது

114. புல்லாம் விளையாட்டு விளையாட்டு விளையாட்டு அருகுக்கு கருத்தரையும் புல்லாம் விளையாட்டு அருகுக்கு கருத்தரையும் குறிப்பிட்டு விளையாட்டு கருத்தரையில் போற்றாது

115. புல்லாம் விளையாட்டு விளையாட்டு விளையாட்டு கருத்தரையும் விளையாட்டு அருகுக்கு கருத்தரை விளையாட்டு விளையாட்டு கருத்தரையும் விளையாட்டு

116. ஆராய்ச்சி விளையாட்டு விளையாட்டு விளையாட்டு
117.

118.

119.

120.

127.

134.

150.
172.
பல்கலை பரிகார்ப்பு பாதத்துண்டு முன்னிலைத்
பண்பாடு கொடுந்து விளக்கலாம் நிகழ்கின்றது - குறிப்பிட்டு
தோற்றத்தின் நிலையும் கூட்டாக்க கூர்த்து வைக்கலாம்
பண்பாடு தெளிவாக வைப்பிட்டு

193.
பேரிடுமிட்டு புராணத்தின் கருத்துக்காளாம் மம்மாக்கள்
பிறம்பரத்தின் கருத்துக்காளாம் நிகழ்த்தின்றார்கள்? - நிலப்பிள்ளை
மாறும் பெருமான் புராணத்தின் காலத்தின்
கையாண் கருத்து விளக்கம்

205.
மாண்பாலுக்கு வளை போனத்துண்டு முன்னிலைத்
போனத்துண்டு குறித்ததா கச்சைம்பார் - நிலப்பிள்ளை
துவாயில் குறித்தது போனத்துண்டு
தோரத்தின் அமைப்பில் கருத்து

207
தோரத்தின் துவாயில் இராமாயனது துவாயிலைப்பட்டு
தோரவூடில் பாட்டிக்கு குறிப்பிட்டு - முன்னிலை
2 எழுதியப் பத்தற்பட்டியம் புராணியம்
துவாயில் பாட்டு கருத்து
ARANERICAHRAM

19. kōttunaa Īttuk kuṟaiyuṁarndhu vaaraadhaal meettoru naḻidaiyun thaaraadhaal - veettudhaṅkē vanjchanjchey koottram varudhalaaal nanṟaittri anjchaa thamaindhirukkaṅ paattru

20. in řuḷaar inṛēyum maayvar avarudaimai anrē piṟarudaimai yaayirukkum - ninṟa karumaththa rallaadha koottringgeezh vaazhvaar tharuman thalainittral nanṟu

21. minnu miḻamai uladhaam enamagizhndhu pinnai yaṛi venenṟal pēdhaimai - thannaith thuṅiththaanum thoonggaa thaṟanjcheyga koottram aṁiththaay varudhalu muṅdu

22. mooppodu theeppiṁi munnuřee ip pinvandhu koottra varasan kuṟumbefiyum - aattru aravaraṇa maaraaṅn thadaiyina6 thallaal piṟavaraṇa millai yuyirku

23. thiruththap paduva thaṟakkaruman thammaj varuththiyu maaṇpudaiyaa seyga - perukka varuvum perungkoottram vangkaṇ nyamanggeezhth tharavaṟuththu meelaamai kaṇḍu
27.  
paavam perugap pazhiperugath thannaimbi  
aavadhon fillai yaaranazhiththup - paavam  
poraia mutraisey poruvil nyamanggeezh  
aṟāivuṇṇum aattravu ninṟu

28.  
muṟ sey vinaiyin payan ūruṯh thadhuvulandhaal  
pīṟ sey vinaiyinbin pōgalaal - naṟ seygai  
aattrun thuṇaiyum aṟamaṟavēl nannenjchē  
koottrang kudilpiriyaa mun

66.  
uzhandhuzhandhu koṇda udambinaik koottruṇṇa  
izhandhizhan thengkaṉun thōṅra - suzhan ūzhanra  
suttraththaa rallaadhaa rillaiyaal nannenjchē  
settraththaa seyva thurai

78.  
anjchinai yēnu madaiva thadaiyunggaan  
thunjchinai yenṟu vinaividaa - nenjchē  
azhudhaa yenakkarudhik koottrezhiyaa thaattrath  
thozhudhēn niṟaiyudaiyai yaagu

113.  
aasaiyum paasamum anbum agathhadakkip  
poosip podhindha pulaaludambu - oosal  
kayṟattraiř pōlak kidakkumē koottrath  
theyiṟūř ōidalurinthak kaal

114.  
amāndhoruvan vaazhumim maayamaa vaazhkkaai  
aṟindhoruvan vaazhumēl illai - seṟindhoruvan  
ootrām irandhurudhi koḻaakkaal ōgodidhē  
koottrām idaikoduththa naal
115. thōttramum sampiradham thuppuravunjch champiradham koottramum kol jungkaal sampiradham - thōttram kadaippatta vaafařindhu katrařindhaar thunjchaar padaippatta naayaganē pōnřu

116. therivi liāmaiyum theeppiřiŋyun mooppum pirivun thuyilu muřee ip - paruvandhu paththettu naalaip paynilaa vaazhkkaikkku viththukkuř ruņpaar palar

117. pirappiřappu mooppup piŋiyen řin naan-gum mařappar madhiyilaal maandhar - kuṟaikkoodaă chchelvam kilaiporuľ kaamamen řinnaan-gum pollaap pořiyařukkap pattu

118. mooppup piŋiyē thalaippirivu nalguravu saakkaadu mellaam salamilavaay - nōkkeer parundhuk kiraiyaamiv yaakkaiyaip pettrail marundhu mařappadhō maańpu

119. neekkarunōy moopputh thalaippirivu nalguravu saakkaden řaindu kalį řuzhakkkap - pōkkariya thunbatththut dunba muzhappar thurandhey thum inbath thiyalpařiyaa thaar

120. ekkaalum saadhal orudhalaiyē yaanunakkup pukkil niřaiyah tharugilën - mikka ařivanai vaazhtththi adavi thuńaiyaath thuraththanmēř saardha řalai
127. neeththozhinda vaařain thadakkippin nichchayamē
taayththamaindha vaayilpeñ ŋunaiyung - kooththařku
vaalēřē dōsai viľainila mivvallaar
kēľaa yudanvaruva thil

134. mudaiyudai yangkaňam naado řum řunda
kaiaimufaivaay pōdharak kaündun - thadumaattril
saavaap pēravaavichchampiradha vaazhkkaikkhu
mēvaadhaam meykańdaar nenjchu

150. pērāzhivu saayu pīrappinban thunbamen
řaiřuľa annaa řamain thana - thēři
avaivyay vaiandhaal azhunggaadhu vimmua
thivaiyivai yenńuńaraľ paattru

172. pattaarp paduththup padaadhaarkku vaatcheřiththu
vittozhiva thallaalav vengkoo tram - ottik
kalaaykkodumai seyyaadhu kańdadhupaath thuńdal
pulaarkudilaľ laaya payan

193. uyirviththi yoonviľaiththuk koottrunńum vaazhkkaį
seyyirviththihcheelandhin řennai? - seyirinai
maattri maŕunama purigirpin kaanjaalām
koottrang kuřugaa vidam

205. udanbiŃandha moova roruvanaichchēvith
thidangkońdu sinnai řiruppar - idangkońda
illath thiruva rozhiya oruvanē
sellum avanbin sińandhu
nalvinai naafkaal vilanggu navaiseyyung
kolvinai yanjchik kuyakkalam - nalla
urudhiyu mallavum naadpēr marappēr
i'rudhiyi linba neři
Translation

ARANERICCHARAM

19. As Death the destroyer comes not before the allotted time and does not allow one day beyond, one must do good and calmly and fearlessly await its deceitful coming.

20. One that is alive today dies presently and one's possessions forthwith become those of another; it is well therefore that people, who are under the sway of Death, act well and establish themselves in virtue.

21. It is foolishness to believe that fleeting youth will last forever and postpone practice of virtue to old age. Death may happen even now. Therefore undelaying and even at the expense of tormenting your body, practise virtue.

22. Sending forward old age and dreadful disease, King Death, comes and overthrows this fortress of a body. Seek the protection of much virtue; considered anywise, there is no other protection to life.

23. What is worth doing, is doing good. Let the wise do it, at whatever cost; for there is no escaping from that sure visitor, the harsh King of Death.

27. To accumulate sin and blame from mere selfishness to the prejudice of all righteousness is no good. The just and peerless God intolerant of evil, through death cuts down a person’s life stealthily but steadfastly.

28. Dear Heart! We enjoy the benefit of former good; that exhausted; our mind-set is born according to our deeds in this birth. Therefore, before Death separates the life from the body, forget not righteousness, but do all the good you can.

66. This mental body which by repeated birth of thoughts we have won, we have repeatedly lost to Death. So lost and so won, and born everywhere, there are none, who are not our kindred. Why then lose temper with any?

78. However much you may dread it, what must happen, will happen. Even if you die, your acts won’t leave you. O heart! Death won’t spare you because you weep. I beg of you learn humility and acquiescence.
113. This body of flesh covering up passion and desire and love, lies as a swing without a rope, when caught betwixt the teeth of death.

114. This life of illusion that we forgetfully pass through, will cease the moment one looks at things from the right point of view. If one does not with good discipline overcome evil and thereby grow in wisdom, great will be the suffering one shall endure at the hands of death.

115. Birth is illusion; life is illusion; death also is illusion. Knowing all things to be illusion the wise keep wide awake, like the captain of a fighting force, to get rid of birth of negativity.

116. With unthinking youth, disease, old age separation, death, this life is full. Brief is its span of unprofitable days; and like the foolish agriculturist who eats up the seeds, many live at the expense of righteousness, the seed of final beatitude.

117. Birth, death, old age and disease are easily forgotten by unthinking people, because they are stultified by weak relations, children, and pleasure. Wealth and other things may disappear by misfortune.

118. Look with firmness of mind at old age, disease, separation from friends and relations, poverty and death. After all, this body is for eagles. Is it wisdom being possessed of such a body to forget the one thing medicinal thereto?

119. Those that know not the happiness of being unattached suffer in this world of pain with unavoidable disease, old age, separation, poverty and death which like five huge elephants pull them about.

120. O heart! Death is certain; therefore I feed you not over-much. Seeking the forest as one’s help, praising God, the source of Wisdom and seeking a life of divinity is best.

127. Hold fast to the truth that the world is ephemeral and do righteous deeds. These are the two principles of conduct which help you even after death.

134. Seeing that all food eaten by one, passes out of this carnal body as excretion, the heart of those that know the truth is not set on this confusion of birth and death, called life.

150. Prosperity and decay, birth and death, pleasure and pain are six things predestined. When they befall one, it is best without elation or dejection to know them for just what they are.

172. Death takes away those, whose days are ended and spares only those who have their lease yet to run. So, before Death in its fury comes, share with others your earnings if you want to get the fullest advantage of having secured this flesh-woven body.
193. Sowing the seed of life, raising the crop of flesh, this world is offered up to death. What is the good of sowing evil and eating up without sowing the seeds of good? Whoever refrains from evil and does that which is good for them hereafter may reach that place where Death is not.

205. Of the three born with one: lust, anger and illusion; the first could be followed but for a time; the second ceases with life; but illusion pursues one even after death.

207. Strive to do good; refrain from pain-giving evil deeds; seek after the salvation of your soul; reject that which hinders such salvation. These are the ways to attain at bliss.
18.3. THIRUMURAI 7

THIRUPATTU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By SUNDHARA: A Tamil Saint: 807 - 825 AD

48. THIRUKKADHARAM: vaazhvaavadhu

Text

vaazhvaavadhu
Transliteration

vaazhvaavadhu

vaazhvaavadhu maayam idhu
mańñaavadhu thiinium
paazhpövadhu piřavikkadal
pasi nöy seydha pařidhaan
thaazhaa dhařam seymin thadam
kańñaan malarōnum
keezhmēl ura ninñaan thiruk
kēdhaaram eneerē

naavinmisai araiyannodu
thamizh nyaanasaṁbandhan
yaavar sivan adiyaargaļukku
adiyaan adithońdan
dhēvan thirukkēdhaa raththai
ooran urai seydha
paavin thamizh vallaar
para lōgath thiruppaarē
Translation

vaazhvaavadhū

1. Oh! Dwellers of the world!

To believe that the body which causes hunger and disease is eternal is utter falsehood.

That this truth becomes concealed is true.

The birth of an ocean of negative thoughts will have to be dried up.

Without wasting your time, expeditiously perform right conduct.

God, Namasivaya, was explored by the big eyed Saint Thirumal and Saint Biraman from the earth as well as up above the sky.

Praise the name of the city of Ketharam, with the shrine of Saint Siva.

Commentary

This poem praises the soul which is eternal.

You are a soul. The body is temporary but the soul is eternal. The truth that the body is temporary is hidden from a person as they act and live as though the body is eternal.

The birth of negative thoughts is like an ocean. Those negative thoughts in the mind have to be emptied for the Virtue of peace to reside. Meditation assists in cessation of the birth of thoughts.

The inner space of the mind have to be empty like the empty outer space of the Ragasiyam.

Right Conduct is one of the Eight Divine Virtues in the Tamil Marai. Perform right conduct efficiently and effectively.

2. Nambiarooran has transformed himself into a servant to Thirunavukarasu and Tamil Nynanasambandar and all other Saints of Namasivaya.

Thirunavukarasu and Tamil Nynanasambandar have chanted Tamil verses.

Nambiarooran has composed sweet poems on Saint Siva of Thiru Ketharam.
Servants of God who are well versed in reciting them are sure to attain the Heaven of God.

**Commentary**

Worship God by reciting verses of the Saints.

People should transform themselves into Servants of the Saints.

Saint Sundarar is mentioning a part of the disciplic succession of Saints from the time of Thiruvalluvar born 31 BC. He mentions that he is the servant of Saint Thirunavukarasu and Saint Sambandar. The succession of the idea and religion of Virtue was maintained by Tamil Saints in each century.

The saint is paying tribute to the deceased saints. This poem is appropriate for a memorial service.
18.4. THIRUMURAI 6

THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

37. THIRUPPUGALOOR: eṉṆugēn ensōlli

Text

eṉṆugēn ensōlli

1. eṉṆugēn ensōlli

2. eṉṆugēn ensōlli
Transliteration

eńńugēn ensōlli

1. eńńugēn ensōlli eńńugēnē
emperumaan thiruvadiyē eńńin allaal
kańnilēn mattrēr kalaigań illēn
kazhaladiyē kaidhozhudhu kaańin allaal
ońńuĺē onbadhu vaasal vaiththaay
okka adaikkum pōdhu ūnaramattēn
puńńiyaa unnadikkē pōdhu kinŕēn
poompugaloor mēviya puńńiyanē

2. ōruvanaiyum allaadhu ūńaraadhu uĺaam
ūńarchchinth hadumaattraththu uĺlé ninśra
iruvaraiyum moovaraiyum enmēl ēvi
illaadha tharavu aruththaaykku illēn ēlak
karuvarai soozh kaańal ilanggai vēndhan
kadundhēr meedhu odaamaik kaalaār settra
poruvaraiyaay unnadikkē pōdhugin ōēn
poompugaloor mēviya puńńiyanē
Translation

eṉṆugēn ensōlli

1. Saint Siva’s leg is adorned with an anklet. He presides at the beauteous Thiru-Pugalur and has great aspirations.

Oh God! You are the Embodiment of Virtue. Your attributes are the Eight Divine Virtues.

I can aspire to attain the Divine Virtues because I have the mental faculty.

What else can I aspire to gain, being one of the Saints.

I have in my vision nothing but the Divine Virtues and I worship them through practical means.

I have no other support but the Eight Divine Virtues.

You have assigned nine openings in this body which is the dwelling place for me, the eternal soul to live in.

When these openings are completely closed simultaneously I will lose the strength of contemplating on you in the above state.

Therefore now I will march on to attain your Divine Virtues.

Bless me granting salvation.

Commentary

This song praises the endeavours to attain Virtues before death arrives.

The attributes of God is the Eight Divine Virtues.

Each person has a choice to aspire for the Eight Divine Virtues. Virtue should always be within the vision of Tamils. All worship should be practical and hands on approach. This is the path to praise God.

The only support and foundation is the Eight Divine Virtues.

A person is a soul who dwells in a body. When the body get old it loses its strength to contemplate on God. When the body dies, the soul returns to God.
A person should maintain good health so that they can endeavour to attain the Divine Virtues of God.

2. Saint Siva who is the dweller of strong Mount Kailas which was trampled with his toes to arrest the speed of the chariot of the King of Eelam.

Eelam is encircled with sea shore and huge 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.
CHAPTER 19: THE SOUL RETURNS TO GOD

20.1. THIRUMURAI 7

THIRUPATTU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By SUNDHARA: A Tamil Saint: 807 - 825 AD

43. THIRUPPUGALOOR: thammaiye pugazhndhu

Text

thammaiye pugazhndhu

1.

தம்மையே புகைந்து பிறந்து விளையாட்டு

நாங்கையேது நிழண்டவாக நங்களே

மிள்குமல் மன்னலவாள் பாட்டுது என்று

புஞ்ச்சை பாதியான் பங்கேற்றக்

திருமழியிறை விளை செற்று காண்கும்

என்றும் திருமழியிறை நிலையாகத்

அம்மையின் சிரையாங்கி அருள்வங்கு

பாதுகாய இன்று திசையே
Transliteration

thammaiyē pugazhndhu

1. thammaiyē pugazhndhu ichchail pēsinum saarginum thońdar tharugilaap poymai yaalaraip paadaadhē endhai pugaloor paadumin pulaveergaal immmaiyē tharum sōrum koṟaiyum ēththalaam idar kedaḷumaam ammaiyē sivalogam aalvadhaṟgu yaadhum aiyravu illaiyē
Translation

thammaiyē pugazhndhu

1. Oh Poets! God would bestow and protect us by providing good food, clothes, etc. in the present birth to those who compose verses on Namasivaya.

Because of such poetic composition, fame would increase and misery would vanish.

In addition to these, there can be no doubt in you attaining Heaven after your soul leaves the present body.

Compose or recite poems on Saint Siva of Thiru-Pugalur.

Refrain from composing poems on untrue men who are not charitably disposed.

Though these false men may be your life support and your praises quite pleasing to them, refrain from composing poems on these untrue men.

Commentary

This poem praises those who compose verses on God or recite the verses of saints. They are guaranteed to reach Heaven when their soul leaves their body. This is clear that Tamil Saints reject reincarnation and rebirth of the soul for Tamils.

Poets composed poems and poems that glorified leaders in exchange of money to buy food, clothes and provide medical care. When a poem is composed of some leader, the title and name Siva or Uma is given to them.

Some of these untrue leaders promoted themselves as God, promoted idols as God, promoted rituals and superstition as worship. Some of these untrue leaders did not promote the Eight Divine Virtues and did not practice charity but held positions of power and wealth. The Saint asks poets to refrain from composing poems on these men and their false beliefs even if their livelihoods depended on it.

The Servants of God should not recite poems that were not composed by the Tamil Saints. The Saints received divine inspiration and compose verses in the Tamil language.
Poems composed were for preaching purposes. Preaching was essential to passing the Tamil religion and culture from generation to generation.
19.2. THIRUMURAI 10

THIRUMANDHIRAM

(SACRED PRAYERS)

By THIRUMULAR: A Tamil Saint: 1150 AD

Verse 429: Void the Beginning and End

Text

429. VOID THE BEGINNING AND END

429.

பாண்டின் காட்சியில் உள்ளவளியின
பர்காக ஆசிரிய முக்கியத் பார்த்து பார்க்கா
முக்கியமான காட்சியில் மையமான திருத்தினம்
பார்க்க பார்க்க ஆசிரிய அப்பார்க்கின்
Transliteration

429. VOID THE BEGINNING AND END

429.
paazhē mudhalaa ezhumpayir appayir

paazhaay adangginum pańdaippaazh paazhaagaa

vaazhaachchang kaaraththin maalayan seydiyaam

paazhaam payiraay adanggum appaazhilē
Translation

429. VOID THE BEGINNING AND END

Out of Void (Siva), a plant (soul) it sprang,
To the Void it returns;
Yet shall it not be Void again;
In Matter, exhausted, it shall die;
That is the fate of Saint Hari and Saint Biraman too,
Who the holocaust of Destruction survive not.
19.3. THIRUVUNTIYAR

(SACRED GAME)

By THIRUKADAVUR UYYA VANTHA: A Tamil Saint: 1050 AD

Text

THIRUVUNTIYAR

44.

45
44.
sindhaiyin uÍlum en senniyinum sēra
vandhavar vaazhga enṟu undheepaṟa
madavaaḻ udanē enṟu undheepaṟa

45
vaiyam muzhudhum malakkayam kańdidum
uyya vandhaan urai undheepaṟa
uńmai uńarndhaar enṟu undheepaṟa
Translation

THIRUVUNITIYAR

44. Arise my dear soul and move ahead; praising “Long Live the Spirit of God!” who appeared simultaneously in my mind and body on its own accord, not alone but along with the Grace of God, forever young.

45. Arise and move ahead, learning that whoever masters this treatise by Uyya Vanthaan will learn that the body is not the soul and that this is the truth.
19.4. POEMS OF SUBRAMANI BAARADHIYAAR

By SUBRAMANI BAARADHIYAAR: A Tamil Saint: 1882 - 1921

A Prayer to God: iṟaivanai vēṇudhalī

Text

iṟaivanai vēṇudhalī

இறிழ்வண்டைக் வேண்டுதிக்கை

என் காலனிதிக் இருந்தும் கோரும் நாய்க் இருந்தும் இருந்தும்

சிறிய கீமைம் ஆராய் துறந்த இருந்தும் நாய் - அருள்

ங்கும் வழியுட் குடும்பம் காவல் காவல் அதிகார காவல்

அதிகார காவல் மாடால் மாடால் மாடால்

மாடால் பார்வதா குழா குழா கோலை கோலை

பார்வதா குழா குழா கோலை கோலை அருள்

பார்வதா குழா குழா கோலை கோலை அதிகார காவல்

பார்வதா குழா குழா கோலை கோலை - காவல்

மாடால் பார்வதா குழா குழா கோலை கோலை
Transliteration

iṟaivanai vēndudhaí

eth thanaik kōdi inbam vaith thaay! enggal
iraivaa iraivaa iraivaa
sith thinai asith thudan inaith thaay - anggu
serum aim boodhaththu viyan ulagam amaith thaay
aththanai ulagamum varnak kalanyiya
maagap pala pala nal azha kugal samaith tham
mugdhi enṟu oru nilai samaith thaay anggu
muzhudhinaiyum unarum unarvu amaith thaay
bakthi enṟu oru nilai, vaguth thaay - enggal
parama parama parama
Translation

iřaivanai vēñdudhaĺ

A PRAYER TO GOD

How many thousand kinds of joy You have instilled,

Oh! Our God! God! God!

You have joined the body and soul together.

You have created the five elements and made this great world.

In all the world like a colourful treasure,

Many good beautiful things you made.

You created the state of salvation in there,

You filled feelings to perceive everything.

Devotion another state you made, Oh Lord!

Our Lord! Our Lord!
CHAPTER 20: PRAISE GOD

19.1. THIRUMURAI 7

THIRUPATTU

THEVARAM

POEMS IN PRAISE OF DIVINE VIRTUE

By SUNDHARA: A Tamil Saint: 807 - 825 AD

45. NAMACHIVAYA PADHIGAM: mattrup pattru

Text

mattrup pattru
Transliteration

matrup pattru

matrup pattru enakku inrí ninthirup
paadhamē manam paaviththēn
pettralum piṟandhēn inip piṟavaadha
thanmai vandhu eydhinēn
kattravar thozhudhu ēththum seerkkaṟai
yooril paaṅdik kodumudi
nattravaa unai naan mārakkinum
sollum naa namach chivaayavē

kōńiya piṟai soodiyaiṟ kaṟai
yooril paaṅdik kodumudi
pēńiya perumaanaip pinjchagap
piththanaip piṟappu illiyaip
paaṅulaa vari vańdaṟai konṟaith
thaaranaip padap paambarai
naaṅanaith thońdan ooran sollivai
solluvaarkku illai thunbamē
Translation

mattrup pattru

1. Saint Siva presiding at the shrine of Thiru-Pandi-Kodumudi in Karaiyur has penance.

Oh God! The divine attribute of good Penance is praised by the learned.

I have no other prop.

I am determined to adopt your sacred Eight Divine Virtues as my support.

Only after such resolution I feel I am born as a human being.

In addition to this, the state of no sinful thoughts in the mind being born again in future has also settled on me.

Henceforth even if I forget you, my tongue would involuntarily chant incessantly your sacred name of “Namasivaya”.

Commentary

This poem praises God. It also praises Penance.

A person should repent for their character faults and mistakes.

The Eight Divine Virtues should be every person’s only support. These Eight Divine Virtues is what make us human beings.

Worship God by chanting the Holy Name of ‘Namasivaya’.

2. Nambiarooran is the ardent servant of God.

God is the store house of Grace.

God is not born.

Namasivaya is God.

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

He wears a wreath of Konrai flowers with bees reciting musically and hovering over.

Saint Siva’s habits and ideas undergoes rebirth, rejuvenation, transformation and have balance.

Saint Siva is the presiding personality in the shrine of Pandi-Kodumudi in Karaiyur.

Those who recite such verses are free from misery.

**Commentary**

God does not take birth in any form in this world. God’s grace is infinite.

God’s grace and compassion goes to all people irrespective of their situations and circumstances.

When a person is a servant of God, then one has access to this Grace.

People should be compassionate to themselves first as well as to others.
CHAPTER 21: PRAISE THE HOLY NAME

21.1. THIRUMURAI 5

THEVARAM

SONGS IN PRAISE OF DIVINE VIRTUE

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

28. THIRUMATPARU: ēdhum onrum

Text

ēdhum onrum

1.

2.

3.

Text
Transliteration

ēdhum onṟum

1. ēdhum onṟum aṟivāl aayaṇum
   odhi anjchezhuththum unarvaar katkup
   pēdham inṟi avara var uḷḷaththē
   maadhum thaamum magizhvar maaṟpēṝarē

2. saaththiram palapēsum sazhakkargaalī
   kōththira mum kulamum koṇdu enseyveer
   paaththiram thivam enṟu paṉidhirēl
   maaththiraikkulī arulu maaṟpēṝarē

3. irundhu solluvan kēṁminggaḷ ezhaigaaḷ
   arum thavandharum anjchezhuththu odhinail
   porundhu nōypiṇi pōgath thura ppadhōr
   marundhum aaguvār mannu maaṟpēṝarē
Translation

ēdhum onṟum

1. Saint Siva with his wife presides at Thiru- Matparu.

God dwells delightfully, without distinction, in the hearts of those, who cognises after chanting the sacred Five Letters, ‘Namasivaya’. God dwells in their hearts inspite of however much ignorant they may have been in their past.

Commentary

This song praises God.

God dwells in the heart.

The Five Letters is “Namasivaya”.

Namasivaya is the Holy Name of God.

Even if one has no knowledge or who speaks inaudibly the Holy Name, such a person is not discriminated against. One is not discriminated because of one’s ignorance in the past.

Saint Siva rejected all forms of discrimination.

2. Saint Siva presides at Thiru- Matparu.

Oh! The wicked quoting several foreign scriptures. What would you gain assuming superiority of clan, caste, race, gender or sect?

If you bow to Namasivaya, professing that one should only bow down to God, Namasivaya will bestow Grace in a moment.

Commentary

This song praises God.
Several foreign scriptures promote the caste system, sects, tribalism, racism or gender discrimination.

The Brahmins in their wicked ways quote these scriptures to promote their superiority over others.

The Tamil scripture, the ‘Tamil Marai’ rejects the caste system, sects, racism, tribalism and gender discrimination.

When ignorance is removed through educational community activism, those scriptures and beliefs will no longer hinder the progress of Tamils.

All people are equal.

3. Saint Siva presides at Thiru-Matparu.

Oh! Fools. I am communicating after deep contemplation. Listen! If you chant the sacred Five Letters, Namasivaya, it would be a matchless medicine to relieve you from the miserable diseases inherent in the hearts of all. The Five Letters yield the fruits of rare penance.

Commentary

The disease inherent in all people is the lack of culture of the Eight Divine Virtues.

Reciting the Holy Name of Namasivaya is the first step in developing the culture of Divine Virtues.
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 5,000 year old Indus valley civilization, and the civilization of the four Tamil kingdoms of Pandya, Chola, Chera and Eelam. He wrote the philosophy of humanism into couplets in a book which he called Tamil Marai (Tamil Humanist Scripture). Thiruvalluvar also called it ‘Muppal’. Muppal means three kinds of subjects which are righteousness, wealth and love. Thereafter he decided to travel propagating humanist principles to all people.

He travelled to Madurai to submit his work, ‘Muppal’, to the Pandya king. The Pandya kings ensured that many Tamil poets flourished. The Tamil Sanggam of Madurai which is an assembly of eminent poets, scholars and researchers called his work ‘Thirukural’. The Tamil Sanggam introduced the Thirukural to the world. The Tamil Marai is considered as the ‘Sacred Word of God’. Thiruvalluvar is regarded as a Tamil prophet by the Tamil community.

Thiruvalluvar said to the King: ‘a small dew drop depicts even a Palmyra tree, so also the Kural. Oh King, spread these spotless couplets. Preach to the world the humanist message of the Tamil Marai.’

The Tamil Calendar is dated from the birth of Thiruvalluvar and is called Thiruvalluvar Aandu.

The Tamil New Year begins on the 14 January which is the 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 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 Miliary 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 is a political activist and an internationally renowned humanist. He made an immense contribution to the transformation of South Africa.

Rajoo Munisami Moodali was born on 31 October 1907. He was the son of an indentured labourer Thayi. Thayi came from a district called South Arcot in Tamil Nadu. In 1914, Thayi died at the age of 41 years and R.M. Moodali was placed in an orphanage.

From 1918 to 1930, he worked on Apartheid farms for a Mr. G. Duncan. In 1931 he worked as a waiter at Victoria hotel. In 1935, he worked for the Hulletts family as a chauffeur. In later years he did part time bookkeeping for small companies as White businesses did not give him work because of the Job Reservation Act.

He went to the Wesleyan Missionary School in 1912, and had to leave school at Standard Four to work on the farm. In 1931 he completed a Bookkeeping course part time through correspondence. In 1940’s he join the Study Circles and learnt politics and economics. This was the beginning of his political career.

In 1940, he joined the South African Communist Party. Latter he joined the ANC and the NIC. In the 1980’s he joined the UDF in the anti- Apartheid struggle. He continued to be involved in politics until 1994, that’s a total of 53 years struggling for Human Rights.

R.M. Moodali witnessed the rise and fall of Apartheid and participated actively in the Anti-apartheid struggle. Throughout his life, he was a Human Rights activist. He attended the protest meetings. He received pamphlets, posters, listened to Radio Freedom, the Voice of the ANC and distributed the pamphlets and messages from door to door. He was a freedom fighter against colonialism and Apartheid. His response is the way millions of people responded to the leaders, until the disbanding of the Natal Indian Congress and UDF structures.
R.M. Moodali was also a cultural activist. He belonged to various cultural organisations such as Stanger Youth Orchestra, Stanger Debating Society, The Rationalist Association of South Africa, Pretoria Tamil Rationalism Society, The Humanist Association of South Africa, Natal Buddhist Society, The Thirukural Society, International Movement for Tamil Culture: South Africa and many others. In the 1980’s he suggested to his family and Babs about forming a Tamil humanist international society. He encouraged Mr Rowley Arenstein his old friend from the liberation struggle to join. R.M. Moodali was a loving person who went about his daily life with the universal principles of humanism. He was a humanist and a convinced atheist. He was talkative and an eloquent speaker.

He was also a cultural activist who promoted the reformation of Tamils by rejecting the caste system, superstition, rituals and fatalistic beliefs. The most important thing that had to change was the Tamil belief system in order for them to become progressive. He was involved in promoting the Tamil culture and language. His understanding of the Tamil Marai was from a Tamil perspective which is the concept of the Moodali version.

He promoted the Tamil language and he advocated other cultural and linguistics groups to promote theirs in unity and harmony as South Africans. He advocated South African multiculturalism to enrich the cultural fabric. The various cultural and linguistic identities of the world are the elements that make the world’s multicultural social fabric beautiful and joyful.

R.M. Moodali has personally helped many people by providing them with financial, emotional support, advise and assisted them with legal issues. He helped people overcome their material needs. He was always helping people.

R.M. Moodali married Kamatchi Moodali, the granddaughter of Seenivasa Padayachi on 22 January 1944. She was a dutiful wife to R.M. Moodali and a loving mother. She was an exceptional cook and always generously took care of others. They lived mostly in Bull Bull Drive and Desainagar. They had two daughters and a son Thiagesan (Babs) Moodali who was a successful businessman and philanthropist. He read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke. He led a healthy lifestyle.

R.M. Moodali conducted much research into Seenivasa Padayachi and reunited the two families from Gauteng and Natal, KZN. He retold the story of Seenivasa Padayachi to all who visited him.

He had many major achievements. In 1931 he became a certified Bookkeeper. In the mid 1930’s he was expert at playing the Violin and the Banjo. From 1936 to 1941, The Safety First Association awarded him 6 Diplomas, a Bronze medal, then finally a Gold Medal for Driving. He always owned a vintage Borgward car. In 1960’s he bought a 6 ¼ acre farm in Bull Bull Drive. On 3 October 1998 at Technikon Natal, R.M. Moodali was honoured for his role in the human rights struggle. In 1994, he was 53 years involved in political activity in the ANC, NIC
and SACP. On 23 September 2007, he celebrated 60 years of marriage to Kamatchi. On 1 January 2001, he was 71 years involved in cultural activity. On 31 October 2007, he celebrated his 100 years birthday. He passed away on 9 April 2008 in Tongaat.

Thiagesan Rajoo Moodali

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 SANSKO 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
• BIBLIOGRAPHY

Arutpa Kazhagam of South Africa: THIRU VARUTPA, 1997

Dr K. Loganathan: THIRUVUNTIYAR, Saiva Siddhanta Kazhagam, Floreal, 2001

Dr. N. Mahalingam: TIRUMANTIRAM, Sri Ramakrishna Math, Madras

K. Chellappa Gounder: PANNIRU THIRUMURAI THIRATTU, Siva Manram, 2003

- Thirumurai 3: 11. THIRUKKAZHUMALAM: mańńin nalla, p 57
- Thirumurai 6: 17. Thiruvadigai veerattanam: salam puvodu
- Thirumurai 12: ulagelaam, p 177
- Thirumurai 12: madhivalar, p 177
- Thirumurai 5: 31. ADHIPURANATH THIRUKKURUNDHOGAI: vaadhu seydu, p 97
- Thirumurai 6: 33. POTRI THIRU THANDAGAM: kattravargai, p 101
- Thirumurai 10: Thirumandhiram: anbum sivamum, p 173
- Thirumurai 3: 13. NAMACHIVAYATH THIRUPPAHIGAM: kaadhalagik kasindhu, p 61
- Thirumurai 3: 15. PANJAKKARATH THIRUPPAHIGAM: thunjchalum thunjchal, p 65
- Thirumurai 5: 30. THANITH THIRUK KURUNDHOGAI: maasil veenaiyum, p 95
- Thirumurai 4: 19. NAMACHIVAYATH THIRUPPAHIGAM: sotruñai vēdhiyan, p 73
- Thirumurai 2: 10. PODHU: vēyúru thṓlí panggan, p 55
- Thirumurai 8: 61. ACHOP PADIGAM: muththinérī, p 167
- Thirumurai 3: 68. VAZHTHU: vaazhga andhańar, p 179
- Thirumurai 3: 12. THIRU ALAVAY: maaninnēr, p 59
- Thirumurai 8: 56. THIRUPPALLI EZUCHI: puvaniyil, p 157
- Thirumurai 6: 36. THIRUVAIYARU: ōsai oliyelaam, p 111
- Thirumurai 5: 24. THIRU MARAIK KADU: pańnin, p 83
- Thirumurai 6: 35. THANITH THIRUTHANDAGAM: thirunaamam, p 109
- Thirumurai 8: 60. THIRUPPADAIYATCHI: kaṅgal īraṅdum, p 165
- Thirumurai 7: 48. THIRUKKADHARAM: vaazhvaavadhu, p 135
- Thirumurai 6: 37. THIRUPPUGALOOR: eṉugēn ensōlli, p 113
- Thirumurai 7: 43. THIRUPPUGALOOR: thammaiyē pugazhndhu, p 125
- Thirumurai 7: 45. NAMACHIVAYA PADHIGAM: mattrup pattru, p 129
- Thirumurai 5: 28. THIRUMATPARU: ēdhum onṟum, p 91

K. Chellappa Gounder: SIVAGNANA BODHAM, Rapid Graphic, Durban, 1989

K. Chinappan: KONRAI VENDHAN, the Chinappans Publications, Durban


Kavi Yogi Maharishi Shuddhananda Bharatiar: THIRUKKURAL, Project Madurai

Pushpam Murugan: MOTHERS JEWELLED FLAG, Dravida Society Cultural Centre, Durban, 1999


Swami Sivanantha Navaler: Garland of Grace


T.N. Ramachandran: PERIYA PURANAM (Part 1), Tamil University Offset Press, Thanjavur, 1990

www.projectmadurai.org
Thiruvalluvar
Thiruvalluvar Statue
Ragasiyam
R.M. 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