thiru nyāna-sambanthar swāmigal’s

thēvāram pathigam – song 3.039
(“thiru-ālavāy”)

Dedicated with love to
The Fragrant Divine Lotus Feet of my beloved SatGuru - Bhagavan Sri Skanda
&
All His Beloved Children of Light

Tamil lyrics & meanings courtesy of
www.shaivam.org
&
F. Kingsbury (prose form)
&
V. Subramania Aiyar (simple form)

Tamil unicoding, English Transliteration, Proof-reading, & Preparation by
Sri Skanda's Warrior of Light

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Guide to pronunciation

- From “Sri Suktam with Samputita Sri Suktam.”
  
  (Karunamayi, Sri Sri Sri Vijayesari Devi. Sri Suktam with Samputita Sri Suktam.
  Bangalore: Sri Matrudevi Vishwashanthi Ashram Trust, 2004.)

This guide is based on American pronunciation of words, and is therefore not a perfect representation of Sanskrit sounds.

Sanskrit Vowels

a  like a in nap
ä  like a in father
ë  like ay in may
i  like i in pin
ï  like ee in sweet
ö  like o in rose
u  like u in put
ü  like oo in food

ha  pronounce as a faint echoing of the previous vowel; e.g. ah: would be pronounced “aha”; ih: would be pronounced “ihi”; uh: would be pronounced “uhu”; etc.

ai  like ai in aisle
au  like ow in cow

Sanskrit Consonants

b  like b in bird
bh  like b h in job hunt
ch  like pinch
d  like d in dove
dh  like d h in good heart
g  like good
gb  like g h in log hut
h  like h in hot
j  like j in job
jh  like dgeh in hedgehog
jä  like ng y in sing your
k  like k in kite
kh  like ck h in black hat
l  like l in love
m  like m in mother
ñ  like n in pinch
p  like p in soap
ph  like ph in up hill
r  rolled like a Spanish or Italian “r”
s  like s in sun
ś  sometimes like s in sun, sometimes like “syə” sound
t  like rt in heart
th  like t h in fat hat
v  like v in love, sometimes like w in world
y  like y in yes

*t, th, d, dh, and n should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.
திஞானசம்பந்தர் சுவாமிகள் அளிச்சய்தேதவாரப் பதிகங்கள்
பாடல் 3.039
(“திவாய்வாய்வாய்”)

பாரம்பரியக் காலத்தில் பாதுகாக்கப்படும்
திஞானசம்பந்தர் சுவாமிகளின்
வாழ்க்கையில் பாதுகாப்பிகளையும்
வாழ்க்கையை மிகுந்த முறையையும்
ஆண்ட பொருளாயும் அதிகாரம்
இளமாக்கிக்கொள்ள அவர்களின்
சாண்டலருக்கு பார்க்கும்
ஆண்ட பொருளாயும் கிளைகள். 1

ஆண்ட பொருளாயும் மற்ற வாழ்க்கை
சாண்டலருக்கு பார்க்கும்
பாதுகாப்பிகள் பக்கத்தில்
சாண்டலை பாதுகாப்பிகள்
பாதுகாப்பிகளின் பக்கத்தில்
ஆண்ட பொருளாயும் கிளைகள். 2

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அத்தகுெபாᾞள் உண்ᾌமில்ைலᾜ
ெமன்ᾠநின்றவர்க் கச்சமா
ஒத்ெதாவ்வாைம ெமாழிந்ᾐவாதில்
அழிந்ெதᾨந்த கவிப்ெபயர்ச்
சத்திரத்தின் மᾊந்ெதாᾊந்ᾐ
சனங்கள்ெவட்குற நக்கேம
சித்திரர்க்ெகளி ேயனேலன்திᾞ
ஆலவாயரன் நிற்கேவ.  3

சுனகநந்திᾜம் கனகநந்திᾜம்
பவணநந்திᾜங் குமணமா
சுனகநந்திᾜங் குனகநந்திᾜந்
திவணநந்திᾜம் ெமாழிெகாளா
அனகநந்தியர் மᾐெவாழிந்தவ
ஆலவாயரன் நிற்கேவ.  6
திاماணசந்திரர் சுவாமிகள் அஞாளிச்சய்த்

ேதவாரப் பதிகங்கள்

திราม பதிகம்

திலவாய்

திச்சிற்றம்பாலம்

புதுக்கல்முன் விஷால்பிள்ளை

விஷால்பிள்ளையை வரவேற்றது

முக்கல் விளையாடுவது

உயர்விளையாடுவது

புதுக்கல் கிளைச்சால்

கிளைச்சால் உன்னைக்கில்

அப்பாம்பல் பிழிவு.

பந்தணம்மைவ் ஆயான்றிலம்பாி

ெவான்றிலம்ெல்லாம் வாசக

மந்தணம்பல்ெமன வாசக

நாயேம அந்தணம்ெசந்தணம்

சித்தணச் சிந்தணர்களிலெப்பாலன்

ஆலவாயரன் நிற்கேவ. 7

பாக்ககற்கும் அாிக்குேமார்வ

ெபாற்றிலார்

சாமவத்ைதயி னார்கள்ேபால்தைல

ையப்பறிதெதாெபாய்த்தவம்

ெபாங்குள்வழி யன்றிேய亳

அங்கதர்களிலேயப்பழிக்

ஆலவாயரன் நிற்கேவ. 9

தங்கожுக்குமச் சாக்கியர்க்குந்

தாிப்ெபாணாதநற் கசவெ

எங்கள்நாயகன் ஏதெதாழிந்திெக்

ெபாங்குள்வழி யன்றிேய亳

ஆலவாயரன் நிற்கேவ. 10

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திருநாணமூர்த்தியின் உருவாய்வு

திருத்தவாரப் பதிகங்கள்

திருவள்ளூர் பந்தன் பாவனை

திருச்சிற்றம்பலம்

Source: www.skandagurunatha.org/deities/siva/thirumurai/
thiru nyāna-sambanthar swāmigal’s thēvāram pathigam – song 3.039
(“thiru-ālavāy”)

māninēr-vili mātharāy-valu
 thikkumā-perun thēvikēl
pānālavāy-oru bālan-eengivan
 enrunee-pari veythidēl
ānaimā-malai āthi-yāya
 idangali-pāla allalsēr
cenarkat-kēli yēnalēn
 thiru-ālavāy-aran nitkavē

Doe-eyed lady, great Pandyan queen, listen!
Do not fear for my safety, thinking me a child, barely weaned.
With Aran of Aalavaay by my side,
I will easily defeat those scoundrels
who practice many torturous rites,
living on Elephant and other hills.

āgama-thodu manthirangā
 lamainthā-sankathā pāngamā
 pāgathā-thō dirai-thuraitha
 sanankal-vētṛгу pakkamā
 māgathā-kari pōlthirin-dhu
 puring-dhu ninrunum māsusēr
āgathā-kēli yēnalēn
 thiru-ālavāy-aran nitkavē

With Aran of Aalavaay by my side,
I will easily defeat those filthy Jain monks
who wander like elephants in rut,
and eat their food standing, embarrassing pious men,
and mutilate the good Sanskrit of the Aagama and mantra texts,
loudly declaiming in the corrupt Prakrit tongue.
Being killed by the hand weapon which has the name of a poem and rising - having been completely routed in a religious dispute and talking disagreement and agreement to create fear in the minds of bystanders; speaking that god exists and does not exist when Aran in Tiruvālvāy stands by my side; I will easily defeat the camanār (jains) who think nakedness is beauty, to make people ashamed by their form.

With Aran of Aalavaay by my side, I will easily defeat those blind fools with names like Candusena, Indusena, Dharmasena, dark Kandusena, and Kanakasena, who roam about like apes, and know neither good Tamil nor the Sanskrit language.
koottinār-kili yin-virutham
uraithathō-rolī yin-tholi
pāttume-yō solī pakkamē-selum
ekkār-thankalai pal-laram
kāṭtiyē-varū médelān-gavar
kaiyarai-kasi vonrilā
sēttaiy-ke-li yēnalēn
thiru-ālavēy-aran nītkāvē 5

By the proud and haughty people - who move by the side of good people - adding to literature Kilivirutham and Elivirutham;
making people believe them to be truth;
by the low cheats - who rob all wealth by the show of many acts of false charity;
When Arāṇ in Tiruvālāvēy stands by my side;
I shall easily defeat the mischievous camāṇār (jains) who have no pity.

kanaganan-thiyum putpanan-thiyum
pavananan-thiyum kumana-mā
sunaganan-thiyum kunaganan-thiyum
thivananan-thiyum moli-golē
anaganan-thiyar madhuvolin-thava
mēṭhavam-pūri vōmenum
sina-karu-ke-li yēnalēn
thiru-ālavēy-aran nītkāvē 6

When Arāṇ in Tiruvālāvēy stands by my side, I shall easily defeat: Kaṭakanānti, Putpanānti, Pavanānti, Kumānānti, great Cugakānantī, Kaṭakanānti, Tīvānantī and Anakanantīyar - who do not accept: Saivaitē teachings; those who have abstained from liquor; those who perform penance without any benefit; those who believe that Civa is the only God.
We have not the slightest attachments towards objects; We have not the slightest distress saying, thus, and talking many secret words; Without any renown which is without blemish.uselessly. When Aran in Tiruvāḷavāy stands by my side, I shall easily defeat the camanar (jains) who have the nature of people having mysterious powers, uttering the names antaṇam, the doctrine of camanar & the doctrine of buddhism (cittanam).

Civan - who is like the fire and who destroyed the pride of the arakkāṇ (Ravanān) who thought that there was no one superior to him to oppose him; Without having the capability to pay homage to Him; holding in the hand a bundle of peacock's feathers, an ascetics pitcher, and performing a false penance; holding under the armpit a mat making people quiver with fear; When Aran in Tiruvāḷavāy stands by my side, I shall easily defeat the camanar (jains) who have the conduct of following other people.
Camañar (jains) do not praise the feet of Civañ - who is the embodiment of all virtuous acts; unknown to Piramañ (Brahma) who is on a lotus flower and to Ari Mål (Vishnu); These Jains cause suffering to others and perform false penances by plucking the hairs on others head as if they are in a dying state and smear their bodies with the power of gall-nut; When Arañ in Tiruvālavāy stands by my side, I shall easily defeat the camañar (jains)whose mouths are as foul-smelling as the mire.

[Some orthodox Jains do not brush their teeth as they think that that is an act of killing (the microorganisms in their mouth) - they believe this as one of the highest tenets of ahimsa.]
ekkarām-aman kaiyaru-keli
yēnalēn-thiru ālavāy
sokkanen-nu liru-kavē-thulam
kummudi-thennan munnivai
thakkaseer pugali-kuman-thamil
nāthan-nyānasam banthan-vāy
okkavē-yurai seytha-pathum
urai-pavar-kidar illaiē 11

There is no misery
for those who can chant these ten verses
well composed by the Tamil poet Jnaana Sambathan,
prince of glorious Pukali,
in the court of the Pandyan king
with the glittering crown, proclaiming,
Since Cokkan of holy Aalavaay dwells within me,
I will easily defeat those Jain rogues!

Thiruchitrambalam
thēvāram pathigam references:

Online:
- www.projectmadurai.org
- www.shaivam.org/tamil/thirumurai/thiru03_039.htm
- www.tamil.net/projectmadurai/pub/pm0173/tevaram3a.html
- www.thevaaram.org

Texts:

for information about the life of saint thiru nyāna-sambanthar & his complete works, visit:
- www.skandagurunatha.org/deities/siva/hymns/27.asp