thiru nāvuk-karasar (appar) swāmigal’s

thēvāram pathigam – song 4.001
(“thiru-vathi-kai-veerat-tānam”)

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 &
Dr. K. Loganathan

English Transliteration, Proof-reading, & Preparation by
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**Guide to pronunciation**

- From “Sri Suktam with Samputita Sri Suktam.”
  
  (Karunamayi, Sri Sri Sri Vijayeswari Debi. Sri Suktam with Samputita Sri Suktam.
  Bangalore: Sri Matrudevi Viswashanthi Ashram Trust, 2004.)

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

### Sanskrit Vowels

<table>
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<tr>
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<tbody>
<tr>
<td>a</td>
<td>like a in nap</td>
</tr>
<tr>
<td>ā</td>
<td>like a in father</td>
</tr>
<tr>
<td>ē</td>
<td>like e in may</td>
</tr>
<tr>
<td>i</td>
<td>like i in pin</td>
</tr>
<tr>
<td>ī</td>
<td>like ee in sweet</td>
</tr>
<tr>
<td>ō</td>
<td>like o in rose</td>
</tr>
<tr>
<td>u</td>
<td>like u in put</td>
</tr>
<tr>
<td>ū</td>
<td>like oo in food</td>
</tr>
<tr>
<td>ha</td>
<td>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.</td>
</tr>
<tr>
<td>ai</td>
<td>like ai in aisle</td>
</tr>
<tr>
<td>au</td>
<td>like ow in cow</td>
</tr>
</tbody>
</table>

### Sanskrit Consonants

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>like b in bird</td>
</tr>
<tr>
<td>bh</td>
<td>like b' h in job hunt</td>
</tr>
<tr>
<td>ch</td>
<td>like pinch</td>
</tr>
<tr>
<td>d</td>
<td>like d in dove</td>
</tr>
<tr>
<td>dh</td>
<td>like d h in good heart</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>like good</td>
</tr>
<tr>
<td>gh</td>
<td>like g h in log hut</td>
</tr>
<tr>
<td>h</td>
<td>like h in hot</td>
</tr>
<tr>
<td>j</td>
<td>like j in job</td>
</tr>
<tr>
<td>jh</td>
<td>like dgeh in hedgehog</td>
</tr>
<tr>
<td>jñ</td>
<td>like ng y in sing your</td>
</tr>
<tr>
<td>k</td>
<td>like k in kite</td>
</tr>
<tr>
<td>kh</td>
<td>like ck h in black hat</td>
</tr>
<tr>
<td>l</td>
<td>like l in love</td>
</tr>
<tr>
<td>m</td>
<td>like m in mother</td>
</tr>
<tr>
<td>ŋ</td>
<td>like n in pinch</td>
</tr>
<tr>
<td>p</td>
<td>like p in soap</td>
</tr>
<tr>
<td>ph</td>
<td>like ph in up hill</td>
</tr>
<tr>
<td>r</td>
<td>rolled like a Spanish or Italian “r”</td>
</tr>
<tr>
<td>s</td>
<td>like s in sun</td>
</tr>
<tr>
<td>ś</td>
<td>sometimes like s in sun, sometimes like “sy” sound</td>
</tr>
<tr>
<td>t</td>
<td>like rt in heart</td>
</tr>
<tr>
<td>th</td>
<td>like t h in fat hat</td>
</tr>
<tr>
<td>v</td>
<td>like v in love, sometimes like w in world</td>
</tr>
<tr>
<td>y</td>
<td>like y in yes</td>
</tr>
</tbody>
</table>

* **t, th, d, dh,** and **n** should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.*
திருநாவககரசர் சுவாமிகள் அளிச்சயித

ேதவாரப் பதிகங்கள்  - பாடல் 4.001

(“திருவதிகை கைவரட்டானம்”)

காந்தரோ ஆனா அகன்னாயியே
நாமாரங்கம் மாந்தன் தத்துவமேன்

பானர்கள் மாணாண்கள் அம்பாளத்து

அனுதாபநான் அனுதாபநான்

நான் உண்மை அவதானம் அவதானம் 1

நான் உண்மை அவதானம் அவதானம் 2

முதுறுமனே கீழிய மாரசநைத்து

தேவரலை நாயகு தேவரலை

அம்பாளத்து தேவரலை கார்திரை

அம்பாளத்து தேவரலை கார்திரை

இன்றுவிசை வருகை நாயகு கார்திரை

இன்றுவிசை வருகை நாயகு கார்திரை

தேவரலை கார்திரை கார்திரை
வணிகரான பாவங்கள் பாற்றவல்லீர்
பாவண்டைல யிற்பありました
அணிந்ெதமக் காட்ெசய்ெற்றாற்
சுெகின்றᾐ சூைல தவிர்த்தᾞளீர்
பிணிந்தார்ெபாᾊ ெகாண்ᾌெமய் ᾘசவல்லீர்
ெபற்றேமற்ᾠகந் தீர்சுற்ᾠம் ெவண்டைலெகாண்
டணிந்தீரᾊ ேகள்அதி ைகக்ெகᾊல     ᾪரட்டா னத்ᾐைற அம்மேன  3

மங்கலமு. விவாதம் பாவம்பிரவர்த்த
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மங்கலமு. விவாதம் பாவம்பிரவர்த்த
மங்கலமு. விவாதம் பாவம்பிரவர்த்த
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திரு வெள்ளாயுதார் பாதிகங்கள்
4th thirumurai
thiru-nāvuk-karasar (appar) swāmigal’s
thēvaram pathigam
thiru-vathi-kai-veerat-tānam
thiruchitrambalam

காத்தாள்பவர் காவல் இகழ்ந்தைமயாற்
கைரநின்றவர் கண்IZEDெகா மட்டம்
நீத்தாய கயம்ennaiக்கியிட
நியிலக்ெகாள்ெம் வழித்ைறும்ெயான்
வார்த்ைதயிெவாப்ப்ஆக்க்டெயண் 5

சலம்ெவாெம் மறந்தறிெயண்
தமிெழாெம் பாடல் மறந்தறிெயண்
நலந்தீங்கிெம் உன்ென மறந்தறிெயண்
உன்னாமம் என்னாவின் மறந்தறிெயண்
உலர்ந்தார்தைல யிற்பெண்ெகாண்ெழல்வாய்
उடெள்ெம் தவிர்த்தெளாய்
அலந்தேதன்அெயன்அெதிெக்கெலெயண்
மியல் காத்தாளப் அம்மாெயண் 6
தி Aviv-karasar (appar) swāmīgal's
thēvāram pathigam
4th thirumurai
thiru-vathi-kai-veerat-tānam
thiruchitrambalam

பெருமாளவெளுமான மார்ப்பவனத்தல் அாங்கையன்

பெருமாளவெளுமான மார்ப்பவனத்தல்

பெருமாளவெளுமான மார்ப்பவனத்தல்

மகிழ்ந்த அம்மான 7

மகிழ்ந்த அம்மான 8
திருநாவககரசர் சுவாமிகள் அளிச்சய்த்திருநாவககரசர் சுவாமிகள் அளிச்சய்த்
முதானதான் நவகார் நாயக்கினை நாயக்கினை நாயக்கினை
தேவாரப் பதிகங்கள்
திரு-வதி-கை-வீரதுணாம்
திருச்சிற்றம்பறம்

பரமதேவ பிரிவிலியா பரமதேவ பிரிவிலியா
புராணநயன புராணநயன புராணநயன
ப்ரம்மநாதன் பொறுமை ப்ரம்மநாதன் பொறுமை
திருக்குரங்கு வேகரிக்கு திருக்குரங்கு வேகரிக்கு

இலங்கையானது தேவாரவியியக்கையானது
தேவாரவியியக்கையானது
தேவாரவியியக்கையானது

திறுவகரசர் சுவாமிகள் அளிச்சய்திருநாவககரசர்
சுவாமிகள் அளிச்சய்த்
முதானதான் நவகார் நாயக்கினை
தேவாரப் பதிகங்கள்
திரு-வதி-கை-வீரதுணாம்
திருச்சிற்றம்பறம்

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Thou takest not my deadly pain away,  
My torments, Nandi-rider, never cease;  
At Thy feet would I worship night and day,  
But since my bowels writhe, and ne'er find peace,  
I can no more! O Sire, to Thee I cry,  
Who dwell'st by Kedilam, in Athigai.

Oh Lord who resides in the temple of Veerattaanam, on the banks of the river Kedilam! Instead of worshipping you with wearing the external symbols, I kept my heart itself as the place for You and thus made it veritably a temple! Furthermore always thinking of you I did not bother to judge my actions as to whether they are becoming to you or not. But despite all these you have not driven away and removed this affliction that affects my stomach and like venom kills me and makes me incapable of any action. You do not also say: Don’t worry, this affliction will soon pass! Tell me oh Lord, what can I do?
Oh Lord who resides in the temple of Veerattaanam, on the banks of the river Kedilam! People do evil thing because of self-conceit induced by aaNavam and when they realize the evils they have done and become obedient to you, you graciously purify them by removing the evil karmic deposits. Holding the skull as the alms plate you go about taking this aaNavam as the sacrifice of the people. I have weighed all these and avoiding the false religions and other lesser gods, if I worship you and live solely by you having come to right decision, but still this affliction is burning in my inside like fire producing excruciating pains. I implore you my Lord, please remove this affliction from hurting me further. You are capable of that for you roam around wearing the ashes of those who disagree with you and thereby meet their untimely death. You also move around with the bull as your vehicle, the bull of infinite virility that ensures good health and longevity. You also dance wearing the garland of skull to remind people that untimely death is there always unless they are graced by you.

Oh Lord who resides in the temple of Veerattaanam, on the banks of the river Kedilam! Before when I was in ignorance I did many evil things and because of which you departed from me and because of which I suffered and became incapable of doing anything meaningful. Now having realized that, I have become solely devoted to you. But despite my conversion, this disease still afflicts and keeps on burning within. Oh Lord I implore you to relief me of this excruciating pain. It is the duty of all leaders to remove the afflictions of all those who submit themselves to them by way repentance. You are also disposed towards the creatures in the same way. And so please show kindness to me as my lord!
காத்தல்-பாவர்-காணை – இகள்நீதிராயையால்
கரை-னிநீர் – காணை வைல் – என்மை

Oh Lord who resides in the temple of Veerattaanam, on the banks of the river Kedilam that is flowing with swelling waters! Because I lacked the guidance of those who show the right way and set the course always on the right direction, I wavered and on the encouragement of the bystanders who said plunge into the river of life and find out for myself, I plunged into and now not knowing how to swim to the shores I am suffering in great confusion. I haven’t heard the right discourse or description of what is the most appropriate. I am suffering from this affliction in my belly and the pain being unbearable I have come to you. Oh Lord show me kindness.

salam-poo-vodu-dhoo-pam – maran-thariyēn
thamilō(du)-isai-pādal – maran-thariyēn
nalan-theen-gilum – unna – maran-thariyēn
unāmam-ennavin – maran-thariyēn

Oh Lord in the temple of Veerattaanam on the banks of the river Atikaik Kedilam! I have very dutifully worshipped you sprinkling pure waters, offering fresh blossoms and showing light along with fragrant incense. I have sung songs in Divine Tamil with appropriate rhythms by way of praising your glories. In existence both in moments of anguish as well as happiness I have never forgotten your presence and You being the cause of it all. I also keep on muttering without ever forgetting your divine name Siva! Siva! as if reciting mantras. Oh Lord, who staying in the thoughts of those who wander away and keeps on disturbing them and making them restless by way of begging away their dirt within, please remove this affliction that continues to torture me!

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Having fallen like the so many ordinary individuals into family life and that of searching for wealth to maintain it, but I abandoned it all because I did not have the proper guidance towards leading it successfully. Oh Lord! who resides in Veerattaanam on the banks of Thiruvatikaik Kedilam, even if I live a life completely devoted to you, I am still not relieved of this affliction. It burns my belly, it twists turns plucks cuts asunder the intestines creating excruciating pains. Not being able to take it all anymore, I have become thoroughly exhausted. Oh Lord! show me some kindness, provide immediately some relief.

With an innocence of mind initially I enjoyed family life but later I really suffered it. Having forsaken it, now I am all alone with nobody to comfort me when I am depressed and feel disenchanted. Oh lord who pervades the Temple of Veerattaanam on the banks of river Atikaik Kedilam, who always wears white conch in one of your ears disclosing the feminine as part of yourself, I have nobody else now except you. Please provide me a cure from this affliction that staying in my belly, it increase the poison of dirt and is eating up my body. And because of the unbearable pain, I have begun to hate this life itself.
Oh Lord who resides in the temple Veerattaanam on the banks of the river Kedilam in Thiruvatikai! You disclose your self with a gold-like body to show that you are the undying truth and the source of all Bliss. Your hair shines gold and is spread out in curls showing that your Dance Bliss is always there. And you wear the crescent moon to show that you feed the souls with ambrosia, the medicine of eternal youthfulness. But it is surprising that you do not drive away or diminish the miseries in life full of sadness and depressions, mental and physical diseases and so forth. Ignorant individuals like myself fail to understand the hidden purpose of all these. Now if such experiences are also the lot of the devoted, it becomes clear to me that it is not just metaphysical illumination that is required but also that of love for all.

Thiruchitrambalam
thēvāram pathigam references:

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- arutkural.tripod.com/tmcampus/appar-2.htm
- www.projectmadurai.org
- www.shaivam.org/tamil/thirumurui/thiru04_001.htm
- www.thevaaram.org

Texts:

for information about the life of saint thiru nāvuk-karasar (appar)
& his complete works, visit:
- www.skandagurunatha.org/deities/siva/nayanars/20.asp