

Sri Arunagirinaathar Swamigal's
KANTHAR ANTHAATHI



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

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Another famous work of Saint Arunagirinathar is Kanthar Anthaathi. This is a work of 100 verses. Each verse is of four lines and mostly all the lines of every verse begin with the same words with, of course, different meanings. Antha means "end" and aathi means "beginning," and Anthaathi is a particular type of work wherein the last word or phrase of the previous verse forms the beginning of the next verse — the "antha" (end) of a verse is the "aathi" (beginning) of the following verse.

It is believed that this work was the outcome of the literary contest between the learned but arrogant Villiputturar and the devout, divine-inspired Arunagirinathar. The condition was, it is said, that Arunagirinathar should compose Anthaathi songs without interruption and Villiputturar should at once give their meaning, he who failed to do so would have to accept defeat. As it was composed mainly for the purpose of a literary competition, the language and style are so hard as to baffle even learned scholars, and one can imagine their toughness from the fact that Villiputturar who had won over all the Tamil poets and Pandits of his time failed even to decipher the 54th song whose four lines comprising 97 letters are composed of letters of only the Tha-Varga, i.e., Tha, Thaa, Thi, Thii, Thu, Thuu, etc. Only Arunagirinathar could give its meaning and even to this date no one attempts to comment on it, except to reproduce Arunagirinathar's word-to-word meaning.

ஸ்ரீ அருணகிரிநாதர் சுவாமிகள் அருளிச்செய்த

கந்தர் அந்தாதி

காப்பு ... வாரணத் தானை ... விநாயகர்

வாரணத் தானை யயனைவிண் ணோரை மலர்க்கரத்து
வாரணத் தானை மகத்துவென் றோன்மைந் தனைத்துவச
வாரணத் தானைத் துணைநயந் தானை வயலருணை
வாரணத் தானைத் திறைகொண்ட யானையை வாழ்த்துவனே.

காப்பு ... உண்ணா முலையுமை ... (முருகன்) இதுவுமது

உண்ணா முலையுமை மைந்தா சரணம் பரருயிர்சேர்
உண்ணா முலையுமை மைந்தா சரண மருணைவெற்பாள்
உண்ணா முலையுமை மைந்தா சரணந் தனமுமொப்பில்
உண்ணா முலையுமை மைந்தா சரணங் சரணுனக்கே.

நூல்

திருவாவி னன்குடி பங்காள ரெண்முது சீருரைச
திருவாவி னன்குடி வானார் பரங்குன்று சீரலைவாய்
திருவாவி னன்குடி யேரகங் குன்றுதொ றாடல்சென்ற
திருவாவி னன்குடி கொண்டதண் கார்வரை செப்புமினே. 1

செப்புங் கவசங் கரபா லகதெய்வ வாவியம்பு
செப்புங் கவசங் கரிமரு காவெனச் சின்னமுன்னே
செப்புங் கவசம் பெறுவார் கணுந்தெய்வ யானைதனச்
செப்புங் கவசம் புனைபுயன் பாதமென் சென்னியதே. 2

சென்னிய மோகந் தவிராமு தோகண் டிகிரிவெண்ணெய்ச்
சென்னிய மோகம் படவூ தெனத்தொனி செய்தபஞ்ச
சென்னிய மோகந் தரம்புனத் தேன்புணர் தேவைத்தெய்வச்
சென்னிய மோகம் பணிபணி யேரகத் தேமொழிக்கே. 3

தேமொழி யத்தம் பெறவோந் தனக்கன்று சேணுலகத்
தேமொழி யத்தம் சினங்காட் டவுணரைச் சேமகரத்
தேமொழி யத்தம் புயமவர் சூடிகை சிந்தவென்ற
தேமொழி யத்தம் பதினா லுலகமந் தித்ததொன்றே. 4

தித்தவித் தார மனித்தரைத் தேவர் வணங்க முன்போ
தித்தவித் தாரகை மைந்தர்செந் தூர்க்கந்தர் சிந்துரவா
தித்தவித் தார முடையா ரருள்வெள்ளந் தேக்கியன்பு
தித்தவித் தாரந் தனிவீ றுறத்துக்கச் செவ்வனலே. 5

செவ்வந்தி நீலப் புயமுரு காபத்தர் சித்தமெய்யிற்
செவ்வந்தி நீலத்தை யுற்றருள் வாய்திங்கட் சேய்புனைந்த
செவ்வந்தி நீலத் தொருபாகர் போன்ற தினிச்சிந்தியார்
செவ்வந்தி நீலத்தி னீடுமுற் றாத திமிரமுமே. 6

திமிரத் திமிரக் கதரங்க கோபசெவ் வேலகைவேல்
திமிரத் திமிரக் ககுலாந் தகவரைத் தேன்பெருகுந்
திமிரத் திமிரத் தனையாவி யாளுமென் சேவகனே
திமிரத் திமிரக் கனலாய சந்தன சீதளமே. 7

சீதனங் கோடு புயங்கைகொண் டார்தந் திருமருக
சீதனங் கோடு முடியாளர் சேய்தனக் கேதுளதோ
சீதனங் கோடு னிதருமென் பார்தொழுந் தேவிபெறுஞ்
சீதனங் கோடு கொடிவேன் மயூரஞ் சிலையரசே. 8

சிலைமத னம்படு மாறெழுஞ் சேய்மயி லுச்சிட்டவெச்
சிலைமத னம்படு சிந்துவை யிந்துவைச் செய்வதென்யான்
சிலைமத னம்படு காட்டுவர் கேளிருஞ் செங்கழுநீர்ச்
சிலைமத னம்படு தாமரை வாவி திரள்சங்கமே. 9

திரளக் கரக்கரை வென்கண்ட வேலன் நிசைமுகன்மால்
திரளக் கரக்கரை யான்பாட நாடுதல் செய்யசங்க
திரளக் கரக்கரை காண்பான்கைந் நீத்திசை வார்பனிக்க
திரளக் கரக்கரை வானீட்டு மைந்தர்புந் திக்கொக்குமே. 10

திக்கத்திக் கோடு படிபுடைச் சூதத் தெறிபடபத்
திக்கத்திக் கோடு கடடக் கடறடி சேப்படைச்சத்
திக்கத்திக் கோடு துறைத்திறத் தற்ற குறக்குறச்சத்
திக்கத்திக் கோடு பறித்துக்கொ டாதி சிறைபிறப்பே. 11

சிறைவர வாமையி லேறிச் சிகரி தகரவந்து
சிறைவர வாமையில் கூப்பிடத் தானவர் சேனைகொண்ட
சிறைவர வாமையில் வாங்கிதன் றேங்கழல் யாங்கழலாச்
சிறைவர வாமையி னெஞ்சுட னேநின்று தேங்குவதே. 12

தேங்கா வனமும் மதகரி வேந்துடன் சேர்ந்த விண்ணோர்
தேங்கா வனமுனை யவ்வேற் பணியெனுஞ் சேயிடமேல்
தேங்கா வனமுந் தளர்நடை யாயஞ்சல் செண்பகப்பூந்
தேங்கா வனமுங் கழுநீ ரிலஞ்சியுஞ் செந்திலுமே. 13

செந்தி லகத்தலர் வாணுதல் வேடிச் சிமுகபங்க
செந்தி லகத்தலர் துண்டமென் னாநின்ற சேயசங்க
செந்தி லகத்தலர் ராசிதந் தானைச் சிறையிட்டவேற்
செந்தி லகத்தலர் தூற்றிடுங் கேடு திவாகருளே. 14

திவாகர கன்ன கொடைப்பாரி யென்றுழ நீனவல்லீர்
திவாகர கன்ன புரக்குழை வல்லி செருக்குரவந்
திவாகர கன்ன சுகவா சுகதிறல் வேல்கொடென்புந்
திவாகர கன்ன மறலி யிடாதுயிர்ச் சேவலுக்கே. 15

சேவற் கொடியும் பனிசாந் தகனுந் திருக்கரத்துச்
சேவற் கொடியுங் கொடியகண் டாய்ததினை சூழ்புனத்துச்
சேவற் கொடியுந் திவளத் தவளுந்தந் திக்களபச்
சேவற் கொடியு முடையாய் பிரியினுஞ் சேரினுமே. 16

சேரிக் குவடு மொழிவிழி யாடனச் செவ்விசுறச்
சேரிக் குவடு விளைந்ததன் றேநன்று தெண்டிரைநீர்
சேரிக் குவடு கடைநாளி லுஞ்சிதை வற்றசெவ்வேள்
சேரிக் குவடு புடைசூழ் புனத்திற் றினைவிளைவே. 17

தினைவேத் தியன்புசெய் வேந்தன் பதாம்புயத் திற்பத்திபுந்
தினைவேத் தியமுகந் தேற்றினர் மாற்றினர் பாற்றினந்தீத்
தினைவேத் தியர்நெறி செல்லாத விந்தியத் தித்தியினத்
தினைவேத் தியங்குயிர் கூற்றாரி லூசிடுஞ் சீயுடம்பே. 18

சீயனம் போதி யெனவாய் புதைத்துச் செவித்தரத்தோல்
சீயனம் போதி யமலையிற் றாதை சிறுமுநிவன்
சீயனம் போதி கடைந்தான் மருகன்செப் பத்திகைத்தார்
சீயனம் போதி லரனா திருக்கென் செயக்கற்றதே. 19

செயதுங்க பத்திரி போற்றும் பகீர திகரசெவ்வேற்
செயதுங்க பத்திரி சூடுங் குறத்தி திறத்ததண்டஞ்
செயதுங்க பத்திரி புத்திரி பாதத்தர் செல்வதென்பாற்
செயதுங்க பத்திரி யத்திரி யாதிரென் சிந்தையிலே. 20

சிந்தா குலவ ரிசைப்பேரு மூருநஞ் சீருமென்றோர்
சிந்தா குலவ ரிடத்தணு காதரு டமதலை
சிந்தா குலவரி மாயுர வீர செகமளப்பச்
சிந்தா குலவரி மருக சூரனைச் செற்றவனே. 21

செற்றை வரும்பழ னஞ்சோலை யிஞ்சி திகழ்வரைமேற்
செற்றை வரும்பழ நிக்கந்த தேற்றிடு நூற்றுவரைச்
செற்றை வரும்பழ நாடாள் நாடிகண் சேய்விடுத்த
செற்றை வரும்பழ மாங்கூடு வேமத் தினத்தில்வந்தே. 22

தினகர ரக்கர தங்கெடுத் தார்குரு தேசிகர்செந்
தினகர ரக்கர மாறுடை யார்தெய்வ வாரணத்தந்
தினகர ரக்கர சத்தியின் றாகிலத் தேவர்நண்ப
தினகர ரக்கர தந்தீர்வ reerவர் செகமெங்குமே. 23

செகம்புர வார்கிளை யெல்லா மருண்டு திரண்டுகொண்ட
செகம்புர வாதிங்ஙன் செய்வதென் னோமயல் செய்யவன்பு
செகம்புர வாச மெனத்துயில் வார்செப்ப பங்கபங்க
செகம்புர வாமுரல் செந்தூர வென்னத் தெளிதருமே. 24

தெளிதரு முத்தமிழ் வேதத்திற் றெய்வப் பலகையின்கீழ்
தெளிதரு முத்தமிழா நித்தர் சேவித்து நின்றதென்னாள்
தெளிதரு முத்தமிழ் தேய்நகை வாசகச் செல்விதினைத்
தெளிதரு முத்தமிழ் செவ்வே ளிருப்பச் செவிசுனித்தே. 25

செவிக்குன்ற வாரண நல்கிசை பூட்டவன் சிந்தையம்பு
செவிக்குன்ற வாரண மஞ்சலென் றாண்டது நீண்டகன்மச்
செவிக்குன்ற வாரண வேலா யுதஞ்செற்ற துற்றனகட
செவிக்குன்ற வாரண வள்ளிபொற் றாண்மற்றென் றேடுவதே. 26

தேடிக் கொடும்படை கைக்கூற் றடாதுளஞ் சேவின்மைமீன்
தேடிக் கொடும்படை கோமான் சிறைபட வேறுளபுத்
தேடிக் கொடும்படை யாவெகு நாட்டன் சிறைகளையுந்
தேடிக் கொடும்படை மின்கேள்வ னற்றுணை சிக்கெனவே. 27

சிக் குறத் தத்தை வழங்கா திழந்து தியங்குவர்தே
சிக் குறத் தத்தை வடிவே லனார்சில ரன்பர்செந்தாள்
சிக் குறத் தத்தை கடிந்தேனல் காக்குஞ் சிறுமிகுறிஞ்
சிக் குறத் தத்தை யனகிலெப் போதுந் திகழ்புயனே. 28

திகழு மலங்கற் கழல்பணி வார்சொற் படிசெய்யவோ
திகழு மலங்கற் பகவூர் செருத்தணி செப்பிவெண்பூ
திகழு மலங்கற் பருளுமென் னாவமண் சேனையுபா
திகழு மலங்கற் குரைத்தோ னலதில்லை தெய்வங்களே. 29

தெய்வ மணம்புணர் தீகால் வெளிசெய்த தேவரைந்த
தெய்வ மணம்புண ரார்க்கு மருக செச்சையந்தார்
தெய்வ மணம்புண ருங்குழ லாளைத் தினைப்புனத்தே
தெய்வ மணம்புணர் கந்தனென் னீருங்க டதறவே. 30

தீதா வசவ னுபவிக்க மண்ணிலும் விண்ணிலுஞ்செந்
தீதா வசவ னியாயஞ்செய் வேதிய ரேதியங்காத்
தீதா வசவ னிமலர்செல் வாசாக் கிரவசத்த
தீதா வசவன் புறப்பா ரெனுமுத்தி சித்திக்கவே. 31

சித்திக்கத் தத்துவ ருத்திர பாலக செச்சைகுறிஞ்
சித்திக்கத் தத்துவ ரத்தியின் மாவென்ற சேவகவிச்
சித்திக்கத் தத்துவர் வாய்மொழி மாதர்க் கெனுந்திணைவா
சித்திக்கத் தத்துவ ருத்தப் படாதுநற் சேதனமே. 32

சேதனந் தந்துறை யென்றுமை செப்புங் குருந்துறைகாற்
சேதனந் தந்துறை யல்லிமன் வாவிச் செந்தூர்கருத
சேதனந் தந்துறை யென்றறி யார்திற நீங்கிநெஞ்சே
சேதனந் தந்துறை மற்றுமுற் றாடித் திரிகைவிட்டே. 33

திரிகையி லாயிர வெல்லாழி மண்விண் டருசிரபாத்
திரிகையி லாயிர வாநந்த நாடகி சேரிமகோத்
திரிகையி லாயிர மிக்குமைந் தாசெந்தி லாயொருகால்
திரிகையி லாயிரக் கோடிசுற் றோடுந் திருத்துளமே. 34

திருத்துள வாரிகல் போதுடன் சேண்மழை தூங்குஞ்சங்க
திருத்துள வாரிதி கண்டுயி லாசெயன் மாண்டசிந்தை
திருத்துள வாரன்னை செந்தூரையன் னள்செம் மேனியென்பு
திருத்துள வார்சடை யீசர்மைந் தாவினிச் செச்சைநல்கே. 35

செச்சைய வாவி கலயில்வல்வாயிடைச் சேடனிற்கச்
செச்சைய வாவி பருகுஞ் சிகாவல செங்கைவெந்தீ
செச்சைய வாவி விடுகெனுஞ் செல்வநின் றாளணுகச்
செச்சைய வாவி னுயிர்வாழ் வினியலஞ் சீர்ப்பினுமே. 36

சீர்க்கை வனப்பு மலர்வேங்கை யானவன் செஞ்சிலையோர்
சீர்க்கை வனப்பு னிதத்தவ வேடன் றினைவளைக்குஞ்
சீர்க்கை வனப்பு மைதுருக் காட்டிய சேய்தமிழ்நூற்
சீர்க்கை வனப்பு னிமிர்சடை யோன்மகன் சிற்றடிக்கே. 37

சிற்றம் பலத்தை யரன்புநெய் நூற்றிரி சிந்தையிடுஞ்
சிற்றம் பலத்தை வரஞான தீபமிட டார்க் குப்பரி
சிற்றம் பலத்தை யருளுஞ்செந் தூரர் பகைக்குலமாஞ்
சிற்றம் பலத்தைப் பதவரந் தோளிலிந் தீவரமே. 38

தீவர கந்தர் தாம்பகி ராருற வானசெம்பொன்
தீவர கந்தர் யானொந்த போதினிற் செச்சையவிந்
தீவர கந்தர் சிந்துரை பாக சிவகரண
தீவர கந்தர் ரிபுதீ ருனதடி சேமநடபே. 39

சேமர விக்கம் படையாக வீசுப தேசமுன்னூற்
சேமர விக்கம் பலந்தரு வாய்செரு வாயவெஞ்சூர்ச்
சேமர விக்கம் திரித்தாய் வருத்திய வன்றிறென்றல்
சேமர விக்கம் புயவாளி விண்டிரை தெண்டிரையே. 40

தெண்டன் புரந்தர வக்குன்றில் வாழ்கந்த சிந்துவிலுத்
தெண்டன் புரந்தர லோகஞ் செறாதுசெற் றோய்களைவாய்
தெண்டன் புரந்தர நற்கேள் சிறுவ ரழச்செய்தெம்மைத்
தெண்டன் புரந்தர வின்படி நூக்கிய தீநரகே. 41

தீனந் தினத்து தரச்செல்வர் பாற்சென் றெனக்கென்பதோர்
தீனந் தினத்து முதரா னலஞ்சுடச் சேர்ந்துசுடுந்
தீனந் தினத்து னிகளைசெங் கோட்டினன் செந்திலந்நீர்
தீனந் தினத்து தவத்துப் பிரசதஞ் செய்யவற்றே. 42

செய்யசெந் தாமரை யில்லாத மாதுடன் செந்தினைசூழ்
செய்யசெந் தாமரை மானார் சிலம்பிற் கலந்துறையுஞ்
செய்யசெந் தாமரை யென்னுங் குமார சிறுசதங்கைச்
செய்யசெந் தாமரை சேர்வதென் றோவினை சேய்தொலைத்தே.
43

சேதாம் பலதுறை வேறும் பணிகங்கை செல்வந்தன்
சேதாம் பலதுறை யாதசிற் றாயன் றிருமருக
சேதாம் பலதுறை செவ்வாய்க் குறத்தி திறத்தமுத்திச்
சேதாம் பலதுறை யீதென் றெனக்குப தேசநல்கே. 44

தேசம் புகல வயிலே யெனச்சிறை புக்கொருகந்
தேசம் புகல வணவாரி செற்றவ னீசற்குப
தேசம் புகல திகவாச கன்சிறி தோர்கிலன்மாந்
தேசம் புகல கமுதவி மானைச் செருச் செய்வதே. 45

செருக்கும் பராக வயிராவ தத்தெய்வ யானைமணஞ்
செருக்கும் பராக தனந்தோய் கடம்ப செகமதநூல்
செருக்கும் பராக மநிரு பனந்தந் தெளிவியம்பு
செருக்கும் பராகம் விடுங்கடை நாளுந் திடம்பெறவே. 46

திடம்படு கத்துங் கெட்கன்ம லோகச் சிலுகுமச்சோ
திடம்படு கத்துந் திரித்தம்பு வாலி யுரத்தும்பத்துத்
திடம்படு கத்துந் தெறித்தான் மருக திருகுமும்ம
திடம்படு கத்துங் கநகங் குனித்தவன் சேயெனுமே. 47

சேயவன் புந்தி வனவாச மாதுடன் சேர்ந்தசெந்திற்
சேயவன் புந்தி கனிசா சராந்தக சேந்தவென்னிற்
சேயவன் புந்தி பனிப்பானு வெள்ளிப்பொன் செங்கதிரோன்
சேயவன் புந்தி தடுமாற வேதருஞ் சேதமின்றே. 48

சேதக மொன்று மனாதியுந் தாதையுந் தேடரியார்
சேதக மொன்றுஞ் சதங்கையங் கிண்கிணி செச்சையந்தாள்
சேதக மொன்றும் வகைபணி யாயினித் தீயவினைச்
சேதக மொன்று மறியா துழலுயிர்ச் சித்திரமே. 49

சித்திர மிக்க னவில்வாழ் வெனத்தெளி யுந்தவவா
சித்திர மிக்க னெறிக்கழிந் தேற்கிணிச் செச்சைநல்வி
சித்திர மிக்க தனக்குறத் தோகை திறத்தமுத்தி
சித்திர மிக்க வருளாய் பிறவிச் சிகையறவே. 50

சிகைத்தோகை மாமயில் வீரா சிலம்புஞ் சிலம்பம்புரா
சிகைத்தோகை மாமயில் வாங்கிப் பொருது திசைமுகன்வா
சிகைத்தோகை மாமயில் வானில்வைத் தோய்வெஞ் செருமகள்வா
சிகைத்தோகை மாமயில் செவ்விநற் கீரர்சொற் றித்தித்ததே. 51

தித்திக்குந் தொந்திக்கு நித்தம் புரியுஞ் சிவன் செவிபத்
தித்திக்குந் தொந்திக் கறமொழி பாலக தேனலைத்துத்
தித்திக்குந் தொந்திக் கிளையாய் விளையுயிர்க் குஞ்சிதைதோல்
தித்திக்குந் தொந்திப் பனவேது செய்வினைத் தீவிலங்கே. 52

தீவிலங் கங்கை தரித்தார் குமார திமிர முந்நீர்
தீவிலங் கங்கை வருமான் மருக தெரிவற்றவான்
தீவிலங் கங்கை வரவா விரைக்குத் திரிந்துழலுந்
தீவிலங் கங்கை யமன்றொட ராமற் றிதம்பெறவே. 53

தித்தத்தத்தத் தித்தத் திதிதாதை தாததுத் தித்தத்திதா
தித்தத்தத்தத் தித்த திதித்தித்த தேதுத்து தித்தித்ததா
தித்தத்தத்தத் தித்தத்தை தாததி தேதுதை தாதத்தது
தித்தத்தத்தத் தித்தித்தி தீதீ திதிதுதி தீதொத்ததே. 54

தீதோ மரணந் தவிரும் பிறப்பறுந் தீயகற்புந்
தீதோ மரணம் பரமீது தானவர் சேனை முற்றுந்
தீதோ மரணந் தனபூச ரர்திரண் டேத்தியமுத்
தீதோ மரண மலையாளி யென்றுறை தென்னுறவே. 55

தென்ன வனங்கனஞ் சூழ்காத் திரிநக சூலகரத்
தென்ன வனங்கனந் தப்பத நீட்டினன் செல்வமுன்பின்
தென்ன வனங்கனன் னீற்றாற் றிருத்திய தென்னவினன்ந்
தென்ன வனங்கனங் கைச்சிலைக் கூனையுந் தீர்த்தருளே. 56

தீத்தன் பரவை வெளிநீங்கிச் சேய்தொழச் செல்பதவுத்
தீத்தன் பரவை முறையிட மாங்குறை தீங்குறவே
தீத்தன் பரவை தழைக்கவிண் காவெனச் சென்னியின்மேல்
தீத்தன் பரவையில் வேலத்த னேகுரு சீலத்தனே. 57

சீலங் கனமுற்ற பங்கா கரசல தீரக்கநி
சீலங் கனமுற்ற முத்தூர்செந் தூர சிகண்டியஞ்சு
சீலங் கனமுற்ற வேதனை மேவித் தியங்கினஞ்சீ
சீலங் கனமுற்ற விப்பிறப் பூடினிச் சேர்ப்பதன்றே. 58

சேர்ப்பது மாலய நீலோற் பலகிர்த் தெய்வவள்ளி
சேர்ப்பது மாலய முற்றா ரெனப்பலர் செப்பவெப்புச்
சேர்ப்பது மாலய வத்தைமன் யாக்கை சிதைவதன்முன்
சேர்ப்பது மாலய வாசவன் செப்பிய செப்பதத்தே. 59

செப்பத் தமதிலை மாற்றார் கொளுமுன்னங் செல்வர்க்கிடச்
செப்பத் தமதிலை யெங்ஙனுய் வார்தெய்வ வேழமுகன்
செப்பத் தமதிலை வாணுத னோக்கினர் சேணில்வெள்ளிச்
செப்பத் தமதிலை வென்றார் குமாரவத் திக்கரசே. 60

திக்கர சத்தி தவன்சென்று முன்றி திகுமரர்வந்
திக்கர சத்தி யிடத்தோயென் செய்வ தெனத்தருநீ
திக்கர சத்தி விதிர்த்திலை யேலெவன் செய்குவரத்
திக்கர சத்தி யலைவாய் வளர்நித் திலக்கொழுந்தே. 61

திலமுந் தயில முநிகர வெங்குந் திகழ்தருசெந்
திலமுந் தயில முருகா வெனாதத் திந்கையினித்
திலமுந் தயிலமு தத்தா லுருகிய சித்தவென்னே
திலமுந் தயில கலவினை மேவித் தியங்குவதே. 62

தியங்காப் பொறியுண் டெனுந்தனுத் தீதலு மேதியையூர்
தியங்காப் பொறியுண் டவமிலி யேயென்று செப்பலுஞ்சத்
தியங்காப் பொறியுண் டயன்கைப் படாது திரவெற்புநி
தியங்காப் பொறியுண்டை பண்டுயப் போர்செய்த சேவகனே. 63

சேவக மன்ன மலர்க்கோமுன் னீசொலத் தெய்வவள்ளி
சேவக மன்ன வதனாம் புயகிரி செற்றமுழுச்
சேவக மன்ன திருவாவி னன்குடிச் செல்வகல்விச்
சேவக மன்ன முநிக்கெங்ங னாணித் திகைப்புற்றதே. 64

திகைப்படங் கப்புயந் தந்தரு ளானென் படிங்கணிய
திகைப்படங் கத்தமை யார்செந்தி லாரென்ப டென்னனுய
திகைப்படங் கப்புக்ல் சேயென்பள் கன்னிகண் ணீர்தரவி
திகைப்படங் கத்தமை யாதெமை யாட்கொளுஞ்சீகரமே. 65

சீகர சிந்தூர வுத்தவெஞ் சூர செயபுயவ
சீகர சிந்தூர வல்லிசிங் கார சிவசுதசு
சீகர சிந்தூர கந்தர வாகன் சிறைவிடுஞ்சு
சீகர சிந்தூர மால்வினைக் குன்றைச் சிகண்டிகொண்டே. 66

சிகண்டிதத் தத்த மரவாரி விட்டத் திதிபுத்ரா
சிகண்டிதத் தத்த நகபூ தரதெய்வ வள்ளிக்கொடிச்
சிகண்டிதத் தத்த மலர்மேற் குவித்திடை செப்புருவஞ்
சிகண்டிதத் தத்த கறபோ பலமென்னுஞ் சேகரனே. 67

சேகர வாரண வேல்வீர வேடச் சிறுமிபத
சேகர வாரண மேவும் புயாசல தீவினையின்
சேகர வாரண வெற்பாள நாளுந் தர்யம்பகனார்
சேகர வாரண நின்கையில் வாரணஞ் சீவனொன்றே. 68

சீவன சத்துரு கன்பாற் பிறப்பறத் தேவருய்யச்
சீவன சத்துரு மிக்குமெய் யோன்கையிற் சேர்த்தசெவ்வேள்
சீவன சத்துருச் செய்யாண் மருகவெ னாதிடையே
சீவன சத்துரு வெய்தியெய் தாப்பழி சிந்திப்பதே. 69

சிந்தூர வித்தக வாரும் புகர்முகத் தெய்வவெள்ளைச்
சிந்தூர வித்தக வல்லிசிங் காரசெந் தூரகுன்றஞ்
சிந்தூர வித்தக முத்திக்கு மாய்நின்ற செல்வதுஞ்சா
சிந்தூர வித்தக னம்போலு மிங்கிளந் திங்களுமே. 70

திங்களு மாசுண மும்புனை வார்செல்வ னென்னையிரு
திங்களு மாசுண மாக்கும் பதாம்புயன் செந்திலன்னாள்
திங்களு மாசுண மன்போல் விழியுஞ் செழுங்கரும்புந்
திங்களு மாசுண நன்றான மாற்றமுந் தீட்டினன்றே. 71

தீட்டப் படாவினி யுன்னாலென் சென்னி கறைப்பிறப்பில்
தீட்டப் படாவி யவரல்லன் யான்றிக்கு நான்மருப்புத்
தீட்டப் படாவி தமுகா சலன்சிறை விட்டவன்றாள்
தீட்டப் படாவி வளையே நினைவன் றிசாமுகனே. 72

திசாமுக வேதனை யன்பாற் கரன்றிங் கடங்களவ
திசாமுக வேதனை யீறிலு மீறிலர் சீறுமம்போ
திசாமுக வேதனை வென்கண்ட வேலன் றினைப்புனத்தந்
திசாமுக வேதனை நண்ணுதண் கார்வரை சேர்பவரே. 73

சேரப் பொருப்பட வித்தே னிறைவன் றிரைசிறையைச்
சேரப் பொருப்பட வல்லவன் சூரைச் சிகரியுடன்
சேரப் பொருப்பட வென்றண்ட ரேத்திய சேவகன்வான்
சேரப் பொருப்பட வேணியிற் சேர்த்தவன் செய்தவமே. 74

செய்தவத் தாலஞ்சு சீரெழுத் தோதிலத் தீதலருஞ்
செய்தவத் தாலஞ்சு கம்பெறச் சேயுரைக் கேற்றுருப்போய்ச்
செய்தவத் தாலஞ்சு வைக்கனி யீன்றதென் னேம்வினையே
செய்தவத் தாலஞ்சு கின்றன மும்மலச் செம்மல்கொண்டே. 75

செம்மலை வண்டு கடரங்க மாவென்ற திண்படைவேற்
செம்மலை வண்டு வசவார ணத்தனைச் செப்பவுன்னிச்
செம்மலை வண்டு தவந்தமிழ்ப் பாணதெண் டங்கையில்வாய்
செம்மலை வண்டு விருப்புறு மோவிது தேர்ந்துரையே. 76

தேரை விடப்பணி யேறேறி முப்புரஞ் செற்றபிரான்
தேரை விடப்பணி சூராரி யென்க தெரிவையாபால்
தேரை விடப்பணி வாய்ப்படு மாறு செறிந்தலகைத்
தேரை விடப்பணித் தென்றோடி யென்றுந் திரிபவரே. 77

திரிபுரத் தப்புப் புவிதரத் தோன்றி சிலைபிடிப்பத்
திரிபுரத் தப்புத் தலைப்பட நாண்டொடுஞ் சேவகன்கோத்
திரிபுரத் தப்புத் திரமான் மருக திருக்கையம்போ
திரிபுரத் தப்புத் துறையா யுதவெனச் செப்புநெஞ்சே. 78

செப்பா ரமுதலை மன்னோ திகனங் குரும்பைமுலை
செப்பா ரமுதலை கண்கா னகைமுருந் தீரிருகண்
செப்பா ரமுதலை வாவியிற் சென்ற பிரான்மருகண்
செப்பா ரமுதலை வேர்களை வான்வரைச் சீரினுக்கே. 79

சீராம ராம சிவசங்க ராநுந் திருமுடிக்குச்
சீராம ராம துகரத் துழாயென்பர் தெண்டிரைமேற்
சீராம ராம நிறந்திறக் கத்தொட்ட சேய்கழற்குச்
சீராம ராம னிமையோர் மகுடச் சிகாவிம்பமே. 80

சிகாவல வன்பரி தப்பாடு செய்யுஞ்செவ் வேலவிலஞ்
சிகாவல வன்பரி ஆரார் மதனித் திலஞ்சலரா
சிகாவல வன்பரி யங்கங் குழல்பெற்ற தேமொழிவஞ்
சிகாவல வன்பரி யானல மன்றிலுந் தென்றலுமே. 81

தென்றலை யம்பு புனைவார் குமார திமிரமுந்நீர்த்
தென்றலை யம்பு மின்கோ மருக செழுமறைதேர்
தென்றலை யம்பு சகபூ தரவொர் சிந்திமன்றல்
தென்றலை யம்பு படுநெறி போயுயிர் தீர்க்கின்றதே. 82

தீரா கமல சலிகித போக மெனத்தெளிந்துந்
தீரா கமல மெனக்கரு தாததென் சேயவநூல்
தீரா கமல குகரம் பொறுப்ப னெனத்திருக்கண்
தீரா கமல மரவே கருகச் சிவந்தவனே. 83

சிவசிவ சங்கர வேலா யுத்தினை வஞ்சிகுறிஞ்
சிவசிவ சங்கர வாமயில் வீர செகந்திருக்கண்
சிவசிவ சங்கர மாவை யெனுந்திற லோய்பொறைவா
சிவசிவ சங்கர மான்பட்ட வாவொளி சேர்ந்தபின்னே. 84

சேர்ந்த மராத்துடர் தானவர் சேனையைத் தெண்டிரைக்கண்
சேர்ந்த மராத்துடன் கொன்றசெவ் வேல திருமுடிமேற்
சேர்ந்த மராத்துட ரச்சூடி மைந்த திளைத்திளைத்தேன்
சேர்ந்த மராத்துட ரின்னாரி யென்னுமிச் சேறுபுக்கே. 85

சேறலைத் தாறலைக் கப்பா லெழுந்து செழுங்கமுகிற்
சேறலைத் தாறலைக் குஞ்செந்தி லாய்சிந்தை தீநெறியிற்
சேறலைத் தாறலைத் தீர்க்குங் குமார திரியவினைச்
சேறலைத் தாறலைக் கத்தகு மோமெய்த் திறங்கண்டுமே. 86

திறம்பா டுவர்தண் புனத்தெய்வ மேயென்பர் சேதத்துமாந்
திறம்பா டுவர்முது நீரெனக் காய்பவர் செந்தினைமேல்
திறம்பா டுவர்தழ் கண்டுரு காநிற்பர் செப்புறச்செந்
திறம்பா டுவர் லிவர்வல் லவர்நஞ் செயல்கொள்ளவே. 87

செயலங்கை வாளை யிறைகோயி லைச்சிவ னாரமுதைச்
செயலங்கை வாளை முனிகொண்டல் வாளியைத் தேவர்பிரான்
செயலங்கை வாளை முனைவேலை யன்னவிச் சேயுறையுஞ்
செயலங்கை வாளை யுகள்செந்தில் வாழ்பவள் சேல்விழியே. 88

சேலையி லாருந் தவன்சூல மேறச் சினத்தவன்கண்
சேலையி லாருந் திவனோற் பவையர சிந்திரியச்
சேலையி லாரும் பராபரி புக்குறச் சிக்கெனுமிச்
சேலையி லாருந் திறையிட டனர்தங்கள் சித்தங்களே. 89

சித்தத் தரங்கத்தர் சித்தியெய் தத்திரி கின்றதென்னர்ச்
சித்தத் தரங்கத்தர் சந்ததி யேசெந்தி லாய்சலரா
சித்தத் தரங்கத்த ரக்கரைச் செற்றகந் தாதிங்களிஞ்
சித்தத் தரங்கத்தர் சேயா ரணத்தந் திகிரியையே. 90

திகிரி வலம்புரி மாற்கரி யார்க்குப தேசஞ்சொன்ன
திகிரி வலம்புரி செய்யா ரிலஞ்சிசெந் தூர்கனதந்
திகிரி வலம்புரி வேறும் படைத்தருள் சேய்தணியில்
திகிரி வலம்புரி சூடிய வாநன்று சேடியின்றே. 91

சேடி வணங்கு வளைத்தோ ளனெப் புணர் சேயவட
சேடி வணங்கு திருத்தணி காவல நின்செருக்காற்
சேடி வணங்கு கொடியிடை யாரையென் செப்புமுலைச்
சேடி வணங்கு தலைக்களி நீந்தது செல்லநிலே. 92

செல்லலை யம்பொழில் சூழ்செந்தி லானறி யானிறைகைச்
செல்லலை யம்பொழி லெங்கணு மேற்ப வெனத்தெறித்த
செல்லலை யம்பொழி லங்கைக் கருடிரு மானிறம்போற்
செல்லலை யம்பொழி லாகவ மாதுயிர் சேதிப்பதே. 93

சேதிக் கனைத்து களதாக்கு நோக்கினன் செல்வசெந்திற்
சேதிக் கனைத்து நிலைபெறச் சூரங்கஞ் சீரங்கமால்
சேதிக் கனைத்து வரிதோ யயில்கொடெற் சேர்க்கவந்தாற்
சேதிக் கனைத்து வருமா மறலி திறலினையே. 94

திறவா வனக புரிவாச னீக்கச் சிகரிநெஞ்சந்
திறவா வனச முனியைவென் றோய்தென் றிசைத்திருச்செந்
திறவா வனமயி லோயந்த காலமென் சிந்தைவைக்கத்
திறவா வனநின் றிருவான தண்டைத் திருவடியே. 95

திருக்கையம் போதிக ளோகஞ்ச மோநஞ்ச மோதிருமால்
திருக்கையம் போசெய்ய வேலோ விவோசனந் தென்னங்கத்
திருக்கையம் போருகக் கைநநீற்றின் மாற்றித்தென் னூல்சிவபத்
திருக்கையம் போக வுரைத்தோன் சிலம்பிற் சிறுமிதற்கே. 96

சிறுமிக் குமர நிகர்வீர் பகிரச் சிதையுயிர்த்துச்
சிறுமிக் குமர சரணமென் னீருய்விர் செந்தினைமேற்
சிறுமிக் குமர புரைத்துநின் றோன்சிலை வேட்டுவனெச்
சிறுமிக் குமர வணிமுடி யான்மகன் சீறடிக்கே. 97

சீரங்க ராக மறமோது திகிரி செங்கைகொண்ட
சீரங்க ராக மருகந்த தேசிக செந்தினைமேற்
சீரங்க ராக தனகிரி தோய்கந்த செந்தமிழ்நூற்
சீரங்க ராக விநோதவென் பார்க்கில்லை தீவினையே. 98

தீவினை யற்ற சினந்தீ ரகத்துண்மெய்த் தீபநந்தந்
தீவினை யற்ற வநந்தா தெடுத்தனஞ் செந்தினைமேல்
தீவினை யற்ற புனமான் கொழுநன் செழுங்கனகத்
தீவினை யற்ற வடியார்க் கருள்பெறுஞ் செல்வனுக்கே. 99

செல்வந் திகழு மலநெஞ்ச மேயவன் றெய்வமின்னூர்
செல்வந் திகழு நமதின்மை தீர்க்கும்வெங் கூற்றுவற்குச்
செல்வந் திகழுந் திருக்கையில் வேறினை காத்த செல்வி
செல்வந் திகழு மணவாள னல்குந் திருவடியே. 100

திருச்சிற்றம்பலம்

Sri Arunagirinaathar Swaamigal's
kanthar anthaathi

invocation - kaapu

vaaraNath thaanaI ... vinaayakar

vaaraNath thaanaI yayanaiviN NORai malarkkaraththu
vaaraNath thaanaI makaththuvEn RONmain thanaiththuvasa
vaaraNath thaanaith thuNainayan thaanaI vayalaruNai
vaaraNath thaanaith thiRaikonda yaanaiyai vaalththuvanE.

God Vinayaka, you are the older son of God Sivan who punished the stubborn Takkan for continuing his illegitimate religious sacrifice. All the Gods in the Hindu pantheon have worshipped God Sivan : These include Indiran, the rider of the white elephant, Iravatham; Piraman; the celestial beings (thevar); and Vishnu who holds the conch in his lotus-like hands.

Vinayaka, you are the divine elephant God who defeated the terrible gayamkua asuran in Tiruvannamalai, a town rich in fertile rich fields.

You are also the beloved brother of God Murukan, who victoriously carries the flag on which the figure of cock is inscribed. I bow down to you for the success of this book.

uNNaa mulaiyumai ... (murugan) ithuvumathu

uNNaa mulaiyumai mainthaa saraNam pararyirsEr
uNNaa mulaiyumai mainthaa saraNa maruNaiveRpaal
uNNaa mulaiyumai mainthaa saraNan thanamumoppil
uNNaa mulaiyumai mainthaa saraNang saraNunakkE.

God Vinayaka, your complexion is as dark as that of the mighty ocean in which Tirumal, the God protecting the mullai landscape in which cows and their suckling calves are reared, sleeps on the snake bed. You are the leader who destroyed the asuras hiding in the salty ocean that normally protect the world. The fear of the celestial beings (thevar) was thus alleviated. Your mother, Uma Devi is noted for her graciousness, beauty, chastity, big breasts and long eyes that are as sharp as the arrow. She resides peacefully in Tiruvannamalai, the abode of the fire God Agni who rides the goat. Lord Ganapathi, I surrender to you and seek your help

poems - nool

thiruvaavi nankuti pangaaLa reNmuthu seeruraisa
thiruvaavi nankuti vaanaar parangunRu seeralaivaay
thiruvaavi nankuti yErakang kunRutho RaatalsenRa
thiruvaavi nankuti kondathaN kaarvarai seppuminE. 1

Muruka, you are highly regarded by God Tirumal who holds the beloved Goddess Lakshmi close to his heart and by God Sivan who keeps the cultured Uma Devi permanently on his side. They were thankful to you for explaining the meaning of the highly respected Vedas.

Men, you should go on a pilgrimage to the following holy places where the famous young Kanthan resides permanently and worship Him devotedly: Tirupparan kunram in which there are plenty of sky scrapers, Tircuchendur, Pazhani, Tirucheeralai, and Kunruthoradal, where large number of wild elephants roam in herds and low hanging cold clouds can be seen all the year around.

seppung kavasang karapaa lakatheyva vaaviyampu
seppung kavasang karimaru kaavenas sinnamunnE
seppung kavasam peRuvaar kaNuntheyva yaanaithanas
seppung kavasam punaipuyan paathamEn senniyathE. 2

Great Kantha, you are the child of God Sankaran who rides the bull. You appeared in the water of the divine pond, Saravana Poikai. You are the son-in-law of God Tirumal who carries the conch in his hands the sound of which forewarns the arrival of Vishnu and captivates the girls coming around in procession hailing your glory. In turn you are captivated by their eyesights that serve as your armor. The cup-like breasts of your wife, the divine Deiva yanai also serve as your armor. Kantha, I bow down my head to the holy feet of such an illustrious God like you.

senniya mOkam thaviraamu thOkaN tikriveNNeys
senniya mOkam patavU thenaththoni seythanpanjsa
senniya mOkam tharampunath thEnpuNar thEvaiththeyvas
senniya mOkam paNipaNi yErakath thEmolikkE. 3

The divine Chola King devotedly worshipped God Kanthan in the holy place, Tiruverakam where he saw him embracing Valli, the hunter girl. The King also could not help noticing that the eyes of this local girl were very sharp and were insatiable like nectar. They were dark and resembled the poison, Alakalam swallowed by God Sivan who wears on his head the river Ganges flowing continuously making noise. The girl's neck was so well shaped and beautiful that it resembled the conch, (Pancha Sammiyam) played by Tirumal who carries the disc and loves to eat butter. It is not surprising that the beauty of this girl captivated the King.

thEmoli yaththam peRavOn thanakkanRu sENulakath
thEmoli yaththam sinangaat tavuNarais sEmakarath
thEmoli yaththam puyamavar sUtikai sinthavenRa
thEmoli yaththam pathinaa lulakuman thiththathonRE. 4

By their frequent attacks the ferocious asuras were distracting the celestial residents from enjoying the benefits of the teachings of the meaning of Ohm, the Pranava Manthiram, taught to God Sivan, who keeps Parvathi having a pleasant speech, in one half of his body. Kantha, you were the one who with his strong shoulders beheaded the angry asuras and scattered their heads into the ocean as food for the sharks. The meaning of Pranava manthiram then reverberated through all the fourteen worlds. (How brave of you!)

thiththavith thaara maniththaraith thEvar vaNanga munpO
thiththavith thaarakai maintharsen thUrkanthar sinthuravaa
thiththavith thaara mutaiyaa raruLveLLan thEkkiyanpu
thiththavith thaaran thanivee tuRaththukkas sevvanaIE. 5

Kantha, you are the son of God Sivan, who is famous for his highly skilled dances in which he uses elaborate rhythmic beats and incredible footwork. Once you served as the guru and taught God Sivan the meaning of Pranava Manthiram with all the celestial residents listening devotedly with awe and respect. God Sivan was responsible for your appearing in the world as the son of the famous Tharakai girls. You reside peacefully in Tiruchendur. You are the Kumaran, who has two spouses, Deiva Yanai and Valli who are extremely virtuous and bright as the sun. Kumara, thanks to your profusion of grace on me, my mind is filled with extreme devotion that helped me reach the unique state of eternal happiness and put out the fire of birth that is responsible for unhappiness. (I thank you for your blessings)

sevanthi neelap puyamuru kaapaththar siththameyyiR
sevanthi neelaththai yutrraruL vaaythingat sEypunaintha
sevanthi neelath thorupaakar pOnRa thinichinthiyar
sevanthi neelaththi neetumuR Raatha thimiramumE. 6

Muruka, you wear beautiful garlands made of sevanthi and karungkuavlai flowers on your shoulders. You remain firmly in the minds of those sincere devotees who always meditate on you. Those ardent devotees won't be born again in this world. The twilight sky and the crescent moon seen in the head of God Sivan who keeps the blue complexioned Parvathi as part of his own body are slowly descending on those devotees who do not meditate on you. Soon they will be plunged in the darkness of ignorance and repeated births would set in like the dark ocean. Therefore I beg you to bless me with the flowers donned by you and save me from repeated births.

(The request of specific flowers by the devotee or lover to God or hero is an accepted genre in Tamil literature. A positive response is taken as an indication of for the acceptance of his or her request.)

thimirath thimirak katharanga kOpasev vElakaivEI
thimirath thimirak kakulaan thakavaraith thEnperukun
thimirath thimirath thanaiyaavi yaaLumen sEvakanE
thimirath thimirak kanalaaya santhana seethaLamE. 7

Muruka, you were so angry at the sea (for harboring and protecting the asuras) that you threw your spear so ferociously at them that even the spear was trembling. The final result was that you proved to be the yama (God of death) for the entire asura clan. You are the husband of the deer-like hunter girl, Valli, who lives in the little millet fields of Valli hill forest where small rivers run in heavy floods periodically. You are also married to Deiva yanai who was raised by the elephant, Iravatham. You were so submissive to these two girls that you went to the extent of begging them to accept you. Why then can't you be sympathetic towards me? Here I am pining for your love. All the fragrances and the cold sandal paste are burning my body instead of cooling it. I beg you to come and embrace me.

(In this poem the plight of a girl who is madly in love with God Murukan is described. In religious literature it is customary to consider the soul as a girl who is pining and is trying to reach the Primal Being depicted as her lover)

**seethanang kOtu puyangaikoN taarthan thirumaruga
seethanang kOtu mutiyaaLar sEythanak kEthuLathO
seethanang kOtu nitharumen paartholun thEvipeRunj
seethanang kOtu kotivEn mayUranj silaiyarasE. 8**

Muruka, you are the son-in-law of Tirumal who carries the famous conch on his shoulders and who embraces the breasts of his wife, Lakshmi. You are the son of God Sivan, who wears the crescent moon on his crown. Your wife, the hunter girl, Valli, who remains in the minds of sincere devotees despises excessive wealth that would only cause mental perturbations. Therefore the only wedding gifts from Valli are the blow horn, the flag in which the figure of cock is inscribed, the peacock on which Murukan rides, the spear and the reign of the kurinchi landscape where hunters live.

(Whereas Deiva Yanai's wedding gifts included Indiran's thunderbolt weapon, the elephant Iravatham and the beautiful celestial world, Vallis's wedding gifts were very inexpensive items. This is not surprising because Valli despised wealth)

**silaimatha nampatu maaRelunj sEymayi luchittaves
silaimatha nampatu sinthuvai yinthuvais seyvathenyaan
silaimatha nampatu kaattuvar kELirunj sengaluneers
silaimatha nampatu thaamarai vaavi thiraLsangameE. 9**

Oh conch shells, you live in groups in the ponds of Tiruttani hills where one finds lotus flowers, mountain honey and swans. Don't you see me suffering from the pangs of love induced by manmathan's flower arrows that are coming very fast towards me? His other weapons include the southern breeze that arises from the saliva of the snake eaten by the bow of sugar cane stick, the peacock, the sea churned by Gods and the cool rays of the moon. How am I going to overcome the effects of all these factors that would only enhance my pangs of love for my hero? My relatives and friends are also openly criticizing me for my peculiar behavior of keeping aloof from others.

(I don't know when or how I am going to overcome my temptations to see my hero!)

**thiraLak karakkarai venkanda vElan Risaimukanmaal
thiraLak karakkarai yaanpaata naatuthal seyyasanga
thiraLak karakkarai kaaNpaankain neeththisai vaarpanikka
thiraLak karakkarai vaaneettu maintharpun thikkokkumE. 10**

Velayutha, you are the one whom Piraman, Tirumal and even your own father, God Sivan wearing the sacred beads made from the nuts of the rudraksha tree, were unable to understand properly. You are the one who fought with your powerful spear against lakhs of very determined asuras and made them run back for their lives. How is it possible for me to sing the praise of such a hero befitting his stature in an appropriate manner? If any one thinks I could do this properly, it is like the wisdom of some one trying to go to the other side of the ocean by swimming. It would also resemble the wisdom of small boys trying to touch the cool radiant moon by stretching out their hands.

(My attempts to sing the praise of Kumaran are just a valiant effort on my part to express my sincere devotion to him and nothing more)

**thikkaththik kOtu patiputais sUthath theRipatapath
thikkaththik kOtu katatak kataRati sEppataichath
thikkaththik kOtu thuRaiithiRath thattra kuRakkuRachath
thikkaththik kOtu paRiththukko taathi siRaipiRappeE. 11**

Muruka, when every one stood bewildered at Suran who appeared as the elusive mango tree whose branches spread out in all the eight directions, you were the one who threw your red spear, slit open Suran's chest, and scattered his body into the ocean. The snake, Adiseshan and the conches inside their heads crawled to the bottom of the ocean.

You remained an enigma to other religious fanatics who yelled at you, unable to understand your concepts. But when the lowly hunter girl, Valli asked you for the tusk of an elephant, you lost no time in satisfying her wishes. The fact that you are the Primal Being did not make any difference to you. Would you please release me from my frequent births bound by the five senses?

**siRaivara vaamaiyi IERis sikari thakaravanthu
siRaivara vaamaiyiil kUppitath thaanavar sEnaikonda
siRaivara vaamaiyiil vaangithan REngalal yaangalalaas
siRaivara vaamaiyi nenjsuta nEninRu thEnguvathE. 12**

Kumara, riding on your gracious peacock with beautiful feathers, you shattered the Kravunja Mountain. At the request of the ocean you rescued the celestial beings (thevar) from the captivity of the asuras. It is a shame that I was not prudent in getting away from your glorious feet and suffered by being distracted by my five senses. The result was that I got myself in the middle of the darkness of ignorance. I am now standing in utter bewilderment not knowing what to do.

thEngaa vanamum mathakari vEnthutan sErnthavinnOr
thEngaa vanamunai yavvER paNiyenunj sEytamEI
thEngaa vanamun thaLarnatai yaayanjsal seNpakappUn
thEngaa vanamung kalunee rilanjisyunj senthilumE. 13

Kumara, you have made a commitment for yourself that it is the duty of your spear to save Tirumal (who looks after herds of cows), Indiran (who is the owner of the elephant, Iravatham), the celestial beings (thevar) and their capital city of Amaravathi. Having completed your job successfully you are residing peacefully in Tiruchendur, a city abundant in flower gardens, chempak bushes and ponds rich in red lilies. My dear girl, you have the appearance of a swan your gait is more graceful than the swan. Therefore you need not be afraid about anything. Whatever problem you may have, be assured that God Murukan will come and solve it for you.

senThi lakaththalar vaaNuthal vEtis simukapanga
senThi lakaththalar thundamen naaninRa sEyasanga
senThi lakaththalar raasithan thaanaais siRaiyittavER
senThi lakaththalar thUtrritung kEtu thivaakaruLE. 14

Kumara, you have always described the beauty of the hunter girl, Valli, using fantastic similes as follows: "With the red spot in the center of your forehead, your bright face resembles the newly blossomed lotus flower; your nose is sharp as the tip of the sesame seed". You arrested the creator of the entire universe, Piraman (for not knowing the meaning of the word, Ohm). With the spear in your hand you reside peacefully as the chief of Tiruchendur. You have the reputation of blessing even those who have slandered you out of egoism. May I therefore humbly request you to give us your grace.

thivaakara kanna kotaippaari yenRula Reenavalleer
thivaakara kanna purakkulai valli serukkuravan
thivaakara kanna sukavaa sakathiRal vElkotenpun
thivaakara kanna maRali yitaathuyirs sEvalukke. 15

Men, you suffer humiliation when you approach miserly rich people for help praising them superfluously with honey-coated words as follows: "By always giving charity to others, your palms have become red as those of Karnnan; you are a great philanthropist like Pari". God Murukan can act as the intellectual sun to remove this darkness of poverty and circumvent the humiliation you undergo from prospective donors.

Muruka, with your strong shoulders you embrace very fondly the beautiful Valli wearing lovely earrings. You whispered the meaning of the sweet Pranava Manthiram into the ears of God Sivan whose face looks radiant like the evening sun. Would you please come into my mind along with your spear and stay there indefinitely? That would prevent Yama from lurking somewhere and taking my life away stealthily.

(Tivaa = day time)

sEvaT kotiyum panisaan thakanun thirukkaraththus
sEvaT kotiyung kotiyakaN taaythathinai sULpunaththus
sEvaT kotiyun thivalath thavalunthan thikkaLapas
sEvaT kotiyu mutaiyaay piriynunj sErinumE. 16

Kantha, on one side of your body you have the hunter girl. Valli who is the custodian of the little millet fields. Her growth was luxuriant like the sudden floods in a dry river; on the other side you have the celestial girl, Deiva Yanai whom the white elephant, Iravatham looked after when she was young. She has reddish breasts like the gambling dice smeared with sandalwood paste and a slender waist like a creeper. Whether you are together or remain separately doing your chores you seem to remain happy.

I am a poor girl pining for my lover and I am desperately waiting for his return. The sun that lost his teeth as a punishment by God Sivan riding the bull and the cock that announces the arrival of dawn by crowing are torturing me by terminating the nighttime prematurely. (Muruka, could you please help me?)

sErik kuvatu molivili yaatanas sevvikuRas
sErik kuvatu viLainthathan REnanRu thendiraineer
sErik kuvatu katainaaLi lunjsithai vatrarsevEL
sErik kuvatu putaisUI punaththiR RinaiviLaivE. 17

Kumara, the hunter girl Valli's eyes and pleasant talks are as sweet as the famous sugar cane and the young mango fruit. She is also blessed with big breasts. The fact that you married Valli according to kantharuva style instead of the traditional custom cast a blot on the hunter escutcheon. Even on the last day when the entire universe ceases to function and everything on earth is destroyed by the big flood (Pralayam), God Kumara, nothing would happen to you and you would continue to live forever. In fact the hunters were happy that the yield of little millet in Valli hills especially in the north and south cery villages has set a new record for maximum productivity.

(The kantharuva style of marriage where the hero and heroine secretly get married; the traditional marriage is one in which the parents and or the relatives arrange the marriage with due consultations with al concerned; the ceremony itself is conducted in a traditional style unique to the hunter community.)

thinaivEth thianpusey vEnthan pathampuyath thiRpaththipun
thinaivEth thiamukan thEtrinar maatrinar paatrinantheeth
thinaivEth thiyarneRi sellaatha vinthiyath thiththiyinath
thinaivEth thiyanguyir kUtraari IUsitunj seeyutampE. 18

Oh men, it is prudent that you submit as offerings all your love, affection and bhakthi whole-heartedly at the lotus feet of God Kanthan. The hunter girl Valli, the custodian of the little millet fields has demonstrated this successfully. You may be assured that you won't be born again within a despicable human body that is liable to be eaten by flocks of vultures or burnt by fire. You need not have to enter into a body that is likely to lead an immoral life and highly susceptible to be distracted by the five senses. You won't have to muddle along in another life carrying the impurities of arrogance, I-ness and the residual effects of your earlier birth. You won't have to spend the life eating all kinds of foods only to be taken away by Yama at the end. Once the body decomposes the process will be repeated again.

(So please surrender yourself at the feet of God Kanthan)

seeyanam pOthi yenavaay puthaiththus seviththaraththOI
seeyanam pOthi yamalaiyiR Raathai siRumunivan
seeyanam pOthi katainthaan marugansep paththikaiththaar
seeyanam pOthi laranaa thirukken seyakkatrathE. 19

When God Sivan who keeps Goddess Uma Devi as part of his own body asked Murukan to teach him the essentials of Pranava manthiram, he agreed to do so. Then Sivan with due respects to a teacher closed his mouth and lent his ears respectfully. Murukan, the son-in-law of Tirumal, who churned the ocean, taught the manthiram to God Sivan and also to the learned Agathiar, the grand son of Tirumal. The learned sage, Agathiar, is considered the head of Podikai Mountain and forest where elephants roam and lions live in caves. When Murukan asked Piraman the meaning of Ohm, he pleaded ignorance. Murukan got angry with Piraman who uses the swan as his vehicle. He was also wondering that it is incredible how the creator of life, Piraman, ever learned Rig Vedam in depth at all!

seyathunga paththiri pOtrrum pakeera thikarasevVER
seyathunga paththiri sUtung kuRaththi thiRaththathandanj
seyathunga paththiri puththiri paathaththar selvathenpaaR
seyathunga paththiri yaththiri yaathiren sinthaiyiE. 20

Muruka, once you were in the hands of the river, Ganges who is hailed by the renowned Thungabathra River. You are the God Kumaran, who carries in his hands the victorious spear that is bright red in color. You are the lover and partner of the hunter girl, Valli, who wears the leaves of Surapunnai (Bamboge tree). You are the younger son of God Sivan who is credited with kicking Yama with his feet. Though Yama is famous for his good behavior and straightforwardness he tried to take away the life of Markandan, without realizing that he was a sincere devotee of God Sivan. I beg you to prevent me from indulging in immoral activities dreaded by others.

(Muruka, if you come and stay in my mind permanently, I won't wander about enjoying transient sensual pleasures.)

sinthaa kulava risaippEru mUrunanj seerumenROr
sinthaa kulava ritaththaNu kaatharu teemathalai
sinthaa kulavari maayura veera sekamaLappas
sinthaa kulavari maruga sUranais settravanE. 21

Muruka, you hold the flag with the inscription of cock that was born out of fire. You bravely ride the luminous green peacock. You are the son-in-law of Tirumal who assumed the form of the short Vamana and measured the entire world with his three steps. You destroyed Suran and his clan completely. Would you please help me avoid the necessity of approaching philanthropists without high values for alms. These people are ignorant and despicable and don't realize that nothing in this world is permanent. They think that the high social status of their families, place of birth, their fame and glory will last forever.

settrai varumpala nanjsOlai yinjsi thikalvaraimER
settrai varumpala nikkantha thEtrritu nUtrruvarais
settrai varumpala naataaLa naatikaN sEyvituththa
settrai varumpala maangUtu vEmath thinaththilvanthE. 22

Kantha, you reside brilliantly in the Pazhani Mountain where the clouds float around leisurely. On the surrounding mountains there are green rice fields with many species of fish jumping around. There are also impressive high walls in the town. When the messengers sent by Yama, beloved son of Kannan, come to take away my deteriorating old body please do come on that day and give me salvation. Kannan was the one who was responsible for killing all the hundred brothers of Duriyodhanan and gave back to Pandavas their country for ruling.

thinakara rakkara thangetuth thaarkuru thEsikarsen
thinakara rakkara maaRutai yaartheyva vaaraNaththan
thinakara rakkara saththiyin Raakilath thEvarnaNpa
thinakara rakkara thantheerva reervar sekamengumE. 23

God Sivan punished the two Adittiyars (Pakan and Puda) by taking away their eyes and teeth. Kantha, you taught Sivan the essentials of Ohm. You reside peacefully in the TiruchenGodu Mountain. Once noted for snakes. TiruchenGodu got its divine sanctity because you, with your six-lettered name (Saravanabava), chose to reside there. Additional support for its sanctity came from the fact that it is here that the divine Vedas paid worship to the Almighty. But for the power of the spear you carry in your hands, all the celestial beings (thevar) including their capital city, Amaravathi would have been decimated by the cunning asuras. The asuras would have also acquired immortality culminating in the destruction of the entire world.

sekampura vaarkiLai yellaa marundu thirandukonda
sekampura vaathingngan seyvathen nOmayal seyyavanpu
sekampura vaasa menaththuyil vaarseppa pangapanga
sekampura vaamural senthUra vennath theLitharumE. 24

The relatives of this poor girl have gathered around confused and worried about relieving her distress following the departure of her lover. Isn't it strange that they would sacrifice a goat for this purpose and conduct a dance (Velan veriyattam) where a priest dances under possession by Murukan? Won't it be more prudent to sing in praise of God Kanthan, who resides in Tiruchendur, where large number of conches live in the clear lotus ponds and make noise. Recognizing the sanctity of this city and the deity therein, evenTirumal, who sleeps on the powerful bed of the snake, Athisedan, has sung in its praise. By following his example and singing in praise of the God of Tiruchendur, the girl's relatives would not only relieve her mental distress but also would save the head of the sacrificial goat!

(This poem illustrates the progressive religious views of Arunagiri Nathar who condemns the superstitious belief of animal sacrifices, a custom prevalent at the time)

theLitharu muththamil vEthaththiR Reyvap palakaiyinkeel
theLitharu muththamilaa niththar sEviththu ninRathennaal
theLitharu muththamil thEynakai vaasakas selvithinaith
theLitharu muththamil sevve Liruppas sevikuniththE. 25

God Sivan fostered the triads of Thamizh literature by providing the leadership of the divine Thamizh Academy (of Madurai), by creating the four Vedas, and by preaching under the banyan tree in Kutralam. Based on these and other contributions Thamizh lovers adored him for the development of the language. God Sivan thus earned a permanent place in the minds of Thamizh people. God Murukan is noted for enjoying the fond kisses of Valli who possessed teeth glistening like pearl, and smile and words sweeter than nectar. She was like a star flourishing amidst the little millet fields of Valli Hill. The question is why would the illustrious Sivan with high credentials as described above stoop down before his son, Murukan, with all humility befitting a disciple and beg him to teach him the meaning of Pranava Manthiram?

sevikunRa vaaraNa nalkisai pUttavan sinthaiyampu
sevikunRa vaaraNa manjsalen Raandathu neendakanmas
sevikunRa vaaraNa vElaa yuthanjettra thutrranakat
sevikunRa vaaraNa vaLLipoR RaaNmatren REtuvatthE. 26

Kantha, you are the patron of the snake-like TiruchenGodu hills. When my soul that resembles a bird gets depressed, the only thing that cheers me up without failing is listening to poems sung in your praise. Your flag with the inscription of cock appears before me and encourages me not to worry. I am immediately accepted as your slave. Your spear cuts off all the effects of my past deeds. I get also blessings of your two wives, Deiva Yanai and Valli. Is there any thing else that one needs to go and search for salvation?

thEtik kotumpatai kaikkUR RataathuLanj sEvinmaimeen
thEtik kotumpatai kOmaan siRaipata vERuLaputh
thEtik kotumpatai yaaveku naattan siRaikaLaiyun
thEtik kotumpatai minkELva natrruNai sikkenavE. 27

Oh mind, before Yama who always carries the rope of bondage with him, approaches and takes the body away, you better go and seek the blessings of God Murukan and hold on to his holy feet firmly as your stronghold. Murukan did not hesitate to imprison even Piraman, the God who was the creator of the universe including the planets such as the bull, the arrow, aries, pices and the scorpion as well as the eight directions. He was able to release from the prison the celestial residents (thevar) and their leader, Indiran, who had several eyes on his body due to a curse. Once God Murukan appeared as Tirugnana sampanthar and defeated the Jains by making the Tevaram pages to go against the water (in the river Vaikai). Thus the atrocities committed by the Jains were terminated. It is for this reason that you hold on firmly to the feet of God Murukan, the husband of Deiva Yanai as your safeguard.

sikkuRath thaththai valangaa thilanthu thiyanguvarthE
sikkuRath thaththai vativE lanaarsila ranparsenthaal
sikkuRath thaththai katinthEnal kaakkunj siRumikuRinj
sikkuRath thaththai yanakilep pOthun thikalpuyanE. 28

Muruka, your broad shoulders always enjoy embracing the breasts of the hunter girl, Valli, who was engaged in driving away the parrots eating the grains in the little millet fields in the kurinji landscape. Though your devotees, who have firmly believed in the power of your beautiful sharp spear and worshiped it, could be seen to live peacefully, some do not learn from them but indulge in immoral activities without giving their despicable wealth to others. Ultimately they lose their fame and glory and suffer. (What a shame!)

thikalu malangaR kalalpaNi vaarsor patiseyyavO
thikalu malangaR pakavUr seruththani seppiveNpU
thikalu malangaR parulumen naavamaN sEnaiyupaa
thikalu malangaR kuraiththO nalathillai theyvangaLE. 29

Muruka, you appeared as Tirugnana sampanthar and composed Tevaram, considered to be the Thamizh Vedam so that your humble devotees might follow faithfully the metaphysical and ethical principles mentioned therein. The sacred ash that was blessed by you in Kazhumalam, Amarabathi and Tiruttani is capable of eradicating all the effects of past deeds of your devotees. According to legend, the Jains who adamantly refused to accept the concept of God Sivan as the Primal Being were punished by placing them on the impaling stick. Kantha, there is no other God except you.

theyva maNampuNar theekaal veliseytha thEvaraintha
theyva maNampuNa raarikku maruga sechaiyanthaar
theyva maNampuNa rungula laaLaith thinaippunaththE
theyva maNampuNar kanthanen neerunga teethaRavE. 30

Muruka, son-in-law of Tirumal - who rode the majestic kite & took the appearance of Narasimhan teaching a good lesson to the arrogant Hiranyan - You wear the beautiful garland of vetchi flowers. You married the hunter girl, Valli according to mutual agreement without rituals (kantharva wedding) in the little millet fields of Valli hills. By worshiping Kanthan devotedly one could eliminate the bad effects of the past deeds, by-passing the 'fate' scheduled to each person by Piraman - creator of the celestial beings (thevar), earth, water, fire, wind, sky & even provided knowledge. The bad effects of past karmas can only be erased by praying to Kanthan sincerely.

theethaa vasava nupavikka maNNilum viNNilunjen
theethaa vasava niyaayanjsey vEthiya rEthiyangaath
theethaa vasava nimalarsel vaasaak kiravasaththa
theethaa vasavan puRappaa renumuththi siththikkavE. 31

Oh ascetics, in order to earn fame and wealth in this world and in the next, you are throwing goats in the sacrificial fire without mercy for the poor creatures, ignoring criticisms by others. In order to attain eternal happiness at the feet of God Kanthan, the son of God Sivan, the rider of the bull, a saner approach would be to meditate on Him sincerely. He will bless you with His grace and give you the good sense to pray him whether you are in the waking state with all your faculties functioning properly or in the state of deep meditation when all your senses are suppressed.

siththikkath thaththuva ruththira paalaka sechaikuRinj
siththikkath thaththuva raththiyin maavenRa sEvakavis
siththikkath thaththunar vaaymoli maathark kenunthiNaivaa
siththikkath thaththuva ruththap pataathunaR sEthanamE. 32

Muruka, you are the personification of absolute wisdom. You are the son of God Sivan. You wear the garland made of vetchi flowers and you are hailed as the God of the kurinchi landscape. You are the brave warrior who defeated the illusive Suran who was hiding in the salty ocean as a mango tree. Won't you please bless me with the wisdom to avoid reading books that stimulate my sexual appetite and induce me to woo the company of pretty girls who have reddish lips and speak loving words as sweet as sugar cane? Quite often I suffer mentally when my efforts do not succeed. Please be gracious and provide with good advice that would help me avoid their company.

sEthan an thanthu Rai yen Rumai seppung kurunthu Raikaa R
sEthan an thanthu Rai yalliman vaavis senth Urkarutha
sEthan an thanthu Rai yen Ra Ri yaarthi Ra neenginenjs E
sEthan an thanthu Rai matrumu R Raatith thirikaivittE. 33

Oh mind. Always meditate on Tiruchendur - where there are several ponds full of water lilies and in which swans with red colored legs could be seen swimming throughout the year. The reason is that this is where the child God Kumaran resides peacefully. The greatness of this child could be appreciated by the fact that Goddess Uma Devi who nursed him from her beautiful breasts, addressed him respectfully as 'sir'. When several confused religious fanatics, claim out of ignorance that their religious dogmas were the only correct ones, it would be prudent to get away from them. If one seeks salvation from earthly problems, it would only be necessary to meditate on Murukan and Tiruchendur. This is better than going to Sethu and other seas or to many rivers and having holy dips.

(When Murukan appeared as Tirugnana smpanthar, he drank milk from Parvathi. Saint Arnagiri Nathar believes that Tirugnana sampanthar was a avataram of Murukan)

thirikaiyi laayira vellaali maNviN tarusirapaath
thirikaiyi laayira vaanantha naataki sErimakOth
thirikaiyi laayira mikkumain thaasenthi laayorugaal
thirikaiyi laayirak kOtisuR ROTun thiruththuLame. 34

Muruka, when every thing in this world is perishable you remain permanently without any change. You are the son of God Sivan who is the creator of night, day, ocean, earth, sky and the plants. God Sivan carries a human skull as a begging bowl and he is the head of Mount Kailash. He is famous for his exuberant dances that had fast beats and expression of anger. Your mother was the daughter of the king of Himalayas and occupied the left part of her husband, God Sivan. As a child you were a constant source of immense pleasure to your parents. You reside peacefully in Tiruchendur. I have such a wandering mind that, by the time it takes for the potter's wheel to come one circle, it comes around the world hundred thousand times thinking about sensual pleasures. Please bless me with the knowledge to control my mind and keep it stable.

thiruththuLa vaarikal pOthutan sENmalai thUngunjsanga
thiruththuLa vaarithi kanduyi laaseyan maandasinthai
thiruththuLa vaarannai senthUraiyanaLsem mEniyenpu
thiruththuLa vaarsatai yeesarmain thaavinis sechainalke. 35

The evening has set in making it as dark as the body of Tirumal, who wears the garland of the leaves of the sacred basil plant. Rain is pouring from the sky. The sea rich in many varieties of conches is making a monotonous noise continuously. This romantic environment is aggravating my pangs of love that has already been lying dormant within me. My own mother is abusing me and remains aloof like God Murukan residing in Tiruchendur. Muruka, you are the son of God Sivan who wears the garland of bones and smears sacred ashes all over his body. He also has a long knotted braid. I am desperate and need help immediately. There is no one else to console me. Won't you be kind enough to bless me with the vetchi flowers to quench my romantic thirst?

(This poem expresses the feelings of a maiden who is yearning for the return of her lover)

sechaiya vaavi kalayilvalvaayitais sEtaniRkas
sechaiya vaavi parukunj sikaavala sengaiventhee
sechaiya vaavi vitukenunj selvanin RaaLaNukas
sechaiya vaavi nuyirvaal viniyalanj seerppinumE. 36

Muruka, you wear the garland of vetchi flowers. You ride the peacock that is strong enough to grab the big snake in its powerful mouth and gradually take away its life on the slopes of the red mountains. Unable to bear the heat of the fiery sparks, Agni, the God of fire riding the goat, dropped the fiery particles in the Saravana pond as per the instructions of God Sivan. Muruka, you are the loving child who grew out of those sparks. Please bless me to attain your lotus feet and stay there forever. Even if I get rich, the newly acquired wealth would only increase my appetite for sensual pleasures induced by the five senses. I would rather prefer to be at your feet rather than enjoying this despicable worldly life.

seerkkai vanappu malarvEngai yaanavan senjsilaiyOr
seerkkai vanappu nithaththava vEtan RinaivaLaikkunj
seerkkai vanappu namathuruk kaattiya sEythamilnUR
seerkkai vanappu nimirsatai yOnmakan sitratikkeE. 37

*Muruka, you changed yourself into a neem tree in full bloom during your courtship of Valli. When the hunters did not trust you, you changed yourself into an ascetic in the forest. Only at the end when you decided to convince Valli, who was guarding the little millet and rice fields that you are **the Kumaran** with the divine heritage, you showed her your true form. You are the giant in Thamizh literature well versed in all the thirty metrical feet and other unique components of Thamizh grammar. You are the son of God Sivan who wears the Ganges river and cyanodon grass in his long, braided hair. It is therefore prudent to channel your mind towards concentrating on the holy feet of Murukan to get salvation.*

**sitram palaththai yaranpuney nUtrrii sinthaiytunj
sitram palaththai vara“nna theepamit taark kuppari
sitram palaththai yaruLunjsen thUrar pakaikkulamaanj
sitram palaththaip pathavaran thOLiilin theevarame. 38**

Muruka, you are the head of the intellectual void space. By the grace of Kanthan, residing at Tiruchendur, his devotees would be rewarded by the mystic union with God Sivan. They accomplish this by pouring the ghee of love into the lamp of mind using the agamas as the wick. The arrow that hurt this love-torn girl is not the relatively less powerful one that Kanthan threw at the asuras destroying their clan completely but is the one of black water lily flowers worn by him on his beautiful shoulders. This arrow of flowers resembles the one used by the God of love, manmathan.

(Muruka, please give your vetchi flowers to this poor girl and save her from complete collapse)

**theevara kanthari thaampaki raaruRa vaanasempon
theevara kanthari yaanontha pOthiniR sechaiyavin
theevara kanthari sinthurai paaka sivakaraNa
theevara kantha riputhee runathati sEmanatpE. 39**

Muruka, you wear garlands of vetchi and black water lily flowers. The hunter girl Valli from the mountains of Valli hills and the celestial girl, Deiva yanai who was reared by the elephant, Iravatham always remain on either side of your body. You are God Kumaran who gives the gift of absolute knowledge to devotees who seek them after doing the necessary siva rituals.

Men, if you become poor due to misfortune or immoral actions, your own rich relatives who may live in luxury exclusively may be unwilling to help out by giving you even burnt or dried up millet grains. Therefore keeping faith in God Kumaran, as one's safe vault would be helpful for survival under unexpected circumstances.

**sEmara vikkam pataiyaaka veesupa thEsamunnUR
sEmara vikkam palantharu vaayseru vaayavenjsUrs
sEmara vikkam thiriththaay varuththiya vanRiRenRal
sEmara vikkam puyavaaLi vindirai thendiraiyE. 40**

Muruka, you reward the ascetics who wear three-ply threads across their chests and worship the bright red sun God both in the morning and in the evenings by ablutions in order to learn the mantras to fight against the warring asuras. In particular you protect their sacrificial fires offered to God and grant their wishes according to their merits. By destroying the elusive mature mango tree, a shape taken by the terrible Suran as a camouflaged to misguide his enemies you saved the celestial world from total destruction.

I am a poor girl undergoing the stress of separation from my lover. I am being mentally tortured by the arrival of the swan, the southern breeze, the sound of the bells round the bull's neck, the bow made up of sugar cane, the arrow made up of the lotus stems and the noise made by the sea. These are certainly due to the action of the love God mamathan and they have enhanced my pangs of separation. Muruka, could you please relieve my problems?

**thendan puranthara vakkunRil vaalkantha sinthuviluth
thendan puranthara lOkanj seRaathuseR ROyKaLaivaay
thendan puranthara naRkEL siRuva ralacheythemmaith
thendan puranthara vinpati nUkkiya theenarakE. 41**

Kantha, you protect all your devotees and reside peacefully in the Tiruchengodu Mountain. You killed the very strong Suran who was hiding in the sea and saved the celestial world from utter destruction. When the death God Yama carrying his club comes around and separates me mercilessly from my loving family, children and relatives who have lived with me all their lives. They stand around and cry with grief. He then takes me away to his distant world of the dead and subjects me to various tortures according to his schedule. I beg you to save me from such a terrible experience and from the cycle of births and deaths.

**theenan thinaththu tharachelvar paaRsen RenakkenpathOr
theenan thinaththu mutharaa nalanjsutas sErnthusutun
theenan thinaththu nikaLaiseng kOttinan senthilanneer
theenan thinaththu thavaththup pirasathanj seyyavatrE. 42**

By joining bad company and going to people who talk about philanthropy and asking them for alms will only result in adding the pain of hunger to the misery of poverty. In order to remedy this situation that occurs daily, it is said that one should go to Tiruchengodu and then to beautiful Tiruchendur to get this problem solved and have a holy dip in the ocean. Though one will certainly get some relief, this act resembles the attempts made for the conversion of red lips into white like the conches found in the waters of Tiruchendur. The conclusion is that, irrespective of where you worship God Murukan, you should do so with all your heart and absolute faith.

**seyyasen thaamarai yillaatha maathutan senthinaisUI
seyyasen thaamarai maanaar silampiR kalanthuRaiyunj
seyyasen thaamarai yennung kumaara siRusathangais
seyyasen thaamarai sErvathen ROvinai sEytholaiththE. 43**

Kumara, without the knowledge of the hunters living in the village located in Valli hill where little millet is grown, you stealthily got married in the kantharuva style, to Valli, the pretty girl who was safeguarding the grains from parrots The only witnesses to your wedding were the dry river flowing around the millet fields, the galloping spotted deer and the mountains all around.

You are the son of God Sivan, who wears the flowers of the Indian laburnam tree and who addresses you respectfully as "sir". Would I ever shed the effects of my past deeds and leave them at a distance so that I may reach your holy feet wearing ornaments of small bells and stay with you forever?

**sEthaam palathuRai vERum paNikangai selvananthan
sEthaam palathuRai yaathasiR Raayan Rirumaruga
sEthaam palathuRai sevvaayk kuRaththi thiRaththamuththis
sEthaam palathuRai yeethen Renakkupa thEsanalkE. 44**

Muruka, you are the favorite son of the river, Ganges that is considered holy and worshiped by many people. You are the famous son-in-law of Kannan who was born as the son of the humble cowherd, Nandagopan and who could not be bound by any other rope except by the one that the gopikas used to punish him for stealing butter. You are the husband of the beautiful hunter girl, Valli who has red lips like the water lily. I beg you to be gracious and teach me the best way to reach heaven as quickly as possible.

(gopikas = girls belonging to the families who look after cows)

**thEsam pukala vayilE yenachiRai pukkorugan
thEsam pukala vaNavaari settrava neesaRkupa
thEsam pukala thikavaasa kansiRi thOrkilanmaan
thEsam pukala kamuthavi maanais serus seyvathE. 45**

Muruka, you imprisoned Piraman for not knowing the meaning of Ohm. Piraman lost one of his faces, realized his folly and ultimately accepted your spear as his refuge and got him released from the prison. When the angry Indiran commanded the ocean to rise endangering life in the world, God Sivan, as King Ukkirama Pandian, did not hesitate to make the ocean go dry to save the world. God Kumara, you taught the literary and metaphysical meaning of Ohm to your father, the illustrious God Sivan.

This poor lonely girl has beautiful eyes that compete with those of the deer. Muruka, I do not know whether she is bothered very much by the arrows of mango flowers thrown at her by the God of love, Manmathan.

(So please do come and save this desperate girl by offering her your flowers)

**serukkum paraaka vayiraava thattheyva yaanaimaNanj
serukkum paraaka thananthOy katampa sekamathanUI
serukkum paraaka maniru pananthan theLiviyaampu
serukkum paraakam vitungatai naaLun thitampeRavE. 46**

Muruka, you wear garlands made up of kadambu flowers. You are always enjoying the sandal paste smeared breasts of your wife, Deiva Yanai who was reared by the ferocious elephant with a big forehead, Iravatham. You destroyed the arrogance and confusion of religious fanatics and established the absoluteness of the Vedams and Agamas. Even after all the celestial residents including Piraman, who resides on the lotus, perish and disappear on the last day of this universe, I humbly request you to explain to me how I could continue to live like the Supreme Being that continues to live forever.

thitampatu kaththung keteerkanma IOkas silukumachO
thitampatu kaththun thiriththampu vaali yuraththumpaththuth
thitampatu kaththun theRiththaan maruga thirukumumma
thitampatu kaththung kanakang kuniththavan sEyenumE. 47

Oh men, remember that after a very long period of time, the whole universe will come to an end. Whatever we consider to be permanent will, on that day, perish and disappear without a trace. Don't be waiting for that fateful day but do change your ways now so that you could get rid of the three desires arising from the effects of your past deeds. Also get rid of your arrogance due to your high scholarship and stop repeating formulae and equations blindly without knowing their meaning. Think of God Murukan, the son-in-law of God Raman who threw his powerful arrow into the chest of Vali and also removed the ten heads of his adversary, Ravanan. Murukan is the son of God Sivan who completely destroyed the three wicked flying cities of the asuras and reduced them to ashes. He also bent the high Meru Mountain and used it as a bow. If you worship Kumaran, the son of God Sivan, he would certainly protect you from being destroyed even on that day when everything else disappears.

sEyavan punthi vanavaasa maathutan sErnthasenthiR
sEyavan punthi kanisaa saraanthaka sEnthavenniR
sEyavan punthi panippaanu veLLipon sengathirOn
sEyavan punthi thatumaaRa vEtharunj sEthaminRE. 48

God Kumara, you fell in love with the beautiful hunter girl, Valli who lived on the banks of a dry river in Valli Hills and married her. You reside peacefully in Tiruchendur. You were the Yama (= God of death) to the very powerful asuras who were constantly engaged in war against you. Kantha, if any one worships you devotedly you will protect that person from the mental derangements caused by the location and position of the nine planets.

sEthaka monRu manaathiyun thaathaiyun thEtariyaar
Ethaka monRunj sathangaiyang kiNkiNi sechaiyanthaal
sEthaka monRum vakaipaNi yaayinith theeyavinai
sEthaka monRu maRiyaa thulaluyirs siththiramE. 49

Muruka, your father is God Sivan who was inaccessible both to Piraman, who has lost one of his heads and to Tirumal, who is Piraman's father. You wear the garland of vetchi flowers. On your lotus feet you wear the string of small bells and other tinkling ornaments. I have a wandering mind that gets distracted easily. The result is that I get myself entangled in the mire of the after effect of my bad deeds. I am confused not knowing the proper mode of conduct and I am muddling through my life aimlessly. The whole world looks to be a mirage. Could you graciously guide me how I can concentrate on your holy feet so that I could find a solution to my problems?

siththira mikka navilvaal venaththeLi yunthavavaa
siththira mikka neRikkalin theRkinis sechainalvi
siththira mikka thanakkuRath thOkai thiRaththamuththi
siththira mikka varuLaay piRavis sikaiyaRavE. 50

Kantha, with the garland of vetchi flowers on your neck you look robust and handsome. You are the husband of the hunter girl, Valli who has big breasts. Had I resorted to the technique of meditation, I would have learned that the family life is nothing but a dream. Instead I had been reading sexually stimulating materials and indulging in satisfying my sensual desires described in manmathan's treatise. The net result was that I completely ruined my life and degrading myself in the process. To redeem myself from this mess I request you to bless me with your grace so that I could lead a virtuous life and eliminate the cycle of births.

sikaiththOkai maamayil veeraa silampunj silampampuraa
sikaiththOkai maamayil vaangip poruthu thisaimukanvaa
sikaiththOkai maamayil vaanilvaith thOyvenj serumakaLvaa
sikaiththOkai maamayil sevvinaR keerarsoR RiththiththathE. 51

Kantha, you ride the big peacock with its beautiful crown and multicolored tail feathers. You destroyed the Kravaunja Mountain. You are the hero who found out that Suran was hiding in the roaring sea in the form of an elusive mango tree and destroyed him along with the darkness of maya that was hiding him. You punished Piraman by imprisoning him for not knowing the meaning of Ohm, the Pranava Manthiram. You changed the equine face of the daughter of the Pandya King so that she looked beautiful with a normal face again. You enjoyed the literary excellence of Nakkirar's Tirmurukaarrup padai even more than the pleasure you derived from having intercourse with your wife Deiva Yanai, who was reared by the white elephant, Iravatham.

thiththikkun thonthikku niththam puriyunj sivan sevipath
thiththikkun thonthik kaRamoli paalaka thEnalaitthuth
thiththikkun thonthik kiLaiyaay viLaiyuyirk kunjisithaithOl
thiththikkun thonthip panavEthu seyvinaith theevilangeE. 52

Muruka, you are the child guru who whispered the meaning of Ohm, the Pranavam, very lucidly without any confusion into the ears of God Sivan, who dances to the accompaniment of the beats that sound like thotha and thonthi. You are the younger brother of Ganapathi who is happy eating the food offerings from which honey is dripping. Isn't it true that there is a relationship between the lives inside the uterus and the body that is nothing but a leather container. The past deeds act like the connecting link between the two and make one born repeatedly in this world?

theevilang kangai thariththaar kumaara thimira munneer
theevilang kangai varumaan maruga thOivatravaan
theevilang kangai varavaa viraikkuth thirinthalulun
theevilang kangai yamanRota raamaR RithampeRavE. 53

Kantha, you are the son of God Sivan, who holds a pot of fire in his hands, wears the leaves of vilvam on his shoulders and keeps the river Ganges in his crown. You are the son-in-law of Tirumal, who could dry up ocean by shooting with his arrow skillfully.

Men, you go to distant places and far off islands, to amass wealth spurred by the wandering five senses under the pretext of feeding their bellies. If you want to avoid being taken away by Yama, you should think wisely and give up falling a victim to these desires. By meditating on the holy feet of Kanthan and holding on to them firmly you could eliminate all your problems.

thithaththaththath thiththath thithithaathai thaathathuth thiththaththithaa
thithaththaththath thiththa thithiththiththa thEthuththu thiththithaththaa
thithaththaththath thiththaththai thaathathi thEthuthai thaathathaththu
thithaththaththath thiththiththi theethee thithithuthi theethoththathE. 54**

Kantha, you are worshiped as the Primal Being by God Sivan, Piraman and also by Tirumal. God Sivan dances to the beats such as thithat thattha etc. and protects the entire universe. Tirumal sleeps on the 'milky ocean', using the snake, Adishesan as the bed and enjoys eating sweet butter. You are the husband of the Deiva Yanai, the celestial girl who is beautiful like a parrot. Even when my body covered with bones rich in minerals, is burning on the fire, I request you to bless me with the wisdom to pray you so that I would receive your grace and thus avoid going through another life filled with misery and unhappiness. I will also be able to terminate the cycle of births and deaths.

(Arunakiri nathar composed this poem to teach his jealous contemporary Villiputhurar, a lesson in humility. This poem is unique with alliterations in all the lines beginning with the consonant "t". Unable to decipher the meaning Villiputhurar gave up and confessed defeat. Arunakiri nathar then separated the letter combinations in the words (santhi) making them more meaningful. The translation then became easy. Thus he established his literary superiority over his rival.)

theethO maraNan thavirum piRappaRun theeyakaRpun
theethO maraNam parameethu thaanavar sEnai mutrrun
theethO maraNan thanapUsa rarthiraN tEththiyamuth
theethO maraNa malaiyaaLi yenRuRai thennuRavE. 55

The mind is unique in learning only the bad things quickly. I wish you would learn that God Kanthan possesses the sharp spear that destroyed the terrible Suran and his clan hiding in the sea. He is a pearl ornament worshiped even by the ascetics. The ascetics found him worthy enough to accept the food offerings in the sacrificial fire. If you worshiped him as Kantha, the God of the kurinji landscape, you will learn that you could eliminate bad things happening to you. Your births and deaths would also be cur off.

thenna vanangananj sUlkaath thirinaka sUlakarath
thenna vananganan thappatha neettinan selvamunpin
thenna vananganan neettraaR Riruththiya thennavinnan
thenna vananganang kaichilaik kUnaiyun theerththaruLE. 56

Kantha, you reside peacefully in Tiruttani, Tirupparankunram and Tiruchengodu. These towns have large number of coconut groves and colorful flower gardens everywhere. There are also over-hanging clouds that add to their scenic beauty. You are the son of God Sivan who kicked Yama, the God of death and the head of the southern world, so that his body was destroyed. It is amazing that your father, God Sivan was able to cure the hunch back of the Pandya King with the power of his holy ashes. Why couldn't you perform a similar miracle by bending the sugar cane bow of the beautiful manmathan and preventing him from throwing his flower arrows on me? In its place you can give me your garland and bless me with your grace.

theeththan paravai veLineengis sEytholas selpathavuth
theeththan paravai muRaiyita maanguRai theenguRavE
theeththan paravai thalaikkaviN kaavenas sennyinmEl
theeththan paravaiyil vElaththa nEkuru seelaththanE. 57

Muruka, in response to the complaint from Tirumal, who measured the world with three steps, Piraman and the ocean that the terrible Suran is hiding in the sea in the form a mango tree and troubling all the good people, God Sivan, your father who wears the river, Ganges on his crown, asked you to destroy Suran and save the capital city of Amaravathi. This would ensure that good citizens and ascetics would live peacefully. Taking the command of your father sincerely, you immediately took your celebrated spear in your hands and successfully destroyed Suran restoring peace and order. You also taught the meaning of Ohm to your father, God Sivan. (We pay our humble homage to you)

seelang kanamuttra pangaa karasala theerakkani
seelang kanamuttra muththUrsen thUra sikandiyansju
seelang kanamuttra vEthanai mEvith thiyanginanjsee
seelang kanamuttra vippiRap pUtinis sErppathanRE. 58

Kantha, you are highly dignified and remain beyond the three flaws inherent in all human beings. You eradicated the darkness in the form of Suran hiding in the sea. You reside peacefully in Tiruchendur where various varieties of pearls are washed ashore. You are faultless in every sense of the word and ride the colorful peacock.

I am tortured by the fire of hunger and remain confused. I can't help thinking that living in poverty is despicable indeed. Is it fair for you to plunge me into births successively and make me go through these sufferings?

(God Muruka, please redeem me from the cycle of births and deaths)

sErppathu maalaya neelOR palakirith theyvavalli
sErppathu maalaya muttraa renappalar seppaveppus
sErppathu maalaya vaththaiman yaakkai sithaivathanmun
sErppathu maalaya vaasavan seppiya seppathaththE. 59

Muruka, you are the husband of the divine Valli who lives in Tiruttani Mountain where there are large numbers of ponds in which lotus and water lilies may be seen dangling in the water. Before my impermanent body that is made up of the five conceptual states is destroyed and people talk in a derogatory way that I have been a coward in my life and that I died of sneezing or giddiness, please accept me near your holy red feet, whose glory has been sung by Tirumal, Piraman and Indiran.

seppath thamathilai maattraar koLumunnang selvarkkitas
seppath thamathilai yengganuy vaartheyva vElamukan
seppath thamathilai vaaNutha nOkkinar sENilveLLis
seppath thamathilai venRaar kumaaravath thikkarasE. 60

Muruka, you have been praised by your older brother, Ganapathi, the elephant God. You are the son of God Sivan, who has the bright third eye in the middle of his forehead and is well known as Chidambara Natesan. God Sivan is famous for destroying the 'flying cities' with high walls made up of bronze, silver and gold respectively. You are the husband of the celestial girl, Deiva nayaki.

Men, before some unsuspected enemy takes away your hospitable wife, you should indulge in giving alms to the deserving poor. If rich philanthropists do not give alms, when things are going well for them, how would the poor people survive?

(I cannot imagine)

thikkara saththi thavansenRu munRi thikumararvan
thikkara saththi yitaththOyen seyva thenaththarunee
thikkara saththi vithirththilai yElevan seykuvarath
thikkara saththi yalaivaay vaLarnith thilakkolunthE. 61

Muruka, you are the husband of Deiva Yanai who was brought up by the white elephant, Iravatham. You reside peacefully in Tiruchendur looking like a pearl that has been washed ashore on the beach. Once, when the guardians of the eight directions and God Agni, who rides the goat, complained to God Sivan, who keeps his wife, Uma Devi on his left side permanently, that they could not escape the atrocities of the sons of Thithi (one of the asuras). God Sivan recognized immediately that the celestial residents would not be able to put up with the intensity of misery for a long period of time. Then he gave a powerful and unique spear to his wife, Uma Devi, who in turn gave to her son, Kanthan, instructing him to use it against the asuras. If Uma Devi had not done this, it is hard to imagine how the celestial residents could have survived.

**thilamun thayila munikara vengun thikaltharusen
thilamun thayila murugaa venaathath thinakaiyinit
thilamun thayilamu thaththaa lurugiya siththavennE
thilamun thayila kalavinai mEvith thayanguvathE. 62**

Muruka, you are omnipresent and reside in all places intimately like sesame seed and its oil. You are particularly famous in Tiruchendur and every one knows of your presence. Velayuda, you possess the sharp spear that is considered to be a very powerful weapon. The beauty of Deiva Yanai has always enchanted you. When she kisses you with her lips, your mind softens very much and loses its control. I have been your slave during several generations and I do not understand why I am behaving like a stranger without singing your praise. Probably all the bad deeds of my past are standing in my way and preventing me from chanting names such as Muruka and Velayudha.

**thiyangaap poRiyuN tenunthanuth theethalu mEthiyaiUr
thiyangaap poRiyuN tavamili yEyenRu seppalunjsath
thiyangaap poRiyuN tayankaip pataathu thiraveRpuni
thiyangaap poRiyundai panduyap pOrseytha sEvakanE. 63**

Muruka, you are the hero who destroyed the illusive Kravunja Mountain and saved the celestial world from total destruction. The celestial world contains valuable minerals and the Kalpakam tree that is capable of giving whatever one requests. At the time of my death and cremation of the body, God Yaman will come riding the water buffalo and will take me to his world for judgment and punish me for all the sins I would have committed. The world will be cursing me that I was a sinner and had not done any virtuous act in my entire life. I will then be subjected to various tortures including eating balls of fire. Though all these are possibilities, I beg you to protect me from the cycle of births and deaths so that I won't have to go through the laws of creation by Piraman again.

**sEvaka manna malarkkOmun neesolath theyvallaLi
sEvaka manna vathanaam puyakiri setrramulus
sEvaka manna thiruvaavi nankutis selvakalvis
sEvaka manna munikkengnga naaNith thikaipputrathE. 64**

Muruka, you have a face like the lotus-shaped heart of the divine Valli. You have the distinction of teaching the meaning of Pranavam to the flawless God Sivan, the rider of the bull and who does not have births or deaths. You are the brave one who split opened the illusive Kravunja Mountain. God Kumara, you are the chief of Tiruvinanankudi and the Pazhani Mountain adjacent to it. It is indeed surprising that Piraman, the rider of the swan, possessed the ability to recite the Vedams very well, but could not tell the meaning of Pranavam. When questioned him, he simply confessed ignorance in shame. I wonder why?

**thikaippatang kappuyan thantharu Laanen patingaNiya
thikaippatang kaththamai yaarsenthi laarenpa tennanuya
thikaippatang kappukal sEyenpaL kannikaN Neertharavi
thikaippatang kaththamai yaathemai yaatkoLunjseekaramE. 65**

God Kumara, my daughter is suffering from pangs of love for you. She is complaining that you are not reciprocating her love. You do not embrace her and ignore her completely. She hates the moon that enhances her love. You do not even excuse her persistent complaints and console her. She keeps on mentioning frequently the name 'Senthil kumara'. She continues as follows: "As Tirugnana sampanthar you cured the severe abdominal pains of the King - kun Pandian and composed the Tevaram, considered to be theThamizh Vedam". I love my daughter very much and I can't tolerate her being always in tears.

You are our family deity looking beautiful as ever. Please do not make Piraman put her in some other human body and make her suffer again. Please bless her by offering your flowers.

**seekara sinthura vuththavenj sUra seyapuyava
seekara sinthura vallising kaara sivasuthasu
seekara sinthura kanthara vaakan siRaivitunjsu
seekara sinthura maalvinaik kunRais sikandikondE. 66**

Kantha, using your broad and strong shoulders you defeated the angry Suran who was hiding in the sea in which there are high waves. With your charming personality you attracted beautiful Valli, who wears a round mark in the middle of her forehead. You are the younger son of God Sivan. You arose as fiery sparks from God Agni who carried you in his hands to the Saravana pool. You are absolutely pure and helped the release of Indiran from the prison. Indiran is the owner of the white elephant, Iravatham and rides the clouds as his vehicle. I humbly request you to come riding your peacock and destroy the mountain of past deeds to pieces.

**sikandithath thaththa maravaari vittath thithiputhraara
sikandithath thaththa nakapU tharathayya vaLLikkotis
sikandithath thaththa malarmER kuviththitai seppuruvanj
sikandithath thaththa kaRapO palamennunj sEkanE. 67**

Kantha, you rode your peacock very fast, entered the sea and destroyed Suran and other members of the Tithi clan. You are the chief of Tiruchengodu Mountain that is the home of many snakes with sharp teeth. You were so much enchanted by the beauty of Valli, the daughter of the local hunters that you bowed down your head with respect and paid glowing tributes on her beauty as follows: "your slender waist resembles the well known rattan weed; your eyes are capable of removing the most persistent difficulties and seeing them is indeed the result of my long penance."

(Knowing that you care for the down trodden, I request you to listen to my problems as well)

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sEkara vaaraNa vElveera vEtas siRumipatha
sEkara vaaraNa mEvum puyaasala theevinaiyin
sEkara vaaraNa veRpaaLa naaLun thriyampakanaar
sEkara vaaraNa ninkaiyil vaaraNanj seevanonRE. 68

Muruka, you carry the victorious sharp spear that always protects everyone without any bias. You adore the hunter girl, Valli, to such an extent that you worship her holy feet. With your powerful arms resembling those of an elephant, you embrace the celestial girl, Deiva Yanai who was brought up by the elephant, Iravatham. You are capable of eradicating the bad effects of one's past deeds even if they are as hard as diamond. You are the chief of Tiruchengodu, a town that is hailed daily by the Vedams. I wonder whether the conch in the hands of Tirumal who became a bull on which God Sivan possessing a third eye on his forehead rides and the cock you carry in your hands are the same.

seevana saththuru kanpaaR piRappaRath thEvaruyyas
seevana saththuru mikkumey yOnkaiyiR sErththasevVEL
seevana saththurus seyyaaN marugave naathitaiyE
seevana saththuru veythiyey thaappali sinthippathE. 69

God Kumara, for the survival of the celestial residents, the Primal Being (God Sivan) graciously created you as fireballs and left them in the hands of God Agni who has a hot body and rides the goat as his vehicle. You are the son-in-law of the beautiful Lakshmi who has a bright red body and lives on the lotus. Oh mind, you never chanted his name and praised his glory. Instead of learning about the eternal Primal Being and its unique attributes, you are spending all your time nourishing and caring for the impermanent body that is nothing but a fecal storehouse. You also earn a bad name from others for your immoral behavior.

(Is this prudent?)

sinthura viththaka vaarum pukarmukath theyvaveLLais
sinthura viththaka vallising kaarasen thUrakunRanj
sinthura viththaka muththikku maayninRa selvathunjsaa
sinthura viththaka nampOlu mingiLan thingaLumE. 70

Muruka, you are the husband of the amazing Deiva Yanai. She is slender like a creeper and was brought up by the divine white elephant, Iravatham that looks magnificent with a freckled face and a big dot on the forehead. You are the chief of Tiruchendur city. You are the hero who destroyed the Kravunja Mountain that crumbled to pieces. With the loving care of a mother looking after her child, Lord Kumara, you are capable of bestowing your grace on those who yearn for knowledge pertaining to the Primal Being, heaven and eternal happiness. When you could accomplish all this, why could you not take pity on this poor girl? The roaring sound of the sea waves has increased my passion. The normally cool rays of the moon have turned hot like the sun and are burning my skin.

(Please have mercy on me and appear before me)

thingaLu maasuNa mumpunai vaarselva nennaiyiru
thingaLu maasuNa maakkum pathaampuyan senthilannaal
thingaLu maasuNa manpOl viliyunj selungarumpun
thingaLu maasuNa nanRaana maatramun theettinanRE. 71

Muruka, you are the beloved son of God Sivan who wears the crescent moon and snake on his crown. Your lotus-like holy feet are capable of burning to ashes the effects of one's past deeds. The miseries of living inside the womb of a mother for ten long months as well as the sufferings of living in this world may thus be eliminated.

This poor girl has a face as bright as that of Murukan, the chief of the city of Tiruchendur. She has eyes that are as sharp as those of God Yama whose job is to scrutinize the sins of people without bias and pass appropriate judgment. She has shoulders as strong as sugar cane and words as intoxicating as toddy. If you could rewrite these features making them less attractive, it would prevent men from committing various sins.

(Please change her features to be less attractive so that she won't be held responsible for the sins that men commit)

**theettap pataavini yunnaalen senni kaRaippiRappil
theettap pataavi yavarallan yaanRikku naanmaruputh
theettap pataavi thamukaa salansiRai vittavanRaal
theettap pataavi vanaiyE ninaivan RisaamukanE. 72**

Oh Piraman, listen to me carefully. From now on, you won't be writing the dates of birth or death for me just as you do for any other mortal who is born after spending time inside the cramped womb bathed in various body fluids of the mother. I will tell you why. I am always been meditating on the holy feet of God Murukan who remains young forever. Murukan's heroic efforts were solely responsible for the release from the prison of Indiran, the rider of the white elephant, Iravatham. This elephant has four tusks and beautifully engraved designs on the sharp gold shield on its forehead. When God Kanthan is there to protect me, I don't think you or your associates have a chance to approach me. That means that you can't write my birth details again.

**thisaamuka vEthanai yanpaaR karanRing katangaLava
thisaamuka vEthanai yeeRilu meeRilar seeRumampO
thisaamuka vEthanai venkanda vElan Rinaippunaththan
thisaamuka vEthanai naNNuthaN kaarvarai sErvavarE. 73**

Devotees go to Pazhamuthir solai Mountain, where one can find little millet fields, herds of elephants, clusters of bamboo trees and low hanging clouds and meditate on Velayudhan, who resides there peacefully. The terrible Suran and his clan were hiding in the sea and advancing ferociously making loud noise. They caused untold miseries to the celestial residents. Velayudhan was the hero who bravely encountered the advancing Suran and his relatives and destroyed them much to the relief of the celestial residents.

On the fateful day when the entire universe is destined to be destroyed, the devotees who had been meditating on Velayudhan in Pazhamuthir Solai Mountain, will continue to remain unaffected though everything else including Piraman with his four faces, Tirumal, Piraman's father, the sun and the moon disappear at the end of the eon.

**sErap poruppata viththE niRaivan RiraisiRaiyais
sErap poruppata vallavan sUrais sikariyutan
sErap poruppata venRanda rEththiya sEvakanvaan
sErap poruppata vENiyiR sErththavan seythavamE. 74**

Muruka, you are the husband of the pleasant Valli who lives in the forest of Valli hills. These areas were part of Kolli Mountains and Velli Mountains and belonged to the Chera Kingdom. You are the bold hero who caused the waves of the salty ocean dashing on the shores, go dry using your powerful spear. You are the general who fought with the terrible Suran and destroyed him along with the Kravunja Mountain. The celestial residents hailed you for your act of bravery and worshiped you for saving their lives. God Sivan wearing the river, Akasha Ganges on his crown should have done a lot of penance for begetting a son like you.

(We hail you, our God.)

**seythavath thaalanjsu seereluth thOthilath theethalarunj
seythavath thaalanjsu kampeRas sEyuraik kEtrruppOys
seythavath thaalanjsu vaikkani yeenRathen nEmvinaiyE
seythavath thaalanjsu kinRana mummalas semmalkondE. 75**

Oh mind, we never do any act of penance (to improve ourselves) nor do we chant the sacred letter (Ohm) representing the Primal Being. Also we do not hail the greatness of Thevaram that was composed by the child philosopher, Thirugnana sambanthar, so that bad things are destroyed and good things flourish. Thanks to the miracle performed by the child saint, Sambanthar, the male palmyrah trees were converted to female trees that yielded sweet palm fruits. We did not even appreciate these miracles performed by Gnana sambanthar, who is considered to be the reappearance of Murukan. We are preoccupied with our daily routine activities and live in eternal fear without realizing the absolute truth is covered by the veil of the triads viz. arrogance, action and illusion.

**semmalai vandu kataranga maavenRa thiNpataivER
semmalai vandu vasavaara Naththanais seppavunnis
semmalai vandu thavanthamilp paaNatheN teengaiylvaay
semmalai vandu viruppuRu mOvithu thErnthuraiyE. 76**

God Muruka, you possess the very powerful spear with which you destroyed the Kravunja Mountain and the illusive Suran who was hiding in the guise of a mango tree in the ocean, abundant in several species of conches. You are hailed as God Kumaran who carries the victorious flag with the cock inscribed on it.

Oh bard, you are highly proficient in Thamizh music and you enjoy composing flawlessly poetry. Ask yourself whether the bees, if they ever had a chance, would prefer to suck honey from old flowers or from newly blossomed flowers. Similarly with your tremendous poetic ability you should sing in praise of God Kanthan in chaste Thamizh rather than singing the praise of a philanthropist or a king.

**thErai vitappaNi yERERi muppuranj setrapiraan
thErai vitappaNi sUraari yenka thOlvaayarpaal
thErai vitappaNi vaayppatu maaRu seRinthalakaith
thErai vitappaNith thenROti yenRun thiripavarE. 77**

God Muruka, you taught the principles of the Pranava Manthiram to your father, God Sivan who broke the axis of the chariot constructed by the celestial residents and chose to ride the bull to destroy the three wicked flying cities. You are the brave Kumaran who destroyed the terrible Suran for his unpardonable atrocities.

Oh men, like a toad inside the mouth of a poisonous snake you have, in your confused state of mind, mistaken the mirage to be real sweet water in the stream close by. You are trapped in the net of lust for the prostitutes and are suffering. Won't it be wise to change your mind and sing in praise of some of the great accomplishments of God Murukan?

**thiripurath thappup puvitharath thOnRi silaipitippath
thiripurath thapputh thalaippata naandotunj sEvakankOth
thiripurath thapputh thiramaan maruga thirukkaiyampO
thiripurath thapputh thuRaiyaa yuthavenas seppunenjsE. 78**

Muruka, you are the son of God Sivan who has carried out several miracles. On the Puram day (eleventh asterism), the universal Goddess, Parvathi, created the world. God Sivan asked Parvathi hold the Meru Mountain with her left hand as the bow and, using the snake, Vasuki as the string, shot the arrow of Tirumal that destroyed the three magic cities in the sky. You reside peacefully as the chief of Tiruchengodu Mountain. You are the son-in-law of Tirumal. You destroyed the unfriendly asuras who were hiding in the sea where there are large number of the Tirukkai species of fish. Mind, why can't you sing these and other great achievements of Kanthan, the God carrying the powerful spear? You will be able to spend of your days peacefully?

**seppaa ramuthalai mannO thikanang kurumpaimulai
seppaa ramuthalai kaNkaa nakaimurun theerirugaN
seppaa ramuthalai vaaviyir senRa piraanmarugan
seppaa ramuthalai vErkaLai vaanvarais seerinukke. 79**

Muruka, you are the son-in-law of God Tirumal, who once came fast to save the elephant in the pond from the clutches of the big red crocodile that had four eyes. You are capable of destroying the births of devotees who sing in praise of your greatness. This girl who lives on the slopes of Valli Hills where you reside is so beautiful that her sweet words are as insatiable as nectar; her lovely tresses are permanently black like the dark clouds; her breasts are cup-like cones and are as pointed as the young fruit of the coconut; her eyes are as broad as the wide sea studded with pearls; her teeth are strong and shiny resembling the bottom portion of the peacock feather

(Please be kind to her and give her your flowers)

seeraama raama sivasanga raanun thirumutikkus
seeraama raama thukarath thulaayenpar thendiraimER
seeraama raama niRanthiRak kaththotta sEykalaRkus
seeraama raama nimaiyOr makutas sikaavimpamE. 80

God Sivasankara, the things that add beauty to your head are the river Ganges and the snakes you wear on your head. God Tirumal, the things that add to your handsomeness are the garlands of sacred basil leaves. God Muruka, your spear has pierced through the armour of the terrible Suran who was hiding as a mango tree in the sea full of waves. The things that enhance the beauty of your holy red feet are the crowns of the celestial residents who prostrate before your feet with respect.

sikaavala vanpari thappaatu seyyunjsev vElavilanj
sikaavala vanpari vUraar mathanith thilanjalarara
sikaavala vanpari yangang kulalpettra thEmolivanj
sikaavala vanpari yaanala manRilun thenRalumE. 81

Muruka, you ride the colorful peacock. You possess the beautiful spear that always brings peace and happiness to all your devotees. You are the protector of the little town, llanji. I am a poor girl who is suffering with pangs of separation from my lover. To add to my mental torture, the terrible people in my village are blaming me for my forlorn behavior. Joining them in the abuse against me are mammathan (the God of love), the sea rich in pearls, the beautiful flower gardens, the cool moon, the enticing bed, the sweet music from the flute and the over protection and criticism from my mother who is normally a very kind person. Topping the list of factors that increase my love sickness and burn my inside like the fire, vadava mukakkini, are the visit of the swans and the southern breeze, the chariot of mammathan.

thenRalai yampu punaivaar kumaara thimiramunneerth
thenRalai yampu minkO maruga selumaRaithEr
thenRalai yampu sakapU tharavO sinthimanRal
thenRalai yampu patuneRi pOyuyir theerckinRathE. 82

Muruka, you are the son of God Sivan who wears the river, Ganges on his head where bees fly around humming music. You are the son-in-law of God Tirumal who is the husband of Goddess Budevi, the protector of the world surrounded by the dark ocean and also of Goddess SriDevi who lives on the lotus flower. You are the chief of the beautiful serpent-like southern town of TiruchenGodu Mountain that is worshipped even by the four Vedams. I am a girl suffering from love sickness. The five arrows of God Mammathan have made small holes in my body through which the southern breeze flows carrying with it hot air causing the entire body to experience a severe burning sensation. This is intolerable and is gradually taking my life away.

theeraa kamala salikitha pOka menaththeLinthun
theeraa kamala menakkaru thaathathen sEyavanUI
theeraa kamala kukaram poRuppa nenaththirukkaN
theeraa kamala maravE karugas sivanthavanE. 83

God Kumara, you appeared as Tirugnana sambanthar and composed the flawless Agamas that were purely original in concepts. No ideas were borrowed from useless old religious literature. Muruka, God Sivan created you as sparks from his fiery third eye and asked Agni to hold them for a while. Though Agni expressed bravado that nothing was too hot for him, he soon realized that the sparks were too hot. The rays of Agni that are normally reddish color gradually turned black in the heat. Being unable to bear the heat any more, Agni had to leave the sparks in the river Ganges confessing that Murukan was simply too hot for him. Though I believe that all the events in my life happen according to what was scheduled by Piraman who appeared from the navel of God Tirumal, I did not realize that indulging in sensual pleasures is one of them.

(How foolish of me!)

sivasiva sangara vElaa yuthathinai vanjsikuRinj
sivasiva sangara vaamayil veera sekanthirukkaN
sivasiva sangara maavai yenunthiRa IOypoRaivaa
sivasiva sangara maanpatta vaavOli sErnthapinnE. 84

Kantha, you hold in your beautiful hand, the sharp spear that came from God Sivan, the Absolute Being. You are the hero who rides the beautiful peacock. You never left the side of the hunter girl, Valli, who lived in the Kuringi landscape. You were able to throw your spear at the illusive Suran who took the form of a mango tree and was capable of destroying any thing in sight with his ferocious eyes. As soon as you threw your arrow of grace at me, the anger within me subsided like a slain deer, my forbearance increased and I became a very peaceful person.

(What a powerful weapon is your grace!)

sErnthara maraaththutar thaanavar sEnaiyath thendiraiikkaN
sErnthara maraaththutan konRasev vEla thirumutimER
sErnthara maraaththuta rachUti maintha thiLaitthiLaitthEn
sErnthara maraaththuta rinnaari yennumis sERupukke. 85

Oh Kantha, you wear the garland of kadambu flowers. You hold the powerful reddish spear with which you destroyed the entire army of asuras and their chief, the wily, ferocious red-eyed Suran who was hiding, as a mango tree in the sea full of waves. You are the son of God Sivan who wears the crescent moon, the river Ganges and the leaping snakes on his beautiful crown. I have been muddling through family life wading through large number of warring relatives. I was also drowned in having sexual enjoyment with pretty ladies and consequently subjecting myself to inexplicable mental and physical sufferings. Muruka, won't you please come and extricate me from this torture?

sERalaith thaaRalaik kappaa lelunthu selungamukiR
sERalaith thaaRalaik kunjseothi laaysintha theeneRiyiR
sERalaith thaaRalaith theerkkung kumaara thiriyavinai
sERalaith thaaRalaik kaththaku mOmeyth thiRangandumE. 86

Kantha, you are the chief of Tiruchendur, a very fertile city, in which the sel fish wade through the wet mud fields, swim up the river and jump up very high knocking down bunches of areca nuts from the adjoining palm trees. My mind had always been preoccupied with terrible thoughts and wanted to indulge in immoral deeds. God Kumara, you do have the tremendous capacity to expel the darkness of ignorance from the minds of men and direct them along the virtuous path. My mind is changed now and I uphold your grace as my only stronghold for survival. Is it fair on your part to plunge a person who has so much faith in your grace into the muddle of good and bad deeds, make me suffer the consequences and gradually take my life like a highway robber?

thiRampaa tuvarthaN punaththeyva mEyenpar sEhaththumaan
thiRampaa tuvarmuthu neerenak kaaypavar senthinaimEi
thiRampaa tuvarithal kanduru kaaniRpar seppuRachen
thiRampaa tuvari livarval lavarnanj seyalkoLLavE. 87

*A friend of Valli said to her "Listen my friend, ever since your lover, Murukan came here, he has been adoring your beauty excessively and has been addressing you as the Goddess of the little millet fields; he is praising you for your constant vigil over the red millet fields; he has been staring at your red pearl-like lips with passion; he is standing aghast giving the impression that he wishes to say a few words to you. I reckon that he has come **only** to boast about his valor and how even the celestial residents are praising him for destroying the ill-fated Suran who was hiding in the salty sea as a mango tree. If Murukan honestly expects you to appreciate his bravery he should have asked you to go to Tiruchendur, his place of residence and expressed his love openly".*

(This poem is a satire by one of Valli's friends who believes that Murukan came to see Valli not because of his love for her but only to boast of his victory in the battle against Suran)

seyalangai vaaLai yiRaikOyi laichiva naaramuthais
seyalangai vaaLai munikondal vaaLiyai thEvarpiraan
seyalangai vaaLai munaivElai yannavis sEyuRaiyunj
seyalangai vaaLai yukaLsenthil vaalpavaL sElviliyE. 88

God Kumaran lives peacefully in Tiruchendur, a fertile place in which large number valai species of fish wade through the mud rice fields to avoid being killed by the ploughs. The eyes of the girls living in Tiruchendur are so beautiful that they resemble those of the sel fish in being circular and glossy. In addition, the following analogies have been given to describe the beauty of the eyes of the girls in Tiruchendur.

They are as beautiful, soft and bright as the lotus flower that is the place of residence of God Piraman. They are as sharp as the poison swallowed by God Sivan as it were nectar. In sharpness and penetration they resemble the arrow of the dark colored God Raman who destroyed the beautiful city of Lanka. In destroying enemies they are as sharp and destructive like the weapon carried by Indiran and the sharp spear of God Murukan.

sElaiyi laarun thavansUla mERas sinaththavankaN
sElaiyi laarun thivanOR pavaiyara sinthiriyas
sElaiyi laarum paraapari pukkuRas sikkenumis
sElaiyi laarun thiRaiyit tanarthangaL siththangaLE. 89

Muruka, once you appeared in the earth as Tirugnana sampanthar, the defeater of the Jains, who normally live under the Asoka trees, by the miraculous quality of the Tevaram poems. It is said that the Jains were ultimately executed by the gruesome method of thrusting the impaling sticks. Kantha, you are the God who is the husband of the hunter girl Valli residing in the Valli hills forest and whose eyes have been frequently compared to the sel fish and sharp spear. It is no wonder that you won over the hearts of all the beautiful ladies clad in beautiful clothes in the celestial world who paid high tributes to your heroism in saving the ascetics capable of controlling their senses from the atrocities of Suran.

siththath tharangaththar siththiyey thaththiri kinRathennars
siththath tharangaththar santhathi yEseni laaysalaraa
siththath tharangaththa rakkaraais settrakan thaathingalinj
siththath tharangaththar sEyaa raNaththan thikiriyaie. 90

Kantha, you are the son of God Sivan who wears he garland made of bones. You live peacefully in Tiruchendur. You bravely destroyed the asuras who came out of their hiding in the sea full of waves, making loud noises. You also reside peacefully in TiruchenGode also known as the snake mountain, a place worshipped by the Vedams and by Piraman, son of God Vishnu who resides in Srirangam, a city where the walls are so high that the moon appears to crawl over them. Sense objects distract people who do not have a steady mind easily. One finds that even they do offer flowers to Gods and chant mantras to attain the heavenly state of mukthi. How could they ever succeed in this effort with such wandering minds?

**thikiri valampuri maaRkari yaarkkupa thEsanjonna
thikiri valampuri seyyaa rilanjisen thUrkanathan
thikiri valampuri vERum pataiththaruL sEythaNiyil
thikiri valampuri sUtiya vaanaru sEtiyinRE. 91**

Kantha, you reside peacefully in Swami malai, also known as Tiruverakam where you taught the principles of Ohm (Pranava Manthiram) to God Sivan who was inaccessible even to Vishnu who wears the powerful weapon, the discus, on his right hand. You also reside in other places such as Tiru ilanji where large numbers of conches are found in the fertile fields and in the snake like TiruchenGodu where dark clouds hover over the mountaintops. You are the child God who resides in Tiruvalam and in Tiruttani in which the figure of the white beautiful nandyavattam flower is inscribed on the bamboo. This is indeed a very pleasant sight to watch.

**sEti vaNangu vaLaiththO Lanep puNar sEyavata
sEti vaNangu thiruththaNi kaavala ninserukkaaR
sEti vaNangu kotiyitai yaaraiyen seppumulais
sEti vaNangu thalaikkaLi Reenthathu sellaniIE. 92**

Young Muruka, at one time you used to admire my beauty very much. You told that I wore colorful bangles on my beautiful hands. You married me for the same reason. You are the chief Tiruttani, a town that is worshiped and respected by learned people from the north. If you are going to go infatuated by the beauty and slim waist of the arrogant prostitutes now and decide to go away from me, I do not have any reason to speak ill of them. It is my child who was responsible for causing the present condition of my bosoms so that I am not attractive to you any more. It is better that you keep away from me.

(This poems represents a genre in Tamil Literature where the wife blames the child for the reduction in her sex appeal.)

**sellalai yampolil sUlsenthi laanaRi yaaniRaikais
sellalai yampoli lengaNu mERpa venaththeRiththa
sellalai yampoli langaik karutiru maaniRampOR
sellalai yampoli laakava maathuyir sEhippathE. 93**

God Raman poured his blood into the bony skull carried by God Sivan as the begging bowl. Of the four heads of Piraman, God Sivan beheaded one of them to teach the lesson to the world that arrogance would be punished regardless of one's status. God Raman has also brought fame and glory to the city of Lanka renowned for the misery and fear caused by its ruler, Ravana. God Murukan is the chief of the town, Tiruchendur, where there is large number of flower gardens, the breeze from which is strong enough to disturb the clouds. One night that was as dark as the complexion of God Tirumal, this girl living in Tiruttani was suffering mentally and was being tortured by the five flower arrows of manmathan that were kindling her passion for her lover. Muruka, it is a pity that you did not know about her. Won't you please help her?

**sEthik kanaiththu kaLathaakku nOkkinan selvasenthiR
sEthik kanaiththu nilaiperas sUrananj seerangamaal
sEthik kanaiththu varithO yayilkoteR sErkkavanthaaR
sEthik kanaiththu varumaa maRali thiRalinaiyE. 94**

Kantha, you are the son of God Sivan, who burnt the fair complexioned manmathan with his fiery eye in the middle of his forehead. You reside peacefully in Tiruchendur. Using your sharp and powerful spear you destroyed Suran who was hiding in the sea so that peace prevailed throughout the universe. When the big powerful Yaman comes giggling along with his assistants to take away my life, won't you please admonish him to keep him under control, much to the consternation of Piraman, son of God Tirumal who resides in Srirangam.

**thiRavaa vanaka purivaasa neekkas sikarinenjsan
thiRavaa vanasa muniyaiven ROythen Risaiththiruchen
thiRavaa vanamayi IOyantha kaalamen sinthaivaikkath
thiRavaa vananin Riruvaana thandaith thiruvatiyE. 95**

Kantha, you opened the doors of flawless Kailayam. You split open the chest of the illusive Kravunja Mountain to the pleasant surprise of all. You also defeated the sage, Piraman, who resides on the lotus flower. You are the rider of the beautiful peacock and reside peacefully in the southern city of Tiruchendur. After my body deteriorates in health, please help me realize that the only recourse for concentrating my mind on the virtuous path is to surrender myself at your holy feet wearing the hollow anklets.

thirukkaiyam pOthika LOkanjsa mOnanjsa mOthirumaal
thirukkaiyam pOseyya vEIO vilOsanan thennanangath
thirukkaiyam pOrugak kainneetrrin maatrriththen nUlsivapath
thirukkaiyam pOka vuraiththOn silampiR siRumithaRKE. 96

Muruka, once you appeared in this world as the sage, Tirugnana sampanthar who straightened the hunch back of the King, Kun Pandian, by anointing the holy ash on his body with your lotus-like hands. Sampanthar also composed Tevaram considered to be the southern version of the Rig Vedam. Thus he convinced those with a wavering mind that God Sivan was the Supreme Being and that absolute devotion and love (bakthi) towards Sivan would lead to spiritual fulfillment. The eyes of this maiden living in the same mountain as God Kumaran were as broad and wide as the sea abundant in the Tirukkai species of fish; in sharpness, penetration and properties they resemble the lotus flower, the (alakala) poison, the arrow carried by God Tirumal and the red spear in the hands of God Murukan.

siRumik kumara nikarveer pakiras sithaiyuyirththus
siRumik kumara saraNamen neeruyvir senthinaimER
siRumik kumara puraiththunin ROnsilai vEttuvanes
siRumik kumara vaNimuti yaanmakan seeRatikKE. 97

Those who have not shared even the chaff of a grain with the poor and have stood still like a tree when a hungry person asked for some food would do well to listen to my advice. If you want salvation, surrender before God Kumaran before this perishable body that houses the life (atman) shows even minor symptoms of discomfort such as excessive sneezing. God Kumaran was kind enough to confide his divine heritage without hesitation even to a lowly hunter girl, Valli, who lived on the red millet field. He is the son of God Sivan, who ate the partly chewed up meat offered sincerely by the hunter, Kannappan carrying bow and arrows. When God Murukan was so considerate towards the downtrodden, he will not certainly let you down despite your miserly qualities, if you prostrate at the holy beautiful feet of God Kumaran and surrender whole-heartedly.

seeranga raaka maRamOthu thikiri sengaikonda
seeranga raaka marugantha thEsika senthinaimER
seeranga raaka thanakiri thOykantha senthamilnUR
seeranga raaka vinOthaven paarkkillai theevinaiyE. 98

Tirumal holds in his red hands the plough and the circular disc as weapons with which he killed the crocodile by beheading it. He resides in Tiruvarangam. Both Tirumal and God Sivan, famous for composing the Agamas and Vedas, applauded and respected you for explaining to them the subtle meaning of the Pranava Manthiram. You are the God Kumaran who embraces the mountain-like scented breasts of the hunter girl, Valli who lived in the red millet fields. You do enjoy the musical and literary niceties of the ancient Thamizh language and have contributed significantly to its development. You are proficient in Thamizh language and highly knowledgeable in all the eight components of grammar. Those who chant these attributes of God Kanthan daily would be able to get rid of the evil effects of their past deeds.

theevinai yattra sinanthee rakaththuNmeyth theepanathan
theevinai yattra vananthes thetuththananj senthinaimER
theevinai yattra punamaan kolunan selunganakath
theevinai yattra vatiyaark karuLpeRunj selvanukKE. 99

Kantha, you are the husband of the flawless hunter girl, Valli who possesses eyes resembling those of the deer. She lives in the red little millet fields of the Valli hills. You are very gracious to offer your blessings as well as the luminous world of permanent happiness in Heaven to all your devotees who have given up their attachment to actions. Remembering God Kanthan's kindness towards the helpless, let us control our anger, keep our mind as peaceful as possible, and light the bright lamp of absolute knowledge that would burn all our past deeds just like the fire!

selvan thikalu malanenjsa mEyavan ReyvaminnUr
selvan thikalu namathinmai theerkkumveng kUtrruvaRkus
selvan thikalun thirukkaiyil vERinai kaaththa selvi
selvan thikalu maNavaaLa nalkun thiruvatiyE. 100

Oh mind, the divine grace of Deiva Yanai coming in her chariot of clouds would eradicate our poverty. The sharp spear in the divine hands of God Murukan would erase our fear of the terrible Yaman and save us from the harsh treatment he may impose later. God Kanthan, the illustrious and gracious husband of the hunter girl, Valli, who, living in the red millet fields has added to his glory, would bless us with his lotus-like feet. (What more do we want!) So let us all go to Sirkazhi and worship him in the place where he once appeared on the earth as the sage, Tirugnana sampanthar. God bless you all.

(The words, 'Tiru' at the end of this book correspond to 'Tiru' at the beginning of the book satisfying the grammatical definitions prescribed for the 'anthaathi' style)

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