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மதுரை தமிழ் இலக்கிய
மின்நொகுப்புத் திட்டம்



**maturai cokkanAtar ula
of purANatirumalainAtar
English Translation by
Kausalya Hart
In unicode/utf-8 format**

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புராண திருமலைநாதர்
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உலா
கௌசல்யா ஹார்ட் அவர்களின்
ஆங்கில மொழிபெயர்ப்பு
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Introduction

**The Thiruvilaiyaadal
Puraanam and the
Thiruchokkanaathar Ulaa.**

The Thiruvilaiyaadal

puraanam of the fourteenth century tells the sixty-three miracle stories of Shiva in Madurai. Through the stories the author tells us the genealogy of many Pandyan kings, the history of Madurai city and how it was constructed, many wars between the Chola and Pandyan kings, the three times when the deluge came, the establishment of the Sangam with forty nine poets in Madurai city and many other details.

The author of the Thiruvilaiyaadal puraanam is Paranjothi Munivar. He was born in the city of Thirumaraikkaadu in the Chola country. His father Meenakshisundara Desikar belonged to Vellala caste. The author learned both Sanskrit and Tamil and became a scholar in both languages. When he grew up he went to Madurai to worship the god Sundareswarar and goddess Meenakshi. Meenakshi appeared in his dream and

asked him to write stories about the miracles of Lord Shiva and so he composed the Thriuvilaiyaadal Puraanam and read it in the assembly of Pandyan king. Scholars say that he lived in the 16th century CE.

Some scholars believe that the stories of Thiruvilaiyaadal Puraanam follow the Sanskrit “Haalaasyamaahaatmyam,” while others believe that Paranjothi Munivar’s work came first. The stories of

Shiva in this book also occur elsewhere in Tamil literature in such works as Cilappathikaaram, Kallaadam, Thevaaram, Thiruvaasagam and others. Other works that describe the Thiruvilaiyaadals of Shiva are Perumpatrap Puliur Nambi's Thiruvaalavaay Udaiyaar Tiruvilaiyaadal Puraanam, the Kadambavana PuraaNam, the Sundara Pandiyam and others.

Thiruchokkanaadar Ulaa:

This Ulaa describes the greatness of Shiva and his escorts in procession in the first part. In the later part of this Ulaa the seven types of women who see Shiva in his procession tell us the same sixty-four stories that are told in Thiruvilaiyaadal Puraanam. The author describes the beauty of each of these women and their love of Shiva in this prabandam.

The purpose of this translation is to make

available to the western world one of the finest prabhandams in Tamil. I will be happy if this translation is useful to those scholars who are working on later Tamil genres and religion. I should convey my sincere thanks to George Hart for going over the English. I would also like to thank my student Gita Pai who awakened my interest in the various Prabandams about Madurai city. I would also like to thank all my students who give me

encouragement in all my
efforts.

**MADURAI
CHOKKANAATHAT
ULAA**

Sept. 2011

Praise of Shiva, the ancient
Lord

1, 2. Vishnu, the beloved of
Lakshmi
who stays on the beautiful
lotus,

and Brahma the creator of
the world
who lives on a lotus
dripping with honey
could not understand
the way, the deeds and the
form of
Shiva the ancient Lord

3. Shiva is the incomparable
one.

He is the first one.

He has no beginning or end.

No one can see his head or
feet.

Such is his form.

His body is of limitless

lustre.

4. Uma, the Goddess Gauri, is the princess of the Himalayas.

The Vedas always search for her.

She is the creator of religions.

and the queen of everything.

5. She is as bright as a diamond creeper.

Her color is as green as an emerald creeper.

She loves music and protects it.

She loves Tamil and is a scholar.

6. Lord Vishnu has beautiful eyes like lotuses.

He praises his sister the fish-eyed goddess.

That Goddess of Madurai embraces the chest of her beloved Shiva.

7. The sage Agastya, the great Tamil scholar who composed poems like a pouring cloud, showered down a cool and fertile flood of Tamil poems

as he stayed on Potiya
mountain.

8. Agastya praised god
Shiva
with his divine songs,
and as lord of the Vaigai
river, ?

Shiva accepted those poems
and gave his grace to the
sage.

9. Shiva is the great king of
the Pandya country
where the honey from
groves
that touch the sky
flows to the fields and

sugarcane.

10. Shiva is the king of the
city of Madurai
where the sound of the
Vedas being recited
and the singing of Tamil
Sangam poems
fill the place.

11. Shiva's chest is
decorated
with shining golden
ornaments
that spread light
everywhere.
His garlands of blossoms

spread fragrance
everywhere.

12. Shiva rides on a strong
bull

that runs swiftly.

There is no comparison for
his army

that is filled with horses,
elephants, flags and
soldiers.

13. Shiva is our king.

He gave the Vedas to the
world.

His scepter protects all lives
with compassion .

He is the joy of Saivism.

14. Shiva is the chief
praised
by the divine songs of the
Vedas.

He is faultless.

He is unshakable

He is the one with dark
neck.

15. Shiva protected Brahma
who sits on a lotus
when he created the world.
He gave power to Vishnu
to protect the world.

16. Shiva, the Thaanu took the form of a snake so that the man-lion form of Vishnu stopped trembling and became calm.

17. Shiva burned the three forts with a slight smile without anger because all emperors who protected the lands requested him to burn them.

Indra comes to the earth and consecrates a Shiva Lingam

18. When Indra, the incomparable one, king of the country of Aintaru was cursed, he made a flying chariot, came to earth and consecrated a Shiva lingam and worshipped it.

19. Indra called that Shiva lingam with the beautiful name “Azhakiya Chokkar.” Lord Shiva accepted that name

with abundant love.

20. Shiva took away the bad karma

of the elephant Airavata
and the curse of Indra.

After that a rich merchant
who saw the gods

worshipping

the Shiva lingam that

was consecrated by Indra,

came to the Pandya king

and told him about Azakiya

Chokkar

who was worshipped by

Indra.

The Pandya king builds a temple for Azhakiya Chokkar

21, 22. The Pandya king went to the place where Azakiya Chokkar was and built rich mandapams, patios and raised mounds studded with cool pearls and diamonds and windows.

23. The Pandya king also built a lovely temple for the fish-

eyed goddess,
with great walls, towers
decorated with lustrous
jewels
and a place to collect
flowers.

24. Many long streets were
made.

Incomparable patios and
halls on the top of the
palaces
touching the stars were
raised.

25. Golden patios, hanging
decorations,
mounds studded with

diamonds,
and places to keep chariots
were built.
Flower ponds were dug and
trees were planted for
groves
surrounding the temple.

26 , 27. Everything that
could beautify
the temple was built around
the city.

The king built a temple on
the south side
for the Goddess Suli who
rides a deer,
on the north side a temple

for the Goddess Kali
and on the west side a
temple for lord Vishnu
who carries in his hand a
pure, shining discus.

28. The pure water of the
river Ganges
that removes all the sins of
the world
and that flows on the Jata of
the Lord
was sprinkled all over the
city.

29. The Lord had ordered
the shining moon

to sprinkle its drops of
nectar
all over the city.

30. That new lovely city
received
the name ‘Maduraapuri’ and
the gods in the sky and
the people of the great earth
praised its name.

31. The king ordered
servants
of many castes to serve the
Lord.
Those who knew the divine
Vedas and

those who recite the praise
of the Lord
arrived at the temple
as required by the king.

32. Pujas were done
according
to the religious rules of
Saivism
for the Lord of Madurapuri.

33, 34. The king of
Madurapuri,
the heroic king of southern
land,
the best of the Veeramaaran
lineage,

the most courageous man in
the world,
found an auspicious day
according to the stars
and decided to do puja for
the Lord.

35. Faultless true pujas were
done
by orthodox priests.
After the beautiful festivals
were finished,
the Lord went to see the
palace
of his wife, the goddess.

Shiva and his escorts go to

the Goddess's temple.

36. On both sides,
his escorts went praising
Shiva
with the lovely songs of
Tiruvagasagam,
Thiruvicaippaa, the sweet
poems of Sangattamil,
and many Thirumandiram
songs.

37. The devotees sang
the melodious
Tiruviruttapaa poems
from the Periyapuraanam,
that tells

the stories of the sixty-three
Nayanmaars
who were blessed by the
Lord.

38. Enchanting women were
dancing.

Many bright lights were
carried
to remove the darkness of
the night.

39. The Lord graciously
reached
the auspicious temple
where the fish-eyed
Goddess stays

who takes away our troubles
and births.

40. The Lord gave
permission
to all his devotees to leave;
but the beautiful loving
women
who had the privilege
not to leave the Lord,
stayed there to serve him.

41. Fragrant garlands of
blossoms and
pure pearl garlands
decorated
the lovely thiruppalli room

of the Lord.

The goddess and the Lord
entered their bedroom.

42. A sweet breeze from the
hills

blew softly through the
windows

and the smell of its
fragrance

filled the room.

43. The Lord and the young
Shakthi,

the goddess who creates
all living things in the
world,

joined together and blessed

all lives to flourish.

44. Their forms and feelings
joined together as one.

By their sweet grace
all the creatures of the world
thrive.

45. The sound of the Vedas
that gives excellent
knowledge,
the sound of the conches,
the sound of the Veena
and the lovely sound of the
yaaz
all joined together.

46. Shiva left the divine bed
of Shakthi
fragrant with buds and
blossoms,
and joined his beloved
devotees.

47. With the sprinkling of
flowers,
and the recitation of various
manthras
Shiva was worshipped.
He accepted happily and
gave his grace to all lives to
thrive.

48. Among the many

incomparable mandapams,
Shiva went to the one
called, 'Aayan' and sat
graciously on the seat
studded
with diamonds.

Sages decorate the Lord for
the procession

49. Many priests reciting the
Vedas
began to decorate the Lord
who rides a bull
worshipping him and
adoring him.

50. His lotus-like feet

worshipped by all the nine
constellations
shone with heroic anklets
studded
with nine types of beautiful
jewels.

51. They decorated him
with bright clothes,
the excellence of which
could not be described.
The brightness of his
garments
removed the darkness of all
ages.

52. The radiance of the

diamond sword
tied at his waist was so
bright
it made the sun in the wide
sky
look like the moon.

53. His red lotus-like hands
surrounded by singing bees
were decorated with shining
sapphire bracelets.

54. He wore bright diamond
ornaments
on his handsome, strong
arms,
that once closed the mouth

of Vaasuki the snake
as it wound around the
mandara mountain
when the gods and the
Asuras
churned the ocean of milk.

55. The pearl necklace on
his chest
that spreads light shone
like the Ganges river on our
Lord's Jata
flowing and spreading its
waves
as if they were hands.

56. The bright chain on

his strong, handsome chest,
looked like the sun
rising from behind Meru
mountain.

57. The priceless
incomparable
golden chains studded
with many colored stones
on his chest
appeared like a rainbow
falling
from the middle of a coral
mountain.

58. His chest was made
beautiful
with golden ornaments

from the Karpaga tree and
garlands of fresh Kondrai
flowers.

59. The fresh sandal paste
on his chest
that had soaked in cool
fragrant water
spread its fragrance all over
the sky
and the earth.

60. The emerald chain
that decorated his dark neck
shone like the soft fingers
of the beautiful Shakthi
who is thin as a creeper.

61. When they saw the
earrings
that shone on his two ears,
the hearts of those
who never melt melted.

62. The white ashes on his
forehead
that has the power of
removing the numerous sins
of those who worship him
shone like the white moon.

63, 64. The golden lustrous
light of new Thiruvachi
that circles his diamond

crown,
shone sweetly
like the rainbow in the sky
that circles the red
rising sun on the hills.

65. After Shiva was
decorated
as if someone were
decorating beauty itself,
the incomparable Lord,
the treasury of grace,
asked all the gods to come
and receive his grace.

66. Nandi, the servant of
Shiva

went to the gods quickly
and told them that

it was time for them
to come to worship the
Lord.

The gods, saints and
devotees praise the Lord

67. All the gods in the sky,
the four-headed god
Brahma,
Indra and great Vishnu
came and worshipped him
praising him and saying,
“He is our father”.

68 to 72. Devotees surround
the Lord and praise him,
their hearts melting.

“You are the Lord of five
actions.

You are the arts.

You are our minds.

You are knowledge.

You are words.

You are power.

You are the sky.

You do not give us pain
but bring us only strength.

You are our help.

You are Haran.

You are highest of all.
You are our body, life and
feeling.
You love to dance
and you are the divine light.
You are the nectar
that comes from the ocean
of Saivism.
You are the joy of Sakthi
whose fragrant hair swarms
with bees.
You are the God
who stays in Thiruvaalavaay
in Madurai.
Give us your grace.”

Shiva sets out to go on a

chariot for his procession

73. Narada, carrying a
tumpuru
played faultless music and
women thin as creepers
danced.

74. The Lord who is our
friend stayed sweetly
with Sakthi, beautiful as a
golden creeper,
the princess of the divine
Himalayas.

75. Brahma the god,
who lives on a fragrant
lotus,

politely asked Shiva to go
on the incomparable
procession
bowing to him.

76. The Lord rose and
went to the lovely and
auspicious
entrance of the palace
with beautiful golden tower.

77. All the devotees
worshipped,
praising the Lord and
singing,
“May you live for ever and
ever!”

The gods, great sages and
all those who
recite the Vedas perfectly
praised the Lord.

78, 79. A golden radiant
chariot
tall as a diamond-studded
hill
was brought.
It appeared like twelve
crores of sun rising together.
It was a sight that
no one had ever seen before.
The Lord ascended the
chariot
giving his grace to his

devotees.

80. The brightness of the
divine
white ash that his devotees
wore
as they followed the paths
of good
shone like an ocean of milk
flooding everywhere.

81. The fans made of pure
gold
as they moved to and fro on
the chariot
appeared like the waves of
the ocean

breaking on a golden
mountain.

82. The lovely canopy of the
chariot
threw its light everywhere,
decorated with pearls
and supported on a long rod
studded with sapphires.

83. The white canopy shone
like the beautiful moon that
rests on the Jata of the
three-eyed Lord,
its old sins forgiven as it
showers

its divine light on the earth.

Saints, Kings and devotees
escort Shiva

84. All the Vedas followed
the chariot
of the lovely maiden
Shakthi
who shows compassion
to the whole world.

85. The devotees forgetting
their own work
went to serve the Lord and
they
raised their hands above

their heads,
worshipping the Lord with
tears.

86. The poems of
Sambandar,
floated above the water of
the Vaigai river
when the Jain threw them
there.

87. Sambandar converted
the Southern Pandya king
from Jainism to Saivism.
Sambandar was the cause
for the proud Jains
to die on the stake

and the cause for the
Buddhist monks
to suffer.

The saint Sambandar, also
called Kavuniyan,
escorted Shiva in the
procession.

88. Shiva was escorted in
the procession
by the saint
Thirunaavukarasar
who escaped from the ocean
when he was tied to a large
stone
and thrown in the water by
the Jains.

89. Shiva was escorted in
the procession
by the great saint Sundarar
who saved a child
from the mouth of a
crocodile in a pond
blooming with flowers and
swarming with birds.

90. A Buddhist monk who
meditates
under a Bodhi tree
was defeated by
Manickavasagar
in a debate in the temple of
Thillai.

Manickavaasagar escorted
Shiva in the procession.

91. Shiva was escorted in
the procession
by the devotee Sandesar
who knew his previous
karma
by his insight and
who was a scholar of Vedas.

92. Shiva was escorted in
the procession
by the Chola king
Thiruneetrucholan,
the blessed king
who covered with gold the

tower
of the great Thillai temple
where our father the Lord
dances joyfully.

93. Shiva was escorted in
the procession
by the Chera king who went
on his strong horse
following Sundarar
who rode on a white
elephant
as the gods in the sky
praised him.

94. Shiva was escorted in
the procession

by the good Pandya king
Nedumaaran
who became a devotee of
Shiva,
receiving the grace of the
Lord
when his humped back
was straightened by
Sambandar.

95. Shiva was escorted in
the procession
by the king Kulachirai who
fought fiercely,
conquered the Jains,
and destroyed their cruel
deeds.

96. All these saints and numerous true devotees who followed the righteous path in their life came on their vehicles.

97. With his elephant face flowing with ichor, the true and powerful Ganesa who conquered the Asura army and is like a Karpaga tree as he fulfills the wishes of his devotees

came on a mouse in the procession.

98. Lord Murugan holding a spear in his strong hand, came on a peacock in the procession.

He destroyed the cruel Surapadma and released the gods from the Asura's prison when they asked him.

99. Lakshmi the goddess of wealth,
the divine Vishnu,
and Brahma, the giver of

four Vedas
who stays on the navel of
Vishnu,
came on their vehicles in the
procession.

100. Many Suns,
twelve Eswaras, eleven
Rudras,
eight Vasus, and
the two great medicine men
came on their vehicles in the
procession.

101. Indra, other gods
and eighteen Ganas
came in their own vehicles

and entered.

The musical instruments
sound in the procession

102. Dundubi drums
resounded.

The gods praised loudly.
Flowers were showered like
rain.

Rain drops fell.

103. Conches blew.
Pipe instrument were blown.
Flutes were played.

104, 105. Numerous drums

were beaten,
Various drums, the Muzavu,
Tudi, Paracu and Patalai
were sounded joining
together
with the blowing of
the Valamburi and Sanjalam
conches.

106. Musical instruments
that give prosperity were
played.

The four Vedas were recited
in the front and
the back of the procession.

107. People of the earth,
Kinnaras,
Sky dwellers, Vinjaiyas,
Asuras
were all gathered and
fascinated to see the
procession.

108. Everything in all
directions,
earth, sky and anything
that was above
looked on in fascination.

109. The flags that were
raised hid the sky.
The glow of the rays of the

sun
could not be seen because
of
those raised flags

110. The three-eyed Lord
Shiva
came on the streets of
Madurapuri
with his wife who is ancient
and eternally young.

A group of women come to
see the procession

111. The young Kinnara
girls,

the Apsara women
whose voices are sweet as
parrots'
and young Gandharva girls
gathered in the sky
to see the procession.

112. The women of the
earth
who had reached heaven
crowded in the sky to see
the Lord.

The women on earth all
came to see the procession.

113. Numerous women
beautiful

as lustrous valli creepers
stood and shone on the
prosperous
small golden peaks of a high
hill.

114. Some women stood on
patios
where the bright moon
shone in the night
looking like the dancing
girls
of Indra's world
who came out of the ocean
of milk.

115. Some women arrived
on magnificent chariots

as if they were strong
valorous women
coming on a vehicle in the
sky.

16. They crowded the patios
on top of the palaces
looking like beautiful
paintings
that came alive to see with
love
the procession of the highest
Lord.

117. The women who
gathered
on the wide streets praised

and worshipped lovingly
the feet of the Lord. They
said,

118. “The Lord grew angry
with his wife
when she was born on the
earth
with three breasts and
fought with her.
Isn't it a joke if our breasts
love to embrace his arms?

119. “When his beloved
wife attracted him
and loved him, he also
loved her.

Won't that kind Lord
show pity on us?

120. “The saint Patanjali
requested the Lord
to dance at his wedding
and the Lord did.

Does the Lord come
on this divine procession
only to see the love war of
Kama?

121. “The Lord appeased
the thirst
and hunger of Gundodharan
at his wedding.

Isn't it his duty to give us

his grace who fell in love
with him?

122. “The Lord created a
pile of food
to appease Gundodharan’s
hunger
and made the Vaigai river
flow
to quench his thirst.
Won’t that kind Lord take
away
this suffering of love?”

123. They praised the
ancient
Lord’s divine smile.
Their hearts weakened

seeing the lustre of his
lovely smile.

124. They worshipped
his strong, handsome chest.
They did not feel shy
seeing the marks of
the breasts of Shakthi on his
chest.
They said,

125. “Does our clever Lord
need our clothes and
beautiful bangles
to grow loose from the pain
of love
to give his fragrant garland

to us?

126, 127. “Indra worshipped the Lord of Thiruvaalavaay with fragrant flowers, nectar and the water of Ganges river.

Won't our tears be the water for his bath?

Won't the bangles of our hands

become garlands for his bed?

Won't our hearts be nectar for him?”

128. They went near him

without fear.

They laughed impulsively.

They stood mesmerized.

They said, “The Lord who,

like Kama,

kills us with love is

coming.”

129. They stood as if they
were going

to say something but they
could not.

They learned from their
friends

what they should say

to the omnipresent Lord

but they forgot it.

They were confused and worried.

130. They said, “Do our ornaments grow loose, offerings for the husband of wonderful Shakthi, who shines like a diamond creeper.”

131. They felt shy and their clothes grew loose on their bodies.

They felt ashamed when the flower arrows sent from the sugarcane bow of Kama

covered their bodies.

132. Different types of women stood there to see the procession. The pethai, a young girl who wished to help Kama, was among them.

The Pethai

133. The pethai was young as a Puvai bird that had not learned Kama's scripture. She was a creeper not yet grown and

spreading.

She was a garland
not yet dripping with honey.

134. She was a fragrant
mango
that had not yet bloomed.

She was a diamond
that had not been worn.

She was a lovely baby
cuckoo
that had not yet uttered its
cry.

135. She was a vanji creeper
that had not yet branched.
She was a lovely breeze

blown from the hills.
She was a fresh fragrant
grove.

136. She was a babbling
parrot
that did not know
what was right to say
and what was right to do.

137. She was not yet grown
like the crescent moon.
She was a young swan
that does not yet know
how to separate milk from
water.

138, 139. Her breasts shone

like
lustre of many suns
that will rise at the end of
the earth.

Those small breasts
did not know their power
of destroying the sky
and the earth.

140. 141.

The pethai's hair was
disheveled,
its strands loose and
scattered
like the wandering senses of
those
who lead false lives and are

unable
to reach the lotus feet of the
all-knowing God
who carries a bright axe
and rides on a strong bull.

142. Her eyes did not yet
know how to make trouble.
They were like the minds of
those
who are released
from the illusions of the
world
surrounded with oceans.

143. Lord Shiva is God of
gods.

He burned his enemies'
three forts as they flew in
the sky.

He is the king of Madurai
that is praised by scholars.

144. The victorious
Southern Pandya king
who wore fragrant garlands
gave abundant pearls
to people on the entrance of
his palace.

The pethai went to that
lovely entrance with her
friends.

145. Bringing abundant,

matchless pearls
she went to the pandal
decorated
with coral pillars on the
street.

146. She built a small
dollhouse
with many types of pearls.
She cooked rice with pearls
without knowing how to
cook at all.

147. She fed her parrot,
mothers, friends
and the baby doll in her
hands.

Such was her sweet nature.

148. She taught words to her
Puvai bird,
the most marvelous among
birds,
pretending that she instead
was learning
words from them.

149. One day when her
mothers went
to the pandal of Madhavi
flowers
she also went with them.

Eight miracle stories of
Shiva

150 - 153. The pethai
listened
carefully and lovingly
to the stories of Lord
Shiva's miracles.

The story of Shiva
bringing the ocean
to please his beloved
Shakthi.

The story of Shiva
giving moksha to Shakthi's
father
to please her who is
decorated

with elegant bangles.

The story of Shiva
giving birth to their son
Ukkira Pandyan,
who was born to please the
earth.

The story of Shiva who
carries an axe
giving his son Ukkiran
a spear, a discus and a
sendu weapon.

The story of Shiva
destroying the strong forts
on the dark ocean with his

spear.

The story of Shiva
breaking the crown of the
god Indra
with a powerful discus.

The story of Shiva
imprinting the fish symbol
on strong, golden Meru
mountain in the north.

The story of Shiva
teaching the truth of the
Vedas
to the divine Rishis.

154, 155. She with her
puvai bird
and the parrots of the fields
listened with love the stories
and
the thiruppatikams of the
three saints
that give moksha to those
who hear.

At that time musical
instruments
were played to announce
the procession of the Lord.

156, 157. Musical
instruments praise the Lord

“He is a marvelous dancer
He is the truth.
He is faultless.
He is eternal pleasure .
He never forgets his
promises.
He is the Lord of northern
Meru mountain
He gives boons to his
devotees.
His paths are righteous.
He is pure.
He is compassionate.
He stays on the banks of the
Vaigai river.
He is Abhisheka Chokkar.”

All the musical instruments
sounded praising Shiva
when he came in procession
on the rich streets.

158. She walked towards
the procession
with her mothers and
her soft lotus feet grew red
from walking.

159. She was happy and
fascinated to see the Lord.
She worshipped him
folding her two hands
and said to her mothers,
160. “Oh, swan, Oh Puvai

bird,
Oh peacock of the forest,
Oh, beautiful parrot,
Oh doll, look at him here.

161. “Has the Lord
who loves the deer he holds
in his one hand
and the parrot he holds in
the other
come here wishing to join
and play with us?

162. “Does the Lord come
near
my little play-house because
he wants to eat our food

or learn how to play the
game of kalangu
that I have learned”

163. “Please tell me
what the Lord who cannot
be
described by anyone
intends.”

This is what she asked her
mothers.
and they embraced her and
said,

164. “Is it right if you say
the highest Lord
who did sixty-four

tiruvilaiyadals
will come to play with you?

165. “He does not take the
sacrificial food
given to him by the Rishis,
who are excellent scholars
of the great Vedas.
Will he come for the simple
food
that you have cooked?

166. “Is it fair to say
the eternal one
who dances in the silver hall
will leave his important
duties

and come here to learn
to play kazangu?
Wouldn't that be a
miracle?"

167. When the mothers said
this
she who was lovely as a
deer asked,
"Then why did he come
here?"

168. They answered,
"Oh girl, lovely as a
creeper!
The Lord who performs five
surpassing actions
comes in the procession

to give joy and moksha to
all lives.”

169. The pethai asked,
“Please put me
on the radiant chariot
of the eternal lord
on whose red jata the
Ganges flows.”

170. Her dark eyes shed
tears
and her heart weakened,
like those who fall in deep
love.

171, 172. The mothers said

“Are there any other women like her?”

The pethai removed her bangles and some of her golden ornaments.

She shed tears washing away some of the kohl in her eyes.

173. Lustrous as lightning, she seemed a woman of forty years.

Seeing her all were surprised.

174. She stood rooted in
place.

Her mothers embraced her
and
took her inside their
splendid palace.

Pethumbai

175. The pethumbai was a
woman
who had reached the next
age
after the pethai.

176. She was beautiful as a
creeper

not yet fully grown.
Her breasts were like two
lotus buds.

177. The power of her
breasts
was like the flood with its
underwater fire
come to destroy the world.
Seeing her, the sages who
did great tapas
folded their hands to
worship her.

178. Looking at her the
cruel Yama
opened his eyes like

blossoms.

Watching her, passionate

men's bodies

felt abundant joy.

Her soft breasts grew

larger like buds

opening into blossoms

179. Her waist became

thinner day by day

like the bad karma

of those who do tapas

and so gain good karma

180. Her eyes were

like the limitless poison

that came out of

the ocean of milk.
They stole
everyone's heart.

181, 182. Her hair was tied
up together.

Bees swarmed around
the garlands on her hair.
It looked like
the fearsome darkness
that covers the whole world
and helps kama to finish
all that he wants to do.

183. Neither the beauty of
mullai buds
that grow tall

nor the feathers of peacocks
could compete
with her young proud smile.

184. She had grown up
beautifully
as if lightning had taken a
form
and glowed ever more and
more.
She was sweet like honey.

185. She got up when the
sun rose
and came leaving her bed
sprinkled with blossoms.

One of her beautiful maids
came, bowed to her,
folding her flower-like
hands,
and told her.

186. “The beauty of your
eyes could kill.
Come to see the divine pond
that has the water of the
seven oceans.”

187. Crores of her friends
who had beautiful eyes
and dark hair came
together to the pond.

188. Decorated with bright
ornaments
she came to the pond
in the fragrant flourishing
grove.

189. One of her friends said
to her.

“You are bright like
lightning.

You are sweet as nectar.

You are like a flourishing
crop.

You are a like a splendid
red lotus.

You are lustrous as gold.
Come to this pond.

190. “Look at the beautiful
season
that makes women fall in
love
with the highest Lord as he
comes in procession.

191. “See how the king
swan climbs
joyfully on pure conches
in the pond and calls.

192. “See how the young
female swan
welcomes with affection
the male swan that comes to

join her.

193, 194. “See how the red
lotus buds open up
as they feel the shining rays
of the sun
like the hearts of the
devotees
who love, understand and
melt
in devotion for the Lord
who has thick Jata
and comes in procession

195, 196. “See how the soft
coral creepers
grow thick and embrace the

beautiful naakaa trees
that look like the kings
who wish to embrace
the chest of the Lord of
Madhurapuri
creator of the Vedas
who rides on a sky chariot.

197. “Come to this pond
where the water of
all the great oceans
has come together,
and bathe joyfully.”

198. After hearing her
friend,
the pethumbai entered the

water shyly
as her mothers smiled,
came,
and bathed her with love.

199. Women surrounded her
and praised her
saying that she was born
in the water of seven oceans
like Lakshmi, born in the
ocean of milk.

200. After bathing, she went
to the
fertile grove of Surapunnai
trees on the shore
and sat on a lovely fragrant

seat.

201. She wore fine
ornaments
and sacred ash that
protected her.

Her mothers with pleasant
faces
blessed her.

202. A storyteller praised
the pond
and then told the stories of
Shiva
to the pethumbai decorated
with
bright golden ornaments.

Eight miracle stories of Shiva

203. The story of Shiva selling diamonds for the world to flourish. The story of Shiva giving his grace to the large clouds so that they could drink the water of the ocean.

204. The story of Shiva changing the name of the capital city with its gorgeous palaces

from Madurai to Kudal.

The story of Shiva coming
as an all-powerful siddha

205. The story of Shiva
making the stone
elephant of the Pandya king
eat a sugarcane stalk.

The story of Shiva
killing the rutting elephant
that approached him,
sent by the terrible Jains.

206. The story of Shiva
changing himself into many

forms
that cannot be described—
an old man, a young man
and a child.

The story of Shiva
wearing the Athi garland,
dancing in Madurai
and raising his left foot.

207. Hearing the stories of
Shiva
and giving presents to the
storyteller,
her mind and thoughts were
immersed
in the love for

the pure Lord Shiva.

208, 209. The pethumbai,
the best among women,
beautiful as Lakshmi
who sits on a lotus flower,
heard the miracle stories of
Shiva.

Wishing to see
the procession of the
faultless God,
she walked to the garden
and sat.

210, 211 “Lord Shiva wears
sacred ashes.

He carries a bull flag.

He is beloved of goddess
Uma.

He, Chokkanaadar
of Kadamba forest, comes
in procession on a rutting
elephant.”

Thus praising Shiva, the
procession
of Lord Shiva was
announced
with the beating of drums.

212. Her friends, precious
as her heart,
went in front of the
procession,
and she ran behind them.

Her heart was filled with
abundant joy
when she saw the Lord.

213. Shiva's arms became
soft
when he embraced the
breasts
of his beloved wife,
the princess of the
Himalayas
who never stops giving
her grace to her devotees.
That marvelous Shiva
came in procession.

214. Shiva's chest was

beautified
with marks made by the
breasts of the goddess Uma,
whom the ancient Vedas
praise and
whose beauty cannot be
described.
That handsome Shiva
came in procession.

215. All worshipped
the divine feet of Lord Shiva
who does not differentiate
between his devotees.
The grace of the Lord of
Thiruvaalavaay
takes away the bad karma

of his devotees.
That faultless Shiva
came in procession
216. The pethumbai saw the
Lord
and worshipped him.
She tried to calm her excited
mind
that was fixed to him.
She was shy.

217. She sweated.
She had never seen such
a procession before.
Seeing the Lord was a feast
for her eyes and thoughts.

218. She felt passion
she had never felt.

The love that she had for the
Lord
made her beautiful
like buds opening into
blossoms.

219. Her lovely eyes like
Kendai fish
saw the procession unlike
anything
they had never seen and
her heart felt joy
that it had never
experienced.

220. Her mothers said,
“She could not think of
anything except our Lord.
Has she lost her chastity?
What can we say?

221, 222. “Her face,
shoulders, breasts
and shining curly hair
seem to ask

Kama to come to fight,
and her heart gives her
strength.

The king of love, Kama
does not stop
sending his fragrant arrows.

223. “The waist ornament
that we tied on her with love
is growing loose.

The bracelets that we put
on her beautiful arms
fall from her wrists.

224, 225. “As if she
suddenly has grown more
mature

her body has changed and is
more

attractive than ever before.

Her beauty has increased
beyond what is suitable for
her age.

Who knows why this
happened ?”

226, 227. Before Kama sent
his flower arrows from his
bow
and before her passion
increased,
the mothers embraced her
whose curly hair
decorated with garlands,
swarmed with bees.

228. They went to their
guarded palace,
put her on her lovely
flower-strewn bed
and consoled her so that
her passion would be

calmed.

Mangai

229. There was a girl of the
age of a mangai.

Her black eyes grew red
with passion.

230. She was beautiful as a
peacock.

Her mind always thought
only of
the strong hill-like shoulders
of the Lord
who carries the lustrous
moon in his Jata.

231. The compassion of the
highest God,
the Lord of Thiruvaalavaay
is like a flooding pond,
and she was like a lovely
swan
searching for
that compassion of the Lord.

232. She was like a parrot
whose heart melted away
with love for the groves
of the Kadamba Forest
where the breeze is always
blowing.

233 - 236. Her hair had
grown thicker
and thicker than the
attractive groves
of the love world
that Kama created.

234. The power of Kama
was growing
and growing
as her long hair
grew more and more
beautiful.

235, 236. Seeing her lovely
hair, the
hearts of those who did

tapas
grew weak and soft.
She gave a victory
that no one had achieved
before to
Kama so that he could
destroy
the strength of the sages.

237. Her shining eyes
had the power to end life,
as long ago when
the spear of Murugan
sailed to drink
the ocean's crashing waves.

238. She wore shining

golden bracelets on her
arms.

239 -242. Her breasts were
like two
angry elephants that stir up
water
then stand on the shore
crushing fragrant lotus buds,
and then climb on mountain
forts.

243. Shiva shines
like a pure golden hill.
He is the tender shoot of
Saivism.
He gives half of his body

to Shakthi, the fish-eyed goddess.

244. He is the Lord
Chokkan,
who mesmerizes us.
Even the Vedas
that are with him always
could not find
that highest one.

245. The divine,
compassionate Lord
gives prosperity to those
who worship and serve him.
He is the remedy for

everything.

He is a companion for all
souls.

246. Even though she saw
Lord Shiva in the procession
only that one day,
her heart felt great joy
as if it were a day of
celebration.

247. She was divine as
Lakshmi.
She went to worship the
Lord
with crores of her friends
surrounding her on both

sides.

248. She went to the
mandapam
that was in the middle
of a flower garden
where divine fresh blossoms
were blooming near a pond.

249. She went to that pond
near the Vaigai River
where the poems written
on palm leaves by
Sambandar
floated above the water
when they were thrown
there by the Jains.

250. She went and sat there
on a divine golden seat
studded with coral and
pearls
like a swan that sits
on a lotus blossom.

251, 252. One of her friends
told the mangai
that if she played on the
swing
she would be happy.
She got up,
went to the shining swing
studded with diamonds
and sat on it.

Seeing her on the swing,
kama
the king of love was
intoxicated.

253. The sweat on her face
looked like the drops of
sweet nectar
that bubble and drip from
the moon.

254. The dark pupils of her
long spear-like eyes
as they went back and forth
distressed the hearts of the
sages
wherever they did tapas

255. The bees that swarmed
on her thick hair
sang as if they were
crying out in happiness
after conquering
thick darkness
and the pouring rain.

256. Her beautiful hands,
as lovely as tender mango
shoots
or red kandal flowers,
were decorated with
lovely bracelets
that jingled sweetly.

257. Her lovely kaanji

ornament
jingled and sounded like the
famous song
that the warriors sang when
they conquered lightning.

258. Her lotus-colored legs
were proud
as if they had conquered
swans
and beautiful lotuses.
The anklets on her lovely
legs
sounded victoriously when
they jingled.

The sixteen miracle stories

of Shiva

A storyteller told
the sixteen stories of Shiva
to Mangai and her friends.

259. The story of Shiva
defeating Antakaasuran and
killing him with his trident.

260. The story of Shiva
kicking the chest of Yama
for Markandeya when Yama
came to take his life.

The story of Shiva
when he cut off one of
Brahma's heads

because his wife Uma
embraced him
thinking that he was Shiva.

261. The famous story of
Shiva
burning the three flying
forts of his enemies.

The story of Shiva
when he crushed Ravana's
head
when Ravana carried
Kailasa mountain.

262. The story of Shiva
flaying the skin of an

elephant.

The story of Shiva
burning Kama with the fire
from his third eye
when Kama shot
his flower arrows
to disturb Shiva's
meditation.

263. The story of Shiva
the matchless, omnipresent
god in all three worlds,
making the Pandya king
understand
his mistake sending
his terrible messengers.

264. The story of Shiva giving grace and forgiving a terrible sinner who loved his mother and killed his father but became a devotee later realizing his sins.

265. The story of Shiva when he cut the part of ? body?

The story of Shiva destroying the snake that the scheming Jains sent to kill him.

The story of Shiva
when he made a cow
obey and worship him

266. The story of Shiva
showing his handsome
body.?

The story of Shiva
helping Dharmi by writing a
poem
for the Pandya king
so that Dharmi would
receive
a bundle of gold from the
king.

267. The story of Shiva selling bangles to women beautiful as Lakshmi, overwhelmed with love when they saw him.

The story teller told the sixteen stories of Shiva to the mangai and her friends and left.

268. One of her friends came to her and made a request:
“Come and bathe.”

The mangai descended from
her beautiful swing
to go to bathe.

269. The mangai bathed
happily
in the fragrant water of the
Vaikai river
mingled with kaavi flowers
where the waves forever
dash
on the banks.

270. After joyfully bathing,
she wore sandal paste,
flower garlands

and shining diamond
ornaments.

271. Enchanting women
whose teeth shone like coral
gathered in crowds.

The mangai's beauty
fascinated
those who saw her and
Kama was delighted to see
her too.

272. She stood there
thinking only of embracing
the chest of the Lord.
Shiva in the procession
came in front of her

riding on a divine galloping
horse,
the Vedas.

Escorting Shiva, the gods,
Indra, Vishnu and Brahma
praised the Lord loudly.

273. One of her friends,
loving the Lord,
her heart melting,
saw the procession and said,
“He is formless and he has a
form.

He has great compassion
for his devotees.

He is splendor.

274. “He rides on a bull.
He dances in Thillai.
He came to protect the
earth,
crowned as king
Chokkanaathar.
He is faultless.”

275. Hearing the praise of
the Lord
The mangai’s heart melted.
She was delighted and
walked
towards the procession
slowly
like a female elephant.

276 . The Lord is a treasury
of compassion.

He is puranan.

He is joy.

He wears the moon on his
Jata.

He came disguised as a
soldier

to conquer an elephant.

277. She approached the
procession.

She worshipped the Lord.

She praised him and

was amazed to see him.

Her heart grew weak.

278. Shiva, the husband of
the divine Shakthi
went on the street
riding his horse, which was
the Vedas.

279. The mangai was lovely
as a peacock.

She was a queen among
women.

Her friends and those
who saw her suffering in
love,
pitied her.

Her maidens embraced her
and entered the palace
beautiful as lotuses.

280. They put her on a
flower-covered bed
where the bees swarmed.
The Sun god who spreads
his red rays in the day
set in the west.

281. Coming before thick
darkness
magical evenings confuse
lovers.
Such an evening came
and bewitched her.

282. As she looked at the
beautiful garland

that decorated her breast,
her heart was disturbed,
longing for the love of the
Lord.

283. She said,
“The terrible one, the rising
white moon,
shoots red fire at me.
How can my
weak woman’s mind bear
it?”

284. Her eyes shed tears.
Her mind was longing
for the Lord’s love. She was
tired.

She called her cuckoo bird.
Her body was burning.

285. She asked the king of
bees to come
and then immediately told
him to leave.

She called her lovely parrot
to give her a kiss.

She asked her friends and
mothers
to bring the Lord's garland
and give it to her.

286, 287. Her mothers
seeing
her trouble consoled her.

They said, “You who are
adorned
with beautiful ornaments,
we will go in the morning
and tell your love to the
Lord,
for whom there is no
comparison
so that you can embrace his
handsome chest
and arms decorated with
garlands.

Calm your passion
that rises like a swelling
ocean.”

The mothers said these
sweet words

and consoled her.

Madanthai

289. The madanthai gave a
victorious
valampuri conch to Kama
so he would be victorious
as he kindled love.

290. She was the sugarcane
bow of Kama,
praised by the whole world.
She was the sweet nectar of
Kama.
She was the strength of
Kama.

291. She was a treasury of
wealth

saved by Kama.

She was the sceptre of
Kama.

She was the victorious
coral garland of Kama.

She was Kama's crown
that was studded with
pearls.

292. Her mouth was so red
that even a hundred crores
of red kumudam flowers
dripping with honey
could not compete
with the color of her mouth.

293. Her golden earrings
were bright.

They swung like golden
swings
as they enticed the minds of
all the people on earth,
making them fall in love
with her.

294, 295. Her eyes were like
cruel spears
more terrible than the cruel
sceptres
of the unjust kings who did
evil deeds.

Those spear-like eyes

disturbed
the minds of the learned
scholars of Vedas
and the wise.

296-298. When he grew
angry with the sages.
Indra carried mountains.
He raised his vajra weapon
against them.
He performed sacrifices on
the day
of the star of magam.
He was cursed by the sage
Gauthama
and received a thousand
eyes.

He rides on a strong
elephant.

He wears a beautiful
garland
made of buds and leaves.

The madanthai's breasts that
were as strong as Indra
wished to destroy the tapas
of the sages
like Indra when
he got angry with the rishis.

299. Her lovely, perfect
waist
became more and more thin
like the hearts of those
who suffer and wander

in the land of tyrant kings.

300. Her lovely teeth
infatuated men
and looked like a chain
of precious cool pearls
blooming on a red lotus.

301, 302. She told her sweet
parrot
adoringly,
“One half of his body
is his wife, lovely as a
peacock.
He is our king.
He rules all the seven
worlds.

He is the Lord of
Thiruvaalavaay.

I long to embrace his divine
arms.

Please go to him as my
messenger.”

303. As she lay on her bed
and evening arrived
she was worried in her
heart.

She was like a streak of
lightning
that had been painted in a
picture.

304. She worshipped the

Lord,
unable to bear her sorrow,
and in her passion, she told
her friends,
“I am alone,
who is there to console
me?”

305. One lady wearing
lovely ornaments,
excellent in playing
sweet music on the yaaz,
took the instrument and
began to play
singing beautiful Tamil
songs.

306. She told in her songs
many stories of Lord Shiva.

The story of Shiva
giving the knowledge of
perfect music to a woman.

The story of Shiva
opening the great golden
door
for the Chola king.

307. The story of Shiva
giving water to thirsty
soldiers
on the battlefield.

The story of Shiva
debating with the Buddhist
sages
so that the troubles of his
devotees
would be removed.

308. The story of Shiva
coming as a servant to the
Chola king
to make him understand
the mistake he had made.

The story of Shiva
giving abundant paddy
to Sundarar when there was
a famine.

309. The story of Shiva coming to the court disguised as a merchant's in-law to help him.

The story of Shiva removing the sin of Brahmin-killing from the Pandya King.

The storyteller told all these stories of Lord Shiva's miracles to the madanthai and her friends.

310. The sun who brings
day into the world
rose and shone
removing the sorrow in
people's minds and their
ignorance.

311. The madanthai,
beautiful as a creeper,
walked to the pond like a
swan.

After bathing she wore
ornaments and fragrance.

312. The Lord came riding
on a bull with beautiful eyes
and

decorated with shining
bells.

Sages showered flowers on
the Lord.

The great Vedas praised the
god.

313. Many musical
instruments sounded
echoing like a mass of
clouds.

Many conches were blown.
Numerous gods sweetly
praised the Lord.

314 - 318. The parrot
messenger,

that the madanthai had sent
flew to see the Lord,
returned and told her,

“He is the Lord of
Arunachalam hills.
He is unshakable
He is flawless.
He is unique.
He is formless
and yet has a form.
He is a beloved of two
wives and
they both love him.
He is the ancient one.
He is the Lord of Madurai.
He is the chief of all the

worlds.

He is the enemy of Kama in
the war of love.

He is the happy lover of
the daughter of Himalayas.

He is the measureless one
who is divided
and yet is one.

He is the greatest.

His feet have the power of
taking away the births of his
devotees.

He is the highest Lord.

He is the highest joy.

That Lord is coming on the
beautiful street.”

319. Bees were swarming
around her lovely garland.
Fragrance was spreading
from her garland
when the breeze blew.

320. Her soft fingers were
charming
like the tender shoots of
trees.

The pale color of her body
shone
like the blossoms of a
mango tree? sudam

321. Jaadi flowers and
Cherundi flowers

dripping with honey
decorated her hair,
making it beautiful like a
blossoming grove.

322. She was wearing a
lovely
pearl chain on her neck
that was as soft as
a branch of the Kamuka
tree.

323. Her growing breasts
shone like gold.

They were as sweet as
nectar.

They were round and large

like two fine, soft coconuts.

324, 325. The madanthai's heart was filled with joy.

Her sweet words were musical

like the song of a cuckoo.

Seeing her all the people were delighted.

She came to worship the Lord who

burned Kama when he disturbed his meditation.

She came gently like Spring.

326. She saw the wonderful

procession.

She loved the graceful form
of the Lord.

Her heart melted and grew
weak.

327. One of the madanthai's
friends,
seeing her suffering in love
and wishing to console her,
went to the Lord
who is an ocean of joy
and spoke to him.

328. "Which is larger,
the high hill where you live
or her breasts?"

Come here today to find out.

329. “Which makes people
happier,
the crescent moon
that you keep on your jata or
the forehead of the
madanthai,
who is lovely as a creeper?
Come here today to find out.

330. “Which is darker?
The terrible poison
that you drank to help the
gods
or the dark hair of this

woman
who is as beautiful as a
peacock.
Come here today to find out.

331. “Which is more lovely,
the eyes of the deer
that you carry on your hand
or the charming eyes of this
woman?
Come here today to find out.

332. “Which is thinner,
the narrow middle of the
small drum
that you carry in your hand
or the small waist of this

woman

whose words are as sweet as
honey?

Come here today to find out.

333. “Which is more
golden,

the shining kondrai garland
that you wear on your jata
or the light color of the body
of

this madanthai who is as
bright as

a golden creeper?

Come here today to find out.

334, 335. “You are the

siddha

that no one can describe.

You are the eternal one.

You are the highest

knowledge.

You are immortal.

You are faultless.

You are Chokkar of

Thiruvaalavaay.

Please do as I ask.”

When her beautiful friend

said this,

the madanthai came near

her and prayed to the Lord.

336. The Lord graciously
granted her

the boon of seeing his
divine form.

She was pleased in her heart
and returned.

The Arivai

337. The arivai crowned
Kama
with a shining crown
as the sages on earth
praised her.

338. The ocean of milk gave

nectar

when the gods and
the Asuras churned it.

Yet it is not only the ocean
that yields nectar for the
world

but the arivai also.

339. She was a priceless
pearl
on the earth.

She was a faultless
diamond.

She was a cool lotus.

She was precious wealth.

340. She was as divine as a

goddess.

Her hips were so wide
that all the lands in the
directions
of the earth could not be
as wide as they were.

341, 342. Her forehead was
like the bow
that Kama carries and
her hair was decorated
with a lovely, fresh garland
that was like Kama's flower
arrows
and so her dark hair,
buzzing with bees,
was like the form of that

god of love.

343. If she wore shining
golden ornaments on
her breasts they would look
like two golden Meru
mountains.

344. If she wore chains
studded
with diamonds and
pearls on her breasts
they would look like two
silver hills

345. If she wore bright
diamonds

on her breasts that
attract hearts of everyone,
they would look like
two burning suns rising
on two hills.

346. Looking at her breasts
the hearts of sages throbbed,
Kama danced and
even Yama was entranced.

347. Her breasts swelled
with pride
melting the hearts of
everyone
and straining her thin waist
even more than before.

348. Her eyes were like
arrows
sent by strong warriors
to tear the chests
of their enemies in battle.

349. Without any weapons,
her long, big dark
eyes wandered
all over the world
like the messengers
sent by angry Yama.

350. Her eyes brought
trouble.
poisonous and inimical.

They had the power
to take away the life of
anyone they saw.

They were wide and
gave pleasure to all
who saw her.

351. Her eyes were like
the tandam weapon
of cruel Yama
that takes away the lives
of those who live in this
world.

352. She wanted the divine
garland
of the God of

Thiruvallavaay.

The love that
she had for that garland
made her pain even harder
to bear.

353. One day she came
to a garden blooming with
lovely flowers.

She was surrounded by
Kama
who carries flower arrows
and many crores of her
friends

354. She saw the Themaa
tree and felt happy.

She asked her friends,

“Why do I feel happy
when I stay in the shadow
of this Themaa tree?”

355. Her adoring friend
who was as tender as a
flower,
told her, “Lovely one!
You are as precious as our
life.
You are like sweet nectar.”

356. “A long time ago,
the Lord embraced his wife
the goddess Uma, lovely as
a deer,
and the mother of all seven

worlds,
under this Temaa tree

357, 358. “and her breasts
and her bracelets
marked the faultless chest of
the Lord.

Don’t you know, that is the
reason

that you are drawn to this
tree

whose flowers drip honey.”

Listening to this the arivai
became shy and was filled
with shame.

359. She asked her friend,

“Do you know any other
trees
where the generous Lord
likes to stay?”

Her friend said,

360, 361, 362. “My friend,
you who have have dark
fragrant hair,

the Lord likes to stay in
many trees—

the banyan tree, the Makiza
tree,

the lovely Thillai tree, the
Aatti tree, the Kuraa tree,
the Marutu tree, the Paalai
tree, the Palaa tree,

the white naaval tree, the
Paadalam tree,
and the beautiful
MarukkonRai tree.
The Lord Chokkanadar
stays beneath
the sacred Kadamba tree
in the city of
Thiruvaalavaay,
praised by all.”

363. When her friend told
the arivai
all the trees beneath which
Lord Shiva stays,
the arivai’s heart and her
long wide

lotus-like eyes were
pleased.

364. She went near the
Kadamba tree and
asked for refuge under it.
She worshipped the tree
and said with love,

365. “The Lord is escorted
and worshipped
by the gods Vishnu and
Brahma.

The great Vedas praise him.
The scholarly sages rejoice
to see him.

366. “Your blossoms
decorate his Jata.
You have the fortune
that he stays beneath you.
You are equal to Shiva’s
abode.

367. “Kama, the
incomparable one
is shooting his flower
arrows at me.
My love is growing and I
am exhausted.
Let me tell you the sacred
acts of Lord Shiva.”

368. The story of Shiva

selling firewood without
any fault ?
to appease the anger of ?

The story of Shiva
granting his divine presence
to the Chera king.

369. The story of Shiva
giving
to the singer Paanapathran.?

The story of Shiva
hearing the wonderful music
of Virali the wife of
Paanapittiran
and appreciating it.

370. The story of Shiva,
feeling compassion
for the piglets and
giving them milk from his
breast.

The story of Shiva
making the piglets
ministers to the Pandya
king.

371. The story of Shiva
teaching the small bird
to be brave
and fly without fear.

The story of Shiva
giving Moksha to the crane.

372. “Compassion means
showing pity without
expecting anything back.
Will the God give us his
grace?
Or will he leave
without having pity on us?”

373. While she was
speaking,
the drum were beaten to
announce
that the Lord was coming
in the procession.

374. Her two eyebrows
were
like two victorious bows.
Her precious ornaments
shone like lightning.

375. Her dark hair decorated
with blossoms
was like a clusters of clouds
as abundant honey dripped
from the blossoms like rain.

376. Her neck, eyes, hands
and nose were soft and
lovely
like karuvilai flowers

and kandal blossoms.

377. Her breasts decorated
with shining pearls
and strings of chains,
looked like hills
as waterfalls drop from
them.

378. She came on the street
like the rainy season
arriving,
blooming with fragrant
flowers
nourishing the crop of love.

379 - 382. Shiva is our
father.

He is all the arts.

He has no lineage.

He has the beautiful moon
on his jata.

He is the lover of Uma and
he is praised by Indra.

He destroys the enemies of
the gods.

He wears a garland of
skulls.

He burned the three forts.

He is the highest of all.

He is the ancient Lord.

He is worshipped by the
hunter Thinnan.

His eyes shed grace.

His body is the color of red

coral.

He is skilled and clever.

He is the king of Madurai
city.

He is the master of all the
sixty-four arts.

He is our God.

He is the highest Lord.

He wears a garland of
bones.

The Lord who stays in the
silver mountain
came on his strong bull in
the procession.

383. She adored Shiva
and worshipped him.

She who was timid,
grew bold enough to
express her love
and began in a few words
to describe what she felt.

384, 385. “People bring you
a garland of kuvaLai
flowers,
and say its fragrance is for
you.

They bring sweet-smelling
water
and say it is for your bath.
Oh, Lord, why won't you
tell me
how I can be bold enough

to serve you?

386. “Yesterday the strong
breeze

came and made my desire
for you

even greater.

If it comes again as it did
yesterday

how could I bear it?

387. “The rays sent by the
moon

are hot fire to burn me.

The sandal trees on the hills
burn me with fragrance they
send.

Even the cool pearls
on my body burn me.

388. “Is this suffering only
for me,
or do all others feel the
same way?
You wear golden kondrai
flowers
and are proud that you
possess gold.

389. “Look at me. Do not
laugh.
If you do not give me your
grace,
Kama will come and fight

with me.

Do you think I am strong
enough
to fight with him?

390. “You have made my
bangles loose.

You have stolen my beauty
and my heart.

I am exhausted
and people gossip about me.
If only this fatigue could go
away.

390. “If only this love for
you would go away!”

She spoke in the presence of

the Lord
as he went in procession
and stood there.

Therivai

391. The therivai was
lustrous like lightning.
She was sweet as nectar.
She fascinated everyone.

392. She gave sovereignty
over
all the fourteen worlds
to Kama who carries a
sugarcane bow,

so they were all ruled under
on umbrella.

393. Her eyes were sharp
like spears
that pierce people's hearts.
and hurt like strong poison
that has no remedy.

394. She taught Yama
who was not easy to
approach
the art of killing.
She was an accomplished
scholar of
the book of love written by
Kama.

395. Her eyes wandered all
over
like the tempestuous oceans
that
rise at the end of the age
to destroy the world.

396, 397. The therivai's
long, thick, dark hair
was like the cruel bond
Yama uses
to bind people,
threaten them,
and take their lives.

398 - 399. Vishnu sleeps on

the snake bed.

He married the beautiful
Lakshmi.

As Vamana

he measured the world.

He showed Yasodha
the world in his mouth
when he came to the earth
as the child Krishna.

He gave sweetness
to the world as Krishna
with his mischievous play.

400. The therivai's breast
were
decorated with lovely
ornaments

like Vishnu.

As sweet as nectar
they gave joy to others.
They were round and
majestic as hills.

401. Her ample breasts were
fragrant,
smeared with a mixture of
sandal paste
and perfumed water.

402. Not even a faultless
and skilled painter
could paint her waist,
because it is so small.

403. The sun, praised by all

set in the west
and the beautiful
moon rose in the east.

404. She went to the divine
and magnificent mandapam
where a pleasant breeze
blew gently.

Many of her friends
surrounded her
and adored her.

405, 406. She sat there
attracting,
and mesmerizing the minds
of the others.

Because she was afraid that

Kama would start
his war of love,
she did not tell her feelings
to her friends whose mouths
are red
as kovai fruits.
She talked to her Puvai bird
as if she was instructing it.

407. She told of the glory of
Shiva,
the God of gods, the ancient
one,
the king of beautiful
Thiruvaalavaay.

408. The story of Shiva

when Madurai received
the name Thiruvaalavaay.

The story of Shiva
destroying with his strong
arrows,
the army of the Chola king
who carried a shining
sword.

409. The story of Shiva
giving the Sangappalahai to
the poets
so they would receive fame.

The story of Shiva
composing a poem

‘konguter’” for Dharmi a
poor man
so he could receive gold
from the Pandya king.

410. The story of Shiva
arguing with the great poet
Nakkirar
because Nakkirar found
fault
with his poem, ‘konguter.’

The story of Shiva
listening to Tamil poems
from the sage Nakkirar.

411. The story of Shiva

making Rudrasanmar, who
was dumb
speak in Tamil
and become a poet in the
language.

The story of Shiva
going to North Madhura
to help Idaikkaadar.

412. Listening to the stories
of Shiva,
she was happy.
The sun, lover of lotuses,
rose
from its mountain, praised
by all.

413. The darkness that
entirely
covered the world
dispersed.
Her face showed happiness.
She was as lovely as a
painting,
as she arose from sleep in
the morning.

414. She approached
the pond of the temple
blooming with golden
lotuses
in the Kadampa forest
that is praised by scholars

who have learned all three
branches of Tamil,
prose, music and drama.

415. She saw that wide
pond
and wondered how large it
was.

She was captivated by the
pond
and said lovingly to her
friends,

416. “This pond is beautiful,
filled with diamond-like

blue water.
that looks like the dark hair
of girls,
and is cool like
the happy minds of women
who fall in love with the
highest one.

417. “The blooming lotuses
in the pond
remind us of the happy
faces
of the women who love the
Lord.

The pond is filled with
pearls,
like the women, ornamented

with pearl necklaces,
who fell in love with the
eternal one .

It is filled with conches
like the hands of women,
decorated with conch
bracelets,
who love the magnificent
Lord.

418. “This pond is like the
women
who received the garland of
Shiva
that buzzed with bees,
satisfying their desire
and making them happy.

419. “This pond is like the women who are in love with the Lord in all these ways.” This is what the therivai said to her friends as she fell in love with Shiva.

420. She said, “Oh, Lord, you have satisfied my desire just as you took away the bad Karma of the god Indra who has a thousand eyes.”

421. She bathed and
decorated herself
with precious clothes and
ornaments.

She went to the bank of the
pond.

The Paanan who played
lovely music on his yaaz
came, bowed to her and
said,

422. “You shine like
lightning.

You are lovely like the
victorious
goddess of the Lord, the

king of dance.

Today the Lord will come in
procession.”

That is how the Paanan
announced
the procession of the Lord.

423. She gave silk clothes
and precious ornaments
to the Paanan who said
kind words to her.

She went to the beautiful
palace
and sat on her seat.

424. One of her friends

wearing lovely bracelets
came near, bowed to her.
and said,

425. “If you wear golden
ornaments
you will look like the
goddess
Lakshmi who sits on a lotus
near Vishnu her husband
as he escorts
the faultless God of Kudal
city
in the procession.

426. “If you wear
exquisite diamond

ornaments,
you will look like the
goddess Saraswathi
who gives learning to all.”

427. She was wearing new
emerald ornaments
that shone like the faultless
rays of the sun that rises in
the morning.

428. Her friends decorated
the therivai,
whose face was as bright as
the moon.
They gave in her flower-like
hand

a bunch of alli and kuvalai flowers.

429. Her gentle, beloved friends
were wearing golden chains
studded with diamonds
and strings of pearls.

430. She asked them
to stand around her.

Looking at the Paanan, she
said,

“Please find a simile for
how I look.”

431, 432. “You look like the
goddess Parvathi,

the mother of the worlds,
the daughter of Himalayas
sitting majestically
surrounded
by the goddesses --
Lakshmi sitting on her
lovely red lotus,
Saraswathi resting on her
white lotus,
Mandahini, the Ganga and
all the Apsaras.”

433. The Paanan played
sweet music on the yaaz,
melting everyone’s hearts.
He stood in front of the
therivai

and described how beautiful she was, as she sat before him.

434. The Lord Shiva dances raising his left foot for the Pandya king of the south.

He is the origin of all things. He is the creator of the Vedas.

He is the Lord of Kudal city filled with abundant palaces.

435. The therivai was sitting majestically

like a lovely women in a
painting,
and she was falling in love
with the Lord,
plunged into the thought of
him.

Her soul was an ornament
for him.

436. The Lord crushed
Ravana's chest
who carried the Kailasa
mountain
and fought with him.
There is no one equal to the
Lord.
He is the king of dance.

437. The feet of the Lord
kicked
Yama and conquered him
when he came to take away
the life of Markandeya

438. He is the god Brahma
who has four heads.
He is the god Vishnu
himself.
He is the god of destruction.
He is the king of Madurai.
He is the beloved of
Goddess Uma.

439. He came in procession
on his vehicle, a lovely

golden Karpaga tree,
that shed abundant flowers
as
the Vedas praised him.

440. Seeing the the highest
one
on the street she fell in love
with him.
As she hurried and ran to
the street,
both of her eyes were filled
with happiness.

441. The Lord who is
adorned with
a kondrai flower garland

fragrant with marukkozuntu
swarming with bees
directed his charming smile
to her.

She was proud and shivered.

442. Her forehead was as
beautiful as
the sugarcane bow of Kama.
Her face was as lovely as
a fragrant red lotus.

443. Her white moon-like
teeth
shone like jasmine
blossoms.

Her soft body was lovely

like
the tender leaves of Ashoka
tree.

444. The light color of her
golden body
was like yellow Mango
blossoms.

Her dark, happy eyes lovely
as kuvalai flowers reached
to her ears.

445, 446. Her diamond
earrings
swayed like the shark flag
of Kama.

The therivai, precious and

ornamented
stood in victory over Kama,
the king of beauty,
because of the grace of
Shiva
who conquered Kama when
he
disturbed his meditation.

447. The Lord Shiva has
Shakthi, the goddess,
as half of his body.

He dances in the beautiful
silver hall in Madurai.

His procession moved
from that place.

Perilam Pen

448. The perilampen was a
fortune
that Kama, the king of
desire
who always wins the war of
love
received because of the
great austerities
he had performed

449. For Kama she was like
a commentary
on the book of love
that gives happiness to all.
She was a flood of love.

450. She was as beautiful as
Lakshmi
born in the ocean of milk.
Her smile was lovely.
Her face was as tender as a
kumudam blossom.
She was thin and fragrant as
a creeper.

451. The perilampen was
like
newly played music.
She was like a goddess
who gave beauty to the
world.

452. She was the drone
sound
for the music that Kama
plays.
She spread her knowledge
everywhere.

453. She came to see the
procession
and even the goddess
Lakshmi born
in the milky ocean
praised her lovely form.

454. Her sharp eyes
destroyed
the strength of the great

ones.

They moved like a spear
a king raises to fight
his enemies.

455. They took away
people's lives
like the trident of the Lord
that kills his enemies.

456. Kama who has a
sugarcane bow
and a beautiful chariot and
Yama who carries
a spear in his strong hands
became her servants
because of the power
of her long sharp eyes.

457. Her breasts were
decorated with garlands.
They were smeared
with fragrant sandal paste.
Beautiful ornaments
studded
with diamonds covered
them.

458. Even though her
breasts
were round and heavy
they did not pain her waist
so thin you could not even
see it—
her breasts took care

that her waist not be hurt.

459. She despised the
ornaments on her arms
and her bracelets
because her arms and hands
wished to embrace the Lord
continually and lovingly
and she feared
they would hurt his body.

460. She despised the
jewels
on her body because
she thought that they were
hiding
her lovely light color.

461. She went to the marble
mandapam
of the palace surrounded
with high walls
that touched the dark clouds
of the sky.

462. She went happily
to the front part of the
mandapam

where the cool moon spread
its bright light like a flood
of water.

463. Her numerous friends

resplendent with
their lovely golden faces
and long hair surrounded
her
like many bees
swarming around a lotus
blossom.

464. Her golden earrings
studded with diamonds,
and her long beautiful eyes
moving like fish
touched her lovely ears
soft as Vallai creepers.

465. The two breasts held
by her tender waist

that one could not see
were like two growing buds
on the stalk of a lotus
flower.

466. Her neck was like
beautiful conch
and her smile was like
precious pearls.
Her clothes shimmered like
waves.

467. The porch looked like
a pond with waves
because of the bright
white moonlight
that fell there.

468. She sat on a beautiful
coral seat
like a swan resting on a red
lotus
in a pond blooming with
flowers.

469. She praised the Lord to
her friends
“The Lord is our friend.
He is incomparable.
He rules us.

470. “If his devotees think
of the Lord when they are
troubled,

our great Lord grants them
the fragrant lotus seat of
Brahma,
the milky ocean of the gods
and the land of Indra with
karpaga tree.

471. “Why did our great
Lord makes the hot sun
take away the darkness of
the night
instead of the moon?
Can you tell me the
reason?”

472. After the perilampen
said this to her friends,
a virali holding the yaaz

folded her lovely hands
together,
bowed to her said,

474, 475. “The Lord is
compassionate.

He is the king of the
kadamba forest.

His beautiful mouth is like a
red lotus.

His shining teeth are like
jasmine flowers.

His beautiful eyes are like
sahoraa birds.

His arms are bright like the
sun and moon.

You have the right to

embrace his arms. This what
I must tell you”

476. Hearing what the Virali
said,
the perilampen replied,
“You are decorated with
precious ornaments.
I would like to listen to the
music
of your yaaz sweet as
nectar.
Please play.”

477. Taking the faultless
tandiri yaaz
the virali played.

All the worlds hearing the
music melted.

Listening to her music
Gandarva women
in the sky were delighted.
The virali told the
perilampen
miracle stories of Shiva.

478. The story of Shiva
coming as a fisherman,
falling in love with a
woman
who was born in a
fisherman's family
and marrying her.

The story of Shiva
granting enlightenment
to Manickavaasagar.

479. The story of Shiva,
selling foxes to the Pandya
king,
telling him that they were
horses,
and then asking him to
release
Manickavaasagar who was
imprisoned by him.

The story of Shiva
bringing a flood to the
Vaikai river

one day.

480. The story of Shiva coming as a laborer and working for Vanthi, an old lady, to receive pittu, a sweet, as his wage.

The story of Shiva curing the terrible disease of the southern Pandya king.

481. The story of Shiva making the Jains to die on sharp impaling stakes.

The story of Shiva
bringing a Vanni tree and
a well to prove
the chastity of a merchant
woman
who was a devotee of Shiva.

482. The virali sang
wonderful songs
about the miraculous deeds
of Lord Shiva in Tamil.
Her music was like a boat
that floated over the ocean
of darkness
and brought travelers
to the bank where there is
light.

483, 484. As Lord Shiva
came in procession
the darkness of the night
dispersed.

All the roosters crowed in
the morning
and the bees on the flowers
buzzed.

Honey dripped from the
blossoms.

The Rakshasas were
destroyed.

Crops flourished.

The works of men
flourished.

485. The sun rising in the
east
came on yoked horses
spreading his light.

486. Many strong elephants
trumpeted
and beautiful conches
were blown.

487. The melodious music
of the yaaz
and the eternal heavenly
recitation of
Vedas sounded.

488. All the suffering and
the poverty of

the creatures of the world
were removed in an instant.

489. The lotus-like faces
of the good people
and their flower-like
hearts that never know
hatred
found joy.

490. The lowly religions
that teach wrong doctrines
could no longer contend
with truth.

Bounteous rays of
knowledge
shone forth and imparted

goodness.

491. He is the Lord who
grants the rays of
knowledge
to all the world so that
ignorance will disappear.

492. He came on the streets
of Maduraapuri
and reached the perilampen
and her friends.

493. Her friends were
beautiful as dolls,
and they had the power to
attract everyone.

494. Surrounding her, her
friends praised her.
She walked near the king of
Maduraapuri
and worshipped him.

495. The fascination she felt
seeing the Lord
was indescribable.

496. One of the
perilampen's friends
ran near the Lord,
who is the king

of the scholars of elegant

Tamil
and said,

497. “We cannot understand
why the heat of the bright
moon
makes our moon-like faces
and hearts suffer.

498. “We cannot understand
why our wide ocean-like
eyes
suffer without sleep because
the ocean roars so loudly.

499. “We cannot understand
why the sandal paste
on our breasts decorated

with pearl garlands
cannot dry.

500. “How can I explain
the way my arms shiver
listening to the sound of the
flute
as cruel as Yama.

501. “If your procession
crosses this street,
she will suffer terribly.”
Her friends said these things
to the Lord and bowed to
him.

502. The perilampen felt

relieved
and her suffering was
calmed.

She said to the Lord,
“You destroyed the pride of
the gods who do not respect
you.

You destroy the sacrifice of
tyrannical Dakshan.

503. ‘You burned Kama’s
body.

You destroyed the garland
of Indra,
crushing his arms.

504. “You made the

strength
of moonlight grow weak at
night.
You have put out
the cruel fire of my passion.

505. “You gave pain to
those friends
who did not respect you.

You cut off the head of
Brahma
who decides the fate of
everyone.

506. “Yoga, they say, takes
away the suffering of love.

Will you not calm
my suffering by giving me
the power of yoga?

507. “You gave your grace
to Sundarar who fell
in love with Paravaiyaar in
Thiruvaarur.

You grant boons to gods
and others.

508. “You gave them all
gold
so that they could survive.
But you only gave me pallor
that has the color of gold.

How am I to live?

509. “The goddess
embraces
your chest lovingly.
If you embrace us also,
the mark of her body
on yours may disappear.

510, 511, 512. “You wear a
flower garland
on your Jata that belongs to
Ganga
and a flower garland on
your left side
that belongs to Uma, and
because of them

those two goddesses quarrel
with you.

Give them both to me,

513. “and I will put them on
my breasts,”

The perilampen said.

Her heart was tired,

her body weak.

514. All the seven women
who saw the Lord
in the procession fell in love
with him.

The Lord protects
and rules all the three
worlds

Nothing can be compared
with him.

515. He is the king of
Madurai city.
The Pandya king

Sundara Maaran and the
gods of heaven
praised and worshipped
him.

516. Our father, the king
who gives us grace
and keeps his
compassionate wife
Meenakshi

as the left side of his body came in procession.

Subham.

The stories of Sages, kings and gods that are described when Lord Shiva came on the Ulaa in Thiruchokkanaathar Ulaa. All of the following devotees escorted Shiva in his procession.

1. The story of Thirunyaana Sambandar. The Jains threw the poems of Thirunyaana

Sambanda Nayanaar in the Vaikai river and the poems floated above the water by the grace of Shiva. The Pandyan king killed the Jains.

2. The story of Thirunaavukkarasar. When the Jains threw Thirunaavukkarasa

Nayanaar in the sea tied to a stone, the stone floated on the water and he survived by the grace of Shiva.

3. The story of Sundaramurthi Naayanar. When a young boy was

caught by a crocodile,
Sundaramurthi Nayanaar
released him from the
crocodile's mouth and saved
him by the grace of Shiva.

4. The story of
Manivaasagar.

Manivaasagar debated with
a Buddhist in the golden
temple of Chidambaram and
conquered him by the grace
of Shiva.

5. The story of a sage who
cut off his father's legs.

6. The story of
Thirunetrucholan. The
Chola king

Thirunetrucholan who covered the Chidambaram temple with gold and later went to heaven by the grace of Lord Shiva.

7. The story of a Chera king. A Chera king followed Sundaramurthy Nayanaar when he ascended to heaven on a white elephant.

8. The story of Pandyan Nedumaaran. The Pandyan king Nedumaaran whose crooked back was cured by the grace of Thirunyaanasambanda Murthi Naayananaar.

9. The story of Kulachirai Naayanaar. The king Kulachirai Naayanaar killed the Jains who did cruel deeds to the Saivaitees.

Summary of the stories told in Thiruvilaiyaadal Puranam and Thiruchokka Naathar Ulaa

Note: The first number on each of the stories indicates Thiruvilaiyaadal Puraanam. At the end of each story the number indicates the Ulaa.

1. The story of Indra's

curse: Indra the king of gods fought with Vrudhraasuran and killed him. Because of that he was cursed. He went on many pilgrimages and finally came to kadamba forest. He consecrated a Shiva lingam and he called it 'Azhakiya Chokkanaathar' He worshipped Lord Shiva for a long time and he was released from his curse and went to his world. (1)

2. The story of the curse of Airavadam, the elephant of

Indra: Indra was going on his white elephant Airavadam one day. The sage Durvasa saw Indra and gave him a lotus flower. Indra was very proud and put that flower on the back of the elephant. The white elephant threw the flower on the ground and crushed it. The sage Durvasa grew angry and cursed him. He said, “A Pandyan king will kill you because you commit a sin against Shiva. Your proud elephant will become a forest elephant

and wander in the forest..”Indra requested the sage to forgive him. The sage forgave him and Indra was released from the curse. His elephant went to the Kadamba forest and worshipped Shiva. The elephant was released from his curse and returned to Indra to serve him. (2)

3. The story of Maduraapuri. In the city of Manavur there was a merchant named Dananjeyan. Once in the

Kadamba forest the merchant saw gods praying at night to a Shivalingam. He went and told what he had seen to the king. The king wanted to build a temple for the Shiva lingam in the Kadamba forest and constructed a beautiful temple. He also built temples for the goddess Kali and the Goddess Parvathi. Many buildings, ponds and other things that beautified the temple were built around the city. Shiva asked the moon on his Jata to sprinkle

nectar with the water of the Ganges on the city. The city was called, 'Maduraapuri.'
(3)

4 and 5. The story of the birth and marriage of Thadaathagai. The Pandyan king and his wife Kanchanamaalai had a baby girl and named her Thadaathagai. The girl was born with three breasts. She grew up and became the queen of Maduraapuri and ruled that country. Thadaathagai conquered

many kings on the earth and went to Kailaasa to fight with the gods. There she met Shiva and fell in love with him. Shiva and Thadaathagai were married. (4. 5)

6. The story of Shiva dancing and lifting his left foot: All the gods, kings and sages went to the wedding of Shiva and Parvathi. The sage Pathanjali and the sage Vyagrabaaatha asked Lord Shiva to dance lifting his left foot, imitating how he

danced in the golden temple of Thillai lifting his right foot. The Lord danced lifting his left foot and all the gods and sages saw the dance of the Lord and were pleased. (6)

7. The story of Gundodharan: All the guests ate the wedding feast but there was abundant food left over. When Thadaathagai went to her husband and asked him to take care of food, Shiva called Gundodharan his servant

and asked him to eat the food. Gundodharan ate it all.
(7)

8. The story of river Vaigai. After he ate all the food, Gundodharan was thirsty. He drank all the water in the ponds, wells and the springs in the city of Maduraapuri, but his thirst was not satisfied. Shiva asked the Ganges that was on his Jata to come down to earth and flow. Gundodharan drank all the water he wanted and was satisfied. The river that

came down is called Vaikai and that is the river that runs in Madurai city now. (8).

The eight miracles of Shiva in the section of the pedai

1. The story of Kanchanamaalai bathing in the ocean: Kanchanamaalai, the mother of Meenakshi wanted to bath in the river Ganges. The sage Gauthama told her that if she went to an ocean where all the rivers join that should be the best place to bathe. She went to

her daughter Thadaadagai and told her that she wanted to bath in the ocean.

Thadaadagai told her mother's wish to her husband Lord Shiva and Shiva brought all the seven oceans to Madurai. All the seven oceans in seven colors came to a pond that was in the east of Madurai and joined with the water of a temple pond.(9)

2. The story of Kanchanamaalai going to heaven: When

Kaanchanamaalai went to bathe in the pond, the brahmins who were there told her that she should join her hands with her husband, only son, or the tail of a cow and bathe in the pond. At once Shiva brought Malaiyathuvajan, the husband of Kanchanamaalai who was in Indra's world, to the pond and the couple bathed in the pond holding each others' hands. They both went to Kailasa, the heaven of Lord Shiva in a divine flying chariot. (10)

3. The story of the birth of Ukkira Pandyan:
Thadaathagai wanted a son and told that to her husband Somasundara Pandyan (a form taken by Shiva). Shiva granted her wish, saying that Murugan would be born to her. Subsequently, she became pregnant and gave birth to a son on a Monday under the Thiruvaadirai star. They named him 'Ukkira Pandyan'. (11)

4. The story of Shiva giving

a wheel, chendu weapon
and spear to Ukkira
Pandyan. Sundarapandyan
wanted his son to marry
Ganthimati the daughter of
Somasekharar in Manavur.
Shiva appeared in the dream
of Somasekharar and told
him to give his daughter in
marriage to Ukkira
Pandyan.

Somaskeharar happily
accepted. Ukkira Pandyan
and Ganthimathi married
and lived happily.

Sundarapandyan gave a
wheel, a spear and a chendu

weapon to Ukkira Pandyan and told him, “Indra, Varuna and Meru mountain are your enemies. Throw the wheel and Indra’s crown will fall. Release the spear on the ocean and it will dry up. Hit the Meru mountain with the chendu weapon and it will obey you..”He also crowned Ukkira Pandyan at that time as the king. (12)

5. The story of Ukkira Pandyan conquering Varuna: Ukkira Pandyan ruled the Pandya country

and did ninety six
Ashvamedha sacrifices. Indra
was jealous of the king and
told the god Varuna to
destroy the Pandya country
with a titanic flood of water
coming from the seven
oceans. A huge flood started
at midnight. Shiva came at
once in the form of a Siddha
to Ukkira Pandyan and told
him to throw the spear, stop
the flood and protect the
country. Ukkira Pandyan
went quickly and threw his
spear and stop the flood.
Shiva and the goddess Uma

graciously appeared on Nandi, the bull that is Shiva's vehicle, and blessed the Pandyan king and his country. (13)

6. The story of Ukkira Pandyan conquering Indra: Once, there was no rain in Tamil Nadu and the people suffered. At that time sages did tapas for the rain to come on Mondays and then went to Indra. Indra only granted rain to the Chola and Chera countries and not to the Pandya country.

Ukkira Pandyan became angry and imprisoned the four clouds that belong to Indra. At that, Indra started a war with the king. In the fighting, Ukkira Pandyan sent his wheel and destroyed Indra's crown. Indra sued the Pandyan king for peace and said that he would give rain to Pandya country if the Pandyan king released Indra's clouds. Ukkira Pandyan released the clouds and Indra granted him the rain, making the people of the Pandya

country happy. (14)

7. The story of Ukkira Pandyan fighting with Meru mountain: Ukkira Pandyan and his wife Ganthimathi had a son and named him Veera Pandyan. At that time, once again there was no rain and the king prayed to Shiva to give rain. The god Somasundarar (a form of Shiva) came to him in a dream and told him, “In a cave in Meru mountain there is a great treasure. Go and fight with Meru

mountain and bring it..”The Pandyan king went to Meru mountain and struck the mountain with his Chendu weapon. He engraved the Pandyan emblem of a fish on the hill. A bhutham with eight hands and four heads carrying a white umbrella came and said, “Oh, king, every day I pray to Somasundarar and Meenakshi in this form. Today I was late for my worship because I was fascinated with a woman. You came and released me

from that sin..”He gave much gold to the Pandyan king. When the Pandyan king was returning the kings of Mathiyam, Viraadam, Maalavam and Thelungam welcomed him and showed their hospitality. The king gave all the gold to his citizens and they were happy and there was no famine in Pandya country. After a while, the stars changed, rain poured in the Pandya country and the land became fertile. Ukkira Pandiyan went to Kailasa

after crowning his son
Veera Pandyan. (15)

8. The story of Shiva
Teaching the meaning of the
Vedas to the sages: The
Vedas were created by
Shiva. The sage Kanvar and
others could not understand
the meaning of the Vedas.
They went to Madurai with
the sage Arapathar and
prayed to the god
Dakshinamurthy (a form of
Shiva). Disguised as a
sixteen-year-old brahmin
boy, the god taught them the

meaning of the Vedas. He took them to the Shiva Lingam in the temple of Madurai and told them, “This Shiva lingam itself is the Veda and the meaning of Vedas. The Veda and the meaning of Vedas are the same thing..”He taught them much holy lore such as the beginning of the Pranava manthram, Jnaanam, Karumam, Vaideekam and Vaideekasaivam.”. (16)

The eight miracles of Shiva in the section of the

pedumbai

1. The story of Shiva selling Diamonds: The Pandya King Veera Pandyan had many mistresses and many sons from them. He also had one son Abhisheka Pandyan from his queen. Once when Veera Pandyan went hunting, he died in the forest. His mistresses and their sons took all his wealth and his queen's son did not have anything. Veera Pandyan's minister wanted to help Abhisekha Pandyan

and took him to the temple and prayed. Shiva came as a diamond merchant and gave the Pandyan king many diamonds and pearls. He told the ministers to crown Abhisekha Pandyan and he ruled the country. (17)

2. The story of the clouds that came and drank water from the flooded Vaikai river: In the month of Chitrai on the day of the star Chitra, Abhisheka Pandiyan did special pujas to the god Somasundarar (a form of

Shiva). Indra also did puja on the same day for Shivam but was unable to perform his puja at the correct time because the Pandyan king was doing his puja at the same time. Indra decided to return to his world. On the way Varuna saw him and asked him, “Why do you worry about doing pujas for Shiva. Do you think Shiva has the power to take away my stomachache?.” Indra said, “Lord Shiva has the power to take away the cycle of births. Don’t you

think he could cure your stomachache?.”Varuna decided to test the power of Shiva. To cure Varuna’s stomachache, Shiva ordered the ocean to destroy Madurai city. People saw the flood, were terrified and went to Abhisheka Pandyan. The Pandya king prayed to Shiva, who sent the four clouds that were on his Jata to help the Pandya country. The clouds drank all the water in the flood and the country was saved. The gods and people praised

Shiva with devotion and songs. (18)

3. The story of Kudal city: Varuna became angry and ordered seven clouds to destroy the world. The clouds roared, grew full of water and became very dark. Adishesh, the snake of Vishnu, and the elephants of the eight directions trembled. It was dark everywhere. Abhisheka Pandyan went to Shiva and asked him to help the Pandya country. Shiva

ordered his four clouds to become four huge roofs and cover the whole city of Madurai. Feeling defeated and ashamed, when Varuna went to the temple pond his stomachache was cured. He bathed in the pond and worshipped. Shiva was happy that Varuna was praying to him and asked, “What would you like me to do?.” Varuna replied, “My stomachache was cured even before I arrived at the temple pond. You show your grace even to people

like me who do evil acts. I do not want any wealth, manthram or any medicine. Please forgive my faults..”Shiva gave all the boons he wanted and Varuna went to his world. Because the four clouds that came from the Jata of Shiva protected Madurai, the city was called ‘naan maadakudal’ (19)

4. The story of Shiva coming in the disguise of a siddha: Shiva came to Madurai in the disguise of a

siddha. He went everywhere and performed many miracles. He made the older people young and the young people ones old, he turned men into women and women into men, he made barren women give birth, he made the dumb speak, he gave sight to the blind, he made bitter Etti trees ripen with sweet fruits. The people of Madurai were surprised when they saw the siddha's miraculous deeds. The king Abhisheka Pandyan heard about the

siddha and asked him to come to see him but the siddha refused. (20)

5. The story of a stone elephant eating sugarcane: Abhisheka Pandyan went himself to see the siddha, whom people were treating as a beggar. The king politely asked him where he came from and what he wanted. The siddha proudly answered him that he came to see all the temples of Shiva and he did not want anything from the king. The

king was angered by the siddha's arrogance and asked him, "There is a stone elephant here. Can you feed it a stalk of sugarcane?." When the siddha offered a stalk of sugarcane, the elephant ate it and then took the king's garland from his chest. When the people there were angered by this and went to strike the siddha, he turned them all into stone statues. The king requested the siddha to forgive them and the siddha brought them

back to life and disappeared.
The elephant became a
stone elephant again.
Abhisekha Pandyan had a
son and named him
Vikrama Pandyan. Then he
prayed to Shiva and went to
Shiva's world. (21)

6. The story of an angry
elephant sent by the Jains:
Vikrama Pandyan helped
Saivism flourish in the
country and he did give
little attention to Jainism. A
Chola king in Kanchipuram
who wished to conquer

Vikrama Pandyan approached some Jain sages and told them that if they killed Pandyan king, he would give half of his country to them. The Jain sages burned many parts of the Pandya country and destroyed the ponds that hold water. They performed a sacrifice and an angry elephant came out of it. It destroyed many parts of the city and then came to the Pandyan king's palace. When the Pandyan king went to the temple and

prayed to Shiva for help, Shiva asked him to build a mandapam. When it was built, Shiva stayed in it waiting for the elephant. When the Jain's angry elephant came, Shiva killed it with an arrow. The king and the people were happy.
(22)

7. The story of Shiva changing his form into an old man, a young man and a baby: A brahmin named Virupaakshan had a daughter named Gauri who

spent most of her time praying to the goddess Parvathi. One day a Vaishnava bachelor came to Gauri's house and her father gave her in marriage to him. Her in-law's family followed Vaishnavism and did not treat her well because she was praying to Parvathi. One day Lord Shiva came to her home in the form of an old man and asked for food. Gauri cooked food and served him. After eating he became an young man. At that time

her relatives came home. Seeing the relatives Shiva changed himself into a baby. When the relatives asked her who the baby was she said it was her friend's baby. They said angrily, "You should not have a Saivaite baby in this house." and sent her out of the house with the baby. She prayed to the goddess and the baby changed into Shiva. Gauri also became a goddess and Uma and Shiva took her to Kailasa. (23)

8. The story of Shiva dancing and lifting his left foot: Vikrama Pandyan crowned his son Rajasekhara Pandyan and went to heaven. Rajasekhara Pandyan learned classical dance because he wished to compete with a Chola king who danced well. As he was learning dance, he realized how difficult it was to learn that art. When he went to the temple he saw that lord Nataraja dancing, lifting his right leg always, he thought it must be painful for Shiva

and prayed to Shiva to lift his left foot instead when he danced. Lord Nataraja did as he asked. Rajasekhara Pandyan worshipped Shiva and asked the god to dance always lifting his left foot in Madurai in the silver hall. Shiva accepted and did as Rajasekhara Pandyan asked. (24).

The sixteen miracles of Shiva in the section of the mangai

1. The story of Anthahaasuran: Shiva fought with Anthahaasuran and killed him with his trident.

2. The story of Markandeya: Shiva gave a boon to Markandeya that he would be always sixteen years old and no one could kill him. When Yama the god of death came to take Markandeya's life, Shiva came, kicked Yama and saved Markandeya.

3. The story of Brahma and Shiva: Once Brahma went to see Shiva and waited for him in Shiva's garden. At that time both Shiva and Brahma had five heads. Parvathi came to the garden and embraced Brahma from behind thinking he was Shiva because both he and Shiva had five heads. Shiva became angry and cut off one of the heads of Brahma. At that, Brahma angrily cursed Shiva, saying that he should beg and and that the

head he had cut off Brahma would not fall from Shiva's hand until it became full. From then on Brahma only had four heads and Shiva wandered about begging, with Brahma's head stuck to his hand. Finally, when Vishnu cut his finger and filled the head of Brahma with his blood, it fell.

4. The story of the three flying forts: Shiva burned the three forts of his enemies with the fire that came from his forehead eye.

5. The story of Ravana carrying the Kailasa mountain: Once Ravana, the king of Lanka, took Kailasa mountain on his shoulders and everyone on the mountain trembled. Shiva put his feet on Ravana's shoulders and pressed him to earth. Ravana put down the Kailasa mountain and worshipped Shiva.

6. The story of Shiva's elephant skin: Shiva killed an elephant and used its

skin as his garment.

7. The story of Shiva teaching a small bird: When Rajaraja Pandyan his son Suguna Pandiyan ruled the country, a man who had done evil deeds in his previous birth was born as a karikkuruvi, a small bird. The bird was afraid of other stronger birds, flew to the forest and hid. One day it saw a sage who told the bird that if it worshipped Shiva, he would help it. The bird prayed asking the God to

give him strength so that other birds could not hurt it. Shiva made him a very strong bird called, 'Valiyaan,' The small bird became strong and helped all the other small birds so that they would not be hurt by other strong animals and birds. (47)

8. The story of Shiva burning Kama: Once when Shiva was meditating for a long time, the gods concerned that the maintenance of the world

would stop, asked Kama to disturb Shiva's meditation. Kama decided to help the gods, went to where Shiva was meditating and sent his flower arrows. Shiva angrily opened his forehead eye and burned up Kama. Later he restored Kama to life when Rathi, Kama's wife, came and asked him to forgive Kama.

9. The story of the messengers of Yama: After crowning his son Kulothunga Pandyan,

Rajasekhara Pandyan died and went to Lord Shiva's world. One day a brahmin and his wife were going through a forest. The brahmin went to get some water and his wife was killed by an arrow that fell from the tree. The brahmin saw a hunter near the tree and thought he had killed his wife. The brahmin went to the king and complained about the hunter and the king imprisoned the hunter. The hunter told the king that he did not kill the brahmin's

wife and he did not know who could have done so. The king believed the hunter but did not know what to do. He prayed to Shiva to show him a way. Shiva came to the king in a dream and told him that if he went to a wedding he would understand the truth. The king and the brahmin went to the wedding. When they were in the house where the wedding was conducted they heard two messengers of Yama talking. One of the messenger asked the other,

“We have to take the bridegroom today to Yama’s world. How can we do that?.” The other messenger said, “Did you remember the other time, we made the arrow fall from the tree and kill the brahmin’s wife. In a similar way we will make a cow go mad and kill the bridegroom.” The brahmin understood that it was not the hunter who killed his wife. The king gave money to both the brahmin and the hunter so that they would

live happily. Then he went to the temple and worshipped Shiva. (25)

10. The story of the great sinner: There was a brahmin in a city called Avanthi who lived with his wife and his son. His son was a bad man and was sleeping with his mother. One day when the brahmin saw the mother and son together and became angry. The son killed the father, took his mother and ran away to a forest. In the forest some thieves took the

son's money and his mother. The son felt lonely and wandered all over. Then he went to Madurai and prayed to Shiva. Shiva and Parvathi came to him disguised as a hunter and his wife. Shiva told him, "You should beg and eat only one time. Every day you should feed the cows. You should serve Shiva's devotees. You should bathe in the water of the temple and go around the temple for 108 times every day. If you do this your sins will go

away and you will be my devotee..”He did as Shiva told him and attained Moksha. (26) 11. The story of Shiva killing a student: There was old man who taught sword fighting to students. One of his students learned from him and started his own school. He attracted the students of the teacher and they all became his students. Because the teacher did not have any students he became poor. The student who had started a new

school also tried to seduce his teacher's wife. The wife prayed to Shiva to help her. The god, disguised as the teacher, went to the student and challenged him to a sword fight. The student thought Shiva was the old man and agreed to fight. Shiva fought and killed him. After that the teacher and his family praised Shiva and lived happily. (27)

12. The story of Shiva helping the Pandyan king to kill a bhutham: After the

rule of Kulothunga Pandyan
the king Ananthaguna
Pandyan became king. He
was devoted to Lord Shiva.
The Jain did not like the
Pandyan king and
performed a sacrifice. A
bhutham came out of that
sacrifice and the Jains asked
it to kill the king and
destroy the Pandya country.
The bhutham took a form of
a snake and came to the
city. The king prayed to
Lord Shiva to help him. By
the grace of god the king
was able to fight and kill the

bhutam. (28)

13. The story of the Jains sending another bhutham: The Jains were angry that the Pandyan king killed the bhutham. They performed another sacrifice and sent another bhutham to the king in Madurai in the form of a cow. Shiva, wishing to help the Pandyan king and his people, ordered his vehicle, the bull Nandi, to go and kill the cow. Unable to do anything to Nandi the bhutham changed into a

mountain. Nandi's body also became a mountain and his soul went to Kailasa to serve Shiva. (29)

14. The story of Shiva helping the Pandyan king: Kulabhushana Pandyan became the king after Ananthaguna Pandyan. The king had an army general named Sundarasaamanthan. One time a hunter chieftain came to fight with the king. Since the king's general was a devotee of Shiva he had spent all the funds he had in

the services of Shiva and did not have enough soldiers to fight with the hunter chieftain. When the king found out that there was no army to oppose the chieftain, he ordered the general to bring soldiers immediately. The general prayed to God to help him. Shiva came disguised as a warrior and brought an army, making the Pandyan king happy. At that time one of the king's spies came and told the king that the hunter chieftain had been killed by

a tiger in the forest. The king's general also collected an army and came there. Shiva disappeared from there with his army. Realizing that it had been Shiva who came as a warrior, the king, the general, and the subjects praised the Lord. (30)

15. The story of Shiva giving a pot of gold : In the reign of Kulabhushana Pandyan, the people suffered because there was a drought and famine in the

Pandya country. The king went to Shiva and prayed for his help. Shiva told him, “You did not respect brahmins and the Vedas. If you show them the proper respect, the rains will come and the famine will disappear..” Shiva also gave him a pot of gold and told him that that pot would be full always. The king gave gold to the brahmins for their religious expenses and he covered the chariots of Lord Somasundarar and the goddess Meenakshi with

gold. The famine went away and the Pandya country flourished. (31)

16. The story of Shiva selling bracelets: Shiva came to Dharuka forest where sages and their wives lived. He came in the form of a handsome beggar. Seeing the handsome Shiva, all the sages's wives fell in love with him. They grew thin with lovesickness and their clothes grew loose and their bracelets fell from their hands. The sages who saw

their wives in this condition became angry and cursed them to be born in the families of merchants on the earth. The wives asked the sages to forgive them. The sages said, “If the god Shiva comes and touches your hands, you will be released from your curse..” They all were born in merchants’ families on the earth. In another story Shiva came as a bangle seller and put bangles on the hands of the sages’ wives. Since he touched the hands of the

wives, they were released from their curse. (32)

The eight miracles of Shiva in the section of the madanthai

1. The story of Shiva teaching eight siddhis to sages: One day Shiva was teaching dharma to sages and his attendants. At that time the Karthigai women who had raised Murugan came and asked Lord Shiva to teach them also the eight siddhis . Saying, “If you

serve the goddess Parvathi, I will teach you the eight siddhis,."he taught them, but forgot the manthras he had told them. Shiva angrily cursed them to become stone statues for thousand years. When, after thousand years they were released from Shiva's curse and received their own forms, Shiva once again taught them the eight siddhis. They went to the goddess Uma and served her. (33)

2. The story of a Chola king

who came to worship Lord Shiva: A Chola king who wished to go to the Madurai temple and see Shiva prayed to the god. Shiva came in a dream and told him to come to the Vaikai river. The Chola king went to the Vaigai river he saw there was a flood. By Shiva's grace, the Vaigai river dried up and Chola king went into the temple through the northern entrance and worshipped the god. Shiva worried that if the Pandyan king knew the Chola king

was in Madurai, he might think the Chola king had come to fight with him. Therefore Shiva locked the northern door and put his bull emblem on it. The Pandyan king saw the next day the bull emblem and understood that it was the play of Lord Shiva and worshipped him. The Chola king also saw Lord Shiva and prayed to him. (34)

3. The story of Shiva giving water to warriors: Once Rajendra Pandyan went to

fight with a Chola king. Since the battlefield was very hot the warriors became thirsty. The Pandyan king prayed to Shiva to come and help him. The god came, established a water pandal and gave water to the warriors of both the Pandya and Chola sides. Even though the Pandyan king defeated the Chola king, he gave him back his kingdom and sent him back to his country. (35)

4. The story of

Ponnanaiyaal making a golden statue of Shiva : A woman named Ponnanaiyaal wished to make a golden statue of Shiva. Because she did not have enough money she made it from another metal. One day Shiva came to her home in the form of a siddha and asked her to give him all the pots and pans that she had. The siddha told her, “Put all these in fire tonight and they will all change to gold.” She did so and made a Shiva statue

with the gold and
worshipped it. (36)

5. The story of Sundaresa
Paadasekhara Pandyan
conquering a Chola king:
Sundaresa Paadasekhara
Pandyan's army was small.
He spent all his money in
the services of Shiva and the
temple. When a Chola king,
Aayiram Parikkor Sevakan
came to fight with
Sundaresa, the Pandyan
king prayed to Shiva and
asked for help. As
Somasundara, the god

joined the small Pandya army and made it look like a large one in the eyes of the Chola king. The god fought with his spear and the Chola army retreated and the Chola king died in battle. The Pandyan king was happy and always served the God of Madurai with devotion. (37)

6. The story of Shiva giving a kottai that was an eternal source of wealth: In Madurai, there was a devotee named Adiyaarkku

Nallan. He and his wife Dharamasheelai would always give food to people. God wished to test him. He made the devotee very poor. The devotee sold what he had and spent the money he received serving the people and Shiva. God made him even poorer but he borrowed money and continued to do his devotional duties. Finally, when he could not even get a loan, he and his wife decided to die. Lord Shiva appreciated their devotion

and gave them a 'kottai' in which wealth always would grow. The husband and wife did much service to the Lord and finally went to Kailasa.(38)

7. The story of Shiva coming disguised as an uncle: In Madurai a merchant named Dhanapathi lived with his wife Susheela. They did not have a child and adopted his sister's boy and raised him. The sister continually scolded Susheela for being childless. The merchant was

distressed at this, gave all his wealth to his adopted son and went to the forest with his wife to do tapas. The relatives of Dhanapathi took all the wealth and the merchant's sister became poor. She went and prayed to Lord Shiva and Shiva came in a dream and said, "Tomorrow bring all your relatives to the village assembly and I will come there and you will receive your wealth back." The next day she asked all her relatives to come to the

assembly. Lord Shiva came in the form of Dhanapathi there, argued for the merchant's nephew, got all the wealth from his relatives and gave it to the nephew.
(39)

8. The story of Varaguna Pandyan . Sundaresa Paadasekhara Pandyan crowned his son Varaguna Pandyan. One day when Varaguna Pandyan was riding on a horse, a brahmin was caught in the horse's legs, fell and died, thereby

making Varaguna Pandya guilty of a sin. Shiva ordered him to fight with a Chola king and he did. Because he did what God Shiva wanted, he was released from his sin. When he wished to see the world of Shiva, Nandi came and took him to places on earth where there were many devotees praising and worshipping Shiva. Shiva made Madurai city also like the world of Shiva and the king returned to his city and ruled the country.(40)

The eight miracles of Shiva in the section of the arivai

1. The story of Shiva selling firewood: In the rule of Varaguna Pandya there was a singer named Emanathan who played the yaaz. He came to Madurai from Northern part of Pandya country and lived there. The Pandyan king appreciated his music and gave him

many gifts. The singer proudly proclaimed that there was no one as good as him in the whole country.

The king asked

Paanapathran, a singer in his assembly, to compete with Emanathan, but when that singer heard how well Emanathan's disciples sang on the street, he worried that Emanathan would defeat him. He prayed to Shiva and went home. Lord Shiva decided help him by chasing Emanathan away. The god

came disguised as a seller of firewood seller. He sat on Emanathan's patio and began to sing. Hearing Shiva's divine music, Emanathan came out and asked him who he was. Lord Shiva told him that he was a humble disciple of Paanapathran. Emanathan thought that if the disciple of Emanathan was a such good singer, he would not be able to compete with Emanathan himself. That very night, he ran away from Pandya country. When

the king and Paanapathran realized Lord Shiva himself had come and sung, they were pleased, went to the temple and praised the god. (41)

2. The story of Shiva giving wealth to Paanapathran. Paanapathran spent all his time singing the praise of Shiva and did not do anything to make money. Shiva took wealth from the treasury of Pandyan king and gave it to Paanapathran. After some time, Shiva

stopped and Paanapathran became so poor he did not even have enough money to feed his family. Shiva came in a dream and asked him to go to the Chera king Ceramaan Perumaan Naayanaar. Paanapathran went there and the king received him joyfully because he was a devotee of Shiva. Paanapathran lived happily in the Chera country and praised God with his songs.

3. The story of Shiva giving

a wooden platform for Paanapathran to stand on in the night: Paanapathran went to the temple and sang night and day praising Shiva. One night when he was singing a great rain came and he could not go home. He was shivering but continued singing for Shiva. Shiva was pleased and gave a wooden platform to stand on. After standing on it and singing, the rain stopped and he went home. The king heard about Paanapathran's devotion and granted him

much wealth.(43)

4. The story of Paanapathran's wife competing with another singer: The king Rajaraja Pandyan had a mistress. She was a good singer and did not like the singing of Paanapathran's wife. She brought a singer from Lanka who played the yaaz and asked Paanapathran's wife to compete with her. Those who heard them realized that Paanapathran's wife was the better singer but

when the king praised only the singer from Lanka everyone agreed that the singer from Lanka was the better singer. Lord Shiva wished to help Paanapathran's wife and came to the competition disguised as a singer. The king realized that God himself had come as a singer and worshipped him. The king declared that Paanapathran's wife was the winner. Everyone was happy and the king gave presents to both of the

singers. (44)

5. The story of Shiva giving milk to the piglets: Twelve bad sons were born to a good parent. When they grew up they gave caused a lot of trouble and suffering. One day they mistreated their Guru and he cursed them to become piglets. They wandered in the forest without any milk and suffered. Shiva saw them and felt pity for them. He disguised himself as a mother pig, came to the

forest and fed the piglets.
(45)

6. The story of Shiva making the piglets ministers: Shiva came in a dream of Rajaraja Pandyan and told him, “I have fed twelve piglets and they will become men with pig faces. They are good warriors and you should make them your ministers.” The king did as the god asked him. The ministers helped the Pandyan king and lived happily in the Pandya

country. (46)

7. The story of Shiva helping a small bird. A strong man who had caused a lot of suffering was born as a small puny bird in his next birth. The bird was afraid of all the stronger words, worried that they would hurt it. It went to a forest and stayed on a tree all the time without going anywhere. At that time a sage came there and advised the bird, “If you go to Madurai, bathe in the lotus

pond and pray to Sundaresar, he will help you.” The bird went to Madurai and worshipped Shiva, who came to him and changed him into a strong bird called, ‘Valiyaan’. The bird helped all other birds and served God. (47)

8. The story of Shiva giving Moksha to a heron. A heron lived in a pond. Once when there was no rain and the pond had dried up, the heron went to another pond in a forest where many sages

lived, bathing in the pond and worshipping God everyday. Seeing them, the bird thought, “I should not eat fish from this pure water.” The bird gave up eating fish, went hungry for many days, and then went to the pond in the temple of Shiva. The god saw the bird and asked it wanted. The bird said, “I want to go to Kailasa, your world, live there and serve you. Also there should not be any fish in the temple pond..” Shiva granted the boon and took

the bird to his world. (48)

The eight miracles of Shiva in the section of the therivai

1. The story of Thiruvaalavaay city. After Suguna Pandyan, twenty-two kings ruled the Pandya country. At the time of the king Keerthibhushana Pandyan the seven oceans deluged the land with water. In Madurai, only the temple of Somasundarar and Meenakshi, Rishabja mountain, Yaanai mountain,

Naaga mountain and Pasu mountain were not destroyed. After the flood stopped, Lord Shiva created the world again and the three Tamil kings—the Pandya, Chola and Chera dynasties—were created by Shiva from the gods Moon, Sun and Agni. After Keerthibhushana Pandyan, Vangiyasekara Pandyan ruled the country. He wished to build a large city but did not know what the boundaries of the city were before the deluge. He

prayed to Shiva to show him the proper boundaries of the city. Shiva asked his snake to show by encircling the city and the snake did as the god wished. After that, the snake requested Shiva to name the city after him, and so it was called, ‘Thiru Vaalavaay city’. (49)

2. The story of Shiva helping the Pandyan king in the battle: At the time of Vangiyasekhara Pandyan a Chola king came to fight with him. As the Pandyan

king's army was small he was losing the war. He prayed to Shiva for help. The god came in the form of a hunter, joined the Pandyan army fought and killed hundreds of Chola warriors. The Chola king saw an arrow with the name of the god written on it and realized that Shiva was fighting for the Pandyan's army. He left the battlefield and went back to his country. The Pandyan king gained victory and ruled his country happily. (50)

3. The story of Shiva giving the Sangappalahai: Once, the god Brahma went to bathe in the Ganges with his three wives, Saraswathi, Savitri and Gayathri. On the way Saraswathi stopped to listen to the sweet music of a Gandharva girl and Brahma bathed in the Ganges with his two other wives. Saraswathi was jealous that Brahma had not waiting to bathe with her. The god said angrily, “It is your fault that you did not

come with me. You will be born as a human being on earth.” Saraswathi asked her husband to forgive her and he said, “Your body is made of fifty-one letters. Of those fifty-one, forty-eight will be born as poets in Kudal city and compose poetry. The chief poet will be the god Somasundarar himself. You will live in the hearts of those poets and give them power to compose poetry.” This happened as Brahma had ordered, with Somasundarar being the

forty-ninth poet. The king built a Mandapam for the Sangam and asked Shiva to give a Sangappalahai for the poets. All the forty-nine poets, including Paranar and Kapilar, sat on that palahai. After that Vangiyasekara Padiyan crowned his son Sudaamani Pandyan and went to Kailasa. (51)

4. The story of Shiva helping Dharmi receive a bundle of gold: Vangiya Sudaamani Pandyan had a flower garden from which

he took flowers to worship Shiva. One day his wife came to the garden and smelled a new fragrance there. The king wondered whether the fragrance was from the flowers or was a natural fragrance of the hair of women. He announced to the poets, “If any of you bring me a poem that will remove my doubt I will give him a thousand gold coins.” Many poets tried but none could help the king. There was a poor poet named Dharmi in Madurai and he

went to the temple and prayed to Shiva to help him. Lord Somasundarar wrote a poem and gave it to the poor poet. Dharmi went to the king and read the poem. The king was happy and decided to give him the gold, but Nakkirar, a famous poet in the assembly objected that the meaning of the poem was not correct because women's hair does not have any natural fragrance, only the fragrance of oil and flowers that women wear in their hair. Dharmi went to

the Shiva and the god came to the court of the Pandyan king and argued with Nakkirar. When Nakkirar realized that God himself wrote the poem he asked for forgiveness. Shiva was angry and opened his forehead-eye. Nakkirar was burned, went to the temple pond and stayed there (52)

5. The story of Shiva blessing Nakkirar: The poet Nakkirar sang many songs and praised Shiva. Shiva and Parvathi came to him

him and blessed him.
Nakkirar joined the
Sangappalahai and
composed many poems.
(53)

6. The story of Shiva asking
Agastya to teach grammar
to Nakkirar: Nakkirar joined
the Sangappalahai and
composed many poems.
Shiva thought he did not
know Tamil grammar well
and asked the sage Agastya
to come from Pothiya
mountain and teach
grammar to Nakkirar.

Agastya came down from Pothiya mountain and taught gr Nakkirar. After learning Tamil grammar Nakkirar taught other poets. (54)

7. The story of Shiva making peace among the Sangam poets: The forty-nine poets in the Sangam were proud of their own poems and boasted. They prayed to Shiva to reveal to them who the best poets were. Lord Shiva came to the Sangam disguised as a

poet and told them, “There is a boy named Rudarasanman who is the son of Dhanapati and Gunasaalini. He is dumb and cannot speak. If you read your poems to him, he will tremble and shed tears when he hears a good poem. Then you will know who are the good poets.” The poets did as Shiva had asked, reading their poems and finding out whether they were good by Rudrasanman’s reaction. This took away their pride,

and afterwards they worked hard to compose good poems. (55)

8. The story of Idaikkaadar: After Shanpaga Pandayan's rule, fifteen kings ruled the Pandya country. At that time of Kulesa Pandyan, Idaikkaadar, a friend of Kapilar, composed a poem, came to the king and read it, but the king did not show respect to the poet. Idaikkaadar went to the temple, worshipped and told Shiva what had happened.

The god left the temple with his wife and stayed under a banyan tree on the north side of the Vaigai river. When the king did not see the gods in the temple, he worried and ran to the tree and the god told him that he should respect Idaikkaadar. The king asked the god and Idaikkaadar to forgive him. Lord Shiva and Parvathi returned to the temple and after that the king treated all the poets with respect. (56)

The eight miracles of Shiva

in the section of the
perilampen

1. Shiva catching a whale:
One time when Shiva was reading the Vedas, Uma did not listen. Shiva became angry and cursed her to be born in a fisherman's family. When Uma asked the god to forgive her, Shiva said, "I will come and marry you when you reach marriageable age." Uma was born as a daughter to a fisherman. When she had grown up, her father was

searching for a bridegroom for her. At that time, Nandi deva came to the earth as a whale and caused problems for the fishermen. The father of Uma announced that he would give his daughter in marriage to any man who could catch the whale. Shiva came in the form of a young fisherman and caught the whale. The whale became Nandi and went to Kailasa. Uma's father gave Uma in marriage to the young fisherman. The bridegroom and the bride

changed their forms to
Shiva and Parvathi and
blessed all the fishermen.
(57)

2. Shiva giving his grace to
Manivaasagar: When
Arimarthana Pandyan ruled
the Pandya country, he had
a minister named
Thiruvaadavurar. Once the
king gave some gold to
Vaadavurar and sent him to
buy horses. On the way in
Thirupperundurair,
Vaadavurar saw Shiva in
the form of a teacher with

his disciples. He stopped at the school and sang praising lord Shiva. Shiva was pleased and gave him the name Manivaasagar.

Manivaasagar spent all the money that the king had given for horses on service to Shiva's devotees. When the king did not get his horses he sent a letter asking Manivaasagar why his horses had not come.

Manivaasagar asked Shiva for help, and, advised by the god, he sent a letter to the king assuring him that he

would receive his horses soon. (58)

3. Shiva changing some foxes to horses: Angry that he had not received the horses he sent

Manivaasagar to buy, he imprisoned Manivaasagar. Shiva changed some foxes to horses and took them to the king's palace disguised as a horse seller. Shiva told the king, "You take all the horses. Once I give you these horses they are yours. Release Manivaasagar from

the prison now.” The king did as Shiva asked. (59)

4. Shiva changing the horses to foxes: In the night all the horses that Shiva brought changed into foxes and ran all over the city. People suffered and worried. The king angrily asked his servants to throw stones at Manivaasagar. Shiva decided to save Manivaasagar and the Vaikai river flood all over Madurai. The king could not control the flood and asked

the people of the city to carry sand and put it in the river to stop the flood. At that time Shiva came to the river disguised as a worker. (60)

5. Shiva carrying sand for Vanthi, the old lady: There was an old lady named Vanthi who made pittu and sold it for a living. When she could not carry sand to put it in the river, the king's servants threatened her. Vanthi prayed to Shiva to help her. The god disguised

himself as a worker, came and told her, “If you give me some pittu I will do the work for you.” Vanthi happily complied. Shiva ate the pittu and went to sleep. When the king came there, saw Shiva sleeping and hit him with a stick, all the people of the Pandya country felt the stick strike them. The god appeared to the king and said, “You imprisoned my devotee Manivaasagar. You should realize that he spent all the money you gave in my

service and release him.”
The king released
Manivaasagar and asked
him and Shiva to forgive
him. After that
Manivaasagar went on
many pilgrimages and
praised Shiva with his
beautiful songs. (61)

6. Shiva curing the disease
of a Pandyan king: A
Pandyan king named Kun
Pandiyan who had
conquered the Chola and
Cera kings married the
daughter of a Chola king

named Mangaiyarkkarasi. The Chola king sent his minister Kulachiraiyar to stay with Pandyan king with his daughter. When the Pandyan king adopted Jainism and caused trouble for devotees of Shiva, the god gave a disease to the king. The queen and the minister were devotees of Shiva and asked Thirunyaanasambandar to come and cure the king. Sambadar accepted and when Jain sages prevented him from coming to the

Pandya country intervened so that he could come to Madurai and see the king. Sambandar praised Shiva and asked him to cure the king's disease. The god did so and the Pandyan king became a devotee of Shiva and did great service for Lord Shiva (62)

7. Shiva helping Sambandar in the debates that he had with the Jain sages: The queen and the minister asked Sambandar to stay in the Pandya country and

spread Saivism. Jain sages asked Sambandar to compete with them by seeing whose poems would remain unharmed. The Jains wrote some spells on palm leaves and put them in a fire, but they burned. Sambandar put his poems in the fire and they did not burn. Then the Jains put their spells written into the water of the Vaikai river and they all sank into the water. When Sambandar put his poems in the water they all floated. Since the Jains

were defeated, they died.
After that Sambandar went
on many pilgrimages and
praised Shiva with his
songs. (63)

8. Shiva helping a woman to
protect her chastity: A
merchant decided to marry
his uncle's daughter in his
village and was taking her
back to his village. On the
way they slept under a
Vanni tree where there was
a Shivalingam under a tree.
There was a well nearby.
The merchant was bitten by

a snake and died.

Sambandar came there and saw the merchant and his wife. He prayed to God, restored the merchant to life and told them to get married in front of the Shiva lingam. They did so and went to the merchant's village.

The merchant had married another woman before he married his uncle's daughter. That first wife tormented the younger wife saying, "Who knows who you are? How do we know you are married to my

husband?” The younger wife went to the temple and prayed to Shiva, “Oh, Lord, the Shiva lingam, the vanni tree and the well where we were married were witnesses of our marriage. Please make them appear here to prove that we are married.” All the three came to the east side of the temple. The people saw them and praised the chastity of the younger wife. She lived with her husband happily after that.(64)

Appendix.

Pandyan kings who are mentioned in Thiruvilaiyaadal puraanam.

Kulasekhara Pandyan - The king who consecrated 'Azhahiya Chokkar.' in Kadamba forest.

Malayathuvaja Pandyan - Son of Kulasekara Pandyan, Father of Thadaathagai Piraatti..

Sundara Pandyan - He married, Thadaathagai

piraatti. (i.e. Shiva)

Ukkira Pandyan. - The son of Sundara Pandyan and Thadaathagai Piraatti.

Veera Pandyan - The son of Ukkira Pandyan.

Abhisheka Pandyan - The son of Veera Pandyan. At the time of this king, the name of Madurai city became Kudal and the city suffered a deluge.

Vikkirama Pandyan - Abhisheka Pandyan's son who fought with Jains and conquered them.

Rajasekhara Pandyan - The

Son of Vikkirma Pandyan.
Shiva dances with his left
leg in Madurai temple.
Kulothunga Pandyan - The
Son of Rajsekhar Pandyan.
Ananthaguna Pandyan - The
Son of Kulothunga
Pandyan. When Jains gave
troubles to this Pandyan
king, Shiva helped him.
Kulavibhishana Pandyan -
The Son of Ananthaguna
Pandyan.
Rajendra Pandyan - The Son
of Kulavibhishana Pandyan.
Rajakesa Pandyan - The
Son of Rajendra Pandyan

Rajakambhira Pandyan -
The Son of Rajakesa
Pandyan.

Vamsa deepa Pandyan - The
Son of Rajakambhira
Pandyan.

Purantharasiddhu Pandyan -
The Son of Vamsa Deepa
Pandyan

Pandya vamsa pathaaha
Pandyan. - The Son of
Purantharasiddhu Pandyan.

Sundaresa paada sekharā
Pandyan - The Son of
Pandya Vamsa Pathaaha
Pandyan

Varaguna Pandyan - The

Son of Sundaresa Paada
Sekhara Pandyan.

Rajaraja Pandyan - The Son
of Varaguna Pandyan.

Suguna Pandyan - Rajaraja
Pandyan

After Sugna Pandyan his
son Chitra Pandyan ruled.

After Chitra Pandyan
twenty-two Pandyan kings
ruled the country.

Ankiya Sudaamani Pandyan

Arimarthana Pandyan

Chitra Vratha Pandyan

Chitra Bhushana Pandyan

Chitra Dvasa Pandyan

Chitravarma Pandyan

Chitrasena Pandyan

Chitravikrama Pandyan

Rajamarthana Pandyan

Rajasudaamani Pandyan

Raja Chaarthula Pandyan

Dhvi Saraasa Kulothama
Pandyan

Ayothana Praveena

Pandyan

Rajakunjara Pandyan

Paraviraja Bhayankara

Pandyan

Ukkirasena Pandyan

Chathrunjaya Vimarathana

Pandyan

Veera Paraakrama Pandyan

Pirathaaba Maarthaanda
Pandyan
Vikkirama Kaanchana
Pandyan
Samara Kolaahala Pandyan
Athula Keerthi Pandyan (22
Pandyan kings)

Keerthibushana Pandyan -
The son of Athulakeerthi
Pandyan. In the time of
Keerthibhushana Pandyan, a
terrible deluge arose from
all the seven oceans and
destroyed the world. Only
the god Somasundarar's
vimaanam and the

Meenakshi temple were not destroyed. Also Rishabha mountain, Yaanai mountain, Naaha mountain, Pasu mountain and Pandri mountain were not destroyed. Shiva created the world again. Shiva also created the three Tamil kings, Pandyas, Cholas and Cheras from the Sun, Moon and Agni dynasties. The new city of Madurai created by Shiva was called Thiruvaalavaay city.

Vankiya Sekhara Pandyan -

At the time of this king Shiva established the third Sangam. There were forty-eight poets in it and Shiva was the forty ninth one as its chief poet. Shiva also created the bench for the poets of the Sangam.

After Sanbhaga Pandyan fifteen Pandyan kings ruled and the last one among them was Kulesa Pandyan.

Prathaapa Suriya Pandyan
Vankeesa Dhuvasa Pandyan
Ripumarthana Pandyan

Seeravanki Saanthaka
Pandyan
Paandivanki Kesa Pandyan
Vankichironmani Pandyan
Pandichura Pandyan
Kulathuvasa Pandyan.
Vankeesa Vibhushana
Pandyan
Somasudamani Pandyan
Kulasudaamani Pandyan
Raaja Sudaamani Pandyan
Bhupa Sudaamani Pandyan
Kulesa Pandyan

Arimarthana Pandyan - the
story of Manivaasagar.
Kun Pandyan - the story of

Thirunyaana Sambandar.

The Gods, sages and others
who are mentioned in
Thiruvilaiyaadal Puraanam

Indra - the king of gods.

Viyaaazan - Guru of gods.

Dvashtar - Guru of the
Asuras.

Sage Thatheesi - He gave
his back bone to Indra for a
weapon.

Sage Durvaasa - Son of
Ashti Rishi.

Kaanchanamaalai -
Malayathuvaja Pandyan's

wife.

Kaanthimati. Ukkira

Pandyan's wife.

Virupaakshan - a Brahmin.

Subhavrathai -

Virupaakshan's wife.

Gauri - Virupaakshan's
daughter.

Thattan. - a Saivaite
brahmin.

Sundara saamandan - an
army general.

Sethiraayan - a hunter.

Kaadu vettiya cholan. - A
Chola king.

Panayaal - a dasi
(courtesan) who lied in

Thiruppuvanam.

Aayiram Parisukkor

Sevakan - a Chola king.

Adiyaarkku Nallaan - a

Vellala from Madurai.

Dharmaseelai - Adiyaarkku

Nallaan's wife.

Dhanapathi - a merchant in

Madurai.

Susheelai - Dhanapathi's

wife.

Emanaathan - a yaaz player

from northern part of Tamil

Nadu.

Paanapathran - a yaaz

player from the Pandya

country.

Cheramaan Peruman -
Chera king who gave wealth
to Panapathram.

Sukalan - A Vellala from
Kuruvinthathurai.

Sukalai - Sukalan's wife.

Dharmi - a poor Saivaite
brahmin poet.

Nakkirar - The chief poet of
Sangam.

Rudrasanmar - The dumb
son of Dhanapathi and
Gunasaalini.

Idaikkaadar - A friend of
Kapilar and a poet in
Sangam.

Thiruvaadavurar -

Arimarthana Pandyan's
minister.

Mangaiyarkkarasi - Wife of
Kun Pandyan.

Vanthi - An old lady in
Madurai, who sold pittu, a
sweet.

Kulachirai - The minister of
Kun Pandyan.

Ulobhamuthirai - wife of
Agastya.

Vasishta - A sage who
heard the Thiruvilaiyaadals
of Shiva.

உ

கணபதி துணை.

மதுரைச் சொக்கநாதருலா.

கலிவெண்பா.

பூமேவு செல்வி புணருந்
திருமாலும்
தேமேவு கஞ்சத் திசை முகனும்
- தாமேவி

இன்னநெறி யின்னசெய
லின்னவுரு வென்றறிவால்
உன்ன வரிய வெருமுதல்வன்
- தன்னிகராம்

ஆதி யதாதி யடிமுடியொன்
றில்லாத
சோதி யளவுபடாத்
தோற்றத்தான் - ஒதும்

இமய முதல்வி யிறைவி
மறைதேர்
சமய முதல்வி தலைவி -
உமைகொளரி

மாணிக்க வல்லி மரகத
வல்லியிசை
பேணித் தமிழறியும் பேராட்டி -
காணரிய

பங்கயற்கண் ணான்கனக

பங்கயக்கண் ணான்புகழ்ந்த
அங்கயற்க ணம்மைபுண
ராகத்தான் - பொங்கும்

செழுந்தண் டமிழ்வெள்ளந்
திண்* முனிமா மேகம்
பொழிந்த பொதியப்
பொருப்பன் - மொழிந்த

இறைமுனருட் பாட
லெதிரேற்று நன்னூற்
றுறைபுகழ்ந்த வைகைத்
துறைவன் - நறைகமழும்

வான்பாயுஞ் சோலை
வயற்செந்நெல் கன்னலுக்குத்
தேன்பாயும்

பாண்டித்திருநாடன் -
கான்பாடல்

10.

தங்கு மறையோசை ஈங்கத்
தமிழோசை
பொங்கு மதுரா புரிவேந்தன் -
எங்கும்

கருதுங் கனகக் கதிர்தயங்க
வாசம்
மருவுந் தொடையிதழி மார்பன்
- பொருவில்

துரகங் கறிறு துவசங் கதிகள்
விரவுங் கடிய விடையன் -
பரவரிய

எங்கோன் மறைமுரசு
னெவ்வுயிர்க்குந் தன்கருணைச்
செங்கோ னடாத்துஞ்
சிவானந்தன் - துங்கப்

பனுவன் மறைகள் பரவு
முனைவன்
அனக னசல னகண்டன்-வனசப்

15.

பதியா ரணன்படைக்கப்
பாலித்தோன் காக்கும்
அதிகார மாலுக் களித்தோன்-
பதியாய்

நரமடங்க லாங்கார நீங்கி

நடுங்கச்

சரபவுரு வங்கொண்ட தாணு -
வெருவாமல்

எப்புவன மும்புரப்பா
ரெவ்வெவரு மேத்துதலால்
முப்புரமுஞ் சுட்டவிள
முரலான்-ஒப்பிலா

ஐந்தருநாட் டண்ணை
லரும்பழிக்கா வன்றுதனக்
கிந்திரவி மான மினிதமைத்து-
வந்தித்

தழுகிய சொக்கரென வானதிரு
நாமம்
குழைவுதரு நேசமுடன்

கொண்டோன்-பிழையகல

20

மன்னு கடவுட் கணிறுவினை

மாற்றியதன்

பின்ன ரடைந்த பெருவணிகன்-
தன்னால்

அறிந்த வழி யழகிய சொக்கர்
உறைந்த திருவெல்லை யுற்று-
நிறந்தயங்கும்

மண்டபமுஞ் சூளிகையு

மாளிகையு நீளுமணித்

தண்டரள பீடிகையுஞ்

சாளரமும்-மண்டுமெழில்

அங்கயற்க ணம்மைதிரு
வாலயமு மாமதிகளும்
பொங்குமணிக் கோபுரமும்
பூங்கிடங்கும்-எங்கணும்

நீடுபல வீதிகளு நேரின்றித்
தாரகையைக்
கூடி வளர்மாட கூடமுடன்-
ஆடகத்

25

தெற்றியுந் தோரணமுஞ்
செய்குன்றுந் தேர்நிரையும்
சுற்று மலர்த்தடமுஞ்
சோலைகளும்-மற்றும்

நலமுடைய வெல்லா

நகரமைத்துத் தென்பாற்
குலவு வடபாற் குடபாற்-
கலையூரும்

சூலிக்குங் காளிக்குந் துய்ய
சுடராழி
மாலுக்குங் கோயில்
வகுத்தமைத்துக்-கோலரிய

பாசப் பகையாம்
படர்சடைமேற் கங்கைநீர்
வீசிப் புனித மிகவருளித் - தேசு

மதியி னமிர்தத் துளியான்
மதுரம்
பதிமுழுது மெய்தப் பணிப்பப்
- புதுமை

30.

மருவு புரியு மதுரா புரியென்
றிருநலமு மேத்துபெய ரேற்க -
அருமறையோர்

ஆதிபல சாதிகளு மண்ணல்
பணிவிடைக்கங்
கோது பரிசுரமு முற்றமர்த்திப் -
போத

மதுரா புரேசற்கு வைதிக சைவ
விதியாரப் பூசை விளக்கிப் -
பதியுறையும்

மன்னன் குடைவீர மாறன்
குலதிலகன்

தென்னன் செழியன் செகதீரன் -
முன்னை

ஒருநாள் மறைவிதியா
லுற்றருளாற் கண்ட
திருநாளி லங்கோர் தினத்தில் -
உரியவரால்

35.

குற்றமிலா மெய்ப்பூசை
கொண்டருளி மிண்டுநவை
அற்ற விழாச்சிறப்பு
மானதற்பின் - கொற்றமறைத்

தண்டமிழும் வாசகமுஞ் சங்கத்
தமிழமுதம்
மண்டுந் திருவிசையு

மந்திரமும் - தொண்டர்

அருள்விரித்த சேக்கிழா
ரன்றதமிழ்ப் பாடற்
றிருவிருத்தச் செய்யுட் சிறப்பும்
- இருமருங்கும்

பொங்க மகளிர் புரியாடம்
பஃறீபம்
கங்குற் பொழுதைக் கடிதகற்ற -
எங்களிடத்

தல்லற் பவந்தொலைக்கு
மங்கயற்க ணம்மையுறை
செலவத் திருக்கோயில்
சேர்ந்தருளி - எல்லோர்க்கும்

40.

நீங்கா விடையருளி நீங்கா

வரிமைபுரி

பாங்கா மடவார் பணிபுரியத் -

தேங்குமணம்

சேர்ந்த மலர்த்தொடையுந்

தெண்ணித் திலத்தொடையும்

ஆர்ந்ததிருப் பள்ளி

யறையின்கண் - போந்து

மலயத் தனிக்கால் வரசர*னந்

தைவந்

துலவப் பரிமளங்க னோங்கப் -

பலவுயிரும்

முன்னை யகில முழுதும்

பயந்தவொரு
கன்னிகையுந் தாமுங்
கலந்தருளி - இன்னருளால்

ஈருருவு மோருருவா
யெவ்வுயிரு மீடேற
ஒருருவு மீருருவா யுற்றுணர்ந்து
- சீருதவும்

45.

வேதவொலி சங்கவொலி
வீணையொலி யாமுதவும்
கீதவொலி யெங்குங்
கிளர்ந்திசைப்பப் - போதின்

மருவிரித்த தெய்வ
மலரணையை நீங்கித்

திருவிருப்பி லன்பருடன்
சேர்ந்து - பெருவிருப்பிற்

சைவ சவுராதி சண்டாந்த
வர்ச்சனைகள்
மெய்வளரக் கொண்டு
விளக்கமுறக் - கைவளரும்

மாறின்மணி மண்டபங்க
ணாயனெனு மண்டபத்தின்
ஏறிமணிப் பீடத் திருந்தருள -
ஏறுடையான்

தன்பா லலகில்பணி சாத்துமறை
யோரிறைஞ்சி
அன்பா லணிபுனைவா
ராயினார் - ஒன்பதுகோள்

50.

ஏற்க வணங்கு மெழில்சேர்
நவமணிசூழ்
காற்கமல வீரக் கழல்விளங்க —
ஆர்க்கும்

புகற்கரிய பேரொளிகூர்
பொன்னாடை யாதி
உகத்திருளை யெல்லா
மொழிக்க - மிகுத்த

திகழ்வாள் வயிரமணி சேருதா
பந்தம்
அகல்வான் கதிரைமதி யாக்கப்
- புகலளிகள்

சாலத் திரண்டுசூழ்
தாமரைபோற் செங்கைமேல்
நீலக் கடகவொளி நின்றிலங்க -
கோலமணிச்

சுந்தரமார் திண்புயமேற்
சோதிமணிக் கேயூரம்
மந்தரஞ்சூழ் வாசுகியின்
வாய்ப்புதவ - எந்தைமுடி

55.

வைத்தநதி கைபரப்பி
மார்பத்தைத் தைவரல்போல்
நித்தில மாலை நிலவெறிப்ப -
முத்தம்.

கதித்த திருமார்பிற் கதிரார

மேரு

உதித்தகதிர் மண்டில மொப்ப -
மதிக்கரிய

தற்படியொன் றில்லாத சாம்பு
நதநிதியம்

விற்பவள வெற்பினிடை
வீழ்வதெனக் - கற்பகத்தின்

பொற்பூண் மலர்மாலை
பூங்கொன்றை நாண்மாலை
சொற்பூ தரமார்பிற்
றோற்றமெழக் - கற்பூரச்

சுண்ணம் பனிநீரிற் றோயும்
பசுங்களபம்
விண்ணும் புவியும் விடாயாற்ற

- அண்ணலருட்

60.

கண்ட மரகதக் கோவை
கடுவமைத்த
ஒண்டொடி மெல்விரல்க
ளொத்திலங்கத் - தண்டத்

துருகா தவரு முருகக் குழைகள்
இருகாதின் மீதி லிலங்கக் -
கருதினார்தம்

எண்ணிலாப் பாவ
விருளகற்றும் வெண்ணீறு
வெண்ணிலா நன்னுதலின்
மேல்விளங்க - வண்ணப்

புதிய மணிமுடிமேற் பொற்பே
ரொளியின்
திதலைத் திருவாசிச் சேவை-
உதயகிரி

வந்தெழுந்த செஞ்சுடர்மேற்
கால்கொண்டு வானிட்ட
இந்திரவில் போல
வினிதிலங்கச்-சுந்தரத்துக்

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கொப்பனைபோற் சாத்தியபின்
னொப்பிலான் பேரருட்கு
வைப்பனையான் தேவர்
வரவருள-மெய்ப்பதிவாய்

நந்தி விரைவி னணுகிக்

கடவுளர்கள்
வந்துதொழக் காலம்
வருகவெனச்-செந்திருமால்

வந்திறைஞ்சி நான்முகனும்
வாசவனும் வானவரும்
எந்தை யிவனிவனென்
றேத்தெடுப்ப-ஐந்தொழிற்கும்

போக்காங் கலாதி மனாதி
புலாதியுடன்
வாக்காதி சத்தாதி வானாதி-
தாக்கா

தடலே யுதவு மரனே பரனே
உடலே யுயிரே யுணர்வே-
நடமருவு

70

தெய்வச்சுடரே சிவானந்த
போகமே
சைவச் சலதி தருமமுதே-
மொய்வார்

மருவார் குழலாண் மகிழ்வே
மதுரைத்
திருவால வாயுறையுந் தேவே-
அருடா

எனவரிய தொண்ட
ரிருமருங்குஞ் சூழ்ந்து
மனமுருகி மெய்யுருகி
வாழ்த்தக்-கனமருவு

தும்புருவு நாரதனுஞ் சுத்த
விசைபாடக்
கொம்பனைய மாதர்
குனிப்பமிட-நம்பன்

புனித விமயமலைப்
பொற்றொடியுந் தானும்
இனிதி னிருந்தருளு மெல்லை-
நனிகூர்

75.

பொருவி றிருவுலாப் போத
முகிழ்த்தம்
மருமலரோன் கூறிவணங்க-
அருளால்

எழுந்து கனக வெழிற்கோ

புரத்துச்
செழுந்தண் டிருவாயில்
சேர்ந்து-தொழுமடியார்

பல்லாண்டு கூற விமையோர்
பரவமறை
வல்லாரு மாதவரும்
வாழ்த்தெடுப்பச்-சொல்லரிய

மாணிக்க ரச்சி வயக்குந்
தமனியத்திற்
பூணப் பதித்துப் பொலிதலாற்-
காணரிய

பன்னிரண்டு கோடி பருதியரும்
வந்துதித்த
பொன்னசல நேர்தேர்

புகுந்தருளி-நன்னெறியால்

80.

மிக்க திருநீற்று

மெய்த்தொண்டர்

வெள்ளவொளி

புக்கதிருப் பாற்கடலே

போல்விளங்க-அக்கடலில்

அம்பொற் கிரிமே

லலைகளெனத் தேர்மீது

பைம்பொற் கவரி பணிமாற-

அம்புவிக்கண்

மூன்றுடையா னைச்சேர்ந்து

முன்னைந்தன் மெய்க்களங்கம்

கான்றொழுகு தெய்வக்

கலைத்திங்கள் -போன்றணிந்த

நீல மணியவயங்கு நீள்காம்பு
பற்றியவெண்
கோலமணி முத்துக்
குடைவிளங்க- ஞாலங்கள்

முற்றுஞ் சுருதி முழுதுங்
கருணையாற்
பெற்றமடக் கன்னிதேர்
பின்போதப்-பற்றியதன்

85-

செய்கை யழிந்தயலே சேவைக்
கயர்வோர்தம்
கைகடலையேறக் கண்பனிப்ப-
வைகையெதிர்

ஏடேற்றித் தென்னவனை
யீடேற்றி வெஞ்சூழ**ணக்
காடேற்ற மேறக் கழுவேற்றி-
நீடேற்றம்

தானேற்ற புத்தன் றலையி
லிடியேற்றும்
கானேற்ற பாடற் கவுணியனும்-
மேனாள்

நிலைகடந்த கற்றுணா னீண்ட
கடலாழி
அலைகடந்த நாவுக் கரசும் -
மலரடைந்த

புள்ளவாம் பொய்கையிடைப்

புக்க முதலைவாய்ப்
பிள்ளைவா வென்ற
பெருமானும் - தள்ளரிய

90.

போதிநழற் புத்தன் பொன்னம்
பலத்திட்ட
வாதழித்த மாணிக்க வாசகனும்
- மூதுணர்வால்

முந்தை வினைகண் முழுதுஞ்
செழுமறைநூற்
றந்தையிரு தானுந்
தடிந்தோனும் - எந்தைமகிழ்ந்

தாடுந் திருப்பெரும்பே
ரம்பலம்பொன் மேய்ந்தருளைச்

சூடுந் திருநீற்றுச் சோழனும் -
நீடருளால்

விண்புகழ்ச் சுந்தரார்தம்
வெள்ளானை முன்செல்லத்
திண்புரவி மேற்கொண்ட
சேரலனும் - வண்புகலி

வேந்தரா லாருயிர்க்குன்
மெய்க்குன் தவிர்ந்தருளே
சேர்ந்துவாழ் நின்றசீர்த்
தென்னவனும் - காந்துமனச்
95.

செற்றம் புனையமணர்
தீத்தொழிலை மாய்த்தடர்த்துக்
கொற்றம் புனைந்த
குலச்சிறையும் - சொற்றகைய

இத்தகைய ரென்னு
மிவர்முதலா வெண்ணிறந்த
சுத்தநெறி நின்றமெய்த்
தொண்டர்களும்-மெய்த்திறமை

கோலும் படையசுரர்
கொற்றமெலா முற்றிமதம்
காலுங் களிற்றுமுகக்
கற்பகமும்-மேலோர்

குறைமீட்டு வெஞ்சூர்
குடிமடியத் தேவர்
சிறைமீட்ட வேற்றடக்கைத்
தேவும்-பொறைகூர்

திருமகளு மாலுந் திருநெடுமா

லுந்தி

தருசதுர் வேத தரனும்--

பருதியர்கள்

100.

பன்னிருவ ரீசர் பதினொருவ

ரெண்வசுக்கள்

மன்னு மிருவர் மருத்துவர்கள்-

இன்னவரும்

இந்திரனு மற்றெவரு மீரொன்

பதுகணமும்

தந்தம வாகனங்க டாம்புகுத -

அந்தர

துந்துபிக ளார்ப்பச் சுரரார்ப்பப்

பூமாரி

வந்து பொழிய மழைதுனிப்ப-
நந்து

வளைகண் முரல மருடி
வயிர்கள்
கிளைக லொலிகள் கிளர -
அளவில்

முரசு மதிர முழவு துடிகள்
பரசு பதலை பணவம் - விரசு

105

வலம்புரி யெங்கு முழங்க
வயங்கு
சலஞ்சல நின்று தழங்க -
நலம்புரியும்

சின்னங்க ளார்ப்பச் செழுநான்
மறைமுழுதும்
முன்னெங்கும் பின்னெங்கு
மொய்த்தொலிப்ப -
இந்நிலமேல்

மானிடருங் கின்னரரும்
வானவரும் விஞ்சையரும்
தானவருங் கூடித் தலைமயங்க
- ஆன

படியுந் திசையும் பகிரண்ட கூட
முடியு மயக்க முயக்கக் -
கொடிகள்

இரவி கிரண மெறியாத
வண்ணம்

விரவு விசும்பை விழுங்கத் -
தரைமேல்

110

முதிரா முதல்வியுடன் முக்கட்
பெருமான்
மதுரா புரிவீதி வந்தான் -
பதியிலாக்

குழாங்கள்.

கின்னரர்தங் கன்னியருங்
கிஞ்சுவாய் விஞ்சையர்தம்
கன்னியருங் கந்திருவக்
கன்னியரும் - பொன்னடைந்த

விண்ணுலக மங்கையரும்

வின்னொருங்கத் தண்ணனிகூர்
மண்ணுலக மங்கையரும்
வந்தீண்டி - எண்ணரிய

செல்வக் கனகநிலைச்
செய்குன்றிற் பொன்வரைமேல்
வல்லிக் கொடியின்
வயங்குவார் - அல்லற்

பளிக்குநிலா முன்றின்மேற்
பாலாழி முன்னம்
அளிக்கு மரம்பையர்நே ராவார்
- விளிக்கரிய

115.

வீர மடவார் விமானத்
தடைவதுபோல்

பாரநிலைத் தேரிற் படருவார் -
ஆர்வமுடன்

பற்றிய வோவம் பரன்பவனி
பார்க்கவுயிர்
பெற்றதென மாடம்
பெயர்குவார் - சுற்றும்

விரிந்தமணி வீதி மிடைவா
ரிறைதாள்
பரிந்து புகழ்வார் பணிவார் -
பிரிந்துமையாள்

மும்முலைகொண்டுற்பவிக்க
முன்முனிந்தார் தோள்விரும்பி
நம்முலைகள் விம்ம
னகையென்பார் - செம்மை

விதம்பயின்ற வம்மடவாள்
வேட்கையுற வேட்டார்
இதம்புரிவா ரெங்கட்கு
மென்பார் - பதஞ்சலிக்குச்

120.

சீர்க்கூத் தருள்வார் திருவுலா
நாமதனன்
போர்க்கூத்துக் காணப்
புரிந்ததென்பார் -
தார்க்கவிகைக்

குண்டோ தரற்குத்தா
கம்பசிபோற் கொள்காதல்
கண்டோர்க்கு மீகை
கடனென்பார் - கொண்டபசிக்

கன்னக் குழியா றழைத்தா
ரவற்கெமக்கும்
இன்னற் றுயரொழிப்பா
ரின்றென்பார் - முன்னோன்

திருமுறுவல் போற்றுவார்
செய்ய முறுவல்
தருநிலவா லுள்ளந் தளர்வார் -
முருகு

செறியுந் திருமார்பஞ்
சேவிப்பார் கொங்கைக்
குறிகண்டு நாணமால்
கொள்வார் - அறிவுடையாற்

கெங்க டுகிலு மெழிற்றொடியும்
வேண்டிற்றோ
தங்கநறு மாலை தரவென்பார் -
கங்கை

மருவார் மலரமுதால்
வாசவனார் பேணும்
திருவால வாயுறையுந் தேவற் -
கிருகண்ணீர்

மஞ்சனமோ வெங்கை
வளைபள்ளித் தாமமோ
நெஞ்சமமு தோவென்று
நின்றுரைப்பார் - அஞ்சாமற்

செல்வார் நகைப்பார்
திகைப்பார் மதனெனமைக்

கொல்வான் வருமென்று
கூறுவார் - சொல்வார்போல்

நிற்பார்தஞ் சேடியர்பா னித்தற்
குரைக்குமொழி
கற்பார் மறப்பார் கலங்குவார் -
அற்புதமாம்

130.

மாணிக்க வல்லி மணவாளற்
கியாங்கொடுக்கும்
காணிக்கை யோநங்
கலனென்பார் - நாணமுறச்

சாத்துந் துகிலிழப்பார்
தம்மானம் வின்மாரன்
கோத்த மலர்மறைப்பக் கூசுவார்

- பாத்து

விதமருவு மாத ரவர்நிற்க
வேளுக்
குதவவரு பேதை யொருத்தி -
மதனூல்

பேதை.

படியாத பூவை படராத வல்லி
வடியா மதுமலரா மாலை -
கடியாரப்

பூவாத சூதம் புனையாத
மாணிக்கம்
கூவாத செல்வக் குயிற்பின்னை
- மேவிக்

135.

கவடுபடா வஞ்சி கலைமலயத்
தென்றற்
சுவடுபடாக் கன்னிநறுஞ்
சோலை - கவினத்

தெளியுந் தெளியாத
செய்கையுந் தாங்கித்
தளருங் குதலைமொழித்
தத்தை-ஒளிகள்

நிறையா விளந்திங்க
ணீருடன்பால் பேதித்
தறியாத பேடையிள வன்னம்-
இறுதிநாள்

துற்ற பருதியர்தந் தோற்றத்து
முன்னாக
உற்ற வருணத் துதயம்போற்-
பற்றிய

வான்றா ரணிமுழுதும்
வந்தழிக்குந் தம்பெருமை
தோன்றாமற் றோன்றுந்
துணைநகிலாள்-ஆன்ற

140

விடையா னுடையான் விளங்கு
மழுவாட்
படையா னிருகமல பாதம்-
அடையாமற்

பொய்வாழ் வடைந்தோர்

புலன்கள்போ
லொன்றோடொன்
றொவ்வா தலைகின்ற
வோதியான்* -பவ்வத்

துலக மயக்க மொழிந்தோர்
மனம்போற்
கலகஞ் சிறிதறியாக் கண்ணாள்-
உலவுமதிற்

செற்றார் புரமெரித்த தெய்வங்க
ணாயகற்குக்
கற்றார் புகள்மதுரைக்
கண்ணுதற்கு-வெற்றி

மருவார் தொடைத்தென்னன்
மாமுத் தளக்கும்

திருவாயின் மாதருடன்
சேர்ந்து-பொருவிலா

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நித்திலத்தின் கூட்ட நிறையக்
கொணர்ந்தேகி
வித்துருமக் காற்பந்தர்
வீதிக்கண்-முத்தினத்தாற்

சிற்றி லிழைத்துச் சிறுசோறம்
முத்தத்தாற்
சற்று முணராள்
சமைத்தனள்போற்-பற்றிவரும்

கிள்ளைக்குந் நாயர்
கிளைக்குந்தன் கைப்பாவைப்
பிள்ளைக்கு மூட்டுகின்ற

பெற்றியான்-புள்ளினத்துள்

அற்புதமாம் பூவைக்
கதன்வார்த்தை தான்மகிழ்ந்து
கற்பதுபோற் றன்வார்த்தை
கற்பிப்பாள்-மற்றொருநாள்

மாதவிப் பந்தர் மருங்கேதன்
கைத்தாயர்
போத வுடன்றானும்
போயிருந்து-காதலருட்

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பெண்களிக்க வாரி
யழைத்ததுவும்-மண்களிக்க
உக்கிரனார் தோன்றியது
முக்கிரற்கு வேல்வளைசெண்

டக்கணியேவா னல்கி
யகன்றதுவும்-மைக்கடன்மேல்
மிக்கவயில் தொட்டதுவும்
விண்ணோர் பிரான்முடியைத்

தக்க வளையாற் றகர்த்ததுவும்-
அக்கனகத்
திண்மை வடகிரியிற் சேலிட்
டதுமறைநூல்

உண்மை முனிவர்க்
குணர்த்தியதும்-வண்மையால்
தத்தையினஞ் சாற்றவயல் சார்பூ
வைகளிருந்து
முத்திதருஞ் சொற்பொழிந்த
முப்புலவோர்-சுத்தத்

155.

திருப்பதிகத் தோசை செவியூடு
தேக்க
விருப்பமுடன் கேட்டிருக்கும்
வேலை - நிருத்தன்

சரத னிமலன் சதானந்தன் மாறா
விரதன் வடமேரு வெற்பன் -
வரதன்

அறவ னமல னருளாளன்
வைகைத்
துறைவ னபிடேகச் சொக்கன் -
நிறைவீதி

வந்தா னெனச்சின்னம்

வாழ்த்தெடுப்பத் தாயாருடன்
செந்தா மரைசேப்பச்
சென்றடைந்து - சிந்தைமகிழ்ந்

தன்னையரைக் கண்டு மயலார்
தமைக்கண்டும்
முன்ன ரிருகை
முகிழ்த்திறைஞ்சி - அன்னமே

160.

பூவையே மாணே புனமயிலே
பூங்கிளியே
பாவையே யிங்கிவரைப்
பார்த்திடர் - மேவுமான்

கன்றுமொரு பாற்கிளியுங்
காதலித்தார் நம்முடனே

யொன்றிவிளை யாடற்
கொருப்பட்டோ - அன்றியுநம்

சிற்றில்வாய் வந்தார் சிறுசோ
றுகந்தோயாம்
கற்ற கழங்காடல் கற்கவோ -
சொற்றகைய

அண்ணல் கருத்தை
யறையுமென வன்னையர்கேட்
டுண்ணெகிழப் புல்லி
யுரைசெய்வார் - எண்ணெண்

திருவிளையாட் டண்ணனீ
செய்விளையா டற்கு
வருவரெனச் சொன்னால்
வழக்கோ - அருமறைநூல்

165.

வல்ல முனிவோர் மகத்தவியுங்
கொள்ளார்நின்
சில்லடிசிற் காவின்று சேர்வரோ
- நல்லபணி

நிற்கவெள்ளி மன்றாடு நித்தர்
கழங்காடல்
கற்கவந் தாரென்றுரைத்தல்
கற்பாமோ - அற்புதமென்

றிந்த மொழியுரைக்குந் தாயர்க்
கிவரிங்கு
வந்ததுதா னேதென்று
மான்வினவப் - பைந்தொடியே

எல்லா வுயிருமகிழ்ந் தீடேற
வைந்தொழிலும்
வல்லா னுலாவந்த வாறென்னச்
- சொல்லுதலும்

நீரேற்ற செய்யசடை நித்த
னுறையுமணித்
தேரேற்று மென்னையெனச்
சென்றுரைத்துக் - காரேற்ற

170.

கண்ணீர் வழிந்திழியக் காமந்
தலைப்பட்டோர்
உண்ணீர்மை போல
வுளந்தளர்ந்தாள் -
பெண்ணீர்மை

இப்படியுண் டோவென்று தாய
ரியம்புதலும்
கைப்பணிலந் தன்னைக்
கழற்றிவிடுத் -
தொப்பனைசெய்

பொன்னணியிற் சில்லணிகள்
போக்கிப் பொழிநீரால்
தன்னயனந் தீட்டஞ்
சனமொழித்து -
மின்னனையாள்

பேரிளம்பெண் ணீதிதனைப்
பேதைப் பருவத்தே
யாரு மதிசயிப்ப
வெய்தினன்போல் - ஓர்வின்றி

நிற்பதனைக் கைத்தாயர்
நேர்கண் டெடுத்தனைத்துப்
பொற்புவளர் மாளிகையிற்
போய்ப்புகுந்தார் -
மற்றொருத்தி

பெதும்பை.

175.

பேதைப் பருவம் பிரிந்து
பெதும்பையெனும்
காதற் பருவத்துக் காட்சியாள் -
மேதக

முற்றாத வல்லி முளரி
முகிழிரண்டு
பெற்றா லெனவழியாப்

பேருலகம் - செற்றழிக்க

வேண்டிப் பிறக்குமெழில்
வெள்ளத் துடன்வடவை
முண்டிங் கிரண்டாய்
முகிழ்த்ததென -
மாண்டவத்தோர்

கைமுகிழ்க்க வெங்காலன்
கண்முகிழ்க்கக் காமுகர்தம்
மெய்முகிழ்க்க மேன்முகிழ்க்கு
மென்னகிலாள் - தண்மை

விளைக்குந் தவமடைந்தோர்
வெவ்வினைபோ னாளும்
இளைக்கவடிக் கொண்ட
விடையான் - விளைத்த

180.

அளவிலரும் பாலாழி யாலால
மென்னக்
களவு பிறந்துடைய கண்ணாள் -
அனிகள்

கடியாத தார்முடிக்கக் காமன்
றனக்கு
முடியாத வெல்லா முடிக்கப் -
படிமுழுதும்

கூடி முடிக்குங் கொடியவிருள்
போலமுடிக்
கூடி முடிக்குங் குழலினாள் -
நீடிவளர்

முல்லையரும் புக்கும்
முருந்துக்கும் பேரொளிகள்
இல்லையென வீறு
மிளநகையாள் - தொல்லுலகில்

மின்னுக் கொருவடிவ
மேன்மேல் வளர்ந்தேறல்
என்னப் பொலிந்துவளர்
வெய்தினாள் - பன்னும்

185.

மலர்ச்சயன நீங்கி வரவுதய
காலத்
தலர்க்கை குவித்தோ ரணங்கு -
கொலைக்கிங்

கிடம்பார்த்த கண்ணா

யெமுகடலாந் தெய்வத்
தடம்பார்க்க வாவென்று சாற்ற -
விடம்புறர்த்த

செங்கட் கருங்கூந்தற் சேடியர்
கோடியர்
அங்கட் புடைமிடைய
வாயிழையும் - எங்கும்

மருவுதவு சோலை வளர்வு
கிளரத்
திருமருவு வாவி செறிய -
அருகொருத்தி

மின்னே யமிர்த விளைவே
செழுங்கமலப்
பொன்னேயிப்

பொய்கைதனைப் போற்றிடாய்
- பன்னும்

190.

பரன்றன் பவனிதொழும்
பாவையர்க்குட் காதல்
அரும்பும் பருவத் தவர்போல் -
திருந்து

வலம்புரி யேறி மகிழ்ந்தர
சன்னம்
கலந்து பணிலங் கலிப்ப -
நலங்கோள்

அளித்து வரவெதி ரன்னத்தோ
டேகிக்
களிக்கு மிளம்பேடை காணாய்

- தளிர்்த்து

விரிந்தசடை யண்ணலுலா
மேவுமவ ருள்ளம்
புரிந்து நெகிழ்வது போலத் -
தெரிந்த

இரவிச் சுடர்கண் டிதழ்விழ்ந்து
சேந்த
பருவக் கமலமுகை பாராய் -
அருமறைதேர்

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மாக விமான மதுரா
புரேசன்றன்
ஆக முறவெண்ணு
மன்னவர்போல் - நாகத்

தடர்ந்து படர்வா னணிமென்
பவளம்

நுடங்குகொடி நோக்கி
னோக்காய் - தடங்கடல்கள்

வந்தடைந்த வாவி மகிழ்ந்தாடா
யென்றியம்பப்

புந்திபெரு நாணமுறப்
புன்முரல் - தந்தருகு

நேசச் செவிலியர்க ணீராட்ட
நீராடி

ஓசைக் கடலொன் றுதவுதிருக் -
கூச

எமுகட றந்த விளந்திரு

வென்னத்
தொழுது மகளிர் துதிப்பச் -
செழுமைக்

200.

கரையிற் சுரபுன்னைக்
காவினிடையே மேவி
விரைமெய்த் தவிசின்
விளங்கப் - புரைதீர்

கலனணிந்து நன்னீற்றுக் காப்பு
மணிந்து
மலர்வதனக் கைத்தாயர்
வாழ்த்தும் - பொலனிழைமுன்

ஆதி திருவிளை யாடலிவ்
வாவிநலம்

ஓதுமவள் பின்னு
முரைக்கின்றாள் - பூதலங்கள்

வாழிபெற மாணிக்கம்
விற்றுது*வு மாகமுகில்
ஆழி பருக வருளியதும் -
சூழமியற்

கோநகரை நான்மாடக்
கூடலென வைத்ததுவும்
மானநெறிச் சித்தரென
வந்ததுவும் - மீனவன்றன்

205.

கன்னலணி கல்லாளை
வாங்கியதுங் காரமணர்
துன்னுமத யானை

துணித்ததுவும் - உன்னரிய

ஓர்விருத்த வால குமாரனுரு
வுற்றதுவும்

ஆர்முடித்தோன் கான்மாறி
யாடியதும் - பாரித்

துரைத்தா னவளை யுகந்தருளிச்
செந்தா

மரைத்தான மாதிலுயர் மாதும் -
உரைத்தவற்றுப்

பூணுங் கருத்தும் புனிதன்
றிருவுலாக்

காணும் பெருவிருப்புங்
கைக்கொண்டாள் -

சேணடைந்து

தோற்றும் பொழிலூடு துய்யசீ
தேவியினும்
ஏற்றம் புனைவா ளிருந்திடலும்
- நீற்றுக்

210.

கவச னுமையாள் கணவ
னிடபத்
துவசன் கடம்பவனச் சொக்கன்
- தவள

மதவா ரணமீது வந்தா
னெனவற்
புதவா ரணமுரசம் பொங்க -
இதயநிகர்

பாங்கியர்முன் செல்லப்
பதறியுடன் பின்சென்று
தாங்கரிய பேருவகை
தானெய்தி - நீங்காத

மல்லற் கருணை மலையாண்
முலைத்தடங்கள்
புல்லக் குழைந்த புயத்தானைத்
- தொல்லைமறை

கூறா தரமடந்தை கொங்கைக்
குறியென்றும்
மாறா தழுகெறிக்கு மார்பானை -
வேறின்றித்

215.

தோற்றுமிகு தாளானைத்

தொல்லைக் கொடும்பாசம்
மாற்றுந் திருவால வாயானை -
ஏற்றமுறப்

பார்த்தாள் பணிந்தாள்
பறிபோந் தனிநெஞ்சம்
காத்தாடன் னாணங்
கடைபிடித்தாள் -
வேர்த்தாண்முன்

காணாத காட்சியாற்
கண்ணுக்குஞ் சிந்தைக்கும்
பேணாத நல்விருந்து
பேணினாள் - நாணயந்து

விண்டலருஞ் செம்முகையின்
மேவு முருகென்னக்

கண்டறியாக் காமமுங்
கைகலப்பக் - கெண்டைவிழி

பாராத பார்வை படைப்ப
மனத்துக்கும்
வாரா மகிழ்ச்சியும் வந்தெய்த -
ஓராமல்

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நின்றதோர் முன்னை நிறையுங்
கரையழிந்து
சென்றதோ வென்னென்று
செப்புகேன் - ஒன்றிமால்

ஆளுந் தனிநெஞ்சத் தாதரவா
லானனமும்
தோளுந் தனமுஞ் சுரிசுழலும் -

வேளைப்

பொரவழைத்தல் போலப்
பொலிந்தாலும் வேளும்
விரைமலர்ப் பாணம் விடுரே -
பரவிநாம்

கட்டிய காஞ்சியின் கட்டுவிடச்
செங்கைமேல்
இட்ட வளையி னினமுரியக் -
கிட்டா

உருவமிகப் பேதித்
தொளிபடைத்து மற்றைப்
பருவ மெனப்புளகம் பாரித் -
தொருவாத

225.

பேரழகு நந்தம் பெருமாட்டிக்
கெய்தியதிங்
காரறிய வல்லாரென்
றன்னையரும் - மாரன்

சிறுநா ணெறிந்து சிலைபார்க்கு
முன்னே
முறுகாமான் மேல்வளரு
முன்னே - அறுகால்சேர்

தாமஞ் சரிசூழலா டன்னைக்
கரத்தணைத்துச்
சேமம் பெறமாடஞ்
சென்றடைந்து - பூமலர்கள்

ஏறுந் திருப்பாய லேற்றி

யவண்மோகம்
ஆறும் படியொருவா
றாற்றினார் - கூறுமதன்

மங்கை

செங்கண் சிவப்பக் கருங்கண்
சிவப்பூறும்
மங்கைப் பருவத்து
மற்றொருத்தி - திங்கண்மதி

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சூழுஞ் சடையான்
றுணைத்திண் புயாசலமேல்
வாழுங் கருத்தே வளர்தோகை
- ஆழித்

திருவால வாயண்ண
றேங்கருணை வெள்ளப்
பெருவாவி தேடன்னப் பேடை
- வருதென்றல்

கால்கொண் டுலவுங்
கடம்பவனச் சோலைக்கு
மால்கொண் டிருகு மனத்தத்தை
- கோலம்

படரு மதனன் படையுலகை
யெல்லாம்
அடர வடர வடர்ந்து - புடவி

தளர மதனன் றனியாண்மை
யெங்கும்
வளர வளர வளரக் - களவு

235.

பெருகத் தபோதனர்மேற்
பேரநங்க னெஞ்சம்
கருகக் கருகக் கருகிப் -
பொருதவியல்

பென்னப் புனைந்துலகத்
தெய்தாத வெற்றிமதன்
தன்னைப் புனைவித்த
தாழ்குழலாள் -
முன்னொருவேல்

உந்து கடல்குடித்த தென்ன
வுயிர்குடிக்க
வந்தவிட வேலையை
வாட்கண்ணாள் - முந்தைநிறம்

பேதித்து வேட்கை பெருத்தழகு
பெற்றிலகும்
சோதிக் கனகவளைத்
தோளிநாள் - மோதிக்

கரையழியா வாவி கலக்கிக்
கமல
விரைமுகையைச் சாடிவிழ
வீழ்த்திப் - பரவும்

240.

மலைக்கோட்டை யெற்றி
வருமத்த யானைக்
கொலைக்கோட்டை யொப்பக்
குலாவிச் - சொலற்கரிய

முத்தத் தொடைகண்
முயங்குகிர ணப்பத்தி
தத்துங் களபத் தனக்குவட்டாள்
- பத்திதரும்

தேர்த்தட் டினுக்குஞ் சிறுமை
கொடுத்தகன்ற
ஆர்த்த மணிக்காஞ்சி
யல்குலாள் - ஏத்தரிய

அங்கயற்க ணம்மைமுலை
யானைக் கிடங்கொடுக்கும்
செங்கனகக் குன்றைச்
சிவக்கொழுந்தை - எங்கள்

அழகிய செக்கனைநா
லாரணமுங் கூடப்

பழகியுங் காணாப் பரனைத் -
தொழுதெவரும்

245.

சேவிக்க வாழ்விக்குந் தெய்வப்
பெருமாளை
ஆவித் துணையா மருமருந்தை
- மேவி

ஒருநாட் பவனியிற்கண் டுள்ளந்
தனக்குத்
திருநாட் பொலிவுதனைச்
செய்து - வருநாள்

திருமடந்தை போலத்
தெரிவையர்கள் கோடி
இருமருங்குஞ் சேவிக்க வேகி -

அரியநெறிச்

செய்கைத் தமிழேடு செல்ல
யெதிரேற்றும்
வைகைக்கரையின்
மருங்குவளர்-பொய்கைப்

புடைமருவசுந் தெய்வப்
புதுமலர்ப்பூங் காவின்
இடைமருவு மண்டபத்தி
லெய்தி-அடர்கனகத்

250

தண்டரளப் பத்தித் தனிவே
திகைத்தவளப்
புண்டரிகத் தன்னமெனப்
போயிருப்பக்-கண்டொருத்தி

ஊசல் விளையாட் டுளமகிழ்ச்சி
நல்குமெனப்
பேச வுடனே பெயர்ந்தெழுந்து
- நேசக்

கலக மதவேள்* களிகூர
மின்போல்
இலகு மணியூ லேறிக் -
குலமதியம்

தக்க வமிர்தந் ததும்பித்
துளிப்பதுபோல்
மிக்க முகத்துல்
வெயர்வரும்பத்-திக்கின்

வழிபோய் முனிவர்

மனமடைய வாரி
விழிவேல்க டாவடிபோய்
மீளப்-பொழிபுயலைக்

255

காந்திருளை வென்று
களிவென்றி பாடுவபோல்
ஏந்து குழல்வண் டிசைபரப்ப-
மாந்தளிரைக்

காந்தளைக் கட்டுரைத்த
கட்டாண்மை போற்செங்கை
ஏந்து வளைக
ளினிதொலிப்பப்-பாந்தளை

மின்னைப் புறங்கண்ட வீரப்
புகழ்பாடல்

என்னக் கலைக்காஞ்சி
யேத்தெடுப்ப - அன்னத்தை

அம்பதுமந் தன்னை யடர்த்த
வடலெனக்காற்
செம்பதுமந் தம்மிற்
சிலம்பலம்ப - நம்பெருமான்

மாலந் தகவசுரன் மாறா
வயமாறச்
சூலந் தனிலிட்ட சொற்பாடும் -
காலன்

260.

உரத்தி லுதைத்த வரமும்
பிரமன்
சிரத்தை யறுத்த திறனும் -

புரத்தை

எரித்த புகழு மிராவணனை
வெற்பில்
நெரித்த சயத்து நிலையும் -
உரித்துக்

கரியுரி போர்த்த கணக்குங்
கணைவேள்
எரியெழப் பார்த்த வியல்பும் -
விரியா

மொழியும் பரிசனமுன்
மூதண்ட மெங்கும்
ஒழிவின்றி நின்ற வொருவன் -
பழியஞ்சி

வெங்கால தூதுவரால் வேந்தற்
குணர்த்தியதும்
மங்காத பாதகத்தை
மாற்றியதும் - அங்கம்போய்

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வெட்டியதும் பொய்யமணர்
விட்டபணி மாய்த்ததுவும்
பட்டுவிழ வானைப்
பணித்ததுவும் - கிட்டி

எழிலார மெய்க்காட்டங்
கிட்டதுவுந் தென்னற்
கழியாக் கிழிகொடுத்த வன்பும்
- மொழியும்

திருமா தனையார்

தியங்கிவளை விற்ற
பெருவாழ்வும் பாடிப்
பெயர்ந்தாள் - அருகொருத்தி

வந்திறைஞ்சி மஞ்சன மாட
வருகவென
உந்துமணி யூச லுடனிழிந்து -
சந்ததமும்

விசுந் திரைவகை மேவிநீர்
நாவிமலர்
வாசம் புணர மகிழ்ந்தாடித் -
தூசும்

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களபமும் பூந்தொடையுங்
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தளவ

முறவன் மடமகளிர்
மொய்த்தீண்டக் கண்டோர்
மறுக மதவேண் மகிழ -
இறைமார்பில்

சிந்தையுற நின்றாண்முன்
றெய்வமறைப் பாய்பரிமேல்
இந்திரனு மாலயனு
மேத்தெடுப்ப - வந்தான்

அருவா யுருவா யருவுருவ
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மருவிலயன்

ஆடும் பெருமா னகிலம்
புரக்கமுடி
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- நாடி

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உருகி யொருத்தி யுரைக்க
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பெருகிப் பிடிபோற் பெயர்ந்து -
கருணைக்கோர்

ஆகரனைப் பூரணனை யானந்
தனைச்சந்தர்
சேகரனை யட்டாலைச் சேவகன்
- ஏகி

வணங்கினாள் பார்த்தாள்
வழுத்தினாண் மாலோ
டிணங்கினாள் சிந்தை
யிளைத்தாள் -
அணங்குடையான்

வேதப் புரவியுடன் வீதி
தனைக்கடந்தான்
மாதுக் கரசனைய மாமயிலைத்
- தாதியர்கள்

கண்டவர்க ணின்றிரங்கக்
கையணையிற் கொண்டேகிப்
புண்டரிக மாளிகையிற்
போய்ப்புகுந்து -
வண்டலர்த்தும்

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பாயன்மே லேற்றப் பகற்செங்
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ஆய குடதிசைவா யாழிபுக -
மாயப்

பெருமாலை நல்கும்
பெருங்கங்குன் முன்னே
மருண்மாலை வந்து மருட்டத் -
திருமாலை

தாங்குந் தனக்குவட்டுத்
தையலுங் கண்டுமனம்
ஏங்குந் தவிக்கு மிரங்கியிடும் -
பாங்கிலெழும்

வெண்மதியப் பாவி

விடுக்கின்ற செந்தீக்கென்
பெண்மதிய மாற்றப்
பெறாதென்னும் - கண்ணீர்

துளிக்கு மனமயங்குஞ் சோருங்
குயிலை
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வண்கிளியை வாய்முத்தம்
தாவென்னு மாலை
தருகென்னும் - கோவென்னும்

இப்படி வாடு மிவடன்னை
யன்னையரும்

அப்பரிசை யாற்றுவா ராயிழாய்
- ஒப்பிலான்

மாலையுந் தோளு மணிமார்பு
நீதோயக்
காலையில் யாஞ்சென்று
கட்டுரைப்பம் - வேலையெனத்

தோற்றுமா மையற்
றுயரொழியென் றின்சொல்லால்
ஆற்றினா ராறினா
ளங்கொருத்தி - சாற்றும்

மடந்தை

சலம்புரி காமன் றழைத்தோங்க
வெற்றி

வலம்புரி நல்கு மடந்தை -
தலம்புகழும்

290.

காம ரதக்கரும்பு காமச்
சுவையமிர்தம்
காமன் றனக்குள்ள
கட்டாண்மை - காமன்றன்

சேமத் தனஞ்செல்வஞ்
செங்கோ லவன்கொற்றத்
தாமத் தரளத் தனிமவுலி -
தேமுற்றுத்

தாது நெகிமுஞ் சதகோடி
செங்குமுதம்
வாதிலழி யச்சிவந்த வாயினாள்

- பூதலத்தோர்

முன்னூசல் கொண்டுமன மோக
முறவேண்டும்
பொன்னூச லன்னமணிப்
பொற்குழையாள் - மன்னும்

அலகின் மறையோ ரறிவி
னுயர்வோர்
உலைய வுலக முலைய -
நலமகலச்

295.

செங்கோ லொழித்தெவர்க்குந்
தீங்கு புரிவேந்தர்
வெங்கோ லினுங்கொடிய
வேற்கண்ணாள் - பொங்கி

மலையைக் கடிந்தெடுத்து
வச்சிரத்தா லோங்கி
உலைவின் மகத்துக் குரித்தாய்ப்
- பலகண்

படைத்துக் கருகிப்
பணைக்களிற்றின் மேலாய்
மடற்கொத்து மாலை வளைந்து
- திடத்தால்

புரந்தரனைப் போலப்
பொலிந்து முனிவோர்
முரண்கெடுக்க விம்மு
முலையாள் - நிரந்தரமும்

வஞ்சம் புரிவேந்தர்

மண்டலத்துள் வாழ்வோர்தம்
நெஞ்சம்போ னின்றலையு
நேரிடையாள் - அஞ்சிவரும்

300.

கோகனகந் தண்டரளக்
கோவைதனைப் பூத்ததென
மோகந் தருவதன மூரலாள் -
தோகை

ஒருபாக னெங்கோ னுலகே
முடையான்
திருவால வாயான் றிருத்தோள்
- மருவுவான்

சிந்தித்துத் தூதுநீ செல்லென்று
பைங்கிளியை

வந்தித்துப் பாயன் மருங்கேறி -
அந்திப்

பொழுதுவர வுள்ளம் புழுங்கி
யழுங்கி
எழுதியே மின்போ லிருந்து -
தெழுதாற்றா

ளாகித் தமியேனை யாற்றுவா
ராரென்று
மோகித் தரிவையர்த
முன்மொழிய - *ஓகைபெற

305.

இன்னிசையாழ் வல்லாளோ
ரேந்திழை யாழ்வாங்கித்
தென்னதென வென்றெடுத்துச்

செந்தமிழாற் - பன்னியிசை

ஆக்கியவெண் சித்தி மடவார்க்
கருளியதும்
மாக்கனக வாசல் வளவற்கு -
நீக்கியதும்

வேட்டவார்க்குத் தண்ணீர்
வினைமுகத்து நல்கியதும்
வாட்ட மறவிரத வாதத்தைக் -
காட்டியதும்

வந்துபரி யாளாய் வளவற்
குணர்த்தியதும்
எந்தையுல வாக்கோட்டை
யீந்ததுவும் - முந்தைவழக்

கேறி வணிகற்கு மாதுலரா
யெய்தியதும்
மாறன் பிரமகத்தி மாற்றியதும் -
கூற

310.

மனத்துயரும் போக
மதியிருளும் போகத்
தினத்தை விளைப்பான் றிகழ -
அனத்தை

அனையநடை வல்லிநீ ராடினா
ளாடை
புனைகலன் வாசம் பொறுத்தாள்
- தனைநேர்

இலகுமணிச் செங்கண்மா

லேற்றின் முனிவோர்
மலர்பொழிய மாமறைகள்
வாழ்த்தப் - பலமுகிலிற்

பல்லிய மார்ப்பப் பணிலத்
திரண்முழங்க
எல்லையி றேவரினி
தேத்தெடுப்பத் - தொல்லை

அருண சயில னசல னமலன்
ஒருவ னருவ னுருவன் -
இருவர்

315.

மகிழு முதல்வன் மதுரை
யிறைவன்
அகில புவன வதிபன் -

இகலின்

இலகு மதன வயிரி யிமய
மலையின் வனிதை மகிழ்நன் -
அலகிலாப்

பேத தபேதன் பெருமான்
பிறப்பறுக்கும்
பாதன் பரமன் பரானந்தன் -
நாதனணி

வீதிபுகுந் தானென்று
மெல்லியலாண் முன்விட்ட
தூதுபோய் மீண்டகிளி
சொல்லுதலும் - போதக்

களியுதவு தென்றலெனக்

காமருபு மாலை
அளிசிறந்த காற்றங் கசைய -
ஒளிவிரியும்

320.

பாதவங்கொள்* பல்லவத்தை
மெல்விரல்கள் பாரிப்பச்
சூத மலர்போற் சுணங்கெறிப்பச்
- சாதி

விளையு மதுச்செருந்தி
மிக்கமல ரெல்லாம்
அளகமலர்க் காவி னலரப் -
புளகக்

கமுகத்திற் பாலையெனக்
கண்டத்திற் கொண்ட

சமுகத் தரளந் தயங்க - அமுத

வளநீர்மை தாங்கி வளர்கனகக்
கொங்கை

இளநீர்க் குலம்போ லிலங்க -
உளமகிழ்ச்

சாற்றுமொழி கோகிலத்தின்
றன்மைபெற வெந்நிலமும்
மாற்ற வரிய மகிழ்ச்சியுறத் -
தோற்ற

325.

உருவ மதனுக் குடையானை
வேண்டி

வருவசந்த காலம்போல்
வந்தாள் - பெருமான்

திருவுலாக் கண்டா டிருவழுகுங்
கண்டாள்
உருகினா ளுள்ள முடைந்தாள் -
அருகொருத்தி

ஆங்கதனைக் கண்டொழிய
வானந்த வாரிதிமுன்
பாங்கியொருத்தி பகருவாள் -
தாங்கிநீர்

ஏந்து மலையோ
விவண்முலையோ நன்றென்று
சேந்துணரும் வாறின்று
சேர்ந்திடர் - வேய்ந்த

இளம்பிறையோ வல்லி

யிவணுதலோ செவ்வி
வளம்புனைவ தென்றறிய
வாரீர் - விளங்கநீர்

330.

துய்த்த கடுவிடமோ
தோகைக்கருங் கூந்தலோ
மைத்த தெனவறிய வந்திடர் -
கைத்தலத்தில்

தங்கு முழைவிழியோ தையன்
மதர்விழியோ
பொங்குநல மென்றறியப்
போந்திடர் - செங்கைதனிற்

சேர்ந்த துடியிடையோ
தேமொழியாள் சிற்றிடையோ

நேர்ந்த தெனவறிய நீர்வாரீர் -
காந்தியொளிர்

போதணியுங் கொன்றையோ
பொற்கொடியாள்
பொற்சுணங்கோ
ஏதுநிற மென்றறிய வெய்திடீர் -
ஓதரிய

சித்தரே நித்தரே சிற்பரா நந்தரே
சுத்தரே யாலவாய்ச் சொக்கரே -
இத்தகைமை

335.

செய்யு மெனமடவாள் செப்ப
வவளருகே
மையன் மடந்தையும்

வந்திறைஞ்ச - ஐயன்

திருப்பார்வை யீந்தருளச்
சிந்தைகளி கூர்ந்து
விருப்பா யிவள்பெற்று
மீண்டாள் - ஒருத்தி

அரிவை

புடவி முனிவோர் புகழ்
மதவேளுக்
*கடர்மெளலி சூட்டு மரிவை -
கடையும்

உவரி தருமமிர்த மன்றி
யுலகோர்க்
கவனி யுதவு மமிர்தம் -

புவனிவலை

போதாத முத்தம் புகரொழிந்த
மாணிக்கம்
சீதார விந்தத் திருச்செல்வம் -
யாதும்

340.

புகன்ற திசையும் புவியுஞ்
சுருங்க
அகன்ற நிதம்பத் தணங்கு -
முகந்தவிசை

வண்டி னொழுங்கும் வளையு
நுதற்சிலையும்
கொண்ட னிறமுங்
குளிர்மலரும் - கண்டுமருள்

மாலைக் கடுத்த வழகும்
படைத்துமதன்
கோலத்தை யொத்தகருங்
கூந்தலாள் - ஞாலத்துள்

நற்கனகப் பூணை நயந்தக்கா
லோரிரண்டு
பொற்கனக மேருப்
பொருப்பாயும் - சொற்குலவும்

கொள்ளைத் தரளமணிக்
கோவைத் திரளணிந்தால்
வெள்ளித் துணைக்கிரியின்
மேம்பட்டும் - உள்ளம்

345.

புதையவொளிர் மாணிக்கம்
பூண்டக்கால் வெய்யோன்
உதைய வரையிணையை
யொத்தும் - இதையம்

பனித்து முனிவர் பதைப்ப
மதனன்
குனிப்ப மறலி குலைய -
மனத்தை

உருக்கி யிடையை யொதுக்கி
மிகவும்
தருக்கி வளருந் தனத்தாள்* -
செருக்கண்

உறுசமர வீர ருரங்கிழித்து
மீண்ட

நிறவலகு போல நிமிர்ந்து -
கறுவி

விலகி மறலி விடுதூதர் போல
உலக மடைய வுலாவித் -
கலகம்

350.

விளைத்துக் கடுவை
வெறுத்துயிரைச் சேர
வளைத்துப் பருகி மதார்த்துத் -
திளைத்துக்

கொடுங்கால காலன்
சுவலயத்தைச் சாடும்
கடுங்கால தண்டநிகர்
கண்ணாள் - தொடர்ந்து

திருவால வாயான் றிருமாலை
வேண்டி
வருமால் வளர வருந்தும் -
ஒருநாள்

படைமதனும் பல்கோடி
பாவையருஞ் சூழ
மடலவிழும் பூங்காவில் வந்து -
புடைமருவும்

தேமாவைப் பார்த்துகந்தித்
தேமா நறுநிழலில்
நாமா தரித்திருத்த
என்றென்னப் - பூமடந்தை

355.

அன்னா ளொருத்தி
யடியிறைஞ்சி யாரணங்கே
என்னா ருயிரேயெ
னின்னமுதே - முன்னாளில்

இந்தமா நீழல்கா ணீரேழு
பேருலகும்
தந்தமா னன்பாய்த் தழுவுதலும்
- எந்தை

மறுவகன்ற செய்ய வடிவத்திற்
கொங்கைக்
குறியும் வளைத்தமும்புங்
கொண்டான் - அறிகிலை நீ

கள்ளுதவுந் தேமாவிற் காரணமீ
தென்றுரைப்ப

உள்ளமே னாணத்தை
யுள்ளடக்கி - வள்ளல்

செறிந்த திதுவன்றித் தெய்வ
மரங்கள்
அறிந்ததிலை யோவென்
றறைய - நறுங்குழலாய்

360.

ஆல மகிழ்தில்லை யாத்தி
குராமருது
பாலைபலா வெண்ணாவல்
பாடலம் - கோல

மருக்கொன்றை போலு
மரங்களுள வண்ணல்
இருக்குமிட மிங்குவற்று ளிந்தத்

- திருக்கடம்பு

போற்று மதுரா புரியால
வாய்ச்சொக்கர்
வீற்றிருப்ப தென்று
விளம்புதலும் - கோற்றொடியும்

நெஞ்சங் களிப்பமிக
நீண்டகன்ற தூண்டுவிழிக்
கஞ்சங் களிப்பக் கடிதணைந்து
- தஞ்சமென

நேர்வந் திறைஞ்சினா ணீபந்
தனைநோக்கி
ஆர்வந் திகழ வறைகின்றாள் -
சேரும்

365.

அரியயனு மேத்த வருமறைகள்

போற்ற

உரிய முனிவ ருவப்ப்ப -

புரியும்

விரியுமலர் வேணியான்

வீற்றிருக்கப் பெற்றாய்

உரிய சிவலோக மொப்பாய் -

பெரிய

தனியான் மதனன் சரத்தான்

மயலால்

துனியாற் றளந்தேனென்

சொல்கேன் - முனிவகலத்

தீதன்றி முன்விறகு விற்றதுவுஞ்

சேரலற்கு

நாதன் றிருமுகத்தை நல்கியதும்

- ஓதல்

உறுபலகை பாணற் குதவிதுந்

தூய

விறலி யிசைவியந்த வீறும் -

மறுகியுழல்

370.

ஏனக் குருளைக் கிரங்கிமுலை

யீந்ததுவும்

மான வரசமைச்சா வைத்ததுவும்

- ஆனபயம்

தீரத் திறல்வலியா னுக்குபதே

சித்ததுவும்

நாரைக்கு முத்திதனை
நல்கியதும் - தேரிற்

கருணையது வன்றியொரு
கைம்மாற்றுக் கன்றே
அருளுடையா னாளுமோ
வாளா - தொருவுமோ

என்றுரைக்கும் போதி
லிறைவன் றிருவெழுச்சி
துன்று பணைக டுவைத்திடலும்
- வென்றி

இருபுருவ மாக மெடுத்ததனு
வென்னத்
தருகலன்கண் மின்னிற் றயங்கக்
- கருகிநிறம்

375.

கொண்ட மலரளகங் கொண்டற்
குழாமென்ன
மண்டி வழிதேன் மழைகாட்டத்
- துண்டமும்

கண்ணுங் கரமுங் குமிழுங்
கருவினையும்
தண்ணென்ற காந்தளுந் தானேர
- வண்ண

முலைமே லணிதரள
மொய்வடங்கள் செய்ய
மலைமே லருவிகண் மான -
அலர்மேவும்

கந்தமிசூங் கார்காலங் காமப்
பயிர்விளைக்க
வந்த தெனவீதி
வந்தணைந்தாள் - எந்தை

கலாதி யிலாதி கலாமதி சூடி
வலாரி பராவு மணாளன் -
நிலாவு

380.

சுராரி முராரி சுபால சுபாலி
புராரி பராதி புராணன் -
கிராதனணி

கண்ணன் கருணைபொழி
கண்ணன் செழும்பவள
வண்ணன் சதுரன் மதுரேசன் -

எண்ணெண்

கலையா னிறைபரமன்
கங்காளன் வெள்ளி
மலையான் மழவிடைமேல்
வந்தான் - குலவிப்

பணிந்தாண் மடவாள்
படர்மயலைச் சொல்லத்
துணிந்தாள் சிலவார்த்தை
சொல்வாள் - கொணர்ந்தயலார்

பாரக் குவளைமலர்ப் பாயன்
மலர்த்தொடையென்
நீர்ப் புழுகெனவ றிமசலமென் -
றோராமற்

385.

பேசும் பொழுதும் பெருமானே

யென்னெஞ்சம்

கூசும் படியென்னோ கூ*றிடர் -

ஆசைமால்

தந்தக்கான் மந்தக்கா றாழாம

னென்னல்போல்

வந்தக்கா னானாற்ற

வல்லேனோ - அந்தி

மதிக்குட் தழலு மலைச்சந்

தனத்திற்

கொதிப்புந் தரளக் கொதிப்பும் -

விதித்ததுதான்

என்னளவே வந்ததோ

வெல்லார்க்கு மொக்குமோ
பொன்னளவு கொன்றையாற்
பொன்படைத்த- தன்ன

படியே வருளீரேற் பாரீர்
நகையீர்
அடியேன் மதன் போருக்
காளோ - தொடியோ

360

கலையோ மனமோ கவர்ந்தீ
ரளித்தீர்
அலையோ வலரோ வயர்வோ
- தொலையாதோ

என்மயக்க மென்னென் றியம்பு
மிவணிற்க

மின்மயக்கும் பெண்ணமுதம்
வேறொருத்தி - மன்னும்

தெரிவை.

உலகுபதி னாலு
மொருகுடைக்கீ ழாளச்
சிலைமதனக் கீந்த தெரிவை -
பலவுயிரைப்

பட்டுப் பறியும் படைவே
லனவரற்கு
மட்டுப் படாத கடு
வல்விடம்போல் - கிட்டரிய

கூற்றந் தனக்குங் கொலைநூல்
படிப்பித்தும்

சாற்று மதனூ றலைகண்டும-
ஆற்றா

365

தடல்போ யகில மழிய
வுகாந்தக்
கடல்போ லுலாப்போதுங்
கண்ணாள் - புடவி

மருளக் கொடுமை வளர
வளர்ந்த
இருளும் வெளிபோ லிரியக் -
கருமையுற

வீசி யுயிரை வெருட்டிப்
பிணித்தயம
பாசநிகர் கொந்தனக பந்தியான்

- தேசம்

பணியப் பணியிற் பயின்று
திருவை

மணியைப் புணர்ந்து மணந்து -
தணிய

உலகை யளவிட் டுலகை
விழுங்கி

உலகுக் கினிமை யுதவி - இலகி

400.

அரியிற் குலவி யமுதிற்

சமைத்த

கிரியிற் பொலிவு கிளர - உரிய

புழுகு பனிநீர் புணர்களபச்

சேற்றில்

முமுகி வளரு முலையாள் -

எழுதும்

பழுதற்ற வோவியரும்

பண்பாற் றெரிந்தும்

எழுதக் கிடையா விடையாள் -

மொழியும்

குடபா லிரவி குதிப்பக்

கலைகள்

உடையான் குணபா லுதிப்ப -

இடையாடும்

தென்றற் கொழுந்துலவுந்

தெய்வமணி மண்டபத்தின்

முன்றிற் றிருமாதர்

மொய்த்திறைஞ்ச - நின்று

405.

மனங்கவரு மையல் வளர

விருப்பாள்

அனங்கன் கொடுஞ்சமருக்

கஞ்சி - இனம்பயிலும்

கோவைக் கனித்துவர்வாய்க்

கோதையர்க்குக் கூறாமல்

பூவையர்க்குக் கற்பிப்பாள்

போலிருந்து - தேவர்க்

கதிபன் முதல்வ னணியால

வாயின்

முதல்வ னிசைகண்

மொழிவாள் - மதுரைதிரு

வாலவா யானதுவும்
வாள்வளவன் சேனையொளி
கோலுமட லம்பாற்
குலைத்ததுவும் - சீலமுறச்

சங்கப் பலகை புலவர்பெறத்
தந்ததுவும்
கொங்குதேர் வேதியற்காக்
கூறியதும் - கொங்குதேர்

410.

சோராவற்குத் தீதகலச்
சொற்றதுவும் பற்றியநக்
கீரர் தமிழ்முனிபாற்
கேட்டதுவும் - சீருடைய

செந்தமிழை யூமை தெரிவித்
ததுவும்வடபால்
எந்தையிடைக் காடற்கா
வெய்தியதும் - சிந்தை

மகிழ்ந்துரைக்கும் போது
வனசப் பதியும்
புகழ்ந்த வுதயகிரி போத -
மிசுந்துலகம்

மொய்த்த விருளு மகல
முகமலர்ந்து
சித்திர மன்ன திருவெழுந்து -
முத்தமிழும்

கற்றார் புகழுங் கடம்பவனத்
தாலயத்துள்

பொற்றா மரைப்பொய்கை
போயணுகிச் - சுற்றும்

415.

விரிந்ததடங் கண்டு வியந்து
நயந்து
பரிந்து சிலதியரைப் பார்த்துத் -
திருந்துமணி

நீலக் கருங்கெண்டை யங்க
ணிறைவுதரும்
கோலத்தோ டுள்ளங்
குளிர்ச்சியடைந் - தேல

முளரி முகமலர்ந்து முத்தந்
தரித்து
வளைகள் செறிந்து வயங்கி -

அளிசேர்ந்

துகளு மிருப்பா லுடையான்
றிருத்தார்

அகமகிழ்ப் பெற்றுமய லாற்றும்
- மகளிர்

தமைப்பொருவு மிந்தத்

தடமென்று நேசத்

திமைக்குமணிப் பூணா ளியம்பி

- அமைத்தவிழி

420.

ஓரா யிரக்கடவு ளுற்றபெருந்

தீவினைபோல்

தீராத வென்மயலைத்

தீர்த்திரென - நீராடி

ஆடை யணிமுற் றணிந்தான்
கரையணையப்
பாடலிசைப் பாணன்
பணிந்திறைஞ்சி - ஆடல்வேள்

வெற்றித் திருவளைய மின்னே
யரன்பவனி
இற்றைக்கு முண்டென்
றியம்பினான் - சொற்றகைய

பாணற்குப் பைம்பூணும் பட்டா
டையுமுதவி
யாணர்த் திருமா ளிகையெய்தி
- ஆணிமணிப்

பீடத் திருக்கவாரு

பெய்வளையாள் வந்திறைஞ்சி
ஆடகப் பொற்பூ
ணணிந்தக்கால் - கூடல்

425

அமலர் பவனி யருகி
னெடுமால்
கமல வனிதையெனக் காணும் -
அமையும்

வயிர மணிபுனைந்தான்
மாமலரோ னன்னூல்
பயிலு மரிவையெனப்
பார்க்கும் - செயிரில்

கதிருதய பானு கதிர்கரப்ப
வீசம்

புதிய மரகதப் பூணான் -
மதிமுகத்து

வல்லிக் கலங்காரஞ் செய்து
மலர்க்கரத்தில்
அல்லிக் குவளை
அளித்தயல்கூழ் -
மெல்லியர்க்கு

வைத்த கனகம் வயிரந்
தரளமணிப்
பத்தி யணியணிந்து பன்மாதர் -
மொய்த்திறைஞ்சப்

430

பக்க முறநிறுத்திப் பாணன்
றனைநோக்கி

மிக்க வுவமை விளம்பென்றாள்
- தக்கமலர்ச்

செந்தா மரையாளும் வெண்டா
மரையாளும்
மந்தா கினியு மருங்கெய்த -
வந்தித்

தரமகளிர் சூழ வகிலாண்டம்
பெற்ற
வரைமகடான் வீற்றிருந்த வாறு
- பொருவுமெனச்

கன்னி யெதிர்நின்று கைகுவிய
மெய்குழைய
இன்னிசையாழ்ப் பாண
னியம்பினான் - தென்னவற்காக்

கான்மாறி யாடுகின்ற
காரணனை யாரணனை
நான்மாடக் கூடலுக்கு
நாயகனைத் - தான்மால்கொண்

435.

டாவியப் பூணா யழுத்தி
நினைந்துருகி
ஓவியப் பாவையை
யொத்திருந்தாள் - மேவா

அரக்க னுரத்தை யடுக்க
லெடுக்க
நெரித்த வெருத்த னிருத்தன் -
விரித்த

விதிப்படி யுற்ற விறற்சமன்
வெற்றி
பதைக்க வுதைத்த பதத்தன் -
மதித்த

சதுரான னன்கண்ணன் சங்கார
காலன்
மதுரா புரேசன் மணாளன் -
கதுவுமலர்ப்

போதுதிர்க்குங் கற்பகப்பூம்
பொன்விருக் கத்தின்மேல்
வீதி மறைபரவ மேவுதலும் -
ஆதரவு

440.

கொண்டாள்

விரைந்தணைந்தாள் - வண்டு

மருக்கமழுங் கொன்றையான்
மாமூர லீந்தான்
தருக்கிப் புளகந் தழைத்தாள் -
கருப்புச்

சிலையி னுதறிகழ்ச் செங்கமல
வாச
மலரின் வதனம் வயங்க -
நிலவு

தளவ முறுவ றயங்க வசோகத்
தொளியும் வடிவு மொளிர -
மிளிர்கூதப்

போதிற் சுணங்கு பொலியக்

கழுநீரிற்

காதிற் பொருகண் களிசிறப்ப -

ஓதும்

445.

மகரக் கொடியின்

மணிக்குழைகள் வாய்ப்ப

இகலிப் பொருமதன னேற்றம் -

அகலவெதிர்

வென்றிறைவன் றன்னருளால்

வேளரசு கைக்கொண்டு

நின்றனன்போ லாயிழையு

நேர்நின்றாள் - குன்றாத

மெய்ப்பா லணங்குடையான்

வெள்ளிமணி மன்றுடையான்

அப்பா லுலாவந்தா
னாங்கொருத்தி - இப்பாரில்

பேரிளம்பெண்.

மாறாத வெற்றிபுனை
மாரவேண் மாதவத்தின்
பேறா மெனவந்த
பேரிளம்பெண் - கூறின்

வருத்தி யுடனே மகிழு மதனூல்
விருத்தி யதுராக வெள்ளம் -
திருத்தும்

450.

அமுத முதவ வவதரித்த மூரற்
குமுத வதனநறுங் கொம்பு -

தமரம்

பழகு முத்திப் படிபுதுமை யேற
அழகு பயந்த வணங்கு -
விழையும்

சுரத மதனச் சுருதி யறிவுக்
கிரதி பரவ விருப்பாள் - மருவு

திருவா லுருவாற் றிருப்பாற்
கடன்மேல்
வருவாள் புகழ் வருவாள் -
பெரியோர்

நிறைகழிக்க மையொழித்து
நேரெதிர்த்த வேந்தர்
உறைகழித்த வேலொத் துலாவி

- இறையெடுத்த

455.

முத்தலைவே லென்னவுயிர்
முற்று முடித்தறவோர்
சத்தியவெஞ் சாபந்
தனையொத்து - வித்தகமாம்

விற்றே ரநங்கனையும்
வேற்றடக்கைக் கூற்றினையும்
குற்றேவல் கொண்டகொடுங்
கூர்விழியாள் - துற்றணிந்த

வேரித்தா மப்பளித மென்சந்
தனக்குழம்பாற்
பூரிப்பாற் செய்யமணிப்
பூணாரப் - பாரிப்பால்

எண்பார்த் தலத்துளிடை
யில்லையென்று போகாமல்
கண்பார்த்த வன்ன
கனதனத்தாள் - நண்பால்

இறைப்பொழுது நீங்கா
திறைதிருமே னிக்கண்
உறைக்குந் தகையுமென
வுற்றோ - மறைத்ததற்கு

460.

மெய்வளையு மாமை
மிகவெறுக்கு மென்றோமுன்
கைவளையுந் தோள்வளையுங்
காதலியாள் - மைவளையும்

விண்படைத்த மாடத்தின் மீதே
மதிள்புடைசூழ்
வண்பளிங்கிற் செய்தமைத்த
மண்டபத்துக் - கண்களிப்ப

வெண்ணிலா முன்றிலிடை
மீதேறி நீர்வெள்ளம்
தண்ணிலா வெள்ளமெனத்
தையலார்-எண்ணிலார்

தங்க டிருமுகமுந் தாழ்குழலும்
பங்கயத்திற்
பொங்கி யெழுமளிகள்
போற்பொலியத்-தங்கம்

செறியு மணிக்குழையுஞ்
செங்கண்ணும் வள்ளை

மறியுங் கயற்செயல்கண்
மானக்-குறியாத்

465

தளரிடையுங் கொங்கைகளுந்
தாமரைநா ளத்து
வளரு மிருமுகையின்
வாய்ப்பக்-களமும்

நகையு மணிபணில நன்முத்த
மென்னத்
துகில்க டிரைபோலத் தோற்றத்-
திகழும்

புலராத செவ்விப் பொலிவா
லொளிகூர்
மலர்வாவி யைமுன்றின் மான-

மலர்வாவிச்

செம்பதுமப் பீடத்துச் சேரோ
திமமென்ன
அம்பவளப் பீடத்
தமர்ந்திருந்து-நம்பன்

ஒருவ னெமையா ளுடையான்
புயங்கள்
கருதி யயர்கென்ற காலை-
முருகியலும்

470

அம்புயமும் பாற்கடலு
மைந்தருவுஞ் சிந்தித்தோர்
தம்பதங்க ளாக்கொள்ளத்
தந்தருளும்-நம்பெருமான்

திங்க டனையொழித்துச்
செங்கதிராம் வெங்கதிரைக்
கங்குலுக்குங் கற்பித்த
காரணத்தை-மங்கைமீர்

சாற்றுமென யாழ்த்தடக்கைத்
தைய லொருவிறலி
கோற்றொடியஞ் செங்கை
குவித்திறைஞ்சித்-தோற்றம்

கருனா கரனைக் கடம்பவனத்
தானை
மருவாமல் வாடு மகளிர் –
திருவாயாம்

செங்குமுதத் துக்குந் திகழ்முரன்
முல்லைக்கும்
அங்கட் சகோதர மவைதமக்கும்
- திங்கள்

475

பரிதியெனத் தோன்றும் பரமன்
புயத்துக்
குரிய நினக்கிவ் வுரையேன் -
தெரியிழாய்

ஓசை யமிர்தடியே முற்றருந்த
யாழ்சிறிது
வாசியென நின்று
வணங்குதலும் - மாசிலாத்

தந்திரியாழ் வாங்கிச் சராசரங்க

ணின்றுருகக்
கந்திருவக் கன்னியருங்
கண்டுவப்ப - அந்தமிசை

ஆதி வலைவீசி யன்புற்
றதவுமுண்மை
வாதவூ ரர்க்கு வழங்கியதும் -
பேதமற

வெம்பரியைப் பாண்டியற்கு
விற்றதுவு மற்றைநாள்
அம்புவியெண் வையை
யழைத்ததுவும் - எம்பெருமான்

480

பிட்டுக்கு மண்சுமந்த
பேரருளுந் தென்னவனை

அட்டதழல் வெப்பை
யகற்றியதும் - மட்டிலமண்

வெங்கழுவி லேற
விடுத்ததுவும் வன்னிகிண
றங்களை கற்பா லழைத்ததுவும்
- தங்கும்

இருந்தண் டமிழ்பாடி
யாழ்கலனே யாகக்
கருங்கங்கு லாழிகரை கண்டாள்
- பெருங்கவர்க்கால்

வாரண மார்ப்ப மலர்வண்
டொலியெழுப்பக்
காரிரு னோடக் கடிக்கமல -
வேரி

அலர நிருத ரழியக் கதிர்கள்
மலரத் தொழில்கள் வளர -
விரகால்

485.

இரவி குணபா லெழுபுரவித்
தேர்மேல்
வரும்பி ராம மழுங்கப் -
பரவும்

மதவா ரணமு மணிவா
ரணமும்
விதவார வாரம் விளைக்கக் -
கதுவு

முறைச்சுருதி யாழொலியு

மூவாத தெய்வ
மறைச்சுருதி சூழொலியு மல்கத்
- திறத்தடையும்

பல்லுயிரிற் பேரிருளும் பாரிற்
கலியிருளும்
ஒல்லை யடையா துடைந்திரிய
- நல்லோர்

முகத்தா மரையு முனிவொன்
ற்றியா
அகத்தா மரையு மலரப் -
பகைத்தமொழி

490.

ஈனச் சமயத் திகலழிய
வெல்லையிலா

ஞானக் கதிர்க ணலமுதவத் -
தானே

தருமந்த மில்லாச் சராசரங்கட்
கெல்லாம்

பருவம் பெறஞான பாணு -
ஒருவனெழில்

எட்டானை பூண்டெழுந்த
விந்திரவி மானத்து
மட்டார் மலர்வீதி வந்தணையத்
- தொட்டாரேல்

முன்னமய லைத்தீர்க்க மோகம்
வடிவுடைய
தன்ன மடப்பாவை யாயத்தார் -
தன்னருகு

போற்ற மதுரா புரேசன்
பவனியெதிர்
ஏற்று நடந்தா ளிறைஞ்சினாள் -
ஆற்றாப்

495.

பெருமா மயக்கத்தைப்
பெற்றுவந்த தன்மை
ஒருநாவா லோத லுறுமே -
அருகொரு

சேடி யிவணிற்கச் செந்தமி
ழா*கரனை
ஓடி வணங்கி யுடையானே -
நீடி

வளமதியத் தீயால் வதன
மதியும்
உளமதியும் வாட லுணரேம் -
அளவில்

ஒருமைக் கடலொலியா
லுற்றதுயி னீங்கி
இருமைக் கடலுலைவ
தென்னே - ஒருமலயக்

காற்றா லிரண்டு களபவரை
முத்தாரம்
ஆற்றாத தென்னோ வறிகிலேம்
- கூற்றின்

500.

விளங்கியவே யோசையால்

வேய்த்தோ ளிரண்டும்
துளங்குவகை யென்னென்று
சொல்கேம் - விளிந்தால்

மறுகு மிவளென்று வாழ்த்த
வவளும்
சிறிது மயக்கந் தெளிந்து -
முறைகடந்து

புக்க கடவுளர்தம் பொற்பழியத்
தற்போத்த்
தக்க னியாகந் தனை யழிப்பாய்
- மிக்க

உருவிலாக் காம னுயர்தோ
ணரித்தும்
திருவிலா மாலைச் சிதைத்தும் -

இருமருங்கும்

யாமத்து மாதரவா மாமதிதேய்த்
திட்டழித்தும்
காமக் கொடுங்கனலின்
கைகுறைத்தும் - சேமித்துப்

505.

பாத்துரையா மித்தரைத்
பல்லுதிர்த்து மாமடலிற்
சாய்த்த விதியைத்
தலைகெடுத்துஞ் -
சாத்தியொளிர்

மாக விமான மனம்வளர்த்த
வென்றுயரம்
யோக மளித்தொழிக்க

வொண்ணாதோ - மோகமுற

வாரு டறுத்து வளர்முலைக்குந்
தோளுக்கும்
சீருரு மானிடர்க்குந்
தேவர்க்கும் - ஆருரில்

செம்பொற் றியாக
மளிப்பதுபோற் செம்பசலை
அம்பொற் றியாக மளிப்பதேன்
- அம்பிகை
ஆரத் தழுவு மரிய திருமேனி
சேயக் குழைத்த செயறீரப் -
பாரில்

510

அரிவையர்த நெஞ்சமுட

னாகங் குழைத்தால்
புரிவுதரு மத்தமும்பு போமே –
விரியும்

சடைப்பால் விளங்கத் தகும்பூந்
தொடையும்
இடப்பாகப் பூந்தொடையு
மீந்தால் - படைத்த

குலப்பாவை யாருடல்
கொள்வரேன் மற்றை
வலப்பாகத் தாமம் வழங்காய் -
முலைத்தடத்திற்

சோர்ந்தா ளெனநின்று செப்பினா
டன்னெஞ்சம்
சோர்ந்தா ளுடலந்

துளங்கினாள் - போந்தணுகி

இப்படி மாத ரெழுவகையு

மால்கொள்ள

முப்புவனங் காக்க முடிபுனைந்

- தொப்பிலாச்

515

சுந்தர மாறன் சுருதி சுரநாடர்

வந்து பரவு மதுரேசன் - எந்தை

அருள்பாவு கோன்கருனை

யங்கயற்க ணம்மை

ஒருபாகன் போந்தா னுலா
