



maturai cokkanAtar ula of purANatirumalainAtar
English Translation by Kausalya Hart
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English Translation by Kausalya Hart

Madurai Chokkanaathar Ulaa
by Puraanathirumalainaathar

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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 Puliyur 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 Tiruvasagam,
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 Sanjalum 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 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 kivalai 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 Saivaites.

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 Vyagrabaatha 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 not 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 a 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 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 Pandyan 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 an other 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 Ponnaniyaal making a golden statue of Shiva : A woman named Ponnaniyaal 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

Emanaathan'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 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 banian 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 Vikkirama Pandyan. Shiva dances with his left leg in Madurai temple.

Kulothunga Pandyan - The Son of Rajsekhara 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 sekhara 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 Vrata 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
 Vikkkirama 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.
 Viyaazan - 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 cholana. - 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.
 Emanathan - 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 வொருமுதல்வன் - தன்னிகராம்

ஆதி யதாதி யடிமுடியொன் றில்லாத
சோதி யளவுபடாத் தோற்றத்தான் - ஓதும்

இமய முதல்வி யிறைவி மறைதேர்
சமய முதல்வி தலைவி - உமைகௌரி

மாணிக்க வல்லி மரகத வல்லியிசை
பேணித் தமிழறியும் பேராட்டி - காணரிய

பங்கயற்கண் ணான்கனக பங்கயக்கண் ணான்புகழ்ந்த
அங்கயற்க ணம்மைபுண ராகத்தான் - பொங்கும்

செழுந்தண் டமிழ்வேள்ளந் திண்*முனிமா மேகம்
பொழிந்த பொதியப் பொருப்பன் - மொழிந்த

இறைமுனருட் பாட லெதிரேற்று நன்னூற்
றுறைபுகழ்ந்த வைகைத் துறைவன் - நறைகமழும்

வான்பாயுஞ் சோலை வயற்செந்நெல் கன்னலுக்குத்
தேன்பாயும் பாண்டித்திருநாடன் - கான்பாடல்

தங்கு மறையோசை ஈங்கத் தமிழோசை
பொங்கு மதுரா புரிவேந்தன் - எங்கும்

கருதுங் கனகக் கதிர் தயங்க 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-ஓப்பிலா

ஐந்தருநாட் டண்ண லரும்பழிக்கா வன்றுதனக்
கிந்திரவி மான மினிதமைத்து-வந்தித்

தழகிய சொக்கரென வானதிரு நாமம்
குழைவுதரு நேசமுடன் கொண்டோன்-பிழையகல

20

மன்னு கடவுட் கணிறுவினை மாற்றியதன்
பின்ன ரடைந்த பெருவணிகன்-தன்னால்

அறிந்த வழுதி 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 னமிர்த்தத் துளியான் மதுரம்
பதிமுழுது மெய்தப் பணிப்பப் - புதுமை

30.

மருவு புரியு மதுரா புரியென்
றிருநலமு மேத்துபெய ரேற்க - அருமறையோர்

ஆதிபல சாதிகளு மண்ணல் பணிவிடைக்கங்
கோது பரிகரமு 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 ரான்றதமிழ்ப் பாடற்
றிருவிருத்தச் செய்யுட் சிறப்பும் - இருமருங்கும்

பொங்க மகளிர் புரியாடம் பஹீபம்
கங்குற் பொழுதைக் கடிதகற்ற - எங்களிடத்

தல்லற் பவந்தொலைக்கு மங்கயற்க ணம்மையுறை
செலவத் திருக்கோயில் சேர்ந்தருளி - எல்லோர்க்கும்

40.

நீங்கா விடையருளி நீங்கா வுரிமைபுரி
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
ஓருருவு 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

மாறினமணி மண்டபங்க ணாயனெனு மண்டபத்தின்
ஏறிமணிப் பீடத் திருந்தருள - ஏறுடையான்

தன்பா லலகில்பணி சாத்துமறை யோரிறைஞ்சி
அன்பா லணிபுனைவா ராயினார் - ஒன்பதுகோள்

50.

ஏற்க வணங்கு மெழில்சேர் நவமணிகூழ்
காற்கமல வீரக் கழல்விளங்க - ஆர்க்கும்

புகற்கரிய பேரொளிகூர் பொன்னாடை யாதி
உகத்திருளை யெல்லா மொழிக்க - மிகுத்த

திகழ்வாள் வயிரமணி சேருதா பந்தம்
அகல்வான் கதிரைமதி யாக்கப் - புகலளிகள்

சாலத் திரண்டுகூழ் 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 பசங்களபம்
விண்ணும் புவியும் விடாயாற்ற - அண்ணலருட்

60.

கண்ட மரகதக் கோவை கடுவமைத்த
ஒண்டொடி மெல்விரல்க ளொத்திலங்கத் - தண்டத்

துருகா தவரு முருகக் குழைகள்
இருகாதின் மீதி லிலங்கக் - கருதினர்தம்

எண்ணிலாப் பாவ விருளகற்றும் வெண்ணீறு
வெண்ணிலா நன்னுதலின் மேல்விளங்க - வண்ணப்

புதிய மணிமுடிமேற் பொற்பே ரொளியின்
திதலைத் திருவாசிச் சேவை-உதயகிரி

வந்தெழுந்த செஞ்சுடர்மேற் கால்கொண்டு வானிட்ட
இந்திரவில் போல வினிதிலங்கச்-சுந்தரத்துக்

65

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

கான்றொழுது தெய்வக் கலைத்திங்கள் -போன்றணிந்த

நீல மணிவயங்கு 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 வெஞ்சழ**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 பெருமாளும் - தள்ளரிய

90.

போதிநழற் புத்தன் பொன்னம் பலத்திட்ட
வாதழித்த மாணிக்க வாசகனும் - மூதுணர்வால்

முந்தை வினைகண் முழுதுஞ் செழுமறைநூற்
றந்தையிரு தாளுந் தடிந்தோனும் - எந்தைமகிழ்ந்

தாடுந் திருப்பெரும்பே ரம்பலம்பொன் மேய்ந்தருளைச்
சூடுந் திருநீற்றுச் சோழனும் - நீடருளால்

விண்புகழ்ச் சுந்தரர்தம் வெள்ளாணை முன்செல்லத்
திண்புரவி மேற்கொண்ட சேரலனும் - வண்புகலி

வேந்தரா லாருயிர்க்கூன் மெய்க்கூன் 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

முரச மதிர முழவு துடிகள்
பரசு பதலை பணவம் - விரசு

105

வலம்புரி யெங்கு முழங்க வயங்கு
சலஞ்சல நின்று தழங்க - நலம்புரியும்

சின்னங்க ளார்ப்பச் செழுநான் மறைமுழுதும்
முன்னெங்கும் பின்னெங்கு மொய்த்தொலிப்ப - இந்நிலமேல்

மாண்டிருங் 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
இன்னந் நுயரொழிப்பா ரின்றென்பார் - முன்னோன்

திருமுறுவல் போற்றுவார் செய்ய முறுவல்
தருநிலவா லுள்ளந் தளர்வார் - முருகு

செறியுந் திருமார்பஞ் சேவிப்பார் கொங்கைக்
குறிகண்டு நாணமால் கொள்வார் - அறிவுடையாற்

125.

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 மதனெமைக்
கொல்வான் வருமென்று கூறுவார் - சொல்வார்போல்

நிற்பார்தஞ் சேடியர்பா னித்தந் 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
கவடுபடாக் 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

145

நித்திலத்தின் கூட்ட நிறையக் கொணர்ந்தேகி
வித்துருமக் காற்பந்தர் வீதிக்கண்-முத்தினத்தாற்

சிறி 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

150

பெண்களிக்க வாரி யழைத்ததுவும்-மண்களிக்க
உக்கிரனார் தோன்றியது முக்கிரற்கு வேல்வளைசெண்

டக்கணிவோ 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 மானே புனமயிலே பூங்கிளியே
பாவையே யிங்கிவரைப் பார்த்திடீர் - மேவுமான்

கன்றுமொரு பாற்கிளியுங் காதலித்தார் நம்முடனே
யொன்றிவிளை யாடற் கொருப்பட்டோ - அன்றியுநம்

சிற்றில்வாய் வந்தார் சிறுசோ றுகந்தோயாம்
கற்ற கழங்காடல் கற்கவோ - சொற்றகைய

அண்ணல் கருத்தை யறையுமென வன்னையர்கேட்
டுண்ணெகிழ்ப் 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
மூண்டிங் கிரண்டாய் முகிழ்த்ததென - மாண்டவத்தோர்

கைமுகிழக்க வெங்காலன் கண்முகிழக்கக் காமுகர்தம்
மெய்முகிழக்க மேன்முகிழக்கு 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 யெழுகடலாந் 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 - தளிர்ந்து

விரிந்தசடை யண்ணலுலா மேவுமவ ருள்ளம்
புரிந்து நெகிழ்வது போலத் - தெரிந்த

இரவிச் சுடர்கண் டிதழ்விழ்ந்து சேந்த
பருவக் கமலமுகை பாராய் - அருமறைதேர்

195.

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

எழுகட றந்த விளந்திரு வென்னத்
தொழுது மகளிர் துதிப்பச் - செழுமைக்

200.

கரையிற் சுரபுன்னைக் காவினிடை 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 வற்றதுவும்
ஆர்முடித்தோன் கான்மாறி யாடியதும் - பாரித்

துரைத்தா னவளை யுகந்தருளிச் செந்தா
மரைத்தான மாதிலுயர் மாதும் - உரைத்தவற்றுப்

பூணுங் கருத்தும் புனிதன் றிருவுலாக்
காணும் பெருவிருப்புங் கைக்கொண்டாள் - சேணடைந்து

தோற்றும் பொழிலாடு 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 மார்பாணை - வேறின்றித்

215.

தோற்றுமிகு தாளானைத் தொல்லைக் கொடும்பாசம்
மாற்றுந் திருவால வாயாணை - ஏற்றமுறப்

பார்த்தாள் பணிந்தாள் பறிபோந் தனிநெஞ்சம்
காத்தாடன் னாணங் கடைபிடித்தாள் - வேர்த்தாண்முன்

காணாத காட்சியாற் கண்ணுக்குஞ் சிந்தைக்கும்
பேணாத நல்விருந்து பேணிநாள் - நாணயந்து

விண்டலருஞ் செம்முகையின் மேவு முருகென்னக்
கண்டறியாக் காமமுங் கைகலப்பக் - கெண்டைவிழி

பாராத பார்வை படைப்ப மனத்துக்கும்
வாரா மகிழ்ச்சியும் வந்தெய்த - ஓராமல்

220.

நின்றதோர் முன்னை நிறையுங் கரையழிந்து
சென்றதோ வென்னென்று செப்புகேன் - ஒன்றிமால்

ஆளுந் தனிநெஞ்சத் தாதரவா லானனமும்
தோளுந் தனமுஞ் சுரிகுழலும் - 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 சரிகுழலா டன்னைக் கரத்தணைத்துச்
சேமம் பெறமாடஞ் சென்றடைந்து - பூமலர்கள்

ஏறுந் திருப்பாய லேற்றி யவண்மோகம்
ஆறும் படியொருவா றாற்றினார் - கூறுமதன்

மங்கை

செங்கண் சிவப்பக் கருங்கண் சிவப்பூறும்
மங்கைப் பருவத்து மற்றொருத்தி - திங்கண்மதி

230.

சூழஞ் சடையான் றுணைத்திண் புயாசலமேல்
வாழங் கருத்தே வளர்தோகை - ஆழித்

திருவால வாயண்ண றேங்கருணை வெள்ளப்
பெருவாவி தேடன்னப் பேடை - வருதென்றல்

கால்கொண் டுலவுங் கடம்பவனச் சோலைக்கு
மால்கொண் டுருகு 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 வேலனைய வாட்கண்ணாள் - முந்தைநிறம்

பேதித்து வேட்கை பெருத்தழகு பெற்றிலகும்
சோதிக் கனகவளைத் தோளினாள் - 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 பெருமானை
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 வுரமும் பிரமன்

சிரத்தை யறுத்த திறனும் - புரத்தை

எரித்த புகழு மிராவணனை வெற்பில்
நெரித்த சயத்து நிலையும் - உரித்துக்

கரியுரி போர்த்த கணக்குங் கணவேள்
எரியெழப் பார்த்த வியல்பும் - விரியா

மொழியும் பரிசனமுன் மூதண்ட மெங்கும்
ஒழிவின்றி நின்ற வொருவன் - பழியஞ்சி

வெங்கால தூதுவரால் வேந்தற் குணர்த்தியதும்
மங்காத பாதகத்தை மாற்றியதும் - அங்கம்போய்

265.

வெட்டியதும் பொய்யமணர் விட்டபணி மாய்த்ததுவும்
பட்டுவிழ வாணைப் 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

விசந் திரைவகை மேவிநீர் நாவமலர்
வாசம் புணர மகிழ்ந்தாடித் - தூசும்

270.

களபமும் பூந்தொடையுங் காந்திமணிப் பூணும்
புளகமுங் கூடப் புனைந்து - தளவ

முறவன் மடமகளிர் மொய்த்தீண்டக் கண்டோர்
மறுக மதவேண் மகிழ - இறைமார்பில்

சிந்தையுற நின்றாண்முன் நெய்வமறைப் பாய்பரிமேல்
இந்திரனு மாலயனு மேத்தெடுப்ப - வந்தான்

அருவா யுருவா யருவுருவ மில்லா
உருவா யளியா யொளியாய் - மருவிலயன்

ஆடும் பெருமா னகிலம் புரக்கமுடி
சூடும் பழியஞ்சிச் சொக்கனென - நாடி

275.

உருகி யொருத்தி யுரைக்க மகிழ்வே
பெருகிப் பிடிபோற் பெயர்ந்து - கருணைக்கோர்

ஆகரணைப் 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

280.

பாயன்மே லேற்றப் பகற்செங் கதிர்க்கடவுள்
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
விளிக்கு முடலம் வெதும்பும் - அளிக்கரசை***

285.

வாவென்னும் போவென்னும் 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 நெகிழுஞ் சதகோடி செங்குமுதம்
வாதிலழி யச்சிவந்த வாயினாள் - பூதலத்தோர்

முன்னாசல் கொண்டுமன மோக முறவேண்டும்
பொன்னாச 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 தமிழேனை யாற்றுவா ராரென்று
மோகித் தரிவையர்த முன்மொழிய - *ஓகைபெற

305.

இன்னிசையாழ் வல்லாளோ ரேந்திழை யாழ்வாங்கித்
தென்னதென வென்றெடுத்துச் செந்தமிழாற் - பன்னியிசை

ஆக்கியவெண் சித்தி மடவார்க் கருளியதும்
மாக்கனக வாசல் வளவற்கு - நீக்கியதும்

வேட்டவர்க்குத் 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 நேவரினி 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 சணங்கெறிப்பச் - 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 டிருவழகுங் 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 வெய்திடர் - 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 புகழ மதவேளுக்
*கடர்மெளலி சூட்டு மரிவை - கடையும்

உவரி தருமமீர்த 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 னிறழுங் 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 விடுதாதர் போல
உலக மடைய வுலாவி - கலகம்

350.

விளைத்துக் கடுவை வெறுத்துயிரைச் சேர
வளைத்துப் பருகி மதர்த்துத் - திளைத்துக்

கொடுங்கால காலன் குவலயத்தைச் 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 னன்றென்னப் - பூமடந்தை

355.

அன்னா ளொருத்தி யடியிறைஞ்சி யாரணங்கே
என்னா ருயிரேயெ னின்னமுதே - முன்னாளில்

இந்தமா நீழல்கா ணீரேழு பேருலகும்
தந்தமா னன்பாய்த் தழுவுதலும் - எந்தை

மறுவகன்ற செய்ய வடிவத்திற் கொங்கைக்
குறியும் வளைத்தழும்புங் 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 மரங்களுள் 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 ருவப்பப் - புரியும்

விரியுமலர் வேணியான் வீற்றிருக்கப் பெற்றாய்

உரிய சிவலோக மொப்பாய் - பெரிய

தனியான் மதனன் சரத்தான் மயலால்
துனியாற் றளந்தேனென் சொல்கேன் - முனிவகலத்

தீதன்றி முன்விறகு விற்துவுஞ் 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

கந்தமிகுங் கார்காலங் காமப் பயிர்விளைக்க
வந்த தெனவீதி வந்தணைந்தாள் - எந்தை

கலாதி யிலாதி கலாமதி சூடி
வலாரி பராவு மணாளன் - நிலாவு

380.

சுராரி முராரி சுபால கபாலி
புராரி பராதி புராணன் - கிராதனணி

கண்ணன் கருணைபொழி கண்ணன் செழும்பவள
வண்ணன் சதுரன் மதுரேசன் - எண்ணெண்

கலையா னிறைபரமன் கங்காளன் வெள்ளி
மலையான் மழவிடைமேல் வந்தான் - குலவிப்

பணிந்தான் மடவாள் படர்மயலைச் சொல்லத்
துணிந்தாள் சிலவார்த்தை சொல்வாள் - கொணர்ந்தயலார்

பாரக் குவளைமலர்ப் பாயன் மலர்த்தொடையென்
றீரப் 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 றலைகண்டும்- 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
முழுகி 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 - மிகுந்துலகம்

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 திருக்கவொரு 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 வீசும்
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 வொருத்த 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 புகழ 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
கோற்றொடியுஞ் 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 ளோடக் 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 பானு - 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 ணெரித்தும்
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

வாரூ டறுத்து வளர்முலைக்குந் தோளுக்கும்
சீரூரு மானிடர்க்குந் தேவர்க்கும் - ஆரூரில்

செம்பொற் றியாக மளிப்பதுபோற் செம்பசலை
அம்பொற் றியாக மளிப்பதேன் - அம்பிகை

ஆரத் தழுவு மரிய திருமேனி
சேயக் குழைத்த செயறீர்ப் - 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

சேர்ந்தா 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
