



திருநாவுக்கரசர் தேவாரம்
ஆங்கில மொழிபெயர்ப்பு (முதல் 1000 பாசுரங்கள்)
கௌசல்யா ஹார்ட்

tirunAvukkaracar tEvaram, first 1000 pAcurams

English Translation by Kausalya Hart

In Tamil script, unicode/utf-8 format

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Thevaaram - Thirunavukkarasar
Fourth Thirumurai (1000 pasurams)
English Translation by Kausalya Hart

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Padiham 1. Thiruvadilai Veerattanam

1. This sickness is Yama to me,
 you have not cured it.
 I am guilty of many sins

yet I worshiped only your feet
 night and day without leaving you.
 This sickness hurts my stomach without stopping
 crushing my intestines.
 I cannot bear this pain. I am your slave!
 O lord, god of Thiruvadihai Veerattanam
 on the banks of the Kedila river.

2. I kept in my heart a place for you only
 and there is no time I have not thought of you.
 I can't think of something more cruel than this pain
 that crushes my stomach and my intestines like poison.
 Please make it go away so it will not hurt me.
 You have not said to me, "Do not be afraid,"
 O lord, god of Thiruvadihai Veerattanam
 on the banks of the Kedila river.

3. You forgive all the sins of your devotees,
 you wander begging, carrying the skull of Brahma.
 I have decided to be your slave and live,
 but this sulai sickness hurts me.
 You are smeared with ashes from the worship of your devotees
 and wear a skull garland on your chest and ride happily on a bull.
 Cure me, O lord, god of Thiruvadihai Veerattanam
 on the banks of the Kedila river.

4. I was ignorant before and worshiped other gods.
 My stomach is weak and hurts me.
 Now I have become your slave.
 This sulai sickness burns me. Cure me!
 Isn't it the duty of a master to remove the karma

of those come asking for refuge,
 O lord, god of Thiruvadilai Veerattanam
 on the banks of the Kedila river.
 where women walk like swans?

5. I am like someone who falls into a pond
 when the guard does not watch
 and ignores those he needs to protect
 and people on the shore say, "Take care of yourself!"
 I do not know how to escape my pain.
 I have never heard of such terrible pain,
 O lord, god of Thiruvadilai Veerattanam
 on the banks of the Kedila river.

6. I have not forgotten to worship you
 with water, a lamp and flowers,
 and I have not forgotten to praise you
 with Tamil songs and music.
 I have not forgotten you in good and bad times in my life,
 and my mouth never forgets to say your name.
 Cure this sulai sickness that hurts my whole body.
 I am your slave, I am tired,
 O lord, god of Thiruvadilai Veerattanam
 on the banks of the Kedila river.

7. I have married and lived happily with wealth,
 but there was no one to tell me how to be a devotee.
 When I loved you, I became your slave
 and I want to live for you.
 This sulai sickness hurts me—cure this pain.
 I am afraid. It hurts my entire stomach,

as if someone had cut me with a knife.
 I, your slave, I am tired,
 O lord, god of Thiruvadihai Veerattanam
 on the banks of the Kedila river.

8. I lived happily in my home
 and I have not hurt or cheated anyone.
 If I am hurt, there is no one to help me.
 O lord adorned with conch earrings,
 this sulai sickness hurts me.
 I cannot bear it—I, your slave, am tired,
 O lord, god of Thiruvadihai Veerattanam
 on the banks of the Kedila river.

9. Your body shines like gold.
 and the crescent moon wanes in your matted hair.
 Take care of me so that
 sorrow and sickness do not come near.
 If this is the kind of suffering your devotees must endure,
 how can they understand you?
 We need your love, O lord, god of Thiruvadihai Veerattanam
 on the banks of the Kedila river.

10. You took the skin of an elephant and wear it
 and you dance in the burning forest.
 When Ravana came to fight with you boasting,
 you crushed him under the mountain
 and gave him your grace.
 I am sweating, rolling falling and wandering.
 Remove my suffering,
 O lord, god of Thiruvadihai Veerattanam

on the banks of the Kedila river.

Padiham 2. Thiruvathihai Veerattaanam

11. He wears a sulamani ornament
and white ashes and sandal paste on his body,
while the crescent moon shines on his hair.
On his waist is the bright-colored skin of a tiger,
his coral color shines and spreads light everywhere,
and a snake is wrapped around his throat.
He stays on the sandy bank of the Kedila river.
I am the devotee of that unique god.
We have no fear of anything and nothing will ever make us afraid.

12. He wears the shell of a turtle
and a white sacred thread that shines like the moon on his chest.
He carries the beautiful feathers of a bird and a golden banner.
I am the devotee of that unique lord
on the banks of the flooding Kedila river.
We have no fear of anything and nothing will ever make us afraid.

13. He wears a young snake around his neck
and his shoulders are adorned with cloths of silk.
He wears sacred pearl beads and carries a trident shaped like three leaves.
He stays on the bank of the flooding Kedila river
that goes around high-walled Veerattaanam with its Siddhas' mutts.
We have no fear of anything and nothing will ever make us afraid.

14. He carries a young deer in one hand and an axe in the other.
He plays a beautiful veena
and his arms are as strong as Himalaya mountain.

As he dances his body bends like a bow,
 and he is marked by the sign of Vishnu who embraced his chest.
 He stays on the bank of the flooding Kedila river.
 I am the devotee of that unique lord.
 We have no fear of anything and nothing will ever make us afraid.

15. He, the lord of the bright sun and moon and tall Kailasa mountain,
 is the father of Ganesa, helper of those suffering from desire.
 He stays on the bank of flooding Kedila river and gives goodness to all.
 I am the devotee of that unique lord.
 We have no fear of anything and nothing will ever make us afraid.

16. He dances in the forest surrounded with fire as the tudi drums play.
 Eighteen Ganas serve him as he performs the kuthu dance on that stage.
 All the sastras of dance do not know his dances.
 I am the devotee of that unique lord
 on the banks of the flooding Kedila river.
 We have no fear of anything and nothing will ever make us afraid.

17. He wears the skin of a murderous tiger,
 he has large shining earrings, priceless conch ornaments,
 and carries the skull of Brahma and begs around for food.
 Shakthi, the daughter of Himalaya, stopped the poison
 on his throat that shines like a sapphire.
 I am the devotee of that unique lord
 on the bank of the flooding Kedila river.
 We have no fear of anything and nothing will ever make us afraid.

18. A snake is tied around his waist,
 as he dances the kuthu dance
 while many Bhudams skilled in music sing

and thousands of instruments play.

No one know the dances that he does.

He stays in flourishing Veerattanam

where the Kedila river flows with its abundant water.

I am the devotee of that unique lord.

We have no fear of anything and nothing will ever make us afraid.

19. A snake is tied around his waist and he wears a torn loincloth
and the skin of an elephant that was large as a mountain
while his beloved wife with a voice as sweet as a yaazh
looks on afraid.

He, the lord of all, stays on the bank of the flooding Kedila river.

I am the devotee of that unique lord.

We have no fear of anything and nothing will ever make us afraid.

20. Ravana took Kailasa mountain
with his arms using all his strength
as Shakthi looked on trembling.

Shiva fought with him and crushed him under Kailasa.

When Ravana played Samagana music
and Shiva heard his veena playing, he forgave him.

He stays on the bank of the flooding Kedila river
that surrounds Veerattaanam with rich fields.

I am the devotee of that unique lord.

We have no fear of anything and nothing will ever make us afraid.

Padiham 3. Thiruvaiyaru

21. I followed as girls carried water and flowers,
singing the praise of the lord wearing the crescent moon
as a garland on his head and of his wife Uma, the daughter of Himalaya.

When I entered Aiyaru without soiling my feet,
I saw an elephant with his young mate,
and seeing their sacred feet
made me to see things that I had never seen.

22. I danced going round and round singing
and praising the lord, crying, "may the lord prosper!"
When I reached Aiyaru, where devotees praise Vishnu and his discus,
Shiva came with his wife who wore a soft garment.
I saw a rooster going happily with his hen,
and seeing their sacred feet
made me to see things that I had never seen.

23. I came dancing and praising the lord
adorned with the garland of the bright crescent moon,
coming with his beloved wife who wore priceless ornaments.
When I reached Aiyaru where white waterfalls roar down,
I saw a cuckoo bird dancing with his mate.
Seeing their sacred feet
made me to see things that I had never seen.

24. I worshiped happily the lord garlanded with the crescent moon.
On his shoulders were flowers that bloomed on the banks of rivers.
He came singing with his bangled wife.
When I reached Aiyaru where young cuckoo birds sing,
I saw a male swan dancing with its young mate.
Seeing their sacred feet
made me to see things that I had never seen.

25. I praised the lord garlanded with the young crescent moon
as he came with his ornamented wife.

I crossed many forests, countries and mountains to worship him
and when I reached Aiyaru where the lord dances with his wife,
I saw a male peacock with his mate.

Seeing their sacred feet
made me to see things that I had never seen.

26. When I saw the lord garlanded with the cool crescent moon
with his wife, I knew him, my body grew weak and my soft heart melted.

When I reached Aiyaru where the lord stays
I saw a beautiful pahandril bird dancing with its mate.

Seeing their sacred feet
made me to see things that I had never seen.

27. When I reached Aiyaru where the lord,
adorned with musical anklets stays,
I sang praising the forms and the beauty of the goddess and the god
wearing the garland of the crescent moon.

I saw a boar and his mate whose cries were like thunder.

Seeing their sacred feet
made me to see things that I had never seen.

28. I arose at dawn and picked beautiful flowers
to decorate the goddess and the lord
wearing the lovely garland of the crescent moon
and I sang the praise of their forms and beauty.

When I came to Aiyaru
where the waves of the Kaveri river bring golden jewels and ornaments
and pour them on its bank,

I saw a handsome deer with his doe.

Seeing their sacred feet
made me to see things that I had never seen.

29. I, his devotee, cannot release myself from the desires of the world.
I went to Aiyaru dancing and singing the praise of the lord
adorned with a crescent-moon garland
and he came with his beloved wife with lovely hair.
When I reached Aiyaru I saw a heron dancing with his beautiful mate.
Seeing their sacred feet
made me to see things that I had never seen.

30. When I came to Aiyaru where girls danced,
the lord adorned with a crescent-moon garland
came with his wife whose words are sweet as honey.
When I saw him, I worried, "Will my father give me his grace?"
At that time, a beautiful parrot came flying and dancing with his mate.
Seeing their sacred feet
made me to see things that I had never seen.

31. I sing the praise of the lord
who wears the garland of the growing crescent moon,
and of with his wife with lovely hair.
When I reached Aiyaru with abundant love
and stood at the door of his temple
searching for a time I might reach moksha,
I saw a bull embracing a young cow.
Seeing their sacred feet
made me to see things that I had never seen.

Padiham 4. Thiruvarur

32. He is escorted by young Bhudams,
 his lips have a coral color
 and he embraces his wife whose breasts are soft and round.
 He wears the young white crescent moon for a garland,
 carries a shining sulam weapon,
 and has a dancing snake around his neck.
 He stays happily in Thiruvarur.

33. He changed foxes into horses,
 and the Naragars into Devas. He gives boons to those who fast and worship him,
 and can produce grain in the fields without seeds.
 When, with his waist adorned with a snake,
 he comes in a procession, drums are beaten,
 elephants walk before him
 and his devotees bow and worship him.
 He stays happily in Thiruvarur.

34. His body, red as fire, is smeared with sacred ash,
 he joyfully rides on a bull
 and stays in the hearts of those with him in their thoughts.
 He wears a garland of fragrant karandai flowers
 and Ganga flows in his jaṭa.
 The lord taught the four Vedas to the Rishis
 and he stays in the temple in Thiruvarur.

35. He wears a fragrant kondrai garland.
 He smiled and burned Kāma, the god of spring
 with a sugarcane bow.
 His eyes were like fire

as he burned the three walls of the Raksasas.

He sits on the hide of the elephant that he skinned

as his frightened wife Shakthi looked on with her sword-like eyes.

He is the god of Thiruvavarur.

36. He lives beyond the end of the universe,

and he touches and blesses the heads of his beloved devotees.

He has long red jaṭa and on the banner he carries is a strong bull.

Women who love him send their friends to him as messengers.

His devotees worship him and Vishnu

holding a discus and conch in his hands bows to him,

the god of Thiruvavarur.

37. Vishnu sleeping on the ocean worships him.

He is the unique thing that transcends the world.

He with a red-eyed bull on his banner

is praised in wonderful poems

Embracing his wife with fragrant long hair,

he is celebrated on Thiruvadirai day,

he, the god of Thiruvavarur.

38. He appears and shows his grace to the hearts of the devotees
when they approach him, joining their hands and worshipping him.

If his devotees bring flowers in their beautiful hands

and sprinkle them on him, he stands before them to receive them.

In his beautiful jaṭa he hides Ganga

whose flowing water is like long hair

and he carries fire in his strong hands.

He is the god of Thiruvavarur.

39. His thousand beautiful feet are like a thousand lotuses,

his thousand shoulders shine like a thousand golden mountains
 and he is crowned with a thousand crowns bright as a thousand suns.
 The lord, praised with a thousand names,
 has jaṭa whose thousand long strands shine like a thousand suns.
 He is the god of Thiruvvarur.

40. The world is the stage where he dances.
 Brahma, the lord of the Vedas, ran behind him
 searching for his head in the sky, which is his dancing hall.
 He endures beyond the end of the universe,
 he dances in the burning ground,
 and when he dances the eyes and minds
 of women dance with him.
 He is the god of Thiruvvarur.

41. Shiva abides in the heart of Vishnu
 who sleeps on the shining snake Adishesha.
 With one toe he crushed the twenty-armed Ravana
 and gave him moksha.
 Giving his grace to his famous always truthful devotees,
 he, the god of Thiruvvarur, is above all the twenty-five philosophies.

Padiham 5. Thiruvvarur

42. I thought I could live
 without worshiping the feet of the god
 whose body is covered with white ashes,
 and I joined the Jains and carried a water pot.
 I did not worship with love in my heart
 the god of Thiruvvarur filled with flower gardens
 where cuckoo birds sing, peacocks dance

and devotees pick flowers to decorate the lord.

I am like someone spurning sweet fruits

and desiring only fruit that is unripe.

I am a thief.

43. He gave me this body with bones, nerves and skin,

made me happy and removed all my karma,

and made my heart his temple.

The god of Thiruvarur

made me his slave and gave me his grace,

yet I left him and joined the Jains.

This is as if someone hunting a rabbit

were to leave the rabbit and chase a crow.

44. When I listened constantly to the words of the evil Jains

and increased my sins,

the lord of Arur came to me,

removed the hypocrisy in my heart, melted it,

took away the sickness of following the Jains

and gave his grace.

I did not have the fortune of being near him always.

It was like when one's fate is to acquire virtue

going and buying wickedness.

45. Joining the Jains, I became a bad person,

made my head bald, wandered without shame

and when young women saw me, they made fun of me.

The smiling god of Arur,

giving his grace to devotees who sing his praise

and sprinkle sacred water on his feet,

thought I too was important and gave his grace.

Being ignorant I tried to make a doll from cold water.

46. Becoming a Jain,

I listened to the honey-like words of people

evil like cruel snakes,

wandered begging with my hands out for alms,

and my mouth smelled bad from eating that food.

I had not worshiped and kept the precious lord Shiva in my heart.

I was like the someone going to fight in a war

without knowing how to fight.

47. As a Jain, reciting bad mantras,

wandering with a bald head, I prattled on.

The lord taught me true knowledge,

stayed in my heart and showed me moksha.

I had not thought of the god of Arur, nectar for all his devotees.

I was like a barren cow put in a dark stall

and asked to give milk from her udder.

48. I did not know where my refuge might be.

To become a Jain monk, I plucked out my hair making my eyes burn.

I begged for food, ate from my hands,

and wandered on the streets, not knowing what the city I was in.

When they saw me people laughed at me.

I did not know the god of Arur

and did not have the fortune of having his grace,

the honey of moksha in this birth.

I was like someone trying to warm himself by the light of a firefly

when there is a lamp in front of him.

49. Becoming like a puvai bird, I plucked out my hair,

became bald and listened only to the evil Jains.
 I felt like a thief and when I saw beautiful women
 with eyes like kuvalai flowers ,
 I ran from them, hid myself and locked the door of my house.
 The god of Arur gave me his grace, saved me
 and made me his devotee.
 I am a sinner and did not know the lord.
 I was like an emaciated beggar
 begging in a city where there are no people.

50. He burned the three forts of his enemy Raksashas
 shooting only one arrow.
 He burned Kama who rides on an elephant with his third eye
 and crushed Yama under his feet.
 He is the god of Arur.
 I have not done tapas to reach him.
 He has no anger or enmity.
 I have lived uselessly wandering about with pride.

51. When Ravana did not listen to the advice of his charioteer
 and tried to dig up and carry away Kailasa mountain, the abode of Shiva,
 the lord of Arur stopped him,
 crushing all his ten heads and twenty arms.
 He took away one of the heads of Brahma on a lotus.
 He drank the poison that came from the milky ocean
 making his throat dark.
 I have not worshiped him—
 it is as if I bit an iron rod instead of a sugarcane stalk.

Padiham 6. Thirukkazippaalai

The Sevili (foster mother) speaks of her daughter:

52. Opening her coral mouth my daughter says,
 “He gives all boons to the gods in the sky,
 he wears white shining ashes on his strong coral-colored arms,
 and he stays with his wife with a jeweled mekalai on her waist.”

Did she see the god of Thirukkazippaalai
 where the waves of the ocean bring large corals
 and deposit them on the shore?

53. She says ,

“His jaṭa is adorned with kondrai flowers swarming with bees,
 he wears a white garland of fragrant erukkam flowers and a silk scarf,
 he is the god abiding above all the worlds.”

Did she see the god of Thirukkazippaalai
 where the waves of the ocean
 bring large corals and leave them on the shores?

54. She says,

“The lord’s jaṭa is decorated with the crescent moon,
 his shining body is red like saffron.
 He is dear to Parvathi whose eyes are like heroic spears
 and his throat has the color of blue sapphire.”

Did she see the lord of Thirukkazippaalai
 where the ocean has roaring waves?

55. She says,

“He carries an iron sulam and a pure axe,
 wears pure white ashes and a kondrai garland swarming with bees.
 The Pinnahan became a child.”

Did my daughter see the god of Thirukkazippaalai
where dark kuvalai flowers bloom?

56. She says,

“The lord is faultless and famous.

He wears pure ashes colored like milk.

He does not have only two large eyes but three
and Ganga, rolling with waves, flows in his jaṭa.”

Did she see the god of Thirukkazippaalai
surrounded with backwaters by the ocean.

57. My daughter says,

“O lord, your fingers play the veena and sing ragas.

You, my father, burned the three forts of your enemy Raksasas.

You dance with songs as Nandi plays loudly on the drum.”

Did she see the lord of Thirukkazippaalai
filled with beautiful flower gardens, lovely to the eyes.

58. She says, “On the top of his thick jaṭa, a young snake lurks,
while the crescent moon shines next to it without any fear
because it is Shiva’s jaṭa.

White shining round earrings hang on his ears.”

Did my daughter see the god of Thirukkazippaalai
where the waves of the ocean bring shining pearls
and deposit them on the shore?

59. She says,

“He recites the Vedas, wanders around the world and begs for the food,
in his jaṭa Ganga flows with abundant water,
and he is the color of coral that grows in the oceans roaring with waves.”

Did my daughter see the god of Thirukkazippaalai

surrounded with the dark ocean sounding with waves?

60. She says,

“ The crescent moon that floats in the sky stays in his jaṭa,
he wanders all over the town begging, carrying the skull of Brahma,
he wears a kondrai garland swarming with bees on his sacred chest.”

Did she see the god of Thirukkazippaalai
surrounded with groves?

61. She says,

“With his feet, he crushed the invincible Ravana under a mountain.
His sacred body is smeared with shining white ashes.
He taught the Vedas to the four Rishis under a long-branched banian tree.”

Did she see the lord of Thirukkazippaalai
surrounded by the sea and backwaters?

Padiham 7. Thirukkachi Ekampam

62. He can't be understood by wicked people
but he dances in the hearts of his worshipers.

He is clever and rides on a bull
and a snake lives in his jaṭa.

He dances carrying fire in his beautiful hand
in the forest at night.

I worship him in my heart.

63. He is the beloved of Uma, whose words
are sweet as honey or the lilting words of parrots,
his sacred red body shines like coral and fire,
and the waxing crescent moon floats in his jaṭa.

He is the god of all—

I worship him in my heart.

64. He is the ancient god, loved and worshiped by the gods in the sky
as they sprinkle flowers on him with their hands
and bow to him all times of the day.

I controlled my five senses, sprinkled flowers,
and worshiped that sweet one in my heart.

65. He is the beginning, he is all the worlds,
the wonderful Vedas, the five elements,
and the truth of the world.

Devotees sprinkle flowers on him, the Pinnahan,
garland his head and praise him with garlands of words.

I keep him in my heart.

66. The river Ganga flows in his jaṭa,
he has thousands and thousands of names,
he, the highest of the highest,
carries the skull of Brahma surrounded by vultures and begs.

The faultless god, his body smeared with sacred ash,
rides on a long-tailed bull.

I keep him in my heart.

67. He is light.

Vishnu and all the world worship him
and he is happy with the worship he receives.

He is the fragrance in flowers,
he is mountains, earth, water, fire, wind and sky.

He is Esan, my god
and I keep him in my heart.

68. He is good and knows all the four Vedas
and the Upanishads.

He knows all words and their meanings.

That faultless one lives in the hearts
of those who understand him.

I keep him in my heart,

69. He, the virtuous one,

taught the four Vedas to the four Rishis.

He is all the words, sandhi and meanings in grammar.

The river Ganga flows in the long jaṭa of that god.

He burned the three forts of the Raksasas.

I keep him in my heart.

70. Vishnu who lies on the snake bed

cannot know him.

He, Pasupathi, taught the Vedas to the Rishis

and has both male and female form.

He is god of high-walled Kanchi—

I keep him in my heart

71. He skinned the elephant,

he gave the Pasupada weapon to Arjuna.

Using Himalaya as a bow

he shot a sharp arrow at the three forts of the Rakshasas

and defeated them.

He stopped Ravana when he carried Kailasa mountain, the abode of Shiva.

I keep him in my heart.

Padiham 8. Pothu—General Verses

72. Is any sound as wonderful as the simple word, “Shiva”?

He begs and eats a small amount of food,
wears around his waist a tiger skin
with a snake as a belt,
and lives in the burning ground, his temple.
Seeing his qualities, the gods in the sky
have given their hearts to him.

73. Shiva is not the sun,
not Brahma, the decider of everyone’s fate,
not the sky, the earth, the flowing wind,
not burning fire and not clear water.
If one wants to know him, this is what he is:
half of his body is Sakthi whose eyes are darkened with kohl.
He comes to his devotees and gives them his grace.
The lord whose garland is a fire-like snake
is not any of the unblinking gods,
nor is he the people of the earth who blink.

74. In the middle of the white ashes on his forehead
he has a thilagam bright as the moon.
His throat is blue like the ocean when the sun rises.
Ankleted, he dances in the burning ground.
He skinned the elephant with his axe,
as his wife with round arms like bamboo
looked, terrified, and cried.
It is Shiva’s nature to dance for his wife.

75. On his chest he wears the a turtleshell,

and his wife, long-haired Shakthi, stays by him.

He sits on a deerskin, wears a sacred thread,

and on his chest is a bright spotted snake.

He dances happily in the burning ground.

Ganga, beautiful as a peacock, with a soft body,

floats in his jaṭa, always filled with water

while spotted bees swarm on her banks.

76. His home is the forest, his garment is a tigerskin,

his vehicle is a bull—this is how Shiva lives.

He owns only half of his body

because Uma, her forehead like the crescent moon,

shares the other half.

They are joined and she sings for his dance.

The gods of heaven obey the orders

of the lord with sounding anklets

and garlands surrounded with singing bees.

77. He wears a garland of vengai flowers,

the crescent moon floats on his head like a garland,

and his feet are adorned with anklets.

He wears white ashes and, his body shared with Uma,

he is not one but two.

He is the beloved of the daughter of Himalaya mountain

where beautiful blue peacocks dance

and clouds float over green groves.

Uma has the color of a dark swan,

and he has the color of fire.

78. He wears a beautiful garland of blossoming kondrai flowers

in his jaṭa, where cool Ganga floats.

He sings faultlessly the hymns of the Vedas.
 His throat is blue as sapphire.
 He, the lord Esan, plays,
 and his wife Uma sings
 while he dances carrying fire in his hand
 and making his snake forget his enmity to the moon.

79. Shining Ganga floats in his jaṭa.
 When the bodies of Vishnu and Brahma burned,
 he took their ashes and wore them
 making his body bright and white.
 He is one but, with his wife Uma, he is also two.
 He skinned the angry elephant and wears the skin as his garment.
 His wife, adorned with shining jewelry,
 shares half of his body as he recites the sacred Vedas.

80. He is the beloved of the daughter of Himalaya
 and of Ganga in the north, and he is happy with them.
 As a sage he begs carrying the skull of Brahma.
 He wears fragrant sacred ashes as if it were priceless sandalwood.
 He disguises himself in various forms.
 He entered the wave-filled milky ocean
 and drank the poison that arose
 when the gods and the asuras churned it to get nectar.

81. On one ear he wears a fresh gold earring
 and on the other an earring of conch.
 As he recites the Vedas his wife listens, smiling gently.
 He wears a kondrai garland dripping with honey,
 His form is half man and half woman,
 and half of his beautiful body has one color

while the other, which is Uma, has a different color.

Padiham 9. Podu—General Verses (Thiruvanga Malai)s

82. O my head, bow to the lord,
 who wears a garland around his head
 and wanders carrying the skull of Brahma and begs.
 He is our chief, bow to him.

83. O eyes, see the lord.
 He drank the poison and made his throat dark.
 He our lord dances, moving his eight hands.
 O eyes, see him.

84. O ears, listen.
 He is Shiva, our god
 and has a fire-like body
 colored like red coral.
 Always hear his sacred qualities and acts.

85. O nose,
 breathe and praise the three-eyed lord.
 His abode is the forest
 and he waits for praise from the mouths of his devotees.
 O nose, praise him.

86. Shiva skinned a rutting elephant and wears it as his garment.
 O heart, praise him.
 He dances in the forest where peys live.
 O mouth, praise the lord.

87. O heart, think of him,
 the faultless god with thick jaṭa.
 He is the husband of the daughter of Himalaya
 where clouds float.
 O heart, think of him.

88. O hands, join together and worship Shiva,
 sprinkling fragrant flowers on the highest lord
 with a snake tied around his waist.
 O hands, join together and worship the lord.

89. What is the use of a body
 if someone does not go around the temple of Shiva
 sprinkling flowers and praising him?
 What is the use of a body?

90. What is the use of legs
 if they do not go around the temple
 in Kokaranam beautiful with sacred towers
 where dark-throated Shiva stays?
 What is the use of legs?

91. Do we have any dear friends
 when Yama comes to take our life
 except the dancing god
 of the temple in Kutralam?
 Do we have any other dear friends?

92. Will I stay proudly,
 becoming a servant of the Ganas of Shiva
 carrying a small deer in his hands?

Will I go to him and stay under his divine feet
and be happy?

93. I searched and found
the god whom Vishnu and Brahma sought
and could not find.
I searched and found him inside myself.

Padiham 10. Thiruvadikai Veerattanam (Thirukkedilavanam)

94. High in his jaṭa the crescent moon
plunges into the flooding water of Ganga.
A small deer sits happily in his hand
and he plays the veena with its prattling sounds.
He stays in the temple on the bank of the Kedila river
where as soon as someone digs, he finds gold.

95. Shiva rides on a bull and stays in the temple of Kedilavanam.
He shares the innocent Uma as half of his body.
He taught all the four Vedas and six Upanishads to the
Rishis.
Ganga flows in his jaṭa and he wears a torn loincloth.

96. The god of Kedilavanam has a dark throat,
and his beautiful body is smeared with white ashes.
In his jaṭa, where the bright crescent moon floats,
along with Ganga whose flood water
also flows in Kedilavanam and makes it beautiful.

97. For a bow, he used Himalaya, rich in diamonds,
bending it with a snake for its string.

He is adorned with a snake
and his throat is blue.

98. He removes the karma of his worshipers.
His body shines like coral.
He carries a young deer and an axe.
The lord of Kedilavanam is a yogi
and embraces his wife Uma.

99. He carries fire in his hand
and Ganga flows in his jaṭa.
He lives in the Himalayas,
sharing half of his body with his wife
and he stays in Kedilavanam on the river
called “the Ganga of the south.”

100. He lives in the forest, carries a skull and begs for food.
He does not worry about what people say about his begging.
He is the god of Kedilavanam
where monkeys drink honey
dripping from the trees where bees live.

101. When Uma saw the snake of Shiva
she was frightened,
while the snake thought she was a peacock
and the crescent moon seeing, the Ganga
flowing in Shiva’s jaṭa, was jealous.
The lord seeing all this laughed.

102. The god of Kedilavaanam
has long sweet-smelling jaṭa,

he wears a spotted tiger skin,
 half of his body he gave to fragrant-haired Uma,
 and he dances and plays.

103. He crushed with his feet Ravana's arms
 when Ravana dug up and took Kailasa mountain.
 He is the god of Kedilavaanam
 where buffalos jump into the water,
 lotuses bloom and the flowers drip honey.

Padiham 11. Potu—General Verses (Namashivaya Thiruppadiham)

104. He is the words of the Vedas
 and the shining god of the sky.
 I worship his golden feet joining my hands.
 Even if I were tied to a stone and dropped in the ocean,
 Namashivaya would be my help.

105. The lotus is the best of all flowers,
 the cow is the best because it gives five things from its milk,
 beauty for a temple is to have a fine tower
 and beauty for the tongue is to say "Namashivaya."

106. If fire comes to wood piled up to the sky,
 nothing will be left.
 Just like that sins are removed
 as soon as someone says, "Namashivaya."

107. All the time when we have troubles,
 we only ask the god to help us.
 Even if we are crushed under a mountain,

our trembling will be removed
if we only say the words, "Namashivaya."

108. Sacred ash is the ornament for devotees performing vows.
The Vedas and the Upanishads are ornaments for Brahmins.
The crescent moon is the ornament for the long jaṭa of Shiva,
and "Namashivaya" is the ornament for devotees.

109. Sankaran the lord does not favor anyone.
Even if people do not come to him,
he gives them his good grace.
Even if someone is not born in a respectable family,
the thing that gives grace is saying "Namashivaya."

110. Devotees of Shiva left the desires of the world
and attained moksha, and I also followed them quickly
and saw the divine form.
And as soon as I saw that divine form
the sacred mantra, "Namashivaya," came to me.

111. The sacred mantra "Namashivaya"
is a light to the home.
It takes away darkness,
gives meaning to all words,
is a light that brightens our minds
and is seen by all people.
"Namashivaya" is the sacred mantra
that gives wisdom to all devotees.

112. Shiva, the ancient three-eyed god, is our guide,
and the followers of his path will surely find moksha.

“Namashivaya” is the sacred mantra
that leads us to reach God.

113. Shiva carries a young deer in his hand
and shares half his body with his wife Uma.
Devotees who worship the lotus feet of the lord
joining their hands
and recite the sacred mantra “Namashivaya”
will not have any trouble in their life.

Padiham 12. Thiruppazanam

The talaivi (heroine) speaks

114. O cuckoo birds,
you sing your songs perfectly.
Shiva is the lord of Thiruppazanam
where buzzing bees swarm around his kondrai garland.
The smiling crescent moon shines in his jaṭa,
and he wears a golden garland on his chest.
Will he love me and then leave me?

115. O screwpine flowers, lotus blossoms,
kandagam, mundagam, kaidai and neydal flowers,
he is the god of Thiruppazanam where music never stops,
and he dances in the dancing hall.
He showed me his love,
plunging into the pond swarming with bees,
and now pallor has covered my body.
I will never forget the day he embraced my tender body
and left me—will he come back?

116. O young kurugu living in a nest on a kanchi tree,
 did you forget him.
 He skinned an elephant with a trunk as big as a palmyra?
 He, the god of Thiruppazhanam, is praised by all.
 O bee with bright wings
 won't you be a messenger and tell him
 that I am tired and think only of him.

117. O fragrant breeze, fresh and sweet!
 Many devotees worship and praise the god of Thiuppazhanam,
 saying that it is his sacred place.
 He was not welcomed for the sacrifice of Daksha
 but his wife Uma fought with Shiva
 and went to her father's sacrifice by herself.
 Isn't Shiva, the decider of the fate for all, playing with my life?

118. He is moksha for those on the earth,
 for the sacred faultless Brahmins,
 and for the gods of the sky.
 Devotees go and worship the god of Thiruppazanam
 singing songs with ragas.
 Can I forget him even at the time
 when my eyes close at end my life?

119. O white herons with red legs,
 you wander all over looking for food
 wading along the wide ocean rolling with waves.
 I don't know what to do—
 the god of Thiruppazanam surrounded with beautiful groves
 stole my round bangles.
 Won't he give me his fragrant kondrai garland?

120. O beautiful herons,
 you embrace your beloved mates,
 swim and reach the shore of the ocean.

He the god of Thiruppazanam with flourishing fields
 where the songs that praise him never stop.
 He burned the three strong forts of the Rakshasas in the sky.
 His chest is adorned with many garlands.
 Will he love me, spoil my beauty and leave me?

121. O puuvai birds with voices as sweet as the prattling of babies,
 you fly over the banner of Shiva marked with a bull.
 He is the beloved of the daughter of Himalaya
 whose mouth is red as a kovai fruit,
 the god of Thiruppazanam where the Kaviri river
 brings to its mouth jewels and pearls in its abundant flow.
 I am searching for him—time moves slowly for me.

122. Brahma with a swan on his banner
 and Vishnu sleeping on Adishesha
 worship Shiva, the god of Thiruppazanam
 with a deer in his hand
 and a snake tied around his waist.
 All the world says he will remove the karma
 of those devoted to him.
 I am a thief, will I lose my thick bangles for him?

123. The god of Thiruppazanam
 where swans that have soft white cotton-like feathers
 fly all around as they cry out
 cheated me, stole my bangles

and does not come to see me.
 He is the god of Apputhi Adihal
 who made fire sacrifices to remove a fearful famine.
 He, the divine one,
 adorned the hair of Apputhi with flowers.

Padiham 13. Thiruvaiyaru

124. I have not overcome my desire for the world.
 When beggars came and asked for arms
 I did not give anything.
 I listened to the immoral words of the Jains
 and was fascinated by them.
 Now, longing to become your devotee
 and reach your pure lotus feet,
 I have come to Aiyaru to save myself
 under your divine feet.

125. He has a beautiful body like red coral,
 and wears shining earrings.
 He shares half of his body with Uma with round bangles
 and has a waist like a creeper that embraces its branches.
 His thick jaṭa is adorned with fresh beautiful kondrai flowers.
 I became the devotee of Aiyaru, place of lovely coral,
 and am released from the sorrows the world.

126. You are near me.
 you are far from me,
 you are my friend,
 your garments shine like pure gold,
 you wear white ashes,

you are a diamond,
 you are beautiful,
 a remedy for the troubles of all the gods in the sky.
 I became the devotee of you, the god of Aiyaru,
 and escaped the desires of the world.

127. You are the fire at the end of the universe,
 you abide inside the hearts of those who think of you always, you protect us and you
 are moksha for us,
 you are the voice of your worshipers,
 you were the pillar of fire when Vishnu and Brahma looked
 for your head and feet,
 and you are adorned with the cool moon.
 I am your slave, O god of Aiyaru.

128. You have a beautiful jaṭa,
 and in the midst of that jaṭa the cool moon floats.
 You, the clever one ride a bull
 and burned the three forts of the Rakshasas.
 You, the master of all people and all the worlds,
 wandered carrying the skull of Brahma and begged.
 You are the god whom all yearn to attain,
 O god of Aiyaru.

129. You are the ocean,
 you are fire,
 you are justice,
 you are moksha,
 you are all the places on the earth,
 and the whole world,
 you are the people, their bodies and their life.

Except for your name there is no other name that is praised by the world.

Wearing the crescent moon in your hair,

you are the remover of all sickness.

I am a devotee of the god of Aiyaru

and I am saved.

130. You are the eyes of all,

you are the pupils in their eyes,

you are the thoughts of all,

the meaning of everything,

you are the numbers, the letters and their sounds.

You are the sky and the creator of the Vedas,

you burned the three forts of the Rakshasas in the sky.

I am the devotee of the god of Aiyaru and I will live.

131. You are lightning,

you are thunder,

you are the meaning of Vedas,

you are gold and diamonds,

you are the pearls in the roaring ocean,

and you are the light that Vishnu and Brahma could not find.

You are the greatest.

I am a devotee of the god of Aiyaru

and so I survive.

132. The Kaviri filled with precious corals

flows around Aiyaru.

Many devotees bathe in the river,

praising the god again and again.

The gods in the sky in all directions

praise the god, praying,

“You are our dear god!”.

I am a devotee of the god of Aiyaru and I am saved.

133. He crushed Ravana with his toe under Kailasa mountain
when Ravana tried to dig it up.

He is praised by the world surrounded with oceans as “Nandi.”

I am a devotee of the lord of Aiyaru surrounded by mountains
and I survive.

Padham 14. Podu—General Verses. Dasapuram—Adaivu. Stories

134. When the gods churned the milky ocean
and poison rose to the sky and spread everywhere,
they were frightened and dropped Adishesha.

They ran to Shiva and begged him,

“Give us your grace and take care of this disaster.”

Shiva took the terrible poison
and drank it so it would not destroy the world.
He is the king of kings of all the worlds.

135. When the flood came racing to the sky
and filling all the worlds at the end of the eon,
Brahma and Vishnu thought no god
was equal to Shiva, the highest, and bowed to him.
At that time Shiva grew tall into the sky,
with his feet on the earth.

O lord you are the ancient one and our only refuge.

136. He is the lord abiding through stars and the eons,
he is light for the three gods
and the meaning of the six philosophies.

He is the lord of Vishnu who swallowed all seven worlds,
and he took the form of the dwarf Vamana.

He is our only refuge.

137. When the gods, frightened, went to Shiva
and asked him to help when Taraka
afflicted the mountains, oceans and the seven worlds,
Taraka ran away from Shiva, but the god
chased him and split him apart.

The angry Shiva danced with fire in his hand.

He is our only refuge.

138. When the three Rakshasa forts afflicted the earth and sky,
the gods, unable to oppose him, went and asked Shiva for help.
Shiva took Vishnu for his arrow the snake Vaasuki for his string
and Meru mountain for his bow and shot at the three forts
and they were became ash.

He is our only refuge.

139. When Yama with a blue body, red eyes, white teeth
and red hair came to take the life of the child Markandeya,
who always brought flowers and worshiped Shiva,
the child was afraid and ran away
and Shiva gave Yama moksha taking away his snare.

Let us worship his ankleted feet.

He is our only refuge.

140. When the gods came to destroy the sacrifice
of the great ascetic Daksha, they were frightened
and Agni, presider over the sacrifice, and the moon
were terrified and stood away. Brahma and Vishnu

asked Daksha to forgive them for any offense.

Our duty is to worship the lord who carries fire
and was victorious at Daksha's sacrifice.

He is our only refuge.

141. When the lovely Uma playfully closed the two eyes of Shiva,
the world became dark and the god opened his third eye.

The goddess, frightened, took her hands away
and worshiped him and the lord opened his two eyes,
one the sun and the other the moon. He is the light
that has three eyes, and he is our only refuge.

142. Kaama, with flower arrows and a bow of sugarcane
that he took from the forest,

thinking Vishnu and Indra would help him,\

abandoned Shiva and shot his arrow at the lord.

Shiva, angry, opened his third eye

and burned up Kaama, making the frightened gods run away.

He is our only refuge.

143. When Shiva was performing a sacrifice

with a thousand flowers and one flower was missing,

Vishnu plucked out one of his own lotus-like eyes

so the sacrifice could continue.

Shiva, pleased, gave to Vishnu the powerful discus

that clove the chest of Shailendra.

He is our only refuge.

144. When Ravana was going to Mount Kailasa on his chariot,
the chariot told him, "You are a hero. This is not dharma."

Ravana the Rakshasa ignored his chariot and hurriedly

dug up the mountain and held it on his shoulders.

Shiva with one toe crushed Ravana's arms

and made him fall.

My heart dwells only on Shiva's heroism.

Padiham 15. Podu Pavanasat Thiruppadihams

145. He is the god of all the pilgrimages

of his devotees who are beyond desire.

He is the precious coral of Pasur,

the sweet fruit of Thiruchitrabalam.

He, the divine one, cannot be reached by anyone.

He, the best, the king of all pure ones,

is the shining light of Thiruvetriyur

surrounded by the ocean with its waves

and I keep him in my heart.

146. He is the god of Anaikavi,

he, sweet as jaggery, is god of Kanapperur

and he is the sugarcane of Kanur.

He is pure as the conch praised by the gods in the sky.

He is a young elephant, the god of wonderful Kailasam.

I will not forget my lord bright as the sun and moon.

147. On his head, he wears the crescent moon as a garland.

He is the remedy for confusion for all,

the king of Thiruvadigai, the master of Aiyaru.

He is fate, fame and the light the gods search for.

He is our guide, he is wise tender wisdom.

As soon as I think of him, my mind is filled with joy.

148. He is a pearl in Purampuyam,
 he shines as gold in Thiruppuhalur,
 he is the sun that gives light to all the world
 and he stays in Urandai in the hills of Thiruchi.
 He is eyes for those seeing him in Thirukkazukkundram
 where waterfalls roar.
 I reached him, the strong lion of Adihai Veerattanam filled with Dharma.

149. He is a bright diamond in Thirukkolakkaa,
 a sage in Thirukkudamukku,
 the honey of Alangaadu,
 the flower that the gods wear in their hair,
 the sweetness in milk,
 and the shining gold of Thirupparaathurai.
 I embraced the god who carries a sulam for a weapon
 and needs no companion.

150. He is the diamond of Thirumarugalur,
 the garland of Thiruvalanjuli,
 the Karpagam of Thirukkarukaavur,
 the light of the sun that no one can know,
 the unborn god of Thriupperuvelur
 and the dear god of Thriuvaanjiyam.
 Those seeing him do not want to leave him.
 I hold him in my heart.

151. He is a beautiful lion king,
 the bull that ornaments Rameswaram,
 the garlanded beloved of the goddess
 dancing in Thirukkutralam
 and the auspicious god of Nedungalam surrounded by shaded groves.

I embraced the red-colored lord with love
and keep him in my heart.

152. He is the moon of evening,
the auspicious god of Thirumaraikkadu,
sweet as sugar syrup,
the god of Thiruvannamalai
who, faultless, stays in Thiruthuruthi surrounded with groves.
I keep the god of the gods in the sky in my heart lovingly.

153. He with sacred ash on his arms
is the light of Chotrutthurai,
the pure jewel of Thiruthuruthi,
the god of Thiruppazanam on the riverbank,
the large jewel in Thiruvaalavay,
moonlight in Thiruneythanam.
I worship him, the bull, remover of my birth.

154. He is the pure god of Thirupputhur,
the fighting bull of Thruppuvanam,
the tender shoot of Thirumizalai,
and the knower of the Vedas of Thiruvelvikkudi.
He, the ancient one, the god of Podiya mountain,
burned the three forts of the evil Rakshasas.
I keep him, the god of Thirumaathur,
the remedy for everything, in my heart.

155. He is the first one on the earth,
he rides a strong white bull,
he has the color of the red sky in the evening,
and he destroyed the valor of Ravana.

If devotees worship him in their hearts,
 bathing him with pure water,
 praise him with devotional poems
 and bow to him, saying, "you are our master,"
 their karma will be destroyed.

Padiham 16. Thiruppuhalur

156. His color is red,
 he wears a sacred white thread on his chest,
 carries a dark young deer in his hand
 and wears sounding anklets.
 If people trust him, he is their true god
 and if do not think he is real, he is false for them.
 He is the god of Thiruppuhalur with matted hair.

157. Shiva rides on the white bull who is Vishnu,
 his jaṭa shines like lightning,
 he shares half his body with Uma
 whose forehead is like the crescent moon,
 he wears an elephant skin
 and he has a snake tied around his waist.
 He is the god of Thiruppuhalur with matted hair.

158. The crescent moon ornaments his long jaṭa.
 he embraces Uma his dark-haired wife.
 If someone does not have a good mind,
 and is unwilling to change his evil ways,
 he will not approach that person.
 He is the god of Thiruppuhalur with matted hair.

159. On his chest he wears a garland of Rudraksha beads,
 he has a snake tied around his waist
 and the crescent moon is the garland on his head.
 Every day he wanders, carrying the skull of Brahma, and begs for food.
 He is the god of Thiruppuhalur with matted hair.

160. He fought with Yama to save Markandeya's life,
 he skinned the murderous sharp-tusked elephant
 as his wife Uma looked on terrified
 and wore the skin on his body as a garment.
 He is the god of Thiruppuhalur with matted hair.

161. Shiva with his third eye burned Kama
 whose banner carries the image of a fish,
 and he wears the skin of an elephant.
 Devotees following the right path praise him.
 He with matted hair is the god of Puhalur ruled by king Bhuman.

162. With his feet Shiva kicked Yama to save Markandeya,
 he destroyed the sacrifice of Daksha
 when he did not respect him,
 he cut off the heads and hands of the gods
 when they supported Daksha and he made sun blind.
 He with matted jaṭa is the god of Thiruppuhalur.

163. Shiva wearing on his head a skull garland
 burned the three forts of the Rakshasas
 with the arrow that he chosen.
 Ganga flows in the broad jaṭa
 of that lord of Thiruppuhalur.

164. Shiva rose as a tall pillar of fire
 while Brahma and Vishnu, frightened,
 worshiped him with joined hands.
 He wears a garland of the bones of his good devotees
 and a kondrai garland.
 He is the god of Thiruppuhalur with matted hair.

165. Shiva's throat became black
 when he drank the poison from the ocean of milk.
 With his toe he pushed down Kailasa
 when Ravana, king of Lanka, came on his chariot,
 and he cut off his ten heads.
 He gave half of his body to his wife Uma
 who controls her five senses.
 He is the god of Thiruppuhalur with matted hair.

Padiham 17. Thiruvarur Araneri

166. However hot a fire may be, it will not burn us.
 He will give us moksha even if things are wrong.
 He carries a bright trident whose blades look like three fires
 and his color is red as fire.
 He is the god of Thiruvarur,

167. Shiva is heroic,
 he wears a snake around his waist,
 and shares his body with his wife Uma.
 He takes responsibility for his devotees,
 He wears an ornament that makes the eyes of others sparkle.
 He is the god of Thiruvarur

168. Shiva, red as a lotus, with long jaṭa,
brings misfortune to evil people.
He sleeps with his wife
whose hair swarms with bees,
he has a dark throat,
and the unwinking gods worship him,
the god of Thiruvavur.

169. Shiva opened his eye and burned Kama,
he carried Ganga when she flowed down to the earth,
he destroyed the three forts of the Rakshasas,
and he removes the sins of his devotees,
he, the god of Thiruvavur.

170. Shiva carried the skull of Brahma
and begged for food,
he wears a lion-skin loincloth,
and he removes the karma of his devotees.
The god of Thiruvavur gives his grace to his worshipers,

171. Unceasingly he dances,
the sound of his anklets never stops,
his ganas sing in the evening as it becomes dark,
and, as he dances, he wears a snake for an ornament,
he, the god of Thiruvavur.

172. Shiva embraces Uma, understanding her thoughts,
he sings in the evening and on all the streets,
he dances in all parts of Thiruvavur
and when devotees reach out to him for help
he removes their karma.

He is the god of Thiruvarur.

173. The cool bright crescent moon
and kondrai flowers are his garlands
and his temple is the hearts of those who worship him
in the morning and evening.
He is the god of Thiruvarur.

174. His hair shines like lightning in the sky,
his chest is golden, the sacred ashes on his body
are the color of the bull on which he rides,
his body is the color of the milky ocean,
his feet are the color of the red sun in the morning.
He is the god of Thiruvarur.

175. His jaṭa is golden,
the gods in the sky, kings and his ganas
worship him night and day
to receive his sacred grace.
This is the nature of the god of Thiruvarur.

176. When Ravana took the sky chariot of Kuberan,
Shiva fought with him, defeated him
and later gave him a sword.
His throat is dark because he drank the poison
that came from the milky ocean. He, the god of Thiruvarur, gives his grace to all.

Padiham 18. Potu—General Verses

177. His only thoughts are to save his devotees,
his only home is Kailasa mountain,

his unique ornament is the crescent moon in his jaṭa,
he has only the skull of Brahma in his hand,
and he rides only on his white bull.

178. The gods worship only his two feet,
he wears two earrings,
he has two forms, male and female,
and he carries an axe and a small deer.
These are the various two things he has.

179. He has three eyes,
his trident has three leaf-shaped blades,
he carries a bow, arrows and a string in his hand
and he burned the three forts of the Raksasas.

180. He has four faces,
he creates the four parts of human birth,
his bull has four feet,
and he sings all the four Vedas.

181. His snake has five heads,
he has controlled his five senses,
he burned Kama who had five arrows
and he dances five dances.

182. He created the six Upanishads,
his son Murugan has six faces,
the bees that swarm on his garland have six legs
and he eats food with the six tastes.

183. He created the seven epochs,

he created the seven oceans,
 he rules the seven worlds
 and he created the seven kinds of music.

184. He has eight excellent qualities,
 he wears eight kinds of flowers,
 he has eight arms,
 and he created the eight directions.

185. He gave nine doors to the human body,
 his sacred thread has nine strands,
 his jaṭa is divided into nine parts
 and he created the nine continents of the world.

186. His snake has ten teeth
 attached to ten gums,
 he destroyed Ravana crushing and making fall his ten heads
 and his devotees have ten duties.

Padiham 19. Thiruvarur

187. He carries a sulam,
 his eight mountain-like arms are smeared with beautiful kunkumam,
 he shares half of his body with Uma whose voice is sweet as milk
 and he stays under a banyan tree.

I saw him in Thiruvarur

188. He was wandering on the street,
 begging for food with the skull of Brahma,
 carrying a shining flag of heron feathers
 and wearing a lion-skin loincloth.

I saw him in Thiruvarur.

189. He is moksha that is hard to attain
and he is the path to moksha.

He destroys his enemies and is victorious in war.

I saw him with his long garlands in Thiruvarur
where women with arms supple as bamboo
wear cool sandal paste on their breasts.

190. He rides a bull,
eight ganas follow him when he goes in procession,
he burned his enemies' forts,
he wears sacred ashes,
he stays in the burning ground,
and Ganga flows in his long jaṭa.

I saw Shiva the supreme one in Thiruvarur.

191. The highest lord wearing white bones
goes around all the great cities riding on his bull.
He stays happily in the beautiful temple
of the ancient city of Thiruvarur
where fragrant kavi flowers bloom shedding pollen.
I saw him in Thiruvarur.

192. He wears the gold ornament that I gave him,
the crescent moon is the ornament in his jaṭa,
he wears a red silky garment that has the color of evening,
and he holds a small deer in his hand.
I saw him in Thiruvarur.

193. The white crescent white moon adorns his jaṭa,

he wears the hide of the elephant that he skinned
 frightening his white-bangled wife Uma,
 he is like the fire at the end of the world,
 he the clever one rides on a chariot yoked to the Vedas.
 I saw him in Thiruvarur.

194. He does not go to wicked people,
 he dances in the night when everyone is asleep,
 he brightens the hearts of his devotees when they are sad,
 and he is the light of wisdom.
 I saw him in Thiruvarur.

195. On his chest he wears a fragrant kondrai garland,
 he embraces Ganga whose cool water is abundant,
 and he drank the poison from the milky ocean
 so that the gods would survive and have nectar.
 I saw him in Thiruvarur.

196. He has long arms and divine lotus-like feet.
 and no one knows all his forms.
 He plays the veena and kinkini ornaments jingle on his legs
 as he dances in the burning ground.
 I saw the faultless one in Thiruvarur.

197. He pushed down the mountain Kailasa with his toe
 when Ravana carried it and made Ravana's eyes bleed
 so the blood poured over his chest.
 He wears sandal paste and white sacred ashes on his chest.
 I saw him in Tiruvarur.

Padiham 20. Thiruvarur

198. My only thought has been to see you.
 You entered me and I placed your ankleted feet in my heart.
 Do not go away from me,
 god of Thiruvarur where the high flags
 on the tops of palaces touch the crescent moon.

199. You are the god of flourishing Thiruvarur
 where falai, ceel and varaal fish swarm in deep water.
 You dance to musical instruments
 and are as dear to me as my eyes.
 I came leaving all the desires that I have for this world,
 yearning only to be your devotee.
 Forgive me and remove all my faults.

200. You are god of Thiruvarur
 where dancers with diamonds on their breasts,
 singers and dancers from heaven,
 devotees worshiping with love,
 the many ganas of Rudra,
 and people of various sects—
 Digambaras, Shaivas, Pasubadars and Kabaalis—
 all wander on the streets.

201. Your devotees happily come and worship you joining their hands.
 You are virtuous, you are pure,
 I have worshiped your golden feet,
 There is nothing I want that I do not have,
 god of Thiruvarur where the trees
 shed many sweet fruits -- coconut, kamugu fruits, bananas,

mangoes and pomegranates.

202. Your chest is smeared with sacred ashes.

Ganga flows and the crescent moon shines in your long jaṭa.

I reached your feet and all my karma is destroyed,

O god of Thiruvarur

where bees and dragonflies play on the flowers

as honey drops from their petals.

203. Devotees from the whole world come happily,

worship you and dance and their karma is destroyed.

There in Thiruvarur women bathe, plunging in the water

as people sprinkle sacred water on their hair.

You are the god of that Thiruvarur.

204. You shot your arrows and burned the three forts of the Rakshasas,

How can you be apart from me?

I will not leave you even by mistake, O god of Thiruvarur

where different paddies—chennel, pirampuri, kandasali and thippiyam—

grow in cool fields and are harvested.

205. It is the nature of the world

that creatures are born, get sick and die.

I do not want to be born again.

I want only to do good deeds,

without desire, enmity and anger in my heart

and be your slave, O god of Thiruvarur.

206. I wandered wanting to have always in my heart

the god with thick jaṭa where the crescent moon shines.

I will never allow him to go from my mind,

O god of Thiruvarur
 where a male crab is happy when the female enters its hole.

207. When Shiva stood as a flaming pillar,
 Brahma on a lotus and Vishnu who split the chest of Hiranya
 could not find his head or feet,
 but I searched and found him in the hearts of his devotees.
 They sing "Pallaandu" and worship him in song.
 He is the god of Thiruvarur.

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Padiham 21. Thiruvarur

208. The god of Thiruvarur comes on a procession
on Thiruvadira day in a chariot that is covered with a canopy
studded with diamonds and pearls, as his devotees
fan him with golden fans.

Women, men and sages follow him.

It is a scene that stands in the minds of all.

That is true.

209. If people from near and distant places,
good and bad or sick,
worship him and say, "You are auspicious, a jewel, gold, dear one.
god of gods will come near to them
on Thiruvadira day.

That is true.

210. On Thiruvadira day,
on the streets of Thiruvarur
people hang white flags,
decorate the canopy with shining jewels,
and hang pearl and coral garlands.
This is Adira day of the lord of ancient Thiruvarur, That is true.

211. Devotees join together,
praise the divine qualities of Shiva,
speak opposing each other
and compete to do service for the god.
The gods from the sky come all the time
on Adira day and worship the beautiful lord.

That is true.

212. Conches shining like the moon are blown,
and drums are beaten at the Thiruvadira festival.

The sound of anklets spreads everywhere.

The male peacock hearing the loud sound of the festival,
thinks it is thunder and assuming rain will fall, begins to dance.

This is Thiruvadira day, that is true.

213. The devotees cry, are scared
and look around everywhere.

They hit their heads on the walls,
and worship the lord saying,

“He is our god, our father.”

It is Thiruvadira day, that is true.

214. The devotees think of the divine feet
of the lord whose mouth is like red coral.

Women join their husbands, filled with love,
and play with them.

This is the day Indra, other gods and Siddhas come
and celebrate the festival of the matchless god.

This is the Thiruvadira day, that is true.

215. The gods from the sky come,
worshiping Shiva and walking in the procession.

Apsaras with beautiful bamboo-like arms
descend from heaven and walk behind them.

Devotees wearing sacred ashes
surround them, singing the praise of the god.

This is the way Shiva goes in procession.

This is Thiruvadira day.

That is true.

216. Devotees go in procession for Shiva, worshipping,
and saying, "The days that we do not worship you are bad days,
but the days that we praise you are happy days.

Help us always to serve you."

This how the dear lord Shiva comes in procession.

This is the Thiruvadira festival.

That is true.

217. At the Thiruvadira festival
the singing and praising of Shiva do not stop.
The people of the city see the procession
and speak about the grace of Shiva
worshiped all over the world.

This is the beauty of the Thiruvadira festival.

That is true.

Padiham 22. Kovil

218. Shiva dances wearing red jata
in which the bright crescent moon floats.
His throat is dark from drinking the poison
that came from the milky ocean.
He dances carrying bright fire
that removes the darkness of the night
in the dancing hall in Thillai
surrounded with groves where clouds float.

219. In Shiva's jata the beautiful crescent moon shines

and Ganga flows. He rides on a bull
and shares his body with Uma,
his wife ornamented with precious jewels.
Wearing sacred ashes, he dances with fire in his hand,
in the famous hall in Thillai
surrounded with fragrant flower groves.

220. Shiva has long jata,
where the bright crescent moon shines.
He is smeared with sandal paste and sacred ashes.
He begs for food with Brahma's skull and eats it.
He dances carrying fire in his hands.
His anklets resound in Thillai surrounded with fragrant flowers
as his devotees praise him.

221. Shiva shares half his body with his wife
whose eyes are darkened with kohl
and with a waist like a snake,
and a forehead like the cool moon.
Shiva dances in the sacred hall in Thillai
where fertile paddy grows.
He dances moving his hands and carrying fire.

222. Shiva created the Vedas,
and his jata is adorned with the cool shining crescent moon.
His servant Bhudams escort him
and he wears the skin of tiger.
White conch ear rings hang from his ears.
He dances in the sacred hall in Thillai
with fire in his hands

223. He shares half of his body with his wife,
and in his jata the crescent moon shines.
The supreme god dances expertly on the earth.
He dances carrying shining fire in his hand in Thillai
where clouds float in the sky,
revered by all people as a divine place

224. His jata shines with the bright light of the crescent moon.
Devotees see him wearing a mighty elephant's skin
in the dancing hall of Thillai
surrounded with gardens swarming with happy bees.
Devotees worship and see him dancing
carrying hot fire in his hands.

225. Shiva, the highest god, the creator of the Vedas,
carries an axe in his hands.
On his jata the crescent moon is bright.
He, our god and chief, removes all the troubles
of those praising him.
He dances carrying fire in his hands as his anklets resound
in the sacred hall in Thillai
where farmers save water for paddy.

226. In the festival at Thillai,
devotees can see Shiva depicted as an old man or a young man,
with the bright crescent moon on his head,
dancing as his long jata hangs down.
The lord is in his devotees' hearts
and has his wife as half of his body.
He dances in the hall in Thillai carrying hot fire in his hands.

227. In famous Thillai that is praised by all the world,
 Shiva with a dark throat,
 his jata adorned with cool bright moon,
 is seen by all as a young man and an old man.
 He kicked Yama for Markandeya
 and has a dark throat and rides a bull.
 He dances carrying hot fire in his hand.

228. When foolish Ravana sped
 carrying Kailasa mountain, the abode of Shiva,
 the god put his finger on Ravana's arms and crushed him.
 Devotees can see the wonder of Shiva dancing
 carrying hot fire in his hand in the divine hall of Thillai
 surrounded with thick dark groves
 where the moon floats in the sky.

Padiham 23. Kovil

229. You are the highest, divine yogi.
 I do not sing and praise you as your true devotees do.
 What should I do to be your devotee?
 Do not disgrace me.
 You, the ancient one, our moksha,
 you are our chief and you dance in the dancing hall in Thillai.
 O lord, I am your slave and I have come to Thillai to see you dancing.

230. I do not sing songs thinking of you as your devotees do.
 You share your body with Uma with bamboo-like arms.
 You are the divine bright light and cannot be known by anyone.
 O dancer, you shine and dance in the dancing hall in faultless Thillai
 and I come in your presence to see you dancing.

231. I have not heard about your grace.
 If you help me join your devotees and listen to your grace,
 I will keep your feet in my heart.
 I will see you dancing with your wife together
 in flourishing Thillai where falai fish jump in ponds.

232. O father, if you do not remove
 the desires in my mind without confusing me
 and make me a good slave to serve you, what should I do?
 Should I search and worship the feet of the god
 dancing night and day in the dancing hall in Thillai
 where Brahmins do not stop performing fire sacrifices?

233. Even when I wandered wherever I wanted thinking of your feet,
 I sang your praise and danced, joining your devotees.
 O lord, you dance in flourishing Thillai
 circled with groves where bees swarm singing songs with ragas.
 You are praised by devotees from the eight directions.

234. I see you dancing and sing and praise your grace
 and call to you, "You are my murthi!"
 You are the first one of the three gods, Brahma, Vishnu and Rudra.
 You take away the troubles of your worshipers.
 O dancer, I came here to see you dancing in the hall of Thillai.

235. You are the ancient murthi of all.
 Give me your grace so that I will not tell any lies.
 I will be your slave, O highest lord!
 I came to flourishing Thiruchitrambalam
 the most famous place in the world

to see you dancing.

236. My mind gets confused, fascinated by the bad desires of life.

What can I do? You have a dark throat.

I am your slave and I came to the dancing hall in Thillai

where the sound of Vedas does not stop.

237. You have not made me pure,

and you did not make me to think of good things.

You cheat me, O lord of the gods in the sky.

O lord, you are the dancer

in the dancing hall of flourishing Thillai.

238. Vishnu swallowed the earth,

and Brahma stays on his lotus.

They wanted to see your divine form

but they could not see your feet and head

when you stood touching the sky with your feet in the earth.

O highest lord, you dance with music

in the dancing hall in Thillai

Padiham 24. Thiruvadihaiveerattanam

239. Shiva skinned the iron-colored elephant

iron and covered himself with it.

He shares his body with his wife whose words are as sweet as sugarcane.

He has in his jata Ganga above whose water bees swarm

and his head is adorned with flower garlands.

He is the god of Adihaiveerattanam.

240. He wears the white crescent moon

that is bent like a branch.

His beautiful jata is decorated with kondrai flowers.

He bent his bow and destroyed the three forts of the Rakshasas
with his strong arrows are very strong.

He is the lord of Adihaiveerattanam.

241. All the gods in the sky worship his feet
as he rides on the bull.

In his jata he has the moon

and he wears white ashes and sandalwood.

He has a snake tied around his waist.

He, the lord of Adihaiveerattanam,

stays in the hearts of his worshipers.

242. His throat is black and has burned Kama
with his third eye.

He takes away the troubles of his devotees.

He recites the Vedas and bees swarm in his kondrai garland.

He, the lord of Adihaiveerattanam,

stays in the hearts of his devotees.

243. White ashes are smeared on his chest
and he carries an axe.

He wears a garland and bangles and stays with his wife.

He rides a bull.

Ganga flows in his beautiful jata,

the god of Adihaiveerattanam.

244. The gods worship his feet reciting the Vedas.

He has a thick and bright jata.

His wife has curly hair and round breasts.

He has a divine body,
the lord of Adihaiveerattanam.

245. Wearing a sacred thread on his body
and with a snake on his waist,
he holds in his hand the trident
and a sword in his other hand.
He wears kondrai flowers
and Vishnu is happy to share his body.
His throat is blackened with poison.
He is the lord of Adihaiveerattanam.

246. He holds a snake in his hand
and recites the four Vedas.
In his jata, he has the moon
that flows on the sky,
and his wife is a part of him.
Devotees sing the praise
of the lord of Adihaiveerattanam.

247. Devotees praise him and sing,
and Ganga, flooding with water, is in his jata.
He has a dark throat and takes away
the troubles of his devotees.
He, the lord of Adihaiveerattanam,
carries a snake in his hand.

248. His wife has a mouth red as a tondai fruit
and a waist as thin as a thudi drum
and hips as wide as the ocean.
He has lovely jata and round bracelets.

He stays on the bank of the Kedila river
where kayal fish swim.

He is the lord of Adihaiveerattanam.

Padiham 25. Thiruvadihaiveerattanam

249. In his jata, the crescent moon floats
and he stays in sacred places of pilgrimage.
He with the crescent moon in his jata
is close to his devotees
but is far from people if they do not want him.
He gives the light of wisdom in my heart.
He is the lord of Adihaiveerattanam.

250. He recites the four Vedas
and he stays in my heart.
He is the lord of Kudal city
and wears a kondrai flower in his jata
and white ashes on his body.
He is the lord of Adihaiveerattanam.

251. His devotees worship him
with flowers dripping with nectar
to rid themselves of their karma.
He is one thing and many things,
praised by the gods.
He wears as a dress the skin of an elephant.
He is the lord of Adihaiveerattanam.

252. When people suffer because the 96 things
afflict their bodies they go to the god

and ask him to take away their suffering.
He helps them, freeing them from their afflictions.
He, the lord of Adihaiveerattanam, is their friend.

253. He is in the hearts of devotees
worshiping him with love.
He wears a snake in his jata.
He married the daughter of Kailsasa mountain
who shivered in fear when he took the skin from the elephant.
He is the lord of Adihaiveerattanam.

254. We reach the lord singing his praise.
He skinned the elephant
and half of his body is his wife
with a thin waist, wide hips and long curly hair.
He is the lord of Adihaiveerattanam.

255. O heart, do good deeds.
He, the pure one, has Uma as half his body
and he, smeared with white ashes,
is like a bright shining light.
He is the beginning and the end,
the god of Adihaiveerattanam.

256. He shot his arrow and burned Kama.
He comes into the hearts of his devotees night and day.
He is the god of Adihaiveerattanam
fenced with beautiful alli flowers.

257. Vishnu and Brahma searched for Shiva
and could not find him,

but if you worship him with your whole heart
and want to see him, he will come into your heart as Om.
He is the lord of Adihaiveerattanam.

258. He has made me his slave.

He pushed Ravana's head into the earth with his toe
when Ravana dug up Kailasa mountain and carried it.

He wears a fragrant garland
and Uma is half of his body.

He is the lord of Adihaiveerattanam.

Padiham 26. Thiruvadihaiveerattanam

259. I praised you every day, saying,

"You are our friend,

you are our king, our master.

You are the ancient god,

you share your body with your wife Uma,.

You are the great sage."

O lord, you are pure gold and you are a coral hill.

Praising you always, I want to see your divine lotus feet.

O dear friend, I am tired now and have not seen you,

O god of Adihaiveerattanam.

260. My body is a false thing made like a blanket.

It will become rotten and be destroyed

I do not live as a true person.

My five senses do not allow me to lead a good life.

I want to see your red lotus feet

and am tired and have not seen them,

O god of Adihaiveerattanam.

261. I do not live following morals.
 I do not live a pure life everyday.
 Even though I am learned, I do not understand everything.
 I do not keep you in my heart.
 You are bright and a light!
 O ancient lord,
 I long to see your lotus feet but have not seen them.
 I wander everywhere and I am tired,
 O god of Adihaiveerattanam.

262. I do not see any path to find you.
 I fall into bad karma and the desires of my body.
 You have a jewel-like dark throat!
 Give me your grace to see your feet and worship you,
 O god of Adihaiveerattanam.

263. I am living in this body that follows the desires of of five senses,
 I suffer and am afraid of living in this world.
 You helped me escape from that desire,
 showing me the five-letter manthra, "Namashivaya."
 I am not afraid to live now,
 O god of Adihaiveerattanam.

264. The crescent moon floats in your jata.
 My heart goes back and forth
 jumping from thing one to another
 like the rope of a swing.
 I am like a rope that is cut and falls to the ground,
 O god of Adihaiveerattanam.

265. I have not destroyed my passion.
 I have not destroyed my love for women.
 I only able to open my eyes, smeared with kohl,
 but I am unable to open the eyelids of my feelings
 and understand the world.
 I innocently collected my bad karma.
 I could not destroy all of my bad karma and I am tired,
 O god of Adihaiveerattanam.

266. I suffer like a punnai tree
 in the middle of a village assembly hall.
 I do not understand my life and do not know you. I do not keep you in my heart.
 I am worried that Yama will come and take me
 and then I will be born again,
 O god of Adihaiveerattanam.

267. You ride on a bull,
 My life is full of sickness.
 I am plunged into many troubles.
 I do not have any courage.
 I am not faultless.
 I do not approach you so that
 I can see your beautiful lotus feet,
 O god of Adihaiveerattanam.

268. Vishnu, husband of Lakshmi
 and the divine Brahma with heads in all directions,
 were not able to see your feet or head
 even though they tried in many ways.
 O lord, you are unique and you are formless.
 Give your grace so that I can see your divine feet,

O god of Adihaiveerattanam.

Padiham 27. Thiruvadigai Veerattanam.

269. He wears a tiger skin.

He has tied a snake for a belt.

He has the shining white moon in his jata.

He gave half of his body to his wife
with a mouth red like a thondai fruit
and a waist like thudi drum.

He is the god of Adihaiveerattanam
surrounded by the Kedila river.

270. When Shiva put Ganga in his jata,

Uma found out and was angry with him.

Shiva sang the Sama Veda to console her
and danced to the raga of those songs.

He is the god of Adihaiveerattanam
surrounded by the Kedila river.

271. When Vishnu, Brahma and Indra sent Kama

to stop the meditation of Shiva

Kama shot an arrow to disturb Shiva's tapas.

Shiva was angry, opened his third eye and burned Kama
so the other gods could not see him.

Shiva's arrow destroyed the three forts of the Raksasas.

He is the god of Adihaiveerattanam
surrounded by the Kedila river.

272. In his left hand he holds a deer.

Half of his body is his beautiful wife Uma.

In his jata is the crescent moon
 floating on the red sky.
 On his waist is tied a snake that spits fire.
 He walks in the hearts of his devotees
 thinking he is playing,
 the god of Adihaiveerattanam.

273. Adihaiveerattanam is surrounded by flourishing fields
 where lined varal fish swim.
 There, farmers cutting the paddy
 stand on the boundaries of the fields.
 A fox may try to take a varal fish but it cannot.
 In the same way, people wish to have a good life
 but they may not be able to.

274. He wears sacred ashes from the burning ground,
 he begs everywhere for food
 and he rides on a beautiful white bull.
 I want to follow him but I stay here.
 I hope he will take me as his slave
 and save me from birth on this earth,
 he the lord of Adihaiveerattanam.

275. He the lord of Adihaiveerattanam
 wears ashes on his forehead,
 has a dark blue throat,
 and has Uma as half his body.
 He recited the four Vedas and the six Upanishads,
 he the lord with the crescent moon and the Ganga in his hair.

276. He cannot be seen, but he is in the heart,

he cannot be changed and no one one can join him.
 He has unlimited greatness and has no birth,
 and we cannot imagine being without him.
 He saved me from the five shameless senses.
 He is not a man or a woman,
 the lord of Adihaiveerattanam.

277. Ravana went to Mount Kailasa
 and tried to dig it up. Parvathi saw him
 and was afraid. Shiva pressed the mountain
 with his toe, crushing all his ten heads.
 He is the lord of Adihaiveerattanam.

Padiham 28. Thiruvadihaiveerattanam.

278. I did not search for the lord.
 I wasted time and wandered.
 I got sick, coughed all the time
 and could not think of anything.
 I am like a woman who does not cook in the morning
 and looks for food in the afternoon.
 I have not lived as your dear devotee.
 O god of Adihaiveerattanam.

279. O lord with a dark throat,
 I was afraid of Yama who is like the hot sun.
 I went to bathe in many spots on the great ocean.
 I climbed many high mountains.
 O Pinyanya, I have not find any path to remove
 the sufferings in my life, O god of Adihaiveerattanam.

280. If anyone say the word, "God,"
 we your devotees tremble and worship you
 saying that we do not know our faults
 and we want to worship your feet.
 But, O god of Adihaiveerattanam,
 I am ignorant and I think I am a chief.
 I cannot remove the results of my old karma.

281. He abides in Adigai Veerattanam
 where on the bank of Kedila river
 the palm trees shed their fronds
 in the middle of the fields.

282. When Indra and the other gods
 churned the ocean of milk and poison came out of it,
 Shiva drank the poison, turning his throat dark blue.
 He stays in Adigai Veerattanam
 on the bank of the Kedila river
 where clouds the color of the lord's throat float.

283. When Ravana dug up Kailasa mountain
 terrifying Parvathi, Shiva pressed it down with his toe.
 Then Ravana played his veena, making Shiva happy,
 and Shiva gave him his grace.
 He is lord of Adigai Veerattanam.

Padiham 29. Thiruchemponpalli.

284. If devotees do many vratams and suffer to see him,
 the god of Thiruchemponpalli is easy for them to know.
 He is a cheater and can't be known even by the gods in the sky

but he is honey and nectar in the hearts of the wise devotees
if they hold him in their heart?

285. The god of Thiruchemponpalli is simple and faultless.
He is truth and he shows all good paths following the Veda to his devotees.
He is a wick in our body and a lamp in our heart.
He is pure and has red color and a dark throat.

286. He is white, black and red.
He is the light in the hearts of the gods.
He is in the heart of Vishnu
who is praised by all the world over the eons.
He removes the darkness in the hearts
of the faultless sages with no wickedness.
He is the lord of Thiruchemponpalli.

287. He is father and mother for all.
He is the god and lord of wisdom.
If the gods in the sky join together
and recite the Rig Veda many times,
praising Shiva and saying, "You are our father,"
they will become, "Shivam" (auspiciousness) in their hearts.
He is the god of Thiruchemponpalli.

288. Ganga flows on his jata,
He is the friend of all if they love him.
He has his wife Uma as half of his part.
He has a snake tied on his waist.
He wears sacred ashes on his forehead.
He is the god of Thiruchemponpalli
surrounded by lotuses on the flourishing fields.

289. You think life in the world is a true thing
and live happily on the earth.
Even though time is passing,
you have not stopped your evil acts.
If you leave the desires of this life,
and remove your faults and anger,
he will be your goodness and your tapas.
He is the god of Thiruchemponpalli.

290. Our father, the god of Thiruchemponpalli,
was worshiped by Brahma
who stays on a lotus and creates everything,
and by Vishnu when the god stood as a fire pillar
while all the gods worshiped him the whole day.
He is worshiped by all the world at all three times of the day.

291. He wears a kondrai garland in his dark jata
where the crescent moon shines and a snake lives.
He has Ganga flowing in his jata.
He is justice and gives justice to all.
All the eighteen ganas and all things
in the sky and earth sing his praise.
He is the god of Thiruchemponpalli.

292. He is worshiped by Brahma, the creator of the Vedas,
the ocean-colored Vishnu
and the three hundred and sixty ageless rishis who will not be born again.
He is our father and all praise him as god of the gods.
He is the god of Thiruchemponpalli.

293. He taught the four Vedas and the six Upanishads to the rishis.

He dances as his Ganas sing.

When Ravana dug up and carried Kailasa, the abode of Shiva,
the god crushed the mountain with his toe as Ravana screamed.

He rides on a white bull.

He is the god of Thiruchemponpalli.

Padiham 30. Thirukkazippalai

294. Shiva gave half of his body to his wife Uma.

He taught knowledge to all.

He keeps fire in his hand.

He sits on the skin of the elephant skin that he flayed.

He carries a yaaz.

Sages worship him placing lotus flowers on his feet.

He keeps the flowing Ganga in his jata.

He is the god of Thirukkazippalai on the shores of the ocean.

295. He gave his grace to his devotees to attain moksha.

He made the rishis do sacrifices.

He created all the ragas so that devotees can sing his praise.

He made his devotees worship him always.

When Vishnu took the form of Vamana

he helped him measure the world and the sky.

He has a third eye on his forehead.

He is the god of Thirukkazippalai on the shores of the ocean.

296. He made Vamana bow to him,

He made all worship and praise him.

He keeps the crescent moon in his jata.

He is the light of light in all souls,

He gives his grace to all with love for him.

He burned Kama with his third eye.

He is the god of Thirukkazippalai on the shores of the ocean.

297. He taught the precious Vedas and Upanishads to the sages.

He burned the large three forts of the Rakshasas.

He has the color of fire and red coral.

He has a dark blue throat.

He is the god of Thirukkazippalai on the shores of the ocean.

298. He carries a strong axe in his hand

and has the bright crescent moon that removes the darkness of the world
in his jata where Ganga flows.

He keeps all the worlds in him.

He is the lord of all the six religions

He has dark throat.

He is the god of Thirukkazippalai on the shores of the ocean.

299. He stays in the hearts of his devotees.

He is in the sacrifices that the gods in the sky perform.

Any sorrow his devotees have he removes.

He dances in the hall in Thillai.

He gives wisdom to people.

He carries an axe in his hand.

He is the god of Thirukkazippalai on the shores of the ocean.

300. He gives moksha to bodies of flesh.

He recited the Vedas and gave them to the sages.

He makes his devotees learn books of knowledge.

He made Ganga flow in his jata.

He gave Vishnu his fighting discus.

He loves to live in the burning ground.

He is the god of Thirukkazippalai on the shores of the ocean.

301. He gives buds to kongu plants.

He fights with Yama when he comes to his devotees.

He puts pearls inside conches.

He wears sacred ash.

He taught the Vedas and Upanishads to the sages.

When poison came out of the milky ocean, he drank it.

He creates night and day.

He is the god of Thirukkazippalai on the shores of the ocean.

302. When Brahma with four heads,

and Vishnu opposed him

he took the form of a pillar of fire.

He kicked Yama to save Markandeya.

He has bright crescent moon in his jata.

He is the god of Thirukkazippalai on the shores of the ocean.

303. When Ravana, the king of Lanka

dug up and carried Kailasa mountain,

Uma was frightened.

Shiva, wearing a sacred thread, the lord of the Vedas,

saw Ravana and laughed at his effort.

In a second he pressed down Kailasa mountain

with his toe and made the mountain fall.

He is the god of Thirukkazippalai on the shores of the ocean.

Padiham 31. Thirukkadavur Virattam

304. If you want to leave your body,
and the wealth of this world,
and leave the life that flows like a flood,
you should want to light
the lamp of devotion in your heart and understand god.
Then the god of Thirukkadavur
will help you to leave this impure body.

305. You may want to live in this world and enjoy it,
but if Yama, the Dharmaraja staying in the sky,
wants to take it who can stop him?
The only thing to do is to be a devotee, singing songs
and dancing for the lord of Kadavur Veerattaanam,
the pupil of the of eyes of all.

306. You came into this world in the form of a human
and live a false life.
You do not understand others.
The lord of Kadavur Veerattaanam
stays in the hearts of devotees
if they control their minds and the five senses
that lead them in evil ways.

307. The lord of Kadavur Veerattanam is sweet like sugar
for those devotees of the crazy lord
who get up in the morning, take a bath,
sprinkle flowers on him with love, light lamps
and worship him in the proper way.

308. O lord of Kadavur Veerattaanam!

I am living a shameless life.

There is no one to show me a good life.

Singing your praises, I am like a rooster
that crows in the early morning and stops.

My five senses confuse me and trouble my mind.

I suffer, terrified of the day when Yama will come.

309. O lord of Kadavur Veerattaanam,

I am living with this contemptible body,
nourishing it as if I were pouring water on plants.

I do not live a moral life.

I have not escaped the illusion of life.

My five senses are a net
and I am caught in them and lead an evil life.

I am a boat that struggles in the ocean of life.

310. O lord of Kadavur Veerattaanam,

I do not know this world is maya.

I am fascinated by this life.

I am like an owl that is a devil.

O Pinnyagan, unborn one,

I do not come to you with love,
but am evil and involved in bad deeds.

I do not have the desire to leave this world.

311. O lord of Kadavur Veerattaanam,

I wasted my life without loving you
like someone pouring water on a useless plant.

I am an example of the saying, "Only experience makes bad people realize
what is wrong in their life."

Why am I living? What can I do?

I do not have any wisdom.

I have nothing to support me.

312. The lord of Kadavur Veerataanam

kicked Yama to save Markandeyan

because he left fished-eyed women

and became a devotee of Shiva

He did the abhisekam with milk,

good yogurt and ghee for Shiva.

Markandeya did this without any confusion in his mind.

313. The lord of Kadavur Veerattaanam

has the power of Brahma, Vishnu, Rudra, Mahesa and Sadasiva.

To give his grace to Indra, the other gods and to all the rishis,

he fought mightily with Ravana and destroyed his strength

when Ravana was holding Kailasa mountain,

but Shiva gave his grace

when Ravana played his veena and praised him.

Padiham 32. Thiruppayatrur

314. When the lord of Thirupayatrur

skinned the elephant making its blood flow

and then covered himself with it,

his wife Uma was scared and

shook her finger at him again and again.

He took the skin off

and pretended he did not want to wear it.

Then he laughed seeing his wife frightened.

315. Shiva of Thiruppayatrur happily keeps
his wife Uma as half of his body.

He created many eons.

Making the mountain his bow
and tying a snake as the rope for the bow,
his eyes red with anger, he shot an arrow
and burned the three forts of the Raksasas.

316. He gave his grace and taught the Vedas
to the rishis who believed
they would give them great knowledge.

He is the truth. He dances holding fire.

All lives of the world worship him
and ask him for his grace.

He put the crescent moon in his hair
when the moon was scared of the snake Rahu.

317. The lord of Thiruruppayatrur gave his grace to Arjuna.

He tied the snake around his waist.

He made Chathan his son.

He sang the Sama Veda for the goddess Kali and danced with her.

He made the moon float in his hair to save it
and made Ganga flow in his hair.

318. The lord of Thiruruppayatrur

with an eye in his forehead

matches all the three gods, Ilayashivam, Bogashivam, and Adohaarashivam.

He taught the four Vedas to all the rishis and taught them wisdom.

He is the god of Thiruvadira day. He is the god of gods.

319. Lord Shiva, the god of Thiruppayatrur

is the sun, Yama, Varuna, the wind god, the moon and Vayu.

Shiva the father of all dances holding fire in his hand
in the burning ground where Peys live.

He is the Pinynyagan, our father, our lord
and he always holds fire in his hand.

320. He is the havis, the ghee for sacrificial fire.

He is an atom and the largest thing in the world.

He takes away the sins of evil people.

He is the highest lord.

He is lord Brahma, the creator of the world.

Half of his body is his wife Uma
who has the green color of the ocean.

He is the lord of Thiruppayatrur.

321. He is father, mother, the earth,
and the father of all on the earth.

He is all the seven worlds.

He stays in the hearts of devotees
who think of him, worshiping him and saying,
"O father, our lord!" He is Shivam in their hearts.

322. The god of Thiruppayatrur helps me remove
the desires given by my senses.

He increases my knowledge,

He removes my poverty.

He takes away this birth and future births.

He makes me faultless.

He saves me from doing evil deeds.

He is the joy in my mind.

He takes away my anger.

323. When Ravana wanted to fly over Kailasa,
 his charioteer said it was not possible to cross the mountain.
 Ravana grew angry, came down to the earth,
 and dug up and took the mountain in his hands.
 Shiva came crushed his ten heads,
 frightening Uma who was looking on.
 But Shiva was happy when he heard Ravana singing,
 forgave him and gave him his grace.

Padiham 33. Thirumaraikkaadu.

324. Shiva, the beautiful god of Thirumaraikkaadu
 is praised by Indra, the gods and all rishis.
 He is the light worshiped by all.
 His jata is decorated by the moon and Ganga floats in it.
 He is their mantra for all his devotee.

325. He belongs to all countries and is the god of all gods.
 If you want to be released from your sins come and worship him.
 His throat is black and he abides in your heart.
 Vishnu worships him, the god of Thirumaraikkaadu.

326. The crescent moon floats in his shining jata.
 He wears a kondrai garland.
 He is the lord of this life on the earth and other births.
 O devotees, do not think this world is for you.
 It is a waste to think like that.
 Do not think it is grand to live in a big house.
 Do not increase your karma.
 Worship the lord of Thirumaraikkaadu.

327. The god of Thirumaraikkaadu created humanity.
 He gave two legs, two beautiful hands, a skeleton, skin,
 and two orifices and built it as a house.
 He gave the name Maya to it and gave it life.

328. He is in the sky and above it also.
 He recites all the Vedas lovingly,
 his devotees sing the Vedas and dance.
 He is the eyes of everyone in the world
 and the light in their eyes.
 He is our father.
 People circle him in temples and worship him.
 He is the god of Thirumaraikkaadu.

329. He carries fire in his hand.
 He is the lord of all six religions.
 He holds a veena and sings.
 He makes his devotees worship his feet.
 He has the moon and Ganga in his bright jata.
 He shares half of his body with his wife Uma.

330. He himself is music
 and he makes his Kinnaras listen to music.
 He is the Vedas and recites the Vedas,
 putting the light of knowledge in people's hearts.
 He is an unequalled dancer
 and lovingly keeps Ganga in his jata.
 He has given half of his body to Uma,
 he, the god of Thirumaraikkaadu.

331. Seething with anger, Shiva destroyed
the three strong forts of the Raksasas and burned them.
He takes away the sins of the devotees when they give up
the desires for the wealth on the earth and worship him.
He is the god of Thirumaraikkaadu.

332. He is the god of all countries.
All gods sing his praise.
Devotees worship him every day
with fragrant flowers and incense
He takes away the sins of those
keeping him in their hearts.
He is the god of Thirumaraikkaadu.

333. When Ravana dug up Kailasa mountain
and carried it with his strong hands.
Parvathi, Shiva's wife saw and was frightened,
but Shiva crushed all ten heads of Ravana and stopped him.
He is the lord of Thirumaraikkaadu.

Padiham 34. Thirumaraikkadu

334. When Ravana stronger than all and afraid of no one
ordered his charioteer to fly over Kailasa mountain,
he refused and Ravana tried to carry Kailasa mountain
on his shoulders. Shiva saw and crushed his twenty shoulders
as the gods in the sky the people of the earth looked on terrified.
Shiva's wife Parvathi was also frightened
but the god of Thirumaraikkaadu told his wife not to be afraid.

335. Shiva has the crescent moon in his jata

and a snake and tortoise ornamenting his chest.
 The beautiful god stays with love
 in Thirumaraikkaadu surrounded with ocean
 where waves in the clear water dash on the banks.

336. When Ravana, the strongest of the Raksasas,
 ordered his charioteer to fly over Kailasa mountain,
 the charioteer could not do it
 and Ravana dug up Kailasa and carried it on his shoulders.
 Shiva, laughing, crushed all ten heads of Ravana with one toe
 but then gave Ravana his grace as he listened to his music.
 Thirumaraikkaadu is the place where the lord Shiva stays.

337. When Ravana's charioteer tried to fly over Kailasa mountain,
 and Shiva stopped him,
 Ravana became angry and asked, "Who stopped us?"
 Then he dug up Kailasa mountain and carried it on his shoulders.
 but Shiva crushed his ten heads and made him fall to the earth.
 He is the god of Thirumaraikkaadu.

338. When Ravana's charioteer could not fly over Kailasa mountain,
 Ravana became angry and said,
 "I am going to dig up Kailasa mountain and carry it.
 It is not a hard thing for me."
 As he was going to carry the mountain on his shoulders.
 Shiva, the god of Thirumaraikkaadu stopped him
 and crushed all Ravana's heads with his toe.

339. Surya who shines all day on the earth
 shivered and, terrified of Ravana, would not go over Lanka.
 Ravana also stopped all the nine planets from going over Lanka.

In his pride, Ravana considered himself very strong
and dug up Kailasa mountain,
the abode of Shiva with a long jata,
and he tried to carry it on his shoulders.
With one toe, Shiva, the god of Thirumaraikkaadu
crushed all ten heads of Ravana.

340. The king of the Raksasas, Ravana
thought he was very strong
because he had ten heads and twenty hands,
but Shiva using one toe crushed all the ten heads of Ravana.
He is the god of Thirumaraikkaadu
where waves filled with pearls dash on the banks.

341. Ravana, the king of the Raksasas,
thoughtlessly put his hands
under Kailasa mountain to dig it up,
but he could not do it and he lost his strength.
Shiva's Bhutas of Thirumaraikkadu saw Ravana and laughed.

342. Ravana had twenty hands and ten heads
and would play the Sama gita,
but he did not want to play music for Shiva
or worship him with the mantra, "Namashivaya."
Foolishly, Ravana thought he could carry Kailasa mountain
but when he tried, Shiva, the god of Thirumaraikkaadu
frightened him and stopped him.

343. Parvathi saw that Shiva had hidden Ganga in his jata,
and had a love fight with him.
At that time, Ravana flying on his chariot

was blocked by Kailasa mountain
 and he tried to dig it up and carry it on his shoulders.
 Shiva pushed the mountain down with his toe,
 crushing the heads of Ravana.
 Then Ravana sang praising Shiva,
 and Shiva forgave him and gave him his grace.

Padiham 35 Thiruvaimaruthur

344. The charioteer of Ravana tried to fly over Kailasa mountain
 and when he could not, Ravana dug up the mountain
 and carried it on his shoulders.
 Shiva crushed Ravana's heads and made him put the mountain back
 but then Ravana played his veena and praised Shiva,
 and the lord of Thirumaraikkaadu gave his grace
 and the beautiful sword "Laughter of the Moon" to him.

345. He is the ancient one.
 He is the first one of all three gods.
 He is in all the corners of cities.
 He takes the form of someone doing tapas.
 He is in the thoughts of those thinking of him.
 He is all the paths of Saivism.
 He is our father, our god
 and he stays in Thiruvaimatudur.

346. Ganga flows in the jata of Shiva
 which is adorned with a kondrai garland
 of flowers that bloomed in the rainy season
 and he wears a snake.
 He is justice and judges everything.

He is strong and rides on a fighting bull.

He stays in Thiruvudaimatudur on the south bank of the Kaviri river where beautiful lotus flowers bloom.

347. Shiva is in the sky and above the sky.

He taught all the four Vedas and their angas to the rishis so that all the world would know them.

He sings all the Vedas.

His eyes forgive and remove the sins of his devotees.

He has an eye in his forehead.

He burned the love god Kama when he disturbed his tapas.

He is above thought.

He stays in Thiruvudaimatudur.

348. He recites all the four Vedas

as the gods in the sky praise him

and his Bhutas sing and dance praising him.

He, our father, the faultless god is the king of the earth.

Now and in the future he removes the troubles of devotees worshiping his feet.

He stays in Thiruvudaimatudur.

349. He has tied a spotted snake on his waist

and many Bhudams surround him.

He is adorned with garlands of kondrai flowers and Ganga flows in his jata.

He stays in Thiruvudaimarudur surrounded with dashing water.

350. Shiva, our father, has in his beautiful jata,

the snake, Ganga and the shining crescent moon.

He rides a heroic fighting bull.

The god of Thiruvudaimatudur
takes away the troubles of his devotees.

351. In the fragrant jata of Shiva the forceful Ganga flows.
A snake and the floating crescent moon stay in his jata.
All devotees bow to his feet and praise him.
He carries an axe in his right hand
and he shares his body with his wife.
He is the god of Thiruvudaimarudur
surrounded with beautiful groves.

352. Shiva is adorned with a kondrai garland bright as gold.
His jata where Ganga flows shines like lightning,
adorned with vanni leaves and an umatham flower.
When he stood as a fire pillar,
Vishnu and Brahma could not find his head or feet.
Now he stays in Thiruvudaimarutur, praised by the whole world.

353. When the unwise Rakshasa Ravana went to Kailasa,
dug it up and tried to carry it,
Shiva crushed his heads into the earth
but then gave him his grace.
Shiva bent Kailasa mountain as a bow, shot arrows
and burned the three fortresses of the Raksasas.
He stays in Thiruvudaimarudur
surrounded with lotus ponds and leaves.

Padham 36. Thiruppazhanam

. He, the unique god, dances in Thillai.
He married Uma with curly hair adorned with fragrant flowers.

His jata where the cool water of Ganga flows
 is adorned with the crescent moon
 He recited the four divine Vedas,
 the highest lord, the god of Thiruppazanam.

355. He takes people to moksha.
 He, the pure one, has beautiful curly jata.
 I suffer with my bad karma and cannot get out of it.
 The gods in the sky do not hear my suffering.
 The god does not listen to my pleas.
 He does not help me get rid of my sins.
 He is the highest god of Thiruppazanam.

356. His devotees, carrying skulls in their hands,
 sing, dance and worship the highest god Shiva.
 He burned the three forts of the Raksasas.
 He recites the Vedas, and he destroys my karma.
 He is the highest god of Thiruppazanam.

357. He is the five—water, fire, earth, sky, and ether.
 He is the highest god and he stays everywhere on the earth.
 He is a true yogi.
 He is the light of the whole world
 and brightens all directions.
 He is nectar in this world.
 He is the highest god of Thiruppazanam.

358. He is the eon,
 the unique and exalted lord of the world in all the eons.
 He, the highest one, took a towering form
 and Vishnu and Brahma as a boar and a swan

tried to find his head and feet.

He is the god of Thiruppazanam.

359. Shiva stayed under the banyan tree
and taught the Vedas to all the Nayanmars.

He is the embodiment of the sastras of Nanayigar.

He the god who kicked Yama and crushed him under his feet
when Yama came to take Markandeya.

He, the highest god, is like the ghee in milk
and he resides in Thiruppazanam.

360. All the gods who worship the sun, fire, moon,
Brahma, Vishnu, and Budan

searched for Shiva in all the seven worlds,
wanting to see him,

but they could not find him.

He is the light within light,

and he gives half of his body to his wife Uma.

He is the god of Thiruppazanam.

361. He kicked Yama to save Markandeya,
covered himself with the skin of a dark elephant,
and swallowed the poison that came from the milky ocean.

He is adorned with earrings and rides on a white bull.

The moon is on his jata, and he brings light to the earth
when it is surrounded by darkness.

He removes the karma of his devotees
and resides in Thiruppazanam.

362. When Vishnu and Brahma were unable to see Shiva,
they worshiped him

and he appeared in the form of a fiery pillar.
 Brahma took the form of a swan and flew towards his head,
 while Vishnu became a boar
 and went under the earth to find his feet.
 When his devotees sprinkle beautiful flowers,
 praising and worshiping him, he listens to their songs.
 He is the highest god of Thiruppazanam.

363. Ravana sat under the royal umbrella
 and dug up and carried the Kailasa mountain of Shiva.
 Uma, his wife with a beautiful waist,
 was afraid when she saw
 and Shiva, riding on a strong bull,
 crushed Ravana's heads with his toe
 and made him put the mountain back.
 Then he forgave Ravana, listened to his Veena music,
 and blessed him with his grace.
 He is the highest god of Thiruppazanam.

Padiham 37. Thiruneythanam

364. Oh Shiva with a dark throat,
 you have placed the two ankleted feet
 that kicked Yama on my head, and I am blessed.
 You are the divine god of the temple
 surrounded by flourishing groves
 in beautiful Thiruneythanam.
 I worship you all the ways a devotee should.

365. Shiva burned Kama with his third eye.
 He gives his grace to his devotees

when they worship him with fragrance and light.

He stays in the temple in Thiruneythanam,
surrounded by thick groves.

My heart worships that god Vaaman,
and I praise him as my heart desires.

366. Shiva keeps the flooding Ganga in his jata
where the crescent moon floats.

He is our pure god, our protector and the eon.
If devotees worship Shiva in Thiruneythanam,
surrounded by flourishing gardens, they will reach him.

367. Shiva carries a beautiful axe in his hand.

The lovely crescent moon floats in his long jata
and his body is smeared with ashes.

He wears a sacred thread on his chest
and dances, on his ankleted legs.

He is the divine god of Thiruneythanam,
surrounded by fragrant groves.

368. His abode is the burning forest
and he carries fire in his hands.

His attendants, the Bhudams, surround him and sing,
and he dances to their music, adorned with anklets.

He is the faultless one, and he stays in Thiruneythanam.
He is the beautiful one, and I do not know how to join him.

369. He is worshiped by the gods in the sky,
and he gives his grace to them.

He rides on a white bull, the god of Thiruneythanam
surrounded by groves dripping with honey.

I do not know how to reach the god
with the crescent moon in his jata.

370. The anklets on Shiva's feet make a loud sound,
and the fire in his hands spreads light.
He dances all around the world
and his head touches the sky.
His jata spreads in all directions.
He is the god of Thiruneythanam
and happily dances with his wife,
who shares half of his body.

371. Ganga flows in the jata of Shiva.
He dances in the evening with fire in his hands
and guides his devotees towards the right path.
If devotees worship and praise him, he lives in the tongues
and if they think of him, he is in their minds.
He is the god of beautiful Thiruneythanam.

372. He is the light and its brightness.
He wears white ashes.
All the world praises him
and he is pleased and gives his grace.
He is the beginning and end.
All the devotees iranyji and praise him.
He, the god of Thiruneythanam is justice and austerities.

373. When Ravana, the king of Lanka,
with a spear with a leaf-shaped blade,
tried to carry Kailasa mountain,
Shiva crushed his heads.

He gave his grace to the gods.
 He burned the three forts of the Raksasas
 with his bow and arrow.
 He is the god of Thiruneythanam.

Padiham 38. Thiruvaiyaru

374. He keeps Ganga and a snake in his jata,
 and he makes the crescent moon shine in his jata.
 All his devotees praise him everywhere through his grace.
 He shares half of his body with his wife Uma
 and carries a deer and axe and fire in his hands.
 He is the god of Thiruvaiyaaru.

375. He wears white ashes and a fine white sacred thread
 and has a snake around his neck.
 He kicked Yama to save Markandeya.
 He shares half of his body with his beautiful wife.
 All devotees worship his feet.
 He is the god of Thiruvaiyaaru.

376. On his waist, he wears a tiger skin.
 He created all the worlds.
 In his hand, he carries an axe.
 He has a bull on his banner
 and he wears the sacred thread on his chest.
 He bestows his grace upon all his devotees
 so that they may reach him.

377. All devotees worship him
 adorned with a beautiful garland

and with the white crescent moon in his jata.
 He gives pleasure to me.
 He embraces and shares half of his body with his wife,
 whose hair swarms with bees.
 The gods in the sky praise him,
 the god of Thiruvaiyaaru.

378. All the gods worship him.
 He destroys the bad karma of his devotees,
 dances in the burning ground,
 and burned Kama when he tried to disturb his tapas.
 He made cows give the five sacred things for abhisekham
 and he bestows his grace on those performing abhisekham for him .
 He skinned the elephant and used the skin to cover himself.
 He is the god of Thiruvaiyaru.

379. He wears conch earrings and ashes on his body.
 He makes the sun rise and all the groves bloom.
 He created night and day.
 He removes the bad karma of his devotees
 and taught the Vedas and the Upanishads to the rishis,
 and they spread them in the world.
 He is the god of Thiruvaiyaru.

380. Shiva gives his grace to his devotees.
 He rides on a bull that moves swiftly
 and makes the minds of his devotees think of him only.
 He grants moksha to his devotees,
 showing them the path to reach it.
 He covers himself with an elephant skin
 and is the god of Thiruvaiyaru.

381. He rides on his bull joyfully, making it his vehicle.

He wears a fragrant kondrai garland
and ties a snake around his waist.

He shares his body with his wife Uma
and sits on a tiger skin.

He holds Ganga in his jata.

He is revered as the god of Thiruvaiyaru.

382. Many Bhudams escort him
as he wears bright white ashes.

He inspires his devotees to sing his praises
and gives small drums for accompaniment.

He makes his devotees bow at his feet.

He is the creator and the beginning and end of all.

He is the god of Thiruvaiyaru.

383. He makes the wealthy give food to beggars
and gives his grace to generous people.

He makes those hiding their wealth go to hell.

He keeps Ganga flooding with water in his jata.

He gave his grace to Ravana, he, the god of Thiruvaiyaru.

Padiham 39. Thiruvaiyaru

384. I was once ignorant and became a Jain.

I wandered in confusion and uncertainty,
but you, O bright light, released me from that delusion.

You are the god in the sky guiding me on faultless paths,
As the chief of all gods, you are the honey of Thiruvaiyaru,
and I am your devoted servant,

worshiping at your feet, wandering and praising you.

385. The Jains carry peacock-feather fans
and wander, thinking that is the best form of tapas.
Wearing almost nothing, looking like mere sticks,
they are not wise. And what is the use of all their customs?
My heart thinks of the sweet, honey-like god
of Thiruvaiyaru, worshiped by good devotees.

386. I once wandered with the Jains, begging for food,
carrying a plate, thinking it was the best tapas I could do.
O heart, you thought it is the wonderful thing,
what can I to do you?
Now you join with the sweet honey-like god of Thiruvaiyaru,
and I am pleased with you.

387. The Jains do not bathe or brush their teeth,
My heart liked them, but now I do not know want to join them.
O honey-like god of Thiruvaiyaru,
your devotees worship and praise you.
The bad karma of the devotees bowing to you
with fragrances and flowers will be destroyed.

388. Oh heart, you once thought that smearing kadukkay powder
on your body was a form of tapas, but it only caused wounds.
You were not wise. Instead, perform sincere tapas
to the honey-like sweet god of Thiruvaiyaru,
where falai fish swim in the lake.

389. As a sage, I did not practice the right tapas.
I did all the things the Jains told me to do,

and joined them wholeheartedly.

O heart I cannot forget the honey that is in Thiruvayaru
surrounded with groves,
and now I have the good fortune of following you.

390. I spent a long time with the intelligent Jains
who understand the meanings of many poems,
but I grew weary of them.

I found joy in worshiping the honey-like God
of Thiruvaiyaru day and night,
where groves of jasmine blossoms abound.

391. Oh, poor heart, you have joined the ignorant Jains.

The people on earth and the gods in the sky
worship the honey-like God of Thiruvaiyaru,
with a jata is adorned with the shining moon.

If you go to see him, all your needs will be fulfilled.

392. Even Thirumal, who broke the branches of the kurunda tree,
and Brahma on the lotus flower,
could see the divine feet of Shiva.

But, O heart, if you meditate on the honey-like God of Thiruvaiyaru,
praised by rishis, all your bad karma will be destroyed.

393. Ravana, the ignorant Raksasa,
hurriedly dug up Kailasa mountain,
but Shiva, the lord of knowledge, saw
and pushed it down with his big toe.

Ravana was crushed and fell to the earth,
but Shiva, the honey-like god of Thiruvaiyaru,
showed him grace and blessed him.

Padiham 40. Thiruvaiyaru

394 . He has no other place to stay but the sky,
 no other servants but the people of the world,
 and no other place to dance but the burning ground.
 He does not give anything to his devotees but moksha.
 He rides on his bull with his wife with beautiful long hair.
 He is the god of Thiruvaiyaru.

395. He has no place to stay except under the banyan tree.
 He does not have anything to teach except the Vedas to the sages.
 There is no food for for him except the poison that he drank
 when Vishnu, Brahma and the other gods asked him to help
 when the poison came out of the ocean of milk
 He is the god of Thiruvaiyaru.

396. He only dances on the burning ground where foxes live
 and his only companion is his wife Uma with curly beautiful hair.
 He bestows his grace only upon his devotees
 if they think of him with a clear mind.
 He is the god of Thiruvaiyaru and Vishnu worships and praises him
 by sprinkling flowers on him.

397. His only friends are his devotees,
 and he wears only a tiger skin.
 If people do not know him, he does not give his grace to them,
 but after he joins them, he never leaves.
 He never abandons his devotees.
 All the gods in the sky worship the god of Thiruvaiyaru,
 but they cannot truly know him.

398 . His only form is fire,
 he rides only on his bull,
 and wears only the skin of an elephant.
 All the gods in the sky join together
 and worship him, saying, "You are the great god."
 Except for Vishnu, he does not have anyone to serve him like a wife.

399 . He wears no ornament except for bones
 and rides only on his bull.
 He wears nothing except for ashes from the burning ground.
 He has nothing but the love of his devotees
 who worship him, sing his praise, and dance.
 He is the god of Thiruvaiyaru.

400. He wears no clothes except for a lion loincloth.
 His only ornament is a snake,
 and his only help is his own arms.
 No one has been hurt by him except Kāma.
 There is nothing devotees can offer to repay
 the grace the lord gives them.
 He is the god of Thiruvaiyaru.

401. He has no friends to help him except the people of the world.
 He has no temple to stay in except the hearts of devotees
 worshipping him with tears in their eyes,
 sprinkling the flowers they have picked hurting their hands.
 He is the god of Thiruvaiyaru.

402. His form is incomplete without his wife Uma,
 and he possesses nothing except the whole world.

He is the lord of all,
 and there is only goodness for us with no evil.
 He gives his grace to his good devotees
 worshipping his ankleted feet.
 He is the god of Thiruvaiyaru.

403. He has no house except for the mountain Kailasa,
 and he crushed only the head of Ravana,
 when he showed him no respect.
 He did not burn any other forts except the forts
 of the three Raksasas who had no refuge from him.
 He is the god of Thiruvaiyaru.

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Padiham 41. Thiruchotruthurai

404. I spent all my time thinking that this false body is important,
but I do not have a true mind.

Your tongue recited all the Vedas.

I am frightened thinking the harm my five senses do to me.

You are the god of beautiful Thiruchotruthurai where varal fish jump.

405. Do not spend time being involved in your bad karma.

He dances moving his eight hands in the night.

Worship him by sprinkling eight types of flowers with five abhisekhams.

The god of Thiruchotruthurai will become your servant and give his grace.

406. He bent Himalaya mountain and fought with the Rakshasas,
destroying their three forts.

Worship him night and day, thinking only of him.

He carried the skull of Brahma and begged for food

to be released from his curse.

The god of Thiruchotruthurai is all the words and their good meanings.

407. He has a dark throat, and his wife Uma is half of his body.

He is sweet and without equal.

His jata is adorned with the cool, white crescent moon.

He is the great god of faultless Thiruchotruthurai.

He entered my heart and removed all my weariness.

408. I spent all my days thinking that my body

with its many entrances is important.

I have not praised you, saying,

“My father, you are the only god.”

I have not worshiped you, saying,

“You are my kindred, moksha, and the highest god.”

You are the god of Thiruchotruturai.

409. Worship muttering again and again,

asking him not to be born again.

He gave his grace to Arjuna and gave him the Pasupatham weapon.

When Ganga descended from the sky,

he held her water in his jata

and the water became holy water.

He is the god of Thiruchotruturai.

410. I wasted my life wandering, wanting to be with women

with hair adorned with bunches of flowers.

Alas, I have not worshiped my father, my god.

Half of his body is his wife with an alkul like the hood of a snake.

He is the ancient god of Thiruchotruturai,

surrounded by groves where red pollen spreads.

411. Do not think the most ancient god is the sun.

The sun worships the god of Thiruchotruturai

with the crescent moon, Ganga, and a snake on his head.

Worship Shiva—that is the way to reach moksha.

412. You always recite the shastras and spend your life doing so.

You do not think of the unique god of the world

and you have not meditated on him in the right way.

You did not say that he is faultless.

When Shiva stood as a pillar of light,
 Brahma and Vishnu with the discus could not see him,
 the god of Thiruchotruturai.

413. If you want not to be born again,
 do not put your mind on anything else
 but worship and recite the names of god
 and follow the ways of worship in shastras.
 He, the god of Thiruchotruturai,
 became angry with the Rakshasa Ravana
 when he dug up and carried the mountain Kailasa,
 the abode of Shiva.

Padiham 42. Thiruthuruthi

414. Keep God in your heart and praise him always.
 Do not think your body is important.
 Shiva keeps his wife Uma as half of his body
 and his other wife Ganga in his jata.
 He is the god of Thiruthuruthi, the light.
 I, his devotee, saw him and received his grace.

415. Some enjoy life and live,
 but their life is like living underwater. It is not good.
 Praise the god. He burned the three forts of the Asuras
 and gave his grace to all.
 He is the lord of Thiruthuruthi and the taste in all things.
 I saw him and want you to experience
 the same joy of seeing him.

416. Shiva keeps his wife as a part of his body

and hides Ganga in his jata.

He stays in Thiruthuruthi,

surrounded by the flooding water of the Ponni river.

Always think of that god in your mind and praise him.

You can see him as I, his devotee, saw.

417. Shiva is in the body of all living beings

in the world and protects them and is their life.

When the gods have trouble, they worship him,

saying, "You are king and take away our difficulties."

He is the god of Thiruthuruthi and I worship him happily.

418. If you want to remove the troubles of the people

in this world and give them moksha, worship god.

He drank the terrible poison that came out of the milky ocean.

He is the god of Thiruthuruthi, a bright light.

Praise him so that you can see him as I, his devotee, saw.

419. If you want to avoid being born again,

think of the god Shiva of Thiruthuruthi.

He resides in the lotus heart of the body that has many entrances.

He, the generous one, cannot be seen

even by the gods in the sky.

As his devotee, I saw him, and if you want to see him,

always think of him.

420. Shiva keeps Uma as half of his body

The gods in the sky worship him, saying,

"He is the god of the Vedas."

Even the four-headed Brahma and Vishnu with the discus

were not able to see him when he stood as a pillar of fire.

I, his devotee, saw him, the bright one,
the god of Thiruthuruthi.

421. Do not plunge into the worldly life that is evanescent.
Show him light with pure akhil fragrance,
worship him, and bow to his feet.
He keeps the moon in his jata and guides people in good ways.
He is the pure god of Thiruthuruthi,
and I, his devotee, saw him.

422. The fat Jains and Buddhists think
that whatever they believe is good,
without knowing what is good. Do not follow them.
Shiva burned the three forts of the Asuras
and gave his grace to the gods in the sky.
I am a devotee of Shiva, the companion of all,
and I saw him in Thiruthuruthi.

423. If you want to leave this world and your body,
think only of Shiva and mutter his name.
He crushed Ravana with his toe
when he dug up Kailasa mountain and carried it
and then he gave his grace to him.
He is the god of Thiruthuruthi,
and I, his devotee, saw him there.

Padiham 43. Thirukachimetrals.

424. He sings the Vedas and wanders begging for food.
He has the crescent moon in his jata
half of his body is his wife

and his throat is dark.
 He is the god of Kanchi city
 where his devotees sing and dance.

425. He is the god of Vishnu and Brahma.
 He takes the forms of a young and old person,
 he wears ashes white as milk.
 He crushed Yama with his toe for Markandeya.
 He is the father of Murugan
 who took the form of a kadamba tree for Valli.
 He is the god in Kanchi.

426. When the gods in the sky come
 and praise him with songs, he hears them happily.
 He is like the pupil of our eyes.
 He is numbers and letters and he stays in Kanchi.

427. On his head he wears the crescent moon with a snake,
 and Ganga flows in his jata.
 The gods come and worship him in the night when he dances.
 He burned Kāma with his third eye.
 He, the dancer, is my father and he stays in Kanchi.

428. The lord abides in your body and in your life.
 He is the world and the end of the world.
 He fought with Arjuna
 and is all the Asuras and the gods.
 He wanders in the forest, his throat is dark,
 he wears bones, and stays in Kanchi.

429. He is Brahma, Indra, the entire world,

all the lands, the eight directions, and all the waters
of pilgrimage places. He is within your body
and he is your life. He is the unique Lord
of the shining temple in Kanchi.

430. He shares his body with Thirumal who ate mud.
He abides in the hearts of devotees when they praise him with songs.
He has three eyes.
He makes all his devotees think only of him in their hearts
and is the god of Kanchi.

431. His wife is half of his body.
Murugan is his son.
He wears garlands of jasmine and kondrai.
He stays in Kanchi where the sun always shines,
keeping his temple bright,
and all the people are learned.

432. Half of his body is his wife
with a matchless waist.
He wears the crescent moon and a snake in his jata
where Ganga flows.
He abides in Kanchi surrounded by beautiful groves
and rides a white bull.

433. When Ravana, the king of the south,
dug out and carried Kailasa mountain,
Shiva's ornamented wife trembled.
When they saw that he pushed down the mountain
with his toe, crushing the shining crowns of Ravana,
the gods in the sky sang his praise

and he, the lord of Kanchi, gave them his grace.

Padiham 44. Thirukkacciyekambam

434. He is our friend.

He burned the three forts of the Asuras with his arrows.

He, a river of nectar, stays in Kanchi surrounded by groves.

He, Ekamban, wears the white crescent moon in his pure jata.

I think of him. He is pure gold and a coral pillar.

435. You are the lord of Kanchi

where there is a pond

where crocodiles are one muzham long,

but I try to live holding to the opening

where the water goes out.

436. Half of his body is the daughter of Himalaya

and he carries an axe.

He burned the three forts of the Asuras with his arrows.

He, Ekamban, carries a leaf-shaped trident and stays in Kanchi.

He is the lord of the great gods worshiped by people.

437. He wears a blooming kondrai garland in his jata.

Ganga which is a tirtha flows in his jata.

As Ekamban, he stays in the temple of Kanchi

worshiped by all his devotees.

I do not know how to praise him.

438. Half of him is his wife with wide, dark flower-like eyes.

He carried a skull in his hand and begged.

Carrying his bow he hunted a pig.

He, Ekamban, is the lord of Kanchi—
the bad karma of his worshipers will disappear.

439. Ganga, remover of bad karma, flows in his jata.
He is the lord praised by all the gods,
and he removes the bad karma of his devotees.
He is the god Ekamban of Kanchi
and is praised by those who love him.
I think of his form and melt for him in my heart.

440. He takes any form he wishes
and dances with many beautiful forms.
He swallowed poison so the world could survive.
He, Ekamban, stays in Kanchi
praised by people of all eight directions.
I wander, thinking I will see him and be his slave.

441. He has the snake and the cool crescent moon in his hair.
and took the skin of the elephant, making onlookers afraid.
He, Ekamban, stays in flourishing Kanchi.
I long to see him dancing and to receive his grace.

442. On his chest he wears a garland of kondrai like gold.
He entered my heart and stays there.
He, the sweet Ekamban, stays on Kailasa mountain
and is seen by all his devotees comes in my dreams.

443. He is the god of Thiruthuruthi praised by his devotees.
He gives his grace to all who love him.
He rides on a white bull and stays in Ekambam.
If devotees love him and serve him,

all their bad karma will go away.

Padiham 45. Thiruvotriyur

444. If devotees wish to reach
the god, knower of all the Vedas and the songs,
they should remove any impurity from their mind
and fill it with the true fire of wisdom.
The god will enter their body and brighten their minds.
He is the king of Thiruvotriyur.

445. If you do not want to live in this world,
and join the god after leaving your body,
do hard tapas and think only of the god in your heart,
feeling his presence always.
He, the god, stays in Thiruvotriyur.

446. O devotees, if you want to do charity
and think that is enough to reach god,
you only plunge into troubles.
If you want to reach god in heaven, come, be strong.
He will light up the lamp of wisdom in your heart
and take away all your weakness.
He is the god of Thiruvotriyur.

447. Do not plunge into desires and be taken by Yama.
The god is the Veda and the Svayambhu.
He gives his grace and knowledge to his devotees
if they worship him in the night.
He is the light of sacrifices,
the god of Thiruvotriyur.

448. He is the god of all the six religions
and he is the Svayambhu.
He is Esan praised by all the gods.
He forgives the sins of the devotees worshiping his feet.
Half of his body is his wife Uma
and he stays in Thiruvotriyur.

449. Shiva hides his wife Ganga in his jata,
but is good to Uma, keeping her as half of his body,
while the world praises him for that.
He is good to one wife only.
He is a beggar and he begs carrying the skull of Brahma.
He is the king of Thiruvotriyur.

450. You wander around like a crazy person
to save your body and enjoy this world,
but one day you will no longer be in this world.
All your thoughts are false.
The god will stay in the flesh of the hearts of devotees
if they feel and think of him the right way.
He is the king of Thiruvotriyur.

451. You are innocent and do not meditate
on the name of the god with long jata.
If you want your old karma to be removed,
know that he stays in the minds if devotees think of him,
lighting up their hearts as they recite the Vedas.
He is the god of Thiruvotriyur.

452. You wish for the pleasure of women

and try again and again to gain your desire,
 but if any trouble comes to you, they stay far away from you,
 mocking you and saying again and again what joke is this?
 He, the god of Thiruvotriyur, stays in the hearts of his devotees
 when they sing and dance his praise and think of him in their hearts.

453. O, mind! Hate the desires that your five senses give
 because they always make you think of the same pleasures
 that they gave you before..

Destroy anger, hate and enmity in your mind.

He crushed Ravana under his Kailasa mountain and punished him,
 but he gave his grace to him afterwards.

He is the god of Thjiruvotriyur.

Padiham 46. Thiruvotriyur

454. I took care of my body without doing anything good.

I thought only evil things in my heart.

I am like a spoon that has no handle to scoop up food
 and cannot do what I want.

I think of various ways to escape from this life

like a frog caught in the mouth of a snake,

but you save and protect me, O god of Thiruvotriyur.

455. My mind is a boat and it sails with my knowledge that is its oars.

I put on the boat my desire and sail on the ocean.

When sailing, if the boat hits a rock that is my desire
 and the boat is going to turn over, I will not know what to do.

O, god of Thiruvotriyur, give me the wisdom to worship only you.

Padiham 47. Thirukkayilayam

456. Kailasa the abode of Shiva
 is filled with gold and precious diamonds.
 Ravana dug up the mountain and tried to carry it.
 Uma saw and became frightened.
 Shiva, controller of all lives of the world,
 used his toe and crushed the mountain
 but afterwards he saved Ravana and gave his grace to him.
 If Shiva had crushed the mountain with all his might,
 Ravana could have never survived.

457. Ravana angry, his eyes growing red,
 dug up Kailasa mountain and carried it on his shoulders.
 Uma was frightened, and Shiva
 pressed the mountain into the earth with his toe.
 Ravana could not fight Shiva.
 If Shiva had crushed the mountain with all his might,
 Ravana could have never survived.

458. Ravana became angry, his eyes growing red,
 and he dug up Kailasa mountain and carried it in his hand.
 Parvathi was frightened and Shiva, laughing,
 pressed the mountain into the earth with his toe
 making Ravana fall like a mountain.
 Ravana could not fight Shiva.
 If Shiva had crushed the mountain with all his might,
 Ravana could have never survived.

459. Ravana, maddened, became angry, his eyes growing red,
 and he carried the mountain in his hands.

Parvathi was frightened and Shiva laughed
and pressed the mountain into the earth with his toe
making Ravana scream and fall.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

460. Ravana became angry, his eyes grew red,
and he carried the mountain in his hand.

Parvathi was frightened and Shiva
pressed the mountain into the earth with his toe.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

461. Ravana, beside himself, became angry, his eyes grew red,
and he carried the mountain in his hand.

Parvathi was frightened and Shiva
pressed the mountain into the earth with his toe.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

462. Ravana became angry, his eyes grew red,
and he carried the mountain in his hand.

Parvathi was frightened and Shiva danced,
pressing the mountain into the earth with his toe
and making Ravana fall.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

463. Swift Ravana became angry, his eyes grew red,
and he carried the mountain in his hand.

Parvathi was frightened and Shiva
pressed the mountain into the earth with his toe,
crushing it into pieces.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

464. Ravana became angry, his eyes grew red,
and he carried the mountain in his hand.

Parvathi was frightened and Shiva
pressed the mountain into the earth with his toe,
breaking it into pieces.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

465. Learned Ravana became angry, his eyes grew red,
and he carried the mountain in his hand.

Parvathi was frightened and Shiva
pressed the mountain into the earth with his toe
making Ravana fall.

Ravana could not fight Shiva.

If Shiva had crushed the mountain with all his might,
Ravana could have never survived.

Padiham 48. Thiruvaypaadi

466. Shiva is all the seven oceans and the worlds.
 He is the sky, all lives, and people.
 He is the evening when flowers bloom.
 He is the cool light of the moon and the bright light of the sun.
 He wears a kondrai garland made of buds and blossoms.
 He stays in beautiful Thiruvaypaadi.

467. He is the ancient one and all knowledge and abundance
 He is light and its brightness.
 He is the pure path that lead us all.
 Half of him is his wife Uma.
 He is a friend to all those worship him.
 He is the god of Thiruvaypadi flourishing with fields
 and where VEDIYARS live.

468. The great god is the Rigveda and its meaning.
 He is the friend of those praising him with songs.
 He has an eye in his forehead.
 Half of his body is his wife
 who cannot be known by anyone else.
 He is the god of Thiruvaypadi the city desired by all.

469. He, the ancient one, is all the worlds
 and is the king of the gods in the sky.
 I keep his feet in my heart.
 The god of Thiruvaypadi saw Vicara Sarman
 drawing and worshipping a sivalingam on the sand.
 The father of Vicara Sarman came to erase it,
 but he grew angry at his father and cut his foot.

Shiva saw his devotion, gave him his grace
and named him Chandisan.

470. He is the mind, clarity of mind
and Shivam inside in the clarity of mind.
He is all good things we receive.
Half of his body is his wife with a shining forehead.
He, the omnipotent god, stays on the bank
of the southern Manni river flourishing with groves.
He has no beginning or end.

471. He wears a vanni garland.
He is ornamented with a snake
and the crescent moon on his head.
He is a shining light,
He is the benefit of truth.
He has his wife as half his body.
He is in the thoughts of devotees who keep him in their hearts.
He stays in Thiruvaypadi
where his devotees praise him with sweet songs.

472. He exists both inside and outside our bodies.
He has a form and yet is formless.
He is the flood of a river and its banks.
He is the shining sun.
No one knows him but he is in the hearts of his devotees.
He gives his grace to his devotees as they desire.

473. He is the power of illusion and awakening.
He is mountains and wind.
He is great and small.

He stays united to people's mind.
 He is all that has happened and the end of all.
 He is the god of all the eight directions.
 He is the god of Thiruvaypadi.

474. He took the form of a pillar of fire.
 He stays above all the seven worlds.
 He is a bright light.
 Brahma and Vishnu could not see his head or feet
 when he took a tall form of fire.
 He will give his grace to the devotees
 praising and bowing to his feet.
 He is the god of Thiruvaypadi.

475. When Ravana, the strong Raksasa dug up
 and tried to carry the mountain Kailasa,
 Parvathi saw and became frightened,
 but Shiva made the Raksasa weak
 and crushed the mountain with his toe.
 Ravana screamed and fell from mountain.
 Then Shiva, the god of Thiruvaypadi,
 listened to the Veena music of Ravana and was pleased.

Padiham 49. Thirukkurukkaverattam

476. In ancient times, Brahma worshiped Shiva's feet under
 a flowering tree of the grove in Thiruveettanam,
 and Shiva was pleased with the worship of Brahma, creator of the Vedas.
 He is the bright light and there are no words to praise him.

477. Every day Markandeya wore vibhuti on his forehead,

brought water from the Kaveri river
 and bathed and worshiped Shiva in the proper way.
 When Yama's servants came to take him
 because it was his time, Shiva came and saved him

478. Vicara Sarman made a shivalingam on the sand
 and worshiped it with milk. His father saw it
 and was trying to erase it with his feet,
 but Vicara Sarman grew angry and cut him on on his foot.
 The god saw it, gave his grace to Vicara Sarman
 and called him Chandeswara.

479. A spider made a web to shadow the god in Thiruvanaika,
 In his next birth, the lord of Kurukkaivirattanam
 made the spider be born as the king Kocenkanan
 of the Chola country where the Kaviri flows.

480. Vishnu, destroyer of the seven bulls,
 was going to worship the god sprinkling
 a thousand lotus flowers on his feet.
 One flower was missing,
 and so he took one of his eyes and used it as a flower.
 Then Shiva, the god of Kurukkaivirattanam,
 gave the discus to Vishnu.

481. Sakiya Nayanar would eat only after throwing
 a stone at the Shivalinagam,
 but still Shiva came and took him to heaven.
 He is the god who carries fire in his hand
 and dances in the forest to the kolli raga.
 He is the lord of Kurukkaivirattanam.

482. Kannappar held a bow and arrow
 He went to the god with meat in his hand
 and worshiped him. Blood appeared on the god's eye
 and Kannapar was about to pull out his own eye
 and put it on the eye of the god
 to stop its bleeding. The lord of Kurukkaivirattanam stopped him
 from pulling out his eye.

483. A rat was putting on a light to worship the god,
 but as he was doing that his nose was burned.
 The lord of Kurukkaivirattanam gave him his grace
 made him be born again as the king Mabali.

484. The god Shiva with Uma as half his body
 gave his grace to Kanampulla Nayanar
 who gave medicine to the sick.
 The lord of Kurukkaivirattanam gave him his grace
 because he took care of the sick.

485. When Ravana the king of Lanka dug up Kailasa mountain
 and put it on his shoulders, Shiva came and pushed the mountain
 down into the earth with his toe. Then Ravana played the veena
 and Shiva gave him a sword of victory and long life.

Padiham 50. Thirukkurukai Virattam

486. Shiva took an immense column of fire.
 Brahma became a swan and flew up into the sky
 and Vishnu became a boar and dug up the earth.
 The lord of Kurukkaivirattam where flags fly

took the form of a hunter, came to Arjuna and taught him mantras.

487. That lord of Kurukkaivirattam came in a procession
for seven days in the Brahmotsavam festival.

At that time Brahma, Vishnu and the gods in the sky
worshipped Shiva and praised him.

Padiham 51. Thirukkodikka

488. You have an eye on your forehead,
you wear white ashes,
your hair is jata,
you drank poison from the milky ocean,
you burned the three forts of the Asuras,
you are faultless,
you are the god of Thirukodika.

489. You wear a fragrant kondrai garland,
you carry the skull of Brahma in your hands,
you have as part of your body your wife, lovely Uma,
you give your grace to your devotees
who bow to your feet every day,
you are the god of Thirukodika
decorated always with beautiful flags.

490. You wear ashes,
you carry a shining axe in your hand,
you ride on a bull,
you are precious as the nectar from the ocean,
you taught the six Upanishas and the four Vedas to the rishis,
you gave half of your body to your wife,
you are the god of Thirukodika.

491. You kicked Yama and gave your grace to Markandeya
 when Yama came to take him,
 your throat is dark,
 you are the chief of the gods,
 you are the world itself,
 your beautiful jata is adorned with the young crescent moon,
 you are the god of Thirukodika.

492. You are adorned with a snake,
 you wear a tiger skin and a white lion cloth,
 you carried the skull of Brahma and begged,
 you have Uma your wife as half of your body,
 you have the crescent moon on your head,
 you are the god of Thirukodika.

493. On your chest you wear a shining garland
 made from a boar's horn and you are my father.
 I am a poor person, what will I do?
 I am fascinated by women, caught by their eyes
 that are as beautiful as a split mango fruit.
 You ride on a small bull, O god of Thirukodika.

494. You carry fire in your hand,
 you have your wife as half of your body,
 you wear on your waist a snake,
 you carry the skull of Brahma and beg.
 You are the god Thirukodika
 surrounded with cool groves
 and bees with stripes that sing like flutes.

495. You carry a bow and arrows,
 you burned the three forts of the Asuras,
 you share half of your body with the daughter of Himalaya
 with eyes like split mangos.
 I am caught in the enjoyment of five senses.
 Forgive me for all my faults, O god of Thirukodika.

496. Ganga flows in your jata.
 Vishnu who measured the earth with his two feet
 and Brahma on the fragrant lotus
 could not find your head or feet
 when you took the form of an measureless pillar of fire.
 You are Yama for Yama himself.
 You are the god of Thirukodika.

497. I will serve you to know you.
 You are Pasupathi and take away the sins of your devotees.
 When you skinned a rutting elephant
 and covered yourself with the skin.
 your wife Uma saw and was frightened.
 You crushed the shoulders of Ravana
 when he tried to carry your Kailasa mountain.
 Your jata and chest are beautiful.
 You are the god of Thirukodika.

Padiham 52. Thiruvarur

498. Human life is a struggle to fill one's stomach that is like a big hole.
 When I saw how this life is, I called you to take me away.
 My five senses are so strong they make me to obey them,
 and I cannot live with them.

I am your slave—help me,
 O you abiding in the sanctum of the temple in Thiruvarur

499. My body is like a cart
 filled with worms and covered with skin.
 It has nine leaking orifices.
 In this life, my five senses give me trouble that I cannot bear.
 Help me, O you abiding in the sanctum of the temple in Thiruvarur.

500. You are my chief and friend.
 I fall into the passion of women with feet as soft as cotton
 and think of nothing but them.
 I am afraid, I cannot get away from my desire.
 O god of Thiruvarur,
 tell me that there is nothing for me to fear.

501. My five senses make me love women
 who have kendai fish like eyes
 and I yearn to embrace them.
 Like the Jains, my enemies.
 make me suffer unbearably.
 O you with a dark throat, protect me.
 god of Thiruvarur worshiped by all the gods of the sky.

502. I fall into the desire of women,
 with long hair and sweet words.
 O lord, I am poor, what can I do?
 It seems to live is difficult,
 my five senses push me into suffering.
 O god of Thiruvarur.

503. You have not helped me,
 I am stupid and do not have a good fate.
 Are you angry with me?
 My five senses come like Yama and make me suffer.
 I do not have the ability to suffer more,
 but you do not give me any way to relieve my pain,
 O god of Thiruvarur.

504. My five senses make my body suffer
 like a dried up tree that needs water,
 I suffer with the troubles they give,
 O god of Thiruvarur.

505. I have not learned anything.
 I run around with women always
 and have gotten only sorrow.
 My five senses give me only suffering,
 O god of Thiruvarur.

506. I do not live like a devotee.
 My five senses give me troubles and I cannot function.
 My heart suffers as if it were yogurt being churned.
 O lord, you are the king of the gods
 and god of Thiruvarur.

507. When Ravana dug up and carried Kailasa,
 all the Bhudams were afraid and ran away.
 Shiva, god of Thiruvarur.
 pushed Ravana's heads into the earth with his toe
 and then gave him his grace.

Padiham 53. Thiruvarur

508. Parvathi's words are like the music of a flute
and her eyes are like spears.
Devotees always circle her and worship her.
O Shiva, you are never apart from her.
You carry fire in your hand and give grace to all.
You stay in Thiruvarur so devotees can circle you in worship.

509. Parvathi saw the snake and was afraid.
The snake saw Parvathi and thought she was a peacock.
The moon did not give light on the skin of the elephant
that Shiva covered himself with and
the snake thought the moon is lightning and be quiet.
Shiva is the lord of Thiruvarur.

510. All the devotees worshiped the lord
who stays in the temple of Thiruvarur
surrounded with fields.
He wears the crescent moon in his jata
and makes his devotees be like him
when he enters their hearts.

511. The dark-throated lord who drank poison
dances in the forest in the middle of the night,
and the crescent moon in his jata shines out.
He is the lord of Thiruvarur.

512. All the gods praise his form
as beautiful as the karpagam tree.
Parvathi who has a lovely body embraces him.

With his beautiful jata and gentle character,
he is like a tender shoot.
He is the lord of Thiruvavarur.

513. He wanders about and begs for food
carrying a skull. He drank poison.
He dances in the sky.
He is adorned with the moon
and when they see him, women fall in love with him.
He is the lord of Thiruvavarur.

514. With the eye in his forehead,
he burned Kama who had five arrows
and fell in love with his wife
whose hair was parted in five ways.
People worship him with the five products of milk,
the lord of Thiruvavarur with a snake around his waist.

515. On the streets of Thiruvavarur the flags touch the sky.
In the tangled jata of the lord of Thiruvavarur the moon shines
He takes away the bad karma of the gods who worship him.

516. Good people recite the four Vedas
to change bad people into good
and the lord of Thiruvavarur gives them refuge.
When he was a pillar of fire,
Vishnu and Brahma searched for his feet and head.
He is praised by all the people of the world.

517. He took poison from the ocean
and drank it to save the gods.

He burned the three forts
 and saved the gods from the Asuras.
 His many devotees dance and praise him.
 He is the lord of Thiruvavarur.

Padiham 54. Thirupuhalur

518. You are the lord of the gods
 who fought with the Rakshasas
 and destroyed their three forts.
 The five senses of my body
 torment me and make me suffer.
 What can I do, O god of Thirupuhalur.

519. I am caught in the net of desiring
 women with large eyes and do not think
 of the god who carries a trident and fire.
 When I choke and die, I do not know what I will do,
 O lord of Thirupuhalur.

520. My body has ninety-six parts
 and my five senses make me suffer.
 I do not know what to do,
 O red lord of Thirupuhalur.

521. I thought this world was true
 and followed wrong paths in my life.
 I do not know what is moral,
 O god of the gods, I do not have the right mind
 to keep you in my heart.
 What can I do, O lord of Thirupuhalur?

522. Thirupuhalur is a place for devotees
who sing constantly praising the god.

I do not have the heart to worship the feet
of that lord and do not know him.

What can I do, O lord of Thirupuhalur?

523. I desired women as lovely as ilavam flowers
and thought I would be with them always.

I do not think of you, the god of justice,
and I do not have the wisdom to praise your feet.

I am confused—what can I do, O lord of Thirupuhalur?

524. I do not control my five senses,
and I do not become your slave,
thinking of you who are truth.

O highest lord, you gave your grace to Arjuna.

You are the sacred water that cleanses
the sins of your devotees, You are the lord of Thirupukalur.

525. You are water, fire, earth and sky,
and the sun and moon.

The gods in the sky worship you.

No one can search and find you.

You are the god of the gods who dance with the gods.

You are the lord of Thirupukalur.

526. I put the light of truth in my heart
and made it bright, seeking to remove my karma,
but you put the pleasure of the five sense in my body.

They are powerful and I do not know what to do,

O the lord of Thirupukalur.

527. Vishnu and Brahma desired to see
the head and feet of Shiva but could not find them.
When the king of Lanka dug up Kailasa mountain
and carried it, Shiva came and pushed him
into the earth with one toe. He is the lord of Thirupukalur.

Padiham 55. Thiruvallampuram

528. Devotees go to Thiruvallampuram
where bees drink the nectar of the flowers.
They plunge into the ocean and worship the feet of the god,
singing and praising him.
How beautiful it is that the lord stays there
and listens to to their music!

529. In Thiruvallampuram, valai fish jump in the ocean
frightening bees so they fly away.
Devotees tie garlands to adorn the god and praise him.
That is the beauty of the lord of Thiruvallampuram.

530. Devotees take flowers dripping with nectar
sprinkling them on the feet of the lord
and doing abhishekam for him,
and the god with the crescent moon in his jata
accepts their worship.
I, a slave of the lord of Thiruvallampuram,
worship him and will receive the results of good karma.

531. The god of Thiruvallampuram wears on his chest

the tusk of a boar.]

He has long jata, a snake around his waist,
and covers himself with an elephant skin.

In his jata, Ganga flows and the crescent moon shines.

The lord stays there as young women praise him.

532. In Thiruvallampuram the moon shines
taking away the darkness, and its light nourishes the plants.
Devotees come to worship carrying flowers in their hands
and the lord of Thiruvallampuram listens to their singing.

533. O lord with a beautiful jata, my heart thinks only of you.
I brought items for abhishekam and bathed you lovingly.
I cannot tell what is false from what is true.
What can I do, O lord of Thiruvallampuram?

534. As women of good houses search for fruit
fallen into the ponds fish jump up from the water and bite them.
Such is the beauty of Thiruvallampuram
where our lord stays

535. In the paddy fields ambal, kuvalay and neytal flowers bloom,
and on the streets coconuts and mangoes fall from the trees.
Herons come from the water and dry their feathers.
Such is the beauty of Thiruvallampuram
where our lord stays

536. Dark Vishnu and Brahma who sits on a lotus
tried to find the feet and head of Shiva but could not.
That great lord makes himself easy to reach
and stays in Thiruvallampuram.

537. When Ravana, thinking himself strong,
dug up Kailasa mountain and carried it,
Shiva laughed and pushed his ten heads and twenty arms
into the earth with his toe.

The lord of Thiruvallampuram can overcome
the manliness and strength of all.

Padiham 56. Thiruvavaduthurai

538. All the world worships his lotus feet.
He wears the flowing Ganga in his jata.
He gave Sambandar a thousand gold coins.
He is the lord of Thiruvavaduthurai.

539. Half his body is his wife Uma
and he carries a deer in his hand.
He, the young god of Kudanthai city,
wears a tiger skin and drank the poison.
He fought with Yama for Markandeya.
He is the friend of all who take refuge in him.
He is the lord of Thiruvavaduthurai.

540. He cures the sickness of his devotees
and shows his compassion to all.
He destroyed the three forts of the Rakshasas.
He is praised by learned people
and is the friend of those who sing his praises.
He is the lord of Thiruvavaduthurai.

541. He carries an axe in his hand

and shares half of his body with Uma,
 he holds a trident and wanders about
 wearing a garland of skulls.

He is the friend of his devotees
 who dance and sing praising him.
 He is the lord of Thiruvavaduthurai.

542. On his body he wears sacred ashes
 and a white thread. He rides on a swift bull.
 He burned Kama and wears a garland on his head.
 He protects the devotees who praise him with love.
 He is the lord of Thiruvavaduthurai.

543. Wanting to kill Vakkara, Vishnu worshiped Shiva
 with his eye using it as a flower,
 and for that Shiva gave him a discus.
 He is the king of the gods in the sky.
 He, wearing rudraksha beads, gives sorrow
 to those who know what it is to be born again
 He is the lord of Thiruvavaduthurai.

544. His banner is a bull and a white sacred thread on his chest.
 He carries an axe and wears the skin of a tiger and a loincloth.
 He is the whole world and removes the sorrows
 of those who take refuge in him.
 He is the lord of Thiruvavaduthurai.

545. The gods came and worshiped him
 asking for his help and he burned the three forts
 of the Rakshasas. He saved Nangimaakaalar.
 He has the evening crescent moon in his jata.

He is the lord of Thiruvavaduthurai.

546. Vishnu, in his boar avatar, and Brahma
who sits on a lotus searched for his feet and head
but could not find them. He rides on a bull
and destroyed the three forts of the Rakshasas.
He is the lord of Thiruvavaduthurai.

547. He gave his grace to Arjuna
and has long jata. He gives happiness
to those who come to him asking for his help.
He pushed the Rakshasa Ravana into the earth,
making him scream.
He is the lord of Thiruvavaduthurai.

Padiham 57. Thiruvavaduthurai

548. You are strong, a jewel, a bunch of emeralds.
You enter the hearts of all and make them act.
When I sleep, you come to me as a help
and give me your grace, telling me, "Do not be afraid."
You are the lord of Thiruvavaduthurai.

549. Even though I want to reach you always,
these five senses hinder me,
and so I should not say I am your devotee.
You ride on a bull
and are the lord of Thiruvavaduthurai.

550. You wander about carrying the skull of Brahma
and have eight forms. I cannot keep you in my heart

because my karma hinders me.

You are the lord of Thiruvavaduthurai.

551. I did not talk about wonderful Thillai

or think only of you happily.

I am wasting my life in my pride.

You drank the poison, O lord of Thiruvavaduthurai.

552. I am a bad person caught in karma,

but you come and protect me from the five senses
that cause me to suffer.

Half of your body is Uma

whose hair is adorned with flowers.

You make the eight snakes dance,

O lord of Thiruvavaduthurai.

553. Your throat is dark, and with one arrow

you burned the three forts of the Rakshasas.

Ganga flows in your jata.

You take away the karma of those who worship you,

and you carry fire and dance

O lord of Thiruvavaduthurai.

554. I do not restrain my mind

and in my heart I do not think of Shiva.

I do not have ambition or good character,

and I do not say what I should say properly.

My mind does not think of the right path

and I do not think what I should think.

I have no wisdom and am tired,

O lord of Thiruvavaduthurai.

555. I cannot see your form whose half is Uma.
 You take away my karma and give me your grace
 so I will not suffer in this world.
 You drank the poison,
 O lord of Thiruvavaduthurai.

556. People think of you as a form of fire
 searched for by Vishnu and Brahma,
 but they should not say that you have only that form
 because you are in my heart also,
 O lord of Thiruvavaduthurai.

557. When the Rakshasa Ravana carried Kailasa mountain,
 frightening Parvathi, you pressed his heads into the earth
 and gave your grace to Ravana.
 Ganga flows in your jata,
 O lord of Thiruvavaduthurai.

Padiham 58. Thirupparumpadam

558. He burned the three Rakshasa forts.
 He took the form of a beggar and asked for alms.
 He took the form of hunter and pursued the boar.
 He begged, singing the Vedas,
 and all the gods in the sky bow to him and worship him.
 He is the god of Thirupparumpadam.

559. He wander and sings the Vedas
 and begs for food carrying the skull of Brahma.
 The gods worship him and praise him.

In his jata Ganga flows.
 He has three eyes and
 give his grace to those who hold on to him.

560. He has a faultless heart,
 He my father gives his grace to all those who worship him.
 He dances in the night and gives his grace to all.
 He burned the three forts of the Raksasas,
 He stays in Thirupparumpadam giving his grace to all.

561. He carries the skull of Brahma and begs.
 He wears sacred ashes
 and dances in the burning ground carrying fire.
 He wears a silk dress and gives his grace to his devotees
 who do not have the desires of the world.
 He is the god of Thirupparumpadam.

562. He carries a skull in his hands,
 He burned Kama with his forehead eye,
 He is the truth and he wears sacred ashes all over his body.
 He gives all the pleasures that his devotees want.
 He wears a snake.
 He is the god of Thirupparumpadam.

563. He took the form of a hunter
 and skinned the elephant and covered himself with it.
 He carries a skull and begs wandering the world.
 He stays in the burning ground carrying fire in his hand.
 He rides a white bull
 and his Ganas surround him singing his praise.
 He is the lord of Thirupparumpadam.

564. His throat is dark as a raincloud.
 He skinned the elephant.
 The gods praise him, the god of Ekambam,
 and he protects them.
 He rides a strong bull and his wife is part of him.
 He is the god of Thirupparumpadam.

565. He removes the sickness of his devotees.
 He, our father, has a throat dark like a thundercloud
 and carries a skull in his hand.
 The great god rides on a white bull
 and his Ganas sing rhythmically for him.
 He is the lord of Thirupparumpadam.

566. He rides on a white abull that is lovely-eyed Vishnu.
 All his devotees think of him in their hearts and praise him.
 He is the lord Shiva worshiped by all.
 He is the lord of Thirupparumpadam.

567. He rides a strong bull.
 He drank the poison and pushed Ravana into the earth.
 He wears white ashes and has the crescent moon in his jata.
 He is the lord of Thirupparumpadam.

Padiham 59. Thiruvavalivanallur

568. The Rakshasa Ravana asked his charioteer to speed,
 and because the charioteer did not do what he asked,
 he dug up Kailasa mountain and carried it.
 Shiva came and destroyed his strength.

He is the lord of Avalivanallur.

569. All the Rakshasas thought what Ravana did was wrong.

They said, "If you do this, our land will be destroyed."

Shiva, who wished to help the Rakshasas,

shot his arrow at Ravana.

He is the lord of Avalivanallur.

570. If someone is strong, you cannot think of him as weak.

Ravana thought Shiva was weak and dug up Kailasa mountain
and carried it on his shoulders

but Shiva pushed him into the earth with one toe.

He is the lord of Avalivanallur.

571. Ravana did not know he was not as strong as he thought.

He dug up the Kailasa mountain of strong-bowed Shiva,
and the god broke his body into pieces.

He is the lord of Avalivanallur.

572. Ravana thought that he was strong.

He rode his chariot, came to fight with Shiva,
dug Kailasa mountain

and carried it on his shoulders.

Shiva pushed Ravana's ten heads into the earth.

Ravana praised Shiva and Shiva forgave him.

He is the god of Avalivanallur.

573. Ravana did not know his strength

and went to fight with Shiva.

He dug up Kailasa mountain and carried it.

Shiva pushed his ten heads into the earth

and making Ravana scream.

Then Shiva forgave him.

He is the god of Avalivanallur.

574. Ravana's charioteer told him
that those who oppose Shiva are destroyed.

Ravana did not listen to him and
took Kailasa mountain on his shoulders.

Shiva pushed all his heads into the earth
and they were crushed like soft athi fruits.

He is the god of Avalivanallur.

575. Ravana went to many countries and conquered them.

Shiva stopped him, and using one toe pushed him into the earth.

Ravana praised him with songs
and the god adorned with a snake
gave him his grace and saved him.

He is the god of Avalivanallur.

576. Vishnu took the form of a boar
and Brahma took the form of a swan,
but they could not find his head or feet.

When the Rakshasa Ravana dug up Kailasa mountain,
Shiva pushed him into the earth and then saved him.

He is the god of Avalivanallur.

577. When Ravana dug up Kailasa mountain and carried it,
Shiva pushed his heads into the earth
and said, "Do not be afraid," and saved him.

He is the nectar-like lord and the god of Avalivanallur.

Padiham 60. Thirupperuvelur

578. He recited the Vedas.

He is in the hearts of his devotees who never forget him.

He holds fire in his hand and dances,

his jata decorated with the moon.

He, the lord, stays in Thirupperuvelur.

I worship him sprinkling flowers.

579. He is the lord of all the world

and he is our god, the highest yogi.

He has many forms. He is crazy.

He is the god of Thirupperuvelur.

580. He is the father of Murugan

who married the gypsy Valli.

As half of his body he has Uma whose hair is fragrant.

He removes the birth of all and stays in Thirupperuvelur.

I, his devotee, became his friend.

581. He has a dark throat and carries an axe in his right hand

and a deer in his other hand.

He dances with fire and is the Pinyakan.

He is the lord of Thirupperuvelur.

I do not have the wisdom to think of him constantly.

582. He wears an ornament on his forehead

and covers himself with an elephant skin.

He gives moksha to his devotees and is the four Vedas.

He stays in Thirupperuvelur

where birds crowd and do not fly away,

I do not know how to go near him and know him.

583. He ties a snake on his waist
and has a dark throat from drinking the poison.
He is the the god of Thirukkachi.
He dances carrying fire and wanders about begging.
He stays in Thirupperuvelur. I wanted to go to him
but do not know how to worship and reach him.

584. He is a Siddha and the ancient god for his devotees.
He is the entire world. He is crazy
and is the god of Thirupperuvelur
where all his devotees worship him.
He is a friend to all but I do not know the way to reach him.

585. He wears a garland on his neck and on his head.
He is all knowledge. He wears a kondrai garland
swarming with bees on his chest
and the crescent moon shines in his jata.
He is the life in my body.
He is the god of Thirupperuvelur.

586. He is the ancient one of the world
and I do not know how to reach him.
Even though unwise people have other religions
and are jealous of Shiva, all his devotees
praise him with love, the god of Thirupperuvelur.
But I do not know how to embrace and join him.

Thevaaram - Thirunavukkarasar

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Padiham 61. Thiruviramesvaram

587. He pushed the king of Lanka surrounded by the sea
 into the earth with his toe.
 He has a dark throat anda jata where the crescent moon shines.
 He is the god of Thirupperuvelur.
 His loving devotees praise him
 and I think of him with love in my heart.

588. Rama killed Ravana and the Raksasas
 who do not know how to remove their bad karma.
 Rama worshiped Shiva in Rameswaram
 to get help to conquer the Rakshasas.
 O devotees, think of the temple in Rameswaram with love
 It is the temple where the god who loves his devotees stays.

589. Before Rama went to Lanka,
 he worshiped Shiva on the shore of the ocean.
 O devotees, worship Rameswaram
 where Rama worshiped Shiva.

590. In Rameswaram, Rama made a bridge
 to go to Lanka. I worship Rameswaram
 but am unable to praise the god with my tongue.
 That is how my body suffers.

591. In Rameswaram, Rama killed with his bow
 the Rakshasa with shoulders as large as hillocks.
 O heart, if you know what is right,
 go and praise the god in Rameswaram.

592. In Rameswaram, Rama constructed a bridge,
 went to Lanka and killed Ravana.
 Those who go there and praise the god
 will receive what they desire.

593. O heart, the Rakshasas thought they were strong
 and fought with Rama. Vishnu fought them
 and destroyed their valor
 Such is Rameswaram. Go and worship the god there.

594. If devotees go and worship
the god of Rameswaram
where Vishnu destroyed the evil Rakshasas
all their karma and sickness will go away.

595. The Rakshasas used their bows
and killed many on this earth.
Vishnu came and killed them in Rameswaram.
If devotees go there and worship the god,
that will be the fruit of their tapas.

596. In Rameswaram, Vishnu killed all the Rakshasas
who were powerful because of their tapas.
O heart, you should also go and worship the god there.
That is the good path you should take.

597. Vishnu fought the strong, cruel Rakshasas
and killed them in Rameswaram.
Devotees who worship the god there
will reach Shiva and be with him.

598. Vishnu went to Rameswaram and killed
the Rakshasas with shoulders strong as hillocks
who wore jeweled crowns.
Devotees worship the god of the temple there
that on the shore of the ocean.

Padiham 62. Thiruvallavay

599. You are the Vedas and song in the Vedas,
 you are god of the gods in the sky and light.
 Devotees come, sprinkle flowers on your feet,
 and worship you. O ancient god,
 half your body is your wife Uma
 and the crescent moon shines in your jata.
 Give us your grace. You are my father,
 O god of Thiruvallavay

600. I praise you saying, "You are my friend,
 you are the chief of four headed Brahma
 you are the lord of the gods in the sky,
 you are wise,
 you are gold, the lord," and wander behind you.
 I am a dog. O my friend, you are my father.
 Give me your grace so I will not be born again,
 O god of Thiruvallavay

601. You are a cure for all of the world and the gods in the sky.
 You are sweet like nectar.
 You are the best medicine,
 you remove the bad karma of your devotees,
 you are the god of Thiruvallavaay.
 You are my father, give me your grace.

602. You are the god of gods
 and the gods worship your lotus feet.
 You have a dark throat,
 and you carry a deer and an axe in your hands.

You are Saivam.

You are the god of Thiruvavai,

I am not smart and I am like dog.

You are my father, give me your grace.

603. You wandered carrying the skull of Brahma
and begged in all houses.

You did not want to eat the food that you received
but drank poison.

I have not thought of you always.

You are the god of Thiruvavai,

you are the world,

O lord, you are my father, give me your grace.

604. The world saw that you drank poison
without thinking how harmful it is.

I worship your lotus feet
thinking that you are my refuge.

You are the powerful one,

O god of Thiruvavai, and I am your slave.

O father, tell me not to be afraid

and give me your grace.

605. I am your devotee and I worship you continuously.

You drank the poison that came out of the milky ocean with waves.

You carry a bow,

You are a dancer,

You are always beautiful.

You are the god of Thiruvavai.

O father, give me your grace.

606. You have Vishnu as a part of you
and recite all six Upanishads.
I bring every day a fragrant flower and water
to praise you and worship you.
You are my father. Give me your grace
so I may reach your divine feet.
You know all, O god of Thiruvallavay.

607. When a spider made a web as a roof to save you
you made the spider be born a king in its next birth.
I think if I do the same as the spider
and take care of you, loving you in my heart,
you will give me your grace to see you.
You are the god of Thiruvallavay.
O father, give me your grace.

608. I will not be able to survive
wearing ashes on my body
and thinking of your divine feet every day
and reciting your name.
You pushed the twenty shoulders of Ravana
the king of Lanka into the earth.
You, strong one, are the god of Thiruvallavay.
O father give me your grace.

Padiham 63. Thiruvannamalai

609. You share your body with your wife Uma,
carry a shining axe, and have eight strong arms.
You are a light, the ancient one,
the king of the gods in the sky

O god of beautiful Annamalai mountain,
I have no other thoughts than of you.

610. You have Uma as a part of you
whose sweet words are like music.
You have a dark blue throat
and are adorned with a kondrai flower
that bloomed in the autumn.
You have lotus feet and you are in the sky.
You are the king of the gods
O god of beautiful Annamalai mountain,
I am your slave and have no words except to praise you.

611. He is the form and life of all the worlds.
The great lord, is karma, birth and moksha.
He is the god of gods in the sky.
He is in Thiruvannamalai
where from waterfalls bring gold.
I want to only worship your feet,
I have no other refuge.

612. You are precious gold,
You are a coral hillock,
O highest lord, you wear white ashes,
you are pure gold.
You feet are beautiful lotuses.
You are a precious diamond.
You are beautiful gold,
You are the god of rich Thiruvannamalai.
My precious gold,
I do not have any other thought except you.

613. The crescent moon shines in your beautiful jata.
 O Pinnaaga, you have your wife Uma as a part of you.
 You recited all the Vedas,
 O lord, You are decorated with kondrai flower garland,
 swarming with bees on your jata.
 You are the vaamadevan
 You are ornamented with sounding anklets,
 You are the god of Thiruvannaamalai,
 O god, I do not think of anyone except you.

614. Ganga flowing with water is in your matted jata.
 You peeled an elephant's skin and cover yourself with it.
 You are Yama for Yama.
 You are beautiful.
 You stay in the Annamalai hills where there are many monkeys,
 Bees with lines on their wings sing, flying around your garland,
 I will not forget your divine feet.

615. You are the sun, moon, sky, the large earth, water, wind
 and the eight underworlds where the snakes live.
 You are all the directions and light.
 You shine like the light of the diamonds dropped by snakes.
 You stay in the beautiful Annamalai hills,
 I do not have anything except your divine feet to protect me.

616. You gave the Pasupata weapon to Arjuna.
 You keep Ganga with her rolling water in your jata.
 You are in Thiruvannaamalai hills where thundering clouds float.
 You are our pilgrimage,
 I do not have anything except your divine feet to hold on to.

617. You are bathed with the five products of milk.
 You were not found by Brahma and Vishnu when they searched for you.
 You are the god of the beautiful Thiruvannaamalai hills
 covered with clouds and filled with paakku trees.
 You ride on the white bull.
 I will not forget your lotus feet.

618. You punished Yama when he came to take away Markandeya.
 When Ravana came to dig up and carry your Kailasa mountain
 you pushed his ten heads into the earth with one toe.
 You are a strong bull of the gods in the sky
 and you stay in Thiruvannamalai.
 I bow to you and praise you.
 I will not forget your divine feet.

Padiham 64. Thiruveezimizalai

619. The god of Thiruveezimizalai has an army of Bhudams.
 He wears a snake on his waist.
 On his chest he wears a sacred thread.
 The crescent moon shines in his jata.
 He has a dark throat.
 He recites the Vedas with music.
 He is the meaning of the Vedas.
 Devotees worship him with sacrifice.

620. The god of Thiruveezimizalai
 has a body red as the morning sun.
 His throat is dark as night.
 In the evening he is ornamented with the crescent moon.

He gives to his devotees his grace that is as sweet as milk, honey and sugar juice.

621. The god of Thiruveezimizalai,
gives grace to his devotees today, yesterday and tomorrow.
He stays under the shadow of Banian tree and taught
the Vedas to the four Rishis.
He is like Brahma and Vishnu.
Those who lie do not understand him.

622. The god of Thiruveezimizalai
destroyed the three forts with fire and wind
using the bow that is Himalaya mountain
with a snake for the string.
The gods worship him with garlands
and he wears a divine sacred thread.

623. The god of Thiruveezimizalai
is the meaning of the Vedas.
He is the nectar of flowers,
the ghee in milk and the sweetness of sugarcane.
The crescent moon shines in his jata
where Ganga flows, he has a snake around his waist
and he wears a kondrai garland.
He is like the fire hidden in firewood.

624. No one can describe the god of Thiruveezimizalai,
He exists and does not exist.
A part of his body is Parvathi.
He is like wind, sound and touch.
He is five in the senses, four in water,

three in fire and one in sky.

625. The god of Thiruveezimizalai has as a part of him
Uma whose breasts are fragrant with sandalwood.

He sings the Sama Veda.

He is my father and the father of my father and of his father.

In the morning and evening he gives his grace
to the Brahmins who worship him with sacrifices, pouring ghee.
He is red like fire.

626. When Vishnu worshiped the god of Thiruveezimizalai
with a thousand lotuses and one was missing,
Vishnu gave his eye for it.

Then Shiva showed his grace by giving Vishnu the discus.

For those who desire moksha, he gives it,
and he takes away the sins of his devotees.

He has a body that shines like coral and a blue throat.

He is a seed that grows into a tender shoot.

627. The god of Thiruveezimizalai
gives his grace to his devotees,
removes their sins and gives them moksha.

His body is colored like coral, his throat is dark
and he is a seed that grows into a tender shoot.

628. When Ravana's charioteer could not go past
Kailasa mountain, Shiva crushed his heads into the earth
and then gave Ravana his grace.

He is the god of Thiruveezimizalai.

Padiham 65. Thiruccaykkadu

629. Markandeya always sprinkled flowers and worshiped Shiva.
 When Yama came to take him to his land
 Shiva came, kicked Yama and saved Markandeya.
 He is the lord of Thiruchaykkadu.

630. When the gods used Mandira mountain
 as a churning stick and the snake as the rope
 and churned the ocean, poison came up
 and they were frightened.
 Shiva came and drank the poison, making his throat dark.
 He is the lord of Thiruccaykkadu.

631. When Shiva was in the form of a lingam
 under a naval tree, a spider made a web
 to be a roof over his head to shade from the sun.
 Shiva blessed the spider
 to be born as a king in his next birth.
 He is the lord of Thiruccaykkadu.

632. When Arjuna was doing tapas,
 Shiva came as a hunter and fought him.
 Then he showed his grace and gave him a quiver.
 He is the lord of Thiruccaykkadu.

633. When Daksha was performing a sacrifice
 with Indra, Brahma, Agni and the eight Vasus,
 Shiva came and destroyed it.
 He gave his grace to the moon.
 He is the lord of Thiruccaykkadu.

634. When Visarasarman did archana to the lingam using milk and ghee and sprinkling kondrai flowers, his father did not like it and tried to destroy the worship.

Visarasarman cut his father's foot.

Then Shiva came and blessed him with a kondrai garland.

He is the lord of Thiruccaykkadu.

635. Faultless Bhagiratha asked Shiva for a boon.

The gods praised Shiva and asked him the same.

Ganga came with many forceful streams of water to earth and Shiva took the water on his jata.

He is the lord of Thiruccaykkadu.

636. One day when Kannappar worshiped Shiva with meat and food, blood came from the eye of the lingam

and Kannappar put his feet on the eye

and then used his own eye to stop the bleeding.

The bleeding stopped and the god blessed him.

He is the lord of Thiruccaykkadu.

637. When Vishnu was worshiping Shiva

with a thousand lotus flowers, one flower was lost.

Vishnu took out one of his eyes with an arrow

to be a flower and continued the worship,

and Shiva showed his grace and gave him the discus.

He is the lord of Thiruccaykkadu.

638. When Ravana with ten heads and twenty arms

dug up Kailasa and carried it, Parvathi was frightened.

Shiva, using one toe, crushed his heads into the earth

but then blessed him to be always victorious.

He is the lord of Thiruccaykkadu.

Padiham 66. Thirunagesvaram

639. He ties the snake on his waist.

His throat is dark.

He begs for food and eats it.

He gives his grace to his devotees.

He is a sweet god to those who sprinkle flowers
and worship him night and day.

He is the god of Thirunagesvaram.

640. Shiva took the form of a hunter and fought with Arjuna.

He lives in the forest.

Ganga with fragrant water flows on his jata.

He takes away the bad karma of his devotees.

He is famous all over the world.

He is the god of Thiru Nageswaram.

641. He burned the three forts of the Raksasas
using Himalaya as a bow.

His feet are precious like gold.

He wears a tiger skin,

He is a companion for all

who praise him with words and worship him.

He is the god of Thirunageswaram.

642. He has Uma, beautiful as a creeper, as half of his body,

He banner has a bull on it.

He is the color of pure gold.

He wear sacred ashes on his forehead.

He is a friend of those who praise and trust him saying,

“O god, you rule me.”

He is the god of Thirunageswaram.

643. He wears the skin of an elephant
and he carries an axe.

A snake is tied around his waist.

He dances with his Bhudams

as the drums sound continually in all places.

He is the chief dancer among the Bhudams.

He is the god of Thirunageswaram.

644. The crescent moon shines in his jata.

He has Uma as half of his body,

He recited the Vedas,

Vishnu, Brahma the creator of the Vedas

and other gods bow to him.

The bells in the anklets on his feet

sound as sweet as honey.

He is the god of Thirunageswaram.

645. He does not help bad people.

He is easy to reach for those who approach him.

He skinned an elephant.

He punished Yama for Markandeya.

He has a dark throat because he drank the poison

that came out of the milky ocean

making the gods afraid.

He is the god of Thirunageswaram.

646. He, the pure god embraces the breasts of Uma.

He rides on a fast bull.

He wears sacred ashes,

he bent Himalaya and used it a bow.

He ties a snake on his waist.

He is the god of Thirunageswaram.

647. He dances to the music of kokkarai,

the veena and other instruments.

He wears a five-headed snake around his waist.

He made women fascinated with him.

He laughs as he conquers his enemies.

He is the god of Thirunageswaram.

648. He burned the three forts of his enemies.

He is the god of all the gods in the sky.

He destroyed the strength of Ravana

who took Kailasa on his shoulders.

and also give him his grace.

He is the god of Thirunageswaram.

Padiham 67. Thirukkondeecharam

649. You are the god of Thirukkondeecharam,

surrounded with waves and fields.

I do not know how to control the desires of my five senses,

I do not know how not to be born in this world.

O god, a shining snake is tied on your waist,

Tell me not to be afraid.

650. O god of Thirukkondeecharam

surrounded with fields where the waves break.

I am your slave. I was born in this world
and fell into the pit of my previous karma.

I carry this this body and suffer
and know no way to be rid of it.

You are the highest one and the god of the sky.

You know everything—tell me not to be afraid.

651. O god of Thirukkondeecharam

surrounded with fields where fish swim,
my body is made of bones and nerves
covered with skin, with blood flowing inside it
and with hair for its roof.

When my body comes to an end,
my relatives will cry for me
and I fear they will burn me in the burning ground.

652. O god of Thirukkondeecharam surrounded with fields,
the five senses make me do whatever they want.

I am unable to do anything against them.
You have a snake tied around your waist
and are the god who dance in the burning ground
that is your dancing hall.

653. O shining red god of Thirukkondeecharam,
my body has worms and holes.

The five senses and the ninety-six tattvas rule this body
and I suffer from the pain and desire they bring.

654. O god of Thirukkondeecharam

surrounded by groves with swarming bees,

I thought this body with its bad odor is true
 and did not realize it is like a boat that is about to break apart.
 I thought real life was to be with doe-eyed women.
 I did not ever approach you or think of you.

655. O god of Thirukkondeecharam filled with tall palaces,
 my five senses and the ninety-six tattvams are like merchants.
 They stay in my body that is only a few feet long.
 I do not when I can be free of this body.

656. O god of Thirukkondeecharam,
 this false body is dirty and made of flesh that smells bad.
 I do not know when I can leave it—it is of help to me.
 I do not know the path I should take.

657. O god of Thirukkondeecharam
 fenced by fields where fish frolic,
 I have spent my life as a child
 and then as a young man with women
 whose hair was adorned with flowers,
 and then became old and thin.
 I had no ambition.

658. O god of Thirukkondeecharam,
 when Ravana dug up and took Kailasa mountain,
 he frightened Parvathi with spear-like eyes,
 shining ornaments and dark soft fragrant hair.
 You pushed him into the earth
 crushing his heads and arms.

Padiham 68. Thiruvankadu

659. Ganga flows in his jata
and he is easy to attain for those who love him.
He is a friend for those who melt for him in their hearts.
He takes away the karma of his devotees.
He is the the lord of Thiruvankadu
surrounded by fields of rich mud.

660. He has a fire-colored body, rides an angry bull
and is smeared with sacred ashes.
He is lord of Thirupazanam surrounded with fragrant groves,
the indestructible god of Thiruvankadu.

661. He burned Kama with his third eye
and he burned the three forts of his enemies
and laughed at them. He stays in Thirupazanam
surrounded by groves where music never stops.
He who rules us is the lord Thiruvankadu.

662. Shiva drank the poison and his throat became dark.
He dances in the burning forest wearing white sacred ashes.
He has Uma his wife as a half of his body.
Ganga flows in his jata,
He is the lord of Thiruvankadu.

663. Shiva fought with Arjuna
and then saw he was his devotee.
He took Arjuna's arrows away and then gave them back
not wanting to fight with him.
He is the lord of Thiruvankadu,

where divine water flows.

664. The lord of moksha wears the ashes
of his devotees who reach Kailasa.
He dances in the burning ground
to music that does not stop.
He is the god of Pazanam surrounded with flourishing groves.
He wears a snake around his waist
and is the god of Thiruvallangadu.

665. The lord of Thiruvallangadu has beautiful lotus feet.
He kicked Yama for Markandeya.
He takes away the births that trouble us all.
He is the god of Thiruppazanam surrounded with cool groves.

666. He is the lord of Thiruvallangadu.
He embraces his wife Uma
and Ganga flows in his jata.
He recites the Sama Veda.
He, the god of Thiruppazanam, dances with Kali.

667. He does not follow the philosophy of the Jains
but follows Saivism. He rides a strong bull.
The lord of Thiruvallangadu knows the faults
of his devotees and removes them.

668. The lord of Thiruvallangadu
pushed the heads of Ravana into the earth with his toe.
He takes away the faults of his devotees.
He is the god of Thiruppazanam surrounded by flourishing groves.
He is our chief and he rules us.

Padiham 69. Thirukkovalvirattam

669. I lead a useless life and have no good qualities.

I am a dog with many faults.

I took care of this dirty body and praised it
and I do not know where to get refuge.

I do not know how to worship to get your grace.

I am like a blind man, what should I do,

O lord of Thirukkovalvirattam?

670. You are the lord of Kovalur

where mangos ripen and fall.

I suffer because of my five senses
and my inconstant heart.

I do not know how to remove the pain they give.

I have asked you for help and am tired.

I am a burden for the earth.

671. I do not follow the advice of good people.

I did not make myself pure every day, O lord,
and did not remove all my desires.

I do not praise you and do not hate my birth.

I think of many things and suffer.

You are the lord of Kovalvirattam

where the waves of the ocean break on the shore.

672. The desires caused by the five senses

come and want to stay in my body.

My eyes, nose, ears, mouth and body

make me do whatever they want.

I do not know you, the ancient god.
 I fell into the desires of the five senses
 that are like Yama, O lord of Kovalvirattam.

673. I have not learned the tattvams
 and I do not make my soul follow what they say.
 I did not sprinkle flowers on your feet
 and did not make my heart love you.
 I have spent my life in a useless way,
 O lord of Kovalvirattam.

674. My body made of the five elements has nine openings.
 The five senses enter my body and rule it
 and I cannot bear the pain they give me.
 You are lord of Kovalvirattam.

675. My acts of karma come to me like an army and do not leave.
 I did not give to others but took what others gave me.
 Even though I could have praised you, I did not.
 You are lord of Kovalvirattam.

676. I am innocent. I did not know birth is bad
 and I fell into it and suffer.
 O ancient god, I do not live as your devotee.
 I do not know what to do, O lord of Kovalvirattam.

677. I did not do the things a devotee should do,
 but became involved in marriage and children.
 I did not love you and praise you
 I did not live a good life, O lord of Kovalvirattam.

678. When the king of Lanka dug up Kailasa mountain
and carried it, you came and pushed his heads
into the earth with your toe. Then you listened
to his music gave him a sword and blessed him.
You are lord of Kovalvirattam
surrounded by kuravam and kongu trees.

Padiham 70. Thirunanipalli

679. He is the true help.
He is the first one of all the three gods,
He recited all the Vedas,
He is light.
If devotees worship him and melt for him,
he will be their dear friend.

680. A spider could not bring flowers and water
and did abhisekham for Shiva.
The spider made a web to be a roof for the statue of the god
and shade it.
Shiva gave his grace
and made the spider a king in his next birth.
He is the god of Nanipalli.

681. O,god of Nanipalli surrounded with groves,
flourishing with kuravam, veengai and shenbagam trees.
The ninety six tattoos in my body
give me trouble without mercy and I am destroyed.

682. For the people, the god of Nanipalli
is the songs they sing,

the taste of the fruits they eat,
 the sight in their eyes,
 the thoughts in their minds,
 all the seven worlds,
 and the god who takes away the karma
 of those who approach him for refuge.

683. If devotees continually, without forgetting, recite
 at dawn and evening the manthra, "Namashivaaya,"
 their love for Shiva will increase and grow.

The god of Nanipalli changed poisoned food
 that the evil Jains had given to people to milk rice.

684. Brahma seated on a beautiful lotus
 was not able to see Shiva's head
 when he took the form of a bird, flew and searched for it.
 Vishnu who carries a discus was not able to see
 Shiva's feet when he took the form of a boar
 and dug into the earth.

The god of Nanipalli takes away the karma
 of the devotees who praise the lord, saying, "You are faultless"
 and gives his grace to them.

685. Shiva drank the poison
 that came out of the milky ocean
 when the gods and the Asuras churned it
 using the snake vasuki a rope to get the nectar from it.

The god of Nanipalli will not allow his devotees to fall into hell
 if they always serve him as his slaves.

686. (Missing in original).

687. Ravana dug up and took Kailasa mountain
and carried it with his twenty arms.
Shiva came and pushed his heads into the earth
with one toe, injuring Ravana.
Ravana sang praising Shiva and the god forgave him
and gave his grace.
He is the god of Nanipalli.

Padiham 71. Thirunagaikaronam

688. O heart, do not want to be
with wife, parents, children and other relatives.
That will only give you trouble.
In Nagai surrounded by the roaring ocean
the lord of Karonam stays.
If you think of him always your troubles will disappear.

689. Shiva, the red one carried on his shoulders
Vishnu, the god who swallowed the world.
He carries the skull of Brahma
who sits on a lotus and he wanders about.
He stays in the temple of Karonam
in Nagai surrounded by the roaring ocean.
O heart, you thought of him and we will survive.

690. He is a dancer, he is faultless,
he is above the sky and the world of the gods.
He recites the Vedas and is the reason for the Vedas.
He created everything.
That unique lord stays in the temple of Karonam

in Nagai surrounded by the roaring ocean.
If we understand him in our hearts we will survive.

691. Vishnu took the earth from Mabali.
When the Asuras and the gods churned the milky ocean
amrta and poison came out and he drank the poison,
making his throat dark. He is the god of Karonam
in Nagai surrounded by the roaring ocean.
O heart, think of the god in the sky and we will survive.

692. In his jata adorned by the crescent moon
and a snake Ganga flows.
He recites the Vedas and he dances in the burning ground.
His throat is dark and he is the god of Karonam
in Nagai surrounded by the roaring ocean.
If we praise that lord every day,
all our troubles will go and happiness will come to us.

693. He skinned the elephant that had a dark trunk.
He is Ekambam and kicked Yama for Markandeya.
He is worshiped by all the world.
He is the god of the gods.
O heart, if you think of him who has a red body
and stays in Karonam in Nagai our troubles will disappear.

694. When Shiva became a hunter and went in the forest
with his wife he fought with Arjuna and gave him
the Pasupatham weapon.
He is the lord of Karonam where women always dance.
We will be happy worshiping him day and night.

695. He conquered and burned the three forts of the Rakshasas
with one arrow. He is always in our hearts.

He is the lord of Karonam where all scholars
come to worship his feet.

Those who praise the god will get the benefit of being born,
but others will have no benefit from their birth.

Padiham 72. Thiruvinnambar

696. Ravana could not prevail against one toe
of the god of Karonam in Nagai
surrounded by the roaring ocean.

The lord has two wives, Ganga and Parvathi.

We bow to the divine feet of the god
whose body is like gold.

We worship him and survive.

697. He is the god of all the gods in the sky
and is worshiped by his many devotees.

Uma is a part of him, and he is both man and woman.

When he stood as a pillar of fire,

Brahma and Vishnu searched for his head and feet
and could not find them.

He is Esan and has many forms.

698. He recites the Vedas and has a snake tied around his waist,
in long jata is the shining moon, he carries an axe
and is the beloved of Uma. I am his.

He is the lord Esan.

699. He holds a deer in his hand and Uma is a part of him.

He made me leave the Jains and become his devotee.

He wears a garland in his jata, where Ganga flows.

He is my lord Esan.

700. He has a throat that was darkened by poison.

He destroyed Daksha's sacrifice.

He rides a swift white bull.

He kicked Yama to save Markandeya.

He has a snake tied around his waist.

and he wears a tiger skin.

He takes away the troubles of all and gives his grace.

He is the lord Esan.

701. Lord Shiva wears a kondrai flower garland

swarming with bees in his beautiful jata.

He stays with Parvathi, beautiful as a dancing peacock.

He opened his third eye and burned Kama.

He has a huge form and covers all the worlds

He wears white ashes,

He comes to his dear devotees when they need him.

He is the god Isan.

702. He has a bow and arrows.

He wears the skin of an elephant,

His companion is his wife Uma.

He stays on his mountain shining like a pure jewel.

His devotees sprinkle flowers on his feet and worship him.

He is the god Isan.

703. His arms are strong as hills.

Ganga flows in his jata.

He wears a sacred thread,
the skull of a turtle and a boar horn on his chest.
He is Rudra murthi.
He burned the three forts of the evil Rakshasas
who have no compassion for others.
He is our god Isan.

704. He lives in the forest.
His voice is like thunder.
He took the form of a hunter for Arjuna.
He has the white crescent moon in his jata.
He wears a kondrai flower garland on his jata
made of tunbai, vanni flowers mixed with
the feathers of a heron.
He is our god Isan.

705. He drank the poison from the milky ocean.
He has eight arms,
His body is smeared with white ashes.
One can't know who he is.
He begs on the streets for his food
carrying the skull of Brahma.
He carries a banner with a bull on it.
He is our god Isan.

706. He conquered Ravana, the king of Lanka
who dug up Kailasa mountain,
crushing him under the mountain.
He fought with Arjuna, defeated him,
and he gave him a weapon.
The divine Ganga flows in his beautiful jata.

All the seven worlds praise him and they belong to him.
He is the _god Isan.

Padiham 73. Thirucherai

707. Paravathi, the daughter of the king Himalaya
fought with Shiva and left him.

Then she was born again as the daughter of the king Himalaya
and did tapas to get Shiva as her husband.

Shiva came to her and married her
and kept her as a part of his body.

He is the excellent path that is the god of Thirucherai.

708. I believed the Jains who do not know what truth is
and I fell into confusion and their false world.

I did not know what to do.

When I suffered with stomach pain
the god Isan cured my sickness
that occurred in this birth and made me his slave.

He is the excellent path that is the god of Thirucherai.

709. Arjuna, the most proficient archer,
did tapas with whole mind for a long time
and worshiped the feet of Shiva.

The god went to the forest in the form of a hunter
and gave his grace to Arjuna.

He is the excellent path that is the god of Thirucherai.

710. story of Bagiradan:

God has the power of controlling all his five senses and does tapas.

When Ganga angrily came from the sky in many strong flows.

Bagirathan prayed to god and asked him to save the world.
Shiva stopped the flow of Ganga and took its water on his jata.

711. When Visaradharman made a shivalingam
with sand on Maniyaaru and poured milk on it for abhisekham,
his father kicked it and he cut his father's foot.
Shiva came to the river, gave his grace,
named him Chandeesar and blessed him.

712. When Ganga descended from the sky,
Shiva, carrying a trident and a small drum,
took the form of Bhairava
and took its water on his head as Ganga descended from the sky.
Uma was afraid when she saw Shiva skin the elephant
The God of Thirucheraï laughed and gave his grace to all.

713. All the gods sprinkling flowers
worshipped Shiva and requested him to help them
when the three Raksasas came to fight with them.
Shiva saw the three flying forts of the Raksasas,
burned them all, and saved the gods, giving them his grace.
He is the god of Thirucheraï.

714. Brahma. creator the world
and Vishnu, the protector,
worshipped Shiva and asked him to help them.
Shiva took a huge form.
Brahma became a swan and Vishnu became a boar
they searched for Shiva's head and feet.
Shiva gave his grace to them and showed his head and feet.
He is the lord of Thirucheraï.

715. Ravana, the Raksasa who has more strength than all,
 dug up Kailasa mountain and carried it on his shoulders.
 Shiva crushed mountain with his toe pushing it deep into the earth
 and crushing Ravana's shoulders and heads.
 Ravana worshiped Shiva saying, "You are my dear god"
 and Shiva was happy, raised his foot and gave his grace to Ravana.

Padiham 74. Podu

716. Shiva is pearl, diamond and gold.
 He is like coral and a diamond necklace.
 He is a bunch of goodness.
 He is the origin of the sacrifices of the Vedas
 and praised by gods.
 He is the lord of the answers to all questions.
 He is the god my heart thinks of all the time.
 I want to think of that beautiful lord always.

717. He is the ancient lord and the god of all the worlds.
 He is joy praised by all the sages.
 He is the lord who skinned the elephant
 while Uma looked on, frightened.
 He is our friend and my heart thinks of him always.

718. He is sweeter than sugarcane,
 He is the light of hot sun.
 He is the nectar from the milky ocean.
 He does not have birth or death.
 He is the great word that is "om" and its meaning.
 He is the gold praised by sages.

My heart thinks of him always.

719. He wanted to destroy his enemies
and he shot his arrows and killed them.

His body is golden.

He is the only god praised by the gods in the sky.

He shared half of his body with Uma his wife.

He dances without stopping.

My heart thinks of him always.

720. He is Yama for Yama.

He the young one who rides a white bull.

He is praised by all the gods.

In his jata Ganga flows

and he is the nectar praised by his devotees.

He who wears white ashes is sweetness and yoga.

O heart, you think of him always.

721. He skinned the dark long-trunked elephant.

He, a shining light, is loved by all.

He is the lord of Kailasa

and half of his body is his wife Uma.

He is like fire and my heart things of him always.

722. He is justice and stays in the hearts of those who think of him.

He is all differences and wears ashes as white as a conch shell.

He is the light of the gods in the sky

and he is the light that has no faults.

He is the ancient, measureless one.

He is in the hearts of all.

723. He is the beautiful one and is easy to reach
for all in the world.

He skinned the king of elephants
while his wife shivered in fright.

He is the beautiful one with the cool moon in his jata.

All hearts in the world think of him.

724. He is like lightning in the sky.

There is no one equal to him.

He is the pupil of the eyes of all.

He is light in the darkness.

He took a huge form and Brahma and Vishnu
could not find his head or feet.

My heart thinks of him always.

725. He is mighty and pushed strong-armed Ravana into the earth.

He destroyed the three forts of the Rakshasas.

He is the lord of the gods in the sky,

wears the cool moon in his jata.

and is adorned with a snake.

My heart thinks of him always.

Padiham 75. Podu

726. I feel sad that I have not brought water
from the Kaviri to do abhishekam for the god,
put kumkumum and a garland on him
and gazed on him happily.

I have wasted my life.

727. I do not know my future or my past.

You are the one who can take away my births.

You are inside me and wear in your jata

the shining crescent moon.

You, the king of the gods, are the lord of Shivapuram.

Without you I have no help.

You wear sacred ashes on your chest.

728. I am a thief who spent my life pretending to be a devotee.

Now I understand myself and know you are my god.

I know that you are in the hearts of those who think of you
and am ashamed and laugh at myself.

729. Your house is my heart.

The light in that house is my feelings.

My life is the wick, and I lighted the lamp, garlanded you
and saw you there, O father of Murugan.

730. In your jata you wear the flowing Ganga,
a snake that never sleeps and the crescent moon.

I am a cheater and am like a woman who cannot sleep.

I cannot sleep because I do not think of you.

What can I do?

731. You are in the hearts of those who think of you.

I think of you but cannot see you.

My heart is like an ant caught in fire and unable to get out.

I think of you but cannot see you.

732. I am surrounded by karma like a crow that sees meat.

I am confused living in this world

My body is decaying—I ask you to come

and give me the wisdom of Shiva.

733. You are white as a conch shell.

I want to be rid of this birth and reach you.

I feel like a dog, having this life.

Where are you, I ask. Come and give me your grace.

734. You wear the crescent moon in your jata.

HYou came into my heart.

I asked, "Are you a thief?"

You laughed and said,

"I am he who wears Ganga in his jata."

735. You, the husband of Uma,

pushed Ravana into the earth,

but you did not come to me.

Yet I am searching for you,

keeping you in my heart.

Padiham 76. Podu

736. My mind is confused.

I am not intelligent.

I do not think of joining

the feet of my father, the god.

I did not receive his grace.

but when I had the yearning to reach my god

I received wisdom and bright light in my mind.

737. If someone follows the good path of Shiva,

and has the desire to reach him,

never telling lies, and if he wears sacred ashes
and always worships the god,
he can reach the place of Shiva.

738. God came into my mind only because I asked him.
He makes me do everything he wants me to do,
yet still I search for him in my heart.
If he knows and understands that I think of him
and how I want to follow him, it is enough.
I cannot do anything else.

739. We make our bodies into temples for him
and our minds his slaves.
The purity in my mind is the place where he stays.
He has the form of a Sivalingam
and I pour my love as milk and ghee for him.
This is how we want to worship him.

740. O you with a blue throat,
I was wandering on bad paths and you saved me.
That is the grace you showed me,
but I could not keep you in my mind.
Why do you not give your goodness and save me?

741. I am lower than a dog.
You showed me good paths and saved me.
You tie the thousand-headed snake on your waist.
You, sweet as nectar, entered my heart.
If you come into my heart, what suffering can come to me?

742. I cannot say who you are.

You came into my heart like honey
 and I taste the sweetness.
 You are in my heart and my breaths
 but my eyes cannot see you
 and I cannot tell others how to find you.

743. I am bound by my desires for the world
 and want to enjoy the pleasures of life.
 O god, you are the light and lord of the world.
 You stay in Thirumaraikadu and protect all life.
 Give me your grace to worship your feet.

744. O lord with a jata adorned with kondrai flowers,
 I have no satisfaction in my mind or true love for others
 and I am without the desire to think of you.
 I suffer with good and bad karma.
 Give me your grace so I can escape
 this prison that is the world. What can I do?
 Take away all my faults so I can praise you.

745. O lord with a shining jata,
 when Yama comes near me, I will not know he has come
 and my five senses will still want to enjoy the world
 and will harm me. I do not have the patience to endure them.
 Human life is filled with faults.
 Take away birth from me.

Padiham 77. Podu

746. O god, carrying a skull
and dancing in the middle of the day,
you wander everywhere and ask for food.
Even though you have a wife, the daughter of Himalaya,
with lovely earrings and soft curly hair,
why do you wander about wearing a loincloth?

747. He wears a loincloth
and has tied a poisonous snake around his waist.
He is colored like fire, wears sacred ashes
sits on a tiger skin and carries a bow.
Who can make his image?

748. Lighting lamps, sprinkling flowers on the god,
and worshiping him takes a devotee to the god's world.
If a devotee puts lamps before the god, that will bring true wisdom.
Praising the god with music and song will give his grace.

749. The lord wears the crescent moon in his jata.
He, Sankara, who recites the Sama Veda,
is the lord of all the gods in the sky and rides on a white bull.
If you wear sacred ashes and say, "Namashiva,"
all your sickness and karma will go away like wood in a fire.

750. The five senses, like hunters and thieves,
enter my heart, run all over and disturb me.
If you put the evil they give at the feet of Shiva,
you will receive the knowledge of Shive
and he will lead your heart on a good path.

751. You are in the sky and are the lord of the gods in the sky,
you know everything and are beyond fear.

You wear Ganga with its flowing waves in your jata.

I, your devotee, was born and, collecting much karma,
carried this body and suffered from desires.

752. My heart was born with bad karma.

and is like a pig running about and rolling in dirt.

If you think of me and give your grace,

I will reach your world.

You gave me this rotten body thinking it is beautiful.

753. When Ravana carried Kailasa mountain,

frightening your wife and you pushed his head into the earth,

he did not oppose you.

If you, adorned with the moon, put your feet on my head,

I worry that it might hurt your foot.

Padiham 78. Podu

754. I have not controlled my five senses,

have not joined devotees and am afraid of going on good paths.

I am in the world and do not know what to do.

O lord, I am here today but will not be here tomorrow.

What can I do? I was born in this world.

755. I am not learned, do not have wisdom,

have not studied any of the arts,

and have not been with learned people.

I am far from the feelings I should have.

Women with beautiful eyes do not desire me.
O lord, why am I still here in this world where I was born.

756. I do everything my mind desires
but do not know anything about this life or my future life.
I have not worshiped you now or before now.
I have desired everything in this world, collecting sin,
and am unable to get away from my desires.
What can I do? I was born in this world.

757. The lord has a throat darkened by the poison
from the ocean with rolling waves.
I did not know how to go through this world
without any desire, O lord with a snake around your waist.
I am filled with the desires of the world and melt for them.
What can I do? I was born in this world.

758. The lord wears white ashes
and is the god of the gods in the sky.
He takes away all my karma and sickness.
I did not search for him and become his slave
but in this birth I melt for his grace.
What can I do? I was born in this world.

759. I always spoke badly of others
and did not know how to avoid evil things.
I have no understanding of the greatness of the god
that comes from reciting mantras constantly.
I am still in this body and say bad things.
What can I do? I was born in this world.

760. He is loved by all the world,
 he has Vishnu as a part of him,
 he is worshiped by all,
 he is pure,
 he is in the lotus heart of his devotees,
 he is our friend,
 he carries fire in his hands,
 he is the goodness in the hearts of all.
 I do not know him, what can I do?
 I am born in this world.

761. I have not trying to control my bad karma.
 My hair has grown white and I am old.
 He has Ganga flooding with water in his jata.
 I have not praised him and am confused.
 I cough and hold a stick to walk.
 What can I do? I am born in this world.

762. I do not understand what my future will be.
 I only suffer and am always immersed in pain.
 I do not know anyone who can help me.
 My father, I have not learned any music to attract you.
 I am not young and can no longer love young women with lovely hair.
 My father, what can I do? I am born in this world.

763. When brave Ravana dug up Kailasa mountain,
 Shiva pushed with his toe all the heads of Ravana into the earth.
 Ravana worshiped Shiva, playing and singing the Sama Veda.
 Shiva listened to his music, was pleased and forgave him.
 I do not know how to praise the god as Ravana did.
 What can I do, I am only born in this world.

Padiham 79. Podu

764. He is my father, my nectar
the beginning and end of the earth,
and the bright light.
I do not think of him in my heart.
I am only involved in my desire for women.
What can I do, I am only born in this world.

765. I have only been involved in family life
with a wife and children, protecting them.
I have not thought of god or done tapas.
I see that this body comes from the womb,
continues in this world, and disappears,
but I still try to protect it.
What can I do, I am only born in this world.

766. I was not a devotee and was not involved
in worshipping the god. I fell into bad karma.
I have not praised him with beautiful music.
I am old now and women are not attracted to me.
I am poor now—what can I do,
I am only born in this world.

767. My old karma did not allow me to think of the god.
Now I have become his devotee
and am crazy for him, muttering his name,
He is in my heart yet I do not think of the greatness of the lord.
What can I do, I am only born in this world.

768. I have not learned music to please the dark-throated lord
and I do not know how to fascinate women
with foreheads like the crescent moon.

I do not worship the lord who gave the Vedas to the world.

I do not entreat and praise him—

what can I do, I am only born in this world.

769. My five senses make me tremble

like a tortoise thrown into boiling water.

I am weak and stay in this world and suffer.

What can I do, I am only born in this world.

Padiham 80. Kovil

770. In Thillai pakku trees grow tall, the palaces are large,
and valai fish swim happily in the ponds.

If I can see the dance of the lord in the divine hall,
is there anything else to see with my eyes?

771. Shiva rides on a white bull.

He wears the skin of a tiger,

He is the husband of beautiful Uma, the daughter of Himalaya.

He dances in the divine hall in rich

Thiruchirambalam where Brahmins live.

I saw his divine feet—

what is there more for my eyes to see?

772. When Vishnu and Brahma worshiped Shiva

with flowers, fragrances and sandal paste,

they could not see him.

He is the lord of the dancing hall in Thillai

and is adorned with white sacred ashes.

I saw him there with his tiger skin.

What is there more for my eyes to see?

773. My treasure is the word Namachivaaya.

I do not have any fear.

He dances in Thillai, the dancing hall.

He is a beggar, and he does not have birth.

If I see the belt on his waist,

what is there more for my eyes to see?

774. The lord stays in Thillai Chitrabalam

where beautiful blue flowers bloom in the fields.

The blue-throated lord dances like a flame

burning from ghee and the daughter

of Himalaya mountain looks on with her lovely eyes.

After seeing this, what more is there for me to see?

775. When I followed the Jains, I had stomach pain

and Shiva cured me. He is sweet as honey to me.

The king of Thillai Chitrabalam drank the poison

to save the gods of the sky. After I have seen his beautiful bull

what more is there for me to see?

776. The god of Thillai Chitrabalam

who stays in the hearts of his devotees

burned the three forts with his arrow.

I saw his happy face with my eyes.

What more is there for me to see?

777. Shiva, the lord of Thillai Chitrabalam,

drank the poison that came from the ocean
 when the gods and Indra said,
 “We have no other refuge than you.”
 He became angry and burned Kama with his third eye.
 What more is there for me to see?

778. In Thillai Chitrabalam devotees who live there
 worship the divine lotus feet of Shiva that grow in their hearts.
 I will see the beautiful jata of him decorated with fresh flowers
 and pearls and rubies. After seeing that,
 what more is there for me to see?

779. The proud Ravana thought he was strong
 and dug up Kailasa mountain with his hands.
 Shiva, the husband of the daughter of Himalaya,
 laughed and pushed the crowned heads of Ravana
 into the earth with his toe.
 What more is there for me to see?

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Padiham 81. Kovil

780. He, the king of the world, has a blue throat.
 He gives whatever his devotees want
 like the kalpaka tree. He burned the three forts
 of the Rakshasas and dances with fire in his hand.
 He is the lord of Thillai Chitrambalam
 and I praise him as the chief of the gods.

781. He kicked the angry Yama for Markandeya.
 He is the dancer of Thillai Chitrambalam.
 If you go and worship him, keeping him
 in your heart, there is no death or birth for you.

782. O people, your hearts are strong.
 You go to Thillai Chitrambalam where good people live
 to achieve good things that come to your mind.
 If you think of bad things what is the use of it?

In the golden mountains of the Himalayas
 the clouds look like silver hills.
 They came into my mind and stayed there.

783. If I can see his bent brow, his red mouth,
 his smile, his cool jata, his coral-like body
 smeared with milk-white ashes and his golden feet
 do I need to be born again on this earth?

784. O devotees, be happy that you have received this birth,
 Worship the feet of the God who gave his grace to Arjuna.
 He burned the three forts of the Raksasas.
 You should be a slave to the dancing god in Thiruchitrabalam.
 That is the right thing for you to do.

785. His jata shines like gold,
 decorated with kondrai flowers.
 His Ganas play music and dance happily
 and the bees sing like the Ganas in Thiruchitrabalam.
 My bangled daughter dances like Shiva.
 Can anyone else attract her like he does?

786. The flower garland on his jata,
 the smile on his lips,
 the look of his three eyes,
 his hand that carries a small drum,
 the white ashes that he wears,
 Uma, as a part of him,
 and the tiger skin that he wears,
 --all stay in my heart.
 Now his ankleted dancing feet stay in my heart.

787. The weapon that I use is the word, "Namashivaaya."
 I serve you without cease in all my seven birth,
 I will not go away from you even if you want to send me away.
 Wearing pure ashes, I will worship you.
 You are my refuge,
 O lord with dark throat dancing in Thillai Chitrabalam.

788. He has a golden body,
 He wears white ashes,
 the crescent moon shines in his jata.
 He wanders begging with a skull,
 he takes the form of a hunter,
 he dances in Thillai in the dancing hall,
 and the world that sees him dancing is happy.

789. He raised his divine to kick at Daksha's sacrifice.
 His feet conquered Yama,
 they made Brahma and Vishnu search,
 and they dance in Thillai Chitrabalam.
 They give his grace to me and make me his slave.

Padiham 82. Thirukazumalam

790. It is said that many birds carried your feet
 when the world was covered with the water of the seas.
 You are adorned with crescent moon on your jata
 and Ganga flows in your jata.
 You dance in Thirukazumalam,
 Are there any other places where the lives of this world
 can find refuge.

791. The streets of Thirukazumalam are filled
with banners and palatial houses.
Shiva comes in procession wearing a garland on his head
and riding a bull. The Brahmins of that place
come and dance around the lord,
happy that the karma that causes rebirth has been removed.

792. In Thirukazumalam the ocean brings pearls
and piles them on the shore,
and the women of neytal lands take them and run away.
Devotees come there and sprinkle flowers on Shiva's feet
and worship him. His feet give us grace always.

793. In Thirukazumalam, the music of the Vedas is sung by devotees
as Bhudhams beat the drums, sing and dance.
The lord cannot be described and his greatness cannot be told.
The divine feet of the lord will bless us to be his slaves.

794. In Thirukazumalam, before devotees even think of him,
Shiva takes away their karma.
They think that when they see his feet and worship them
they will become his slaves.

795. In beautiful Thiruthonipuram where water surges,
great and moral devotees live.
The lord of Thiruthonipuram burned Thirupuram with his bow.
His flower-like feet always rule us.

796. In Thirukazumalam the lord is adorned with a snake
that circles his body and a kondrai garland.

The crescent moon shines in his jata.
 He burned the three forts of the Rakshasas
 and his feet that we worship rule us.

797. In this world people live with bodies and life.
 The gods in the sky come to Thirukazumalam
 when there is a festival.
 The lord who rides a bull rules us every day.

798. He drank the poison from the ocean.
 Brahma and Vishnu worshiped him
 when he stood as a pillar of fire
 and all the other gods came to worship his feet.
 His divine feet rule us.

799. With his toe, Shiva crushed the heads of Ravana,
 the king of Lanka surrounded with water,
 pushing them into the earth.
 Devotees come and worship him in Thirukazumalam.
 The feet of that lord rule me.

Padiham 83. Thirukazumalam

800. Shiva holds an axe in his hand.
 His place is Thirukazumalam filled with banners and palaces.
 There, kuruku birds fly around coconut trees
 and bees drink nectar happily.

Padiham 84. Podu

801. O lord you are god of all ten directions.
With one arrow, you destroyed the three forts
of the Rakshasas opening your third eye
when they came to fight with the gods.
My life is beneath the divine feet of Shiva.

802. He wears a snake tied on his waist
and in his jata is the crescent moon.
He is neither young or old.
He is the earth and the world of the gods
and all other worlds.
My life is beneath his divine feet.

803. He grew angry and destroyed Daksha's sacrifice.
He carries a trident and fire in his hands.
The great lord has three eyes
and he causes the birth of everyone but has no birth himself.
My life is beneath his divine feet.

804. He has Uma whose eyes are sharp as swords
as part of himself. Around his waist is a snake
and he wears a tiger skin.
On his forehead are divine ashes
and he wears a kondrai garland with golden flowers.
My life is beneath his divine feet.

805. He showed his grace to the gods
when he drank the poison, making his throat dark.
Ganga flows in his beautiful jata.

When he became angry at Arjuna,
he shot an arrow and wounded his chest.
My life is beneath his divine feet.

806. When Yama came to take the life of Markandeya,
Shiva became angry and kicked him,
thinking that what Yama wanted to do was not right.
He shot an arrow and burned the three forts of the Rakshasas.
He is the lord of all the Vedas.
My life is beneath his divine feet.

807. He became angry with Brahma and pinched off his head.
The skull became stuck to Shiva's hand
and Vishnu came, filled it with his blood, and it fell.
He pushed the head of Ravana with one toe
into the earth and then gave him his grace.
My life is beneath the divine feet
of the lord who wears sacred ashes.

808. My life was frightened that it would be hurt
by the crowned king who came to fight with me,
and took refuge with the lord
who wears garlands of fragrant kondrai and nantivattam.
My life is beneath his divine feet.

809. He tied a tiger skin around his waist
and he frightened Uma when he fought with the elephant.
Ganga flows with its cool water in his jata.
He is happy to give his grace to his devotees
and my life is beneath his divine feet.

810. Uma with small feet like lotuses
 was frightened when he burned Kama.
 He stood as a pillar of fire when Vishnu and Brahma
 searched for his feet and head.
 My life is beneath his divine feet.

811. He rides a white bull.
 He dances on the lovely earth
 as flutes and drums play.
 With his toe he pushed the twenty shoulders of Ravana,
 the king of Lanka, into the earth.
 My life is beneath his divine feet.

Padiham 85. Thiruchotruturai

812. Thiruchotruturai is a place where the gods in the sky
 come in the morning bringing pure fragrant flowers.
 How beautiful is the evening crescent moon
 in the long jata of our lord!

813. Shiva's jata is adorned with kondrai, vanni,
 and mattam flowers swarming with bees, and with a snake.
 Devotees come to Thiruchotruturai
 and worship the ankleted feet of the lord.
 How beautiful the white garland
 on the long jata of our lord!

814. The lord knows all the thoughts
 and the passions of the hearts of his devotees.
 He, the lord in the sky, removes their bad karma.
 He stays in Thiruchotruturai adorned with bright earrings.

How beautiful the crescent moon shining
in the long jata of our lord!

815. A snake is wrapped around his waist and he rides a bull.
He dances in Thillai carrying a deer.
Devotees sprinkle flowers on the feet
of the lord who stays in Thiruchotruturai.
How beautiful the lord with the trident in his hand!

816. Shiva kicked Yama for Markandeya.
A snake is tied around his waist,
and he wears sacred ashes
and the skin of a tiger that he fought.
Ganga flows in his hair,
and the pure moon also shines in his long jata.
How beautiful the lord with his bow!

817. When the Asuras argued with the gods and fought them,
and the gods came to Shiva and asked his help,
he, the lord of Thiruchotruturai smeared with sacred ashes,
fought with the Asuras for the gods.
How beautiful the Ganga floating in his long jata!

818. He shot an arrow and destroyed the three forts
of the Rakshasas. He wears white ashes.
He is the lord of Thiruchotruturai,
How beautiful the white-waved Ganga in his long jata!

819. He drank the poison that came
from the ocean of milk churned by the gods.
He burned Kama with the eye in his forehead.

He is the god of gods who stays in Thiruchotruturai.
How beautiful the crescent moon in his long jata!

820. Brahma and Vishnu could not find the feet
and head of the lord when he became a pillar of fire.
His throat is dark, and the crescent moon shines in his jata.
How beautiful the snake with a jewel in his long jata!

821. With his toe he pushed
the heads of Ravana into the earth.
He carries a shining axe
and is lord of Thiruchotruturai.
How beautiful the crescent moon in his long jata!

Padiham 86. Thiruvotriyur

822. When Shiva killed the elephant,
his crescent moon was like the tusk of an elephant,
the snake that circled the crescent moon
was like its kimpuri ornament,
and his forehead eye of Shiva was like pearl
that dropped from the tusk of an elephant.

823. I have something to tell you.
You do not see the troubles of your devotees.
O lord of Thiruvotriyur
where waves of the ocean dash on the shore
bringing coral.

824. Are you going to make your devotees happy?
The waves of Ganga flow in your jata

and you are adorned with a snake and a fragrant kondrai garland
while the crescent moon shines in your jata.

You stay in Thiruvotriyur
where the waves of the ocean dash on the shore.

825. He dances in the burning ground
and begs for food carrying a skull.

He, the lord of Thiruvotriyur
where flowers drip with nectar,
wanders around and begs for food.

826. He drank the poison that came from the milky ocean
and made his throat dark. His jata is garlanded with flowers.
O devotees worship the lord who stays in Thiruvotriyur
surrounded by flourishing groves, paddy land and sugar cane.

827. In his jata there is a snake in its anthill,
the moon, small-waisted Ganga and a garland.
He rides a white bull and is praised by all.
He, the lord of Thiruvotriyur, is always with me
and rules me so I will do anything he asks.

828. There is no one with one eye and a half eye,
but when Shiva married Uma
and gave her half of his body
his three eyes were divided
and he was left with one and a half eye.
He is the god of Thiruvotriyur.

829. O Shiva, anyone would buy the rich town of Thiruvotriyur
where the groves swarm with bees

but if you wanted to sell that town,
it would not be right because you could never
find another place like that.

830. O my evil karma, the lord of Thiruvotriyur
is in my heart and will not leave it.
What can you do if you want to stay there?
You cannot. The only thing you can do
is make me grow old and make my eyes,
my teeth and tongue become useless.

831. In the jata of the smiling lord of Thiruvotriyur
who dances in the burning ground
many things flourish—a garden of mullai flowers,
Ganga who brings precious jewels,
an anthill where a snake lives,
and the sky for the crescent moon to shine.

832. Shiva pushed the heads of the Rakshasa Ravana
into the earth. He will take away my births.
What can I do—he drank the poison from the milky ocean
when the gods and the Asuras churned it.
He is the lord of Thiruvotriyur.

Padiham 87. Thirupazanam

833. O lord of Thirupazanam,
all my bad karma is giving me sorrow
and will not go away from me.
You know I want go to your land.
You should take me as your devotee.

834. All the gods come and stand
before the door of your temple.
Shiva and Brahma come also and stand with them.
O lord of Thirupazanam, I want to do service to you.
Give me your grace and take care of me.

835. O lord of Thirupazanam, you are above
all the seven worlds and dance. You are in all lives.
You have Parvathi as part of your body
and the crescent moons shines in your jata.
You should take away the fear of being born again
in this world and help me.

836. O lord of Thirupazanam, you destroyed
with your arrow all the forts of the Rakshasas.
You killed the elephant and used its skin as a garment.
Ganga flows in your jata.
Give me your grace and keep me in your heart.

837. You destroyed the three forts of the Rakshasas
and killed them. You know that other sects
worship other gods. You know their books,
O lord of Thirupazanam.
Give me your grace and keep me in your heart.

838. O lord of Thirupazanam, you give happiness to all.
You pinched off Brahma's head
and destroyed Kama by opening your third eye.
You take away all my bad karma.
Give me your grace and keep me in your heart.

839. O lord of Thirupazanam,
 you keep Thirumal as part of your body,
 and you gave part of your body to your wife.
 A snake is tied around your waist.
 Give me your grace and keep me in your heart.

840. O lord of Thirupazanam, you abide on Mount Kailasa.
 You fought with the Asuras and burned their forts with an arrow.
 You are the life of everyone and you take away all their burdens
 and give your grace to all who serve you.
 Give me your grace and keep me in your heart.

841. O lord of Thirupazanam, you are the joy of all.
 In your jata is Ganga flooding with water
 and the daughter of Himalaya is part of you.
 I keep you in my mind to serve you.
 Give me your grace and keep me in your heart.

842. O lord of Thirupazanam, when Ravana tried
 to carry Kailasa mountain you pushed his heads into the earth
 with your toe, and took away the strength of him and his clan.
 You take the skin of a tiger and wear it.
 Give me your grace and keep me in your heart.

Padiham 88. Thirupunthuruthi

843. He is lord of Thirupunthuruthi and stood as a pillar of fire
 so that Vishnu could not reach his feet.
 He is the husband of the daughter of Himalaya.
 The crescent moon shines in his jata.

He conquered and destroyed the forts of the three Rakshasas.

He rides a white bull, and sits beneath a banyan tree.

He is the ancient lord and I worship his feet.

844. In one hand the lord of Thirupunthuruthi carries a deer
and in the other an axe. Parvathi is part of him.

No one knows who he is and no one can describe him.

He wears the snake around his waist.

He is wise, the ancient lord, and I worship his feet.

845. The lord of Thirupunthuruthi destroyed the three forts
of his enemies, the Rakshasas, with his bow and arrow.

He sits beneath a banyan tree.

He drank poison and he carries the burden of the earth.

His army is his Bhudams, and his throat is dark blue.

I worship his feet.

846. The lord of Thirupunthuruthi is the essence of knowledge
and the ancient one of all the eons.

He is praised and worshiped by devotees
who recite songs about you.

He created the world and takes away the karma of the devotees
who come to him. He is the source of all.

He has three eyes and I worship his feet.

847. He is lord of Thirupunthuruthi that is bright as gold.

He destroyed Daksha's sacrifice. With one arrow,
he destroyed the three forts of the Asuras who opposed him.

He is our king and I worship his feet.

848. The lord of Thirupunthuruthi wears a kondrai garland.

One part of him is Parvathi and the other part is the world.

His weapon is an axe and he carries a bow.

He is wealth and the shining god.

I worship his feet.

849. The lord of Thirupunthuruthi destroyed with his cruel bow
the thee forts of the Asuras who opposed him and burned them.

He is the creator and destroyer of the world.

A part of him is beautiful Uma.

No one knows who he really is. His jata is gold.

How can I know his character and worship the feet of my king?

850. He is the lord of Thirupunthuruthi.

A part of him is slender-waisted Uma bright as lightning
and he has a jata that shines like gold.

No one knows his qualities.

He is my father and god and I worship his feet.

851. He, the lord of Thirupunthuruthi,

is the god of destruction and the wisdom of all.

No one knows who he is, and he is colored red like fire.

I go to him for refuge and I worship his feet.

852. He is the lord of Thirupunthuruthi.

He pushed the Rakshasa Ravana into the earth
while his wives Uma and Ganga trembled in fear.

In his jata is a snake. He is the Vedas

and is beyond the earth. I worship his feet.

Padiham 89. Thiruneythanam

853. You stay on the banks of the Kaviri river in Thirunettthaanam.
 You gave your grace and save all the people and gods,
 drinking the poison that came out of the milky ocean.
 Why are you begging around carrying a skull?
 Is that necessary?

854. In your jata the crescent moon shines
 and the water of Ganga flows.
 You carry an axe in one hand and a deer in the other.
 Tell me, why do you stay in Thiruneythanam
 with your young wife?

855. All the world knows that you are like Yama
 and that you fought with the three Asuras,
 and burned their three forts.
 You stay in Thiruneythanam flourishing the cool groves
 on the bank of the Kaviri flowing from Kudagu mountain.
 The karma of his devotees who go there will go away.

856. Shiva dances with the music of drums
 and he takes many forms as he dances.
 He has a snake tied on his waist.
 He burned the three forts of the Asuras with his bow and arrow.
 He stays in Thiruneythanam with his beloved wife Uma.

857. In his jata he wears garlands of kondrai, tulsi,
 vanni, umattam and kuvilam mixed together.
 Dark-eyed Parvathi is part of him.
 He is the pure lord of Thiruneythanam.

858. He wears a fragrant kondrai garland in his jata
and he rides on a swift bull surrounded by many Bhudams.
Many devotees sing and dance around him.
He listens and gives his grace with Uma.
He is the lord of Thiruneythanam.

859. A snake is tied on his waist
and he wears the skin of a tiger.
He fought the three Asuras and burned their fort.
He has an army of Bhudams.
He carries a trident and a deer.
He takes away the bad karma of his devotees,
the lord of Thiruneythanam.

860. He has a long jata and is the lord of the gods.
He drank poison making his throat dark
and wears the skin of an elephant he killed.
He burned the three Rakshasa forts with his bow.
He took me as his slave and I will no trouble in my life.
Giving his grace, he stays with his wife in Thiruneythanam.

861. He does not hesitate to give grace to his devotees.
In his jata he wears a kondrai garland, the shining moon,
Ganga and a snake. He burned the three forts of his enemies.
He is never apart from his wife, the lord of Thiruneythanam.

862. The crescent moon shines on his jata,
he burned the three forts of the Rakshasas with one arrow,
and the gods in the sky saw it.
When Ganga angrily descended from the sky,

he stood and took the burden of the flow
 He is the god of Thiruneythanam.

Padiham 90. Thiruvethikkudi

863. In one hand he holds a snake.
 He burned the forts of the Rakshasas.
 He drank poison from the milky ocean.
 He has a long jata and is the god of the gods in the sky.
 He stays in Thiruvethikkudi where nilam flowers are fragrant.
 We worship him, the lord who is nectar.

864. He carries a deer and an axe in his hand.
 He wears sacred ashes and begs carrying a skull.
 He stays in Thiruvethikkudi where the valai fish jump.
 He our lord and our sweet nectar. We worship him.

865. He, the ancient one, a sage, without karma,
 destroyed the forts of the three Rakshasas, his enemies.
 He is precious gold, a fragrant flower,
 the god of Thiruvethikkudi, our dear lord.
 We will go there, worship him and be happy.

866. He rules his devotees and takes away
 the births of those who do not forget him.
 He gives moksha to the devotees who serve him
 in Thiruvethikkudi where kondrai flowers spread fragrance.
 We will be happy worshipping the lord, our highest god, our nectar.

867. He rides a bull. Who knows his character?
 The crescent moon shines in his jata where Ganga flows.

In Thiruvethikkudi where bees drink nectar and fly around
we will worship happily the god who carries an axe and rides a bull.

868. The gods in the sky praise the lord with music
joining the scholars who know literature and numbers.
We will go to Thiruvethikkudi and worship the god
who is like nectar and cannot be approached by anyone.
He takes away the bad karma of his devotees

869. The great god rides a bull. We do not know who he is.
Joyful, he keeps Uma as half of him and Ganga flows in his jata.
He is our dear god and our nectar in Thiruvethikkudi
surrounded with paddy fields.
We will go and worship him and be happy.

870. He carries an axe and wanders with the skull of Brahma.
He is the god of the whole world,
the lord of Thiruvethikkudi where groves flourish.
We will worship him who is nectar with devotees and be happy.

871. His throat is dark and he recites the Vedas.
He wears lovely sacred ashes that his devotees also wear
and carries a sharp axe. In Thiruvethikkudi
beautiful lotus flowers spread their fragrance.
We will be happy worshipping him who is our nectar.

872. He pushed the heads of Ravana into the earth.
His grace is unfailing. He has an army of Bhudams.
He is the lord of the gods and stays in Thiruvethikkudi.
We will be happy worshipping him who is our nectar.

Padiham 91. Thiruvaiyaru

873. My bad karma from my last birth made me sick in this birth.
The lord of Thiruvaiyaru gave his grace and removed my sickness,
taking me as his slave and making me his devotee.
This was all because of the compassion he showed.

874. He gave his grace and took away
the sickness that came because of my bad karma.
O devotees of the god of Thiruvaiyaru,
he gave me his grace and took me as his slave
only because of his compassion.

875. The karma of my old birth gave me sickness.
The god of Thiruvaiyaru thought of me, gave his grace,
and took away my affliction.
O devotees of Thiruvaiyaru,
he gave me his grace and took me as his slave
only because of his compassion.

876. My bad karma made me sick,
pushing me into an ocean of sorrow.
O devotees of Thiruvaiyaru,
he gave me his grace and took me as his slave
only because of his compassion.

877. The lord gave his grace to take away
the sickness caused by my bad karma.
O devotees of Thiruvaiyaru, he took me under his feet
only because of his compassion.

878. The lord removed the sickness
caused by my bad karma and gave his grace.
O devotees of Thiruvaiyaru,
he put me beneath his golden feet
only because of his compassion.

879. My bad karma made me sick
and the lord of Thiruvaiyaru gave me his grace,
taking me under his feet.
O devotees of Thiruvaiyaru,
that was only because of his compassion.

880. He gave his grace and removed the sickness
that came to me because of my karma.
O devotees of Thiruvaiyaru,
he made me his devotee and put me beneath his feet
only because of his compassion.

881. My old karma made me sick,
and he gave his grace and removed my sickness.
O devotees of Thiruvaiyaru,
he made me his devotee to serve his feet
only because of his compassion.

882. His throat is dark and Ganga flows in his jata.
He pushed Ravana's heads into the earth.
O devotees of Thiruvaiyaru, he made me his devotee
and kept me beneath his golden feet
only because of his compassion.

Padham 92. Thiruvaiyaru

883, The feet of the lord of Thiruvaiyaru
are sweet honey for those who think of him.
They pour grace and give moksha,
taking away their old karma.
In his jata is a snake and the crescent moon.

884. The feet of the lord of Thiruvaiyaru
take away my next seven births.
They entered my heart.
They kicked Yama for Markandeya.
They give grace to those who praise him
who destroyed the sacrifice of Daksha
and gave the six Upanishads.

885. The feet of the lord of Thiruvaiyaru
shine like diamonds, gold and lightning.
They are in Kailasa and give his grace
to devotees who worship him.

886. The feet of the lord of Thiruvaiyaru
gave wisdom to the devotees suffering from their karma,
acting as if they were blind
and wanted to get the wealth of the world.
You saved them from the hell they would have fallen into
and brought them out.

887. The feet of the lord of Thiruvaiyaru
do not know birth or death.
They are medicine for any sickness of his devotees

and save them from falling into hell.

They are nectar for those who melt for the god.

888. The feet of the lord of Thiruvaiyaru
are a boat for devotees to cross the ocean of sorrow
and bring them to the shore of happiness.
They shine like gold and give grace to his devotees
who never lie and worship him.

889. Thiruvaiyaru is the place where devotees
plunge into the Kaveri river, bathe, and worship the god lovingly.
There, the lord gives them food and wealth
as the gods in the sky surround them.

890. In Thiruvaiyaru devotees
worship the god with devotion,
throwing fragrant flowers at his feet.
They will attain moksha.

891. In the burning ground owls and parantais make noise.
Peys join together and dance to the music of the drums.
A small fox calls out, sounding like a note held on a flute.
The divine feet of the god of Thiruvaiyaru dance there
as the world moves.

892. In Thiruvaiyaru devotees worship the god,
bowing to him and sprinkling flowers on his feet.
He is worshiped with flower buds
and the lord blesses them.

893. In Thiruvaiyaru devotees worship

the feet of the god sprinkling flowers on his feet
and accepts all the flowers I sprinkle on him.

894. In Thiruvaiyaru the feet of the lord
are like fresh lotus flowers. They are a help
to the devotees who cry out his praise.
There Shiva abides with ankleted Parvathi.

895. In Thiruvaiyaru the lord's feet aid those
who have no one to help them.
Learned people praise them
and they make those who love them shine.
They give moksha to those
who renounce the desires of the world.

896. In Thiruvaiyaru the feet of the lord
are above the sky. They take away the births
of devotees and give the light of wisdom to good people.
When Shiva skinned the elephant, Parvathi was frightened.

897. In Thiruvaiyaru the feet of the lord
loved by Parvathi whose breasts are bound with a band
give power to the gods.
They chase away Yama's messengers
and are a refuge for the suffering.

898. The feet of the lord in Thiruvaiyaru
are like gold, diamonds and precious jewels.
Their grace gives moksha to his worshipers.

899. The feet of the lord in Thiruvaiyaru

are wisdom and the meaning of wisdom,
 the Vedas and the sacrifices,
 the sky, earth, sun and the moon,
 and the beginning and end of everything.

900. The lotus feet of the lord in Thiruvaiyaru
 are worshiped by bangled Parvathi
 whose hair swarms with bees
 and whose breasts are golden.

901. The feet of the lord in Thiruvaiyaru
 help his devotees following them like their shadow,
 taking away their birth and all their bad karma.
 They shine like fire.

902. The toe of the lord in Thiruvaiyaru
 pushed Ravana's heads into the earth.
 The lord wandered the earth
 carrying Brahma's skull and begging.
 His ankleted and indestructible feet
 kicked Yama for Markandeya.

Padiham 93. Thirukkandiyur Virattam

903. All the gods of the sky brought flowers
 and worshiped Shiva. Brahma and Vishnu
 could not know his power. As a hunter
 the ancient lord chased a boar with his bow and arrow.
 The gods of the sky, the Asuras, and the people of the earth
 worship that god of Thirukkandiyur.

904. He wears in his jata the crescent moon,
the shining snake and the water of Ganga.
He wanders colored like fire
and holds a deer in his hand.
The god of Thirukkandyur
is the faultless lord of the Vedas.

905. His throat is dark and he carries Brahma's skull.
Everyone knows this.
He is the lord of Thirukkandiyur
where devotees and the gods in the sky worship him.

906. He has everything
and there is nothing he cannot do.
Uma is half of his body.
He takes away all our bad karma.
He is the lord of Thirukkandiyur
and there is no devotee and no god
who does not know him.

907. He skinned the elephant
and wears sacred ashes that are like coral.
Thirumal carried a mountain as an umbrella
but even he cannot know Shiva.
He is the faultless lord of Thirukkandiyur
of the Vedas and is praised by the gods.

908. He skinned the elephant king
and ties the skin on his waist.
His calling is to protect this world
surrounded by the ocean.

He is the lord of Thirukkandiyur
and carries an axe and is praised by the gods.

909. He killed Yama for Markandeya,
he recites the Vedas, he burned Kama with his third eye,
he burned the forts of the Rakshasas.
He is the lord of Thirukkandiyur
and is praised by the gods.

910. In his jata is Ganga, the crescent moon,
a snake and a garland. He has a snake around his waist.
He, the lord of Thirukkandiyur, dances to drums
and is praised by the gods.

911. He destroys the bad karma and sickness of his devotees.
If bad karma comes to them he destroys it.
He is the lord of Thirukkandiyur
who recited all six angams of the Vedas.
That lord gave his grace to me, his devotee.

912. He drank the poison that came from the milky ocean
when the gods used Vasuki as the churning cord
and the mountain as the churning stick.
He is the lord of Thirukkandiyur
who gave me his grace and made me his slave.

Padiham 94. Thiruppathirippuliyur

913. The lord is my father and mother
and he created all three worlds.
He is in my heart and is the friend of the gods.

The lord of Thiruppathirippuliyur
is my companion whom I cannot see.

914. O heart, I think only of him as my refuge.
Even when this world is overrun by the ocean
at the end of the eon, I will still worship the feet
of the lord of Thiruppathirippuliyur,
my refuge, who wears the crescent moon in his jata
and is the lord of Uma.

915. He rides a bull and stays lovingly in my heart.
No bad karma will come to us
and we will not be afraid of Yama.
He is lord of Thiruppathirippuliyur
a place as lovely as the lotus of Brahma.
I can do anything because I am his devotee.

916. He left his wife Uma and the world,
and came to Thiruppathirippuliyur and stayed there.
The whole world will bow to his feet and worship him.
He is the good god of Thiruppathirippuliyur
and his lotus feet are in my heart.

917. O heart, you should have no pride.
You should be one with the god
and say only, "Sivaya Namah."
If you do not do that, can you get the grace
of the god of Thiruppathirippuliyur
who wears the shining crescent moon?
You are too innocent!

918. Even when I was in the womb,
 I thought always of you and recited your name.
 I wear your sacred ashes and say, "Sivaya Namah."
 Give me the grace to reach you,
 O lord of Thiruppathirippuliyur.

919. When the gods came and implored you,
 you drank the poison.
 You burned the three forts of the strong Rakshasas
 and have three eyes.
 O lord of Thiruppathirippuliyur where music spreads,
 I have you in my heart.

920. Even if I am born as a worm, O virtuous one,
 I will keep you in my heart. Give me that boon.
 You give your grace to all who worship you,
 O god of Thiruppathirippuliyur with a red body
 and Ganga in your jata.

921. O heart, even if all the world is covered
 by the flooding ocean and if all the eight directions
 become dark and the sun and moon fall from the sky,
 we will not be afraid because we have the grace
 of the feet of the lord of Thiruppathirippuliyur.

922. When I was a Jain and did not know what to do,
 I took refuge in the feet of the lord who gives moksha.
 O lord of Thiruppathirippuliyur
 who pushed Ravana's heads into the earth,
 give me your grace so I will not be born again.

Padiham 95. Thiruvizimizalai

923. You wear the crescent moon in your jata
where it shines as if it were in the sky,
and you wear a lovely kondrai garland
dripping with nectar.

You are the husband of Uma with doe eyes.

O lord of Thiruvizimizalai,
even if I forget you, take me as your devotee.

924. You are the beginning and end of the world.

You give love and moksha to all.

You ride a bull and are the lord of Thiruvizimizalai
where Brahmins perform sacrifices.

Even if I forget you, when Yama comes for me
take me as your devotee and protect me.

925. You are water, fire, wind, sky and earth.

You hold a lovely deer in your hand
and you are beauty in art.

You stay in Thiruvizimizalai giving your grace to all.

When my hands and legs no longer work,
even if I forget you, take me as your devotee and protect me.

926. You destroyed Daksha's sacrifice
and have Kali as your wife.

You are the god of Thiruvizimizalai
where many Brahmins live.

Do not forget me at the end of my life
even if I forget the five syllables, "Namah Sivaya."

927. You have a snake tied on your waist and carry a trident.
 Brahmins praise you with devotion in Thiruvizimizalai.
 You should not forget me even when my fate is to die
 but take me as your devotee and protect me.

928. You are adorned with sacred beads
 and carry the skull of Brahma.
 O lord of Thiruvizimizalai, when I am hungry
 or sick or suffering from my five senses,
 even if I forget you
 take me as your devotee and protect me.

929. You cut off the head of Brahma,
 the creator of the world,
 and you ride on a white bull.
 You are the god of Thiruvizimizalai.
 When I see Yama coming with his rope to take me,
 even if I forget you
 take me as your devotee and protect me.

930. The swirling Ganga and the crescent moon
 are in your jata and you dance.
 You have a snake tied around your waist.
 You burned Kama with your third eye.
 You are the god of Thiruvizimizalai.
 Even if I forget you in this birth,
 take me as your devotee and protect me.

931. In your jata is the crescent moon
 and you recite the Vedas and wear sacred ashes.
 You are the god of Thiruvizimizalai.

When the messengers of Yama come to take me,
 even if I forget you,
 take me as your devotee and protect me.

932. When Ravana became angry
 and dug up Kailasa mountain and carried it,
 you crushed his heads into the earth with your toe.
 You destroyed Yama.
 You wear a kondrai garland
 and are the god of Thiruvizimizalai.
 When I die, even if I forget you,
 take me as your devotee and protect me.

Padiham 96. Thiruchathimutram

933. You are the god of Thiruchathimutram,
 You carry fire on your hand,
 You are a tender shoot.
 Come and put your lotus feet on me,
 before Yama comes and takes my life away.
 If you do not do that you will be blamed forever.

934. You are the god of Thiruchathimutram,
 you are a tender shoot.
 You burned Kama with your forehead eye.
 You kicked Yama to save Markandeya.
 You take away the births of those who worship you.

935. You are the god of Thiruchathimutram,
 you are a tender shoot.
 The five senses of my body destroy me.

Please help me, remove the bad thoughts in my mind
and be my refuge. You are in the hearts of the gods,
and you are wisdom.

936. I fall into the suffering of this world.

Help me so I will not suffer being here,
come and give me your grace.

You are the husband of Uma
whose eyebrows are like bows.

You are the god of Thiruchathimutram
you are a tender shoot.

937. From the time I was in my mother's womb,
I thought only of you. When I came into the world,
even when I played I thought only of you.

Take me away from the desires of this world.

If you do not, I will be destroyed, O husband of Uma.

You are the god of Thiruchathimutram
you are a tender shoot.

938. O god who give moksha,

before Yama comes and takes me,
make me come to you and worship your feet.

If you ignore me and do not give me your grace in this birth,
no one can say what will happen in my next birth.

You are the god of Thiruchathimutram,
you are a tender shoot.

939. You shot your arrow and destroyed
the three forts of the Rakshasas.

Take away my desire for this world

and give me your grace.

You were very happy when Uma,
the daughter of Himalaya, worshiped you.

You are the god of Thiruchathimutram
you are a tender shoot.

940. You destroyed Daksha's sacrifice,
giving your grace to the gods in the sky,
and you conquered Daksha.

O god with a dark throat, I praise you.

Give me your grace and take away all my suffering.

You are the god of Thiruchathimutram
you are a tender shoot.

941. I left the Jain religion and took refuge with you.

I do not want any of the desires of this world.

You like to stay in Thillai
and are the lord of the north.

You are the god of Thiruchathimutram
you are a tender shoot.

942. When the Rakshasa dug up Kailasa
and carried it, you pushed his heads
into the earth with one toe and then saved him
and gave him your grace.

You took away my desire and cured my sickness.

You are the god of Thiruchathimutram
you are a tender shoot.

Padiham 97. Thirunallur

943. He wanders about carrying a skull
and begs for food at each house—
how is it that he attracts bangled women?
He has a snake tied on his waist.
He dances and stays in Thirunallur.

944. The lord sings and dances
wandering about carrying a skull
and begging for food at all houses in Thirunallur.
There is a reason he comes like this—
the women want to see him.

945. O lovely-waisted women,
he came as a beggar and entered your street.
Is he the lord who dances?
He stays on Kailasa in the north
and in Thirunallur in the south.

946. He is a shining light and has the color of coral,
wears ashes like pearls
and has a throat darkened by poison.
He, our dear one, stays in Thirunallur.
Once in sleep I saw him in a dream and worshiped him,
and from then on he has never left my heart.
He stays there at all times.

947. He wears the white crescent moon
and the gods in the sky worship him.
He stays always in Thirunallur

where there is music and dance.

He burned the three forts of the Rakshasas.

948. Devotees can go to Thirunallur to see Shiva,
but they wander through the whole world
wanting to see him as if they had dropped
something precious in a river and searched for it in a pond.

949. In Thirunallur where ponds bloom with fresh lotuses
Shiva came to Amarnitinayanar one day,
gave him his loincloth, asked him to wash it
and told him he would come to pick it up.
In the wind the cloth flew, caught on a thorn and was torn.
The god became angry and refused to take anything he offered
for the cloth. Seeing the Nayanar's devotion the lord forgave him
and took him and his wife to heaven.

950. His jata is adorned with the shining crescent moon
and he wears a kondrai flower garland.
He dances to the music in Thirunallur
and gives me his grace, taking away my bad karma.

951. In Thirunallur, Brahmins worship him,
reciting the Vedas and his devotees sing his praise.
The women there want to see him in their dreams
and ask him to come and give his grace.

952. Brahmins reciting the Vedas live in Thirunallur
filled with palatial homes and blooming lotuses,
kazunir, neytal, kongam, shenbagam, kondrai and vanni flowers.
Let us worship the lord who has beautiful Uma as half his body.

953. The cruel Rakshasa king of Lanka thought he could dig up
the abode of Shiva. The ankleted lord of Nallur
pushed his shoulders and crowns strong as stones
into the earth. He rules us.

Padiham 98. Thiruvaiyaru

954. The crescent moon shines in his jata
and he is adorned with kondrai and nandiyaavattam flowers.
He is my friend and his anklets are ornamented
with jewels and they sing.
How can I say he is not true to me?

955. His divine feet are adorned with a padagam.
They dance in the evening in the sunlight.
They walked behind the boar hunting it.
They give grace to his devotees.

Padiham 99. Thirukkacciyekampam

956. You taught me everything.
When I was with the Jains,
you showed me the right path and brought me out.
You took my sickness away.
If I do something wrong, you can hit me and correct me.
You may get angry at me if I make mistakes,
O lord of Thirukkacciyekampam.

957. Why did you let me go with the Jains
who are not intelligent?

Your body shines like coral,
O lord of Thirukkacciyekampam.

958. You became a hunter and fought with Arjuna,
and then you gave him your grace.
You burned the three forts of the Rakshasas.
You do not give your grace to those
who do not worship your feet,
O lord of Thirukkacciyekampam.

959. You wear the shining crescent moon in your jata
and a beautiful garland on your chest.
When Vishnu brought you a garland,
and one of the flowers in it was lost,
he took one of his eyes to replace it,
O lord of Thirukkacciyekampam.

960. No one has the words to describe you
and no one can understand you in their thought.
People can only fold their hands and worship you.
Brahma, Vishnu, the suns, the Vasus, the Rudras
worship you without knowing who you are,
O lord of Thirukkacciyekampam.

961. From the time I was in my mother's womb
my heart has wanted to see you,
but even though I tried, I could not.
You are the lord of Thiruvarur, Thiruvalavay
and Thiruvotriyur. I have no refuge.
Give me your grace, O lord of Thirukkacciyekampam.

962. Vishnu, Brahma, Indra, the sun, the moon
and the other gods wait to see you before your door.
Even the sages wait for you and suffer.
Do you want to give them your grace? Tell me,
O lord of Thirukkacciyekampam.

963. A snake is tied around your waist
and your color is red. Your devotees,
folding their hands, wearing ashes
and rolling on the ground ask you for refuge.
Give me your grace, O lord of Thirukkacciyekampam.

964. You accepted me before and it is not right
if you say you will not accept me now.
This world is evidence that you accepted me.
Now when I am alone, you give me up to the desires
of the five senses, but remember that before
you saved me from them.

965. The Apsaras come to your palace
and stay there to see you in a crowd.
The gods in the sky come and wait
to know you what do you want them to do.
Vishnu and Brahma also come and stay there.
How can we, your devotees come
and see you in your place and worship you?

Padiham 100. Thiruvinnambar

966. Your feet are beautiful like lotuses.
Uma, the daughter of Himalaya, caresses them.

If we worship your feet, they will help us to understand
the meaning of the Vedas.

When your devotees worship your feet
they give your grace and take away their troubles.

967. Your feet are divine!

They danced with Kali to take away her anger.

They kicked Yama when he came
to take the life of Markandeya and saved him.

All the gods cannot reach them.

968. Your divine feet are sprinkled with flowers
by Uma who has golden breasts.

They are worshiped by the gods in the sky.

Even the gods in the sky do not know their power.

They dance with your Ganas.

969. The feet of the lord
give grace and give all the things
the six religions will give.

They are worshiped by the gods
and there is nothing greater than them.

Even if this world and the world of the gods
are destroyed, they will remain.

970. When Shiva destroyed and burned
the three fort of the Raksasas
his divine feet did not burn.

They stayed on his chariot, whose horses are the Vedas.

When the god took the form of a hunter,
his feet walked liked any hunter in a forest.

And when he is a beggar, they go to all houses and beg.

971. As a boar, Vishnu dug up the earth
to see the divine feet of Shiva.

They cannot be destroyed in all eons.

They dance for the songs of the Vedas
and are adorned with anklets.

Such are the divine feet of Shiva.

972. All praise the feet of the god.

They consoled the anger of Muyalagan.

They teach the Upanishads to all his devotees.

They give grace to his those who love him
and take them to moksha.

973. The divine ankleted feet of the Svayambhu
who recited all the four Vedas remove the sins of his devotees.

They love the lotus breasts of Uma his wife
and are happy with her.

974. The divine feet of the god are worshiped
by Brahma, Vishnu, Indra, the moon
and all the other gods in the sky.

They praise him saying, "Jaya, Jaya!"

They give happiness on the earth and moksha
to all the people of earth and to the gods in the sky.

975. The divine feet of the god destroyed Daksha's sacrifice.

They cannot be described and are brighter than gold.

They pushed the ten heads of Ravana into the earth
and then gave grace to him when he played the veena

and worshiped the lord with the Vedas.

Padiham 101. Thiruvavarur

976. Devotees praise the ankleted god.

The Jains worship him even though they speak against him.

Devotees shed tears as they worship him

but we do not have their good fortune.

977. The lord took the form of a hunter

and took away Arjuna's strength.

I followed the teaching of the Jains and stayed with them.

I escaped from them, came to you and became your devotee.

978. He destroyed the three forts of the Rakshasas.

Devotees praise the lord of Thiruvavarur

whom the Jains do not worship.

Will I receive the lord's grace and worship him?

979. Can I have the blessing of the Jains?

Even though they do not bathe and wander unclothed

and talk against the lord of Thiruvavarur, they have his grace.

Can I have the good fortune of having his grace also?

980. The Jains do not speak when they eat

yet they praise god. Can I, his devotee,

receive the good fortune of worshiping the lord of Thiruvavarur

who destroyed the three forts.

981. The Jains are fat, do not wear clothes,

do not speak and wander around.

Can I have the grace of the lord of Thiruvarur
that his devotees receive?

982. Can I receive the lord's grace
like the Jains who pluck their hair
and have their own worship?

Can I have the grace of the lord of Thiruvarur
who burned the three forts?

Can I have the good fortune of his devotees?

983. The Jains pluck their hair, fast
and worship in their own way.

Can I have the same good fortune
as the devotees of the lord of Kailasa
who stays in Thiruvarur?

984. The Jains beg for food and eat.

Can I have the good fortune
they receive from their worship?

Can I have the grace that
the lord of Thiruvarur gives his devotees?

985. I left the Jains and their wrong teaching
and came to worship the lord of Thiruvaru.

He destroyed the strength of Ravana
and pushed him into the earth with his toe.

Can I receive his grace like the devotees
who worship him?

Padiham 102. Thiruvarur

986. O devotees, you speak wrongly,
eat and care for your bodies.
Do you think that is all you need to do?
Wear ashes and do service,
worshiping the god of Thiruvarur
surrounded by ponds blooming with flowers.

987. The god of Thiruvarur is worshiped lovingly
on Pankuni Uttaram day by his devotees.
The whole world knows that I, Nambi Nanthi,
placed flowers on his feet and lighted up his temple.

988. People adorn the god with jewels
and sprinkle flowers
but in Thiruvarur they praise him
singing Tamil songs.

989. A snake is tied around his waist
and the crescent moon shines in his jata.
All the sages worship him.
Devotees wear ashes and worship his feet.
I, Nambi Nanthi, praise the lord of Thiruvarur.

990. He stays in Thiruvarur surrounded by groves.
He burned Kama.
He gave his grace to Chandisan who cut the feet of his father.
How do I know what he would like to do?

991. People go playing musical instruments

to worship the lord of Thiruvavarur.

If Nambi Nanthi is not there,

Thiruvavarur will be dark.

992. O devotees, worship the god in the morning

with incense and blow conches.

The feet of the lord that pushed Ravana into the earth

gave me their grace and took me as their slave.

Padiham 103. Thirunakaikkaronam

993. You have Ganga in your long jata

and the beautiful daughter of Himalaya is a part of you.

You are the god of Thirunakaikkaronam

surrounded by fragrant groves.

Why do you ride on a thunder-voiced white bull

when there are strong elephants and horses?

Tell me, O lord.

994. You have an eye in your forehead

and you are the god of Thirunakaikkaronam filled with scholars.

Your arms embrace Parvathi whose eyes are like spears.

Your hands bent the bow and destroyed

the three forts of the Rakshasas.

What service can I do for you?

995. You shot your arrows and destroyed Daksha's sacrifice.

You are the god of Thirunakaikkaronam who burned Kama.

O Shankara, give me your grace so I may recite

the five syllables, "Namah Sivaya."

996. The evil Jains pluck their hair out and live.
 You protected me and kept me from joining them.
 You are the god of Thirunakaikkaronam surrounded by water.
 O god in the sky, give me your grace
 so generation after generation we will follow you.

997. The women of Thirunakaikkaronam
 surrounded by fragrant groves
 have sweet words, white teeth, dark eyes and coral mouths.
 They dance and sing, praising you.
 There, devotees think of you always.
 Give your grace so they will not be separated from you.

998. You are the highest shining lord.
 You skinned the elephant with a trunk like a palm tree.
 You, the god of Thirunakaikkaronam,
 have an eye in your forehead.
 You removed my confusion when I joined the lowlife Jains.

999. O lord of Thirunakaikkaronam surrounded by waves.
 I have a request to make. Hear me.
 You hide Ganga in your jata.
 If Uma finds out, it will be a problem for you.

1000. O lord you are the god of Thirunakaikkaronam
 surrounded by the ocean filled with ships.
 I have something to tell you, listen.
 You hide Ganga in your jata,
 and if Uma knows how you are cheating her,
 it is bad for you. Do you understand?
