

Saint Arunagiri Nathar Kandar Anubhuthi = கந்தர் அனுபூதி
English Translation by Swami Anyananda and Palani Temple.

Tamil verses from R. Ramachander and Madurai Project –Some
corrections made.

Diacritics ON Tamil Text by Veeraswamy Krishnaraj

Sanskritic Skanda is Tamil Kandhan. Arunagirinathar composed these verses and was a God-realized
saint. Kandar Anubhuti is merger of Arunagiri with Muruga.

http://murugan.org/texts/kandar_anubhuti_trans.htm Swami Anyananda

http://www.palanitemples.com/english/kandar_anubhuti.htm

Blue text is the presentation of Palani Temple.

முதல் 51 பாடல்கள் = Nool

காப்பு **Kappu**

நெஞ்சக் கனகல்லு நெகிழ்ந்து உருகத்
தஞ்சத்து அருள் சண்முகனுக்கு இயல்சேர்
செஞ்சொல் புனைமாலை சிறந்திடவே
பஞ்சக்கர ஆனைபதம் பணிவாம்

neñcak kaṇakallu nekiḷntu urukat

tañcattu aruḷ caṇmukaṇukku iyalcēr

ceñcol puṇaimālai ciṇantiṭavē

pañcakkara āṇaipatam paṇivām

Even the hardened stony heart melts and liquefies
By the grace, to one that takes refuge, Shanmukha
bestows;
That this sweet word-garland to Him be glorious
To the five-armed Lord's Feet bow let us. **(Palani
Temple)**

Nool

ஆதாரம் இலேன், அருளைப் பெறவே
நீதான் ஒரு சற்றும் நினைந்திலையே
வேதாகம ஞான வினோத மனோ
தீதா சுரலோக சிகாமணியே. (26)

ātāram ilēṇ, aruḷaip peṇavē

nīṭāṇ oru caṇrum niṇaintilaiyē

vētākama ṇāṇa viṇōta maṇō

tīṭā curalōka cikāmaṇiyē. (26)

I, Who am supportless, Your grace to get
You too have bestowed not a moment's
thought!

Vedas, Agamas, Knowledge, Actions and

"Let us bow to the Lotus-Feet of the Five-armed Lord (Sri Vighneshvara) for the renown of this garland (Kanthar Anubhuthi), knit of beautiful Tamil language, to Lord Shanmukha, Who, on the one that takes refuge in Him, showers His Grace that liquefies and melts even a hardened stony heart." (Palani Temple)

By surrender to Lord Shanmukha, His Grace Will make the hard stony mind melt and flow.
The flow of chaste literary words in His praise
Into Garlands of Songs, we will entwine
And bowing to the holy feet of the elephant-faced God
Of five hands, we shall pray they attain fame. Swami Anyananda

நூல்

ஆடும் பரி, வேல், அணிசேவல் எனப்
பாடும் பணியே பணியா அருள்வாய்
தேடும் கயமா முகனைச் செருவில்
சாடும் தனி யாணை சகோதரனே. (1)

āṭum pari, vēl, aṇicēval eṇap
pāṭum paṇiyē paṇiyā aruḷvāy
tēṭum kayamā mukaṇaic ceruvil
cāṭum taṇi yāṇai cakōtaraṇē. (1)

The dancing Peacock, Vel, and the beautiful Cock
Thus, to sing, grant me this service as my holy task;
O Brother of Vinayaka peerless! Who in battle kills,
The searching Asura, Gajamukha, with face elephant's.
(Palani Temple)

"O Lord Subramanya, the (younger) brother of the peerless Lord Sri Ganesha - who kills in the battle the Asura, Gajamukha, who always searches for the Devas who will face him in battle! Grant me as my holy task the divine Seva of singing Thy praise as, 'the dancing

the Mind even, -
Transcending these art Thou, O Crest-Jewel of Heaven!

"O Lord, the Crest-Jewel of Devaloka! Who art beyond (the reach of) the Vedas, Agamas, (intellectual) knowledge, (physical) activity and mind! I am supportless, O Lord! (Yet) Thou hast not thought, even for a moment, of my receiving Thy grace (to have God-Experience)!" (Palani Temple)

I have no basis to receive Your grace nor hast Thou thought of me for a moment. Oh Crest Jewel of Devaloka! Thou who art known by Vedas, Agamas and Wisdom, Art, yet beyond them, uncomprehended by the wonderful mind. (26) Swami Anyananda

மின்னே நிகர் வாழ்வை விரும்பிய யான்,
என்னே விதியின் பயன் இங்கு இதுவோ?
பொன்னே மணியே பொருளே அருளே
மன்னே மயிலேறிய வானவனே. (27)

miṇṇē nikaṛ vāḷvai virumpiya yāṇ,
eṇṇē vitiyiṇ payaṇ iṅku ituvō?
ponṇē maṇiyē poruḷē aruḷē
maṇṇē mayilēriya vāṇavaṇē. (27)

Lo, lightning-like life I eagerly covet!
Why so? Is it so here due to my bad fate?
O Gold! O Gem! O Verity! O Grace-Embodiment!
O King! O Peacock-riding Providence Great!

"O Lord, Who art rare like Gold, Who shimest like a Gem, who art the Supreme

Peacock, the Vel, and the beautiful Cock." (1) Palani Temple

Searching for an equal to fight against, the great asura Gajamukha, was killed in battle by the elephant-faced God. Oh Brother of that God without an equal, bless me that I may engage in life-long service to Thee, to Thine dancing peacock mount, the Vel, and the beautiful cock (banner)! (1) Swami Anyananda

உல்லாச நிராகுல, யோக, இதச்
சல்லாப விநோதனும் நீ அலையோ
எல்லாம் அற, என்னை இழந்த நலம்
சொல்லாய், முருகா சுரபு பதியே. (2)

ullāca nirākula, yōka, itac
callāpa vinōtanum nī alaiyō
ellām ara, eṇṇai ilanta nalam
collāy, murukā curapū patiyē. (2)

Are Thou not, O Lord! Bliss, pain-free and Yoga,
The Well-wishing, Good-speaking, as also the doer of
Lila?
That all-ceasing and mine-losing Good - Moksha,
Pray, instruct me, O Muruga! O Lord of Devaloka!
(Palani Temple) 02

"O Lord, are You not (the Lord of) Bliss, freedom from
pain, and Yoga, Who intends the Good and speaks the
Good (to all), and does things as Divine Sport (Lila)?
That 'Good' of ceasing from all (external attachments)
and losing myself within, in Thee - instruct me, O Lord
Muruga! O Lord of Devaloka!" 02 (Palani Temple)

Oh Muruga, God of Devas are you not the joyous, Ever
the care-free, the unsorrowing, the Great Yogi, the Doer
of good to others, possessed of kindly speech, and the
Great Marve and Surprise? Oh Gracious Lord! Pray
enlighten me about the experience of the good state,
Where everything ceases to exist and I am lost to my
self. (2) Swami Anyananda

Reality, Who art an embodiment of Grace
and Compassion, the (Eternal) King, the
Great One that ridest on the peacock! How
is it that I eagerly hug this lightning-flash-
like transitory life (taking it as real)? Is it
due to my fate that it is so here?" (Palani
Temple)

In the past, greatly did I cherish this way of
life transient like lightning. Now, is this the
fruit born of my fate? Oh King, peacock-
mounted God! You are the Gold, the Gem,
the real Wealth and Grace divine. (27)

Swami Anyananda

ஆனா அமுதே அயில்வேல் அரசே
ஞானா கரனே நவிலத் தகுமோ?
யான் ஆகிய என்னை விழுங்கி, வெறும்
தானாய் நிலை நின்றது, தற்பரமே. (28)

āṇā amutē ayilvēl aracē

jñānā karanē navilat takumō?

yāṇ ākiya eṇṇai viḷun̄ki, veṟum

tāṇāy nilai nin̄ratu, tarparamē. (28)

O Nectar Divine unspoiling! O King with
sharp Vel!
O Embodiment of Wisdom! What (is there)
further to tell?

That which was, duly swallowing 'me' the
individual,
As Mere Existence, was the Reality
Transcendent.

"O unspoiling Divine Nectar! O King with
the sharp Vel! O Wisdom-Mass! Can
anything be said (further)? (No! Because)
Swallowing up (my) individuality
constituting I-ness, 'That' which was as
'Mere Existence' was the Transcendent
Reality Itself." (Palani Temple)

<p>வானோ? புனல் பார் கனல் மாருதமோ? ஞானோதயமோ? நவில் நான் மறையோ? யானோ? மனமோ? எனை ஆண்ட இடம் தானோ? பொருளாவது சண்முகனே.(3)</p>	<p>Thou art the perennial Nectar, Oh King, holding the pointed Vel, Of Jnana, the treasure house. Can one express it, when by Your grace the I that was Mine was devoured, It stood by itself ever-lasting, transcending all. (28) Swami Anyananda</p>
<p>vāṇō? puṇal pār kaṇal mārutamō? jñāṇōtayamō? navil nāṇ maṛaiyō? yāṇō? maṇamō? eṇai āṇṭa iṭam tāṇō? poruḷāvatu caṇmukaṇē.(3)</p>	<p>இல்லே எனும் மாயையில் இட்டனை நீ பொல்லேன் அறியாமை பொறுத்திலையே மல்லேபுரி பன்னிரு வாகுவில் என் சொல்லே புனையுஞ் சுடர் வேலவனே. (29)</p>
<p>Is it earth, water, fire, ether, or air? Is it sense-knowledge, or the uttered Vedas four? Is it the 'I' principle, the mind, or the county Where I was accepted, O Shanmukha! What is Reality? (Palani Temple)</p> <p>"O Lord Shanmukha! What is it that can be called the Eternal Verity? Is it the earth, water, fire, air, or ether; or that state in which (sensory) knowledge arises; or the four Vedas that are uttered (by mouth); or the 'I' principle; or the mind; or the place where You (appeared as my Guru and) accepted me?" (Palani Temple)</p> <p>Oh Shanmukha! Pray reveal to me that ONE THING. Is it Ether (Akasa), Water, Earth, Fire or Wind? Or, is it Knowledge that dawns? Or, the ever reverberating Vedas? Or, is it simply the Mind, the abode where I was subdued and won? (3) Swami Anyananda</p> <p>வளைபட்டகை மாதொடு, மக்கள் எனும் தளைபட்ட(டு), அழியத் தகுமோ? தகுமோ கிளைபட்ட(டு) எழுஞர் உரமும் கிரியும், தொளைபட்ட(டு) உருவத் தொடு வேலவனே. (4)</p>	<p>illē eṇum māyaiyil iṭṭaṇai nī pollēṇ aṛiyāmai poṛuttilaiyē mallēpuri paṇṇiru vākuvil eṇ collē puṇaiyuñ cuṭar vēlavanē. (29)</p>
<p>vaḷaipattakai mātoṭu, makkaḷ eṇum taḷaipat(ṭu), aḷiyat takumō? takumō</p>	<p>Into this Maya non-existent You have me involved; Alas, this wicked one's ignorance You have not pardoned! On Your mighty shoulders, twelve, valiant to wrestle, My song-garland You wear, O Lord of Luminous Vel!</p> <p>"O Lord, with the luminous Vel, Who, on Thine twelve mighty and valiant shoulders that are fit to wrestle, wearest my garland of songs! Thou hast entangled me in this Maya which is said to be non-existent. Alas, You have not absolved me, who is of evil- deeds, of my ignorance!" (Palani Temple)</p> <p>On Your twelve shoulders, trained in wrestling, rest the garlands of my praises. But Thou hast abandoned me in the meshes of Maya, My wicked and sinful ignorance unforgiven. O bearer of effulgent spear. (29) Edited by VK Swami Anyananda</p> <p>செவ்வான் உருவில் திகழ் வேலவன் அன்று</p>

<p>kiḷaiṭaṭ(ṭu) eḷucūr uramum kiriyum, toḷaiṭaṭ(ṭu) uruvat toṭu vēḷavaṇē. (4)</p>	<p>ஒவ்வாத்து என உணர்வித்து அதுதான், அவ்வாறு அறிவார் அறிகின்றது அலால் எவ்வாறு ஒருவர்க்கு இசைவிப்பதுவே? (30)</p>
<p>Caught up in this fetter called wife and family, Am I to perish? O Lord, is it fair, is it seemly? The Krauncha Mountain and Soora's heart, who rose with retinue, Thy Vel, Velayudha, You let go, that pierced through. (Palani Temple)</p> <p>"O Lord Velayudha! You dispatched Your (Sakthi) Vel as to pierce through the heart of the Asura, Soorapadma, who, with his relatives, rose in battle against You, as also the Krauncha Mountain. (It being so) should I totally perish caught up in the entanglement of woman with bangle-arm (wife) and children (i.e., the bondage of household)? Is it fair, O Lord, is it fair?" (Palani Temple)</p> <p>Oh, Wielder of the Vel that pierced the chest of Soorapadma, The asura, his supporters and the seven Mountains! Pray tell me, who am entangled to a wife with bangles and to children by fetters, To be ruined thus, is it proper? Is it proper for me? (4) Swami Anyananda</p> <p>மகமாயை களைந்திட வல்ல பிரான் முகம் ஆறும் மொழிந்து மொழிந்திலனே அகம், மாயை, மடந்தையர் என்று), அயரும் சக மாயையுள் நின்று தயங்குவதே. (5)</p>	<p>cevvāṇ uruvil tikaḷ vēḷavaṇ aṇṇu ovvātatu eṇa uṇarvittu atutāṇ, avvāru arivār aṇṇiratu alāl evvāru oruvarkku icaivippatuvē? (30)</p> <p>Crimson-sky-like Velayudhan gave me that day That Divine Experience unique; which experience gay, Unless it is had and experienced as such,- the only way,- How can that be told to another? Is it something to say!</p> <p>"That Divine Experience which Lord Vel- Murugan, Whose Form shines like the crimson sky (at sunset), revealed (to me) from within, on that day, as having no comparison to it,-Unless that Experience is had by one as such and experienced as such, how can that be related to another? (It is impossible to relate that Experience.)" (Palani Temple)</p> <p>One day, You gave me the experience of that incomparable upadesa. Unless experienced in the same manner, how can it be made known to others? Oh Wielder of the Vel, bright as the crimson sky! (30) Swami Anyananda</p> <p>பாழ்வாழ்வு எனும் இப் படுமாயையிலே வீழ்வாய் என, என்னை விதித்தனையே தாழ்வானவை செய்தன தாம் உளவோ? வாழ்வாய் இனி நீ மயில் வாகனனே. (31)</p>
<p>makamāyai kaḷaintiṭa valla pirāṇ mukam ārum moḷintu moḷintilaṇē akam, māyai, maṭantaiyar eṇ(ru), ayaṇum caka māyaiyuḷ niṇṇu tayaṅkuvatē. (5)</p>	<p>பாழ்வாழ்வு எனும் இப் படுமாயையிலே வீழ்வாய் என, என்னை விதித்தனையே தாழ்வானவை செய்தன தாம் உளவோ? வாழ்வாய் இனி நீ மயில் வாகனனே. (31)</p>
<p>The Mahamaya, the Lord is capable of destroying, His Name 'Shanmukha' though have I been uttering, Home, wealth, and women am I still eagerly thinking, Freed am I not from this irksome Maya's suffering! (Palani Temple)</p> <p>"The Lord is capable of destroying the Mahamaya. Though I have been repeating His Names many times</p>	<p>pāḷvāḷvu eṇum ip paṭumāyaiyilē</p>

as 'Shanmukha,' 'Shanmukha,' alas! I am still thinking of home, wealth, and women, and am not freed from the suffering of this world-delusion which is so irksome." (Palani Temple)

Though I am engaged in praying to Him, The Great Master of six faces having the capacity to fling away the great illusion or Maha Maya. Yet I remain enmeshed by the Loka-Maya, unable to get rid of the three desires That beset men -- for land, gold and company of women. (5) **Swami Anyananda**

திணியான மனோசிலை மீது, உனதாள்
அணியார் அரவிந்தம் அரும்பு மதோ
பணி யா? என, வள்ளி பதம் பணியும்
தணியா அதிமோக தயாபரனே. (6)

tiṇiyāṇa maṇōcilai mītu, uṇatāḷ
aṇiyār aravintam arumpu matō
paṇi yā? eṇa, vaḷḷai patam paṇiyum
taṇiyā atimōka tayāparaṇē. (6)

On the hardened stony tablet of my heart
Will Thy beautiful Feet-Lotus manifest?
Asking for service, You bow to Valli's Feet,
O Lord of unquenching Love! O Grace Embodiment!
(Palani Temple)

"O Lord of unquenching love for Valli, at Whose Feet You bow, enquiring of her orders! O Abode of infinite Compassion! In this hardened stone-heart of mine, will the beautiful Lotus of Your Feet blossom forth?" (Palani Temple)

Helpless with irresistible longing for Valli, Lord Muruga falls at her feet and asks:
"What are your commands? "Oh Compassionate One!!
Will Thine lotus feet blossom out if placed on my heart, which is hard and dry like a rocky prominence? (6)

Swami Anyananda

vīlvāy eṇa, eṇṇai vitittaṇaiyē

tālvāṇavai ceytāṇa tām uḷavō?

vālvāy iṇi nī mayil vākaṇaṇē. (31)

Into this evanescent life of Maya
perishable,
Alas, You ordained me to fall and roll!
Are there deeds done of me, low and
sinful?
O Peacock-riding Lord! May Thou live well!

"O Peacock-rider! Thou hast ordained me to fall and suffer in this evanescent, phenomenal life of perishable Maya! O Lord, are there sinful and unbecoming deeds done by me in the past (as the cause for this)? May Thou live long!" (Palani Temple)

You decreed that I should fall into the mire of Maya and lead a useless life like this. Have I, in my previous life done anything despicable to deserve this? Oh peacock-mounted God! May You prosper hereafter!
(31) **Swami Anyananda**

கலையே பதறிக், கதறித், தலையூடு
அலையே படுமாறு, அதுவாய் விடவோ?
கொலையே புரி வேடர் குலப் பிடிதோய்
மலையே மலை கூறிடு வாகையனே. (32)

kalaiyē patarīk, katarit, talaiyūṭu

alaiyē paṭumāru, atuvāy viṭavō?

kolaiyē puri vēṭar kulap piṭitōy

malaiyē malai kūriṭu vākaiyaṇē. (32)

Excitedly screaming the scriptures, and in the intellect

<p>கெடுவாய் மனனே கதி கேள், கரவாது இடுவாய், வடிவேல் இறைதாள் நினைவாய் சுடுவாய் நெடு வேதனை தூள் படவே விடுவாய் விடுவாய் வினை யாவையுமே. (7)</p>	<p>Waves of confusion to dash, am I to become that? O Embracer of the hunter-caste she- elephant! O Mountain-rending valorous Lord! O Skanda, the Great!</p>
<p>keṭuvāy maṇaṇē kati kēḷ, karavātu iṭuvāy, vaṭivēḷ iṟaitāḷ niṇaivāy cuṭuvāy neṭu vēṭaṇai tūḷ paṭavē viṭuvāy viṭuvāy viṇai yāvaiyumē. (7)</p>	<p>"O Lord Skanda, Who art Great like a mountain, Who embraced the female- elephant (Valli Devi) of the cruel hunter- caste, Who cleft the Krauncha-mountain (with Thy Vel) and Who wearest the victory-garlands! Screaming the scriptures with (feverish) excitement, and waves (of confusion) to dash in my head (i.e, brain or intellect), should I become that? (O Lord, let it not happen.)" (Palani Temple)</p>
<p>Means to salvation, O wretched mind! Listen: Give unreservedly, think of the Feet of Vel-Murugan; Thus, shatter to pieces this misery long-drawn, And get freed forever from all Karmas, soon. (Palani Temple)</p> <p>"O mind, (by taking the unreal, fleeting things of the world as real) you stand to suffer! Now, listen to this means for attaining salvation: Without holding, give in charity; (and) meditate on the Lotus-Foot of the Lord having the sharp Vel! (By so doing, you will) burn to ashes the longpersisting misery of birth and death; and soon get freed from all Karmas." (Palani Temple)</p> <p>Oh Mind! If you heed not my advice, you will be ruined. Listen intently and I will tell you how to attain the ONE beyond all. Practise without holding back Charity and Dharma; Always fix your mind on the lotus feet of the Lord holding the Vel; Burn to ashes your unending sorrows; Give up, Give up indulgence in sinful actions. (7) Swami Anyananda</p> <p>அமரும் பதி, கேள், அகம் ஆம் எனும் இப் பிமரம் கெட, மெய்ப் பொருள் பேசியவா குமரன் கிரிராச குமாரி மகன் சமரம் பொரு தானவ நாசகனே. (8)</p>	<p>Oh Victorious One who cleft the Krauncha Peak! Oh Lord, high as a mountain, embracing Valli The cow-elephant of the hunter tribe! Should I be left adrift with a brain fuddled by knowledge of secular arts learnt by rote? (32) Swami Anyananda</p> <p>சிந்தாகுல இல்லொடு செல்வம் எனும் விந்தாடவி, என்று விடப் பெறுவேன்? மந்தாகினி தந்த வரோதயனே கந்தா முருகா கருணாகரனே. (33)</p> <p>cintākula illoṭu celvam eṇum vintāṭavi, eṇru viṭap peṟuvēṇ? mantākiṇi tanta varōtayaṇē kantā murukā karuṇākaraṇē. (33)</p>
<p>amarum pati, kēḷ, akam ām eṇum ip pimaram keṭa, meyp poruḷ pēciyavā</p>	<p>The mind-distressing family, riches, and gold, From this dense forest, when shall I be</p>

<p>kumaraṅ kiriraca kumari maṅgaṅ camaram poru tāṅava nācakaṅē. (8)</p>	<p>freed? O Manthakini-given Incarnation, auspicious and sacred! O Lord Skanda, O Muruga, O Compassion- embodied!</p>
<p>The dwelling body and relatives, to regard as I (and mine) This delusion to dispel, You spoke on Reality Supreme. O Kumara, Himavan's daughter Parvathi's Son! O Destroyer of Asuras who rose to fight and win! (Palani Temple)</p> <p>"O Lord Kumara! O Son of Himavan's (King of Himalayas) daughter! O Destroyer of Asuras who fought against Thee! It is indeed a wonder, O Lord, that You gave me Upadesa on the Supreme Reality such that the ignorance, which makes one feel that the body in which the Atman dwells and the relatives as 'I' (and 'mine,' respectively), has been destroyed." (Palani Temple)</p> <p>Kumara, the ever-young son of the Daughter of the King of Mountains, the Destroyer of the asuras Who opposed Him in battle. He destroyed the illusion "this my native place, these my relations and this my house" by exposition (upadesa) of the True and Eternal. How can I express it in words? (8) Swami Anyananda</p>	<p>"O Lord Skanda! O Muruga! O Embodiment of Compassion! O Boon-incarnation, born of Manthakini! When shall I get freed from this Vindhya-forest like (Samsara of) family and wealth, which cause affliction to the mind?" (Palani Temple)</p> <p>When can I see my way out of the tangle of wealth dense and dark like the Vindhya jungle, and of the mire of misery of worldly life? Oh Son, born of the boon obtained by Goddess Ganga! Oh Kanda, Muruga, Karunakara! (33) Swami Anyananda</p>
<p>மட்டுக்குழல் மங்கையர் மையல் வலைப் பட்டுசல் படும் பரிசென் றொழிவேன் தட்டு டறவேல் சயிலத் தெறியும் திட்டுர நிராகுல நிர்ப் பயனே. 9</p> <p>maṭṭūrkūḷal maṅkaiyar maiyal valaip paṭṭūcal paṭum pariceṅ roḷivēṅ taṭṭū ṭaravēl cayilat teṛiyum tiṭṭūra nirākula nirp payaṅē. 9</p>	<p>சிங்கார மடந்தையர் தீநெறி போய் மங்காமல், எனக்கு வரம் தருவாய் சங்கராம சிகாவல சண்முகனே கங்காநதி பால க்ருபாகரனே. (34)</p> <p>ciṅkāra maṅantaiyar tīneṛi pōy maṅkāmal, eṅakku varam taruvāy caṅkrāma cikāvala caṅmukaṅē kaṅkānati pāla krupākaraṅē. (34)</p>
<p>Caught up in the fragrant dressed women's infatuation-net And tossing thereby - When shall I cease from this plight? O Lord, Who lets go the Vel to pierce the mount; Who is Fierce and Painless, Undaunted and Great! (Palani Temple)</p> <p>"O Lord, Who is Fierce, Painless, and Fearless! Who so dispatched the Vel as to pierce through the center of the Krauncha Mountain (without any obstacles)! When</p>	<p>Not to get lost in romantic women's evil ways, And be ruined; - Grant me this boon of grace. O Lord Shanmukha, with Peacock battle-waging and fierce! O Divine Son of river Ganga! O Embodiment of Grace!</p> <p>"O Lord Shanmukha with the battle-waging Peacock! O Son of river Ganga! O Embodiment of Grace! Grant me this boon</p>

<p>shall I cease from the miserable plight of tossing (of mind), being caught up in the net of infatuation for fragrantdressed women?" (Palani Temple)</p> <p>Oh Thou, not beset by anxiety or fear, but, with indignation, flung the Vel at the Krauncha Peak which pierced its way through unobstructed! I, who am drawn by lust to loose women by the seductive Odour of their tresses, by the nectar of flowers adorning them, when will You free me from these? (9) Swami Anyananda</p> <p>கார் மா மிசை காலன் வரின், கலபத் தேர்மா மிசை வந்து, எதிரப் படுவாய் தார் மார்ப வலாரி தலாரி எனும் சூர்மா மடியத் தொடு வேலவனே. (10)</p>	<p>that I may not be dimmed (in spirit) by going into the evil ways of enchanting, romantic (public) women." (Palani Temple)</p> <p>Pray grant me the boon that my mind and intellect may not be dimmed by evil pursuits after beautiful women. Oh Shanmukha, Child of Ganga! Abode of Grace, possessed of peacock, capable of engaging in battle. (34) Swami Anyananda</p> <p>விதிகாணும் உடம்பை விடா வினையேன், கதிகாண, மலர்கழல் என்று அருள்வாய்? மதிவாள் நுதல் வள்ளியை அல்லது, பின் துதியா விரதா சுர பூபதியே. (35)</p>
<p>kār mā micai kālaṇ variṇ, kalapat</p> <p>tērmā micai vantu, etirap paṭuvāy</p> <p>tār māropa valāri talāri eṇum</p> <p>cūrmā maṭiyat toṭu vēlavaṇē. (10)</p>	<p>vitikāṇum uṭampai viṭā viṇaiyēṇ,</p> <p>katikāṇa, malarkaḷal eṇru aruḷvāy?</p> <p>mativāḷ nutal valliṇyai allatu, piṇ</p> <p>tutiyā viratā cura pūpatiyē. (35)</p>
<p>If, mounted on black buffalo, Yama approaches me, Appear on Thy beautiful-plumed peacock and bless me; O Garland-Chested! O Thrower of Vel that cleaved finely The Sura-tree - the Valan-Killer Indra's enemy!</p> <p>"O Lord, Whose chest is ever adorned with victory garlands! O despatcher of the Vel so as to cleave the mango-tree-Surapadma who was the enemy of the kingdom of Indra who killed the Asura called Vala! In case (by mistake) Yama comes on his black buffalo (to take away my life), give me Thy vision appearing before me on Thy beautiful-plumed Divine Vehicle, Peacock." (Palani Temple)</p> <p>Oh Thou, adorned with garlands of flowers on Thine chest! You directed the Vel to destroy the asura Soorapadma Who, assuming the form of a mango tree, was an enemy of Devaloka. I pray to Thee, when Yama the Lord of Death comes astride His black beast buffalo,</p>	<p>Of such actions am I as not to leave the Karma-experiencing body, To attain Mukthi, when shall You, Your Lotus-Feet, grant me? Except Valli, with radiant like the moon, To praise none else is Your vow, O Lord of Heaven!</p> <p>"O Lord of Devaloka! O Skanda, Whose vow (divine policy) is to praise no-one except Valli Devi of shining forehead like the (crescent) moon! I am of such Karmas as not to leave (the attachment for) this Karma-experiencing body. When shalt Thou grant me Thine Lotus-Feet that I may attain Liberation?" (Palani Temple)</p> <p>With this body created by Brahma and pursued by prarabdha, when will I be redeemed to attain Your holy feet? "Oh Lord, You have taken vow to praise no other</p>

<p>You should appear before me, on Your beautiful-feathered mount and save me. (10) Swami Anyananda</p> <p>கூகா எனஎன் கிளை கூடி அழப் போகா வகை, மெய்ப்பொருள் பேசியவா நாகாசலவேலவ நாலுகவித் தியாகா சுரலோக சிகாமணியே. (11)</p>	<p>woman but Valli Whose forehead shines like the crescent Moon." (35) Swami Anyananda</p> <p>நாதா குமரா நம என்று அரனார் ஓதாய் என ஓதியது எப்பொருள்தான்? வேதா முதல் விண்ணவர் சூடும் மலர்ப் பாதா குறமின் பத சேகரனே. (36)</p>
<p>kūkā eṇaēṇ kiḷai kūṭi aḷap pökā vakai, meyporuḷ pēciyavā nākācalavēlava nālukavit tiyākā curalōka cikāmaṇiyē. (11)</p>	<p>nātā kumarā nama eṇru araṇār ōṭāy eṇa ōtiyatu epporuḷtāṇ? vētā mutal viṇṇavar cūṭum malarp pātā kuṛamiṇ pata cēkaraṇē. (36)</p>
<p>My relatives to gather round and lament as 'koo-kaa', Not so to die, Lo! On Truth Supreme You gave Upadesa; O Poet-maker, of the type four! O Velayudtha! O Lord at Nagasala! O Crest-Jewel of Devaloka!</p> <p>"O Lord enshrined (on the hillock) at Nagasala! O Velayudtha! O Granter of the power to compose the four kinds of poetry! O Crest-Jewel of Devaloka! What a wonder; You gave me Upadesa on the Supreme Reality such that it averted my so passing away as to occasion my relatives to gather around and lament as 'koo-kaa' over my dead body!" (Palani Temple)</p> <p>Oh Velava, dweller in the serpent mountain Who bestowed on Your devotee the gift to excel in poetry, in all four forms! Oh Crest Jewel of Devaloka! You taught the Great Truth to me with the result that when my end nears, my relatives will not gather around my body, uttering cries, 'Roo, Raa!' (11) Swami Anyananda</p> <p>செம்மான் மகளைத் திருடும் திருடன், பெம்மான் முருகன், பிறவான், இறவான், சும்மா இரு சொல் அற என்றலுமே அம்மா பொருள் ஒன்றும் அறிந்திலனே. (12)</p>	<p>"Prostrations, O Lord Kumara!" -so saying when Siva, the Great, Implored You for Upadesa, what secret did You instruct? Brahma and the Gods, on their heads, wear Your Lotus-Feet! O Lord, Your head You adorn with the huntress' Feet!</p> <p>"O Lord, Whose Lotus-like Feet, Brahma and other gods adorn their heads with, Who places on his head the Divine Feet of the Lightning-like huntress (Valli Devi)! When Siva bowed to Thee, saying 'Naatha! Kumara! Namah!' (Prostrations unto Thee, O Lord! O Kumara!) and asked for Upadesa, what is the Upadesa (secret teaching) which Thou gavest to Him?" (Palani Temple)</p>
<p>cemmāṇ makaḷait tiruṭum tiruṭaṇ, pemmāṇ murukaṇ, piṛavāṇ, iṛavāṇ,</p>	<p>Oh Lord, whose lotus feet adorn the heads of Brahma and other Devas, But whose</p>

<p>cumma iru col aṛa eṅṛalume ammā poru! oṅṛum aṛintilaṅē. (12)</p>	<p>head, in turn, is adorned by the feet of the hunter's Daughter! What is the Truth you taught when Shiva reverentially called you, "Natha, Kumara" and said, "Teach me"? (36) Swami Anyananda</p>
<p>The Stealer who kidnapped Valli, the red-deer-born; That Glorious Murugan, deathless and unborn - When He, speechless, instructed me 'Be Silent,' What wonder! Even a single object I knew not.</p> <p>"What a wonder! When Lord Murugan - the Stealer who kidnapped Valli born of (Lakshmi in the form of) a red deer, the Glorious One, the birthless and deathless One - instructed me through silence (speechless Upadesa) to 'be silent,' Lo! I knew no object of the world." (Palani Temple)</p>	<p>கிரிவாய் விடு விக்ரம வேல் இறையோன் பரிவாரம் எனும் பதம் மேவலையே புரிவாய் மனனே பொறையாம் அறிவால் அரிவாய், அடியோடும் அகந்தையையே. (37)</p>
<p>The Thief who stole the red deer's daughter (Valli), He, the Great Master, unborn and undecaying, gave me the upadesa Summa iru! (Be still! Simply be!). So subtle, I cannot comprehend its meaning! (12) Swami Anyananda</p>	<p>kirivāy viṭu vikrama vēl iṛaiyōṅ parivāram eṅṇum patam mēvalaiyē purivāy maṇaṅē poraiyām aṛivāl arivāy, aṭiyōṭum akantaiyaiyē. (37)</p>
<p>முருகன், தனிவேல் முனி, நம் குரு என்று அருள்கொண்டு அறியார் அறியும் தரமோ? உரு அன்று, அரு அன்று, உளது அன்று, இலது அன்று, இருள் அன்று, ஒளி அன்று, என நின்றதுவே. (13)</p>	<p>The Lord, Who threw His mighty Vel on the mountain, His Parivaaram (associate) I am - this status to attain, Do long, O mind! With Knowledge called Serenity Kill the ego, with its root, in its entirety.</p>
<p>murukaṅ, taṅivēl muṇi, nam kuru eṅṛu aru!koṅṭu aṛiyār aṛiyum taramō? uru aṅṛu, aru aṅṛu, uḷatu aṅṛu, ilatu aṅṛu, iru! aṅṛu, oḷi aṅṛu, eṅa niṅṛatuvē. (13)</p>	<p>"O mind! Sincerely long to attain the status of being a Parivaaram (associate) of the Lord (Velayudhan), Who let go the powerful Vel on the (Krauncha) mountain (as to rend it); and, with the Knowledge called Serenity cut off this ego, together with its root, completely." (Palani Temple)</p>
<p>(That is) Murugan, the Peerless Vel Lord and our Preceptor - Is this possible of being known, unless known through Grace? Not with form, not without; not existence, not otherwise, Not darkness, not light; - Thus, the Absolute is.</p> <p>"That (Supreme Being or the Absolute) which can be said to be neither with form nor without form, neither existence nor non-existence, neither darkness nor light, is (Itself) Murugan, is (Itself) the Lord with the peerless Vel, is (Itself) our Parama Guru, - Is this</p>	<p>The state of parivara or close associate of the Lord Who threw the powerful Vel at the Krauncha Peak. Strive for, Oh mind,</p>

capable of being known except by those who know it through (Divine) Grace? (i.e. Except those who realize this by Divine Grace, no one can know this secret). (Palani Temple)

That which has neither form nor without form, being and non-being, neither darkness nor light. Manifesting thus is Muruga -- the Perfect One, the only One, holding the Vel is our Guru. Lacking His grace, can one comprehend Him? (13) Swami Anyananda

கைவாய் கதிர்வேல் முருகன் கழல் பெற்று
உய்வாய் மனனே ஒழிவாய் ஒழிவாய்,
மெய் வாய் விழி நாசியொடும் செவி ஆம்
ஐவாய் வழி செல்லும் அவாவினையே. (14)

kaivāy katirvēl murukaṇ kaḷal per(ru)

uyvāy maṇaṇē oḷivāy oḷivāy,

mey vāy viḷi nāciyoṭum cevi ām

aivāy vaḷi cellum avāviṇaiyē. (14)

Murugan with Vel radiant in hand - His Feet obtain And be saved, O mind! Give up, give up soon The desires that course through the senses four and one:
The body, mouth, eyes, nose, and ear, in addition.

"O Mind! Give up, give up the desires that project themselves through the five sense-organs of body (skin), mouth, eyes, nose, and ears (for the enjoyment of objects of the world); Obtain the Lotus-Foot of Lord Murugan with the radiant Vel in His hand, and be saved (attain salvation)." (Palani Temple)

Oh Mind! Abandon, abandon the desires that go out seeking through the five gates of body, mouth, eyes, nostrils and ears. Surrendering at the feet of Lord Muruga, Who wields the Vel in His hands, take the path to Salvation. (14) Swami Anyananda

முருகன், குமரன், குகன் என்று மொழிந்து,
உருகும் செயல் தந்து உணர்வு என்று அருள்வாய்?

patiently and with serene knowledge rooting out, completely, the ego-sense of I-ness.

(37) Swami Anyananda

ஆதாளியை, ஒன்று அறியேனை, அறத்
தீது ஆளியை, ஆண்டது செப்புமதோ
கூதாள கிராத குலிக்கு இறைவா
வேதாள கணம் புகழ் வேலவனே. (38)

ātāḷiyai, oṇru ariyēṇai, aṛat

tītu āliyai, āṇṭatu ceppumatō

kūtāḷa kirāta kulikku iraiivā

vētāḷa kaṇam pukaḷ vēlavaṇē. (38)

Ignorant, knowing nothing, and still worse, Evil-natured,- me, You accepted; what to say of this!

O Kudhala-garlanded! O Lord of the huntress!

O Lord Velayudha, hymned by ghosts countless!

"O Lord Velayudha, Who wears garlands of Kudhala flowers! Who is the Husband of the maiden (Valli) of the hunter caste! Who is praised by groups and groups of ghosts! O Lord, I am ruled by ignorance; (I am) a fool who knows nothing and (I am) full of evil nature. Yet (considering me as something of worth) Thou 'accepted' me (and made me Thine). What to say (of this gracious act of Thine)!" (Palani Temple)

Ever boastful, knowing none good, addicted to evil, how can I account for Your subjugation of me? Oh Velava, praised by the hordes of demons and wearing the garland of Koodala flowers, You are the Consort of Valli! (38) Swami Anyananda

மாவேழ் சனனம் கெட, மாயை விடா
மூவேடனை என்று முடிந்திடுமோ

<p>பொரு புங்கவரும், புவியும் பரவும் குருபுங் கவ எண் குண பஞ்சரணே. (15)</p>	<p>கோவே குறமின் கொடிதோள் புணரும் தேவே சிவசங்கர தேசிகனே. (39)</p>
<p>murukaṅ, kumaṅ, kukaṅ eṅru molintu, urukum ceyal tantu uṅarvu eṅ(ru) aruḷvāy? poru puṅkavarum, puviyum paravum kurupuṅ kava eṅ kuṅa paṅcaraṅē. (15)</p>	<p>māvēḷ caṅaṅam keṭa, māyai viṭā mūvēṭaṅai eṅru muṭintitūmō kōvē kuṅamiṅ koṭitōḷ puṅarum tēvē civacaṅkara tēcikaṅē. (39)</p>
<p>'Murugan, Kumaran, Guhan' - Thus, to utter and melt And have Divine Experience, when shalt Thou grant? O Guru Supreme! Who is worshipped by the Devas devout And the mortals alike! O Abode of Virtues Eight!</p> <p>"O Guru Supreme, who is worshipped by the battling Devas and by (men of) the world, who is an Abode of eightfold attributes! Granting me the state of melting (of heart) with the utterance of 'Murugan, Kumaran, Guhan,' when shalt Thou bless me with Inner Awareness (Divine Experience)?" (Palani Temple)</p> <p>Praised by devout Devas and by the people on earth, Oh Foremost of the Gurus! The Abode of eight attributes! When will Thou confer upon me that state proximate to You? With mind melting, I could go on chanting Muruga, Kumara and Guha. (15) Swami Anyananda</p> <p>பேராசை எனும் பிணியில் பிணிபட்டு, ஓரா வினையேன் உழலத் தகுமோ? வீரா முதுகூர் பட, வேல் எறியும் சூரா சுரலோக துரந்தரனே. (16)</p>	<p>For the seven great births to come to a close, When shall the three Eshanas, inseparable from Maya, cease? O King! O Embracer of Valli, the tender huntress! O Great Guru of Sankara, of form auspicious!</p> <p>"O King (of the universe)! O Lord, Who embraces the shoulders of the lightning- like huntress, Valli Devi! Guru of Sivasankara! In order that the seven (kinds of) great births be destroyed, when shall the three Eshanas (desires), which are inseparable from Maya, come to an end?" (Palani Temple)</p> <p>Oh Prince, embracing the lightning-like Valli! Oh Guru of Lord Shiva! When will the seven kinds of births and the three desires of Maya, tightly holding me, come to an end? (39) Swami Anyananda</p>
<p>pērācai eṅum piṅiyil piṅipaṭṭu, ōrā viṅaiyēṅ uḷalat takumō? vīrā mutucūr paṭa, vēḷ eṅiyum</p>	<p>வினை ஓடவிடும் கதிர்வேல் மறவேன் மனையோடு தியங்கி, மயங்கிடவோ? சுனையோடு, அருவிற் றுறையோடு, பசுந் தினையோடு இதனோடு திரிந்தவனே. (40)</p> <p>viṅai oṭaviṭum katirvēḷ maṅavēṅ maṅaiyōṭu tiyaṅki, mayāṅkiṭavō?</p>

<p>cūrā curalōka turantaraṇē. (16)</p>	<p>cunaiyōṭu, aruviṛ ruṛaiyōṭu, pacun</p>
<p>Afflicted by the deadly disease of insatiable desire, Is it fair that I, of evil deeds and non-discrimination, suffer? O Valorous One! O Undaunted Vel-Thrower As to destroy the age-old Sura! O Devaloka-Protector!</p> <p>"O Lord, Who is an embodiment of courage! O Undaunted One, Who threw the Vel as to destroy the age-old Surapadma! O You, Who took the responsibility of protecting Devaloka! Should I, of such evil Karmas as cannot discriminate, be tossed about, and afflicted by the disease of inordinate desire! Is it fair, O Lord?" (Palani Temple)</p> <p>Oh Valorous Sura, who flung the Vel to kill The age- long Soorapadma! Oh Victorious Lord who restored Devas their world! Weltering in the disease of avarice without clear thought of what is good, Do I deserve this restless fate? (16) Swami Anyananda</p> <p>யாம் ஓதிய கல்வியும், எம் அறிவும், தாமே பெற, வேலவர் தந்ததனால், பூமேல் மயல்போய், அறமெய்ப் புணர்வீர் நாமேல், நடவீர் நடவீர் இனியே. (17)</p>	<p>tiṇaiyōṭu itaṇōṭu tirintavaṇē. (40)</p> <p>Karma-dispelling Luminous-Vel, I shall not forget; Perplexed and deluded will I be, by this life transient? The spring, the waterfall and the fields of millet, - O Lord, Who wandered amongst these, as also the watch-shed?</p> <p>"O Lord, Who (in search of Valli) wandered about the (mountain) spring, the banks of the waterfall, the millet field, and the watch-shed! I shall not forget the Luminous-Vel that dispels (the darkness of) Karmas. Will I be perplexed and deluded by this Samsaric life? (No, it cannot be!)" (Palani Temple)</p> <p>The sharp Vel that drove away evil from me I will not forget. Should I remain deluded by this samsaric life? Muruga, You walked about the hills, with its pools, and green fields of millets dotted with watchers' lofts, looking for Valli. (40) Swami Anyananda</p>
<p>yām ōtiya kalviyum, em aṛivum, tāmē peṛa, vēlavār tantataṇāl, pūmēl mayalpōy, aṛameyp puṇarvīr nāmēl, naṭavīr naṭavīr iṇiyē. (17)</p>	<p>சாகாது, எனையே சரணங்களிலே காகா நமனார் கலகம் செய்யுநாள் வாகா முருகா மயில் வாகனனே யோகா சிவஞான உபதேசிகனே. (41)</p>
<p>The education we had and our inner understanding too, As Lord Velayudha, of His accord, bestowed on us, Let go your world's delusion and hold fast to Truth, Sing, with your tongues, sing His glories henceforth.</p> <p>"The learning we had and our understanding were given to us directly by Lord Velayudha, of His own</p>	<p>cākātu, eṇaiyē caraṇaṅkalilē kākā namaṇār kalakam ceyumnā! vākā murukā mayil vākaṇṇē yōkā civañāṇa upatēcikaṇē. (41)</p> <p>Save me from transmigration and, under your Lotus Feet, Protect, protect, when the soul Yama separates, O Victory-garlanded! O Muruga! O Peacock-</p>

accord; therefore, casting aside (or overcoming) your delusion on the world, be rooted in the Reality, and with your tongues ever sing His glories henceforth."

(Palani Temple)

The learning we acquired and the wisdom we possess were given by Muruga -- for His own service. Renounce the craze for worldly life, Realize what is Truth and Dharma. Let the tongue walk, walk the same way. (17)

Swami Anyananda

உதியா, மரியா, உணரா, மறவா,
விதிமால் அறியா விமலன் புதல்வா
அதிகா அநகா அபயா அமரா
வதி காவல் சூர பயங்கரனே. (18)

utiyā, mariyā, uṇarā, maṛavā,

vitimāl aṛiyā vimalaṇ putalvā

atikā anakā apayā amarā

vati kāval cūra payaṅkaraṇē. (18)

Unborn and deathless, unthinking and unforgetting, Unknowable by Brahma and Vishnu, - such Ever-Pure offspring!

O Great One! O Sinless! O Refuge! O Protector Of Amaravathi! O Surapadma's terrifier and terror!

"O Lord Shanmukha! (Spiritual) Son of the Ever-Pure Lord (Siva), Who is birthless and deathless, Who thinks not nor forgets, Who cannot be known (even) by Brahma and Vishnu! O Great Lord, the Sinless One, the Giver of Refuge, the Protector of Amaravathi (the capital of Svarga, or the abode of Devas), the terrifier of Surapadma!" (Palani Temple)

Stainless Shiva is without birth or death. He is without thought or forgetfulness, and is beyond the comprehension of Brahma and Vishnu. Oh You, His son, the One above all are sinless, fearless, the Protector of Devaloka! The One who put fear into Soorapadma. (18) Swami Anyananda

rider!

O Lord of Yoga! O Guru Supreme, the Siva-Jnana Bestower!

"O Lord, wearing beautiful victory-garlands! O Lord Muruga! O Peacock-rider! O Lord of Yoga! O Lord (the Supreme Guru) who grants Siva-Jnana (Atma-Jnana or Brahma-Jnana)! At the time (of death) when Yama would play his mischief (of separating the soul from the body by throwing his noose), allowing me not to die (at his hands), protect me, O Lord, protect me under Thine Divine Feet." (Palani Temple)

Oh Victorious Muruga, mounted on the peacock, Oh Yogiswara, the Guru giving Jnanopadesa! When Yama creates a furor to take away my life, protect me from death by giving refuge at Thine lotus feet. (41)

Swami Anyananda

குறியைக் குறியாது குறித்து அறியும்
நெறியைத், தனிவேலை நிகழ்த்திடலும்,
செறிவு அற்று, உலகோ(டு) உரை சிந்தையும்
அற்று,
அறிவு அற்று, அறியாமையும் அற்றதுவே.
(42)

kuriyaik kuriyātu kurittu aṛiyum

neriyait, taṇivēlai nikaḷḷtṭiḷalum,

ceṛivu arṛu, ulakō(ṭu) urai cintaiyum arṛu,

aṛivu arṛu, aṛiyāmaiyaṇ arṛatuvē. (42)

To know the Object Supreme by thinking without thinking,
That State, - the Vel incomparable, - no sooner is it granted,
Than, lo, world's relations ceased, speech and mind too ceased,
Ceased the intellect and, lo, ignorance also ceased!

<p>வடிவும் தனமும் மனமும் குணமும் குடியும் குலமும் குடிபோகியவா அடி அந்தம் இலா அயில் வேல் அரசே மிடி என்று ஒரு பாவி வெளிப் படினே. (19)</p>	
<p>vaṭivum taṇamum maṇamum kuṇamum kuṭiyum kulamum kuṭipōkiyavā aṭi antam ilā ayil vēl aracē miṭi eṇṇu oru pāvi velip paṭiṇē. (19)</p>	<p>"No sooner is the Vel Incomparable, (or) that Supreme State (Mukthi) of knowing (realizing) the Object (of meditation) by thinking without thinking, granted (to me), that all (my) relations with the world ceased, speech and mind also ceased, intellect ceased and ignorance, too, ceased!" (Palani Temple)</p> <p>The material goal of life is not the goal that should be known. It is apprehended by meditation of the Ultimate. When God with the peerless Vel gave upadesa of this, So soon, relationship with the world ceasing, thought and speech were cut, knowledge departed and ignorance followed suit.</p> <p>(42) Swami Anyananda</p>
<p>Beauty, wealth, (good) mind, noble qualities, Good lineage and family prestige - all depart, Alas! O King of sharp-Vel, the beginningless and endless One! If poverty, the sinner, manifests itself in anyone.</p> <p>"O King (Lord) with the sharp Vel! O beginningless and endless One! If poverty, the sinner, afflicts a person O what a wonder! His (bodily) beauty, his wealth, his (good) mental condition, his (noble) qualities, his (good) lineage and his family prestige - all leave him!" (Palani Temple)</p> <p>Oh, the One without beginning or end! Oh Lord, holding the pointed Vel! If poverty, the sinner were to visit me, my beauty and my wealth, my mind and character, my family and religion will all desert me; Will they not? (19)</p> <p>Swami Anyananda</p>	<p>துசா மணியும் துகிலும் புனைவாள் நேசா முருகா நினைது அன்பு அருளால், ஆசா நிகளம் துகளாயின பின், பேசா அநுபூதி பிறந்ததுவே. (43)</p>
<p>அரிதாகிய மெய்ப் பொருளுக்கு அடியேன் உரிதா உபதேசம் உணர்த்தியவா விரிதாரண விக்கிரம வேள் இமையோர் புரிதாரக நாக புரந்தரனே. (20)</p>	<p>tucā maṇiyum tukilum puṇaivāḷ nēcā murukā niṇatu aṇpu aruḷāl, ācā nikaḷam tukaḷāyiṇa piṇ, pēcā anupūti piṇtantatuvē. (43)</p>
<p>aritākiya meyp poruḷukku aṭiyēṇ uritā upatēcam uṇarttiyavā viritāraṇa vikkirama vēḷ imaiyōr puritāraka nāka purantaraṇē. (20)</p>	<p>She who wears clean gems and clothes, Her Beloved, O Muruga, by Thine Love-Grace, The desire-chain having been reduced to dust, Was born Speechless-Experience, grand indeed most.</p> <p>"O Lord Muruga, the Beloved of her (Valli) who wears clean (garlands or ornaments made of) gems and clothes! By Thine Love-Grace, the desire-chain was shattered to dust (i.e., destroyed) and then Speechless-</p>

<p>That Supreme Reality, most difficult to attain, O, Thy experience-Upadesa made this slave gain! O Great Vessel! O Beloved! O Lord of might and main! O Pranava, longed by the Devas! O Protector of Heaven!</p> <p>"O Lord, Who is like a big boat (to cross this ocean of Samsara), Who is possessed of great valour, Who is liked by all, Who is the Supreme Pranava and the object of longing and meditation by the Devas, Who is the protector of Devaloka! You gave Upadesa from within (Initiation by way of inner experience) such that it made this slave of Thine entitled for that Supreme Reality that is (otherwise) most difficult to attain. O What a wonder!" (Palani Temple)</p> <p>Oh Victorious Muruga! Saviour of Devaloka! With shoulders like mountains, Who has crossed beyond the City of Devas! How wonderful, You made me deserve Upadesa about the One Reality, So rare and difficult to get! (20) Swami Anyananda</p> <p>கருதா மறவா நெறிகாண, எனக்கு இருதாள் வனசம் தர என்று இசைவாய்? வரதா முருகா மயில் வாகனனே விரதா சுர சூர விபாடணனே. (21)</p>	<p>Experience (i.e., Direct Experience or Sakshatkara) was born." (Palani Temple)</p> <p>Oh Lover of Valli, attired in dress beautiful embellished with many a precious gem! Oh my Friend, Muruga! By Your gracious act the fetters of my desires got broken to pieces and indescribable anubhuti the Experience of the divine state was born in me. (43) Swami Anyananda</p> <p>சாடும் தனிவேல் முருகன் சரணம், சூடும்படி தந்தது சொல்லுமதோ? வீடும், சுரர் மாமுடி, வேதமும் வெம் காடும், புனலும் கமழும் கழலே. (44)</p>
<p>karutā maṛavā neṛikāṇa, eṇakku irutā! vaṇacam tara eṇṛu icaivāy? varatā murukā mayil vākaṇṇē viratā cura cūra vipāṇṇē. (21)</p> <p>Non-thinking and non-forgetting state, I to attain, Your two Foot-Lotuses to confer, When will you deign? O Granter of boons! O Muruga! O Peacock-Rider! O Protector! O terrible Surapadma-Cleaver!</p> <p>"O Peacock-vehicled Lord Muruga, Who art the Granter of boons, Who art avowed (to protect devotees), Who rent the Asura, Surapadma, into two halves (with Thy Vel)! When wilt Thou condescend to grant me Thine</p>	<p>cāṭum taṇivēl murukaṇ caraṇam, cūṭumpaṭi tantatu collumatō? vīṭum, curar māmuṭi, vētamum vem kāṭum, puṇalum kamaḷum kaḷalē. (44)</p> <p>Murugan, the Great, with the destroying, Peerless Vel, Granted His Feet to be crowned, - O, what to tell! Moksha, God's glorious heads, and the Vedas eternal, Shine with the Feet, the hot forest and the field as well.</p> <p>"Lord Muruga, with the Incomparable and destroying Vel, granted His Feet to be crowned (on my head), - the Feet which shine as (or whose divine fragrance is emitting or felt in) Moksha, on the heads of the Devas, in the Vedas, in the hot forest and the millet fields. O What shall I say (of His graciousness)!" (Palani Temple)</p> <p>Oh Muruga, possessor of the matchless Vel! You pointed to me as the place to</p>

two Lotus-Feet, that I may attain that non-thinking and nonforgetting state (of Mukthi)?" (Palani Temple)

When will Thou condescend to take me, Who knows not the way of merit, to where both Your lotus feet rest, where there is neither thought nor nescience? Oh Boon-giver, Muruga, the peacock Rider, Who cut asunder the hated Soorapadma! (21) Swami Anyananda

காளைக் குமரேசன் எனக் கருதித்
தாளைப் பணியத் தவம் எய்தியவா
பாளைக் குழல் வள்ளி பதம் பணியும்
வேளைச் சுர பூபதி, மேருவையே. (22)

kāḷaik kumarēcaṅ eṅak karutit

tāḷaip paṇiyat tavam eytiyavā

pāḷaik kuḷal vaḷḷi patam paṇiyum

vēḷaic cura pūpati, mēruvaiyē. (22)

To meditate on You, O Lord, as 'Kumaresan,' of Youth Permanent,
And bow to Your Feet; how did I reach this Tapas great!
O Lord, Who bows to the charming Valli's Feet!
O Muruga! O Deva-Chief! O Great like the Meru Mount!

"O Lord Muruga, the Commander-in-chief of the Devas, the Great One like the Mount Meru, Who bowed to the feet of Valli Devi of beautiful hairs! What a wonder, I have been blessed to attain to that state of austerity (Tapas) as to bow to Thy Lotus-Feet meditating on Thee as Lord Kumaresan of Eternal Youth!" (Palani Temple)

Meditating on Your youthful form, Oh Kumara, and worshipping at Your holy feet, I gained spiritual wisdom. But You, the Lord of Devas, Great as Meru, worshipped the feet of Valli with tresses Long, like sheaths of coconut flowers. (22) Swami Anyananda

அடியைக் குறியாது, அறியாமையினால்
முடியக் கெடவோ? முறையோ முறையோ,

surrender, Your two sacred feet that manifest as moksha on the heads of great Devas, in the four Vedas, in dense forests and in the fields of millets. Can it be described? (44) Swami Anyananda

கரவாகிய கல்வி உளார் கடைசென்று
இரவா வகை, மெய்ப்பொருள் ஈகுவையோ?
குரவா குமரா குலிசாயுத குஞ்
சரவா சிவயோக தயாபரனே. (45)

karavākiya kalvi uḷār kaṭaicenru

iravā vakai, meyyporu! ṭkuvaiyō?

kuravā kumarā kulicāyuta kuñ

caravā civayōka tayāparaṅē. (45)

Not to approach me, who their learning conceal,
And beg of them, will You grant me Wisdom Eternal?

O Lord with Vajrayudha! O Kumara! O Teacher Spiritual!
O Deivayanai's Lord! O Granter of Yoga, the Grace all full!

"O Master Divine! O Lord Kumara! O Lord having the weapon, Vajra! O Consort of Deivayanai! O Embodiment of Grace, Who grants Siva-Yoga! Wilt Thou (graciously) grant me the Wisdom Supreme, so as to obviate the need for me to beg at the doors of those who conceal their learning? (Kindly grant me.)" (Palani Temple)

Should I beg at the doors of the learned and wise men who hold back concealing their knowledge? Will You bestow on me the ultimate Wisdom? Gurunatha, Kumara, holding the thunderbolt, Oh, Compassionate Bestower of Shiva-Jnana? (45) Swami Anyananda

<p>வடி விக்ரம வேல் மகிபா குறமின் கொடியைப் புணரும் குண பூதரனே. (23)</p>	<p>----- -----</p>
<p>aṭiyaik kuṛiyātu, ariyāmaiṇṇā muṭiyak keṭavō? muṛaiyō muṛaiyō, vaṭi vikrama vēl makipā kuṛamiṇ koṭiyaip puṇarum kuṇa pūtaranē. (23)</p>	<p>எந்தாயும், எனக்கு அருள் தந்தையும் நீ, சிந்தாகுலம் ஆனவை தீர்த்து எனையாள், கந்தா கதிர்வேலவனே உமையாள் மைந்தா குமரா மறை நாயகனே. (46)</p>
<p>Contemplating not on Your Feet, of nescience Am I to perish totally; is it fair, is it justice? O Lord with Vel, sharp and valorous! O Embracer of Huntress, The Lightning-Creeper! O Mountain of Divine Virtues! "O Lord with the sharp and valorous Vel; O Mountain (embodiment) of Virtues, Who embraced (married) the lightning-creeper-like Valli Devi of the hunter caste! Not meditating on Thy Feet, should I totally perish of ignorance! Is it fair, O Lord , is it justice?" (Palani Temple) Because out of ignorance, I failed to worship Your holy feet. Should I be forsaken to suffer totally? Is it just, is it just? Oh King, with the valorous sharp Vel, a monument of virtues, and ever locked in the embrace of the lightning-like Valli! (23) Swami Anyananda கூர்வேல் விழி மங்கையர் கொங்கையிலே சேர்வேன், அருள் சேரவும் எண்ணுமதோ சூர் வேரொடு குன்று தொளைத்த நெடும் போர் வேல புரந்தர பூபதியே. (24)</p>	<p>entāyum, eṇakku aruḷ tantaiyum nī, cintākulam āṇavai tirttu eṇaiyāḷ, kantā katirvēlavanē umaiyāḷ maintā kumarā maṛai nāyakanē. (46) Thou art my Mother as also my Father that bestows grace, Please pray, accept me, removing all my mental afflictions; O Skanda! O Lord with Vel luminous! O Darling Uma's! O Kumara! O Glorious Lord of the immortal Vedas! "O Lord Skanda! O Lord with the self- luminous Vel! O Son of Uma Devi! O Kumara! O Lord of the Vedas! My Mother, as also the Father, that blesses me art Thou. Destroy all (my) mental afflictions and 'accept' me." (Palani Temple) Oh Kanda, Wielder of the bright Vel, Son of Uma, Kumara, the Lord of the Vedas! You are my mother and my gracious father. Wipe out all my turmoils and take possession of me. (46) Swami Anyananda</p>
<p>kūrvēl viḷi maṅkaiyar koṅkaiyilē cērvēṇ, aruḷ cēravum eṇṇumatō cūr vēroṭu kuṇṇu toḷaitta neṭum pōr vēla purantara pūpatiyē. (24)</p>	<p>ஆறு ஆறையும் நீத்து, அதன்மேல் நிலையைப் பேறா அடியேன், பெறுமாறு உளதோ சீறா வருசூர் சிதைவித்து, இமையோர் கூறா உலகம் குளிர்வித் தவனே. (47)</p>
<p>Unto the breasts of women with looks piercing I join; to me Your Grace won't You think of joining?</p>	<p>ஆறு ஆறையும் நீத்து, அதன்மேல் நிலையைப் பேறா அடியேன், பெறுமாறு உளதோ சீறா வருசூர் சிதைவித்து, இமையோர் கூறா உலகம் குளிர்வித் தவனே. (47)</p>

<p>O Lord Velava with the Spear, long and fighting, That rent the Sura and (Krauncha) mountain! O Devaloka-King!</p> <p>"O Lord with the long, fighting Vel that pierced (destroyed) Surapadma with his entire clan and the (Krauncha) mountain! O Lord of Indraloka! Wilt Thou condescend to think of joining Thy grace with (or bestowing Thy grace on) me who (am so means as to) joins the breasts of women with Vel-like sharp eyes (piercing looks)?" (Palani Temple)</p> <p>Can I, hugging (embracing the breasts of) women with sharp Vel-like eyes, ever think of being embraced by Your grace? Oh King of Devaloka, the valorous Fighter! With the Vel, You routed out Soorapadma, piercing through the Krauncha Peak. (24) Swami Anyananda</p> <p>மெய்யே என வெவ்வினை வாழ்வை உகந்து ஐயோ அடியேன் அலையத் தகுமோ? கையோ, அயிலோ, கழலோ, முழுதும் செய்யோய் மயிலேறிய சேவகனே. (25)</p>	<p>āru āraiyum nīttu, ataṇmēl nilaiyaip pērā aṭiyēṇ, perumāru uḷatō cīrā varucūr citaivittu, imaiyōr kūrā ulakam kuḷirvit tavaṇē. (47)</p>
<p>meyyē eṇa vevviṇai vālvai ukantu aiyō aṭiyēṇ alaiyat takumō? kaiyō, ayilō, kaḷalō, muḷutum ceyyōy mayilēriya cēvakaṇē. (25)</p>	<p>Transcending six-six, that state which is beyond, Am I blessed to attain that as my fortune grand? Destroying Surapadma, who rose angrily to fight, O Lord, You made heaven the Devas', duly cooling it!</p> <p>"O Lord Skanda! You killed the Asura, Surapadma, who rose against You hissing in anger (to attack), and restored the Devas (who were tortured by the Asura) to (their original abode of) heaven, cooling it and making it again as theirs. Transcending the thirty-six Tattvas, am I blessed to attain as my fortune divine that Supreme State which is beyond (the Tattvas)? (Pray, grant me.) (Palani Temple)</p> <p>Will I get Your gracious conferment of that high state which lies beyond the six and thirty tattvas? Oh Guru, who killed the angry Soorapadma, who invaded and restored back the Kingdom once again, cool and pleasant to devas. (47) Swami Anyananda</p> <p>அறிவு ஒன்று அறநின்று, அறிவார் அறிவில் பிரிவு ஒன்று அற நின்ற, பிரான் அலையோ? செறிவு ஒன்று அற வந்து இருளே சிதையே, வெறி வென்ற வரோ(டு) உறும் வேலவனே? (48)</p>
<p>Taking life, of Karmas relentless, as real and rejoicing, Am I to toss about and whirl? Is it becoming? Not only Thy hands, Vel and Feet, but Thy whole being Is red in colour; O Valorous Lord, Peacock-riding!</p> <p>"O Peacock-riding Lord, Whose not only Hands, Vel, and Feet are, but Whose whole being is, red in colour! Taking this (phenomenal) life, of Karmas inexorable, as real, should I, Thy slave, rejoice in it and be tossed about? Is it fair, O Lord?" (Palani Temple)</p> <p>Thinking it real, I adopted this evil way and I am now tossed about in pain. Alas! Does it befit Your devotee? Oh peacock-mounted Warrior! Not only are Your hands,</p>	<p>arivu oṇru aṇaniṇru, arivār arivil</p>

Your Vel, and your anklet, but everything emits a reddish glow! (25) Swami Anyananda
cēvakaṇ = Warrior

pirivu oṅṅu aṅa niṅṅa, pirāṅ alaiyō?
cerivu oṅṅu aṅa vantu iruḷē citaiyē,
veṅi veṅṅa varō(ṅu) uṅum vēlavaṅē? (48)

Ceasing from every knowledge, those who know, O Lord,
Dost Thou not, in their intelligence,
inseparably stand?
Their relations coming to nought and
darkness destroyed,
O Velava! Thou abideth in them who their
delusion have conquered.

"In the consciousness (intelligence) of those who know, duly ceasing from all (sensory) knowing, dost Thou not, O Lord, stand (in union) without the least separation? (And when this practice is repeated and intensified) Every (worldly, external) relation (due to Vikshepa) coming to nought, and the darkness (of the veil or Avarana) being destroyed, they overcome their delusion (Avidya); and, with them, O Lord Velayudha, Thou abideth (forever)."
(Palani Temple)

The Wise -- shedding all worldly knowledge, cutting the bondage to close relations, the veil of ignorance being shattered, all delusions being given up, in their midst you abide. Further, when the jñānis cast away completely the Jīva-sense (ego-sense) and realize You by Brahmic wisdom, You stand merged in their consciousness. (48) Swami Anyananda

தன்னந் தனி நின்றது, தான் அறிய
இன்னம் ஒருவர்க்கு இசைவிப் பதுவோ?
மின்னும் கதிர்வேல் விகிர்தா நினைவார்
கின்னம் களையும் கிருபை சூழ் சுடரே. (49)

taṅṅan taṅi niṅṅatu, tāṅ aṅiya
iṅṅam oruvarkku icaivip patuvō?

	<p>miṅṅum katirvēl vikirtā niṅaivār</p> <p>kiṅṅam kaḷaiyum kirupai cūḷi cuṭarē. (49)</p> <hr/> <p>That which Is by Itself, by oneself is It to be realized; To yet another can that (Experience) be disclosed? O Lord with the twinkling Light-Vel and of forms varied! Misery-Remover of those that think, O Resplendence, grace-surrounded!</p> <p>"O Lord of twinkling self-luminous Vel, with forms varied! O Grace-surrounded Resplendence, that removes the misery (of Samsara) of those that think (of Thee)! That (Supreme Reality) which is Alone by Itself (i.e., One without a second) is to be realized by oneself (by being It); can It (or that Experience) be related to yet another!" (Palani Temple)</p> <p>Lord, holding the Vel radiating light! The merciful effulgent Presence that removes the miseries of those who meditate on You! Can one describe to others understanding That Being, standing alone unattached? (49) Swami Anyananda</p> <p>மதி கெட்டு, அறவாடி, மயங்கி, அறக் கதி கெட்டு அவமே கெடவோ கடவேன்? நதி புத்திர ஞான சுகாதிப அத் திதி புத்திரர் வீறு அடு சேவகனே. (50)</p> <hr/> <p>mati keṭṭu, aravāṭi, mayaṅki, arak</p> <p>kati keṭṭu avamē keṭavō kaṭavēṅ?</p> <p>nati puttira ṅāṇa cukātipa at</p> <p>titi puttirar vīru aṭu cēvakaṅē. (50)</p> <hr/> <p>Reasoning lost, enervated and deluded most, Losing the Goal of virtuous life, shall I in vain be lost?</p>
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O Son of Ganga, Lord of Wisdom-Bliss, and the Great!
Diti's sons' prowess destroyer, O Lord of Might!

"O Son of river (Ganga)! O Lord of Wisdom-Bliss! O Hero, Who vanquished the prowess of the sons of Diti! Intellect confounded, much distressed (in mind) and deluded, losing that great Blessedness (of Anubhuthi) which accrues from a virtuous or righteous life, am I to be lost in vain? (No; it cannot happen.)" (Palani Temple)

Intellect being dimmed, the mind weakening, being in a comatose state and having lost the way to Salvation, I ask, is it my fate to remain ruined? Oh Son of Ganga, the Master of Divine Bliss! Oh Valorous One who destroyed the asuras completely! (50)
Swami Anyananda

உருவாய் அருவாய், உளதாய் இலதாய்,
மருவாய் மலராய், மணியாய் ஒளியாய்க்,
கருவாய் உயிராய்க், கதியாய், விதியாய்க்,
குருவாய் வருவாய், அருள்வாய் குகனே. (51)

uruvāy aruvāy, uḷatāy ilatāy,
maruvāy malarāy, maṇiyāy oḷiyāyk,
karuvāy uyirāyk, katiyāy, vitiyāyk,
kuruvāy varuvāy, aruḷvāy kukaṇē. (51)

With form and formless, what is not and what is,
Flower and fragrance, gem and radiance,
Body and soul, Salvation and rules of righteousness,
O Lord, Who comes (as all and) as Guru! O Guha! Bestow Thy Grace.

"O Almighty Lord Guha! O Supreme Being, Who comes (as all these which are) with

form and without form, as what is and what is not, as flower and (its) fragrance, as gem and (its) radiance, as body (universe) and soul (universal spirit) (that pervades and animates it), as the rules of righteousness and Moksha (that is attained through them) (i.e., as the means and as the End), and as the Guru! Bestow Thy Grace (on all)." (Palani Temple)

You come as Form and Formless, as Being and non-being, as fragrance and the flower, as the gem and Light, as embryo and life, as path and fate, as Guru. O Guha, (the inner abider in the cave of the heart) please grant me your Grace. --Krishnaraj