

thiruvAsagam - திருவாசகம்
8.001 sivapurANam - 8.001 சிவபுராணம்

thiru holy; beauty; wealth; mOksham; திரு
vAsagam (vAcakam) words வாசகம்

Introduction:

thiruvAsagam is the collection of poems praising Siva by the great saint mANikka vAsagar. As the name implies, this is considered a very holy book of saivism. It is filled moving words dripping with emotion and poetic beauty. Saivites consider this book a treasure. The exact period when this was created is not known. It is estimated to be about 1100 years old. nambi ANdAr nambi included this around 1000 AD as the eighth volume of (what eventually became a 12 volume collection) of saiva works in Tamil. sivapurANam is the first section in thiruvAsagam.

sivapurANam is a highly complex poem praising Siva and describing his qualities / attributes. It also lays out the path by which a devotee can reach Siva. This is in the Tamil poetry style called 'kali veNbA' (கலி வெண்பா). I have made my best effort in translating it into English. Due to my limitations, I am sure there are some errors in this translation. In spite of these errors, I hope this will serve a useful purpose in enabling you (the reader) to have a better appreciation of this very important saivite work. Please let me know of any errors you find in this translation.

V. Subramanian (nayanmars@yahoo.com)

	8.001 sivapurANam - 8.001 சிவபுராணம்	8.001 sivapurANam - 8.001 சிவபுராணம்
1-5	~namaccivAya vAazhga ~nAdhan thAL vAzhga imaipozhudhum en ~ne~njil ~nI~nggAdhAn thAL vAzhga kOgazhi ANda kurumaNidhan thAL vAzhga Agamam Agi~nindRu aNNippAn thAL vAzhga Egan anEgan iRaivan adivAzhga 5	Long live lord's name 'namaSivAya!' Long live lord's feet! Long live the lord's feet that do not leave my heart even for a moment! Long live the feet of the guru (master) who enslaved me in thiruppeRu~ndhuRai! Long live the feet of the sweet lord who is the Agamas. Long live the only one! Long live the many formed! Long live the lord!

6-10	vEgam keduththANda vE~ndhan adi velga piRappaRukkum pi~nj~njaganthan peygalhalgaL velga puRaththArkkuc cEyOnthan pU~nggazhalgaL velga kara~ngguvivAr uLmagizhum kOngazhalgaL velga sira~ngguvivAr O~ngguvikkum sIrOn kazhal velga 10	Victory to the king who stilled my fleeting mind! Victory to the anklet-worn feet of the lord wearing head ornaments who cut off my cycles of birth! Victory to the beautiful feet of the one who is far away (unreachable) for those who do not have bhakthi (devotion)! Victory to the feet of the king who rejoices in the minds of those who worship with folded hands! Victory to the feet of the king who uplifts those who worship with bowed heads!
11-16	Isan adi pOtrI e~ndhai adi pOtrI thEsan adi pOtrI sivan sEvadi pOtrI ~nEyaththE ~nindRa ~nimalan adi pOtrI mAyap piRappu aRukkum mannan adi pOtrI sIrAr peru~ndhuRai ~nam thEvan adi pOtrI ArAdha inbam aruLum malai pOtrI 15	Hail the feet of god! Hail the feet of our father! Hail the feet of the radiant one! Hail the red (lotus like) feet of Siva, the auspicious one! Hail the feet of the blemishless one who is established in love! Hail the feet of the king who cuts off the ever-changing births! Hail the feet of our lord in beautiful thirupperu~ndhuRai! Hail the mountain (called Siva) that bestows the forever-enjoyable (i.e. eternal) bliss!
17-22	sivan avan en si~ndhaiyuL ~nindRa adhanAl avan aruLAIE avan thAL vaNa~nggic ci~ndhai magizhac civapurANam thannai mu~ndhai vinaimuzhudhum Oya uraippan yAn 20 kaN ~nudhalAnthana karuNaik kaNgAtta va~ndhu eydhi eNNudhaRku ettA ezhilAr kazhal iRai~niji	Siva is fully established in my mind. Therefore, with his grace, I bow to his holy feet. The god with an eye in the forehead came as my teacher and looked at me with his eyes of grace. Having received his grace, I worship his beautiful feet that are beyond imagination and set out to narrate the ancient Siva qualities (thatvas) to my heart's content, destroying my old karma in the process.
23-25	viN ~niRai~ndhum maN ~niRai~ndhum mikkAy, viLa~nggu oLiyAy, eN iRa~ndhu ellai ilAdhAnE ~nin peru~njjIr pollA vinaiyEn pugazhumARu ondRu aRiyEn 25	You fill the heavens, the earth, and even beyond. O the radiant one (i.e. jyOthisvarUpi)! You are beyond thought and you are limitless. I, the one with a past of many evil deeds, do not know how to praise you.

26-31	pullAgip pUdAyp puzhuvAy maramAgip pal virugamAgip paRavaiyAyp pAmbAgik kallAy manidharAyp pEyAyk kaNa~nggaLay val asurar Agi munivarAyth thEvarAyc cellAa ~nindRa ith thAvara sa~nggamaththuL ellAp piRappum piRa~ndhu iLaiththEn, emberumAn	30	I have repeatedly taken countless births as various non-moving things such as rocks, grass, small plants, tress, etc. and various moving things such as worms, various animals, birds, snakes, humans, ghosts, gaNas, terrible demons (rakshasas), sages, devas, etc. O lord, I am tired of all this endless cycle.
32-35	meyyE un pon adigaL kaNdu indRu vIdu utREn uyya en uLLaththuL O~nggAramAy ~nindRa meyyA vimalA vidaippAgA vEdha~nggaL aiyA ena O~nggi Azh~ndhu agandRa ~nuNNiyanE	35	O the truth! I have achieved liberation (mukthi) by reaching your golden feet. O the truth, who resides in my mind as the praNavam ('Om') helping me achieve the good state. O the one without blemish! O the one riding on a bull! O the tall, deep, wide, tiny one who is addressed by the vedas as the lord!
36-40	veyyAy, thaNiyAy, iyamAnanAm vimalA poy Ayina ellAm pOy agala va~ndharuLi mey~nj~njAnam Agi miLirgindRa meyc cudarE e~nj~njAnam illAdhEn inbap perumAnE a~nj~njAnam thannai agalvikkum ~nal aRivE	40	O the hot one! O the cold one! O the one without blemish - you are the life in all! You came (as my guru) and blessed me by removing all the falsehood, O the bright flame of true knowledge! O the lord of eternal bliss, I have no knowledge! O the good knowledge who removes my ignorance!
41-43	Akkam aLavu iRudhi illAy, anaiththu ulagum AkkuvAy kAppAy azhippAy aruL tharuvAy pOkkuvAy ennaip puguvippAy ~nin thozhumbil		O the one who has no creation (i.e. beginning), limit (of duration of existence), or end! You create, maintain, and destroy this entire universe. You bestow your grace. (By your grace) You remove (my births) and make me enter your service.
44-48	~nAtRaththin ~nEriyAy, sEyAy, ~naNiyAnE mAtRam manam kazhiya ~nindRa maRaiyOnE kaRa~ndha pAl kannalodu ~ney kala~ndhAR pOlac ciRa~ndhu adiyAr si~ndhanaiyuL thEnURi ~nindRu piRa~ndha piRappu aRukkum e~nggaL perumAn	45	You are like the fragrance of the flower. You are far away (for those who have no bhakthi). You are very near (to your devotees). O the inner meaning of the vedas, you are beyond words and the mind! (This can also be translated as "O the inner meaning of the vedas, you are the one who remains when changes leave the mind - i.e. when the mind is stilled in meditation it is merged in God"). O lord, you are the in the minds of the devotees giving them sweet bliss - like the delicious mixture of fresh milk, sugar, and ghee, and cut off their cycles of birth.

49-50	~niRa~nggaL Or ai~ndhu udaiyAy, viNNOrgaL Eththa maRai~ndhiru~ndhAy, emberumAn ----- 50	Our lord, you have five colors (i.e. the five elements - earth, water, fire, wind, and space). You remained hidden when devas were worshipping you.
50-61	----- valvinaiyEn thannai 50 maRai~ndhida mUdiya mAya iruLai aRam pAvam ennum aru~nggayitRAI katti puRam thOl pOrththu e~nggum puzhu azhukku mUdi, malam sOrum onbadhu vAyil kudilai mala~nggap pulan ai~ndhum va~njjanaiyaic ceyya, 55 vila~nggu manaththAl, vimalA unakku kala~ndha anbAgik kasi~ndhu uL urugum ~nalam thAn ilAdha siRiyERku ~nalgi ~nilam thanmEl va~ndhu aruLi ~nILkazhalgaL kAtti, ~nAyiR kadaiyAyk kida~ndha adiyERkuth 60 thAyiR ciRa~ndha thayA Ana thatthuvanE	I am hidden by the darkness of mAya (ignorance) caused by my strong karma. I am bound tightly by the rope of good and evil. I am enveloped on the outside by skin that covers all the filth and worms inside my body. I am stuck in this hut of nine entrances that keeps leaking waste. These five senses are conspiring against me. I am a dog-like lowly person with an animal-like mind that had no deep love for you. O the one without blemish! Yet, you came on this earth and blessed me by revealing your holy feet. O the embodiment of all knowledge, you showed a greater love than a mother would on this lowly person who is inferior even to a dog!
62-69	mAsatRa sOdhi malar~ndha malarccudarE thEsanE thEnAr amudhE sivapuranE pAsamAm patRu aRuththup pArikkum AriyanE ~nEsa aruLpuri~ndhu ~ne~njil va~njjam kedap 65 pErAdhu ~nindRa peru~nggaruNaip pErARE ArA amudhE aLaviLAp pemmanE OrAdhAr uLLaththu oLikkum oLiyAnE ~nIrAy urukki en AruyirAy ~nindRAnE	O the flower-like (gentle) flame of blemishless light! O the radiant one! O the sweet immortal nectar! O the one in sivalOka! O the great one who saves me by removing the bondage of attachments! O the great river of mercy who never leaves my heart and destroys all my evils with loving grace! O the forever sweet immortal nectar! O the lord of infinite greatness! O the light who remains hidden in the minds of those who do not seek you! O the one who melted my heart and merged inseparably into my life!

70-78	<p>inbamum thunbamum illAnE uLLAnE 70 anbarukku anbanE yAvaiyumAy allaiyumAm sOdhiyanE thunniruLE thOndRAP perumaiyanE AdhiyanE a~ndham ~naduvAgi allAnE Irththu ennai AtkoNda e~ndhai perumAnE kUrththa mey~nj~njAnaththAl koNdu uNarvAr thamkaruththil 75 ~nOkkariya ~nOkkE ~nuNukkariya ~nuN uNarvE pOkkum varavum puNarvum ilAp puNNiyanE kAkkum em kAvalanE kANbariya pEr oLiyE</p>	<p>O the one who does not have pain and pleasure! O the one who has them! You are the devotee of your devotees! You are everything yet you are not those things! O the radiant one! O the darkness! O the uncreated great one! You are the beginning, middle, and the end of everything yet you do not have them! O the great one, our father, who pulled me and enslaved me as his devotee! You are realized by those with deep understanding of the true knowledge! You are difficult to be seen with eyes (too large?). You are too subtle to be researched. You do not go anywhere, do not mix with anything else, do not come from anywhere. (i.e. God is everywhere and in everything). You are source of all good. You are our protector. You are the great light difficult to see.</p>
79-83	<p>AtRinba veLLamE aththA mikkAy ~nindRa thOtRac cudar oLiyAy sollAdha ~nuN uNarvAy 80 mAtRamAm vaiyagaththin vevvERE va~ndhu aRivAm thEtRanE thEtRath theLivE en si~ndhanai uL UtRana uNNAr amudhE udaiyanE</p>	<p>O the blissful flood in the river (of good path)! O father! You are the great light. You are the subtle experience that cannot be described in words. In this ever-changing world, you come as various things and are finally understood as the consciousness. You are the distilled (pure) consciousness. You are the spring of delicious nectar of immortality in my mind. You are my master (i.e. I am your slave).</p>

84-90	<p>vEtRu vigAra vidakku udambin uL kidappa AtREn em aiyA aranE O endRu endRu 85 pOtRip pugazh~ndhiru~ndhu poygettu mey AnAr mIttu i~nggu va~ndhu vinaippiRavi sArAmE kaLLap pulak kurambaik kattu azhikka vallAnE ~naL iruLil ~nattam payindRu Adum ~nAdhanE thillaiyuL kUththanE thenbANdi ~nAttAnE 90</p>	<p>Our lord, I cannot bear anymore to remain in this ever-changing body. You can get rid of the physical body, filled with the 5 devious senses, of those devotees, who keep worshipping you by saying "O siva, save me". You destroy all their falsehoods and they become established in the truth. They do not come again to take on another birth full of karma.</p> <p>O lord, you dance in the middle of the night (i.e. at the end of each cycle of creation).</p> <p>O the dancer in the cidhambaram! O the one in the southern pANdya region!</p>
91-95	<p>allal piRavi aRuppAnE O endRu sollaRku ariyAnaic collith thiruvadikkIzh solliya pAttin poruL uNar~ndhu solluvAr selvar sivaburaththin uLLAr sivan adikkIzhp pallOrum Eththap paNi~ndhu. 95</p>	<p>O the one who cuts off this birth of suffering! I seek refuge in you. Saying all these, praising the one who cannot be described, I sing this song under his holy feet.</p> <p>Those who say this song understanding its full meaning will reach sivalOka (i.e. siva's abode). There they will be praised and worshipped by many other devotees (who are already there) and remain at the feet of siva</p>