

Poetry Series

**Rajaram Ramachandran**  
**- poems -**

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# Rajaram Ramachandran(13-7-31 see reverse)

Rajaram was born on 13-7-31 at Madras Now Chennai, India and is now settled at Mumbai, India

His interest is both studying and writing Poems. The first poem in English, 'A Song of the World' was written by him in the year 1965. Thereafter, he has written many story poems for the children, humourous poems for the adults and spiritual poems for the elders.

In his poems, wood, stone, bird, animals, stars, moon, sun, ocean, and trees- they speak.

He has written 'RAMAYANA' the great epic Indian story in easily readable English verses, which have become very popular and are posted here for the reading pleasure of all the poetry lovers.

He has also written in simple English poem several other ancient epic stories- Krishna Leela, Mahabarat, Silappadigaram or the Killer Anklet, Manimegalai-the details of which can be found in his website

His biggest contribution to poemhunter is the stories from the Holy Bible posted under his pen name 'Simple Simon'

His latest addition to the poemhunter is the French Story 'Saint Bernadette Soubirous, ' based on the novel 'The Song of Bernadette, ' which came as a black and white film sixty years back. The role of Bernadette was played by the famous actress Jennifer Jones.

Till date 31-08-2009, he has written 18 poetry books: 1 Ramayana, 2 Mahabharata, 3 Krishna Leela, 4 Silappadigaram or the Killer Anklet, 5 Manimegalai, 6 Adi Sankara, 7 Sakuntala, 8 Nala, 9 Harichandra, 10 Meera 11 Saint Thyagaraja, 12 The Holy Bible, 13 Saint Bernadette Sobirous, 14 A Bouquet of Oriental Poems. 15 Gautama Buddha. 16 Swami Vivekananda, 17 Mother Teresa 18 Srila Prabhupada, 19 Andal, 20 Lava Kusa  
21 Chaitanya Maha Prabhu 22 Tirukkural by Tiruvalluvar, 23 Ramana Maharishi, 24 Kanchi Maha Swami, 25 Sri Ramahuja

A vist to his website will give a fair idea of some of his works.

The Reader's comments may kindly be sent to his email address: [rajaram1931@](mailto:rajaram1931@)

## ###mother Teresa (01) A Great Saint Is Born

As a gift of the Heaven,  
A great Saint is born.  
Many had come and gone,  
As God's messenger chosen.

Thus the unseen Lord is seen  
Thru' the kindness of one,  
Be that may, a man or woman,  
Who serves the downtrodden.

The successive world wars,  
The unwanted man-made crisis,  
The wide spread deadly diseases,  
Totally affected the poor masses.

God saw this horrible plight.  
He couldn't take this light.  
The time was ripe He found,  
And sent one down, duty-bound.

Mother Teresa, the Holy Spirit,  
A divine Soul was born to inherit,  
This world of uncared for masses,  
Who were thrown out helpless.

On the 26th August, nineteen-ten,  
To Albanian parents she was born,  
As daughter of a catholic minority,  
In Turkey with a Muslim majority.

The new-born girl, Gonxha Agnes,  
The last one among three daughters,  
Was brought up more religiously,  
In the orthodox Catholic family.

In November nineteen-sixteen,  
She had her first Holy Communion,  
That sowed the seed of love in her  
For the poorest among the poor.

Her father, a big businessman,  
The owner of a building concern,  
Toured always many countries,  
Besides his political activities.

Her life went on smoothly,  
As they lived comfortably,  
With her father's good income  
In his own construction firm.

But alas, she lost her father  
Who left behind her mother,  
To take care of the children  
When she was hardly seven.

Her mother worked hard  
To meet both painful ends  
By stitching wedding dresses  
And doing embroidery works.

Every day, they never failed,  
But they visited and prayed  
In the church, the Holy Virgin,  
For Her mercy and protection.

They took pity on the poor,  
Who knocked at the door,  
And gave them, every one,  
The best of their attention.

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## ###mother Teresa (02) A Passion For Public Service

Agnes's Mother, Drana was one,  
Who was the first ever to run  
And do any public service  
At the hour of their needs.

A widow with six children,  
And a drunkard woman,  
Who were left uncared for,  
Lived under Drana's care,

When the widow died,  
The children were raised,  
As part of her own family,  
And they found it homely.

Agnes joined her mother,  
While serving any neighbour.  
So, it was no wonder,  
If she was like her mother.

She too liked very much  
Her services in the Church.  
And was fond of praying,  
Reading and also singing.

In the overseas missions,  
She showed keen interests,  
As a public school student,  
That came as a good start.

She was just twelve then  
When she took a decision  
To dedicate her life forever  
In serving God and the poor.

For this, everyday she prayed.  
Also every door she knocked.  
With her mother and priest,  
She always talked o'er it.

She had decided to join  
The Loreto Order as a nun  
In the field of education,  
In the Bengal Catholic Mission.

She was just eighteen by then,  
When she took up this profession.  
And it was during this period  
The "Sisters of Mercy, " she founded.

This order spread far and wide  
With 561 centres in the world  
Run by 3800 dedicated sisters,  
Really wonder of wonders!

After her final renunciation  
And joining the holy mission,  
She visited her home town never,  
Not even her sisters or mother.

It was by the Lord's will,  
With a missionary zeal,  
She took up her noble career  
With all her full vigour.

Rajaram Ramachandran

## ###mother Teresa (03) Agnes As Sister Teresa

In the year nineteen-twenty-eight,  
On the 25th, September, the date  
That gave Agnes a good start  
For her career, in the right spirit.

She left her home that day,  
To serve Blessed Virgin Mary,  
Of the holy Institute at Ireland,  
That was uppermost in her mind.

"Sisters of Loreto" was its name.  
To start with, she joined the same.  
She had her initial training  
In Dublin and later in Darjeeling.

To speak English, she had learnt,  
As it was most essential she felt.  
She took the name Sister Teresa,  
That later became Mother Teresa.

The same year, by the December end,  
She sailed for India, her dreamland,  
With a few more Sisters aboard,  
Despite the jolt, the ship had caused.

They had lost, for several weeks,  
Their daily attendance to mass,  
Also they missed the Christmas  
While they sailed on the seas.

But they spent praying merrily  
In their little group assembly,  
And also sang Christmas songs,  
To overcome their tiresomeness.

On the 6th January, next year,  
The ship cast down its anchor  
At the destination, Calcutta Harbour,  
The gateway to the dreamland of her.

During May, nineteen thirty one,  
After the period of her probation,  
She then joined as a Teacher  
In the Loreto School there.

Outside the high school premises,  
She saw poverty in the slums.  
Moved by their poor plight  
She served them, to her might.

She became a very popular teacher  
In the St. Mary's High School there.  
She had spent seventeen years  
As Teacher and Headmistress.

On 24th May nineteen-thirty-seven,  
She took her final Vows as a nun,  
In her words, the "Spouse of Jesus, "  
For "All Eternity, " in His cause.

The name of Mother Teresa she took,  
As a mother's role in her real look.  
She loved her students and sisters,  
And kept them all in good cheers.

Her courage, unselfishness, charity,  
Her dedication, joy, hard work, fidelity,  
Boosted up her popular name  
Still more to the height of fame.

During the year 1946, she was given,  
The charge of "Daughters of St. Anne, "  
Founded by the Loreto nuns,  
Besides her teaching profession.

This school was in Bengali medium.  
The teachers wore sari uniforms,  
White sari in the summer  
And blue one in the winter.

"Bengali Teresa, " she then became.

She toiled, not for a name or fame,  
But with all her heart and soul,  
In serving the poor people.

Rajaram Ramachandran

## ###mother Teresa (04) Day Of The Great Killing

The disastrous 1946 World War  
Crippled the economy world o'er.  
It caused unprecedented destructions,  
With huge loss of lives and properties.

The British rule in India then  
Faced a severe opposition  
From the Indian people,  
In particular from Bengal.

They considered Bengalis  
As a source of all troubles  
And were for their division  
On the basis of religion.

For solidarity Bengalis fought,  
But Viceroy Curzon brought  
The partition of Bengal  
Just to divide the people.

The aftermath of this partition  
On senseless communal lines  
Resulted in violent clashes  
Between Hindus and Muslims.

Mangled bodies, severed limbs,  
Were strewn in the Kolkata streets,  
With blood flowing like river  
And warlike scenes all o'er.

Stench smells filled the air  
From decaying bodies there,  
As the curfew prevented  
People removing those dead.

All movements of food grains  
And other essential commodities  
Came to a halt for four days  
Due to the curfew orders.

How to feed three hundred girls?  
Mother Teresa defied the orders.  
She crossed the blood-soaked streets  
In search of some food grains.

When confronted by soldiers,  
She told them about the girls,  
Who were starving for food  
And they had to be fed.

They could have arrested her,  
But a bag of rice, they gave her,  
Admiring her courage and kindness,  
Even at the hour of a serious crisis.

She was always referring  
The "Day of the Great Killing, "  
As brutal massacre of souls,  
For no fault of theirs.

It was a bad to worse situation,  
And almost an everyday scene,  
When beggars, lepers, infants  
Were left to die in the streets.

She felt that there was a call  
From Jesus to serve them all,  
The destitute and the poor,  
With kindness till their last hour.

Her health was in a bad shape.  
She was then sent to recoup  
The same in a Darjeeling resort  
Situated o'er a cool hilly spot.

Rajaram Ramachandran

## ###mother Teresa (05) Call From The Heaven

During her health recuperation,  
Calls from the Merciful Heaven,  
Besides several divine visions  
Came to her, one by one.

Jesus appeared and spoke to her,  
"Aren't you my spouse, Dear!  
My spouse, born for my love!  
Why not you rise up now? "

"You're here for my sake.  
Why then hesitate to take  
More steps for the souls, like  
The poor, the dying, and the sick? "

"The little children too need  
Your caring services indeed!  
As a nun of Missionaries of Charity  
Why don't you show them pity? "

This demand came from Jesus,  
Which she couldn't refuse,  
But how to execute it alone?  
This was in her thought then.

It was not only a social service  
But also the one that pleased Jesus,  
As they too were His children  
Requiring her best attention.

It wasn't easy, but an uphill task,  
For her, alone, to do this work,  
Yet she had to fulfill His demand.  
As His spouse, obey His command.

It took two years to sanction  
Her request by the Vatican.  
She left the Convent then,  
To serve this chosen mission.

In the year nineteen-forty-seven,  
To educate the slum children  
She started her first school.  
By His grace, it came up well.

For all her love and care  
Children came close to her  
As "Ma" they called her,  
Like their own mother.

She visited their homes,  
And met their families.  
She taught them cleanliness,  
And dressed their wounds.

The uncared for, she cared.  
The unloved, she loved.  
The unwanted, she welcomed.  
The sick, she nursed.

Rajaram Ramachandran

## ###mother Teresa (06) Saint Of The Gutters

When a good seed is sown well,  
It starts cutting the soil,  
Pushing down deep its roots,  
And sprouting up its shoots.

The seed of love from her heart  
Grew deep well in the hearts  
Of the poor men and women,  
As well as their children.

Her simple sari, loveable face,  
Healing touch, ocean of kindness,  
Did attract people wherever she went  
Like a powerful permanent magnet.

Each day opened with her prayer  
To Jesus, her guide and master,  
And with a rosary in her hand,  
She searched for the unwanted.

Her students also joined her.  
In the search, they followed her.  
Thus the movement picked up.  
Like a giant tree, it grew up.

Once when she was searching  
She saw a woman dying  
As an uncared for soul,  
Just in front of a hospital.

With love and affection,  
She picked up the woman,  
And gave her the best attention,  
What this poor needed then.

With the help of her pupils,  
She picked up decaying souls,  
Eaten by insects and worms,  
And took care of them.

She kept them neatly washed,  
And sent them well dressed,  
Before their final departure  
From this world, with due honour.

People called the mother,  
As a "Saint of Gutters, "  
For her noble work in the slums  
Like an Angel meant for them.

Her work spread far and wide.  
His Holiness, Pope Paul VI granted  
The "Decree of Praise, " then  
To this noble congregation.

It became a worldwide movement  
With a branch in every continent,  
Including the communist countries,  
By the will and mercy of Jesus.

Rajaram Ramachandran

## ###mother Teresa (07) Missionaries Of Charity

In the year nineteen-forty-eight  
India recognized Mother's merit  
And she became an Indian citizen,  
As a pride jewel of the Nation.

During October, nineteen-fifty,  
"The Missionaries of Charity, "  
Was founded by Kolkata Diocese  
In honour of the sisters' services.

Mother Teresa took the training  
In the profession of nursing  
From the Medical Missionaries  
At Patna for three months.

Under the Missionaries of Charity  
She extended her love and pity  
To the uncared for persons  
And treated them with kindness.

This organisation provided  
For those needy, good food,  
For the sick, free hospitals,  
And for the children, free schools.

They ran youth centres,  
Clean shelters for lepers  
Dying poor, and orphanages,  
Besides vocation centres.

A woman from a foreign country  
Wearing a cheap coarse sari  
With no resources of her own  
Volunteered to serve the Nation.

People saw her goodness,  
Her zeal for social services,  
Her heart filled with kindness  
Her simplicity in appearance.

They donated chairs, tables,  
Black boards, tools and accessories  
Besides their voluntary services,  
To build up schools and hospitals.

But for herself and her sisters,  
They were content with two saris,  
A handbag, a pair of slippers  
And a rupee or two for expenses.

Their daily job was searching  
In the city for those dying  
Bring them home for caring  
And sharing their feelings.

The four vows of poverty,  
Obedience, chastity,  
And service to the poor,  
Were taken by a member.

The Rome had adopted them in  
Under a pontifical congregation  
Subject to these four vows  
Being taken by the members.

If there was a selfless woman  
In the world for compassion,  
That was Mother Teresa alone,  
An "Incarnation of Compassion."

Wherever earthquake occurred,  
Wherever children starved,  
She stood by the side of the victims  
And wholeheartedly served them.

Rajaram Ramachandran

## ###mother Teresa (08) Nirmal Hriday (Pure Heart)

In the year 1952, there came,  
For the dying, a special home,  
"Nirmal Hriday" by name,  
In Kolkata, for the first time.

A woman, half eaten by rats and ants,  
Was found uncared for in the street,  
And when the Mother carried her,  
The hospital refused to admit her.

When she protested o'er their refusal,  
They took the sick in the hospital.  
More people, in their last days,  
Uncared for, were in the streets.

When she searched for a place,  
An officer from the health services  
Showed her an old guests-hall  
Attached to the Kali Temple.

This hall then became a centre  
For the sick and dying poor,  
And was named "Nirmal Hriday, "  
Or the 'Pure Heart' from that day.

40000 men, women and children,  
Since then, were taken in,  
From the Kolkata Streets,  
And half of them died in peace.

The rest were sent to other homes  
Where they spent their days  
In a homely surroundings,  
Forgetting their sufferings.

They had ambulances, doctors,  
Medical equipment, nurses,  
And many well wishers,  
Helping them as volunteers.

To serve the poorest of the poor,  
Around the world,450 centres  
Came up well right from Kolkata  
To New York and then to Albania.

For more than 45 years  
She extended her services  
For the poor, dying, unwanted  
People all o'er the world.

At first, the Hindus shouted  
When the sisters shifted  
The dying persons to the hall  
Adjacent to the temple.

But their attitude changed  
When, at her risk, she shifted  
A cholera-affected son of a priest  
To her home for treatment.

In 1953, "Shishu Bhavan, "  
A home for orphaned children  
And abandoned infants  
Came there into existence.

Many such homes, she had opened,  
In India, and other parts of the world.  
Some of them studied, some got married,  
Like this, they were rehabilitated.

Thus a single person changed,  
The face of the suffering world,  
By her kindness, and compassion,  
And her will power and dedication.

Rajaram Ramachandran

## ###mother Teresa (09) Shanti Nagar For Lepers

Shanti Nagar, a City of Peace,  
To train the sick and healed lepers,  
In different skills was created,  
Which was well appreciated.

The Indian Government handed  
Near Asansol,34 acres of land  
To the Missionaries of Charity,  
For this humanitarian activity.

Under the guidance of the Mother,  
A big leper colony came up there,  
That was maintained well,  
For those affected people.

In 1965, Pope Paul VI brought  
This noble organization direct  
Under the control of papacy,  
Granting a 'Decree of Praise.'

Pope also blessed the Mother  
Authorized her to expand this order  
Outside India for the benefit  
Of people in every continent.

By 1996, she could open  
517 missions in more than  
100 countries in the world,  
A really inconceivable record.

They treated the lepers, the blind,  
The disabled, the aged,  
The dying, the homeless,  
The alcoholics and AID sufferers.

When there was a natural calamity  
A team from Missionaries of Charity  
Rushed to the affected places,  
And undertook relief measures.

It may be flood or cyclone,  
Epidemic or famine,  
Earthquake or refugee centre,  
They immediately rushed there.

In 1966, a Brother unit  
As the male counterpart  
Of Missionaries of Charity started  
Everywhere in the world.

She travelled far and wide.  
And with her Sisters, she moved  
Fast from place to place  
In almost all the countries.

She worked with aborigines,  
In the Australian reserve places,  
And in Cairo, with rag pickers  
Who had a living from the dumps.

Rajaram Ramachandran

## ###mother Teresa (10) The Orphanage Children

"It's the mercy of Jesus  
That brings me success  
In every uphill task,  
In His name, I undertake."

"I'm a pencil in God's hand.  
I obey His every command,  
And to serve the needy people,  
He's using me as His tool."

What a charitable attitude  
Mother Teresa ever had,  
And she wished to remain  
Unnoticed behind the curtain!

But the world saw her  
As Godsend for the poor  
And gave her the first place  
For all her love and kindness.

It wasn't an easy task to run  
An orphanage for children  
But still she maintained one  
Facing all the difficulties alone.

One day she approached  
A baker to give her bread,  
A few pieces for the children  
In the orphanage she ran.

The baker spat on her face  
Yet, she showed no trace  
Of her annoyance or vexation  
Even against such provocation.

She wiped it out simply  
And said this smilingly  
To his surprise then  
"That was for me alone."

“What about some bread  
For my poor children’s need? ”  
Her love touched his heart  
Guilty he felt on his part.

He gave her willingly bread  
That served their day’s need.  
Even a slight sign of her anger  
Would’ve left them in hunger.

With no pride or prejudice,  
She followed the footsteps  
Of her guiding Master Jesus,  
She had chosen as her spouse.

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## ###mother Teresa (11) In The Midst Of War

"The death, I've seen,  
Besides horrors of famine,  
But I had never been,  
Earlier, to a war scene."

"What do they really feel,  
When they mercilessly kill  
These children of God;  
This I don't understand."

Thus spoke the Mother,  
Amidst the scene of war,  
In 1982, when Palestinians  
Were fighting with Israelis.

It became Mother's concern  
To rescue 37 retarded children  
Trapped there in between  
The roaring sounds of guns.

On her appeal a ceasefire,  
To honor the words of her,  
Was brought in temporarily  
Till she took them out safely.

The reason not knowing why,  
The poor children began to cry.  
She hugged them all, one by one,  
More as a Mother, than a nun!

It gave the world no surprise  
If the great Nobel Peace Prize  
Of 1979 was awarded to Mother  
For all the noble services of her.

Her mercy that was endless,  
True, knew no boundaries.  
Her zeal to serve the poor,  
And the needy abated never.

Unmindful of her failing health,  
She travelled on this earth,  
Far and wide, nook and corner,  
Non-stop, to serve the poor.

The Ethiopian hungry people,  
The radiation victims of Chernobyl,  
The Armenian earth quake victims,  
All had her merciful blessings.

She gave them food and shelter,  
At their much needed hour,  
In those dangerous places,  
None ventured to do services.

No doubt, she was the spouse  
Of the holy son of God, Jesus,  
Who commanded her to serve  
Those poor who did deserve.

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## ###mother Teresa (12) Awards After Awards

In 1971, Mother won Peace Prize,  
In 1973, Templeton Prize,  
In 1979, Nobel Peace Prize,  
For all her humane services.

The highest civilian award,  
Bharat Ratna was conferred,  
In 1980, on Mother Teresa  
By the Government of India.

In due recognition of her merit,  
In 1985, the American President  
Gave her the Medal of Freedom,  
A great honor of that time.

The title of Honorary Citizen,  
In the year 1996, was given  
To her by the United States,  
Thus giving her all the rights.

All these awards or any title  
Never disturbed her soul,  
As she was still so simple  
To serve the poor people.

India released postage stamps,  
As an exception to the rules,  
To glorify her charitable role,  
While she was alive still.

Some people called her,  
A "Saint of the Gutter, "  
Also an "Angel of Mercy, "  
For her heart was full of mercy.

By then, all over the world  
Her Missionaries had spread  
As a popular society of pride.  
In every country, far and wide.

This society undertook  
All kinds of relief work  
Against the natural calamities,  
Like floods, famine and epidemics.

Besides running orphanages,  
They took care of refugees,  
Shut-ins, Alcoholics, homeless,  
And also the AIDs sufferers.

Rajaram Ramachandran

## ###mother Teresa (14) You'Re My Budget

How can a dedicated Mother,  
Single handed, take care  
Of the sick, dying and poor  
Lying in streets uncared for?

Hospitals refused to admit  
All cases declared worst,  
But she gave asylum  
To every one of them.

Her courage and conviction  
To serve the downtrodden  
With her belief and self-will  
Did support her cause well

Help came from all sources  
Thus she had good resources  
To keep her mission going  
On this earth, in full swing.

A Chairman of a big firm,  
To meet Mother, came.  
He offered a property  
Freely in Mumbai City.

He asked her, "Oh Mother,  
I've my doubt and fear,  
How do you manage Budget  
To meet your daily target? "

She asked him then and there,  
"Who had sent you here? "  
He replied, "An inner urge I felt,  
That brought me to this spot."

She then smiled and said,  
"It's the will of God  
That moves people this side  
And our needs, they provide."

“Really you’re my budget.  
The grace of God is what  
That moved your kind heart.  
And you came here to visit.”

What a true faith she had  
On Jesus, the son of God,  
Who saw actually to her needs  
Being met with, as promised.

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## ###mother Teresa (15) God Is One

"Call him Allah or Ishwar,  
Or simply God forever,  
But He had made mankind  
More to love and be loved."

"We cannot love sans prayer.  
So, Let us pray together,  
Whatever be the religion,  
For us, it's of no concern."

Mother Teresa spoke like this,  
To gather all for daily prayers,  
And this way, she cultivated  
The seeds of 'love and be loved.'

A Buddhist man was dying,  
And Mother was saying,  
"You say your prayer,  
And I'll say my prayer."

"Our prayers, God will listen,  
As He's not many but one, "  
Thus, she had a larger heart,  
All types of prayers to accept.

Her liberal approach to people,  
In turn, had an universal appeal,  
That influenced them to her fold,  
Step by step, all o'er the world.

Her multinational organizations,  
Established in 120 countries,  
Served the dying, homeless, destitute,  
Hungry and poor of the poorest.

A Catholic strictly she was,  
But she served every cause,  
That drew her best attention,  
Irrespective of any religion.

As a follower of Vatican,  
She was against abortion,  
Stating, "Don't kill children  
Even before they're born."

"In the womb why do you kill?  
God gave life to them all.  
To me, they are but Jesus,  
Who laid his life for us."

Many opposed this idea,  
But since she lived in India,  
The Hindus still revered her  
As an Universal Mother.

Rajaram Ramachandran

## ###mother Teresa (16) Compassion And Love

Mother Teresa shunned politics.  
Once she said, "If I'm in politics,  
I may stop loving people,  
That I can't think of or spell."

"You work for the poor,  
And avoid them never.  
Love, share and care  
The poor people forever."

This new meaning she gave  
For 'compassion and love, '  
As her legacy for this world,  
To be kept ever in mind.

At the bottom of her heart,  
A touch of darkness she felt  
For her separation from God,  
As a close friend of the Lord.

Despite the prevailing darkness,  
And her constant thirst for Jesus,  
She did play her role well  
And served the poor people.

She said, "At home begins love.  
Start first to love and serve  
Your family and neighbors  
Give them some time of yours."

"Share with needy and poor,  
Your belongings, be whatever,  
With a smile and sweet word,  
Treating them as children of God."

"Giving food to the hungry,  
Nice drink to the thirsty,  
And visiting the sick in bed  
Will please Jesus in the end."

"Pray for peace, joy and love  
As part of your sacred vow  
To please Jesus, the son of God,  
Who always loved this world."

"Peace of heart he gave  
That came from love  
For doing well to others  
And serving good causes."

"God gave us His Son, Jesus,  
Who died on the Holy Cross  
To show his love for us,  
And spread his divine peace."

Rajaram Ramachandran

## ###mother Teresa (17) The Importance Of Prayers

"There is so much hatred,  
And misery in the world,  
Prayer attached with sacrifice  
Will bring, at home, peace."

"In the family, love begins.  
From there it gradually joins  
The entire world of families  
To bring in a total peace."

"How much we do, matters not,  
But how much love we put  
Into whatever we try to do.  
In fact, matters the most."

"I want to find the poor,  
Right in your home here,  
Let me begin love there,  
Then go to your next door."

"I've seen what hunger is, "  
She said, "I gave some rice  
To a Hindu family once,  
Who starved for days."

"They willingly shared the rice  
With their starving neighbors  
Of a Muslim family for days,  
There I saw the joy of sacrifice."

"Besides the divine prayers,  
The sense of self sacrifice,  
Adds to the joy and peace  
In one's own life experience."

"None will be unwanted,  
Uncared for or unloved,  
When a peaceful world  
We try our best to build

Mother Teresa said like this  
On the importance of Prayers,  
And how the Lord answers  
The prayers of all families.

Rajaram Ramachandran

## ###mother Teresa (18) Blessed Mother Teresa

In 2003, nineteenth October,  
At Rome's Saint Peter's square,  
Pope John Paul II declared  
Mother Teresa as Blessed.

She said, "If we remember  
That God loves us forever,  
We can also love others  
Just like how He loves us."

"The America will turn  
Into a sign of peace then  
To take up the lead  
For the entire world."

She often prayed with poor.  
She tried to calm the lepers  
Down from their worries  
From the dreadful disease.

Homes for dying, Kolkata had,  
But elsewhere in the world,  
There existed no visible homes  
Except open grounds for them.

Broken relationship, separation,  
Disenchantment and desertion  
In many parts of the world  
Had kept the miserable life ruined.

One Mother had the courage  
To show the way, at every stage,  
How to serve, with love, the poor,  
Also the dying at the last hour.

She never claimed as her own  
For all those relief work done,  
But always said, I'm a pencil  
Used by Jesus as his tool."

"I'm only his mouth piece  
And I speak his words.  
I'm his blessed spouse  
To execute his commands."

Rajaram Ramachandran

## ###mother Teresa (19) The Co-Workers

In the year nineteen eighty,  
The Missionaries of charity,  
Opened a separate entity  
For priests observing spirituality.

They were called Co-workers  
And were given the services  
Of taking care of the poor  
For the love of Jesus, the Savior.

Their duties were to stay,  
With the poor and pray  
For few hours in a week,  
Leaving their normal work.

They should take vows  
Of poverty, obedience,  
Charity and chastity,  
Helping sisters and brothers.

Mother told them always,  
"Jesus lives his life in us,  
He sees through your eyes,  
He loves with your hearts."

"He walks with your feet.  
Your work is a grand treat  
For God's love in action,  
What you give in return."

"My fire of love, you are  
Among the sick, the poor,  
The dying and the children  
Who need your best attention."

"Give them all your loving care.  
You've to see Jesus in the poor,  
If they've to see Jesus in us.  
As co-workers you follow this."

"Jesus says, hungry he is,  
Also he's naked and homeless.  
Be sure, you've served him  
When, in the poor, you see him."

"He's in the disguise of poor,  
For you to go for his care,  
He's the sign of bread  
For the poor to be fed."

Rajaram Ramachandran

## ###mother Teresa (20) The Succession

All over the world  
Mother Teresa travelled  
To help the poor people,  
And in between she fell ill.

Despite her fragile health  
The society grew in strength  
And many came forward  
To support her hands.

In 1996, there was a set back  
In her health and she fell sick.  
She wanted someone else  
To take charge of her duties.

As a successor to Mother Teresa,  
On 13-03-1997, Sister Nirmala  
Was elected by the assembly  
Of Sisters then unanimously.

In 1997, fifth of September,  
The health of the Mother,  
By morn, took a serious turn,  
When she had severe chest pain.

"I can't breathe, " she said,  
And then she quietly died.  
The whole world mourned  
And for her departure cried.

What a noble life she had led!  
Completely worn out she died,  
Till the end, serving the poor  
For the love of Jesus forever.

Rarely one such soul is born,  
On this earth, as Superior Nun,  
More to serve as a Mother  
Of the poorest of the poor.

Many volumes can be written,  
About her life time mission,  
But it will only be a repetition  
Of all her noble deeds, one by one.

Rajaram Ramachandran

# ##01 (Vivekananda) The Birth Of Hinduism

SWAMI VIVEKANANDA (A brief introduction)

Swami Vivekananda (Narendranath Datta) was born on 12-01-1863 at Kolkata and died on 04-07-1902 at 39 years of age. He was a disciple of Guru Ramakrishna Paramahansa, who worshiped Mother Kali. Swamiji was the first religious ambassador to America, in which land he was recognized for his talents and deep knowledge in the Hindu ancient scriptures and religion. He was advocating for Universal Religion. Every world citizen should read his speeches in 9 Volumes released by the Ramakrishna Mission Association.. His life story starts with the Birth of Hinduism.

## THE BIRTH OF HINDUISM

When did Hinduism begin?  
Still, the exact date is unknown.  
It's such an ancient religion,  
Grown on a solid foundation.

It's a religion of tolerance,  
And with all its patience,  
It respects other religions,  
For their religious doctrines.

In Bhagavad-gita Krishna says  
"There may be many ways,  
But all the paths lead to me,  
Whatever path it may be."

Religion is the backbone  
Of national life of Indian,  
And was nurtured by Great Sages  
From time immemorial, of all ages.

At every time of spiritual crisis,  
In this Indian soil, there arose  
An Ascetic, a Sage, or a Saint,  
From the danger, to protect it.

Rama, Krishna, Buddha,

Adi Sankara, Nanak, Chaitanya,  
Like this, came messengers, one by one,  
All of them sent by the Heaven.

Names many, there may be,  
But the Hindus ever see  
God as one Supreme,  
Not many, but as same.

A man is not only a father,  
But also a son to his father,  
A teacher, when he teaches,  
A customer, when he buys.

He's a seller, when he sells.  
A preacher, when he tells.  
When he sails, he's a sailor.  
When he stitches, he's a tailor.

As a King, he's a ruler,  
As a mendicant, a beggar,  
When he wins, a winner,  
When he sins, a sinner.

This one man, who's the same  
Takes up many karmic names,  
Thus, Gods many have come  
But they're one and the same.

Brahma is the creator,  
Vishnu is the protector,  
Siva is the destroyer,  
\*Karmic names, they bear.

(\*Karmic = action)

Just like one Sun reflects,  
And shines in all reflectors,  
God is one, but projects,  
All o'er, as various objects.

A compendium of Truths,

The Hinduism gave as Vedas,  
Which lead one to the goal,  
That is sacred and spiritual.

This is the salient truth  
That exists from its birth,  
Which had no beginning,  
Nor will it have an ending.

Rajaram Ramachandran

## ##02 (Vivekananda) Birth Of Narendranath Datta

(Born on 12-1-1863)

The Land of Bengal is famous  
For all kinds of noble causes,  
Affecting social, political, religious,  
Arts, cultural and trade interests.

In all these fields, there arose  
Great many reformers, leaders,  
Artists, poets, entrepreneurs,  
As the top most sons of its soils.

As the heart of Indian Nation,  
It rose up to all the occasions,  
With its mighty contributions,  
In the nation building functions.

Its abundant natural resources,  
The perennial flow of rivers,  
The deep sea coastal borders,  
They added to its rich treasures.

As God's gift, this mother soil  
Gave birth to a great soul,  
Narendranath Datta by name,  
Later Vivekananda, he became.

In the year eighteen sixty three,  
On the twelfth day of January,  
He was born at Calcutta,  
Now known as Kolkata.

Bhuvaneshwari Devi, his mother,  
Viswanath Datta, his father,  
Both were proud of this son  
For his nature more divine.

Lord Siva of Varanasi came,  
Once in his mother's dream,

Granting her wishful boon,  
"I'll be your son soon."

True to her dream, her son  
Proved himself more divine  
In his every word and action,  
That enhanced his reputation.

Rajaram Ramachandran

## ##03 (Vivekananda) The Datta Family

In the City of Kolkata,  
The family of Datta,  
Was well known for  
Their independent nature.

Though rich they were,  
They hesitated never,  
And were always ready  
To help the needy.

Narendra Datta's grandfather  
Durgacharan Datta, a philosopher,  
Did renounce the world  
In his urge to search for God.

Viswanath Datta, his father,  
A popular High Court Lawyer,  
Was well versed in English,  
Under the then rule of British.

He had also an exposure  
In the Persian literature,  
And respected well the truths  
From other religious faiths.

Poetry of Hafiz, he knew well.  
Also he quoted from the Bible.  
This enlarged his friendly circle  
With different religious people.

His life was always full  
Of activities, like travel,  
Meeting friends, relatives,  
And cooking new recipes.

But he was always keen  
To take care of his children  
In cultivating good manners  
And their cultural interests.

Narendra's mother, a woman,  
Who respected old tradition  
Of a Hindu religious house,  
Managed it well as mistress.

She was well at music,  
Also Ramayana, the epic,  
Besides ancient scriptures  
Of spiritual and moral values.

A God fearing woman she was  
Amidst her household duties,  
She helped the poor in distress  
And received their blessings.

Rajaram Ramachandran

## ##04 (Vivekananda) The Young Narendra

Time waited for none.  
Years rolled on and on.  
Child Narendra grew up well,  
As a boy strong and tall.

As he was always restless,  
And teasing his sisters,  
They kept watchful eyes  
O'er his playful activities,

Chanting Siva's name, his mother,  
Every time, poured water  
O'er his head to keep him quiet,  
That had its desired effect.

He loved animals and birds.  
And played with all his pets,  
A cow, a goat, guinea-pigs,  
A monkey, a peacock and pigeons.

More like his grandfather,  
He was spiritual by nature.  
Ramayan and Mahabharat,  
He learnt both by heart.

He ran towards all monks,  
Who knocked their doors.  
Whatever handy that came,  
At once, he offered them.

A new cloth he was wearing,  
The same he was offering,  
One day, to a poor monk,  
Who came with a pitiable look.

To avoid this, in a room,  
They safely locked him.  
But he threw out many things,  
From window to mendicants.

Such a soft heart he had.  
Kindness was his blood.  
To wake up this world  
God sent him indeed!

Rajaram Ramachandran

## ##05 (Vivekananda) Narendra's Early Years (I)

As a young boy, Narendra  
Loved more God Siva,  
The Lord of renunciation,  
While doing meditation.

He had a flash of light  
That was seen so bright,  
Between his eyebrows,  
Before his sleep at nights.

This kind of experience  
Became a daily occurrence  
Also during his meditation,  
As his true nature inborn.

To a primary school, he went.  
At six years, there he was sent.  
But besides his class studies,  
From boys, he learnt vulgar words.

Scared by this unpleasant trend,  
His parents did not send  
But stopped him from the school  
For his home-tuition in their hall.

In the school, he was a leader.  
And stood as a commander,  
In any game, the boys played,  
And his orders, they all obeyed.

As a prior sign, this leadership  
Continued to take full shape  
In his life mission to guide  
The people of this world.

He was averse to divide men,  
As superior or inferior men,  
Based on religion or caste,  
That went against his taste.

In his father's office,  
They kept tobacco pipes,  
Separately for their clients,  
Of different religions or castes.

Against their opposition,  
He took them one by one,  
Smoked and found them all,  
In taste every pipe was equal.

The discipline of his father,  
The caring love of his mother,  
Both shaped his fine character,  
To make him later a kind leader.

His mother insisted on,  
"Follow the truth, my son,  
At any cost, never mind,  
Finally, success you'll find."

Many years later, he told,  
"I'm deeply indebted  
To my mother for her gift  
Of knowledge, whatever I've got."

Rajaram Ramachandran

## ##06 (Vivekananda) Narendra's Early Years (Ii)

Narendra fell down, one day,  
When he went to play  
And hit against a sharp stone  
That pricked his right eye bone.

The wound bled profusely  
And it got healed up slowly.  
Leaving a scar permanently,  
But he took it very lightly.

Later, Guru Ramakrishna said,  
"This had happened for good,  
To avoid havoc in the world,  
Extra energy was lost with blood."

At the age of eight, he entered  
High school where he studied  
English with deep interest.  
In due course, he mastered it.

He used to spend more time  
In variety of games, gymnasium,  
Fencing, wrestling, rowing,  
Besides his interest in cooking.

His courage and simplicity,  
His frank talks and honesty,  
Earned people's admiration,  
And enhanced his reputation.

This exceptional youth  
Never had any faith  
On superstition, nor  
Had he any kind of fear.

He used to say, "Find out  
The truth and reason it out,  
Rather than believing others  
Or what is read in books."

Where others hesitated  
There he soon rushed  
To do humanitarian services,  
Or redress other's grievances.

The years of his teen age,  
Brought a marked change  
From his boyish behavior  
To an adolescent nature.

His talks were more spiritual,  
And on matters intellectual.  
He attended public meetings,  
And periodical music concerts

Rajaram Ramachandran

## ##07 (Vivekananda) Narendra's Early Life (Iii)

Narendra loved Mother Nature.  
And saw God's hand everywhere.  
The Nature around this vast earth  
Led him more in the spiritual path.

Cool air, trees, creepers, birds  
Mountain peaks, rivers, woods,  
And many other beautiful things,  
Taught him variety of experiences.

In his ecstasy, quite often,  
He forgot himself as a man,  
And saw within him a vibration,  
That led him to divine realization.

There were several instances,  
Of his strange experiences,  
In his meticulous study  
On the reincarnation theory.

On many such occasions,  
He described past scenes  
Exactly one by one,  
As if earlier he had seen.

Encouraged by his father  
He gave intellectual lectures  
On variety of topics  
Before elite audience.

When he was sixteen  
For his further graduation,  
In the Presidency College  
He joined at the right age.

As a youth, more handsome,  
All the professors liked him.  
He also enjoyed his studies  
And came up with flying colors.

The professors praised him  
As a genius every time  
He scored meritorious success  
In all the examinations.

It was at this time, he met  
Sri Ramakrishna, the great,  
When his inner most spirit  
Got stirred up to a height.

Brahmo Samaj organization,  
A movement on religion,  
Influenced his thoughts  
O'er many religious matters.

Rajaram Ramachandran

## ##08 (Vivekananda) Narendra's Early Life (Iv)

The British rule in India brought  
A change in the curriculum taught,  
For the education of Indians  
On aggressive western patterns.

Masses were exploited well  
In all fields, like social, political  
Economical, educational,  
Also in the name of rituals.

Brahmo Samaj fought this,  
And brought many reforms  
To stop human rights violation  
And give women liberation.

It was against mad rituals,  
Worship of God's idols,  
Crude religious dogmas,  
Low, high Castes and creeds.

It stood for widows' remarriage,  
But opposed child marriage,  
And oppression to women force,  
Held as secondary citizens.

Narendra, under its influence,  
Welcomed these changes,  
Yet he was after the spiritual  
Purpose behind his Soul.

Incidentally, proposals many,  
Suggesting him to marry,  
Were received with offers  
For his higher foreign studies.

He refused them all  
As there was a call  
For his divine services  
On a full time basis.

The Bramho Samaj leader  
Couldn't directly answer  
To his query, "Did you see  
God, if so, how is He?"

His thirst to see God,  
Day by day, increased,  
And the same question,  
He asked everyone.

No satisfactory answers  
Came from those sources.  
The burning fire in him  
Here and there, drove him.

His Professor gave a hint  
That there was one saint,  
Ramakrishna of Dakshineswar  
Who was in trance there.

By then he was just eighteen.  
To meet this saint, he was keen.  
One day, that moment came  
At an opportune time.

He was asked to sing  
In a devotee's dwelling  
Where the great saint  
Was unusually present.

His melodious performance  
And his amiable face  
Did attract the Saint,  
At that crucial moment.

The Holy Saint invited him  
To visit Dakshineswar anytime,  
Thus, he had the next chance  
To go to the Saint's place.



## ##09 (Vivekananda) Guru Ramakrishna (I)

Ramakrishna, the God-man,  
At Kamarpukur, Bengal, was born,  
In a poor family of Brahmin,  
Devoted to their ancient religion.

He grew up as a child  
In the country-side,  
Amidst cows, trees  
And rich rice fields.

In studies, he wasn't so keen,  
As he was always seen  
Moving with spiritual men,  
With his endless devotion.

From the age of six years,  
He used to go into trances  
When meditating on gods  
With his closed eyes.

The death of his father  
Made the family suffer  
Down with poverty further,  
With none to take care.

By then, he was sixteen.  
So, he went to join,  
At Kolkata, his brother  
And stayed with him there.

With no interest in studies,  
He took up the duties  
In the Kali temple, as a priest  
That suited his spiritual taste.

Ignorant of the scriptures,  
And formalities in rituals,  
His daily worship in the temple,  
With his songs, went simple.

He realized in this way,  
The presence, one day,  
Of Kali, the Goddess,  
And fell down unconscious.

Intoxicated by this bliss,  
He sang songs in praise  
Of the Mother Goddess  
With his eyes full of tears.

It was his total surrender  
To Kali, the Universal Mother,  
And a minute passed never  
Without a thought of her.

People thought he was mad,  
But for them, he never cared.  
He followed his own method  
Which others never understood.

Rajaram Ramachandran

## ##10 (Vivekananda) Guru Ramakrishna (Ii)

Ramakrishna saw other religions,  
As different spiritual paths,  
But they all spoke of one God,  
By various names of the Lord.

At one stage, he did consider,  
His wife also as a Divine Mother,  
That was an extreme step to treat  
Any woman as goddess incarnate.

He found a Universal Religion,  
With an acceptable doctrine,  
That he gave it as a total solution  
For any religious confrontation.

Those who took him mad,  
Later on, they worshiped  
This man as a great saint,  
Not as an ordinary priest.

He invited more youngsters  
For all humanitarian services  
And devotional ones as well.  
Many responded to his call.

One such young man was  
Narendra, the gracious,  
Who went there to meet  
And surrender at his feet.

At first, Narendra sang,  
Before the Saint a song,  
That was a binding force  
Between those two hearts.

The Saint embraced him  
And remarked at him,  
"I know you'll come  
To meet me this time."

"Have you ever seen God?  
Once, like this Narendra asked.  
The saint smilingly replied,  
"Yes, I've seen God."

Narendra fainted at once,  
When the Saint, in trance,  
Just stroked his chest  
A divine vision to create.

Narendra had a glimpse  
Of his life, both previous  
As well as present one,  
As a strange inner vision.

Thereafter, they came closer  
In contacts with each other  
And became inseparable  
As Master and disciple.

Rajaram Ramachandran

## ##11 (Vivekananda) The Guru And The Disciple (I)

At first, Guru Ramakrishna  
Allowed Disciple Narendra  
To have his own convictions  
And free talks on religions.

Narendra as a member  
Of Brahma Samaj before,  
Believed only one God,  
Saying all were not Gods.

Once, before Guru, he said,  
"To say is it not absurd  
That this cup or jug is God  
Or, we too are Gods? "

Guru laughed at his words  
For making fun of Gods  
Of His Universal existence,  
In every living substance.

It was at that right time,  
Guru gently touched him,  
Which effect, like a magic,  
Gave him a rude shock.

This was a new experience  
O'er different consciousness,  
And he saw the Divine Spirit  
Spread o'er wherever he went.

The presence of Brahman  
He could feel in everyone,  
Including himself, his horses,  
And every material substances.

A glimpse of non-dualism  
In his vision, came to him  
Yet, his doubting mind,  
Its real form, didn't find.

Guru always said, "Believe not  
My word until you test it."  
One day, Narendra, as a test,  
Placed a coin under Guru's mat.

A pricking pain Guru felt,  
When he sat on the mat,  
And the pain vanished,  
After the coin was removed.

Guru tested, in his turn,  
His disciples, one by one,  
He didn't care to recognize  
Narendra two or three times.

But still Narendra came,  
With love to see him,  
And when Guru asked  
In reply, he coolly said,

"I come here to see you  
Because I love you;  
Your words just to hear  
I've not come here."

The Master saw the disciple,  
Thereafter, more loveable  
For his sincerity and devotion,  
From his open expression.

Rajaram Ramachandran

## ##12 (Vivekananda) The Guru And The Disciple (Ii)

One day, Guru Ramakrishna  
Told his disciple, Narendra,  
"I shall now transfer  
To you my spiritual power."

Narendra got puzzled then,  
And asked him, in turn,  
"Will it help me in any way  
To realize God from this day? "

Guru replied, "No, it will not,  
But in your work, it will assist."  
Naren said, "In that event,  
Let me realize God first, "

"I may misuse my power,  
Forgetting God forever,  
And if I use it for myself,  
It may end in my grief."

It pleased Guru more  
When he rejected power  
And preferred God first,  
Willingly o'er the rest.

Still in his rational mind,  
He was trying to find,  
What, in fact, was real?  
What then was unreal?

The existing social differences,  
Against odd religious practices,  
Were the compelling forces,  
That disturbed his thoughts.

The new Western culture  
Over the old Indian culture,  
Influenced the youth more  
As a source of glamour.

He was no exception  
To this prevailing situation.  
He studied English literature  
As well as their culture.

The Western philosophy  
Their side of history,  
And science, in particular,  
He studied, over and over.

How the brain acted,  
Also the spinal cord,  
When one was in trance,  
He studied at a glance.

All these steps he did,  
They had only increased  
Deeply his inner turmoil  
And stirred his mind as usual..

Rajaram Ramachandran

## ##13 (Vivekananda) The Guru And The Disciple (Iii)

Narendra, with all his patience,  
And wide personal experience,  
Stopped his doubting attitude,  
Yet, he had no peace of mind.

The need for a broad Universality  
O'er the narrow Individuality,  
He accepted, in principle,  
While trying to be more spiritual.

Though a youth still he was,  
Who normally indulged in passions,  
He had to overcome such feelings,  
And work for common purposes.

He felt, to win o'er the senses,  
That caused more temptations,  
Mere books weren't sufficient,  
But a Guru was required to assist.

It was at this chosen hour  
Guru Ramakrishna's power  
Brought his soul more peace,  
And it put his mind at ease.

When he wished to learn  
The art of meditation,  
His Guru advised him  
And like this told him.

"You can see God,  
Also talk to God,  
If your simple prayer  
Is true and sincere."

"To Him, you can pray  
And this much can say,  
God I know not Thee,  
But I do believe Thee."

“To keep my mind free,  
Kindly reveal to me,  
Now, Thy real nature,  
What I, all along, crave for.”

Narendra still went on  
Practicing his meditation  
Under the Guru’s guidance  
And lost, often, his consciousness.

His mind became quiet.  
That the soul was separate  
From the body and free,  
He could then clearly see.

To bring on him this effect,  
The Guru also played his part,  
Which Narendra understood,  
Step by step, as days passed.

Rajaram Ramachandran

## ##14 (Vivekananda) Tragedy At Home

In 1884, Narendra's preparation  
Was on for his B.A. Examination,  
By then Viswanath, his father died,  
Throwing them financially bad.

Difficulties, one by one, came.  
All creditors were after them.  
For property, relatives fought,  
Filing a lawsuit in the court.

His family had lost the case  
And it made them penniless.  
For days, he was left in lurch,  
While for a job, he was in search.

To feed eight mouths at home,  
He skipped his meals sometime.  
He remained then in starvation  
But it earned him self-satisfaction.

At times, he felt frustrated,  
Saying, "Is there any God  
To whom I've prayed  
Daily from my childhood? "

With his Guru also, he argued,  
"Now I find, there's no God,  
Even if you say, He's there,  
He'll answer our prayers never."

"For fear of their going to hell,  
Cowards only trust Him well.  
For brave ones, He cares never,  
Nor He truly exists anywhere."

His friends were taken aback  
With this kind of his talk  
The most irreligious one,  
That came out of frustration.

His Guru, however, said,  
"His heart believes God.  
This present testing period  
By itself, one day, it'll end."

That one day came  
At a crucial time,  
When he was alone  
With no food since morn.

Quite exhausted he sat  
At the porch of a flat,  
And began to sort out  
The events of the past.

What all the glorious visions,  
He saw during his meditations,  
They flashed back in his mind,  
In which peace again he found.

This gave him a conclusion,  
He was born with a mission,  
Not for enjoying worldly life,  
But for following a spiritual life.

That was the day of importance,  
When he decided to renounce  
The material world once for all,  
And go in the path more spiritual.

Rajaram Ramachandran

## ##15 (Vivekananda) Prayers To Goddess Kali

Once Narendra had decided  
An ascetic life to lead,  
To go ahead in that route,  
His Guru's help he sought

In the meantime, he secured,  
A small job that provided  
Just enough for the family  
To manage their needs daily.

He told his guru one day,  
"Oh Guru, why not you pray  
To Mother Kali to take pity  
And remove my poverty."

Guru replied, "Oh my son,  
True, Kali will surely listen  
If you also sincerely pray  
On this auspicious day."

"Since you've doubted her,  
And also her real power  
All these days, you had to suffer,  
But she fulfils her devotee's prayer."

To the Kali Temple he went,  
Late by the same night,  
But he forgot about his poverty,  
When he stood before the Deity.

He saw her as real one,  
Not an ordinary stone,  
Ready to give him boon  
When he asked for one.

This, he told his Master,  
"I saw real Kali Mother,  
And before her beauty,  
I forgot about my poverty."

In his life, this incident,  
Acted as a turning point,  
Bringing a change in him,  
On the spiritual platform.

He became an ardent devotee  
Of Kali, the presiding Deity,  
From that moment onward,  
Not turning again backward.

In the cycle of manifestation,  
Mother Kali is all in one;  
To the virtuous, a kind Mother,  
And to the offenders, a terror.

As the Universal Mother  
She has all the powers  
Of creation, protection,  
And also destruction.

As a Universal symbol,  
Her manifestation is total.  
She's the Most Merciful,  
And also All Powerful.

Rajaram Ramachandran

## ##16 (Vivekananda) In The Company Of Master

In the company of Master  
Narendra enjoyed for six years.  
In the Guru's very presence,  
He gained more experience.

Ramakrishna was too liberal,  
And in simple living, an example,  
Without imposing his ideas  
On anyone of his disciples.

In that, Narendra was special,  
And was Guru's close disciple,  
The one, who was chosen,  
By God for a specific mission.

One day, he couldn't mediate  
As a whistling sound came out  
Continuously from a nearby mill,  
And the noise was terribly shrill.

By Guru, he was advised  
To concentrate on this sound,  
And when he did the same,  
The desired results came.

Another time, when his mind  
Could not be controlled,  
Guru pressed the space  
Between his two eyebrows.

On this sensation, he meditated.  
Then effective it was, he found.  
In a simple manner like this,  
Guru trained his disciples.

To get help financially,  
For his distressed family,  
Guru asked a devotee  
Who was fairly wealthy.

When Narendra felt bad,  
Guru, with tears, told,  
"Oh Naren, I can beg for you,  
And do anything for you."

The depth of Guru's love,  
Narendra understood now.  
More than disciple or Master,  
Like close friends, they were.

With this kind of relationship  
Narendra faced all hardship  
More calmly and quite easily,  
And his life went on smoothly.

Rajaram Ramachandran

## ##17 (Vivekananda) Service To The Humanity

Narendra's poverty at home  
Did not, in fact, affect him,  
Rather it turned his heart  
Still more kind and soft.

This personal experience  
Gave him a chance  
To know the pitiable  
Plight of the poor people.

The poverty inspired him,  
In a way, to help them,  
And to serve the needy,  
He was always ready.

His Guru advised always,  
"The Lord loves those,  
Who serve all living beings  
Including His devotees."

"God's name one should love.  
Mankind one should serve.  
Serving is better than  
Showing mere compassion"

"Love is not possible unless  
One sees God in others.  
Thus, an enlightened person  
Can commune with Brahman."

Hearing this, Narendra said,  
"It's my duty to spread  
This truth world over,  
In every nook and corner."

"A religion extends a vision,  
To teach man live like a man,  
And it should break the barriers  
Of all castes, creeds and races."

Guru taught him always,  
The unity of existence,  
The harmony of religions  
And the divinity of souls.

About the duality  
Or the non-duality  
Of God's existence  
He told them like this:

"Opinions may differ.  
The ways may differ.  
But they all finally lead  
To one and the same God."

Rajaram Ramachandran

## ##18 (Vivekananda) Incarnation Of God

Narendra respected his Master  
As a great religious leader,  
And didn't like to mould him,  
As an incarnation of God anytime.

Narendra's magnetic personality  
And his intellectual capacity,  
Elevated him to the top place  
As an idol among the disciples.

Whenever he was serious,  
He had a frightening face,  
But his smile was so bright  
That endeared every heart.

He was so near and dear,  
To Ramakrishna, his teacher,  
It held him at a high place,  
In the looks of his Guru's eyes.

In 1885, this Great Master  
Had an attack of throat cancer.  
Despite doctor's advice,  
He was speaking to visitors.

He continued his lectures  
To those spiritual seekers,  
Who thronged his place  
To hear his instructions.

His health was not well.  
Into trances, still he fell,  
That made his condition  
From bad to worse by then.

The illness of the Master,  
Showed no sign of cure,  
Though they nursed him,  
Day and night, all the time.

He called Narendra and said,  
"I'm very much pleased,  
With your love for me,  
And your faith in me."

"These young disciples here,  
Need your personal care,  
Take proper care of them,  
With all your love for them."

"Ensure that they practice  
Here spiritual disciplines,  
Under your able guidance,  
Even after my demise."

To other disciples, he said,  
"Narendra is a gift of God.  
Respect him as your leader.  
It'll be good for your future."

He initiated, as his disciples,  
Many of the new comers,  
Thus he laid the foundation  
For future Ramakrishna Mission.

Rajaram Ramachandran

## ##19 (Vivekananda) The Master As A Leader

The Divinity of the Master  
As a born religious leader,  
Was seen in his every word,  
As well as in his every deed.

He remained in Narendra's look,  
Always as an open living book,  
That explained the eternal souls,  
As against the perishable bodies.

His total renunciation meant,  
A life time non-attachment  
To woman or wealth, that can  
Easily corrupt the mind of anyone.

To his disciples, he advised,  
To give up lust and greed,  
And to be always good,  
In order to realize God.

He came to revive the faiths  
And the spiritual aspirations  
Of those millions of Hindus  
O'er a period of 3000 years.

He encouraged Personal Gods,  
And worship of symbols,  
As one can realize ultimately  
The "Oneness" with God easily.

The "Oneness, " he meant  
That God pervaded to activate,  
On this earth, all living beings  
As well as material bodies.

What he advocated always  
Were not the creeds or dogmas,  
But one's deep inner experience  
That ensured spiritual progress.

"God listens to prayers  
And fulfills the needs  
If sincerely one prays."  
Thus he encouraged prayers.

Rajaram Ramachandran

## ##20 (Vivekananda) The Master's Last Days

One day, there came a scholar  
And advised the Master,  
"For your self-cure, concentrate  
Steadily on your bad throat."

This would mean diversion  
Of his mind from God then,  
Switching over to his body,  
For which he wasn't ready.

When Narendra persisted,  
To Mother Kali, Guru prayed,  
Just to satisfy his disciple,  
And it was not fruitful.

What was Mother's advice,  
He told the worried disciples,  
"To eat thro' your mouths,  
Mother gave me her orders."

Here, the principles of Vedanta  
Was quoted by Ramakrishna,  
That God pervaded all souls,  
To prove oneness of existence.

In Ramakrishna's opinion,  
This was the true realization  
To overcome the pain  
Or suffering by anyone.

The advance stage of disease  
Made his condition serious,  
And he looked like a skeleton  
Just covered by a thin skin.

As he couldn't even whisper,  
He had to write on paper,  
That all his acquired powers  
Would work thro' his disciples.

Was Guru God incarnate?  
Narendra still had this doubt.  
Guru told him, "Rama and Krishna  
Both are in me as Ramakrishna."

Thus, Guru himself declared  
That he came to this world  
As God-man to guide the people  
And make them more spiritual.

On 16th August, 1886, morn  
Ramakrishna, the Holy-man,  
Entered the heavenly abode,  
Leaving this material world.

A week thereafter they saw,  
A luminous figure, with awe,  
Not merely as an illusion,  
But actually in their vision..

Rajaram Ramachandran

## ##21 Take Care Of The Disciples

After the demise of Ramakrishna,  
It fell on the part of Narendra,  
To take care of the disciples,  
A task found not so simple.

Who would bear the expenses?  
Where to find a suitable house,  
With all the basic facilities,  
To keep the young disciples?

A disciple of Ramakrishna,  
By name Surendranath Mitra,  
Came forward to meet  
All their expenses at last.

In the small Town Barangore,  
A place near Dakshineswar,  
An old house was rented,  
By ghosts, that was haunted.

Thus, the first headquarters,  
Came there into existence,  
To the delight of young boys,  
Who were trained as monks.

As his visible presence,  
The Master's sacred ashes,  
Were kept in a shrine room,  
For daily worship by them.

Finally, they all renounced,  
Their own homes and stayed  
In this monastery as inmates  
To pursue their daily practices.

During the day time,  
Narendra was at home.  
And to stay with them,  
By nightfall, he came.

In the spiritual disciplines,  
He trained the disciples,  
Who found his presence,  
As a source of happiness.

As a course of self-purification,  
They practiced daily meditation.  
They weren't so keen on food  
Whatever that was served.

At late hours by nights,  
They slept on straw mats,  
After finishing their prayer songs,  
Accompanied by musical instruments.

Thus went on their routine,  
That was full of strain,  
Due to minimum facilities  
Found within their resources.

Rajaram Ramachandran

## ##22 (Vivekananda) Narendra's Visit To Varanasi

To Narendra, monastic life meant,  
Control over lower nature first,  
The realization of God then,  
Thro' constant meditation.

While following this process,  
As well disciplined ascetics,  
It shouldn't also be painful  
To any of his brother disciples

The day to day incidents,  
And the current world events,  
Should be known to them,  
To keep up with the time.

On topics like world histories,  
Other philosophical theories,  
Compared to Hindu systems,  
They held deep discussions.

Some devotees questioned,  
"Have we now realized God,  
By following all these days,  
Such strict austere measures? "

Narendra then furiously asked,  
"If we haven't realized God,  
Should we lose our higher nature,  
And return to a life, far inferior? "

As monks wandered normally  
From place to place periodically,  
Staying at the same place,  
Some of them became restless,

To enhance their spiritual values,  
They wished to visit holy places.  
A solitude life, Narendra wished for  
To gain inner strength more and more.

Also he wanted other disciples  
Should take care of their lives,  
Not depending on him always,  
That would build self-confidence.

At first, he went to Varanasi,  
The learned pundits there, to see.  
In their midst, he felt uplifted.  
A peaceful atmosphere, he found.

There, some monkeys, one day,  
Chased him on his way,  
A monk there told him,  
"Don't run, but face them."

When he turned and faced,  
In fear, they all disappeared.  
This taught him a good lesson.  
"Face all dangers, don't run."

Rajaram Ramachandran

## ##23 (Vivekananda) Vedanta For Downtrodden

At Varanasi, the holy place,  
Narendra had more peace,  
In that sacred atmosphere  
That spread everywhere.

After a few days stay there,  
He returned to Baranagore,  
The Mission's Headquarters,  
To meet his brother-disciples.

He had his deep concern  
More for the downtrodden,  
O'er their total ignorance  
Of the Vedanta scriptures.

When he spoke about this  
To his brother disciples,  
They vehemently opposed it,  
In their own selfish interest.

He retorted, "I'll go to the slum,  
And consciously teach them,  
Even if I face any opposition  
From you all, for my action."

He shared this noble idea  
With Pramadadas Mitra  
Of Varanasi, a Sanskrit scholar,  
For his opinion, thereafter.

They had mutual respect,  
And discussed every aspect  
Of the Hindu customs,  
And cleared their doubts.

Next, he visited Ayodhya,  
The ancient capital of Rama,  
And then at Agra saw Taj Mahal  
The symbol of a Muslim rule.

While going to Vrindavan,  
He saw a poor old man,  
On the road side sitting,  
And enjoying his smoking.

Narendra asked him to lend  
His pipe, which he refused,  
As he was a low caste man.  
To go near him, there was ban.

“What a shame! ” Narendra said,  
Took his pipe and smoked,  
More to break this nonsense,  
To which, he was always averse.

Rajaram Ramachandran

## ##24 (Vivekananda) Visit To Hardwar

Narendra started for Hardwar  
A sacred pilgrimage centre,  
Situated at the foothills  
Of the Mountain Himalayas.

At Hathras Station, on his way,  
He met its Master, one day,  
By name Sarat Chandra Gupta,  
Who showed interest in Narendra.

For some time, he stayed there  
With the Station Master,  
And discussed on matters  
Of interests in Hindu scriptures.

Narendra told, "Oh my son,  
Now I've a great mission  
To obey my Master's command  
To regenerate our Motherland."

"It has spiritually fallen down.  
It should go on dynamic again,  
With its vital spiritual power,  
To earn its respect world over.

Sarat renounced the world,  
And as a disciple, he joined.  
He then followed the Master  
All the way to Hardwar.

Their next place of visit was  
Hrishikesh, near the Ganges,  
Where they met pious monks,  
Coming from various sects.

Sarat suddenly fell sick  
And was shifted back  
To Hathras for treatment,  
Thus cutting short his visit.

Narendra too had an attack  
Of malaria fever and fell sick.  
Back to his Baranagore Town,  
He was forced to return.

This tour to different places  
Did give him some traces  
Of ancient civilization  
In every remote region.

He revealed his worry  
And openly felt sorry  
For the Indian masses  
Who were the sufferers.

Seeing their cheap life,  
He fell into utter grief.  
He blamed heartless priests,  
And landlords for this.

The religion gave ideals.  
Besides its liberal riches,  
But the prolonged power  
Corrupted priests all over.

The innocent people at large  
Were denied of knowledge  
Of the Vedas or the religion,  
That caused this deterioration.

He wanted to throw open  
All the gates of the religion  
To bring about a regeneration  
Of Indian masses once again.

Rajaram Ramachandran

## ##25 (Vivekananda) Faith In Ramakrishna

In order to take Vedas  
To the ignorant masses,  
Narendra required preachers  
To go to different places.

He encouraged his brothers  
To study deeply Vedas,  
As thru' these disciples,  
It could reach the masses.

First to solve their poverty  
There was a dire necessity  
To follow the developed West  
By the under developed East.

Between the West and the East  
He wanted a bridge to be built,  
To solve many problems faced  
By material and spiritual world.

The West looked at the East  
For their spiritual progress,  
While the East faced the West,  
For their material prospects.

Narendra came in between  
The East and the West then  
As a religious messenger,  
To fulfill his Master's desire.

It so happened one day  
When he was on his way  
To Varanasi, he had met  
A realized senior saint.

Pavhari Baba was his name,  
Narendra spent sometime  
To discuss a few points  
And learn yoga from this saint.

The saint didn't tell Narendra  
A word on the practice of yoga,  
But in his vision, at that time,  
His Guru Ramakrishna came.

The Guru gazed at his eyes  
For nearly twenty one days.  
This feeling opened his eyes  
On the Guru's earlier days.

Though his Guru was no more  
His instructions were still there  
Which had he really followed  
He wouldn't have suffered.

He prayed Guru for pardon  
And started doing meditation.  
This time with no fears,  
Nor with any more doubts.

Rajaram Ramachandran

## ##26 (Vivekananda) The Moans Of Millions

Whenever Narendra thought of bliss  
Of Samadhi, as spiritual experience,  
He heard the moans of millions,  
The victims of poverty and ignorance.

He thought, "When this'll end?  
Who'll be their proper guide?  
Even the West spiritually suffers  
Despite their abundant riches."

As a lad of twenty five then,  
How to solve them alone?  
The task was gigantic one  
To be tackled by a single person.

In the confined life of monastery,  
Narendra wasn't so much happy,  
When his services were in demand,  
To be done elsewhere in the world.

He told, "I shall not return  
Until I gain such realization,  
That will transform a man  
When I just touch one."

Blessed by the Holy Mother,  
And taking leave of her,  
He left for the Himalayas  
In search of ways and means.

With two brother disciples,  
He had arrived at Nainital,  
On the way to Badrikashrama  
In the heart of the Himalayas.

At the final destination,  
They sat in meditation  
Under a Peepul tree there  
In that biting cold atmosphere.

Narendra realized the oneness  
Of the man with Universe,  
In that, the elements of bodies  
Also existed in the Universe.

The whole Universe existed,  
In an atom, what he found.  
The power of Ramakrishna  
Started working on Narendra.

He became a realized soul.  
But it wasn't his ultimate goal,  
As in his uppermost mind  
Only the poor people stood.

Rajaram Ramachandran

## ##27 (Vivekananda) Visits To Holy Places

With some of his brother disciples,  
Narendra visited many holy places.  
For food, they lived on alms,  
Then meditated, studied scriptures.

In this way, their time passed.  
By then, the sad news he heard  
That one of his sisters died  
By committing suicide.

In the society dominated by men,  
The plight of the Hindu women,  
When none fought for their cause,  
Did create such social injustice

With this thought in mind,  
A solution he wanted to find.  
He didn't like to be a criminal  
And remain, as a spectator, idle.

To Hrishikesh, he then went.  
With monks, hours he spent.  
There he seriously fell ill.  
But he stayed there still.

When he became fit,  
He was taken to Meerut.  
There, they enjoyed the stay  
And did meditation everyday.

They studied scriptures,  
Sang devotional songs,  
A small monastery it became  
And earned its popular name.

After a stay of five months,  
Narendra became restless.  
In his future course of action,  
He wanted to do it alone.

The Divine Spirit in him  
Powerfully forced him  
To take up the causes  
Of the Indian masses.

In January 1891, alone he left  
And towards Delhi he went,  
As Swami Vividishananda,  
Hiding his name, Narendra.

He wished to travel like this  
Everywhere, in disguise,  
And visited many places,  
Like mosques, tombs, palaces.

When some of his brothers  
Saw their beloved leader,  
He told them, "Brothers,  
I go wherever the spirit leads."

"Do not follow me,  
Or try to trace me.  
You strive to realize  
That goal set as yours."

With these few words,  
He snapped all the ties  
To face any situation  
By himself, in future, alone.

Rajaram Ramachandran

## ##28 (Vivekananda) Equality Among Masses

The Ramakrishna's teachings  
The visits to pilgrim centers,  
The Eastern-Western culture,  
All shaped Narendra's basic nature.

One day he sat with pariahs,  
Another day with Maharajas,  
Or ministers, or orthodox pundits,  
Otherwise, with college professors.

He had such an equality of mind  
To move with men of every kind,  
Low or high in their status,  
As a selfless soul of the masses.

Behind joys or sorrows,  
Hopes or frustrations,  
Of the low or high people,  
He saw a kind of struggle.

The cry of the people for aid  
Wherever he went, he heard.  
His tender heart, it touched.  
To help them all, he decided.

At Alwar, In February 1891,  
He was a star attraction,  
Among Muslims and Hindus,  
Who gathered at one place.

As 'Swamiji' they called him.  
He went on by that new name.  
He appreciated the Holy Koran  
For its purity in interpretation.

One Maharaja told, "You're so old,  
Also strong and able bodied,  
And a scholar too, I've heard  
Why do you wander like a vagabond? "

Swamiji said, "For a hunt  
Why do you go at the cost  
Of all your royal duties  
Just to satisfy your whims? "

Maharaja replied, "I go  
Because I like to go."  
Swamiji said, "I like to wander  
Among monks, so I wander."

Next, Maharaja did ridicule  
"Why do you worship idol,  
Just made of some metal  
Or stone, or some clay soil? "

Swamiji told, "The idol  
Is a kind of symbol  
That brings to one's mind  
The existence of God."

He asked the Prime Minister  
To spit on the Maharaja's picture,  
That stunned the audience,  
And kept them in silence.

He explained, "It's only a picture,  
Yet it's treated with honor.  
Likewise, this idol remains  
To honor God's presence."

Maharaja apologized then  
For his impertinent question,  
And appreciated his boldness,  
In giving convincing replies.

Rajaram Ramachandran

## ##29 (Vivekananda) A Study Tour Of India

Starting from the North  
Up to the tail end of the South,  
Narendra took a study tour  
Of different places all over.

He moved from Alwar  
And arrived at Jaipur.  
To study Sanskrit grammar  
From the pundits there.

From Jaipur to Ajmer  
He moved thereafter,  
And saw the greatness  
Of the past Muslim rules.

Against the wishes  
Of a few orthodox Hindus,  
He took his meals  
With some Muslim officials.

From Ajmer he went  
To Mount Abu and met  
The Maharaja of Khetri  
Who later became a devotee.

Maharaja asked for a boon  
Of a male heir to the throne.  
With the blessing of God,  
The same Swamiji granted.

From Khetri he went  
All the way to Gujarat  
And then from there  
He proceeded to Kathiawar.

He visited Ahmedabad,  
From there next Junagad;  
Then in the City of Porbandar,  
As a guest of Prime Minister.

The learned Prime Minister  
Was a great Sanskrit Scholar.  
He told, "Swamiji, I've my fear,  
None will appreciate you here."

"Go to West where you'll shine.  
And you work also will shine."  
This coincided with his plan,  
What he was feeling within.

Soon he moved to Baroda  
And later arrived at Khandwa,  
Here, to the City of Chicago  
He had made a plan to go.

As a Parliament of Religions,  
At Chicago, a congregation  
Of various religious leaders  
Was to be held later.

After visiting Mumbai.  
Poona, Kolhapur, Swamiji  
Arrived at Belgaum City.  
Then went to Bangalore City.

Swamiji had a chance  
To stay in the palace  
Of Maharaja of Mysore  
As a revered guest there.

He then went to Trivandrum  
And next to Rameswaram  
After touching Kanyakumari  
In the final list of itinerary

At Rameswaram City  
He met Bhaskara Setupati  
The Raja of Ramnad,  
Who became his friend.

Raja offered to help him

Financially at any time,  
For his trip to America  
As a representative of India

Rajaram Ramachandran

## ##30 (Vivekananda) The Rock At Cape Comorin

Swamiji had arrived  
At the India's tail end,  
Cape Comorin by name,  
Kanyakumari, by other name

In the sea shore temple there,  
He prayed to Divine Mother.  
From the shore he had a look,  
And saw, at a distance, a big rock.

In the shark infested waters,  
He courageously swam across,  
And sat on the rock in meditation,  
Keeping aside his emotion.

Across the roaring sea,  
From the rock he could see  
The places he had visited,  
Wherever he had travelled.

A monk was dedicated to God.  
In every soul there was God.  
So, he was keen to look after  
God the wicked, God the poor.

He took a bold decision  
To serve God in man.  
But how to get resources  
For India to stand on its legs?

He saw America as a country  
That can free India's poverty,  
Thro' exchange of knowledge  
On science and technology.

With this idea, from the rock,  
He got up and swam back.  
His journey started again  
Towards northern region.

To eat, when nothing he had  
Someone gave him food.  
As if directed by God  
To share the donor's food.

Not willing to be a burden  
On any of those poor men,  
Better to starve, he decided  
When there was no food.

He went to the forest  
To sit and meditate,  
And there came a tiger  
With its own hunger.

Swamiji said, "Oh tiger,  
We both sit here in hunger.  
Let my body be your food  
If you find this good."

God's will was otherwise.  
The hungry tiger, in silence,  
Turned back and went away, □  
Sparing his precious life that day.

Rajaram Ramachandran

## ##31 (Vivekananda) Some Strange Events

During his wanderings  
In the vicinity of Himalayas,  
A Tibetan family kept  
Swamiji as their guest.

He was surprised to see,  
They practiced polyandry.  
One wife for six brothers  
As a strange practice.

"I should enjoy any good thing,  
With my brothers, by sharing;  
It's our customary practice.  
I'll be selfish otherwise."

When Swamiji questioned,  
Like this, the eldest replied,  
But Swamiji remained silent  
Without making any comment.

In the name of tradition,  
Either good or evil one,  
People followed the same  
Blindly as their custom.

In his opinion, he judged  
A thing by its own standard  
Of a social group only,  
And condemned it not openly

Once, he travelled by train.  
With him two Englishmen,  
Sat in his compartment  
Making a silly comment.

An illiterate beggar he was.  
They joked at him like this.  
Swamiji simply kept quiet.  
Without making any retort.

When the train stopped,  
In perfect English he talked  
With the Station Master,  
O'er some general matter.

They asked him, "Why didn't  
You make any protest  
Against our rudeness  
And comments baseless? "

He replied, "Friends,  
I've seen such fools  
Not for the first time."  
This provoked them.

They wanted to fight,  
But, in fear, kept quiet,  
After seeing his body  
That was so sturdy.

Rajaram Ramachandran

## ##32 (Vivekananda) Sympathy For Untouchables

At Rajputana, in a religious meet  
Swamiji came to participate,  
But none cared for his rest,  
Or for his food at least.

A poor low caste man  
Gave him with hesitation  
Some uncooked food  
As cooked one was prohibited.

As he was an untouchable,  
The high class people,  
Kept him at a distance  
In all the functions.

Taking pity on him,  
Swamiji then told him  
"Bring your cooked food,  
For me, it's good."

On seeing his kindness,  
The poor man shed tears,  
And gave him cooked meal,  
That, in fact, tasted well

Swamiji felt, "The poor people  
Who're so good and simple,  
Live in huts as untouchables.  
And such people, we despise."

For many days, with no food,  
At some places, he remained.  
He stayed then with sweepers  
Who were treated as outcastes.

They were very simple,  
As well as more humble,  
And possessed many virtues  
Of true spiritual values.

Many times, Swamiji wept.  
"Why such men are kept  
At the feet of our society  
Without any kind of mercy? "

For them, Swamiji prayed,  
Wherever he had stayed,  
For their speedy deliverance  
From this unpardonable injustice.

Rajaram Ramachandran

## ##33 (Vivekananda) Wanderings In South India

Leaving the Cape Comorin  
Swamiji went, one by one,  
To all the principal towns  
Besides important cities.

He went to Ramnad first.  
And to Pondichery next.  
His fame spread already  
In South India widely.

At Madras, his intention  
To go to America soon,  
He revealed to the people  
Who greeted him well.

They offered to collect  
Sufficient funds to meet  
His expenses for the trip.  
And seriously took it up.

His work in an organised form  
Started only through them.  
He poured his heart and soul  
While talking to the people.

He discussed on philosophy,  
Religion, science, history,  
Literature, ancient scriptures  
And other current topics.

He told them, "Don't mention,  
You've no time for meditation.  
See, how those ancient rishis  
Spent more time for this."

"How dare you criticize them?  
Did you test their wisdom? "  
His speech was so powerful  
To wake up sleeping people.

He didn't take the funds  
From people of Madras,  
But asked them to distribute  
The same to the suffering lot.

If Mother's wish was that  
He was to go the West,  
Then they should help him,  
As he was going for them.

Similarly at Hyderabad,  
People became spellbound,  
By his thundering speech  
That gave a magnetic touch.

(Note: Madras has now been  
Renamed as Chennai and  
Cape Comorin as Kanyakumari)

Rajaram Ramachandran

## ##34 (Vivekananda) Permission Sought For

One day, in Swamiji's dream,  
Guru Ramakrishna came,  
Walking o'er the ocean  
With an open invitation.

Guru invited him to follow,  
That signified, he could go  
To America on his mission,  
And it had Guru's permission.

To Sarada Devi, Holy Mother,  
He wrote a detailed letter,  
Asking for her consent  
To take up this assignment.

She gave her permission  
For this sacred mission  
And his trip to America,  
As directed by Ramakrishna.

By then, Swamiji heard,  
That Raja of Khetri had  
A royal son, just born,  
As an heir to the throne.

An invitation Raja sent,  
And in response, he went  
To bless the new born son  
And attend the function.

Raja arranged for a dance,  
And invited his presence.  
For such pleasures, he refused,  
As monks were not allowed.

The dancing girl sang  
An appealing song,  
That touched his heart,  
And he felt on his part.

Her song ran like this:

“Look not, O Lord, upon my sins!  
Is not Same-sightedness Thy name?  
One piece of iron is used  
Inside the holy shrine,  
Another for the knife  
Held in the butcher’s hand;  
Yet both of them are turned to gold  
When touched by the philosophers’ stone.  
Sacred is the Jamuna’s water,  
Foul is the water in the ditch;  
Yet both alike are sanctified  
Once they joined the Gange’s stream.  
So, Lord, look not upon my sins!  
Is not Same-sightedness Thy name? ”

Swamiji was then deeply moved.  
The girl, whom society condemned  
As impure, had taught him a lesson,  
“Everything, in fact, is Brahman.”

“Brahman, the Ever Pure,  
Ever Illuminated, Ever Free,  
Is truly the essence  
Of all living beings.”

“Before God all are equal,  
Pure or impure, good or evil,  
As He’s seated in every heart  
With no distinction on His part.”

Swamiji regretted his action,  
And attended the function,  
After paying her due thanks,  
For her song that opened his eyes.

Rajaram Ramachandran

## ##35 (Vivekananda) Swami Vivekananda

The Raja of Khetri proposed  
And Swamiji, in turn, accepted  
The new name Vivekananda,  
In place his old name, Narendra.

When he departed for \*Bombay  
Raja accompanied him half way  
Upto Jaipur to show his respect  
And love for Swamiji, the great.

The Raja's private secretary,  
With him came to \*Bombay,  
To give him necessary help  
Till he boarded the ship.

He gave Swamiji a travel kit  
With a first class ticket,  
A turban, an orange silk dress,  
And a handsome purse.

On 31st May 1893, S.S. Peninsular  
Steamed out from the harbor  
With Swamiji looking back  
While standing on its deck.

From the moving ship,  
He saw the landscape  
Of his great motherland  
Slowly fading backward.

For a moment his mind  
Flashed back and traced  
What all he had done  
And yet to be done.

As the ship moved onward,  
He got himself adjusted  
To the new life on board,  
The one that was confined.

The voyage was pleasant.  
With all his excitement  
He enjoyed this long trip  
For the first time on the ship.

The fellow passengers  
Seeing his orange dress,  
Were curious about him  
But later understood him.

They observed his stature  
With his serious nature;  
They praised his uprightness  
And also his scholarliness.

(\*Bombay is now Mumbai)

Rajaram Ramachandran

## ##36 (Vivekananda) The Visits On The Way

At the Colombo port,  
The ship came to a halt.  
There Swamiji visited monasteries  
Of the Hinayana Buddhists

On the way to Singapore  
The next halt of his tour,  
He saw the descendants  
Of their past Malay Pirates.

They were forced to seek  
Suitable peaceful work,  
With the change of time  
Under modern defense system.

At the busy Hong Kong port  
He saw in each floating craft,  
One entire family lived  
With their heavy loads.

Every mother had carried  
O'er her back a small child,  
With a piece of cloth tied,  
While on boat they worked.

At Canton City, Swamiji  
Visited a Buddhist Monastery,  
Where he was given  
A hearty warm reception.

In China and Japan temples,  
He saw ancient manuscripts  
Written in Bengali scripts,  
As the handwork of Buddhists.

The ship crossed then  
The deep Pacific Ocean,  
And finally arrived at  
The Vancouver Port.

He reached by train  
The final destination,  
Chicago, for the function  
To be held there soon.

It was the meeting place  
Of Parliament of Religions,  
In which, he was one  
To speak on Hindu Religion.

At Chicago, he was informed,  
That the meeting was postponed,  
He was not in the delegate list  
And to register, it was too late.

In that unexpected situation,  
Swamiji was left alone.  
His purse became thin.  
To care him, there was none.

Rajaram Ramachandran

## ##38 (Vivekananda) Arrival At Chicago

Swami Vivekananda's train  
Reached Chicago Station  
Late in the evening time.  
None came to receive him.

He had lost the address  
Of the head of delegates,  
And there was no one  
To give him information.

In that strange foreign land,  
None gave a helping hand.  
As his dress appeared peculiar,  
They took him as a wanderer.

On the sidewalk, he sat.  
A lady saw his pitiable plight  
Gave him food and shelter,  
As her guest of honor.

Mrs. George W. Hale was  
That kind lady, his hostess,  
Who took him to the Office  
Of Parliament of Religions.

Dr. J.H. Barrows was  
One of her friends.  
As well as the President  
Of that Parliament.

The President invited him  
To represent Hinduism  
And he was then free from  
The admission problem

Both the kind hearted families  
Of Hale and John B Lyons  
Became his lifelong friends  
And he stayed in their house.

It was the mercy of God  
That, in fact, guided  
This well deserving soul,  
For his 'ever-sincere' role.

Amidst all his difficulties  
There came many helpers  
As if it was pre-planned  
Always by the will of God.

Rajaram Ramachandran

## ##39 (Vivekananda) The Parliament Of Religion

11th September, 1893, Monday,  
Was the inauguration day  
Of the Parliament of Religions,  
A congregation of all religions.

At 10 AM, the Parliament opened.  
Seven thousand people attended.  
The delegates of all religions  
Were ready on the stage as speakers

Swamiji was counted as thirty one.  
His gorgeous robe, yellow turban,  
Fine features, bronze complexion,  
All drew everybody's attention.

Prepared speeches, others read,  
But he was totally unprepared.  
Seeing such a huge gathering  
He was somewhat fearing.

At last, to speak, his turn came.  
Dr. Barrows introduced him.  
First, he addressed the audience,  
"Sisters and Brothers of America."

These five words brought cheers  
Among the seated audience;  
They rose up from their seats,  
And gave him a loud applause.

This standing ovation was  
For a full two minutes,  
On his words, "Sisters and Brothers, "  
Not in the usual formal words.

He spoke with confidence  
On the topic, "Acceptance  
Of Universal toleration, "  
As existed in every religion.

With rapt attention, they listened.  
In conclusion, he pleaded,  
"Terminate sectarianism,  
Bigotry and fanaticism."

He quoted in that context  
Passages from ancient text  
In support of toleration  
Backed by Hindu religion.

"As different streams  
Having their sources  
In different places  
All mingle their waters  
Into the sea, so, Oh Lord,  
The different paths  
Which men take through  
Different tendencies,  
Various though they appear,  
Crooked or straight,  
All lead to Thee."

"Whosoever comes to Me,  
Through whatsoever form,  
I reach him.  
All men are struggling  
Through many paths  
Which in the end  
Lead to Me."

Rajaram Ramachandran

## ##40 (Vivekananda) The First Day Program

The first day program was  
A tremendous success  
For Swamiji, whose reputation  
Rose up high from the day one.

While each speaker was keen  
To speak on his or her religion,  
Swamiji was stressing on  
The need for Universal Religion.

Their deafening applause  
Indicated their acceptance  
O'er this religious harmony  
What he told, in words many.

Whatever be the religion,  
He never condemned one,  
As each one led the soul  
To one and the same goal.

The chosen path was different.  
The spoken language was different.  
But God was one, not different,  
While His names were different.

Perhaps, the audience waited  
For a sensible talk of this kind,  
They quickly showed their response  
Thru' their continuous applause.

For that matter, everyone said,  
"Swamiji actually represented  
All religions of the world;  
His broad mind, it revealed."

"Unity in diversity, " was  
The essence and purpose  
Of this Universal Religion,  
To create "A Paradise Gain."

Ramakrishna told him once,  
"To a mansion, there're many doors.  
A scavenger enters thro' back door,  
And you need not use the same door."

"When there's good,  
There's also bad.  
Take the one good.  
Leave the one bad."

These words Guru said  
When Swamiji criticized  
Some immoral practices  
In the name of religions.

Rajaram Ramachandran

## ##41 (Vivekananda) Swamiji On Hinduism

Swamiji was given chances  
To speak about twelve times  
In the Parliament of Religions,  
And he spoke on various topics.

He spoke on Hindu psychology,  
Metaphysics and theology,  
In brief, but in a convincing way,  
When his turn came every day.

The divinity of the soul,  
The man's ultimate goal,  
The oneness of existence,  
The harmony of religions,

The Lord's non-duality,  
The Unity in diversity,  
Like this, on various topics  
He spoke in his addresses.

He said in the final session,  
"Conversion of a Christian  
Into a Hindu or Buddhist,  
Is not at all a must."

"A Hindu or Buddhist,  
Likewise, need not convert  
Himself into a Christian,  
And change his religion."

"Let each one maintain  
The spirit of his religion,  
According to its own laws,  
And assimilate that of others."

"Holiness, purity, and charity  
Are, in fact, the basic quality  
Of every religion in the world,  
This, one should understand."

"Great men and women  
Arose in every religion,  
To lead the masses on  
In the right direction."

"Let no individual dream  
And, on the roof top, claim,  
That his own religion is the best  
And those of others are worst."

"Help and not Fight"  
"Destroy not, but assimilate."  
"Harmony and Peace."  
"No Dissension please."

He raised these slogans,  
At the end of his talks,  
More to impress upon everyone,  
The objects of Universal Religion."

Rajaram Ramachandran

## ##42 (Vivekananda) The Public Opinion

The young Vivekananda,  
The unknown monk of India,  
Suddenly became a popular  
Religious man the World over.

In the Chicago streets,  
His life-size portraits,  
Attracted many passers-by  
Who stopped close-by.

With all due reverence,  
They bowed their heads  
In front of the portrait,  
And paid their respect.

What he meant by Vedas,  
Was those spiritual laws  
Discovered by many seers  
During various periods

Even before they found,  
Those laws really existed;  
Seers discovered them  
From time to time.

“The law of gravitation,  
Was it a new invention?  
No, it did exist before  
And will exist thereafter.”

This example he quoted,  
For the spiritual world,  
That had its own laws,  
Those found later by seers.

The Chairman of Parliament  
Dr J.H. Barrows, in his statement  
Appreciated Swamiji’s influence  
O’er the entire audience.

One Newspaper flashed,  
"After hearing him, to send  
Missionaries to this learned nation  
Will be a foolish action."

In the Parliament of Religion,  
He was a center of attraction.  
To make the audience sit,  
His speech was kept last.

They all waited for hours  
There to hear his words  
Eagerly, as a special case,  
Just for fifteen minutes

The son of the Indian Nation  
Earned such a glorification,  
The whole country felt proud  
When, the news, Indians heard.

Rajaram Ramachandran

## ##43 (Vivekananda) Swamiji's Reaction

A secluded life, Swamiji wanted,  
But it was the will of God,  
That he had to go for  
A public religious career.

After he earned a name,  
Many rich people came  
To take care of his needs.  
Another act of God, indeed!

But to accept their hospitality,  
When his people were in poverty,  
He was feeling sick at heart.  
And felt sorry for it.

"I don't care for any name, "  
He cried, "Nor for my fame.  
Here they spend millions  
For their personal comforts."

"My people die out of hunger.  
Who'll give them all succor?  
How can I help my people"  
Like this, for them, he did feel.

In one session, he said,  
"What India needs is bread,  
And not any religion."  
This was his opinion.

He accepted an offer  
For a long lecture tour  
From a lecture Bureau  
Since he wanted money.

With the funds thus earned  
There was no need to depend  
Upon his friends or any one,  
For financial support then.

He visited many places  
And gave his hot lectures,  
Provoking some religious fanatics,  
Who threw on him accusations.

Once he said, "Better live in rags.  
With Christ, than in palaces  
Without Christ." Like this,  
He made fiery comments.

Though the truth, he spoke,  
Rich Christians didn't like  
To hear such strong words,  
Which troubled their minds.

When some orthodox Hindus  
Passed derogatory remarks  
He was eating forbidden food,  
Like this, he retorted:

"If the people of India want  
I should take Hindu diet,  
Let them send me a cook  
And money for his sake."

When any one confronted  
He remained unperturbed,  
But he gave bold replies  
To all their relevant queries.

However, eminent people  
Came to hear him still  
As all his fine lectures  
Were intensely religious.

Rajaram Ramachandran

## ##44 (Vivekananda) Religion In America

Freedom, equality and justice  
Had been the most valuable treasures  
Cherished in the American hearts  
And were the basis of their politics.

Religion also played its vital role,  
Well among the American people,  
But more than the spiritual progress,  
Material value occupied the first place.

The reason was, the tremendous  
Progress in technology and science,  
That increased their prospects  
Besides their rich life styles.

To give America a religious flavor,  
Efforts were made thereafter.  
As in the Parliament of Religion,  
A forum to study all religions.

This forum gave a chance  
For every religion to place  
Their best religious practices  
Before the learned audience.

Vivekananda scored high marks  
In this evaluation process  
To the credit of the Hindus,  
With his thundering lectures.

He kept America in high esteem  
For having extended this forum  
To all the world religions  
In the name of Parliament of Religions.

This forum proved that the success  
Of technology and science  
Responsible for material prosperity,  
Couldn't destroy any spiritual activity.

The result was, a closer contact  
Between the East and the West  
On the material platform  
As well as in the spiritual forum.

In the eyes of America  
The prestige of India  
Shot up by leaps and bounds  
Only after Swamiji's lectures.

Rajaram Ramachandran

## ##45 (Vivekananda) Lectures On Vedanta

The touring lecture bureau  
Displayed Swamiji like a circus hero,  
In their every advertisement,  
That caused him embarrassment.

With them, he snapped his ties  
And had his own lecture tours.  
People came in thousands,  
More learned gents and ladies.

While many appreciated him,  
A few jealous critics also came  
To malign his popular name  
And discredit him with shame.

Due to his extensive tour  
In the country all over,  
He fell sick almost,  
And badly needed rest.

His admirers and devotees  
Gave him all the comforts,  
Particularly American ladies,  
Who took care like his sisters.

He said, "The women here  
Are too kind hearted, pure,  
Independent, life and soul  
Of this country as a whole."

Miss Elizebeth Dutcher  
His student and admirer,  
Took him for his rest  
To her summer resort.

He gave lectures on Vedanta  
And trained students on yoga.  
He sent money earned thus  
For philanthropic causes.

“For the good of the world, ”  
He said, “Even if I’m dead,  
I shall work incessantly,  
Tirelessly and honestly.”

“Stand on your own feet.  
For anything, fear not.  
Be strong like a lion.  
Truth will always win.”

Rajaram Ramachandran

## ##46 (Vivekananda) Other Visits In The West

After his American visits,  
Swamiji chose several places  
In London and European Cities  
To give his religious lectures.

In London, he met scholars,  
Who heard his lectures,  
On the merits of Hindu Religion,  
And the benefits of meditation.

After attending his classes,  
Many became his disciples.  
He found it too strenuous  
To manage these activities.

Here, he had a premonition  
Of his imminent death soon.  
Yet, he had his own concern  
To fulfill his people's expectations.

Unmindful of his last days,  
To uplift the Indian masses,  
The only thought he had,  
Made him to work still hard.

In the European countries,  
His itinerary went on like this,  
Such as Switzerland, France,  
Germany, Italy, and other places.

There was a pressing recall  
From the Indian people,  
For Swamiji's early return.  
To see him, they were keen.

The great India's regeneration  
O'er its religious foundation,  
Remained as his pending work  
Though it was an uphill task.

The support, he had from the West,  
Never before he had from his East.  
He had his recognition from India,  
Only after he was honored by America.

Rajaram Ramachandran

## ##47 (Vivekananda) Back In India

At Colombo, the ship halted.  
Vivekananda never expected  
Such a big crowd of people  
At the port would assemble.

The people of Ceylon  
Took him in procession  
Thro' decorated arches  
Erected in all the streets.

It wasn't, he felt, his victory,  
But a success to the spirituality,  
For which he went the West,  
And returned back to the East.

He visited Kandy, Aruradhapuram,  
Jaffna, Pamban, Rameswaram,  
Ramnad, Madurai, Tiruchirappalli,  
Kumbakonam, and Madras finally.

Everywhere people gathered,  
And he blessed the multitude.  
He revealed his intentions,  
To start many institutions.

He wanted more preachers  
To preach on Hindu scriptures,  
In India and abroad as well,  
And enlighten more people.

On 19th February 1897,  
At Kolkata, he was given  
A hearty public reception  
In a grand welcome function.

The Ramakrishna Mission,  
A noble Hindu Association,  
With his blessings, came up,  
Under his able leadership.

A bold statement he made,  
That he had worshiped  
The one and only God,  
On this earth, who existed.

At the end, he declared,  
"My God is the wicked.  
The poor, the miserable,  
The sum total of all souls."

Rajaram Ramachandran

## ##48 (Vivekananda) Whirlwind Tour In North India

From May 1897, he travelled  
In North India and lectured  
At many places, like Almora  
Punjab and Jammu-Kashmir.

At Jammu, he had a discussion  
Personally with Maharaja to open  
A Monastery for training young men  
On the doctrines of Hindu Religion.

Despite his physical weakness,  
He covered many places,  
Situated in Northern parts  
And spoke about the Vedas.

"The individual's strength  
Is the Nation's strength, "  
This was his slogan  
That he told everyone.

"Be good to others.  
Learn all the virtues,  
Such as service to the poor,  
Universal love and character."

"Build up strength,  
Self-respect is worth.  
Promote unity among all.  
Practice self-control."

In all the meetings,  
These were the slogans,  
With his powerful voice,  
He told the audience,

Early in 1898, the Belur Math,  
In the name of Ramakrishna Math,  
Was commissioned to function  
As Headquarters of this mission.

The lady disciple, Sister Nivedita,  
Was trained by Vivekananda  
Along with other western disciples,  
To take up various arduous duties.

In the Holy Mother's vision,  
They moved like her children.  
Nivedita adopted the ways  
Of a woman in a Hindu house.

He took rest for a few days  
In the vicinity of Himalayas.  
He felt that place homely  
And his health improved slightly.

Rajaram Ramachandran

## ##49 (Vivekananda) Visits To West Again

On 20th June,1899, once again,  
Swamiji started out on a plan  
To visit the Western world,  
Where branches he had opened.

The sea trip was smooth  
And it improved his health.  
With two of his disciples,  
He enjoyed the sea travel.

He reached the destination,  
New York, one afternoon,  
His old friends and disciples  
Welcomed his grand arrival.

Then, he went to Los Angeles,  
Where he conducted classes  
And gave many public lectures,  
Attended by local admirers.

Back in New York, he visited  
Vedanta Society, which enlisted  
Several University professors  
And other learned scholars.

In Paris, he attended the Congress  
Of the History of Religions,  
Like the Parliament of Religions,  
Last held in the United States.

After visiting many places,  
He was feeling more restless.  
So, to Bombay, he left then  
By the first available ship alone.

During his second visit,  
He smelt war in the West,  
Europe looked like a base  
For all military operations.

On a Volcano, Europe stood.  
And if there was no flood  
Of spirituality to put it out  
The fire would burn it.

In this second visit  
More commercial interest  
Greed, craze for power,  
He saw everywhere.

It gave rise to a question  
About his Universal Religion,  
How best it would integrate  
And harmonize East and West?

Rajaram Ramachandran

## ##50 (Vivekananda) Swamiji's Last Days

(Born on 12-1-1863 and died at 39 years  
on 4-7-1902)

Swamiji came very late  
To Belur Math at night.  
None expected him by then,  
As he didn't inform anyone.

He had to scale the gate.  
And in the kitchen, he met  
His brother disciples  
Who sat there for meals.

On his silent homecoming,  
They enjoyed in a gathering.  
They exchanged greetings,  
And shared their feelings.

After staying there for sometime  
He proceed to Advaita Ashram  
At Mayavati, near Himalayas,  
To meet the other disciples.

He set up this institution,  
For non-dualistic discipline,  
That differed from dualistic one  
Both followed in the Hindu Religion.

He said, "The Ultimate Reality is  
Non-dual in its existence.  
The stage one is dualism,  
That leads to non-dualism."

This was his opinion,  
That came in the open,  
Through this institution,  
Of the Hindu Religion.

Back to Belur Math, he came.

Bad to worse his health became.  
His disciples forced him  
To take rest in his room.

But he was still moving about  
Without taking any rest.  
Too much worried they were,  
But he didn't take any care.

It was one evening time,  
He was sitting in his room  
With closed windows and doors  
And was meditating for an hour.

Later, he called them  
And when they came  
He was in his bed,  
With his eyes closed.

They were under impression  
He was in deep meditation.  
He took a deep breath twice,  
And fell into an eternal silence.

A voice from the sky echoed  
While they stood around  
The lifeless body of a soul  
That cared for the poor still.

"May I be born  
Again and again  
To suffer all miseries  
To worship God who exists."

"For me the only God is,  
The sum total of all souls.  
I shall inspire everyone.  
This is my only mission."

Rajaram Ramachandran

## ##51 (Vivekananda) Summing Up By Author

Swamiji opened my eyes  
When I was a lad of sixteen years,  
And read the seven volumes  
Of his famous speeches.

It was at that tender age  
I was blessed with the knowledge  
On our ancient Hindu Scriptures  
Thru' Swamiji's golden speeches.

Right from the day of his birth,  
Until the day of his death,  
His life was full of events,  
Written in thousands of pages.

This brief book when I wrote  
I was in a confused state,  
As to what I should write  
Or what I should omit?

His life story to some extent,  
In these pages, I've brought,  
But tip of an iceberg this one is  
Not covering all the events.

I waded thru' all his books  
And picked up some points  
About his memorable life,  
To write this poetry in brief.

The Ramakrishna Mission,  
A philanthropic Association,  
Have brought out the books,  
In volumes, on all his works.

The Readers are advised to go  
Thru' all his works to know  
His glorious life history in full  
And reap the benefits well.

I'm grateful to Guru Ramakrishna  
And to Swami Vivekananda  
For allowing me this freedom  
To write a few lines about them.

Oh Readers, kindly excuse me  
For mistakes, if any, they may see  
In my simple and humble work  
That brought out this poetry book.

The End for this book,  
Not for his life story

Rajaram Ramachandran

## #(Buddha) 01 The Birth Of Gautama Buddha

Gautama Buddha was the founder of Buddhism Religion. He was born in 560 BC and died at the age of 80 in 480 BC. His life story is known to the world as a popular reformer in the spiritual world. His life story goes:

### GAUTAMA BUDDHA

Before the Christian era,  
In the 6th century, in India,  
The religion was forgotten.  
To winds, it was thrown.

It was a period of chaos,  
None cared for the Vedas,  
When the priests dictated,  
And on religion, they traded.

In many unscrupulous ways,  
They all amassed riches.  
In exploiting their followers,  
They were totally irreligious.

They performed those rituals,  
Which were so meaningless,  
Like killing dumb animals,  
As part of cruel sacrifices.

Righteousness was nowhere.  
Degeneration was everywhere.  
In this irreligious background,  
The priest-craft well flourished.

When the virtue subsides  
And the vice prevails,  
Himself, God descends,  
Or messengers, He sends.

To set right this disorder,  
There came a reformer,  
As Godsend messenger

To spread love everywhere.

For this divine reason,  
Although out of season,  
To indicate his arrival sign,  
There fell a gentle rain.

The flowers bloomed well,  
Spreading delicious smell,  
That filled the air around,  
As one more sign, it was found.

In this holy atmosphere,  
Amidst joy everywhere,  
Gautama Buddha was born,  
As a Savior from the heaven.

Rajaram Ramachandran

## #(Buddha) 02 Gautama Buddha's Parents

Gautama Buddha was born,  
In the year 560 BC, as a son  
To King Suddhodana, his father,  
And Queen Maya, his mother.

He was born at Lumbini,  
Near Nepal's Kapilavastu City,  
Lying at the Palpa Foothills,  
A part of Himalayan ranges.

In Queen Maya's dream,  
A white elephant came  
And entered her womb,  
As a sign of divine scheme.

As a further sign of greatness,  
There were several birth marks  
In the body of the child,  
When he came to this world.

To his utter misfortune,  
Mother Maya, the queen,  
Died after seven days,  
Leaving him motherless.

Mahaprajapati, Maya's sister,  
Who, as his foster mother,  
Brought him up thereafter.  
He grew up under her care.

Siddhartha was his name,  
Later, Buddha he became.  
The best of royal attention,  
Every moment he was given.

When Sage Asita from Himalayas,  
Saw Siddhartha, the young prince.  
A kind of mixed feelings he had.  
Tears of joy and sorrow he shed

He told, "Oh King, listen,  
At last, a great savior is born.  
To protect sufferers, he's here.  
But I'm having my own fear."

"If as a king, when he rules,  
He'll do with truth and justice,  
But his chances are more  
To become a Sage in future."

"In any case, surely he'll lead,  
In the right path, this world,  
But I'm too old to be there  
To see his glorious future."

Rajaram Ramachandran

## #(Buddha) 03 The King's Worry

From astrologers the King heard,  
The same what Sage Asita told,  
But added, "He'll become a monk  
In the holy order of highest rank."

"In the assumed Buddha's role,  
He'll be an enlightened Soul,  
For the salvation of mankind,  
And this is what, we now find."

The King asked them then,  
How could he save his son?  
He wished his son to be a ruler  
And not a religious wanderer.

"They said, "Better your son  
Avoid seeing any old man,  
Or a sickly man, or a dead one,  
Or a monk, not even one."

"They'll make the prince,  
His royal role, to renounce, "  
He heard what they said,  
And then became worried.

He didn't like to lose  
His dear most prince,  
Whom he kept in the palace  
Under his strict vigilance.

In order to retain  
He gave his son  
All kinds of pleasures  
In unlimited measures.

He banned the words  
Of death and disease  
Inside the four walls  
Of the guarded palace.

Siddhartha was indeed  
An extraordinary child,  
Born to save this world  
From miseries manifold.

The King wanted an heir  
After his final departure,  
But the divine order  
Went against his desire.

Rajaram Ramachandran

## #(Buddha) 05 Siddhartha, The Young Prince

To divert Siddhartha's mind,  
Many ways, the King did find.  
He gave the young prince  
Training in different skills.

The best of education  
The King gave his son.  
Musicians and dancers  
Entertained the prince.

To carry out his command,  
Beautiful damsels waited.  
Dressed in precious silk,  
Always he had a royal look.

He ate the best of food.  
An umbrella was held,  
As royal symbol, o'er his head,  
Wherever he sat or moved.

In horse ride, sword fights,  
Military and civil arts,  
He received training well  
And showed his best skill.

With love and care, the King  
Gave the prince everything,  
To keep him free from worries,  
Or any worldly outside influence.

Despite a comfortable living,  
Siddhartha was worrying,  
On the premature death  
Of his mother, after his birth.

No death, he had seen.  
So, he was too keen  
To know what was death,  
That followed one's birth?

His father closely observed  
His occasional pensive mood  
And took up this matter  
Then with his minister.

After a deep discussion,  
They came to a decision,  
His marriage with a princess  
Might wipe out his distress.

They expected a change,  
More after his marriage,  
As, to remain in her company,  
He would stay in the family.

Rajaram Ramachandran

## #(Buddha) 07 Birth Of Rahula

Siddhartha loved his wife  
More than his own life.  
In the pleasure palace,  
He enjoyed music and dance.

Some time he was restless  
Yashodhara noticed this.  
But she couldn't guess,  
The reason for his worries.

Though physically he was  
With her in their palace,  
He was elsewhere mentally.  
Like this, she felt naturally.

Outside the pleasure palace,  
There was something else,  
Which he had never seen.  
To see it, he was so keen.

But he couldn't go out  
As the security was tight.  
To go out of the palace  
He waited for a chance.

She delivered, one fine morn,  
As expected, a beautiful son.  
A messenger made a mention  
"Oh prince, a son is born."

"Rahula! " Said the prince,  
In a low whispering voice,  
"Obstacle, " what it meant.  
The messenger mistook it.

It's a name, what he thought.  
To the King, he conveyed it.  
So, they named the child  
"Rahula, " as the prince told.

As an obstacle, any day,  
Never Rahula was on his way.  
He too wasn't bound,  
By the new born child.

Before his love developed,  
He had left the child,  
But was happy, he had a son,  
As an heir to the throne.

Years later, Rahula was one,  
Among the main disciples ten,  
So, the word 'obstacle' lost  
What it signified, at last.

Rajaram Ramachandran

## #(Buddha) 08 Sight Of An Old Man

Life in the pleasure palace  
Became stale for the prince.  
For a change, quite often,  
He visited the pleasure garden.

These visits gave him not  
The experience what he sought.  
He looked for something else  
Outside the palace four walls.

How long his father  
Could act as a barrier  
Against his son's desire  
To go out everywhere?

He gave one chance,  
Allowing the prince,  
To have a short visit,  
In a decorated chariot.

He ordered his subjects,  
"All unpleasant objects  
Should be kept far away  
From his son's pathway."

"No monk, sick, old, or dead  
Shall move on the roads,  
When he goes in his chariot,  
On his maiden visit."

All roads were cleaned.  
And houses decorated.  
Welcoming his arrival,  
People celebrated as a festival.

In a four-horse-driven-chariot,  
Siddhartha left by the East gate.  
The outside world's smell  
Gave him a kind of thrill.

People had a glimpse  
Of their royal prince,  
Some gave him cheers.  
Some shed joyful tears.

To the lovely prince,  
It was a new experience.  
He was looking around  
With joy and spellbound.

Suddenly he had seen,  
At a distance, an old man,  
Who had an ugly look,  
Walking with a stick.

His charioteer, he asked then  
"Who's that odd looking man?  
Why are his eyes sunken?  
Where've his teeth gone? "

Channa, his charioteer told,  
"He's a man, now too old  
To do any kind of work,  
Also cannot steadily walk."

"As a child he was born.  
He grew up as youth then.  
Later, he became an old man.  
This is end of man or woman."

With this first experience,  
He returned to the palace.  
He was curious to find  
More from the outside world.

Rajaram Ramachandran

## #(Buddha) 09 Sight Of Sick And Dead

The urge of the prince  
To go around more places,  
The King understood well.  
Perhaps, it was God's will.

Next, the prince went out  
From the South gate,  
And found a sickly man  
Groaning with severe pain.

He asked his charioteer,  
"What made this man suffer? "  
Charioteer gave him the reason,  
"He's sick, suffering with pain."

The prince asked him again  
"Why he's having pain?  
How he fell into sickness?  
Why he's in distress? "

The charioteer explained  
"Any being, young or old,  
Rich or poor, wise or fool,  
Into sickness, one can fall."

Siddhartha felt then  
"If there's room for this pain,  
It ends in one's suffering,  
So, pleasure has no meaning."

They returned to the palace.  
His mind then became restless.  
For the mentally disturbed prince,  
It was another painful experience

From the West gate,  
Once again, he set out  
Not far away from the palace,  
A crowd moved in slow pace.

Four men carried a corpse  
O'er their shoulders.  
The men behind cried  
As they closely followed.

To the prince it was  
A third experience.  
The charioteer this time,  
Briefly explained to him.

"There comes death  
After every birth.  
This is the truth  
Of life and death."

The prince said, "Then  
The whole world is an illusion!  
For what's unseen, is real!  
And what's seen is unreal! "

Rajaram Ramachandran

## #(Buddha) 10 Sight Of A Mendicant

Even at the pleasure palace,  
Siddhartah had lost his patience.  
He went to pleasure garden  
To forget his mental pain.

But there also the old,  
The sick and the dead  
Haunted one by one  
Before his mental screen.

His father saw his mood,  
To change it, he tried.  
He advised, "Listen  
Siddhartha, my son."

"I agree, this is the truth,  
Old age, sickness, or death,  
One cannot, anytime, avoid,  
And this is the will of God."

"Life is a gift of God.  
And it has to be lived.  
In fact, every life is precious.  
And every moment is precious.

"You're young and bold.  
And not a coward."  
You've to perform  
Your duties well in time."

He loved his father well.  
But his wavering mind still  
Searched for the truth  
In the spiritual path.

This time, he went out  
From the North gate,  
And saw a mendicant,  
Nearing him, in front.

Though his look was calm,  
He was begging for alms.  
Siddhartha curiously asked,  
"Why you beg for food? "

He replied, "Oh My Lord,  
I left my family for good  
As I'm searching for pleasure  
That'll not diminish forever."

The prince thought of this man,  
Whose quest was like his own.  
This prompted him to go out,  
What the truth was, to find out.

This intention, when he told,  
His father rejected and said,  
"You'll take up this throne  
As I'm now too old to reign."

"Death or disease is common,  
And it's not your concern,  
At this young age of yours,  
You listen to my advice."

Not pleased with his father  
He retired to his chamber,  
With the query in his mind,  
The real truth, how to find?

Rajaram Ramachandran

## #(Buddha) 11 In Search Of Truth

Against the prior decision  
Taken by the Heaven,  
Who can change it,  
Or challenge it?

The four sights, the old,  
The sick, the dead,  
And the mendicant,  
Did work on his sentiment.

He thought one day,  
"I'll also fall a prey  
To old age, disease  
And death, like all others."

"All luxuries and comforts  
Are, no doubt, worthless.  
Miseries and sorrows,  
Take away the happiness."

"In fact, nothing is eternal,  
Nor this material life perpetual.  
I've now seen what life is?  
An eventual suffering it is."

With his charioteer, one night,  
In darkness, he went out,  
Leaving his entire family,  
Also wealth and power, silently.

After crossing Anouma river  
He sent back his charioteer.  
He marched towards Rajgriha,  
The capital of Kingdom Magadha.

Bimbisara, King of Magadha,  
Advised the prince, Siddhartha,  
To give up his spiritual pursuit  
And be an adviser in his court

He replied, "From my royal role,  
I've willingly taken this bowl.  
Again how can I go back,  
When the spiritual life, I seek? "

There were many caves,  
In the neighboring hills,  
Where many pious hermits,  
Peacefully spent their lives.

Under the good guidance  
Of some spiritual teachers  
He practiced yoga first  
And severe penance next.

Without taking any food  
His body was reduced  
To a skeleton almost.  
He became weak at last.

It so happened once,  
A folk song of some girls  
Opened his both eyes  
As a clue from the skies.

"Fair goes the dancing when the Sitar is tuned,  
Tune us the Sitar, neither low nor high,  
And we will dance away the hearts of men,  
The string overstretched breaks, the music dies,  
The string over-slack is dumb and the music dies,  
Tune us the Sitar, neither low nor high."

He learnt that moderation,  
Not any extreme starvation,  
Would allow the function  
Of body for taking any action.

He gave up fasting  
And started taking  
A kind of soft diet  
To keep his body fit.

Rajaram Ramachandran

## #(Buddha) 12 Buddha, The Enlightened

The six years of austerities,  
Eating nothing but grass,  
Pulled Siddhartha down  
And he became a skeleton.

The eldest daughter, Sujata,  
Of the Chief herdsman, Nanda  
Saw Siddhartha's plight  
And brought food to eat.

At that time, it was like nectar.  
After taking it, he thanked her.  
From that day, he ate soft food,  
In moderation, for his own good.

He chose for his penance,  
A silent solitary place,  
Under a pipal tree then,  
He started his meditation.

All the negative feelings  
Like greed, anger, ignorance,  
He conquered, one by one,  
In the process of meditation.

He understood the cause  
Of pains and sufferings.  
When he was in meditation,  
He had a spiritual vision

His inner eyes opened.  
Spiritual wisdom dawned.  
His radiant eyes shined.  
What was life, he understood.

The final moment came.  
It was early dawn time  
The Monk Siddhartha  
Became the Great Buddha.

To the world, he was known,  
As Buddha, the enlightened one.  
He recollected his past births.  
And about his previous deaths.

In ecstasy, he danced.  
His heart was filled  
With mercy and compassion,  
And this became his mission.

This kind of experience,  
To share with others,  
And this message to spread,  
He travelled far and wide.

Rajaram Ramachandran

## #(Buddha) 13 The Past Life Story

In one past life, Buddha was  
A young boy of Himalayas.  
He was seeking the truth  
And the life's real worth.

He did austere penance.  
Lord Indra, knowing this,  
Disguised as a Demon came  
To his place, to test him.

The Demon whispered like this:

"All is changeable and nothing is constant  
This is the law of birth and death."

The boy searched  
And finally traced  
It, behind a rock, hiding  
And softly whispering.

He asked the Demon  
"You spoke only two lines  
Without the next two lines?  
I wish to hear those lines."

It showed no interest  
And went on with its test,  
"When my hunger is killing me,  
Those lines, you're asking me."

He told, "You're free  
Anytime to swallow me,  
But only after telling  
The two lines remaining."

Now you come here,  
To satisfy my hunger.  
I'll tell those two lines,  
The Demon said like this:

"Extinguishing the cycle of birth and death,  
One experiences the joy of Nirvana."

The boy then requested,  
"What you've said,  
Let me etch on stones  
And tree trunks."

"This should be known,  
In future, to everyone.  
You can eat me thereafter.  
And satisfy your hunger."

The Demon waited.  
The boy then etched  
The message in stones  
And tree trunks.

In its mouth wide open  
The boy jumped down.  
Instead of eating the boy  
Demon said with joy:

"I'm Lord Indra, in fact  
I came here to test  
Your will and determination.  
In this test, you've won."

Rajaram Ramachandran

## #(Buddha) 14 Sincerity Counts, Not The Offer

Buddha, the enlightened one,  
Knew the future of his own,  
Besides the entire universe,  
Through his inner eyes.

He went for alms, one day.  
Two boys, on the way,  
Were deeply absorbed  
In making toys with mud.

Suddenly their attention  
Turned in the direction  
Of Buddha with his bowl,  
Begging food with a smile.

They saw, his eyes shone  
With love and compassion.  
The eldest wished to offer him,  
Something to please him.

Out of mud, a pie he made,  
And the same, he dropped  
In Buddha's bowl as food,  
That mixed up with real food.

The younger one with reverence  
Watched Buddha's smiling face.  
Their offer, he accepted  
As real food, with gratitude.

To the startled disciples  
He explained, "Sincere offers,  
Whatever they may be,  
Should be taken willingly."

"It's the sincerity, that counts,  
Not the offer that comes,  
As the boy's love came out  
From the bottom of his heart."

The elder boy took birth  
As an Emperor on this earth  
He was none other than  
Ashoka, the great man.

The other younger one  
Simultaneously was born  
And became Ashoka's wife,  
Sharing a good part of his life

Buddha had his faith,  
On the ultimate truth,  
About the life linked  
With this material world

(The noble truth, what he said))

"The first, existence of sorrow,  
The second, cause of sorrow,  
The third, cessation of sorrow,  
The last, eightfold-path to end sorrow."

(The eightfold path according to him)

"Right thinking,  
Right views,  
Right speech,  
Right action,  
Right way of life,  
Right endeavor  
Right mindfulness,  
Right meditation."

Rajaram Ramachandran

## #(Buddha) 15 Visit To Varanasi

About Samadhi Buddha said,

“My mind is released from:  
The defilement of earthly existence,  
The defilement of sensual pleasures,  
The defilement of heresy,  
The defilement of ignorance.”

Two merchants, Tapussa and Bhallika,  
Under the Bodhi-tree, met Buddha,  
And in his supreme presence,  
They became his first disciples.

To Varanasi, he then moved.  
On the way, it so happened  
He met an ascetic wanderer,  
Who asked about his teacher.

Buddha replied, “I’m the Victor  
Also the world’s conqueror,  
Superior to gods and men,  
An All-Enlightened one.  
Beholden to no teacher.”

The wandering ascetic got  
Puzzled at his quick retort.  
“Is it so, ” saying only this,  
He silently left the place.

At Deer Park, Varanasi,  
He met the five monks,  
Mahanaman, Kaundinya,  
Asvajit, Bhadrajit and Vaspa.

Earlier they were averse  
To his liberal austerities,  
But now they recognized  
The same and followed.

Buddha told his disciples,  
"Don't go into the details  
About the origin of the world  
Or the existence of God."

"Such investigations  
Will be of no use  
As they'll distract  
Easily the mind-set."

His magnetic personality  
And also his simplicity,  
Attracted many followers,  
Who came in thousands.

Rajaram Ramachandran

## #(Buddha) 16 Buddha's Ideals

Buddha convinced the people  
Always with simple parables.  
The story of three carts  
Was one of those stories.

There was a wealthy man.  
He had three children.  
Their house caught fire  
One day, quite unaware.

The boys were playing,  
And despite a warning  
From their worried father  
They didn't notice the fire.

He again softly told them  
"You all now come.  
I've kept three carts  
Outside our house gate."

"One is goat-cart  
Another is deer-cart  
The third is ox-cart,  
Each one, you'll get."

At once, they ran out  
To see their carts.  
But saw three white  
Ox driven carts.

By then, they were aware,  
Their house was on fire.  
No doubt, a lie it was,  
But it saved three lives.

The white-ox was taken  
As a middle path one,  
That gave one contentment,  
Happiness and enlightenment.

He always said:

“One should eat and drink  
Limited to what body takes.  
Extreme austerities will torture  
One’s body, also extreme pleasure.”

“Filled with water alone,  
A lamp will never burn.  
You keep your body fit,  
If you want enlightenment.”

“From tree top, a bird comes  
Down to pick up grains,  
But get caught in the net  
By this tempting act.”

“Lured by a bait,  
A fish gets caught,  
When it’s tempted  
To go for its food.”

“Like a lotus flower  
In a pool of water,  
One should learn  
To grow and live on.”

“Lotus keeps on growing  
Not minding its surrounding  
One should grow like this,  
Let it be any kind of circles.”

Rajaram Ramachandran

## #(Buddha) 17 Organization Sangha

'The path of truth is one  
Not so easy for single person  
To follow the same alone  
But with a team, it can be done'

This fact Buddha knew well.  
A Sangha, with trained people,  
He organized first, to support  
Each other in their pursuit.

Under the guidance of Buddha,  
Many joined this Sangha,  
A very popular institution,  
That worked for human elevation.

Yash, a rich lad, one day,  
Asked Buddha the way  
Leading to happiness,  
For him to stay in peace.

When he was in the palace,  
This problem Buddha did face,  
So, he took pity on the lad  
And acted as his guide.

Yash then joined Sangha  
To remain with Buddha.  
And learn from the Master  
All the lessons faster.

His parent joined later,  
And his friends thereafter,  
Thus grew up this institution  
With fresh men and women.

Once a crowd came running  
Saying they were searching  
For a woman who stole  
Their precious jewels.

Buddha said, 'Search for  
Real wealth, it's better,  
From your true self  
For a happy peaceful life.'

Their eyes, then opened,  
And as monks, they joined.  
Like this Sangha grew up well  
With more and more people.

.

Rajaram Ramachandran

## #(Buddha) 18 Envy Was Not Holy

Buddha met three Kashyapa  
Brothers at City Uruvela.  
They worshipped Agni (fire) daily.  
People respected them religiously.

Buddha met the eldest one.  
He asked him permission  
To spend the night time  
In the sacred fire room.

Kashyapa, in fear, said,  
"Don't stay there, I'm afraid,  
A serpent there will bite you,  
And it's dangerous for you."

"Don't worry, " he replied,  
"I'll not be killed.  
Have no fear.  
Let me stay there."

Kashyapa then allowed him  
In that sacred fire room.  
Buddha spent the night  
In Meditation sitting upright.

The serpent came to bite  
But it saw love in his sight  
And went back to its place  
Without leaving any trace.

Next day, the host saw  
Buddha alive, with awe,  
And honored the guest,  
Thereafter with full respect.

To participate in a festival,  
There came many people.  
He felt, Buddha was a nuisance,  
And he might lose importance.

His feelings, Buddha understood  
And somewhere disappeared.  
After the festival was over  
Back Buddha came there.

When Kashyapa asked  
Buddha coolly replied,  
"Since you never wanted me here  
I was hiding myself somewhere."

Kashyapa was surprised,  
"How could Buddha read  
Inside my mind so easily.  
A mind-reader, he's really."

"Envy is not holy, " Buddha told.  
Such occult powers, he possessed.  
Kashyapa Brothers then realized.  
As monks in Sangha, they joined.

Rajaram Ramachandran

## #(Buddha) 20 Site For The Monastery

Sudatta, a wealthy merchant,  
To Rajagriha, once he went.  
He was a generous person,  
Taking care of many orphans.

He came from Koshala  
And heard about Buddha.  
He went to Veluvana  
And met personally Buddha.

He was impressed much,  
With Buddha's speech.  
He made a voluntary offer  
To build a monastery there.

Buddha was too pleased  
To accept the offer he made.  
The merchant then went around  
Looking for a suitable ground.

He saw a beautiful garden  
Owned by Jeta, the King's son.  
It had lush green lawns,  
Tall trees and water resources.

In all respects, it was  
The most suitable place,  
For the monastery proposed.  
But to sell, the prince refused.

When the merchant pressed,  
An exorbitant price, Jeta quoted.  
He wanted that much gold,  
The garden could hold.

All his assets, the merchant sold  
To purchase the required gold,  
But the garden was filled.  
Only up to half of the land.

The merchant felt upset  
As his plan failed at last.  
The prince, in turn, felt  
For this poor merchant.

At last, the prince agreed  
And the garden he spared  
Touched by Buddha's speech  
Whom he liked very much.

Soon a monastery was built.  
With his disciples, Buddha went  
And occupied the mansion  
To continue his mission.

Rajaram Ramachandran

## #(Buddha) 21 Mustard Seeds

One day, a woman came  
Carrying in her arms  
Her dead child and kept it,  
With tears, at Buddha's feet.

She cried and begged,  
"Give life to my child, "  
He took pity on her,  
And tried to console her.

He told her, "Yes, I'll  
Heal the child well,  
But on one condition,  
If you get it done."

"Just bring mustard seeds,  
A handful from a house,  
Where no one has died,  
To give life to this dead."

She went from door to door,  
But found everywhere,  
Death had taken place,  
Not sparing any single house.

Now, she well understood  
The body, she then buried.  
In the Sangha, she joined.  
By Buddha, she was blessed.

Buddha tried to handle,  
The aggrieved people,  
In a practical manner  
And gave them all shelter.

Besides his compassion,  
His love for everyone,  
Was a blessing in disguise  
For the affected mass.

Sangha was an asylum  
For every one of them  
They found a healing touch  
From Buddha very much.

Rajaram Ramachandran

## #(Buddha) 22 His Father's Invitation

Buddha received a letter  
From Suddhodana, his father,  
Saying, "Too old I've become.  
I wish to see you, please come."

Out of his compassion  
He accepted the invitation,  
Though detached he was  
From the family ties.

His father, with tears, told,  
"Oh my son, I'm now old.  
Take care of this kingdom.  
For this, now is the time."

He replied, "Oh Father,  
I understand you fear.  
I'm not the only son.  
All people are your children"

"For them you care.  
For you, they'll care.  
I look after the mankind,  
Who suffer in this world."

As a son, father felt sorry.  
To miss him from the palace.  
As a Buddha, father was happy,  
To see him, working for peace.

Buddha, with the disciples,  
Went around the city for alms,  
Which, as a King, he disliked  
And invited his son for food.

The King said, "My son you're.  
How can you go begging here?  
That too, in your own kingdom?  
Is it not an act of shame? "

Buddha said, "I've renounced  
All attachments in this world,  
And this is how, as a sanyasi  
I should live on alms daily."

"Oh Father, I've come here  
To show you the hidden treasure,  
Which is within yourself  
As a gem in your life."

Rajaram Ramachandran

## #(Buddha) 23 The Story Of Gem

Buddha saw his father's worry  
And told him a boy's story,  
Saying, the gem was hidden  
Within himself, but not known.

There lived a poor man.  
His friend was a rich man.  
For help the poor went.  
To the rich as a guest.

The rich gave him nice food  
Which was tasty and good,  
And then led him to a silk bed,  
On which he slept like a wood.

Next day, he didn't find,  
At home, his rich friend,  
And heard from the servant  
On two days work, out he went.

He got disappointed  
As no gift, he received  
From his rich friend  
What he expected.

Years passed, but the poor  
Remained still as poor.  
His silken robe became torn  
Which he threw in the dust bin.

Suddenly, one day, he met  
His rich friend in the street,  
Who enquired, "This dress  
You're wearing is useless."

"I gave you a silken dress  
When you were in my house.  
What happened to it?  
Why you're not wearing it? "

The poor said, "I have thrown  
Your silken dress in the dust bin  
When it was torn into pieces  
Now, I'm wearing this old dress."

The rich replied, "Oh my friend,  
A costly gem was sewed  
In that silken dress I gave  
Which you now don't have."

The poor never knew this  
And he suffered a loss  
Due to his own ignorance  
Of his friend's kindness.

Rajaram Ramachandran

## #(Buddha) 24 Yashodhara's Grief

All the members met Buddha,  
Except Princes Yashodhara,  
Who said, "Here he'll come,  
If I'm of any value to him."

A chaste woman she was.  
She lived inside the palace,  
Not as a luxurious princess,  
But like renounced ascetics.

Buddha took pity on her.  
For his sake, she had to suffer,  
With a son, to be looked after,  
At the prime young age of her.

As he was a renounced monk,  
With him, two disciples, he took,  
And met her in her room  
Where she lived in utter gloom.

When he went there to meet,  
She held him by the feet,  
Bitterly cried and wept,  
As she couldn't control it.

Buddha allowed her tears  
To flow till her sorrows  
Got ventilated, being a woman,  
Who had to suffer alone.

Regaining her composure,  
She wiped out her tears.  
He appreciated her sacrifice,  
And praised her patience.

He showered her compassion,  
Saying she was a great woman,  
Who allowed her husband  
To serve all the mankind.

Yashodhara felt good,  
And she also felt proud  
Of her noble husband,  
Who was serving the mankind.

By then, Rahula came  
Buddha caressed him.  
For his inheritance, he told  
"I've no silver or gold."

"I've nothing to give him,  
Nor do I have a kingdom.  
I've only spiritual treasures,  
Which I share with others."

Raghula expressed his desire  
To join Sangha, as an heir.  
Later on, he joined as one  
Of top disciples of this institution.

Rajaram Ramachandran

## #(Buddha) 25 The Story Of Two Birds

Buddha was always keen  
On one taking quick action,  
And in support, he told  
A story of two birds.

"Actions of the past  
Shape the present.  
Actions of the present  
Shape the future bright."

Two birds lived on a tree  
Very much happy and free,  
At night, it became cold  
And the birds shivered.

The female bird told  
"I'll die, it's too cold  
A nest, to keep us warm  
You build, in day time."

The male bird said,  
"I'll surely build,  
Tomorrow, a nice one,  
For us to live in."

Next day, it forgot  
To build the nest,  
As the sun came  
To keep them warm.

It went on like this  
For many years,  
Until they both died,  
Frozen by deep cold.

Had the male built  
For them a warm nest  
They would have survived  
And some more years, lived.

"If you want to do  
Tomorrow, do it today.  
If you want to do  
Today, do it now."

Rajaram Ramachandran

## #(Buddha) 26 Human Mind Slips Down

“Human mind slips down  
But over a period, one can  
Bring it high with diligence  
By one’s own intelligence.”

There was a wealthy man,  
Who had an ambitious son.  
The son was for quick money.  
And went to places many.

As years passed, he lost  
Each and every asset,  
As he was a spendthrift,  
His life became a waste.

He came back to his place  
In search of some service.  
He found a big mansion  
And met the headman.

He didn’t know it was  
His own father’s house,  
Father saw him at a distance,  
But didn’t show his face.

Father’s intention was,  
His son, who was careless,  
Should learn to work hard  
For his better livelihood.

His son, year by year,  
Improved his behavior  
And shouldered more  
Responsibility thereafter.

When he became an expert  
And in his work honest,  
His father revealed then  
The truth of father and son.

He fell at his father's feet,  
For this happy meet,  
And supported his father  
As a good son, thereafter.

Rajaram Ramachandran

## #(Buddha) 27 An Arrow That Killed

Buddha faced questions  
From the intellectuals,  
Like "how the body differ  
From the spirit that suffer? "

"What happens to the soul,  
After death of an individual? "  
A story, Buddha told them  
That finally convinced them.

Once a man was struck  
By an arrow at his back.  
People rushed to pull it out,  
But he wasn't for taking it out.

He asked, "Who shot this one?  
Is it made of copper or iron?  
They said, "We shall find it,  
After pulling the arrow out."

But he said, "Don't touch me.  
Tell first, who tried to kill me? "  
They said, "Oh man, as blood  
Flows out, you'll be dead."

But the man was adamant  
And allowed them not  
To dress the wound  
That drained out blood.

At the end, he died  
Losing all the blood,  
For his own obstinacy  
Resulted in this tragedy.

Had the man allowed  
Them to dress his wound  
He would have survived  
And from death saved.

This will happen to one,  
Not showing his concern  
To solve urgent problems,  
But is after abstract themes.

Rajaram Ramachandran

## #(Buddha) 28 Chinchamanavika, A Woman

Chinchamanaika, a woman,  
Was wicked like a demon.  
Dressed gorgeously she went  
To the monastery very late.

Buddha had just finished  
His lectures and found  
The hall was empty soon,  
But for that woman.

She got up at the end,  
And hid herself behind  
A bush in the garden,  
With a sinister plan.

The night had passed.  
And the morning arrived.  
After spending the night,  
The monastery, she left.

After two months, she told,  
I'm carrying Buddha's child."  
None believed it to be true,  
Barring the wicked a few.

One day, she entered the hall,  
When the same was full,  
And played a foul drama  
That she had slept with Buddha.

That the one she carried,  
It was Buddha's child.  
Aloud she cried and wept  
To earn their support.

Many believed it not.  
Some seriously took it.  
They all saw his face,  
But he maintained silence.

By then blew a strong wind  
In that, her clothes fluttered  
The pot tied to her waist  
Suddenly slipped out.

The pot fell and broke.  
Her lie too did break.  
Some jealous priests  
Had hatched this plot.

After this drama was over,  
Buddha gave his lecture.  
The story of a physician  
He told them then.

Rajaram Ramachandran

## #(Buddha) 29 The Physician And His Children

Once a physician went out.  
His children, by an accident,  
Took some mild poison  
That caused severe pain.

On return, he found them  
Down in a state of alarm.  
He prepared an antidote  
And asked them to take it.

Some took it and got cured.  
Some refused and suffered.  
He was worried about  
Those who were adamant.

He told, "I'm going out.  
Here is the antidote.  
For you, none will be here  
This is my only fear."

That was a trick he played  
And with his friend, he stayed.  
After a few days, he sent word  
Thru' his friend that he was dead.

The sick children were shaky  
And became so panicky  
They had to take then,  
The antidote medicine.

Buddha said, "I'm the physician  
And you're those children.  
I give you all medicine.  
Leaving it to your option."

"Some listen to me,  
And others ignore me.  
But my medicine is free.  
Its benefit, you shall see."

How to convince people?  
This was another example.  
He was so kind and liberal  
They understood him well.

Rajaram Ramachandran

## #(Buddha) 30 Pataki, The Outcaste

Once, Ananda, the disciple,  
Who was thirsty, went to a well  
To drink water and saw on the spot,  
A girl drawing water in her pot.

He asked for some water,  
But the girl showed fear,  
Saying, "I can't give water  
As my Matanga caste is lower."

"Since I'm an outcaste,  
And you, from a higher caste,  
It's not good on my part  
To give you water from my pot."

Anand said, "Your caste  
Will not quench my thirst.  
What I need is only water,  
Which, I hope, you can spare."

It was for the first time  
A higher caste man came  
And asked her to spare,  
From her pot, water.

Immensely she was pleased.  
Enough water, she spared.  
Which Anand willingly drank  
And then conveyed his thanks.

She began to love Anand,  
And behind him, she followed.  
At the monastery, Buddha asked  
Why she was after Anand.

She said, "I've my love  
For Anand, somehow.  
In this monastery,  
Allow me to stay."

Buddha smiled and said,  
"It's not love, my child,  
It's but kindness, for what  
Anand said at your spot."

"Your heart, I find,  
Is so pure and kind,  
Accept that kindness,  
And extend it to others."

His words of wisdom  
Sent her back home,  
As a girl of kindness  
With all his blessings.

Rajaram Ramachandran

## #(Buddha) 31 The Story Of Amrapali

A beautiful courtesan,  
Amrapali, had a big garden  
Where Buddha stayed once,  
Along with his disciples.

She took it lucky  
And was very happy  
To see their presence  
In her own place.

She wanted to sit  
At Buddha's feet  
And hear his sermon  
As a humble woman.

In her very simple dress,  
Without wearing jewels,  
Before Buddha, she sat  
But was looking smart.

Buddha noticed her,  
Listening to his lecture,  
With rapt attention,  
And deep devotion.

Suddenly he told them,  
"How she looks very calm  
Despite her big connections  
With the King and courtiers."

"She's young and beautiful.  
She's rich and moves well.  
Yet, her heart is pure  
And she's very sincere."

Amrapali felt more humble  
She invited him for a meal.  
As a gesture of goodwill  
He accepted her call.

He rejected the invitation  
Of another local rich man,  
Who called him for meals,  
Along with his disciples.

When all of them came,  
Amrapali welcomed them  
With a humble submission,  
To her decorated mansion.

When the meal was over  
Buddha then blessed her.  
All of them thanked her  
And was about to leave her.

She told, "This mansion,  
Is not mine from now on,  
But goes to Sangha, as my gift.  
My humble offer, kindly accept."

Buddha accepted the gift,  
That came from her heart,  
Appreciating her kindness  
And her truthfulness.

Rajaram Ramachandran

## #(Buddha) 32 Expecting Rewards

One day, a disciple said,  
"Expecting a reward,  
For a good work done,  
Is not wrong, in my opinion."

Buddha narrated a story:

"A reward is not a reward,  
When the same is expected.  
When it comes unexpected  
Then, take it as a reward."

A King was seriously ill.  
Doctors treated him well  
But he didn't recover still  
As if it was an evil spell.

Messengers went round,  
And they luckily found,  
A Doctor from a village  
Who came at the last stage.

He gave the King a potion,  
That did wonderful action.  
In two days, he improved  
And slowly he recovered.

The doctor told the King  
"Now that you're improving  
Let me go back home  
As I'm here for a long time."

The King said, "Wait here  
Until I feel myself better."  
He didn't allow the doctor  
On some plea or the other.

At last, he came back  
And to his good luck,

A mansion stood in the place  
Of his dilapidated house.

His wife and children,  
In silken dress, were seen.  
They wore the best of jewels.  
And received him with cheers.

People around gathered.  
Praises, they showered  
On the doctor for his skill  
That cured the King well.

The doctor was spellbound.  
To say, no words he found.  
He brought home nothing.  
But the King did everything.

Rajaram Ramachandran

## #(Buddha) 33 Oil Lamp Of The Poor

Once Prince Ajatashatru sent  
Oil drums for lamps at night.  
An old woman, who saw this  
Wished to give oil for lamps.

But she was too poor to buy  
Still she didn't give up her try.  
She cut off her long hair,  
And for oil, she sold her hair."

She gave that oil, with a lamp,  
To Buddha for lighting up,  
He received the oil cup  
And used it for her lamp.

Her lamp lasted thro' the night  
And was spreading steady light.  
The lamps, with the oil sent  
By the prince, blew off by midnight.

Buddha said, "The woman  
Was sincere in her intention.  
While the royal prince  
Exhibited his arrogance."

"This is the difference  
Found in their performance.  
One who's always humble  
Shines in their life well."

"In no way her small offer  
Can be taken as inferior,  
While the prince's bulk offer  
Cannot be taken as superior."

"The sincerity, not the size,  
The humility, not the price,  
These values only count  
To accept any asset."

Buddha was a conqueror  
Of the spiritual world,  
And was a reformer  
Of the material world.

Rajaram Ramachandran

## #(Buddha) 34 Compassion For Animals

Buddha saw one day,  
A shepherd on the way,  
Chasing goats and sheep,  
All in one pack to keep.

A little lamb trailed behind,  
With a severe wound  
When it was struck,  
By the shepherd's stick.

As if he was wounded,  
Buddha's heart melted.  
He took it in his hand,  
And slowly went behind.

"Caring innocent being  
Is better than sitting  
In caves, with eyes closed,  
As if not concerned."

He asked the shepherd,  
"Oh my friend  
Where do you take  
This huge flock? "

The shepherd replied,  
"In sacrifice, to be offered,  
The King had ordered.  
And I obey his command."

When the flock passed  
Thro' streets, people talked,  
"See, he's a holy hermit.  
The flock, he has brought."

Near the altar Buddha stood.  
The King then understood,  
The ceremony to lead  
The hermit came as head.

The high priest was about  
To cut with knife a goat,  
Buddha cried, "Oh King,  
This, why are you allowing."

"Every creature loves to live,  
As a human being likes to live.  
It's an act of cruelty to kill,  
For sacrifice, innocent animals."

The priest threw the knife  
And spared the goat's life.  
The King ordered, "No more  
Sacrifices in his land, in future."

Rajaram Ramachandran

## #(Buddha) 35 Devadatta, The Cousin

The first Cousin, Devadatta,  
Was always jealous of Buddha.  
He told people, he was greater,  
And Buddha was not superior.

King Bimbisara, the disciple  
Of Buddha was too liberal  
In giving gifts to Buddha  
And not to Devadatta.

This burnt Devadatta's heart.  
He hatched a wicked plot  
To dethrone King Bimbisara,  
And crown his son Ajathashatru.

He told Ajatashatru, his friend,  
"Your father has become old.  
You just put him in prison  
And then ascend the throne."

"You're wiser and superior  
To your old father,  
So, better rule the Kingdom  
With all your wisdom."

Tempted by his advice,  
Ajatashatru, the prince,  
Became the next ruling King  
By imprisoning the old King.

As Bimbisara was a noble King,  
His people started revolting.  
On the advice of Devatta  
He killed his father, Bimbisara.

Devatta wanted to eliminate  
Buddha in the next plot.  
With King Ajatashatru's help  
He wanted to send him up.

To kill Buddha, he sent  
An archer, who went  
And came back without  
Shooting a single shot.

He said, "He's so radiant,  
So serene, and so great,  
I can't do any harm  
Nor shoot to kill him."

Rajaram Ramachandran

## #(Buddha) 36 Devadatta Plots To Kill Buddha

Devadatta's next plan  
Was to push down  
A big boulder from the top  
To crush Buddha into pulp.

This plot also had failed  
As Buddha had escaped  
With a very minor injury  
That caused him no worry.

He influenced the King  
Ajathashatru, for eliminating  
Buddha by an elephant  
Which could silently do it.

The King told the Mahout  
To give alcohol to the elephant  
And leave it in the streets  
When Buddha went for alms.

Nalagiri, the elephant  
Ran madly in the streets.  
It destroyed tall trees,  
And damaged houses.

Near Buddha it came.  
He called by its name  
"Oh Nalagiri, be calm.  
I'm here; do no harm."

The alcohol effect had gone  
The elephant calmly sat down.  
The whole crowd watched.  
It was a miracle indeed!

It shocked Devadatta.  
The power of Buddha  
He then understood.  
But his anger continued.

His jealousy and arrogance,  
And the sense of vengeance,  
Grew more than ever before,  
But Buddha hated him never.

Rajaram Ramachandran

## #(Buddha) 37 Buddha's Message To Devadatta

Buddha wanted peace.  
He sent two disciples  
To Devadatta's place  
To settle any difference.

His message was the truth  
At any cost, was worth  
More than deceit and lies,  
As truth ended in success.

Devadatta said, "The two disciples.  
Of Buddha are coming close  
To hear my special lectures,  
Better than what Buddha gives."

When they came near,  
He told them, "Look hear,  
I want rest for sometime  
You take the class this time."

He slept like a wood then.  
The two spoke on compassion  
What was Buddha made of,  
How he cared for other's life.

All the assembled people  
Felt that Buddha was real  
And Devadatta, a fraud  
Cheating the whole crowd.

They got up and walked out.  
To hear Buddha, they went.  
When Devadatta woke up  
There was none to speak up.

He burst into anger,  
That became a danger,  
As he coughed up blood,  
And on that spot, he died.

Buddha represented the truth.  
And Devadatta, the untruth.  
Finally truth won over untruth,  
In the battle of truth-vs-untruth.

Rajaram Ramachandran

## #(Buddha) 38 Ajatashatru Regrets

King Ajatashatru heard  
That Devedatta had died.  
He had lost his best friend,  
Who stood ever by his side.

He imprisoned his father,  
And then killed him there.  
On the advice of Devadatta  
He tried to kill Buddha.

All the great sins he did  
In return, they paid  
In the form of disease,  
With painful blisters.

Doctors treated him in vain.  
He couldn't bear the pain.  
Buddha sent a physician,  
Who gave him proper medicine.

For his sins, he repented.  
Before Buddha, he begged  
To be excused for his deed,  
Which, on him, recoiled.

Taking pity, Buddha cured  
Both his body and mind.  
He then joined Sangha,  
As a disciple, served Buddha.

Buddha's father sent word  
That he was in death bed.  
Buddha rushed to see him.  
But he died in his son's arms.

After the King Shuddhodana  
The entire clan of Shakya  
Battled among themselves  
For position and powers.

Buddha continued to travel  
And helped suffering people.  
Even when he was very old,  
He served them till the end.

Rajaram Ramachandran

## #(Buddha) 39 The Offerings

Buddha said, "If one lives  
Just for others' happiness,  
Happy that one becomes  
As a matter of course."

"To offer others  
A heart one needs  
Not the riches  
Nor the social status."

Seven compassions  
For the offerings  
He had mentioned  
To be followed.

ings of the eye:  
Looking at others with  
affection and mercy  
not contempt or arrogance.

2. Offerings of expression:  
A bright smiling face,  
Not a grim or depressed one.

3. Offerings of words:  
Speaking gently so that  
Those who hear will feel happy.

4. Offering of attitude:  
Attitude of respect, not  
Looking down upon others.

5. Offering of the heart:  
Speaking and behaving warmly.

6. Offering of seat:  
Provide a seat to others  
with respect

7. Offering of abode:  
Invite others to one's home.  
Have an attitude of sharing.

These offerings, he followed,  
Also expressed his gratitude  
To others, who similarly followed  
The path he had found.

Buddha and his disciples  
Were invited for meals  
By a blacksmith, one  
Of the low caste men.

As he was very weak,  
Even to go for a walk,  
The worried disciples,  
Refused to go for meals.

He said, "It's my intention,  
The blacksmith's devotion,  
And sincerity must be taken,  
To accept his invitation."

"He should not feel,  
I've refused his meal  
As he's from low caste,  
Which is not correct."

Buddha treated everyone,  
Low or high caste, as one,  
Rich or poor, as one,  
Friends or foes, as one.

Despite his stomach disorder,  
He accepted the offer.  
As for the host's devotion,  
He had shown appreciation.

Eighty years old he was,  
Yet, he served the cause  
Of the suffering mass,

Till his last moments.

Buddhism found its roots  
In India, but its branches  
Spread all o'er the world,  
Though it's 2500 years old.

Rajaram Ramachandran

# #01 (Thyagaraja) Birth Of A Saint

SAINT THYAGARAJA

BRIEF INTRODUCTION

The Saint Thyagaraja was born on the 4th May, 1767 at Tiruvarur, Tanjore District, South India. He came to lead the mankind in the spiritual path through the medium of Classical Music, purely devoted to Lord Rama. He had composed classical songs in thousands during his life time, which are still very popular through out the world.

During the period of Vijayanagar Empire in the Central India, which broke down due to frequent invasions from the North India, his ancestors took asylum in the Kingdom ruled by Maratha Nayak in South India. With this brief introduction his life story follows:

SAINT THYAGARAJA  
(04-05-1767 to 06-01-1847)

The year seventeen-sixty-seven,  
Witnessed the divine sanction  
From the Merciful Heaven  
For a great saint, who was born.

It was on the fourth day,  
In the month of May,  
This saint took his birth  
On this mundane earth.

The Temple Town Tiruvarur,  
Of the District Thanjavur,  
Became the chosen land,  
To welcome this child.

True to their own custom  
He was given the name  
Thyagaraja, the Lord

Of this Temple God.

'Thyaga, ' a word for 'sacrifice'  
'Raja' for 'King or Prince, '  
Thyagaraja, as his name stood,  
Lived in austerity till his end.

He was the third son,  
The most illustrious one,  
Of Ramabrahmam, his father,  
And Seethamma, his mother.

The King of Thanjavur  
Patronized his father,  
A story teller by profession,  
And an exponent of Ramayan.

As a daughter of a Veena player,  
Kalahastayya, a royal court performer,  
Music was in Seethamma's blood  
And he grew up in this background.

(Thanjavur, a place in South India)

Rajaram Ramachandran

## #02 (Thyagaraja) The Kakarla Family

In a small Town Kakarla,  
Kurnool District of Andhra,  
The Saint's ancestors lived  
During sixteenth century period.

Kakarla town was under  
The then Vijayanagar Empire,  
Famous for its arts and culture,  
Found in every nook and corner.

With the Moghuls' invasion,  
This great Empire broke down.  
Many families left the Empire  
To seek asylum elsewhere.

In South India, a Maratha King  
Of Nayak race was then ruling.  
A peaceful place they found  
And there, they all settled.

Traced from Muringinadu Sect,  
The ancestors of the Saint,  
Brahmin priests by profession,  
As Kakarla family, were known.

After the birth of the Saint  
The family shifted and went  
From the Town Tiruvarur,  
And settled at Tiruvaiyar.

It was here, the Saint,  
Rest of his life spent.  
Here, in a peaceful place,  
His Samadhi still lies.

As a gesture of royal honor  
The then King of Thanjavur  
Gifted him a house to stay  
Comfortably till his last day.

His life, full of glory,  
In the pages of history,  
In indelible ink, is written  
Never to be forgotten.

Rajaram Ramachandran

## #03 (Thyagaraja) The Saint's Early Life

The Saint was born  
In the family known  
For their inborn aesthetic  
In the field of music.

Does any mother fish  
Teach her kid, born fresh,  
How to swim or float?  
No, she only guides it

Likewise, his mother did  
In acting as his guide.  
Thus he learnt every basic  
Step in the art of music.

Seeing his musical talent,  
One day, his father went  
And at the King's Court  
\*Chief musician he met.

(\*Sonti Venkataramanayya)

At the age of sixteen  
He mastered one by one  
All the musical lessons  
Taught by this musician.

From the age of seventeen,  
Though young, he was keen  
To compose Telugu music,  
In a style called "carnatic."

His first song in Raga Desikatodi  
Came as a surprise to everybody,  
And prominently in his house  
He inscribed it on the walls.

Thus began his musical career  
Dictated by a divine order.

Songs in thousands, he composed,  
The most popular ones in the world.

Rajaram Ramachandran

## #04 (Thyagaraja) His First Song

(Namo Namo Raghavaya Anisam  
In Telugu language)

“My obeisance to Rama.  
My respects to Raghava.  
Oh Savior of the poor!  
Oh Ocean of kindness world over! ”

You shine as several suns  
And remove the darkness  
As well as the sins of those,  
Who surrender to you.

All the talented poets,  
You always patronize.  
You bless all the devotees  
Like the divine Karpaka Trees.

You're the Guru of all Gods  
Like Siva among the Lords.  
You're the Lord of devotees  
Who're innocent and poor.

You're the destroyer  
Of demons whomsoever.  
You're the most intelligent.  
And giver of intelligence.

You're the giver of health  
Besides long life and wealth.  
You're resting on Adishesha  
The snake that lives on airs.

You're the eater  
Of fresh butter,  
And an eye witness  
To all worldly actions.

Your hands are strong

Like the elephant trunk.  
With your bow you've won  
Subhagu, the demon.

You're the protector  
Of Adisesha forever  
You're being worshiped  
By me, Your Thyagaraja.

Rajaram Ramachandran

## #05 (Thyagaraja) The Saint's Parents

His father had three sons.  
Jalpesan was the eldest one.  
The second remained unknown.  
Thyagaraja was the last one.

In pursuit of a religious order,  
Jalpesan wasn't like his father.  
He was dull, short tempered,  
Jealous and money minded.

So, his father considered it  
The Saint was God's gift.  
In the father's daily routine  
He helped as a dutiful son.

He joined his father daily  
In every chorus party  
That went round the streets  
Singing Rama Bhajan songs.

Devotees around offered  
For their daily food  
Handful of raw grains  
To win their grace.

Thus went their happy days  
In pursuit of divine ways  
Much to their satisfaction  
In their holy profession.

It was no wonder, therefore,  
He learnt from his father  
All the arts and culture  
Perfectly well, sooner or later.

He sang with his father  
All the songs of Jayadevar,  
Purandaradas, Ramadas,  
And those of Tulsidas.

His mother daily taught  
And from her he had learnt  
Purandaradas's songs, every bit,  
That she knew well by heart.

Rajaram Ramachandran

## #06 (Thyagaraja) Under A Thatched Roof

Ramabrahmam, his father  
And Seethamma his mother  
Led a pious-humble life  
Under a thatched roof.

The thatched roof  
Wasn't leak proof,  
As it allowed rain water  
To seep in everywhere.

King Sarabhoji of Thanjavur,  
Gave, as a gift, to his father,  
A good house, well built,  
On hearing his pitiable plight.

At first, he earnestly felt,  
That he didn't deserve it,  
But he had to yield later  
To the king's kind pressure.

In the royal court,  
The king gave a gift,  
As an encouragement  
To any deserving poet.

To the new house, they moved.  
For some days, there they lived.  
But later he gave it a Brahmin  
Who had no house to live in.

Back to his leaking hut,  
With all cheers, he went,  
That showed well his spirit  
Of sacrifice and contentment.

Yes, it was no wonder,  
If this kind of a father  
Was blessed with a son,  
As a noble saintly person.

They were not so keen  
On any wealth to earn,  
Despite their talent  
In the arts they had learnt.

Rajaram Ramachandran

## #07 (Thyagaraja) The Saint's Married Life

At eighteen years of his age,  
It was time for his marriage.  
He married Parvathi, a girl  
Who was young and simple.

A perfect match she was  
As she was also pious  
Like the Saint, her husband,  
Whose heart was so kind

One day, his father returned  
From the street rounds tired,  
He couldn't do his prayer,  
As he knew his end was near.

He called his son and said,  
"Oh my son, I'm now tired.  
To His abode, Rama invites me.  
I'll be no more for you to see."

"Follow our ancient tradition.  
Continue our noble profession.  
Rama will bless you always.  
He'll answer all your prayers."

From his eyes, tears flowed.  
For the last time, he hugged  
His son, the noble saint,  
And then breathed his last.

Saint Thyagaraja caught,  
His father's feet and wept,  
Having lost that fondly touch  
What his father gave very much.

Soon after the last rites,  
It was time for the deities  
To be taken for ownership  
For their daily worship.

Jalpesan showed no sign  
Nor was very much keen,  
So, the saint took the deities  
And did his daily prayers.

Rajaram Ramachandran

## #08 (Thyagaraja) A Song Dedicated To His Father

When the Saint sat  
In his father's seat  
To worship the deities,  
Tears rolled in his eyes.

"Oh Lord, bear with me  
And have mercy on me,  
If I'm not so sincere  
As my father in my prayer."

"You're the Almighty  
Also our family Deity.  
You're the life giver  
Also the life Saver."

"Out of my ignorance  
I didn't know this  
Pardon my faults, Lord,  
And take me to your fold."

"Oh My Lord, Madhava,  
You're with your Sita  
And your Lakshman  
To bless every one."

"You came on this earth  
As incarnation of Truth.  
You're the only cause  
That saved Viswamitra's sacrifice."

"You're the dear friend  
Of Hanuman, son of wind God,  
Whoever surrenders to you,  
You give asylum, it's true."

"Lord Brahma worships you.  
Also what prompts you  
To be a terrible Sun  
To scorch all the sins."

“With your louder voice  
You can defeat the noise  
Of thunder from clouds,  
So strong is that of yours.”

“In fighting the demons  
Your powers are matchless.  
Oh Rama, the Supreme Lord,  
You, the light of the world.”

“You’re the killer of Ravan  
King of Lanka, the demon.  
In Thyagaraja’s pure heart,  
You reside, are you not? ”

“As two eyes you own,  
The moon and the sun,  
You’re the husband  
Of Janaki, Oh Lord! ”

(The Saint sang this song in Telugu:  
“Neevera kuladanamu sandhadamu,  
Neevera Jeevanamu”.in Raga Begada)

.

Rajaram Ramachandran

## #09 (Thyagaraja) A Good Start

Thyagaraja learnt, within a year,  
From his Guru, no wonder,  
All the lessons from its basic  
To the last notes in the music.

He developed his own style  
That was received well  
By all the music lovers  
In his public performances.

"Thyagaraja is singing well.  
I'm proud of my disciple."  
As a token of appreciation,  
His Guru told everyone.

It was his maiden performance.  
The hall was full of audience.  
"Is he not so young in age?  
How will he sing on the stage?"

He started with a song  
In Raga Bilahari and sang,  
The hall in pin drop silence,  
Heard his excellent performance.

(The Telugu song ran like this  
Dorakuna Ittuvanti Seva)

"Will anyone get such a service?  
Will any Sage who did penance  
Or the Heaven born Devas  
Get this kind of service? "

"Tumburu, Narada and the rest  
Sing in praise of you, all the best?  
Ambarisha, in chorus with others,  
Sing all the Bhajan Songs."

"The best of all the flowers

Pour over you like showers.  
The dancers of the heaven  
Dance before you, one by one."

"Brahma and Indra stay  
By your sides and pray  
On your past deeds,  
And your achievements."

"The celestial nymphs  
Who stand by your sides  
Fan all over you well,  
While their bangles jingle."

"All the beautiful chains  
Shine with colorful gems.  
They swing side by side  
With their charm and pride"

"To see Lord Sriman Narayana,  
In the floating bed of Adishesha,  
This kind of a rare service  
Where will be in the Universe? "

"Your body has the color  
Like a blue gem sapphire.  
It is covered by clothes silken  
With their borders golden."

"Your nails on both feet  
With their shine defeat  
The brightness of the moon  
Thus mocking the moon."

"You are wearing the best  
Of bright golden anklets.  
The shining bracelets  
Beautify your both arms."

"The pearl chains, the best,  
Cover your broad chest.  
Both the shining earrings

Add beauty to your earlobes.”

“The curly frontal hairs  
Besides your smiling face  
Also your mirror like chins  
Add to your divine grace.”

“The Tilak on your forehead  
Gives us a spiritual lead.  
Where else can one find this service,  
When all the beauties are at one place? ”

“The entire scene stuns  
Even the realized Sages  
On the golden swing you sit.  
Mother Sita is happy to see it.”

“While Thyagaraja is pulling  
Back and forth the swing  
Also the songs he is singing,  
Rama is seated smiling.”

“Lord Rama, the great one,  
The destroyer of demons,  
The protector of the world,  
Where else can you find? ”

This kept them spellbound  
As they never heard  
Such a beautiful song  
In their life, all along.

Rajaram Ramachandran

## #10 (Thyagaraja) Before The Court Musicians

After the first public concert  
His Guru once again thought  
To have one more concert  
For those in the royal Court.

Everyone in the Royal Court  
Was invited for the concert.  
Guru's father, a great musician,  
Inaugurated this grand function.

As they had to go to court,  
It was one hour concert,  
But Thyagaraja wasn't aware  
That it was limited to an hour.

In Raga Kambodhi a song  
He elaborately did sing  
They forgot the time limit  
It went on till late night.

They went very late  
Next day to the court.  
The King heard the reason  
And gave them pardon.

.  
(The Telugu song was like this:  
Mari Mari Ninne Moralida nee  
Manasu dhayaradhu)

"To you, again and again,  
I am trying to complain,  
But no mercy you show,  
Nor the reason for it, I know."

"You're omnipresent.  
At the cry of an elephant  
For its help, you ran down.  
What's the reason? "

"I've heard the story,  
You went in a hurry  
To show your kindness  
To Dhuruva, the prince."

"Why you turned as Narasimha  
To save the son of Hiranya?  
Why you helped the King  
Sukreeva, who forgot everything?"

"Oh you, Thygaraja's God,  
Whatever you say, My Lord,  
I've no patience to hear.  
Nor I'll listen to you anymore."

Rajaram Ramachandran

## #11 (Thyagaraja) Saint's Second Marriage

Hardly five years passed  
Parvathi, his wife, died.  
He married her sister  
Kamalambal, the junior.

Sitalakshmi, a daughter,  
Pretty one, was born to her.  
He gave her his best attention,  
With all love and affection.

When she came up of age,  
He arranged for her marriage.  
She married Kuppusamy,  
A handsome Brahmin boy.

Many good presents came  
But he never retained them  
To Lord Rama, he gave them.  
As they were not for him.

One of his disciples brought  
Kothandarama's color portrait,  
He walked all the way  
To bring it that day.

(He sang before the portrait:  
Nannu Palimpa Nadasi Vachidhivo  
Naa Prana Nadha.- Raga Mohana)

"Oh Lotus-eyes-Kanan! I kept you  
Ever in my mind to be with you  
Did you all the way come  
To save me at the right time? "

"Blue colored one you're  
Like the blue sapphire  
The pearl chains, the best,  
Dance over your chest."

“Did you walk all the way  
To see me here this day,  
With Sita, daughter of Bhudevi,  
Also with your arrows and bow? ”

Rajaram Ramachandran

## #12 (Thyagaraja) Chanting Rama's Name

All the songs of the Saint  
Surpassed any time limit,  
As each word is built  
Of divinity hidden in it.

The Lord Rama's name  
He chanted the same,  
Non-stop, every second,  
As it was his very blood.

It became his daily routine  
To get up early morn,  
Wake up the Lord  
Like waking a child.

(His song to wake up the Lord:  
Melukovaiyya Mammeluko Rama  
Melaina Sitasamedha Naa Bhagyama,  
In Raga Bowli)

"Very fortunate we are,  
To see you with Sita here  
To take us up,  
Please wake up! "

"Sage Narada and others  
In praise of you now sings.  
Now the Sun is up.  
Please wake up! "

"To accept this offer  
Of milk and butter,  
Open your eyes now.  
Please wake up!

"Oh you in the bed of snake,  
Your maid servants are awake,  
Ready to do their services.  
Please wake up! "

"The glow of the night lamps  
Has now become dim  
Oh Master of solar race,  
Please wake up! "

"Oh King of all kings!  
Moon's face you're having!  
King of Ayodhya you are!  
You're of noble character! "

Thyagaraja worships your feet!  
Oh warrior among kings!  
Devas, kings wait for you!  
To save this world, wake up!

(Note: In twenty one years  
Ninety-six-crore times  
Rama's name he chanted  
Average 1.25 lakhs per day,  
Which is a record break)

Rajaram Ramachandran

## #13 (Thyagaraja) Vision Of Rama

While chanting, very often,  
The Saint had a vision  
Of Rama in different pose  
Before him, very close.

At that time, in ecstasy,  
He found it very easy  
To dance and sing,  
Out came then a song.

On one occasion he sang,  
In Raga Bilahari a song,  
That described this vision,  
And his heartfelt jubilation.

(He sang in Telugu:  
Kanukondanee Sriramunee Nedu)

"I saw the Lord today,  
Sri Ramachandra Murthy,  
Sita Rama of Solar race,  
That satisfied my eyes."

"His brothers, Lakshmana,  
Bharatha, Satrughuna,  
In deep worship stood  
Reverently by his side."

"The Wind-God's son,  
Haruman was there then  
Bowing at Rama's feet,  
It was a pleasant sight! "

"Sugreeva and others  
Were saying their prayers.  
I saw all these scenes  
Today, with my eyes."

It's really no wonder

If his songs live forever,  
As they came from his heart,  
That was true and honest.

Rajaram Ramachandran

## #14 (Thyagaraja) Rama Taps The Door

Once, while he was singing,  
Someone was tapping  
His house front door,  
In an unexpected hour.

When he opened the door  
He saw the Lord Rama there,  
With Lakshmana, his brother,  
Both appeared together.

That scene, how he saw,  
The song, in Raga Attana,  
Described the same briefly  
With his devotion actually.

(He sang in Telugu:  
Aelaa Nee Dhayaradhu Paragu JeSe  
Vela samayamu Kadhu)

“Have you no mercy for me?  
Why are you avoiding me?  
To save me you’ve come.  
You’re here just in time.”

“Oh You Young Lord!  
Wearer of royal robes!  
Protector of virtuous people!  
Consort of Lakshmi!  
Possessor of Arrows!  
Giver of happiness!  
Wealth of kindness!  
Lord Vishnu!  
Wearer of Tulsi garland!

Lord of Lords!  
Please come!  
Wisest among wise men!  
Please come!  
Lotus eyed Kanan!

Please come!  
Lord of Solar Race!  
Master of nectar like good people!  
Majestic appearance like ocean!  
Destroyer of Demons!  
In beauty more than Cupid!  
Moving with wise people!  
The essence of all Vedas!

King of Kings!  
The owner of feet worshiped by Sages!  
Sun and moon as your two eyes!  
Lord to whom one can surrender!  
The most beautiful Lord!  
The Lord worshiped by Lord Siva!  
The owner of Garuda as his vehicle!  
The owner of feet worshiped by Devas!  
Father of Brahma!  
Possessor of brightness more than crores of suns!  
For elephant like demons you're like a lion!  
You've lotus like face!

Protector of sacrifice!  
You're worshiped by great devotees!  
You're the Lord mediated by realized souls!  
You've no beginning or end!  
You're the Lord sleeping on Adhishesha!  
The Savior of Gajendran, the Elephant King.  
You're the wearer of Punnai flowers!  
You always remove all sins!  
Under your feet is Hanuman, the son of Wind God!  
You sail in Upanishad!  
You're the Lord with no desires!

Rajaram Ramachandran

## #15 (Thyagaraja) Gift From Sage Narada

It was morning time  
An old hermit came  
And heard the songs  
When the saint sang.

He said, "Thyagaraja, listen,  
I'll be coming back soon  
After my bath in the River,  
Cauvery, for my food here."

While going he had left  
Music related notes,  
But never came back,  
Those books to take.

Saint Thyagaraja waited  
Without taking food,  
But there was no sign  
Of the hermit's return.

That night, in his dream,  
The same hermit came,  
And said, "Thyagaraja,  
I'm the Sage Narada."

"To give you those books,  
The hermit role I took.  
New experience, a lot,  
From them you'll get."

He woke up at once,  
And turned the books.  
Many secrets of tunes  
Were in those notes.

(He sang in praise of Naradhyam:  
Sri Narada Muni Guru Rayakandi  
Menadi Thapamo Gururaya in  
Raga: Bhairavi)

“Oh Narada Sage!  
Oh My great Guru!  
Out of my past penance  
I saw your appearance.”

“I surrender to you.  
After meeting you  
Our attachments here  
In this world are no more.”

“In the spiritual knowledge  
You’re the supreme sage.  
To burn any ignorance, ever  
You’re the razing fire.”

“The Veena in your hand  
Always give soothing sound.  
Oh My Great Master,  
Save this Thyagaraja,  
Oh My Great Guru! ”

Rajaram Ramachandran

## #16 (Thyagaraja) The Ladder Of Fame

In the ladder of fame  
Saint Thyagaraja's name  
Rose up to the top,  
Soon, but step by step.

His every breath spelled  
"Rama, " every second,  
Thus he was fully absorbed  
In the spiritual world.

How he invited everyone,  
To this spiritual heaven,  
In Raga Bhairavi, this song,  
Still takes us with him along.

(He sang in Telugu:  
Kolvaiyunnade Kothandapani)

"Like the Star Rohini joined,  
With the moon, side by side,  
With his bow, Raghava  
Is sitting with his Sita."  
Let us worship the Lord,  
To get rid of our sins old, "

"Seated here is Rama,  
With his consort Sita,  
Amidst eight wealth, come,  
Let us worship him."

(He again wakes up the Lord  
Thro' this song in Raga Thodi  
Kolu vamarekadha Kothandapani)

"Kothandapani is here,  
In his grand posture,  
This kind of rare scene,  
None would have seen."

“Not even by Brahma,  
Saraswati, Rukmini,  
Sita, Parasakti,  
Or Lakshmana.”

“Early in the morning  
Playing veena I’m singing,  
To wake up the Lord  
Sri Hari, from his flower bed.”

“After his bath in Rose water,  
He willingly accepts the offer  
Of variety of fine food  
Fresh, tasty and good.”

“He takes then betel nuts  
Wrapped in betel leaves.  
Next, the camphor light  
Turns his face very bright.”

“Over the incense sticks  
Giving their fine smells,  
All the assembled devotees  
Chant and say their prayers.”

Rajaram Ramachandran

## #17 (Thyagaraja) Brother Jalpesan

Saint Thyagaraja was tall,  
And he was very simple,  
With a turban o'er his head,  
A majestic look he had.

A Tulsi Mala in his neck,  
On his forehead a Tilak,  
A beads mala in his hand  
Exposed his pious mind.

At four early morning,  
He was daily singing  
To wake up the Lord  
From his flower bed.

After his bath in the river,  
And other routines were over,  
He went round the streets  
Singing "Rama" Bhajan songs.

Whatever people offered  
That served as food  
For his family members  
And any other guests.

(About this situation he sang  
In Raga Malavasri  
Ennalu Thirigedhi Ennalu)

"How many days,  
Shall I like this  
Go as a wanderer  
Here and there."

"How in this family jungle  
Like a thief I struggle,  
After chasing others,  
Live as a wanderer."

“From camphor to salt,  
In charity when I get,  
How to boast myself as  
Superior to all others? ”

“Day and night worrying,  
For morrow’s food waiting,  
How the time is taken away  
Meant for God, in this worry? ”

“How long shall I act  
As if I’m sincere, in fact?  
How long shall I wander  
As a deceptive wanderer? ”

“When others invite me for feast  
Thinking I’m a great pundit,  
And for me to say “let it be ready, ”  
How far it is justified morally? ”

“When I’m non-stop praying  
From morning to evening,  
How far I deserve this feast  
As a wanderer like a beast.”

“I know well my fault,  
Yet, I’m unable to avoid it.  
How long can I wander  
Like a helpless wanderer? ”

Jalpesan, his elder brother,  
Headed a group, as a leader,  
Who criticized the Saint  
That he was a big cheat.

“Is he a great pundit?  
He’s only a big cheat.  
“Rama, Rama”, he says  
Just to cheat us in many ways.”

“He says that he sings music, ”  
But he plays only a trick,

By mixing different words  
In a variety of odd tunes.”

These comments he heard  
But silence he observed.  
For more peace, he prayed,  
Every day before God.

Rajaram Ramachandran

## #18 (Thyagaraja) Not For Wealth

The year eighteen-not-two saw  
Saint Thyagaraja with all awe,  
As he had reached the peak  
By then in the uphill task.

Sarabhoji, King of Tanjore,  
Had his own wish to hear,  
In the palace, the Saint singing  
On the glory of the King.

His minister then went  
To invite the Saint,  
And said, "Oh Thyagaraja  
I come from Maharaja."

"He's giving you a land,  
Ten acres, besides gold,  
If you come and sing  
On the glory of the King."

Under a rude shock,  
He was taken aback  
On hearing this word,  
His face became red.

He said, "How can I sing  
For an earthly king,  
With my mouth that sings  
For the King of Kings."

Then he sang a song  
"What's right or wrong?  
Lord Rama or any treasure?  
Which one gives more pleasure? "

(He sang in Raga Kalyani  
Nidhi Sala Sugama Ramuni  
Sannadhi Seva Sugama  
Nijamuga Palgu Manasa)

“Will the wealth give pleasure?  
Or the service to Rama, a pleasure?  
Oh mind, tell me the fact,  
Which one you’ll select? ”

“Curd, butter, milk, the three,  
Are they really tasty?  
Or to sing earnestly  
For the Lord is tasty?”

“A bath in the holy Ganges River  
Will it give more pleasure?  
Or a bath in a dirty well water  
Will give that much pleasure? ”

“Out of ego, praise a man.  
Will it bring any pleasure?  
Or sing for the Lord more.  
Will it give one pleasure? ”

His refusal to sing  
For the Royal King  
Did incite the ruler  
Who issued an order.

“Bring Thyagaraja here.  
This is my order.”  
Soldiers hurriedly went  
To bring the Saint.

The King then had an attack  
Of severe pain in his stomach.  
Unbearable when it became  
To the Saint’s place he came.

The pain spared the King  
When the Saint sang  
An appeal to the Lord.  
The King was thus saved.



## #19 (Thyagaraja) Gifts From The King

While the Saint was singing,  
The King was listening  
Secretly somewhere hiding.  
This way he was enjoying.

Once the Saint told someone,  
"If a small shed is given,  
That'll help my students  
In learning the musical arts."

When the Saint went out,  
Some men, the King sent,  
Who built up the shed,  
Overnight, where he wanted.

On his return, he was surprised,  
To see near his house a big shed.  
The king tried his best  
To help this Saint.

One day, with his disciples,  
He went on street rounds,  
Singing Songs in chorus  
On the Lord's deeds and plays.

The King sent his men  
To dropp gold coins  
In the alms vessels  
Carried by his disciples.

He didn't notice this,  
But when the disciples  
Shook their vessels,  
He heard metallic sounds.

He threw away the gold coins,  
Along with the alms grains,  
Even the grains got polluted  
With the touch of gold.

He emptied the vessels,  
And chided the disciples.  
What a contented man he was!  
For wealth, he was so averse!

Rajaram Ramachandran

## #21 (Thyagaraja) The Deity In Procession

After the re-installation,  
Out the Deity was taken  
For the street procession,  
On an auspicious occasion.

All the mischief mongers,  
Including his elder brother,  
Expressing a word of regret,  
Fell at the feet of the Saint.

What a great Soul he was.  
Lately they realized this.  
"It's all the act of Rama, "  
So said Saint Thyagaraja.

(He sang in Raga Vasantha  
Etlaa Dhorikidhivo Rama)

"Rama, I got you back how,  
When none is near me now?  
Lord, I got you back how,  
For me, when none has love? "

"Is it a wonder of your feet?  
Or is it the strange result  
Of my elders' blessings  
Or my love for divine songs."

'Oh Consort of Lakshmi,  
Remover of my worry,  
Oh My Lord Rama!  
The Savior of Thyagaraja"

"Lord, pardon the conspirators  
Including my elder brother,  
Who threw you in the river."  
Finally, he said this prayer.

What a noble Saint he was,

To ask for pardon for those,  
Who were criticizing him,  
Over his actions, every time!

(The Deity which was thrown  
into the river, is still available  
in the house at 1/1407,  
Varagappaiyer Street, Thanjavur.  
Tamil Nadu, India)

Rajaram Ramachandran

## #22 (Thyagaraja) King Of Thiruvanandapuram

King of Thiruvanandapuram  
Swathi Thirunal by name,  
Wished to hear the Saint.  
So, an emissary he had sent.

Vadivelu was his name,  
Who all the way came  
To Tiruvaiyar Town  
On this royal mission.

He knew, the Saint was one,  
Who never sang on anyone,  
Excepting on the Lord,  
Rama, his personal God.

He took a house close  
To the Saint's house,  
And waited for a chance  
With all his patience.

Vadivelu, a court singer,  
In his place was popular.  
One day, while he was singing,  
The Saint was hearing.

The Saint entered his house.  
And showered on him praises.  
Waiting for this chance,  
He invited the Saint to the palace.

"I'm the King's messenger.  
The King wants to hear  
Your music in his court.  
To invite you, I'm sent."

The Saint said. "On Rama I sing.  
On the same Rama, sings the King.  
Our meeting will be in the heaven  
By the grace of the Lord then."

(He sang in Raga Salaga Bhairavi  
Padhavi Nee Sath Bhaktiyu Kalgude)

"Oh Rama, is it not true,  
My remaining with you  
Is itself a heavenly gift,  
From you what I expect."

"Whatever now I've learnt,  
Will it be really sufficient,  
When I don't learn the essence  
Of Upanishad and Vedas? "

"King's friendship, house,  
Wealth as well as spouse,  
Do they mean a status  
To be claimed by us? "

"With lusts and desires,  
Is enjoyment a status?  
Or causing world of pains  
After penance, a status? "

"Not knowing your values  
Is it really a status?  
To remain ever devoted to you  
Is the only status I know, true."

(Again he sang in Raga Sudhabangala  
Rama Bhakti Samrajyam)

"To visit those fortunate persons,  
Living in the Rama's three worlds,  
As the Lord's true devotees there  
Will it not give more pleasure? "

"I cannot express in words  
This kind of happiness.  
One should experience this  
By their own self efforts."

Rajaram Ramachandran

## #23 (Thyagaraja) Obeisance To Great Persons

Govind Marar, by name,  
To see the Saint, came.  
From Thiruvanandapuram,  
All the way he came.

He was a great singer,  
And expressed his desire  
To sing before Rama Deity,  
With all his selfless piety.

By day, the program started.  
Late by night, it ended.  
His matchless performance,  
Enchanted the audience.

The Saint took this occasion,  
And sang, in appreciation,  
In Raga Sriraga, a song  
As a thanks giving.

(He sang the song:  
Endharo Mahanubhavu  
Andhariki Vandhanamu)

“My obeisance to all those  
Who’re really great persons,  
For the sake of the Lord  
Who, in their hearts, seated.”

“Oh the most beautiful one,  
The Cupid, you’ve beaten!  
They’re here so known,  
As the best virtuous men.  
My obeisance to them! ”

“Controlling their fickle minds,  
Those rocking like monkeys,  
They worship the Lord  
As their merciful God.

My Obeisance to them! ”

“At your graceful feet  
Readily they all submit  
Their lotus like hearts,  
To pay their respects,  
My obeisance to them! ”

“They know, you are  
A Savior of the poor,  
And sing in praise  
Of all your glories.  
My obeisance to them! ”

“They know pretty well  
Of Raga, beats, scale,  
When they all sing  
Each and every song.  
My obeisance to them!

“With beads mala in their necks,  
And their nectar-like looks  
The world appears too kind  
And wise, it’s what they find,  
My obeisance to them! ”

“In the ocean of happiness  
They’re also so famous  
As they see with their eyes  
The Majestic God always.  
My obeisance to them!

“There’re great many Sages  
Like Moon, Sun, Sanaga  
Sanandas, Dhikbalas, Prahalada,  
Great many celestial men, Devas,  
My obeisance to them! ”

“Also there’re Lords  
Like Narada, Tumburu,  
Brahma, Siva, Suga,  
And realized Brahmins.

My obeisance to them! "

"They worship your name  
Valor, courage, fame  
Kindness, truthfulness,  
And repeat their prayers.  
My obeisance to them! "

"They know the secrets of Ramayana,  
Bhagawadam and Bhagwad Gita,  
Besides knowing the six religions  
And respecting thirty crores of Devas.  
My obeisance to them! "

"Knowing the songs, their raga-beats,  
They've a long life in happiness  
And worship Rama all the time.  
Thyagaraja's submission to them."

Of

Rajaram Ramachandran

## #25 (Thyagaraja) Musicians Admired The Saint

Musicians around the country  
Heard the growing popularity  
Of the great Saint Thyagaraja,  
O'er his devotion to Lord Rama.

They all came one by one,  
To the Tiruvaiyar Town  
Heard his music, in turn,  
Gave him their appreciation.

Gopinatha Bhattacharya from Kasi,  
A musician famous in Hindustani,  
He came all the way to meet  
And hear the songs of the Saint.

Pleased with his request,  
A song came out  
From the Saint then  
A pleasant melodious one.

(He sang in Raga Thodi  
Dasaradhi Nee Runamu Theerpa Naa  
Tharama Parama Pavana Nama)

"Oh the great Dasaradha's son,  
How can I repay your loan?  
Oh Master of my listeners,  
For whom my music shines."

"To me, you only taught,  
Both day and night,  
All the songs, more divine,  
For the pleasure of my fans."

Thus, it was his humbleness,  
That brought him greatness.  
Besides the melody part  
Of each song that came out.

A Saint who loved music,  
Who lived always for music,  
Whose very breath was music  
Gave an eternal life to his music.

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## #26 (Thyagaraja) A Surprise Visit

Late one night, an old man  
Came with his old woman  
And his servant to visit  
Thyagaraja, the Saint.

Nothing was there to offer  
To them at that late hour.  
For that, he felt very sorry,  
But they told him not to worry.

They unfolded a bundle,  
With all the provisions full,  
Which the servant cooked,  
And they ate the tasty food.

Then they had a long chat  
Not knowing how the night  
In their talk, passed away  
Until the early next day.

While leaving, the stranger said  
"Your name will spread  
Everywhere, worldwide, "  
Thus the Saint was blessed.

The three then went out  
But outside his main gate  
They were not suddenly seen.  
"Where they've gone? "

It gave him a surprise.  
He then came to realize  
Rama and Sita, from the Heaven,  
Visited his house with Hanuman.

Overwhelmed with joy, he sang,  
In Raga Mohana, a nice song,  
In that touching moment,  
After that great event.

(He sang "Bavanudha Naa Hirudhayamuna)

"Oh Lord, worshiped by Siva!  
Also joins with Him Lord Brahma!  
I pray, play in my heart,  
Until it tires you out."

"Oh Lord, You're the cause,  
This life-ocean for me to cross!  
Oh the dear Master of Hanuman!  
I'm blessed with your vision."

"Night long, you had a chat.  
You came all the way for that,  
For my sake from the Heaven,  
And served my food even! "

"Also I'll be popular, you said,  
You need rest as you're tired,  
Having come all the way here.  
Save Thyagaraja, this is his prayer."

Rajaram Ramachandran

## #27 (Thyagaraja) The Saint's Pilgrimage

Thyagaraja wasn't for wealth,  
But maintained perfect health,  
To keep his daily routine going  
On composing songs and singing.

The Deity was life for him.  
In fact, he wasted no time  
In his services to the Lord,  
Who, by his side, always stood.

It was after his wife's death  
He went on pilgrimage-path  
To different holy places  
Just to satisfy his followers.

Tirupathi was one such place,  
He went with his disciples,  
To see the Lord of seven hills,  
God Venkateswara, His Grace.

Hidden, in front, by a screen,  
The Lord couldn't be seen.  
As it wasn't the visiting hour  
For anyone, who came there.

In praise of the Lord he sang  
And the Lord heard his song.  
The screen voluntarily moved  
And the Saint saw the Lord.

The temple authorities realized  
A great Soul there had arrived.  
With full honors of the temple  
They received him then well.

(He sang in Raga Madhyamavati  
Venkatesa Ninnu Sevimpathu pathi  
Vela kanulu Kavalanaiyya)

"Oh Lord Venkateswara, the Savior  
Of all the Sages, you stay here.  
To see you on the top of these hills.  
One needs ten thousand eyes."

"Praised you're great world over,  
To see you, out of love, I came here.  
With your beautiful bright face,  
Come and save me, Your Grace."

"Your great name, like nectar juice  
Fortunate I'm to chant in this place.  
Oh Lord of Lakshmi, is there  
Any match to your feet, as seen here? "

"Oh Dear! You're great!  
Devotees are so fortunate  
To surrender at your feet  
And have you in their hearts."

Rajaram Ramachandran

## #28 (Thyagaraja) Dead Man Came Alive

After his Tirupathi visit,  
The Saint then moved out  
To Puthur in his palanquin  
Followed by all his men.

In the early hours of the day,  
While he was on the way,  
He saw a crowd of people  
Standing near a temple.

Before a corpse that was lying,  
A woman was bitterly crying.  
What happened in the night,  
One of them told the Saint.

"Seshaiyer, the dead man  
Came here to this town,  
With his wife, last night,  
When there was no light."

"For their stay in the night,  
As no place was at sight,  
They came to this temple  
To sleep in the temple hall."

"The door was bolted inside.  
To open the door he jumped,  
O'er the boundary wall  
Not knowing there is a well."

"From the top of the wall,  
He jumped into the well,  
In the darkness of the night;  
Alas, he died on the spot."

It was a tragic story to hear.  
The Saint took pity on her.  
He called his disciple to sing  
In Raga Bhilahari, his song.

(The disciple sang then:  
Naajeevadhara Naanomu Balama)

“Oh Rama, my life supporter!  
The fruit of all my prayers!  
Oh among Kings, the first One! !  
You’re the light of my vision! ”

“Oh the smell of my nose!  
The letters of my prayers!  
For my worship, you’re flowers!  
Oh Lord, King of Kings! ”

The Saint then gently touched  
The body of the man dead  
Also Tulsi water he sprinkled  
O’er the face of the dead.

As if waking up from sleep,  
The dead man woke up.  
The wife thanked the Saint  
And fell down flat at his feet.

It was his spiritual power,  
That worked at that hour,  
One miraculous incident  
In the life of the Saint.

Rajaram Ramachandran

## #29 (Thyagaraja) Thieves Ran Away

The Siva Temple at Kovur,  
Came next in his tour.  
Five gems like songs,  
He sang on His glories.

He went to Chennai then  
With all his group of men.  
Sundaram Mudaliar, a host,  
Took him there as a guest.

While leaving for Tiruvaiyar  
The host, Sundaram Mudaliar  
Gave him thousand gold coins  
But he touched not even one.

The host secretly kept  
The coins in the back seat  
Of the Saint's palanquin,  
Informing two trusted men.

They left the city at last.  
It was getting late at night.  
They went thru' a forest  
With burning torch lights.

When some thieves threw,  
Like missiles, stones flew,  
Thus injuring those men  
Who were in the procession.

The Saint wasn't worried  
As nothing he carried  
As valuables with him  
Like this, he told them.

But the two men told  
About the hidden gold.  
He was not perturbed  
As he disliked the gold.

He told, "We don't need  
These coins made of gold.  
Better give them to the thieves  
Who came for looting us."

But the two men replied,  
"The host gave us gold  
To glorify Rama, the Lord  
So, let us keep it, as he said."

He said, "Let Rama save it,  
If the Lord wants it."  
Then the procession moved,  
About the gold, unconcerned.

Early in the morning,  
The thieves came running,  
Fell down at the Saint's feet  
With a word of regret.

They said, "Oh Master!  
We saw two beautiful warriors,  
Armed with bows and arrows,  
Guarding your men and possessions."

"One was in front of the palanquin,  
Another behind the procession,  
Throwing stones like rain  
That caused us severe pain."

"We ran away out of fear.  
To see them, we came here,  
But they're not to be seen  
Now where have they gone? "

The Saint told them with tears,  
"The two men, who caused you fears,  
Are none but Lakshman and Ram!  
How fortunate you're to see them."

He wondered, how the Lord

Came running to safeguard  
The interest of His devotees  
When they were in distress.

Though thieves they were all  
He advised them to spell  
And chant the holy name  
Of the Most Merciful Ram.

(He sang in Raga Saranga  
Entha Bhagyamu MaaBalga Kalki Dhivi)

“What a fortune is this?  
You ever remain for us,  
As a Sole Protector!  
Yes, it’s no wonder! ”

“You came before me,  
Smilingly talked to me,  
Removed my worries,  
And saved me thus.”

“You saved Sages, so many,  
Who deserved your mercy,  
Similarly I was saved by you  
To my good fortune, it’s true.”

Rajaram Ramachandran

## #30 (Thyagaraja) The Saint's Last Days

Once Saint Thyagaraja went,  
To the Pudukottai King's Court,  
Packed with renowned musicians,  
Taking part in a music celebration.

The King held a novel test.  
An oil lamp in their midst,  
He kept with a condition,  
Really not a practical one.

"None should use match stick,  
But by your song, light the wick."  
As it was an impossible task,  
None dared to take the risk.

But Saint Thyagaraja took a song  
In Raga Jothisvarupini and sang.  
No wonder, the lamp was on,  
With its bright light-shine!

The entire court was astonished.  
Like this, the Saint proved,  
Any music, the one divine,  
It could melt even a stone.

Every song of the Saint  
Exposed his inner spirit,  
That spoke of his faith  
In the spiritual path.

It was this Holy Spirit in him  
That, till his last, guided him.  
Every day did mark a day  
Of his progress in the spiritual way.

In thousands, songs he composed.  
In thousands, he was followed.  
In thousands, pages are required,  
His lifetime achievements, to record.

As a premonition of his death,  
On December, twenty seventh,  
Of eighteen forty six, in his dream,  
To His abode, the Lord invited him.

(This he sang in Raga Sahana  
Kribai nelakondha Ramunee  
Kuri thappa kandi)

“On the high mountain, I saw Ram.  
One by one, all rush to see Him,  
Everyone holding in his hands,  
A fan made of beautiful flowers.”

“My body shook out of joy.  
Tears flowed from my eyes.  
Rama told me, in ten days,  
He shall save me eternally! ”

Next day, he announced this,  
Openly before all his disciples.  
They didn't expect this dream,  
That gave a rude shock to them.

As a last act, he renounced  
All attachments in this world,  
Under Nadabrahmananda's name  
Awaiting the final call from Ram.

Prayer meetings, at his request,  
Went on, non-stop, day and night.  
In Eighteen forty-seven, January,  
It happened on the sixth day.

Before the assembled crowd,  
A glowing light from his head,  
Up above the sky departed,  
To the abode of the Lord.

Every year, on this day,  
Musicians gather and pray,

Holding music festivals  
At his last Samadhi place.

Musicians sang his songs.  
They still sing his songs.  
Also they'll sing his songs,  
Until this music world exits.

(Samadhi = Final resting place)

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## #31 (Thyagaraja) Pancharatna Kirtanas (I)

FIVE GEMS SONGS (i)

(1) The first song in Raga Nata and Tala: Adi:

“Jagada Nanda Karaga  
Jaya Janani Prana Nayaka.”

“Oh, the giver of all happiness  
To the entire world always!  
Oh, Mother Sita’s life partner!  
Success will be yours forever.”

“Born in the famous Solar Race,  
Oh You, the King of Kings,  
The ocean of goodness, success,  
You’re worshiped by Devas”

“Among Devas, the Stars,  
Like the Moon you’re.  
You’re the Universe.  
Also you’re faultless.”

“Like the Karapaga Tree you remain,  
For all those heaven-born.  
You’re the One famous  
For stealing curd-milk-pots.”

“With your nectar-flowing-words,  
You’ve the most beautiful face.  
You’re the leader of all cows,  
In your body full of happiness.”

“As Lakshmi’s Consort you shine.  
Also young, you ever remain.  
You’re too good to all those,  
Who love you as your devotees.”

“With the flowing nectar  
From the lotus-like-Vedas,  
Well up, you’re brought,

To grow up to this height.”

“You’re like the wind  
That blows out the clouds,  
The perpetual enemies  
Of the heavenly Devas.”

“Garuda, as your vehicle,  
You own for your travel.  
You stay in the hearts  
Of all popular poets.”

“All the monkey leaders greet  
And worship your lotus feet.  
You’ve the body that shines  
Like Indra’s blue gem which glows.”

“The Sun and the moon,  
The two eyes of yours shine.  
None can easily guess  
All the fame of yours.”

“You’re Brahma’s father, Vakeesan,  
Among all, the Supreme one,  
Resting on the Serpent, Adishesha,  
Also worshiped by Lord Siva.”

“The touch of your merciful feet,  
Cancelled the \*Sage’s curse outright,  
You’re the protector of all sacrifices.  
You’ve learnt the superior \*\*mantras.”

(\*Sage Gothama cursed Ahalya to go invisible.  
The touch of Rama’s feet cancelled this curse.  
\*\*Rama learnt Bala and Adibala, the two mantras  
To forget hunger and fatigue, while guarding Sage  
Viswamitra’s fire sacrifice.”)

“Always kind hearted you’re.  
Also Sita’s consort you’re.  
Brahma, born from the lotus,  
From you, he got the boons.”

"Creation, protection, destruction,  
You do all the three functions.  
You fulfill demands, countless.  
For your beauty, you're matchless."

"Lord Indra worships you.  
It was none other, but you  
Who had brought down  
The ego of Ocean King."

"As the essence of Ramayan.  
You're the most merciful one.  
You're that shining moon,  
That rose up from man's mental-ocean."

"You own \*Pushpaka Viman,  
Also the lotus feet you own  
Are massaged well by Hanuman,  
Who conquered Surasa Demon."

(\*The flower decked spaceship)

"As the conqueror of demons,  
Also as the unconquered one,  
Lord Brahma worships you  
And finds solace in you."

"You're a parrot, more colorful,  
Inside the cage of "OM" syllable,  
And have three roles to play  
As Brahma, Vishnu and Siva."

"You're the destroyer  
Of Indrajit's father,  
Ravana, the demon,  
The ferocious one."

"As Lord Siva's companion,  
The most merciful one,  
You're the protector of devotees  
Who crave for your mercies."

"You're the one who gives,  
To wise ones, all the happiness,  
The one, who's most impartial,  
And the Vedas' essence as well."

"The one whose hand carries  
A bow meant to suppress  
All the demons' arrogance  
And to save the innocence."

"As the protector of all Devas  
Also sacred Brahmins, the wise,  
You're in the pages of history  
Praised by the Sage Valmiki."

"You're the one worshiped  
By Thyagaraja as his Lord.  
You're the ancient one,  
As the emperor's son."

"On those, who surrender,  
All your mercies, you shower.  
Kara, Virada, Ravana, the demons,  
You killed to save the virtuous ones."

"You're the most faultless and sinless one.  
In Sage Parasara's heart, you ever remain.  
You're the one worshiped  
By Thyagaraja as his Lord."

"You possess all the virtues.  
You wear the best silky dresses.  
Your arrow pierced Mara Trees.  
Your feet resemble the lotus."

"Your reputation is limitless.  
You sit in the poets' hearts.  
Also you're very close  
To all the Sages and Devas."

"The Consort of Lakshmi you're.

As Narasimha, you're a destroyer  
Of all the elephant-size-sins  
And the Savior of your devotees."

"You're the most merciful,  
Worshipped by one and all  
Also by this humble devotee  
Thyagaraja, for your mercy."

Rajaram Ramachandran

## #32 (Thyagaraja) Pancharatna Kirtana (Ii)

### FIVE GEMS SONGS (II)

2. The second song In Raga Gowla and Tala Adi,

“Dudukukala Nanne Dhora  
Kodukup Brochura Endho”

“Which prince will save me,  
When deeply involved I’m,  
In all bad habits,  
While yielding myself in lusts? ”

“Oh moon, you wake up the lily,  
As a flower, to blossom fully,  
The loveliest one on its part,  
Just like Lakshmidivi’s heart”

“You’re beyond the reach  
Of our intellect or speech,  
The fact, you’re everywhere,  
I was not at all aware.”

“As a boy of young age,  
I, myself, didn’t engage  
To drink the nectar juice  
Of the Bhajan activities.”

“In me grew up desires  
To covet other’s riches,  
And to eke out my livelihood,  
Here and there, I wandered.”

“I talked to them nicely.  
I spent the time happily.  
This alone is life, I thought,  
In this evil net, I was caught.”

“To cover up the dancers,  
Lovers, girls and others  
I attracted them nicely

With my speech lovely.”

“Ignorant of musical notes,  
Raga, Tala or the pitches.  
With a stone-like-heart, I took it,  
Among devotees, I was the best.”

“Oh Lord of Lords! I thought  
House, wife, children, servants  
Plenty of wealth is one’s life  
And spent my days on that belief.”

“To get them all, in my attempt,  
I forgot to worship your lotus feet.  
Not meditating on your lovely face,  
I was drowned in material pleasures.”

“Not knowing the importance  
Of the human life’s existence,  
Lust, jealousy, miserliness,  
Over powered my manliness.”

“Though I was born  
In the family of Brahmin,  
So low were my actions  
Against the religious tenets.”

“Some days, I wandered for girls,  
And sometime to get riches,  
If so, which prince will help me  
In saving sinners like me? ”

Rajaram Ramachandran

## #33 (Thyagaraja) Pancharatna Kirtans (Iii)

FIVE GEMS OF SONGS (iii)

3. The third song in Raga Arabhi, Tala Adi:

“Sadhinchene Oh Manasa, ”

“Morals many he did preach,  
The spiritual path to reach,  
But he himself broke them  
For his own needs sometime.”

“His words, many times, did vary.  
It was he, who caused worry  
To Devaki and Vasudeva both,  
As an act of play on this earth.”

“On the stage, a hero he is.  
He created this holy Ganges.  
It’s he, who has brought  
Classical music to this height.”

“The wishes of Gopi-women,  
Never had he fulfilled, not even one,  
But he taunted every one of them,  
Just for joke several times.”

“He enchanted women always,  
So, they’ll worship him this way.  
But his love for the devotees  
Is beyond any measures.”

“Yasoda took him for his son,  
And gave him a kiss then,  
But he gave a cunning smile,  
Knowing her innocence well.”

“He’s an ocean of goodness.  
From his birth, he’s flawless.  
From the bottom of my heart,  
On his roles only, I meditate.”

"In Kali Yuga, he came here,  
For us to live with no fear.  
Always from my lotus heart,  
Like this, I pray and chant: "

"Hare Ramachandra!  
Lord of the Solar Race!  
A speaker of sweet words!  
Resting on Snake-Adishesa-bed! "

"A brother of all women!  
A Lord, having no birth!  
As vehicle, Garuda he owns!  
Worshipped by Emperors, he's! "

"A pure-clean body he has!  
Also a pair of lotus-like eyes! "  
Despite all kind of my prayers  
To save me, why he hesitates?

"Oh Venkatesa! The One Luminous!  
Sitting in all the noble hearts!  
The Supreme among all,  
Wearing silk dresses well! "

"A golden crown he wears.  
Also two sparkling ear-rings,  
He's Hari whom I'm praising,  
But he goes away without caring."

"He told me, he's like this  
With his close devotees,  
But he accepted all my offers.  
'Don't be angry, ' he says."

"Don't mix with atheists.  
And bear with all pains.  
All these words he only says,  
As giver of all kind of happiness."

"Ever, in praise of him, Thyagaraja sings,

Yet, to come near me, why he hesitates?  
Yes, whatever way he thinks,  
In that manner only he decides.”

Rajaram Ramachandran

## #34 (Thyagaraja) Pancharatna Kirtana (Iv)

FIVE GEMS OF SONGS (iv)

4. The fourth song in Raga Varali, Tala Adi:  
"Kana Kana Ruchira Kanaka Vasana Ninnu"

"Daily in my heart, my devotion goes up,  
With that, my taste to see you goes up.  
The beauty in your milky face  
Also goes beyond its excellence."

"Sita, with her beautiful face,  
In her own style, at a glance,  
When she's looking at you,  
My taste goes up to see you."

"Like the early sun's light  
Your dress shines bright!  
The chains in your neck  
Decorate your vey look! "

"Your lotus-like eyes,  
Beautify your cheeks!  
A golden crown adorns you!  
My taste goes up to see you! "

"Suruchi, your step-mother,  
With all harsh words of her,  
Taunted you every time,  
But you never minded them."

"For this, you went to forest,  
On Lord Hari, to meditate.  
Did you not, as Dhuruva, do this,  
To receive His blessings? "

"Your beautiful forehead marks  
The colorful Kasturi Tilak!  
Did you not take the bird,  
Jadayu, to your heavenly abode? "

"When your devotee Hanuman,  
The Wind God's dear son,  
Told Sita about your fame,  
At once, charmed she became."

"Happiness is your place.  
Did you not chase  
The unpleasant clouds,  
As fast blowing winds? "

"With great realized souls  
You did show your plays!  
The Karpaka Tree you're  
With those dear and near."

"As a sign of majesty  
You show your dignity.  
Your joy is so natural.  
Garuda is your vehicle."

"The disk is your weapon!  
Mercy is your incarnation!  
Kindness is your ocean!  
Fear is for your destruction!

"Hanuman, who loves you,  
Who has his respect for you,  
And who's at your lotus feet,  
Is here as my witness first"

"Then Lord Shiva comes  
Who has a taste for your name.  
Besides them, here comes  
The other heavenly names."

"They're Sage Narada,  
Sage Ssuga, Sage Parasara,  
Sage Janaka, Lord Indra,  
Goddess Parvathi and Sita."

"You're in the ocean of joy,

But the surrendered souls cry  
And crave for your mercy,  
To get, is it not so easy? "

"Thyagaraja, with all his love,  
Is worshipping you here now.  
Your face is teasing the moon!  
To give him your boon, come soon! "

Rajaram Ramachandran

## #35 (Thyagaraja) Pancharatna Kirtans (V)

FIVE GEMS OF SONGS (v)

(This song is in Chapter 23,  
and these five (gems) songs are  
sung in chorus by the musicians  
on the anniversary day in January  
every year all over the world.)

5. The fifth song in Raga Sri, Tala Adi:  
Endharo Mahanubhavu  
Andhariki Vandhanamu)

"My obeisance to all those  
Who're really great persons,  
For the sake of the Lord  
Who, in their hearts, seated."

"Oh the most beautiful one,  
The Cupid, you've beaten!  
They're here so known,  
As the best virtuous men.  
My obeisance to them! "

"Controlling their fickle minds,  
Those rocking like monkeys,  
They worship the Lord  
As their merciful God.  
My Obeisance to them! "

"At your graceful feet  
Readily they all submit  
Their lotus like hearts,  
To pay their respects,  
My obeisance to them! "

"They know, you are  
A Savior of the poor,  
And sing in praise  
Of all your glories.

My obeisance to them! "

"They know pretty well  
Of Raga, beats, scale,  
When they all sing  
Each and every song.  
My obeisance to them!

"With beads mala in their necks,  
And their nectar-like looks  
The world appears too kind  
And wise, it's what they find,  
My obeisance to them! "

"In the ocean of happiness  
They're also so famous  
As they see with their eyes  
The Majestic God always.  
My obeisance to them!

"There're great many Sages  
Like Moon, Sun, Sanaga  
Sanandas, Dhikbalas, Prahalada,  
Great many celestial men, Devas,  
My obeisance to them! "

"Also there're Lords  
Like Narada, Tumburu,  
Brahma, Siva, Suga,  
And realized Brahmins.  
My obeisance to them! "

"They worship your name  
Valor, courage, fame  
Kindness, truthfulness,  
And repeat their prayers.  
My obeisance to them! "

"They know the secrets of Ramayana,  
Bhagawadam and Bhagwad Gita,  
Besides knowing the six religions  
And respecting thirty crores of Devas.

My obeisance to them! ”

“Knowing the songs, their raga-beats,  
They’ve a long life in happiness  
And worship Rama all the time.  
Thyagaraja’s submission to them.”

This is not the end, as Saint Thyagaraja  
still lives in the hearts of all music lovers.

Rajaram Ramachandran

## (100) (Meera) The Story In Brief

MEERA (1498-1547)

The life story of Meera was shown in black and white Tamil film somewhere in the year 1976 or so. The famous actress lakshmi acted as princess Meera and the actor Nagaiah as King Kumbha Rana of Chittor. Even today the songs of lakshmi in Tamil are very popular. This story attracted me from my young days for the reason that Meera's character was unique in that one can notice her sincere devotion to the Lord Krishna from her childhood days. Though a princess she was, she faced several hardships through out her life, yet her faith in Krishna was unquestionable. More than that, her captivating melodious songs in Vrajabhasha, a dialect of Hindi spoken in and around Vrindavan, also sometimes mixed with Rajasthani, are still popular like folk songs even after 500 years.

### THE STORY IN BRIEF

Meera was one of the most famous devotees of Lord Krishna. She was born in 1498 AD in Kudki, a small village near Merta, Rajasthan, which is presently in Pali District. (Some say she was born in 1504 AD at Chaukari Village in Merta District of Rajasthan) . She was the only daughter of a Rajput king, Rathan Singh in Merta, a fortress town, founded by her grandfather Rao Dudha, about 40-50 miles north east of Ajmer.

When she was young her father died and she was brought up under the care of her mother, Chandramugi and her grandfather Rao Dudha. (Some say that both father and mother died when she was young and she was brought up by her grandfather.)

Rupa Goswami, a devotee of Krishna from Vrindavan gave an idol of Krishna to Meera, when she was just 3 years old. She was always playing with Krishna. One day, she happened to see a marriage procession in the street and asked her mother what was going in the street.

Her mother explained that it was a wedding procession of a girl marrying a boy. Meera then asked who her husband was to marry. Her mother jokingly said she would marry Krishna. From that moment, Meera took Lord Krishna as her husband and this thought continued till her last days.

Under a compulsion she was forced to marry the King, Kumbha Rana of Mewar, but she was not interested in her marital life. She was always singing and dancing before her idol Krishna. Kumbha Rana's mother and sister were not

interested in Lord Krishna, as they have been worshipping Lord Shiva and Goddess Durga.

However, Rana turned a devotee of Lord Krishna to please Meera and he was also singing along with her before Krishna on some occasions. At the request of Meera, he built a temple for Krishna inside the palace compound, where Meera was staying all the time, singing and dancing. Many Sadhus and common people entered this temple to listen to the music of Meera. They also started singing and dancing. This created a displeasure among the family of Rana and whenever opportunity came they were complaining against this to Rana, which he was ignoring in the interest of Meera.

The brother and sister of Rana gave a cup of milk mixed with poison to Meera, when she was alone the temple singing and dancing, as they felt that the honour of the royal family was lost on account of her acting against the Rajput traditions. Meera took this poisoned milk, but nothing happened to her. But the Krishna Deity of Dwaraka Temple became blue due to the poisonous effect and the temple doors got closed and jammed automatically. It was a strange phenomenon that was seen by the devotees assembled in the temple.

Her music spread far and wide. The Moghul ruler, Allaudin (some says it was Akbar) heard about her musical talent and sent a pearl necklace as a gift to her through his spies in Sadhu dress. The guards of Mewar noticed this and reported to Rana, saying these spies of Allaudin were collecting information about the defence position at Mewar in the guise of Sadhus. Rana got angry and gave orders to the guards to break the temple, in order to avoid such incidents later on.

Meera and the devotees assembled refused to leave the temple, when the guards brought elephants to break the walls and pull down the temple. Out of frustration, Rana gave orders to Meera to jump into the river and die to save the honour of Mewar. She jumped into the river, but did not die there, as Krishna saved her from this punishment also. She was then exiled from Mewar and she willingly took this as a freedom won from Rana, that helped her to intensify her devotion to Krishna without any hindrance.

She went to Vrindavan, the birth place of Krishna and did her daily prayers in that spiritual atmosphere, where Sadhus joined her in the worship. She sang several songs in the name of Krishna while dancing simultaneously along with the Sadhus.

One day, she went to Rupa Goswami to meet him. His disciples prevented her

from entering his cottage, saying that he had a vow not to see any woman. Meera sent a message through them that in Vrindavan all were women gopies and Krishna alone was a male there. Rupa Goswami came out and recognized Meera to whom he gave the idol of Krishna, when she was young. He apologised for his refusal to see any woman and accepted her plea as correct.

Rana became mad after Meera left Mewar. Some of his ministers and commanders resigned for his improper action to kill an innocent woman. People criticized Rana that he was heartless in driving out Meera from his country. Rana went to Vrindavan in a Sadhu's dress to bring her back, but she refused to return saying that she was no longer his wife, once she was forced by him to die in the river. She told him that she was reborn once again from her death and was then living as the Lord Krishna's wife. Rana returned to Mewar disappointed.

She travelled on foot and visited many temples, singing and dancing followed by devotees in large numbers wherever she went. Thus her popularity went up sky high and from the lips of everyone her songs came out in the country.

On the Janmastami day, the birthday of Lord Krishna, a huge congregation was there in the temple hall. Meera was tired and cried before Lord Krishna. She caught hold of his feet and fell down flat. She told Krishna that she was tired of His tests all through her life and begged Him to take her to His fold. Suddenly, a spark shot up from her body and merged with Lord Krishna. She was found no more thereafter.

She may be no more physically now, but her songs live eternally revealing her true devotion and her struggle to attain the status of Krishna's a star is born one in million.

Rajaram Ramachandran

## (101) (Meera) A Star Is Born

It was the approach of dawn,  
Rupa Goswami of Vrindavan,  
Had his usual bath in the chill water  
Of the holy Jamuna River.

On the twilight sky, a star,  
Not so near, nor too far,  
Flew fast in the direction  
Of the North-western horizon.

He knew it was a sign  
For a star was just born,  
The earthly life to share,  
In this land, somewhere.

He stood in reverence,  
And paid his obeisance  
Towards the same direction  
For this heavenly mission.

At that time, in Rajasthan,  
In the royal Merta Town,  
A female baby was born  
To Chandramugi, the queen.

Rajputs respected all women,  
But mostly preferred men,  
As a tribe of warriors,  
To fight in the wars.

Her father, Rathan Singh,  
The Merta's ruling King,  
Was of different kind,  
Having a spiritual mind.

His joy knew no bound,  
On seeing this only child,  
That was born to them  
After a very long time.

Twelve days had passed.  
A Pundit was then called  
To give her a fair name  
That would bring her fame.

For a proper calculation  
Her birth star was taken,  
And the name was given  
As Meera, the limitless one.

Meera, it meant, the boundary,  
Or the ocean, alternatively,  
Her limitless love for God  
And devotion to the Lord.

The child attracted everyone  
And their praises she won,  
For her face was so fine,  
Like the bright moonshine.

Rajaram Ramachandran

## (102) (Meera) The Rajputs

It was five hundred years back,  
Rajputs faced frequent attacks  
From the invading Moghuls  
Who came thro' the Kyber pass.

As Rajputs were born warriors,  
They gave first stiff resistance,  
But were defeated in wars,  
And had to shed their lives.

A few of them moved inside  
The hilly-forest-desert-side  
Of the North-western-zone,  
That being a rough terrain.

Each one built up his fortress,  
Amidst the deserts and forests,  
And declared himself as a ruler  
Of that place as its conqueror.

Merta was one among them,  
A famous town of that time,  
Ruled by Rathan Singh,  
A God-fearing popular king.

After years of waiting in vain,  
At last, child Meera was born  
With her divine charming face,  
By the Lord Krishna's grace.

To find out her future,  
They called an astrologer,  
Who predicted, "She'll be popular  
All around the world forever."

"But more hardship she'll face.  
However, by God's grace,  
In this world, her name  
Will reach the height of fame."

“Though married to a Rajput,  
She’ll face troubles, a lot,  
Yet, she’ll mind them not,  
But take them in good spirit.”

In the midst of their happiness,  
Lightly they had taken this,  
For they believed the Lord,  
Who gave them this child.

The child Meera grew up well,  
In the assembly of holy people,  
Who frequented the palace  
And sanctified the place.

They sang in praise of the Lord  
And in their chorus, she joined.  
Her soul-stirring songs attracted  
Many common folks, all around.

Rupa Goswami of Vrindavan,  
Popular among the holy men,  
Visited the palace on his way,  
And was invited there to stay.

He brought his Krishna deity  
Who was looking so pretty  
That she fell for the Lord,  
As a three year old child.

At night, when all had slept,  
After a close watch she kept,  
She brought the deity  
Into her room stealthily.

She laid the Lord  
Softly in her bed,  
Held His legs tight,  
And slept under His feet,

In the morning, when they found

They were all spellbound,  
While Meera, with her Lord,  
Was still sleeping in the bed.

Her father felt so sorry,  
But the smiling Rupa Goswami  
Said, "The Lord had joined  
The place where He should."

This was the first meet,  
Under the Lord's feet,  
For Meera to touch Him  
And tightly hold Him

Rajaram Ramachandran

## (103) (Meera) The Merta Town

Child Meera's grandfather,  
And Rathan Singh's father,  
Rao Dudha, was the first one,  
Who founded Merta Town.

Small though it was,  
It remained free always.  
Other rulers honoured it,  
And never went near it.

Dhudha's first three sons,  
Were trained as warriors,  
And stayed in war fronts  
For defending the borders.

Maldev was the first son,  
Roymal the second one,  
Veer Singh the third one,  
And Rathan Singh the last one.

Rathan Singh was soft  
By nature and was left  
In the palace to rule  
And care the people.

Besides his love for Meera,  
His devotion to Lord Krishna,  
Kept his mind very peaceful,  
And he remained ever cool.

He dug Dudha Saras, a lake  
For all the people's sake.  
With its water daily bathed  
The Deity Krishna, his Lord.

Meera, most of her time,  
In prayers spent with him.  
In the temple she stayed,  
Always danced and prayed.

It so happened one day,  
There marched on the way,  
A pomp marriage procession,  
With dancing men and women.

Meera asked, "Ma, what's that?  
She was curious to know it.  
Her Mother replied, "It's nothing  
But a procession for wedding."

"Ma, what's a wedding? "  
"A girl and a boy marrying."  
"Ma, Whom I'll marry? "  
"Krishna, you'll marry."

Just for fun her mother said  
That she would marry the Lord.  
But Meera took this seriously  
And was after Krishna religiously.

There was a change in her outlook.  
Krishna as her husband she took.  
She danced before Krishna.  
And sang always for Krishna.

Her songs became very popular.  
All the devotees followed her.  
They also sang with her.  
Merrily they danced with her.

Rajaram Ramachandran

## (104) (Meera) The Early Life Of Meera

Rajputs took 'Sati' as a sacred one  
For any live widowed woman  
To burn herself in the fire  
With her husband in the pyre

Meera was young still.  
Lo, it was God's will  
That brought the end  
Of Rathan Singh who died.

Her mother, Chandramugi  
Went to join him in sati.  
But Rao Dudha prevented it  
For Meera's sake, out right.

As Dudha, her grandfather,  
Was too old to take care,  
It fell on her mother  
To care more for her,

A big crowd stood once  
Outside the palace entrance  
To receive red saris for women  
And coarse dhotis for men.

A woman took a sari,  
And asked for a dhoti.  
As her husband was sick  
He couldn't come to take.

Next to her came Meera,  
Asking for a sari from Dudha.  
He refused to give her one,  
As it was for a poor woman..

When Meera was stubborn,  
Laughingly he gave her one.  
Again for a dhoti she asked,  
The one for her dear husband.

Dudha, who was surprised,  
Asked, "Who's your husband? "  
Promptly she then replied.  
"Krishna is my husband."

Chandramugi explained him,  
How Meera had this dream,  
How, one day, as a child  
Lord Krishna she married.

On the girl's passion  
And her spiritual vision,  
Happy they were first,  
But became worried at last.

"How can a silent idol  
Marry this mad girl?  
Is it really possible?  
What's God's will? "

So said her mother  
To her grandfather,  
Who could understand  
Her passion as a child.

He said, "When she grows old,  
Reality she'll understand.  
Now, she's only a child  
To know about this world."

But for the girl Meera,  
She felt herself Radha,  
Krishna's beloved Consort  
In the Dwaraka Resort.

Her every song revealed  
Her deep thoughts inside,  
As a wife of Krishna,  
As Krishna's Meera.



## (105) (Meera) The Marriage Talk

Meera reached the proper age,  
That proposed her marriage.  
Her mother was worried,  
It was time, she be married.

But Meera was unconcerned,  
Since she herself had married  
Krishna, her dream husband.  
So, she wasn't at all worried.

They sent messengers  
To other Rajput kings  
With their royal message,  
Proposing Meera's marriage.

None came forward  
To take her hand,  
But the King of Mewar  
Was willing to marry her.

Kumbha Rana was his name.  
To marry her, he came.  
Meera was quite upset,  
And first didn't accept.

"I can't break our tradition  
By accepting another one,  
Already when I'm married  
To Krishna, my husband."

Her mother cried and said,  
"My life I would have laid  
With your father in the pyre,  
You know, why I'm here."

"Because of you I'm alive.  
If today your father is alive,  
He would've had it done  
To our utmost satisfaction."

“What’s not possible now,  
After it you run how?  
Of what’s possible,  
Why can’t you now avail? ”

“Our Rajput tradition says  
A grown up girl, who marries  
Should serve her husband,  
And die with her husband.”

Meera gave deaf ears.  
She cried and shed tears.  
They came to the conclusion  
That Meera had gone sick then.

Doctors came to check  
But they went back  
Without giving any treatment,  
Not knowing her ailment.

Meera’s eyes became red  
As she cried and cried.  
Her mother was upset  
O’er her pitiable sight.

Till the last moment  
Poor Meera did expect  
Krishna would save her  
But He disappointed her.

Here and there people walked.  
About the marriage they talked.  
Kumbha Rana arrived in the scene.  
It was her marriage day one.

As a bride, Meera was decorated.  
In Rajput style, she was dressed.  
But Meera was in tears.  
Her face showed fears.

Her mother said, “Meera, listen

It's our prestige, not a fun,  
Our two kingdoms, it'll strengthen.  
Rajput clan will glow and shine."

"A mother is the first Goddess.  
Next only your Krishna comes.  
I'm your mother saying this.  
Be bold, happy and wise."

Meera replied, "Yes, mother  
Now I obey your order  
As your way is Krishna's way.  
Your word is His word this day."

She spoke no more words.  
She stepped on the dais  
To hold the second hand  
And accept her new husband.

Rajaram Ramachandran

## (106) (Meera) The Queen Of Rana

The grand marriage was over  
But the ordeal wasn't over,  
As a painful experience it was  
To leave and snap all the ties.

First her mother cried.  
With tears, she said,  
"Oh my girl, I gave you  
Sorrows, not one or two."

"I can give you no more advice.  
In your mother- in-law's place  
They worship Goddess Durga,  
And may not accept your Krishna."

"Oh, mother, let Krishna decide.  
By His spoken words, I shall abide.  
From here, I'm taking gems,  
Gold, horses and elephants."

"How can I leave my Krishna?  
Won't He crave for His Meera? "  
She told this and cried aloud.  
To leave Him alone, she felt bad.

Her mother saw and took pity.  
She packed the idol nicely,  
And gave the box to her,  
To be kept secretly with her.

"Rest lies in the hands of God"  
Like this, her mother told,  
And gave Meera a farewell,  
With tears that flooded and fell.

Back Meera's mind rolled,  
As the chariot ran forward,  
And the reason for her silence,  
Rana hardly could guess.

He thought "She's in fear  
As she isn't very clear  
About his real nature  
Or about her future."

He told, "I can now guess  
Your worries or shyness,  
Have no fears about me.  
Freely you can speak to me."

"Many wives I've lost.  
You're the one last.  
You and me, why God chose?  
What's the cause, who knows? "

"Younger by twenty years  
You're here by God's grace."  
Like this, he went on  
Pacifying her now and then.

They finally reached Mewar  
And visited the Temple Chittoor  
Seeking prosperity and peace,  
Before entering the palace.

On the way to the temple,  
She saw streams and hills,  
Trees with honeycombs,  
And tall bamboo trees.

About Ekalingeswarar Temple,  
Rana explained every detail  
That Shiva protected Mewar  
From enemies in any war.

While Rana was explaining  
Meera was anxiously watching  
The box behind the chariot  
Where Krishna was kept.

For her Krishna, she then felt.

Like in a prison, He was kept  
How can she tolerate this?  
Her eyes filled with tears.

Rajaram Ramachandran

## (107) (Meera) Meera Faints In Shiva Temple

In the temple of Lord Shiva,  
A cow came before Meera.  
It reminded her about Krishna,  
And His consort, Radha.

Her suppressed feelings came out.  
She was helpless to speak it out,  
As Rana was too kind to her  
Expecting more love from her

She fainted and fell down.  
It was taken as an ill omen,  
Rana's mother curtly remarked,  
And back home, they all started.

"How my selfish son  
Married a sickly woman? "  
In the temple she remarked  
When Meera had swooned.

Meera got up and saw  
Her hot mother-in-law,  
Who was jealous of her  
Since Rana married her.

In the absence of a queen,  
She acted as a mother queen.  
Since Meera became a queen  
She felt her powers withdrawn.

In Meera's every deed  
Or o'er her every word  
She found out a mistake  
That gave the girl a prick.

They visited then graveyard  
Where "Sati" was performed,  
As a mark of respect to those  
Who sacrificed their lives.

Allaudin's love story  
And Rani Padmini's glory  
Rana briefed slowly  
Which she heard keenly.

When Bheem Singh died in war,  
Padmini immolated herself in fire.  
Allaudin, who came to abduct her,  
Went back home without her.

Seven thousand women,  
Immolated one by one,  
When Allaudin came  
To abduct all of them.

Allaudin was surprised  
And he then worshiped  
In reverence their ashes  
Paying his due respects.

Rana's throat choked  
When he mentioned  
This part of the story  
From the past history.

Rajput women believed,  
Once they were married,  
They followed their own men  
Generation after generation.

Meera, a Rajput woman,  
Had this only confusion,  
Tradition stood in her way to join  
Krishna after her death even?

She swooned once again  
On this unsolved confusion,  
That gave one more chance  
For Rana's mother to criticise.



## (108) (Meera) A Temple For Krishna

They visited Durga Temple.  
And worshiped the Idol.  
Meera offered her prayers  
To fulfil her wishful desires.

Rana was happy to hear  
Her every simple prayer,  
But, as usual, his mother,  
Criticised Meera's prayer.

She didn't like Meera  
Singing about Krishna,  
As they worshiped always  
Durga and Shiva Deities.

They reached the palace,  
And there Meera chose  
For Krishna an ideal place,  
Though small, it was nice.

Rana took more interest  
And he did his best  
To cheer her up thereby  
Earn her love slowly.

He joined in her prayers  
And also sang with her  
On the glories of Krishna,  
Which really pleased Meera.

At Meera's request, he built  
A temple on a chosen spot  
For Krishna she had brought.  
On a good day, he installed it.

From this day, trials started.  
Little her Rana suspected  
That Krishna chose her  
As His own bride earlier.

Her songs, so melodious,  
Her childish speech, so nice,  
Her bright face, so innocent,  
All kept him very patient.

The more good, he did for her,  
In turn, it affected his mother  
And his jealous widow-sister  
Who, as usual, began to murmur.

It displeased them, he knew,  
But for the sake of a few,  
He thought it not proper  
To simply offend her.

Meera, on the other hand,  
Realized that he was so kind,  
That she too was soft with him  
And tried to adjust with him.

Name sake couple they were,  
Not in any marital pleasures.  
How far this would go like this?  
Future alone would decide this.

Rajaram Ramachandran

## (109) (Meera) Family Life Or Devotee Life

Meera was in the temple,  
Along with common people,  
Who also sang with her  
Closely following her.

Her every divine song,  
All the rural folks sang.  
Thus these songs became  
Popular in course of time.

Rana failed to bring her  
To the family life forever.  
His mother felt it a disgrace  
To the entire Rajputs race.

His disgruntled widow-sister  
And hard hearted mother,  
Plotted against Meera then  
To kill her with cobra poison.

A cup of milk with poison,  
They gave her one fine morn,  
In the temple, when she was  
Alone offering her prayers.

It was poison, she knew well,  
But she drank the cup full.  
And continued her prayers.  
What a surprise it was!

It didn't act on Meera.  
But the face of Krishna  
At Dwaraka turned blue  
Suddenly with no clue.

As an unexpected miracle,  
The doors of the temple,  
Both got themselves shut  
And stuck up too tight.

As if nothing had happened,  
Before Krishna she remained.  
Her in-laws were desperate,  
As even poison didn't act.

Devotees from all corners  
Rushed there to see her,  
And the crowd was so thick  
It threw also some risk.

Spies dressed like sadhus  
Studied the strategic points  
Thus weakening the position  
On the defensive front-line.

One day two sadhus came  
And gave Meera that time  
A pearl chain as a gift  
Which she did accept.

To Krishna she offered it,  
The one that was a gift,  
To the war-captive Allaudin,  
When he was given a pardon.

Rana released him gracefully,  
On an agreement mutually,  
Offering him this chain,  
Just a gift, as a token.

When the same chain  
To Rana was shown,  
He got terribly wild,  
That he was being spied.

Immediately he ordered  
The temple be destroyed  
Which brought this crisis  
To the very palace doors.

Devotees, not even a single,

Came out of the temple.  
Even the elephants sent  
To break, back they all went.

No damage could be done  
To the temple or anyone.  
For this incapable blame,  
Too wild Rana became.

He sent cobras to bite her.  
They did no damage to her.  
As disgrace only she brought.  
She was a witch, he thought.

Meera blamed only Krishna,  
For changing the mind of Rana,  
Who was so nice to her earlier  
But now bitterly hated her.

Rajaram Ramachandran

## (110) (Meera) Meera Leaves For Vrindavan

Rana recollected the past,  
And a few events last,  
When he always yielded  
To Meera's every demand.

"She's this state queen  
Why she had no concern  
For my legitimate needs  
As I'm the principal head."

"On Vijayadasami day last,  
For a festival of the state,  
Though I specially invited  
She had failed to attend."

"She has kept the doors  
Open now for our enemies  
By inviting all sadhus  
Even false spying sadhus."

"How can a state queen  
Night and day remain,  
Mixing with common people  
In the Krishna Temple."

"I tried to kill her  
To save our honour,  
She survives always  
And she never dies."

Like this, his mind revolved  
O'er odd thoughts around.  
Finally he sent word to her  
To sink and die in the river.

To appease Goddess Durga,  
He wished to sacrifice Meera,  
Before fighting with Allaludin,  
Who came with a war preparation.

Meera jumped into the river.  
But nothing happened to her.  
Krishna told her, she was free  
To go and live elsewhere.

She realized her mission,  
And left for Vrindavan,  
Krishna's abode of peace  
And the lovable place.

She mixed with devotees  
In all the assemblies,  
They loved her songs.  
With her they also sang.

There she went to meet  
Rupa Goswami and greet,  
But he didn't come out  
From his Ashram hut.

He then sent word to her  
That he couldn't see her  
As she was a woman  
Not eligible to be seen.

She replied, "This is a place  
For all the women gopies,  
Excepting Krishna, a male  
All others are only female."

Goswami heard her plea.  
He came running to see  
And begged her pardon  
For his shameful action.

For a pretty long time  
She stayed with them  
At the Holy Vrindavan  
To fulfill her mission.



## (111) (Meera) Rana Regretted

It was a hell for Rana.  
He thought of Meera,  
Throughout the night,  
And didn't take it light.

His imagination ran riot.  
It became very difficult  
For him now to accept  
What he did was correct.

"Why I gave an order  
For her to sink in the river,  
By now, is she dead?  
What harm she did? "

"My eyes became blind.  
Though you've been kind,  
I failed to understand you  
And miserably killed you."

"It's you who taught me  
How to do Krishna Bhakti,  
But I've been misled now  
And lost my temper somehow."

"Where can I see you again.  
From me you had only pain,  
But you gave me, in return,  
Your love and affection."

Like this, Rana spelt  
His hidden feelings out  
But it was too late  
For him to regret.

Next day, her close maids  
Here and there searched,  
But she was not found  
Anywhere in and around.

The news, like forest fire,  
Spread far and near.  
People cursed Rana  
For ill treating Meera.

Some of his ministers  
And top commanders  
Resigned and went  
For this cruel treatment.

Thro' messengers he heard,  
She was still not dead.  
But moved to Vrindavan  
To fullfil her mission.

He sent a regret letter,  
Thro' a Brahmin bearer,  
Requesting her to return  
From the Holy Vrindavan.

He was sleepless, he wrote,  
From the time she left.  
And all the people there  
Were soon expecting her.

Though days passed, she sent  
No reply, but remained silent.  
For days, the people cried out.  
Mewar looked deserted almost.

Rajaram Ramachandran

## (112) (Meera) The Last Days Of Meera

For several days Rana waited,  
But no reply was received.  
So, he went to Vrindavan,  
Dressed like a common man.

He met her with Sadhus,  
Singing songs and bhajans  
Happily dancing with them  
Feeling not any shy or shame.

After she finished her prayer  
He slowly approached her.  
He told, people cried for her  
And he came there to take her.

She refused to go with him.  
Boldly she told this time,  
"Once you told me to die  
Should I return back, why? "

"This is my second life  
Now I'm Krishna's wife,  
He has also accepted me.  
To move, I'm now free."

It was a rude shock to him,  
But she earned her freedom.  
She then travelled by foot  
To every religious spot.

To Dwaraka temple she went.  
The doors remained still shut.  
When she appealed to the Lord,  
Both the doors then opened.

It was Krishna's birthday  
The grand Janmashtami day  
This was a special event,  
And to the temple, all went.

In fact, Meera was so tired,  
Having travelled all around,  
Every nook and corner,  
There was no rest for her.

She ran to Krishna and said,  
"Oh Lord, I am now tired.  
No more I can bear your test.  
At your Lotus feet, let me rest.

So saying, she caught  
Hold of His legs tight,  
Fell on the ground flat,  
And was no more at last.

As Krishna kept smiling,  
A spark was merging  
From her material body  
Unto His spiritual body.

The world lost star one.  
For Heaven, it was a gain.  
The people stopped crying,  
And they started praying.

In every corner, her songs remain.  
In every heart, her soul does shine.  
Yes, it's true, a star is born,  
Like Meera, one in million.

Rajaram Ramachandran

# (adi Sankara) 01 The Ancient Religion

The great Adi Sankara was born at Kalady, Kerala, India in the year 686 AD and died in 718 AD. (Some say, he was born in 509 BC and died in 477 BC.)

At the time of Adi Shankara's life, Hinduism began to decline because of the influence of Buddhism and Jainism. Hinduism had become divided into innumerable quarrelsome sects. During his short span of 32 years of life, he extensively travelled on foot to various parts of India to restore the study of Vedas. He held discourses and debates with the leading scholars of all these sects and schools of philosophy to controvert their doctrines. In all his works, he stressed the importance of the Vedas, and his efforts helped Hinduism regain its strength and popularity.

Here goes his life story:

01 The Ancient Religion.

From the time immemorial,  
If a religion survived well,  
It's the Hindu religion,  
That has no date of origin.

Its most universal dharma,  
Took its deep root in India,  
Alongside the River Sindhu,  
Eventually that became Hindu.

In the holy spiritual mode,  
It laid down its own code,  
With truths well known,  
Like the moon, sun or ocean.

Truths in the form of Vedas  
And contents of Upanishads  
Speak of one God, the Supreme,  
Who's beyond our mental frame.

He's the Unlimited One,  
Who cannot be seen.  
He has no name,

Or a single form.

He's the only One,  
And second to none,  
The One Supernatural  
And the Most Powerful.

He cannot be shown,  
As an object proven,  
Like "this is this  
Or, that one it's."

His endless grace to get,  
One has to pray for it,  
O'er a sign, or a name,  
To keep in mind, His form.

This may just be a sign  
Behind the whole divine,  
But it keeps the mind at rest  
.For a few hours at best.

This idol will disappear  
Once the thoughts appear,  
"God is in one's heart,  
Elsewhere search Him not."

It's this hidden truth,  
That's guiding the path,  
The most spiritual one,  
Found in this religion.

Rajaram Ramachandran

## (adi Sankara) 02 Setback To The Hindu Religion

There was a setback  
Thousand two years back  
To the Hindu Religion,  
With its order broken.

Many other religions came,  
Like Buddhism and Jainism,  
Just opposing the Hinduism,  
Thus began its testing time.

Some Hindus, like Kabalikas,  
Even did human sacrifices.  
It was a period of total chaos,  
With odd religious practices.

In that situation, there came  
A messenger, Sankara by name,  
To set right the growing disorder  
And reestablish the religious order.

As a religious teacher,  
And powerful preacher,  
He restored the order,  
Afresh in every corner.

Whoever looked at him,  
They found peace in him.  
A center of attraction he was,  
Amidst the religious mass.

His teachings did contain  
All the essential qualities,  
To establish world's peace,  
Was of the Scholars' opinion.

His divine musical songs,  
And meaningful poems,  
Were found very simple,  
To be sung by all people.

In every contest religious,  
He secured a grand success,  
That made him all famous.  
It built up massive followers.

With a staff in his hand,  
As a sanyasi in command,  
He visited many sacred places,  
And converted the masses.

Several treaties he wrote.  
The best one was, to quote,  
'Advaita, ' philosophy, the truth,  
That deepened the Hindu's faith.

"Advaita' means, the oneness  
Of the Brahman in the Universe  
With the human spirit soul,  
That is one's ultimate goal.

His short span of life was  
Not more than thirty two years,  
But, in this period, his name  
Rose up to the height of fame.

His life was glorious  
By all his works famous.  
In the spiritual pages,  
He lives for many ages.

As a blessed son of this soil  
And a great realized soul,  
He serves as a role model  
To all the spiritual people!

Rajaram Ramachandran

## (adi Sankara) 03 Birth Of Sankara

In the State of Kerala,  
South-west of India,  
There exists a town,  
As Kaladi, it's known.

As a famous pilgrim center,  
At the bank of Purna River,  
There lived in this Town  
Many Namboodri Brahmins.

Among them was one,  
Sivaguru, a poor Brahmin,  
Who led a spiritual life,  
With Aryambal, his wife.

They had no children.  
To beget a pious one  
They prayed daily the Lord,  
Shiva, the most merciful God.

One day, in his dream,  
The Lord, Shiva came,  
And told him like this  
To fulfill the wish of his.

"Do you want a son,  
The most intelligent one,  
With less years of age  
But will live like a sage? "

"Or, many sons you need,  
With their sins and greed?  
You've your option,  
And choose any one."

He told this to Aryambal.  
Next day, in the temple,  
Before Shiva, the Lord  
They earnestly prayed.

“Oh Lord, What’s good  
To serve this world  
You know it well.  
This how can we tell? ”

“Despite short-lived-one,  
Let us have a good son,  
Who’ll bring us credit  
With his every noble act.”

In the Month of Vaikasi,  
Under the star Tiruvathirai,  
Shiva himself was born  
As Sankara, their only son.

He came to destroy adharma,  
And well establish dharma  
As their son, Sankara,  
In this miserable Kali Yuga.

Rajaram Ramachandran

## (adi Sankara) 04 The Early: Life Of Sankara

The young Sankara was wise,  
And his behavior very nice.  
He earned others' appreciation  
With all his love and affection.

When he started his studies,  
His age was three years.  
By then, he had learnt  
How to read and write.

All the science and art,  
He learnt by heart,  
And began to interpret  
All scriptures, as an expert

At the age of four  
He lost his father.  
And was taken care  
Then by his mother.

At five years, he had  
His timely sacred thread,  
And went to a Guru's house  
For his higher studies.

As a regular custom,  
Guru had sent him  
To beg for his food  
In the neighborhood.

He went to a house,  
Where the poor spouse  
Had nothing else to eat  
Except for an Amla fruit.

She gave him this fruit.  
He saw her poor plight.  
He shed a tear for her,  
And started his prayer.

Goddess of wealth poured  
Amla fruit shaped gold  
In her open courtyard  
Like rain that showered.

Her poverty this way  
Ended from that day.  
This "Kanakadara Sthotra"  
Is still famous in India.

The eight year old Sankara  
Learnt, by heart, the Vedas.  
Back at home he served  
His mother in her sick bed.

His mother couldn't walk  
For a bath in the river to take  
So, he invited Purna River,  
Which heard his prayer.

It changed its course to run,  
Towards his backyard garden,  
Thus he helped his mother  
To take bath in the river.

Rajaram Ramachandran

## (adi Sankara) 05 Sankara As Sanyasi

Mother Aryambal desired  
That Sankara be married,  
But the purpose of his birth  
Was to establish the Truth.

One day, when he was alone,  
Seven Sages from the heaven  
Appeared there before him  
Just in time to remind him.

"Oh Lord, we're sorry to say,  
It's bad to worse, day by day.  
Atheists dominate this earth.  
No place for the Truth."

He said, "Good, you came.  
I'm also seeing the same.  
In the role of a Sanyasi,  
Now I shall do my duty."

"How can I tell my mother?  
Will this not bother her? "  
This was up in his mind.  
So, a way he had to find.

To free himself soon,  
He made out a plan.  
What a miracle it was!  
The event ran like this!

One early morning hour,  
He took bath in the river.  
A crocodile caught  
His leg too tight.

"Oh mother, mother,  
Come and see here, "  
As pre-planned it,  
Aloud he cried out.

She came fast running,  
But could do nothing.  
As there was none else,  
She stood alone helpless.

"My child, what can I do?  
How can I help you? "  
Like this when she asked.  
For this chance he waited.

"Mother, if I go alone  
Leaving my kith and kin,  
And take sanyas now  
I can live by this vow."

"In this life I'm destined  
Like this to be killed.  
If I become a sanyasi,  
It'll change my destiny."

"For Scriptures do say,  
A new life starts that day,  
When one takes up sanyas  
Leaving all his possessions."

"You'll be saving me  
As this'll leave me  
Once I become a sanyasi  
With my fresh destiny."

"Please now understand.  
My life is in your hand."  
She gave her consent  
With a heavy heart.

He felt for his mother  
And then promised her  
"Though I've no rights,  
I'll do your last rites."

The crocodile left him.

He got his freedom.  
Though she invited him  
He refused to go home,

Such urgent Sanyas taken  
Needed a Guru's confirmation,  
And so, after this incident,  
In search of a Guru, he went.

(Sanyasi = One who renounced the material world  
to go in the path of spiritual world.)

Rajaram Ramachandran

## (adi Sankara) 06 A Guru Was Found

Sankara knew where to go  
Yet he walked miles to go.  
He reached Narmada River,  
That overflowed with water.

He controlled its force  
And directed its course  
To flow inside the river  
With his divine power.

Govind Bhagawadpada, a sage,  
Saw this boy of young age,  
Doing such a miracle,  
Was fit to be his disciple.

Sankara had his head  
Then neatly shaved.  
After taking river-bath,  
He wore a saffron cloth.

In this sacred dress  
His look did impress  
With his face so bright  
Like that of sun light.

This showed a sign,  
Of a Sanyasi divine,  
Who came as a savior  
There at the right hour.

From Guru, he learnt well  
The words of Vedas all.  
With Guru's permission,  
He started his mission.

"Everything is so divine.  
That's God's reflection.  
So is every being,  
As a part of His living."

This salient principle  
Vedas' words in simple,  
A lesson from his Master,  
He preached everywhere.

He went to Kasi first,  
Pilgrim center, the best,  
Where many Pundits lived  
And there he stayed.

He felt it was a fit place,  
To start with his cause,  
And win those Pundits  
In the religious debates.

Seeing his debating skill,  
Many became his disciples.  
Promoted then as a teacher,  
He became a good preacher.

As bees fly around a flower  
Many pundits came to hear.  
Sankarachariar he became,  
Later with this new name.

Rajaram Ramachandran

## (adi Sankara) 07 Sankara's Works

Those who once opposed,  
Later on they accepted  
The arguments of Sankara  
And the principles of Advaita.

He knew his life was short  
So, his teachings he wrote  
For the posterity to read  
And follow this record.

For Vyasa's Brahma Sutra,  
Ten Upanishads, Bagwad Gita,  
Explanatory notes he wrote,  
As Bashyam they call it.

He wrote for children  
Many songs, more divine,  
To cultivate their devotion  
And spiritual elevation.

Many scholars of the world  
And men in the spiritual fold  
Praised his works as masterpiece  
In the light of world peace.

Kasi is a pilgrim center.  
Many people who came there  
To dip in the Ganges River,  
Later stayed there forever.

From all corners of Bharat,  
People began to congregate,  
And loved him much,  
As their Master as such.

At his talent, they wondered.  
His speech, they admired.  
"How a young Sanyasi  
Could handle it so easy? "

He was Siva on earth,  
They knew not this truth,  
But were amazed to find,  
He wasn't ordinary kind.

Rajaram Ramachandran

## (adi Sankara) 08 Padma Pada

One Sanandana by name,  
To meet Sankara came,  
From a Cholan Town,  
Of the Southern region.

As a devotee of Narasimha,  
At Kasi, he met Sankara,  
Became then his disciple,  
And moved in closer circle.

How devoted he was,  
Sankara revealed this,  
One day, to all the rest,  
In a surprising test.

On the bank of the river,  
Sankara was giving a lecture.  
On the other side he was  
Drying Sankara's clothes.

Sankara called him  
And then told him,  
"My clothes are wet.  
Dried ones, I want."

He heard his Master's order.  
At once, he crossed the river,  
Not by any available boat  
But he walked on his feet.

The river was in flood.  
So, Sankara was afraid  
Any time, he may sink,  
Before reaching the bank.

What a wonder it was!  
For every step of his,  
There grew up a lotus,  
As he walked in a trance.

"How did you cross  
To bring my dress? "  
When Sankara asked,  
Like this, he replied.

"If one thinks of you,  
He can cross, it's true,  
This very ocean of birth,  
Besides death and rebirth."

"So, to cross this river  
Will it not be easier?  
My forgetting this river,  
It's really no wonder."

"You're my boat.  
Here I was brought  
With my thought  
Of you till last."

Sankara gave him  
Another fitting name,  
"From now onward  
You're Padma Pada! "

Rajaram Ramachandran

## (adi Sankara) 09 The Untouchable

Sankara was on his way  
To the temple, one day,  
After his bath in Ganges  
Along with his disciples.

By then, a low caste man,  
With his unclean woman,  
And four dogs by his side,  
Sankara's path, he crossed.

A disciple began to yell,  
"Go away, you Sandala,  
Our Master is here  
Don't come near."

The man laughed  
And then he said,  
"You preach Advaita.  
What's this Advaita? "

"If everything is divine  
Why this difference then?  
Bodies are many, not one,  
But you say Atman is one."

"Should body or Atman,  
Which one you mean,  
Should go far away  
From your pathway? "

Sankara, wonder struck  
At the man's sharp prick,  
Could immediately guess  
They weren't from low class.

'Lord Viswanath, as a man,  
Goddess Visalakshi, as a woman,  
They both had come to test  
In this way, ' Sankara thought.

He sang in praise of them,  
And then worshiped them.  
Casting away their disguise,  
They came out to praise.

“You rose up from me.  
You should also see  
What you preach others  
You should practice thus.”

“To test you I came here.  
This, the world should hear.  
This drama is now over.  
May your fame live forever.”

The Lord disappeared.  
Sankara was pleased,  
Having seen Him  
In His real form.

Rajaram Ramachandran

## (adi Sankara) 10 Tested By An Old Brahmin

Sixteenth year was to end,  
When a Brahmin, very old,  
Before Sankara appeared  
And for a debate invited.

On Brahma Sutra Bashyam,  
For days argued both of them.  
On Sankara's interpretation,  
He opposed every portion.

Padma Pada wondered,  
"Who could be this old,  
Debating with my Master,  
Non-stop, for days together? "

"He isn't an ordinary man  
And none other than  
Sage Vyasa in disguise  
The Author for this."

Sankara also found out  
He was facing the test  
From the great Sage,  
Who had this courage.

He prostrated and said,  
"Oh Sage, I'm blessed.  
Before you, I'm nothing.  
But still, why am I arguing? "

"Pardon my offence,  
Rather my impudence,  
To show my pride,  
And defend my side."

The Sage consoled him,  
And softly told him,  
"I hid my identity  
To get an opportunity."

"Your interpretations  
And my explanations  
Are one and the same  
And will earn a name."

"Another sixteen years  
Of age will be yours  
For you to go ahead,  
And your works to spread.

The Sage then vanished.  
From Kasi, Sankara started.  
His words, everyone heard.  
His works began to spread.

Rajaram Ramachandran

## (adi Sankara) 11 Pandit Kumarilabhattachar

Kumarilabhattachar, a Pundit,  
And a scholar of great repute,  
Was lying in his death bed.  
To see him, Sankara hurried.

Sankara's thought like this.  
"If the Pundit accepts  
The 'Advaita' philosophy,  
It'll make my work easy."

"For all the Pundit's followers  
Will then become my followers, "  
With this idea he proceeded,  
But the Pundit was half dead.

The body upto his hip  
Was burnt in the heap  
Of burning saw dust,  
When Sankara arrived just.

The Pundit was averse  
To the Buddhists' ideas.  
So, he made out a plan  
To defeat those men.

In disguise as a Buddhist,  
He learnt their every text.  
Then he challenged them  
And finally defeated them.

His conscience didn't permit,  
Having betrayed the Buddhists.  
As his action was unfair,  
He burnt himself in fire.

To see him at that stage,  
Sankara went to his cottage,  
And said, "Oh Pundit  
What you did is correct."

“But a lifeless action,  
Will have no reaction.  
It’s the Lord’s will  
That does every control.”

“You must understand  
The fruit, at the end,  
For every action you did,  
Lies in the hands of God.”

The Pundit accepted  
The ‘Advaita’ and died  
One more step Sankara gained,  
In this bold attempt he made.

Rajaram Ramachandran

## (adi Sankara) 12 Madana Misra (1)

Next Sankara went to see  
Mandana Misra at Mahishmati.  
He was the Chief Pundit  
In the Mahishmati Court.

The Pundit was in favour  
Of Karma Mimamsa order  
And he disliked Sanyasis  
Not in Karmic lines.

He was performing ceremony  
When Sankara sought entry,  
But he closed the door  
Not allowing any stranger.

Sankara by his power,  
Entered thro' the door.  
The Pundit got wild.  
But Sankara was mild.

The ceremony was over,  
And after the dinner,  
For a debate both sat,  
With a good start.

The Pundit's wife Bharati,  
Was an avatar of Saraswati.  
As a judge she took over  
To say who was the winner?

"If Sankara fails in the test  
He should marry at last  
And if the Pundit loses  
He should take sanyas, "

This was the condition laid.  
And the debate started.  
For days, it went non-stop.  
Her routine she had to keep.

So, she gave them each  
A garland to watch  
Whose one faded fast  
That man deemed lost.

Seventeen days passed.  
Pundit's garland faded,  
So, he was declared lost.  
But Bharati didn't accept.

She said, "As his wife,  
I'm part of his life.  
Until you defeat me  
Victory you'll not see."

She failed in her turn  
Until she asked question  
On the subject 'Kama Sutra'  
All sex related matter.

As Sankara was a sanyasi  
He couldn't answer this.  
He asked her for time  
One month she gave him.

(Continued...)

Rajaram Ramachandran

## (adi Sankara) 13 Madana Misra (2)

Taking leave of Bharati,  
Sankara went to Kasi.  
King of Kasi was dead.  
This news he heard.

He entered the king's body.  
Leaving his physical body.  
The disciples kept his body  
In the hole of a tree shady.

With queens he moved,  
And got what he wanted.  
In him, they saw a change  
And something strange.

They came to a conclusion,  
He wasn't an ordinary man,  
But a Mahatma's soul  
Had replaced King's soul.

Soldiers went to locate,  
Where his body was kept,  
But back Sankara entered  
Before his body was destroyed.

In the fresh debate held  
Bharati was again defeated.  
Mandana Misra took sanyas.  
Sankara had one more success.

Mandana Misra, who became  
Sureswara Acharya, new name  
Of the Sanyasi, selected first  
To take over the Sringeri Mutt.

Success after success,  
Sankara achieved thus.  
Jagadguru he became.  
With all the due fame.

His success was so complete  
None was able to compete  
With his supreme position  
As a Founder of the institution.

Rajaram Ramachandran

## (adi Sankara) 14 Promise Fulfilled

At Sringeri Sankara knew,  
His mother's days were few.  
To fulfill his promise to her,  
He came running to see her.

She saw her loving son  
Who was different then.  
His face was more divine,  
And was shining like the sun.

After years of separation,  
It was a pleasant union  
Of two souls, mother and son,  
Who became speechless then.

She breathed her last.  
It was a peaceful moment.  
Her head was on his lap.  
None came there for help

A sanyasi had no rights  
To perform funeral rites.  
Neighbours opposed his action.  
But he overruled their objection.

To the backyard garden,  
He took her body alone  
And placed it on the pyre.  
Soon it was burnt in fire.

Thus he fulfilled his promise.  
More than the usual rituals  
He gave importance to the truth  
And love for their worth.

No wonder if his name  
Reached the height of fame,  
For he treated everyone  
As part of the whole divine.

What cannot be done  
In hundred years by one,  
He did in thirty two years,  
Patiently with all cheers.

Rajaram Ramachandran

## (adi Sankara) 15 All Round Tour

Sankara toured all places  
To awaken the masses,  
All the way by foot,  
Four times almost.

Even dacoits, he had won,  
Brought them, one by one,  
To the Vedic spiritual path,  
Free from birth and death.

Many temples he visited.  
With his powers, he made  
The Deities more sacred  
And merciful hearted.

At Karnataka, he met  
A boy, dumb but smart.  
He saw the boy's face  
And studied his case.

"Who're you? " he asked.  
The boy then replied,  
"I'm not this body, Master,  
But the Soul that exists all over."

Sankara made him talk,  
And the dumb spoke  
The truth what he knew  
In front of those few.

Sankara gave him  
Then a new name  
'Hasthamalakar'  
With due honour.

It was just a miracle.  
As one more disciple,  
Sankara was happy  
To take this boy

The news of this miracle,  
Surprised many people,  
Who came to hear him  
And paid respects to him.

Rajaram Ramachandran

## (adi Sankara) 16 A Silent Disciple

Among all the disciples  
There was one simple,  
Giri, a gentle-silent-man,  
When the class was on.

Others teased him,  
And joked at him,  
But he kept silent  
And wasn't violent.

He raised no doubt.  
So, others thought  
He was a dull idiot  
And senseless misfit.

The Master knew well  
The talent of this disciple,  
And he wished to teach  
A proper lesson to each.

One day, the class was on,  
In his seat, sat everyone.  
As Giri didn't turn up, .  
The class was held up.

Others were murmuring,  
Why our Master was giving  
Undue importance to him  
And not at all to them.

At last Giri came late.  
The usual man silent,  
He was seen singing  
And happily dancing.

It was a song in praise  
Of his Master, a wise,  
Kind, lovable, divine,  
Teacher-heaven-born.

The song in eight stanzas,  
Of 'Thodaga' style it was,  
So, he was given the title  
'Thodagar, ' the special.

The 'Thodagashtam' song,  
Even this day is widely sung,  
In reverence to the Acharya,  
The Jagadguru Sankaracharya.

Rajaram Ramachandran

## (adi Sankara) 17 Advaita Challenged

Sankaracharya, paid a visit,  
To Southern temples next,  
And the famous pilgrim center  
At Tanjore-Tiruvidaimaruthur,

There, some hard-core Saivaitis,  
Claiming themselves as Pundits,  
On 'Advaita' confronted him,  
And for a proof they asked him.

They said, "How Siva, the Lord,  
Creator, destroyer of this world,  
You're equating Him with us,  
We, the ordinary human beings? "

"Unless Lord Siva confirms  
We totally disagree with this."  
To the Siva temple, he led them.  
And showed them the Lingam.

There arose a voice,  
That came out thrice.  
"Satyam Advaitam,  
Truth is Advaitam"

A hand stretched out  
From the top of it  
Sankara thanked the Lord,  
Who supported his stand.

What they wanted came true.  
They accepted him as a Guru.  
Their faith on the Lord  
Still more thus increased.

To the Chidambaram temple  
He went with his disciples.  
The Deity, Nataraja posed  
In dancing role, as He stood.

He installed Panchakshra Yantra,  
Praising Lord Siva, this one,  
And Annakarshana Yantra  
For world-prosperity, the next one.

He saw at Thiruvanaikkaval,  
The Deity in the temple,  
Akilandeswari, the Goddess,  
In a look very ferocious.

With two ear-rings, he took  
Away her serious look,  
And with his prayer's spell,  
She looked more peaceful.

He established a seat,  
The Govardhana Mutt,  
At Jagannathpuri next  
When he paid his visit.

As this seat's head,  
Padma Pada was made,  
In the first line of order,  
In the Eastern border.

Like this, in the west-coast,  
He installed another seat,  
The one, Dwaraka Mutt,  
Lord Krishna's famous spot.

Hasthamalakar, as its head,  
The first one was made  
To continue his mission,  
And maintain its tradition.

His song Bhujanga Stothra,  
In praise of Lord Muruga,  
Popular for its curative power,  
Is still sung at Tiruchendur.

With all his disciples,

He visited the temples  
Of the Lord Vishnu  
At Srirangam and Tirupati.

His song Vishnu Paadaadi  
Kesaanda Stothra at Tirupati,  
Described, head to foot,  
The Lord, there he met.

Rajaram Ramachandran

## (adi Sankara) 18 Killed Kapalika Kirakasan

After Tirupati, Sankara moved,  
And twelve places, he visited,  
Where Jyotilingams kept a guard  
O'er the country's every ward.

In praise of those Lingams  
He sang in dedication to them  
A divine song "Dvaadasa  
Jyotirlinga Stothra."

At Srisailam, he sang  
A praiseworthy divine song,  
"Sivanandalahari, " its name,  
Spontaneously that came.

Near the Srisailam temple  
There was a thick jungle  
With no human habitations,  
But for dangerous Kabalikas.

A garland of human skulls,  
Lord Siva wore at His will,  
So Kabali, by this name,  
At that time, Siva became.

Those wild jungle men,  
Sacrificing life of men,  
And wearing skull-garlands  
Were known as Kabalikas.

This tribal Chief Kirakasan,  
A wild, brute, and ruffian,  
To kill Sankara, his enemy,  
Waited for an opportunity.

He had no tolerance,  
For Sankara's non-violence.  
So, he wanted to offer  
Sankara's head in the altar.

Sankara was Siva, the fact,  
This brute didn't know, yet,  
He wanted to get his head  
And offer it to the same Lord.

That Sankara was liberal,  
He knew it very well.  
So he asked, "I want your head."  
To offer it to Siva, my God."

Sankara laughed and said,  
If you want my head  
You're free to take  
For some use to make."

The brute raised his sword,  
To cut Sankara's head,  
But Padma Pada suddenly came  
And into pieces tore him.

Padma Pada had worshiped,  
Earlier Narasimha, as his God,  
The Lord with the head of a lion  
And the body of a man.

So, he became Narasimha,  
To save his Guru Sankara,  
Who then prayed Narasimha  
For His act to restore Dharma.

Sankara then went to Badrinath,  
A pilgrim center in the North,  
Where Lord Vishnu one day  
Appeared on his way.

The Lord told him, "My idol,  
The one most peaceful,  
In the River bank you'll find  
Buried under the sand."

"You dig it out.

And install it,  
For my grace,  
In this place.

Sankara did the same.  
And it had its famous name  
As Badrinarayanan Temple,  
Visited by all people.

Rajaram Ramachandran

## (adi Sankara) 19 Visit To Kedarnath

After his trip to Badrinath,  
Sankara went to Kedarnath.  
By the power of his yoga,  
He visited then Kailasa

He bowed before Siva  
And His consort Uma  
In praise of Siva, he sang.  
The Lord heard him sing.

Siva Paadaadi Kesaanda Stothra,  
Siva Kesaanda Paadaadi Stothra,  
Praising Siva top to bottom,  
And to the top from bottom.

The Lord blessed him  
With five Crystal Lingams,  
In appreciation of his work  
That was a tremendous task.

When he wanted to sing,  
Then about Uma a song,  
He couldn't go ahead,  
As he stood stunned.

What Lord Siva wrote  
Praising Uma, His Consort,  
'Soundaryalahari' by name,  
The Lord gave it to him.

Half of it Sankara shared,  
With Nandideva, the guard  
The rest of it, he brought,  
With the Lingams-gift.

When he came down  
He mind became free then,  
So, the other half he did  
And the whole he completed.

Those who read this prayer,  
They remain blessed forever.  
Thus Sankara gave this world  
A treasure of prayers in gold.

Then he visited Nepal.  
He had a welcome royal.  
He saw a five-faced-Lingam.  
Pasupatinath was His name.

Out of the five, Siva gave him,  
He installed Vara Lingam,  
At Neelakand religious center.  
A pilgrim place it became later.

Mukti Lingam, the second,  
At Kedarnath he installed.  
Moksha Lingam, the third,  
At Chidambaram, he installed.

Bhoga Lingam, the fourth one,  
Was installed at Sringeri Town.  
Yoga Lingam, the fifth one,  
He kept for worship of his own.

At Kanchi, a sacred place,  
Blessed by the divine grace,  
He was received by Rajasenan  
The king of that region.

At Visveswara Temple he stayed  
And the town layout he studied.  
He saw it was a holy place  
Which had Kamakshi's grace.

Rajaram Ramachandran

## (adi Sankara) 20 Sankara At Kanchi

Sankara saw the Town Kanchi,  
Blessed by Goddess Kamakshi,  
That would prosper further  
When changed in Srichakra order.

The king redid the town,  
In the Srichakra design,  
With a temple for Kamakshi  
At the center, as Kamakoti.

This 'Kamakoti Peetam'  
He kept at last for him.  
To spread the knowledge,  
Thro' his spiritual message.

"God's names aren't one,  
But many chosen by men,  
While in the Veda-Religion,  
He remains as the only One."

"It's out of ignorance,  
Men find the difference,  
While He appears as One  
To those wise realized men."

Sankara still allowed  
Those men who followed  
Deity of their own choice  
As personal to themselves.

Once a boy of seven,  
A knowledgeable one,  
With Sankara debated  
For three days, but failed.

Sankara well appreciated him.  
As first disciple in the Peetam  
He took this boy thereafter  
Seeing his pious nature.

The purpose of his birth,  
Was over on this earth.  
So, to go up it was time,  
Wherefrom he came.

One day, his prayer ended.  
With that his life also ended,  
But he left an indelible record,  
Of what, in his life time, he did.

There're Mutts at Sringeri  
Badrinath, Dwaraka, Puri,  
Besides the one at Kanchi,  
Dedicated to his memory.

Rajaram Ramachandran

# (adi Sankara) 21 A Prayer For Rain Of Gold Part 1

At the age of 6, Adi Sankara stood at the door of a poor Brahmin for alms. There was nothing to give him, excepting one Amla fruit, which the the lady of the house gave him with all shyness. Seeing her poor plight, Sankara prayed Lakshmi, Goddess of wealth, to bless them with wealth and remove her poverty. This prayer, in sanskrit, is called Kanakadara Sthotra. She heard his prayers and brought a rain of gold into her house.

(Kanaka = Gold; Dara = Rain)

## Song 1

The buds begin to bloom.  
The golden bees swarm  
In search of sweet honey  
From the flowers many.

See the chest of Thirumal,  
How it shines well,  
As He's happy ever,  
Like the fresh flower.

As Lakshmi, His consort,  
Takes rest o'er His chest,  
He remains happy always  
And in this mood, He stays.

In that exalted position,  
Let rich Lakshmi's vision,  
As a daughter of the milk-ocean,  
Bless me now to gain.

## Song 2

Just like the honey bees  
Run after the blue flowers,  
Her eyes, too beautiful,  
Go after Her Thirumal.

But She shuts Her eyes  
Out of Her shyness  
That turns Her vision,  
In a different direction.

Let Her merciful eyes see  
For they'll shower on me  
All the riches in the world,  
Whatever now I may need.

### Song 3

Lakshmi can give anyone,  
On this earth, a position  
The same as the one  
Like Indra's rule in heaven.

When Indra lost his throne,  
It was Her just vision,  
The most merciful one,  
That restored his position.

All the time happiness  
To Vishnu, when She gives,  
Let Her graceful look fall,  
For a moment, on me as well.

### Song 4

With Lakshmi on His chest,  
All the time taking rest,  
Mahavishnu, seemingly sleepy,  
Remains always happy.

But Her eyes remain,  
Always partially open,  
As the same shyness  
Blocks Her two eyes.

As the wife of the Lord,  
Who sleeps on a snake bed,

Let Her give me wealth,  
What all I'm worth.

#### Song 5

The Killer of Demon Madhu,  
The Protector, Lord Vishnu,  
Wears a Kowsthubam chain,  
Made of valuable blue stones

Lakshmi's eyes shine  
Like that of blue stone.  
She has a lovely vision  
That induces His passion.

Let those eyes now turn  
Towards me to shine  
That'll give me boons  
With all the fortunes.

#### Song 6

Thirumal killed the Demon,  
Whose name was Kaidaban.  
Thus His chest does shine  
Like a cloud, the dark one.

It's a fact, up she rose  
From Sage Brigu's race  
As Mother of the Universe,  
Under Lord Vishnu's grace.

Such a divine vision  
May turn once again,  
On myself to grant me  
All the riches free.

Rajaram Ramachandran

## (adi Sankara) 22 A Prayer For Rain Of Gold Part 2

Kanakadara stothra

Song 7

The powerful God, Vishnu,  
Killed the Demon Madhu,  
Besides another Kaidaban  
The most cruel demon.

Such a powerful God,  
Was won by Cupid,  
Who had the blessings  
Of Lakshmi, the Goddess.

From the milk ocean  
She came as a boon.  
In fact, there's none  
Before her lovely vision.

Let those merciful eyes  
Have pity in my case  
For half a second even  
For what I pray and mean.

Song 8

Like the rain bearing clouds,  
Her most merciful eyes  
Are always full of mercy  
For Her close devotee

Like Chakravaka, the bird drinks  
Only the rain water that falls,  
The wealth, as poor, I seek  
Kindly give it for my sake.

Oh Mother, let not the pain  
Of my poverty still remain,  
When You can pour the rain

Of kindness on me to gain.

### Song 9

All cannot do sacrifice  
To get the ultimate bliss,  
But they face reactions  
Based on their past actions.

When Lakshmi's grace,  
Even on a sinner falls,  
The heaven is assured  
For such a soul blessed.

Let Her vision that gives  
Mahavishnu His happiness,  
Fall, in turn, on me to get  
All the wealth, now I want.

### Song 10

The creation, protection,  
And the last destruction,  
Are the three roles  
Go on as God's plays.

Saraswati, the Creator,  
Lakshmi, the Protector,  
Durga, the Destroyer  
Are the three players.

As Lord Siva's consort,  
You also took part,  
Now as Vishnu's consort  
Before You, I submit.

### Song 11

In the Veda's role,  
You bless every soul,  
To Your lotus feet  
This I beg to submit.

Beauty is Your place.  
Virtue is Your grace.  
To Your lotus feet  
This I beg to submit.

As a source of power  
You remain everywhere  
As the ocean's daughter,  
You sit on a lotus flower.

Oh Goddess in every aspect,  
I pay my full respect,  
To you as Vishnu's consort  
For Your kind support.

### Song 12

Like the lotus flower  
Your face appears ever.  
Let me myself submit  
To Your lotus feet.

With the moon, nectar  
You came out together  
From the milk-ocean,  
Let me pray once again.

Oh, the wife of the one,  
Resting in the milk-ocean  
Let me pray to You  
And pay my respects due.

### Song 13

Oh Lakshmi, on the lotus seat,  
I submit myself to Your feet,  
To the ruler of the Universe,  
And the source of Deva's happiness.

I bow before you, Oh Mother.  
Wife of Vishnu, the Protector,

Having Sarngam, as His bow,  
And pray for Your blessings now.

Rajaram Ramachandran

## (adi Sankara) 23 A Prayer For Rain Of Gold Part 3

### Song 14

My obeisance to Mahalakshmi  
The daughter of Sage Brigu  
My respects to Srilakshmi  
Resting on Lord Vishnu.

To Lakshmi on the lotus seat  
I submit myself to Her feet,  
To the consort of Thirumal  
I pay my respects humble.

### Song 15

To Her, with sparkling eyes,  
Which look like lotus,  
I bow before Her feet  
With my due respect.

To Her, the creator of this earth,  
And the incarnation of wealth,  
I bow before Her feet  
With my due respect.

To Her, the Goddess  
Of all the Devas,  
I bow before Her feet,  
With my due respect.

To the wife of Nandakumaran,  
The Nandagopan's lovely son,  
I bow before Her feet,  
With my due respect.

### Song 16

Oh Devi, You've eyes,  
Like the flower lotus,  
And all the praises

From men and Devas.

It's You, who bless  
All the worldly riches.  
Even to rule a country  
It requires Your mercy.

All the resultant evils  
From the five senses  
Simply fly away fast  
With Your force at last.

I worship Your seat,  
And bow to Your feet.  
Now, what I need  
Is Your grace indeed.

Song 17

Demon Muran, Vishnu destroyed,  
Thus this world, He had saved.  
So for this task, He did carry  
He has another name, Murrari.

O'er His beautiful chest,  
You always take rest.  
But You grant boon  
To Your devotee soon.

With my three senses-  
Word, mind, body-organs,  
Now I stand at this place,  
And worship Your grace.

Song 18

You reside in a lotus flower,  
Also holding lotus flower  
One more in Your hand  
And wear a white garland.

Your dress in white silk,

Shines like pure milk.  
You're the very source  
Of knowledge in the Universe.

As the wife of Vishnu,  
Very well when You knew  
From the three worlds all,  
Why not You rush to my call?

#### Song 19

From the Ganges River,  
The elephants carry water,  
Moving in eight directions,  
For Your holy ablution.

I know it well how,  
You're so clean now,  
Thus adding more beauty  
To Your own beauty

Vishnu, the sole head,  
Leads the entire world.  
As His wife you live,  
And blessings you give.

Along with the nectar,  
You came as a daughter  
From the milk ocean once.  
I pay You my obeisance.

#### Song 20

As You always sit  
In a soft lotus seat,  
Your look, in fact,  
Is so pretty and soft.

In Your lotus eyes,  
I see the kind waves,  
Oh, the wife of Vishnu  
Let me surrender to You.

Yes, I'm the first one  
Among those poor men  
Who suffer in poverty  
So, in me You take pity.

This side, You turn and see  
Keep Your first look on me,  
So I can see Your face,  
And have Your grace

Song 21

When this daily prayer  
Said by whomsoever  
Before Lakshmi, the Mother,  
It'll go waste never.

Based on their own merits,  
They'll reap all benefits.  
They'll surely be wise,  
To get everyone's praise.

-: oOo: -

Rajaram Ramachandran

## (adi Sankara) 26 Chant The Name Of Govinda (3)

Bhaja Govindam

Where's the place for lust,  
When the manhood is lost?  
Of what use is of a lake,  
Waterless one, namesake?

Where had the relatives flown,  
When the wealth is gone?  
Will any attachment remain,  
When the Truth is known?

Do not boast of wealth.  
Or friends and youth,  
For they aren't permanent  
And can vanish any moment.

Maya, the world of illusion,  
Will keep you in confusion.  
So, free yourself from this  
And seek the ultimate bliss.

Time plays its vital role.  
Not caring for any soul,  
Seasons come and go, yet,  
Your desires never abate.

(So far, Shankara recited  
these verses to open the eyes  
of the Grammarian-Pundit.  
Thereafter, one by one,  
his disciples sang forth  
one verse each, addressing  
the Pundit.)

(To be continued)

Rajaram Ramachandran

## (adi Sankara) 28 Chant The Name Of Govinda (5)

A long stay in a temple,  
With an austere life simple,  
As an ascetic under a tree,  
They'll make you carefree.

Give up all attachments.  
And worldly commitments,  
Lead a life of contentment,  
As a spiritual fulfillment.

Disciple Anandagiri sang:

One may practice Yoga  
Or indulge in sensual Bhoga  
Or give up attachments  
Or keep up detachments.

They take you nowhere  
Unless one goes after  
Brahman and enjoys  
The gift of eternal bliss.

Disciple Dridhabhakta sang:

A drink of holy water  
From the Ganges River,  
A reading from Bhagvad Gita  
Will lead you to Lord Govinda.

A worship of Govinda will  
Keep you away from hell.  
You'll have no fear  
Of Yama coming near

(Bhoga – Sensual pleasures)  
(Brahman – The Lord of Lords)  
(Govinda – Lord Krishna)  
(Yama – The Lord of death)

Disciple Nityanatha sang:

Born again, death again,  
A birth once again  
In a mother's womb  
To go again to the tomb.

This cycle of birth and death,  
On this mundane earth  
This ocean, how to cross?  
Only God can help us.

Another from Disciple Nityanatha:

The rags on the road side,  
Here and there scattered,  
Will clothe a seeker,  
Living like a wanderer?

Like an innocent child,  
Or like a fallen drunkard,  
He's highly intoxicated  
With the thoughts of God.

Rajaram Ramachandran

## (adi Sankara) 29 Chant The Name Of Govinda (6)

Who are you?  
Or who am I?  
Who's my mother?  
Or who's my father?

Where do I come from?  
In this world a fruitless dream,  
Give up your wants material,  
And go in the path spiritual.

Disciple Medhaatithira sang:

In everything, in me, in you  
Lives none but the same Vishnu,  
Your anger or impatience  
Is, therefore, meaningless.

If you really wish to attain  
The spirit of Vishnu soon  
Think alike every creation  
That has God's sanction.

Medhaatithira sang again:

All efforts, why you waste  
To win the love or hate  
Of friends or foes,  
Of children or relatives.

See them all as one.  
Duality remains not then.  
Thus you'll really win.  
Everything under the sun.

Disciple Bharativamsha sang:

Give up your lust or anger.  
Greed or infatuation will no longer  
Keep you happy anywhere,

They're not your real nature.

Fools are they who're blind  
To the Self, and are left behind  
To lead a life aimlessly,  
And suffer in hell endlessly.

Disciple Sumatira sang:

Recite from Gita regularly  
Meditate on Vishnu sincerely.  
Chant His thousand glories.  
Keep in mind His qualities.

Be happy in the company  
Of the noble and the holy,  
And distribute to the needy  
Your wealth in charity.

Rajaram Ramachandran

## (adi Sankara) 30 Chant The Name Of Govinda (7)

This body ends in dust.  
He who yields to lust,  
Turns a prey to disease  
And other sinful vices.

Wealth is not welfare.  
It'll land you in fear,  
That haunts a rich man,  
Even against his son.

Regulate your breath,  
That's good for health.  
You must be a subject  
Not affected by any object.

Understand what's real  
And the fleeting unreal?  
Chant the God's name  
To keep your mind calm.

To our respected teacher  
And the benevolent preacher,  
"Free us from this bondage,  
That behaves like a mirage."

With your disciplined mind,  
And senses, you can find  
The Lord in your heart,  
That'll bring peace a lot.

Worship the Lord of Lords,  
Worship the Lord of Lords,  
To cross this life-ocean  
The only way that's known.

CONCLUDED

Note:

Thus the grammarian was  
Humbled by Adi Shankara  
and his disciples.

This adoption in simple  
English verses can never  
replace the original Sanskrit  
Version, 2000 years old,  
stuffed with morals for all  
the ages past and yet to come..

Millions have heard and  
are still listening to this  
divine song sung by the  
Queen of Music, the great  
M.S. Subbalakshmi.

Mahatma Gandhiji loved  
this song very much and  
found peace in his life.

Rajaram Ramachandran

## (harichandran) 01 The Prayer Songs.

This story is from the famous epic Mahabharat and has been retold by many authors in several languages. The Father of Nation, Mahatma Gandhi loved this story for its moral that speaks of faith in the truth, honesty and courage. Some 600 years ago, a famous Tamil Poet Veerakavirayar wrote in Tamil Harichandran Puranam in the Tamil Venba style. He was an Aasu Kavi (Spontaneous Poet) next to Kalamegam of ancient times. It is next to impossible to translate his work in English word by word. He has written more than 1000 verses running to more than 600 pages. I have, however, brought in some of his excellence in about 76 pages in my own simple style for the reading pleasure of the world poetry lovers. The readers are requested to send their comments to my email address: rajaram1931@, for which I will be grateful to them. The story goes starting with a prayer song to Gods in the heaven.

Prayer to Lord Ganesh.

Oh the merciful Lord Ganesh,  
It's my only humble wish,  
That You grant me a boon,  
Sooner or later, better soon.

When You dance in single,  
I hear Your anklets jingle!  
How happy I become.  
Here, when You come!

Your elephant face is one  
That attracts everyone!  
To grant our every wish,  
You're the first One to rush.

You remove our every hurdle,  
And free us from our struggle.  
By your mercy, we have fame  
And each one, a popular name.

I've with me to give you,  
My humble respects for you,  
Besides my offer of cane juice,  
Pressed rice, and fruit juice.

For this, you grant my wish,  
That I shall, with no blemish,  
Write on the life of a King,  
An exceptional human being.

His name was Harichandran.  
In Solar race, he was born.  
The world, in praise, to sing,  
Allow me, his story to bring.

Prayer to Lord Shiva

From Brahma, the Creator,  
Vishnu, the Protector,  
And Shiva, the Destroyer,  
I seek next their favour.

Shiva gave His consort,  
Left half of his body part,  
To reveal to this world,  
Shiva-Sakthi in one fold.

He represents Vedas four,  
Sama, Adarvana, Rig, Yajur,  
And is spread in five elements,  
Earth, water, fire, air, space.

From His invisible form,  
He comes out, some time,  
And takes a visible form,  
To please His devotees.

The beautiful crescent moon,  
O'er His head, he has worn.  
He takes pride in Tamil,  
And likes to be praised well.

Two of His divine children,  
Lord Ganesh, Lord Murugan,  
His two merciful creations,  
Offer us all the protections.

To Lord Shiva's lotus feet,  
This only request, I submit.  
Let me write on this King,  
Who gave up everything.

Prayer to Mother Kaalli

Your names are many,  
As sweet as the honey,  
Oh merciful Mother Kaalli  
You're seated o'er Yaalli.

Allow me to keep your feet  
O'er my head, when I write  
The noble story of Harichandran,  
Who was an extra-ordinary man.

Prayer to Goddess Kalaimagal

Oh Goddess Kalaimagal  
Give me all the skill  
To write about this King,  
Who was, for truth, fighting.

Appeal to the wise men

Oh you, the wise men, listen,  
May I request your pardon,  
If there's any unknown fault  
In whatever I may write.

With milk, water gets mixed.  
With paddy, husks get mixed.  
With garland, thread gets mixed.  
So, are my words, good and bad mixed

I appeal to the wise all  
To take my good ones well,  
And leave away the rest,  
That may not sound best.



## (harichandran) 02 The Famous Kingdom

### The Sky

When the milk ocean was churned,  
Venomous dark, the blue sky turned.  
Here, pure water clouds rose up to the sky  
From the blue sea, that was too salty.

It presented a scene of war,  
Where clouds that stood afar,  
Shot rain drops, non-stop down,  
Like a continuous arrows' chain.

### The Rain drops

From the milk ocean came nectar,  
Here, rain drops brought pure water,  
That flooded the thirsty land,  
And nourished every bit of sand.

### The Flood

From the arrows inflicted wounds,  
There flowed river-like blood.  
Here, the rain brought a flood,  
That turned the soiled water red.

Like the gifts from the hands  
Of a man shunned all bad habits,  
Everywhere the flood ran,  
O'er the fields, up and down.

### Flood reached the Sarayu River

Rain water flowed everywhere.  
It reached the Sarayu River,  
With ear-piercing gurgling noise,  
Overflowing bunds, uprooting trees.

The mountains gave more pressure

To drain out their flowing water,  
That breached the river banks  
And damaged all the green plants.

The river ran like a big serpent.  
It curled, circled, onward went,  
Like Shiva's bow that was bent,  
And His seat, Himalaya Mount.

The unusual force of the water  
Dragged in the flooding river  
Elephants and lions in depth,  
And took them close to death.

Like a male elephant that ran amuck,  
A wild course, the mad river took,  
Flattening down all mounds,  
Filling holes, and knocking bunds.

All the cattle saw the danger,  
And dared not to go near  
The over-flowing river  
To drink their usual water.

It filled up the open fields.  
It overflowed the fish tanks.  
It pulled the plantain trees down,  
All of them, not sparing even one.

The milk ocean was the one  
Lord Vishnu had chosen  
For rest in His snake bed,  
As in scriptures, it was said.

Like this, the Sarayu River,  
Carried its flowing water,  
To its final resting place,  
Choosing ocean as its base.

The flood came for a while,  
But left the wet fields fertile,  
To grow fresh plantations

And do crop cultivations.

Farmers rejoiced o'er this.  
They ploughed the fields,  
Prepared them for seeds,  
To grow more rich crops.

They drank, out of joy,  
The intoxicating toddy,  
As a kind of celebration  
To welcome this rain.

They built fresh bunds,  
Alongside the river beds,  
And clearing all the debris,  
They planted fresh trees.

Swans staying in the fields,  
Hearing the plowing sounds,  
Flew away to safe places,  
With their droning noises.

The sharp plow tools  
Broke conches and pearls,  
Tore field fish to pieces,  
While they plowed across.

Plows killed many snails,  
Besides lilies and lotus,  
While they tilled the soils,  
Turning fields more fertile.

They planted paddy seeds,  
In between, plucked out weeds,  
Later, harvested rich grains,  
Because of the liberal rains.

To the tune of cuckoos,  
In the forest, the peacocks,  
Wherever they stayed,  
They danced and played.

Granaries full of grains,  
Stored in all the houses,  
Marked the richness  
Of all those residents.

Inside the lotus flowers,  
Slept all the chicks,  
While the mother swans  
Pushed the lotus cradles.

One half of a jack fruit,  
A hungry monkey ate.  
The other half left  
Was like sun with dark spots.

Milk and honey  
Flowed in plenty  
Like a river in spate  
Across the Khosala state.

Pollen grains from flowers,  
Poured down like showers.  
It was like a yellow blanket  
That covered the entire spot.

For all things purchased,  
White pearls got exchanged.  
This was the trading practice,  
That showed country's richness.

The people lived in peace.  
They were all so wise,  
To speak only on virtues  
And not on undesirable vices.

Rajaram Ramachandran

## (harichandran) 03 The Famous Ayodhya

Ayodhya, the Capital City  
Was famous for its gaiety,  
With its entrance gates  
Shining like ornaments.

A moat, too deep and wide,  
High walls built all around,  
An army of security guards,  
All guarded it from invaders.

It was a City of tall mansions,  
With fairly big court yards,  
Well designed dining halls,  
And decorated dancing halls.

Men and women rubbed  
Each other in the crowd,  
As they walked closely  
Wearing pearl-jewels costly.

Many cut-pearls fell down,  
And made the streets shine.  
To pick, they didn't search  
For they were all so rich.

Their wet hairs after bath  
Women dried them with  
Incense smoke that went  
High up to the sky height.

The smoke that spread  
To the sky resembled  
The very height of fame  
Of Harichandran's name

The market place was busy  
And were seen too noisy  
Like horses and elephants  
Marching in battle fields.

The sounds of Veda recital,  
Reverberated the Capital,  
Besides the noise of students  
Studying aloud in class rooms.

The atmosphere was filled,  
With music that thrilled,  
Besides the sound of anklets  
From the foot of dancers.

Melodius songs from parrots  
Humming noises of birds,  
Recital of Vedas all round,  
Made it a City of sound.

Maids sang a folk song  
In praise of their king,  
While they pounded grains,  
To remove the husks.

In every family house,  
Happy was the spouse,  
With his own companion,  
Aroused by high passion.

With all the warmth,  
Goddess of wealth,  
Had her royal welcome  
In every sweet home.

Goddess of poverty  
Barred from front entry,  
Silently sneaked out,  
By the back gate.

By night, sexy women,  
Sold their bodies to men.  
By day, they took part  
In learning every fine art.

Chaste women objected

When their partners stared  
At those sexy portraits  
Displayed in public spots.

The flags of the city  
Welcomed everybody  
To visit several places  
Of wealth and riches.

All the chariots stood in lines,  
Like a chain of mountains,  
Those came to Harichandran,  
From the hands of Indran.

Centers for doing sacrifices,  
Fine arts and sciences,  
Women parlours and Kitchens,  
Functioned in different streets.

In the mind of men, charity,  
In their shoulders, bravery,  
In women's eyes, attraction,  
They were special to mention.

Food, with no scarcity,  
Was available in plenty,  
That made them to worry,  
"Why there was no beggary? "

Only men with passion,  
Went of after sexy women,  
But for this, no poverty,  
Or hunger, existed in the city.

Except for the sound,  
Maids' anklets made,  
No cries for help,  
On the air, went up.

Except for the lotus,  
Imprisoned in waters,  
No prison was there,

No crime anywhere.

In the minds of people,  
They felt no shortfall,  
Though the waning moon  
Went short in its shine.

The deer and tiger  
Drank the river water  
Standing side by side  
Like true friends did.

The vulture and parrot,  
Both lived in one nest,  
All the day and night  
With no fear or fright.

The King Harichandran,  
Sat on a golden throne,  
Inside his grand palace,  
Built in a central place.

Tax paying kings to the right,  
And famous poets to the left,  
Sat in their respective seats  
In the majesty's court.

All his wise ministers  
Took their grand seats,  
With their reports ready,  
On all events in the city.

There stood on both sides  
Two pretty young maids  
Fanning the king slowly,  
Using their hands carefully.

Famous veena players played,  
Beautiful damsels danced,  
Just in front of the King  
While they were all enjoying.

Shiva was ever in his mind.  
For this reason, he was so kind  
To whomsoever came to him,  
Chanting Lord Shiva's name.

Rajaram Ramachandran

## (harichandran) 04 The King's Wedding (I)

After paying tax, other kings left.  
King Harichandran then kept  
For counseling a few courtiers  
On some important matters.

By then, some hermits  
Stood at the palace gate.  
With their pious faces  
In their ascetic dresses.

He rushed up to the gate  
And fell at their feet.  
With all the due respects,  
He offered them proper seats.

He said, "It's my fortune,  
And my good deeds alone,  
Brought Your Holiness  
To this humble place."

"What're the holy places  
Also the holy rivers  
You've visited so far?  
In what condition they're? "

They replied, "We've come  
From the Kannoj Kingdom,  
After our bath in holy water  
Of the famous Kandagi river."

"There we heard about you  
And came here to see you.  
King Chandradayan is  
The ruler of that place."

"He's an ardent devotee  
Of Shiva, the Presiding Deity,  
And a daughter was born  
To him with His boon."

"For her matchless beauty,  
He named her Chandramathi.  
She's known for her chastity,  
And her feminine modesty."

"Her spear-like beautiful eyes,  
Her sweet melodious voice,  
Her black, thick, lock of hairs  
Added to her charming face."

"She has a sharp chest  
Above her slim waist.  
Her pretty swan-like walk,  
Spoke of her majestic look."

"With a \*thali, she was born.  
It'll be visible to only one,  
To whom she'll be married.  
This, Lord Shiva promised."

(\*Thali = A nuptial knot  
tied around the neck of  
bride by bridegroom at  
the time of marriage)

"We came here to tell you,  
She's an ideal wife for you.  
No doubt, you'll like her,  
When you go and see her."

The words of the hermits,  
Into his ears, strongly hit.  
As destiny played its role,  
In love with her, he fell.

"Oh Sages, I'm eager,  
Right now, to marry her.  
Your help, may I seek.  
Can you initiate the talk? "

"It'll be our pleasure,

Oh King, to go there,  
And after the talk,  
Here, we'll come back."

After their departure,  
He thought of his future.  
Cupid's arrow shot him well,  
Into love sickness, he fell.

Crossing forests, rivers  
Mountains and plains,  
To Kannoj the hermits went  
And the king, they met.

The King Chandradayan,  
Got up from his throne,  
Prostrated before them,  
And gave a royal welcome.

They told, "Oh king, listen,  
We met King Harichandran,  
Of the Ayodhya Kingdom.  
About Chandramathi, we told him."

"We found him eligible,  
The one most suitable  
To marry your daughter.  
He awaits your answer."

The King told, "The man  
Who sees her thali is the one  
To marry her, is laid down  
By Lord Shiva as a condition."

"I'll invite him here.  
Also you bring him here.  
Let the Lord of Heaven,  
Take His final decision."

Thro' royal messengers  
He sent invitation letters  
To all the kings to come

For the selection of groom.

Kings of every state  
Came there in haste  
With all pomp and show  
And camped there in a row.

Harichandran had heard  
What all the hermits said  
When they returned back  
After their marriage talk.

He went then in his chariot  
To take part in the event,  
Followed by his ministers,  
Soldiers, horses and elephants.

Sage Vashista arrived in  
A white special palanquin,  
To sanctify the function  
With Vedas recitation.

There was a procession  
To mark that occasion.  
In front soldiers marched.  
Elephants, horses went behind.

Many hermits and sages,  
Irrespective of all ages,  
Came to bless the function,  
This being a rare occasion.

Colorful umbrellas, flags,  
The sound of bugles, drums,  
Elephants carrying maids,  
Thrilled the processions.

Harichandran camped near  
The famous Komati River  
With his soldiers, horses,  
Elephants and chariots.

It was time for the sun  
To set in the west then.  
At the river bank site  
They settled for the night.

To the trees, horses were tied.  
The elephants were chained.  
For stay, tents were erected.  
For light, torches burned.

Outside, the moon light  
Made the night bright.  
For sleep, went everyone,  
Except King Harichandran.

Rajaram Ramachandran

## (harichandran) 05 The King's Wedding (Ii)

The thought of Chandramathi  
Kept Harichandran's mind busy.  
He hated the slow moving night,  
And the vexing moon light.

For the sake of Harichandran,  
Cocks crowed early morn  
Inviting the rising sun,  
To come out very soon.

The night moon had gone,  
With the arrival of the sun,  
That began its open session,  
In the morning reddish sky then.

From their homely nests  
Flew out all hungry birds  
In search of their foods,  
From the city and woods.

After his bath in the river,  
And his morning prayer,  
King Harichandran went  
To places in his chariot.

It was a pleasant sight,  
To see wherever he went,  
Like waterfalls, gardens,  
Streams and mountains.

After days of travel  
Crossing every hurdle  
He reached the destination  
In time for the function.

The hermits first led him  
To Kannoj Kingdom  
And then to the City  
Of Kannamapuri

They said, "This is the place  
Where Chandramathi lives.  
It is here we saw her father  
And discussed your matter."

Into the City when he came,  
Happy Harichandran became.  
The guest house, he reached,  
Where all the kings stayed.

Chandradayan gave him  
A pleasing warm welcome.  
All eyes looked at him  
For his beauty and charm.

After what he has seen  
Chandradayan was keen  
That King Harichandran  
Would be a good selection.

Close maids of Chandramathi  
Briefed her about his beauty.  
After hearing about him,  
She fell in love with him.

In the main assembly hall  
Kings were seated well.  
There, she was led  
By her close maid.

Her gorgeous bridal dress,  
Enhanced her beautiful face,  
That highly did impress  
All the assembled Kings.

One of her maids followed,  
King after king, she introduced,  
But her eyes were looking for  
Harichandran, her dream lover.

At last, when the turn came,

On hearing Harichandran's name,  
She saw him very closely,  
Who looked so lovely.

"Is she a married woman? "  
Asked King Harichandran,  
After seeing the nuptial thali  
Tied around her neck closely.

Chandradayan heard this,  
And explained him the cause,  
That it was Shiva's boon,  
What he had actually seen.

Chandramathi was worried  
And threw the garland  
That straight went and fell  
On Harichandran's neck well.

Other kings felt unhappy,  
While he was too happy  
To receive her garland  
From her lovely hand.

The wedding followed  
And they got married.  
It was a lovely first night,  
Happily they both spent.

It was time for them  
To leave Kanoj Kingdom,  
From there, they all came  
Back to Ayodhya Kingdom.

Chandramathi conceived.  
In due course she delivered  
A cute handsome boy  
To their boundless joy.

They named him Devadasan,  
And till he reached seven,  
They both lived happily,

Free from any worry.

Rajaram Ramachandran

## (harichandran) 06 Lord Indran's Court

The Heavenly Amaravati  
Is the Lord Indran's City,  
That was ruled by him,  
For a very long time.

He was the Chief Lord,  
Of all the Junior Lords,  
Who controlled earth, moon, sun,  
Space, air, fire, rain and so on.

His court was busy ever.  
Reports from far and near  
Came to him thro' his juniors  
For his review and orders.

To cheer up Lord Indran  
And his courtiers often  
The celestial dancers danced  
O'er the music that flowed.

A Mini-Heaven it was,  
Where top-rank dancers  
Like Rambha, Urvasi,  
Menaka danced busily.

In his magnificent throne  
Was seated Lord Indran  
With Indrani, his consort,  
And he reviewed every report.

Many Sages were seated.  
Discussions went on heated.  
Among them was Sage Vashista,  
Besides the Sage Viswamithra.

Indran asked, "Which king  
Among all kings was ruling  
With justice and fair play  
In the world of today? "

Vashista replied, "Harichandran  
King of Ayodhya is the one  
The best among all of them  
For his justice and wisdom."

Viswamithra said, "Harichandran  
Is a liar, a thief, a cunning man.  
He goes after others' wives,  
How do you say, the best king he's? "

Vashista said, "You're a liar.  
Your words are too unfair.  
For this, your tongue will burn  
To condemn such an honest man."

Viswamithra replied, "A liar,  
Not me, but you are.  
It's your tongue that'll burn,  
When you praise a bad man."

Indran pacified them both.  
He pulled them from wrath.  
To prove who was correct  
He asked them for a bet.

Vashista said, "All my penance  
I'll give up completely if once  
It's proved that I'm a liar,  
And will do penance never."

Viswamithra said, "I'll forego  
Half of my penance, if it's so  
Proved by him that I'm a liar."  
His words burst out like fire.

The court came to an end.  
To their places, all dispersed.  
Thus the period of trial began  
For the poor Harichandran.



## (harichandran) 07 A Cunning Plot

Sage Viswamithra came down  
Taking leave from Indran,  
He felt, "Out of my dislike  
For Vashista, I had to speak."

"Against such a noble King  
Adversely I was speaking.  
Yet, I shall prove that  
My words are correct."

Other Sages called on him  
To find out from him  
About his trip to heaven  
And interview with Indran.

Viswamithra didn't mention,  
On the fight o'er Harichandran,  
But told, "Indran wants us  
To perform a fire sacrifice."

"You all go to Harichandran,  
And ask him for a donation,  
For performing this sacrifice  
At appropriate time and place."

They approached Harichandran,  
Who promised to give donation,  
But they told him to give it,  
Whenever they wanted it.

They passed on this message  
To Viswamithra, the Sage,  
Who, after some days, went  
The promised sum to get.

When the king asked  
How much he wanted,  
He mentioned an amount  
That was difficult to count.

"How much distance a stone  
Goes upward when thrown  
From the back of an elephant,  
That much amount I want."

For this, the King agreed,  
But the cunning Sage said,  
"I shall take this amount  
Later on, whenever I want."

The Sage left the palace.  
He then went to a place,  
Where he called birds, lions,  
Tigers, and elephants.

He ordered, "Go now  
And destroy somehow  
All the crops, plants  
Cattle and houses."

As he told, they all did.  
This was unexpected.  
The loss was total.  
Badly, it hit the people.

They came to the King  
And told him everything.  
He gave from the treasury  
Relief to them liberally.

Taxes levy was exempted.  
The treasury got emptied.  
With no income for the year,  
The rich king became poor.

This was the first step  
In the Sage's plot to keep  
Harichandran in dire poverty,  
That'll force him to tell a lie.

Rajaram Ramachandran

## (harichandran) 08 The Hunting Expedition

The Sage's unkind action  
Brought a total destruction  
Of lives and property  
In the entire country.

As wild animals attacked,  
The people were scared.  
When the King asked,  
His ministers replied:

"The situation is alarming.  
So, we'll go for hunting,  
That'll create a terror  
And drive them out in fear."

He immediately gave orders  
To call for all the hunters.  
Hunters with their spears,  
Came in countless numbers.

Dogs, white, black, red,  
In various colors chased.  
Drummers drummed  
Torch bearers followed.

Cart load of ropes,  
Big nets and traps  
Were carried to catch  
Animals after a watch.

They took strong bows,  
With plenty of arrows,  
To kill wild animals  
Roaming in jungles.

With Chandramathi, his consort  
Harichandran went in his chariot  
To hunt the wild animals  
And kill the ferocious creatures,

The King's brave soldiers  
Joining with the hunters,  
Chased all the animals  
Deep into the jungles.

Many were trapped.  
Many were killed.  
They burnt jungles  
Out came more animals.

Animals burned in fire.  
Some ran away in fear.  
Blood flowed like river.  
It was a scene of horror.

With their complaints  
Escaped animals went  
To Viswamithra then  
For his merciful action.

He created a wild pig,  
That was unusually big  
To defeat Harichandran,  
That was his next plan.

The magical pig killed,  
As many as it attacked.  
To the King, hunters ran,  
For their safe protection,

The king became hot.  
His one arrow shot  
Blew the pig out  
Killing it on the spot.

The King then went  
And rested in his tent.  
In his sleep that night  
A bad dream he dreamt.

He married in his dream

Five wives at a time,  
One he gave to a hermit,  
The second one ran out.

Without food that day,  
The third passed away.  
Her eyes, the fourth lost.  
The fifth stayed till last.

Next day, he sent for  
His wise chief minister,  
Who explained to him  
How to unfold the dream.

"It means, you'll lose  
Your kingdom, besides  
Wealth, wife, and child  
But win back all at the end."

Chandramathi felt sorry,  
But said, "Let us not worry  
As we've committed no sin,  
And truth shall always win.

Rajaram Ramachandran

## (harichandran) 09 The Next Plan

After his magic pig was shot  
Viswamithra became very hot.  
He thought of the next plan  
To defame King Harichandran.

From his two nostrils  
Came two young girls  
They were like women  
From low-caste-born

They had charming faces.  
And wore sexy dresses.  
They had fine voices,  
Like those of cuckoos.

Their music did make  
Even the dead awake.  
The next action plan,  
To explain, he began.

"Go to King Harichandran.  
Your music let him listen.  
Take no gifts, not even one.  
Let him accept you, in return."

They did as commanded  
And thereafter demanded  
They be as wives taken,  
As a token of appreciation.

The king offered wealth  
To the maidens both,  
But they still insisted on  
Marriage, again and again.

The king was stubborn.  
They brought an accusation,  
That a thief he was then  
In refusing them to own.

“Send them to prison.  
They’re making a fun  
In demanding like this  
That appears ridiculous.”

Before soldiers went near,  
They both ran out of fear,  
And went to the Sage  
With their tears and rage.

When the girls cried out,  
The Sage was quite upset.  
He rushed to the spot  
Where the king took rest.

He said, “Oh King, listen  
You’ve no compassion  
For the pig or the girls  
I sent with my orders.”

“Marry the two girls,  
Or receive my curse.”  
His eyes became red  
With anger, he displayed.

The king said, “How can  
A king take inferior women?  
I would give up my possessions  
Than marrying these women.”

The Sage took up his word  
And with no hesitation said,  
“Then give me all your wealth  
For not marrying them both.”

The King took the water  
From the adjacent river  
And poured it in Sage’s hands  
In fulfillment of his demands.

The Sage accepted this offer.

He made the king a pauper  
And then gave him a curse  
As he rejected both the girls.

"You'll work under  
A low caste master  
As a menial servant, "  
And then away he went.

Rajaram Ramachandran

## (harichandran) 10 Left The City Ayodhya (I)

Harichandran had to leave  
Ayodhya, once he gave  
All his wealth to the Sage  
To cool him from his rage

He gave up his throne,  
Took his wife and son,  
Moved out of the palace  
To an unknown place.

Aloud the people wept,  
Beating their faces, chests,  
To show their distress,  
As they were helpless.

The three went in bear foot,  
On the route that was hot.  
The people couldn't bear it,  
And felt very much hurt.

"The King was liberal  
In giving charity to all.  
Why a noble soul is driven  
To this sad situation? "

"The Sage is so merciless  
Not even a small house  
He gave to this family  
To stay here comfortably."

"Can we believe the Sage,  
Who's ever in a fit of rage,  
That he'll take care of us  
In the King's absence."

Like this, people were talking,  
As the three were walking,  
With their heads down  
To a destination unknown.

In the west the sun set,  
As if it was quite upset  
With their bear foot  
Minding not its heat.

What all people said,  
Secretly the Sage heard,  
To know their reaction  
On his cunning action.

Tears the ministers shed  
When the King said,  
"Here I'll never return  
To the land that is given."

Openly some shouted out,  
"We'll throw the Sage out.  
Oh King, we want you here."  
They said this with tears.

"How can a Sage handle  
A spear in a battle?  
As he cannot fight,  
He's fit to live in forest."

From the hiding spot,  
The Sage came out,  
The King fell on his feet  
With due humble respect.

The Sage said, "I'll give  
Back what all you gave.  
If you don't take them  
You'll cause me harm."

He replied, "Once given,  
The kingdom is not mine.  
Oh Sage, I'll never take,  
Even if you give it back."

For all the tricks played

The King never yielded.  
Yet, the sage did his best  
And continued his test.

The Sage said, "I doubt  
How you'll now treat  
Your previous tall promise  
Of help for my fire sacrifice? "

The King fell at his feet  
And said, "I'll send it  
Thro' your messenger.  
I'll cheat you never."

The Sage sent Sukran  
Behind Harichandran,  
To collect the dues  
In the next few days.

He also told Sukran  
"You take your commission  
From this Harichandran  
Besides the dues of mine."

"If he fails within time  
You just make him  
Tell a lie, at least one,  
And leave him then."

Saying this, the Sage left.  
The King made a request  
To the guards and ministers,  
"Don't fail in your duties."

"You serve the Sage well.  
Take care of the people.  
Now, go to your place  
And live in peace."

Tears Minister Sathyakeerthi shed.  
With folded hands he said,  
"Let me also come with you

And serve as I served you.”

Saying this, he fainted.  
His loyalty, it showed.  
The King felt for him  
And agreed to take him.

Chandramathi shed tears  
Before leaving the borders  
Of the great Ayodhya City  
While the people felt pity.

Their life became tough.  
The paths were rough.  
The heat of the desert  
Scorched their bare foot.

On the way, rain or sun,  
They had to run  
For shelter in caves  
Or under giant trees.

Sathyakeerthi carried the son  
O'er his shoulders in the sun  
When walking in desert  
That burnt his tender foot.

Chandramathi refused  
When the King offered  
Just to carry her  
O'er his shoulder.

She said, “It is a sin,  
To cause you pain,  
And when you suffer  
Let me also suffer.”

Poisonous Cobras  
Besides scorpions  
Crossed their paths  
Nights and days.

For Chandramathi,  
It was so uneasy  
To see them on the way  
Almost every day.

River Gomathi, they crossed.  
In the sands they rested.  
Sathyakeerthi brought  
Some fresh fruits to eat.

For the dues, Sukran asked.  
To go further, he refused.  
The King then promised  
Soon, the dues would be paid.

Rajaram Ramachandran

## (harichandran) 11 Left The City Ayodhya (Part II)

Sathyakeerthi brought fruits  
Which they all ate,  
But Sukran did protest  
That it wasn't sufficient.

He said, "I don't eat  
Mere fruits and nuts,  
I need regular food  
The one nicely cooked."

Harichandran said,  
"No other good food  
Except fruits and nuts  
We can find in forests."

"This now you take,  
Please, for my sake,  
When we reach the city  
We'll get food plenty."

"I'll see that you get  
Cooked food to eat  
Also the dues are paid."  
This much he assured.

The Sage Viswamithra sent  
Fearful devils and ghosts  
Just to terrorize them  
Without killing them.

They moved on and on  
Despite storm or rain,  
Until they reached near  
The holy Ganges River.

It gave them little pleasure,  
To take bath in the river.  
For rest, they went then  
To a nice flower garden.

It was time for the sunset.  
They stayed there for rest  
And quiet that night went  
With no unusual event.

The sound of tigers  
Lions and elephants,  
Disturbed not their sleep  
As it was so deep.

Next day, Sukran said,  
"Further tortures to avoid,  
Better, take back your land  
Forget your promise, friend."

He tried to tempt the King,  
Who was not yielding  
To such temptations  
As a man of principles.

They crossed the River Sona.  
And then the River Yamuna.  
Moving from place to place  
Gave them tiresome experience.

Suddenly, the Sage appeared.  
To the King, he said,  
"Out of pity, I came here.  
Yes, it's too late never."

"Say you didn't give free  
Any of your lands to me,  
Then they become yours.  
Be free from such ordeals."

The King said, "Never I'll say  
Today or any other day,  
Just to satisfy you, a lie  
Despite troubles I may buy."

"Such an act would mean,

Take back the alms given  
From a beggar and then eat  
Without shame or self-respect."

"At least, marry my two girls  
And go free from such ordeals.  
You'll then be happy  
And make me also happy."

He replied, "Desire on gold,  
Land and maid is no good,  
And it shall be, to anyone  
Never on other's compulsion."

"Will anyone vomit  
And then back eat it?  
Such a disgusting act  
It'll be, back if I take it."

The Sage said, "Twice  
You must think, not once,  
When you give alms,  
To win or lose others."

The King replied, "Throw me  
In fire or into pieces cut me,  
Still I'll not take back again  
What was once given."

The hot sage shouted,  
"For this, be prepared  
To face further ordeals  
And serious troubles."

He thought of Sukran,  
Who came there then.  
He gave him instructions  
To give them more pains.

He asked the Fire God  
Around them to spread  
And create more fear

Without going near.

Fire God replied,  
"I'm so afraid  
Of Chandramathi  
For her chastity."

"Yet, I must obey you,  
To avoid curse from you, "  
Near them fire came  
But didn't burn them.

When asked, Sukran said,  
"Fire will not subside  
Until a royal body it eats  
This is what I forecast."

The minister offered first,  
The king offered second,  
The mother came third,  
And the son, as the last.

But the fire didn't go near,  
As it had its own fear  
Against the heat of chastity,  
That came from Chandramathi.

With all their anxiety,  
They reached Kasi City,  
Where they could find  
A new life of some kind.

Rajaram Ramachandran

## (harichandran) 12 In The City Of Kasi

Kasi was a well known city,  
Noted for its culture and beauty.  
The bees hummed in the fields.  
Honey flowed from flowers.

Hearing the songs of parrots  
The trees gave their fruits.  
The plants in the gardens  
In the air, shook their heads.

The faces, hands, legs, of girls  
Resembled more like lotus,  
Their mouths, like lilies,  
With their blue-lily eyes.

Circling o'er them, the bees  
Mistook them all for lotus,  
They added more beauty  
To this beautiful city.

For the dues outstanding,  
Sukran was after the King.  
How to settle the same?  
And that too in short time?

The King told Sathyakeerthi  
"In the market, sell me  
And pay Sukran the dues.  
Now, I've no other clues."

The minister said like this:  
"Sell me and pay the dues.  
How can I sell my master?  
You're more like my mother."

The King said, "I should suffer,  
As that was the Sage's desire."  
He appreciated the minister  
And rejected his offer.

In Viswanath temple, they prayed.  
Then in an inn, they stayed.  
Chandramathi cooked food.  
Sumptuous food everyone had.

Sukran was so vehement  
He insisted on the payment.  
Of dues, the same day  
With no further delay.

He had nothing to pay  
On the very same day,  
And helpless he was  
To settle the dues.

Chandramathi said then,  
"Sell me with my son,  
For a reasonable sum  
And this day, pay him."

He said, "Oh God,  
How can I sell my kid  
With his dear mother?  
I'll do this never."

"For a king, duty is first,  
And his love comes next.  
It's the fate that rules us."  
She consoled him like this.

Tears rolled in his eyes,  
When for a fair price,  
He tried to sell them,  
Cursing his bad time.

As none could afford,  
No one came forward  
To buy mother and kid,  
For such a heavy bid.

Though the price was high,

A Brahmin came to buy.  
He paid the fixed sum  
To his house took them.

Before leaving she cried,  
Devadasan cried aloud.  
Harichandran swooned  
When they both departed.

To pacify, the minister tried,  
But still the king cried,  
Sukran got the full amount,  
But demanded his payment.

After a long persuasion  
Minister took Harichandran  
To the market place near  
And waited for a buyer.

One Veeravagu by name,  
To buy him, he came.  
He wanted a servant  
In his own burning ghat.

Minister sold Harichandran  
For ten thousand gold coins.  
Veeravagu posted him to the ghat  
Where dead bodies were burnt.

Sukran got his payment.  
To meet the sage he went.  
The King turned servant  
To the burning ghat went.

His wage was, mouthful-rice  
That came with dead bodies  
For him to cook and eat  
After burning the bodies out.

The cloth covering the dead  
With a quarter piece of gold  
Was taken by his master,

As the burning ghat owner.

.

A great king of the past

Later became a servant.

What was its root cause?

It was the Sage's curse.

What a pathetic scene

To see this king, the one

Reduced to a menial state?

Was it due to his "Fate"?

Rajaram Ramachandran

## (harichandran) 13 Servant In The Graveyard.

Chandramathi and Devadasan  
The two got up early morn,  
And did odd jobs as menials  
In the Brahmin's house.

To remove the husk from paddy  
She had to pound them daily.  
The hands became red  
With patches of blood.

Women in the neighborhood,  
On seeing her plight pitied.  
She was never used to  
Such hard jobs hitherto.

He picked up from woods  
Dried twigs for fire ovens.  
Also he brought sacred grass  
For Brahmin's fire sacrifice.

He was often beaten  
For no proper reason.  
In that tender age, the boy  
Knew not what was joy?

One tragic day, he went  
Some dried grass to cut,  
Alas, a deadly cobra bit  
And he died on the spot.

It was the Sage Viswamithra,  
Who sent for this Cobra.  
What for the heartless Sage  
Took his life in a tender age?

His mother was worried.  
The other children carried  
This sad news to her,  
That was a shock to her.

She asked the Brahmin  
To give her permission  
For seeing her dead son  
But he had no compassion.

He said, "One servant  
For whom I paid, is lost.  
To lose another servant  
How can I now permit? "

She begged, "As a mother  
Not as a servant here,  
Please send me there,  
Otherwise, it's not fair."

His heart unusually melted.  
To go to his son, he allowed.  
There, the poor mother ran  
Fast with the other children.

She searched and found  
His body on the ground.  
She took him on her lap.  
Aloud, she began to weep.

"Oh my dear son,  
Hear me, you're born,  
Like a king, to rule,  
But now lying cool."

"You trekked in the desert.  
You walked in the forest.  
With hunger, you fell down.  
Now dead, you're ever down."

"What great sin I did  
To see my dead kid?  
Why I'm deprived  
Of my only child? "

"To peck your body,

Vultures are ready  
To grab your body,  
Jackals are ready."

"When your dear father.  
One day, comes here,  
To see his only son,  
How can I explain? "

"Oh God, is this  
Your fair justice?  
You took away my kid  
When he's still a bud? "

"My heart bleeds.  
My stomach burns.  
I've lost my eye.  
I'm still alive, why? "

"If the Sage is punishing us,  
Why you too, God, do this?  
Oh God, You kill me too.  
To make it number two."

To the burning ghat,  
With the body, she went.  
And took dry woods.  
To burn the dead.

Harichandran saw this  
And told her the rules,  
"Before burning the dead,  
My fees should be paid."

"One mouthful rice,  
A white cloth piece,  
Gold coin, a quarter  
These three, my fees are."

She fell down flat,  
And caught his feet.  
She said, "I'm very poor.

And an unfortunate mother.”

He said, “I’m a slave  
To the owner of this grave,  
And cannot disobey  
His orders any day.”

She pleaded once again,  
For his compassion  
But he was so stubborn  
To stick to his condition.

He said, “I see one  
Valuable sacred chain  
Around your neck tied.  
As poor, why you lied? ”

Her thoughts thus ran,  
How a low caste man  
Could have easily seen  
Her sacred gold chain?

She said, “This chain  
Is the God-given-one  
And it can be seen  
Only by Harichandran.”

When he understood  
That his son was dead  
And she was his wife,  
He fell into utter grief.

For a moment, he felt  
A big stone fell and hit  
His head to break it  
Into pieces, bit by bit.

He cried, “Oh my son.  
To you, what I’ve done?  
As I failed in my duty,  
On me, you had no pity.”

“Because I had sold you  
And back not brought you,  
Perhaps, you disliked me  
And gone away from me.”

“I gave you no chance  
To enjoy as a prince  
In our famous palace,  
But sold you for a price.”

She came to know then  
He was none other than  
Her king, her dear husband  
In that graveyard land.

She said, “Can we avoid  
Whatever is destined?  
No, we cannot avoid.  
This is the will of God.”

‘My lord, don’t regret.  
I know, you did a lot,  
Whatever on this earth  
To establish the truth.”

“Your glory will reach  
And, no doubt, touch  
The hearts of everyone  
On the earth and heaven.”

He said, “I’m helpless  
In collecting the fees,  
So, get it somehow  
And bring it now.”

She knew, he was one,  
A true principled man,  
So, she told, “I’ll get it  
From my master and pay it.”

Rajaram Ramachandran

## (harichandran) 14 Servant In The Graveyard (Ii)

Chandramathi had a doubt,  
How her master would react,  
If the required fees she asked  
To pay in the graveyard.

Some thieves killed  
The Kasi King's child  
Threw away the dead  
On the road side.

She saw this dead body,  
Mistook it for her boy,  
Thinking that some ghost  
Would have thrown it.

She kept it on her lap  
Loudly began to weep  
That attracted passersby  
Who showed their sympathy.

But the guards caught her,  
And repeatedly bet her,  
Thinking she had killed,  
For jewels, the king's child.

"It's not at all worth  
Now to tell the truth,  
As none would take it  
Even I had said that."

She thought like this,  
And uttered some lies,  
That a devil she was  
Eating the dead corpse.

Out of her frustration,  
She took this decision,  
As she wished to join  
Her son in the heaven.

The guards dragged her  
And then tied her near  
The palace main gate  
To decide on her fate.

The king, again and again,  
Asked her for the reason.  
She told, "I liked to eat  
The child's tender meat."

"I'm a devil with an appetite  
For eating any child's meat.  
So, I killed your son  
For the same reason."

From her innocent look  
The minister never took  
Her for a murderess  
But a woman in distress.

The guards maintained  
That she only killed  
The innocent child  
As she had admitted.

"Find out other foot prints  
If any, leaving her prints,  
To know none was there,  
At that time, excepting her."

Like this, when the king said,  
Viswamithra, by magic, erased  
All the other foot prints  
Barring her foot prints.

The guards told the fact  
For the king to react.  
He still held a doubt,  
That she was innocent.

"If she's not the killer,

I cannot kill her.  
If she's the killer,  
I cannot leave her."

In this dilemma he was.  
What was the real cause?  
He couldn't reason it out.  
Next day, he decided it.

He ordered the executioner  
Veeravagu, the owner  
Of the graveyard  
To cut off her head.

On the way to graveyard  
Some pitied and talked:  
"Like moon she has her face,  
And her hands like lotus stems."

"Will such a woman kill?  
We don't think she will."  
They bet their head  
Aloud they all cried.

Some said, "She must  
Be the killer worst  
From her confession  
And her own admission."

To the graveyard, she was led  
Harichandran recognized  
Her as Chandramathi  
And showed her pity.

She consoled him  
Again this time  
To do his duty  
Without any pity.

As a sincere executioner  
Harichandran took her  
To the city's outskirts,

Passing street after street.

Viswamithra came  
There right in time.  
He advise Harichandran  
Not to remain stubborn.

He insisted, "It's not late  
Even now, if you admit  
You'll get back your freedom  
And also the lost kingdom."

"The dead will come alive  
And happily you'll live.  
This last chance I give,  
I hope, you'll receive."

They rejected his offer.  
Death, she did prefer.  
He showed no interest  
For the lands in the least.

Having lost his face,  
Viswamithra left the place.  
Indran confirmed the defeat.  
Of the Sage, who went in retreat.

Harichandran prayed God.  
And Chandramathi her husband,  
As for the wife, her God  
Was her respected husband.

He held the sword high,  
To behead her, he did try,  
But as a garland it fell  
Around her neck well.

Rajaram Ramachandran

## (harichandran) 15 Back To Normal Life

Just as gold, heated in fire,  
Became pure and fair,  
Chandramathi became pure  
With her appearance fair.

Like a well polished gem,  
King Harichandran became.  
All the Gods in Heaven  
Blessed them, one by one.

Viswamithra came again  
There, telling every one,  
He only made Harichandran  
Popular and well known.

His defeat, he didn't mind.  
But his success, he claimed  
To boost up the King's name  
To the height of fame.

What Sage Vashista told  
In all his words bold,  
At the end, came out  
True in letter and spirit.

Shiva with Parvathi,  
Vishnu with Lakshmi,  
Brahma with Saraswati  
All blessed them happily.

Lord Murgan pulled  
Child Devadasan's hand  
Who at once got up  
As if rose from sleep.

Also, Kasi King's son  
Came to life again  
As if he got up  
From his normal sleep.

When Shiva asked  
Who was defeated  
Viswamithra replied  
That he himself was defeated.

He gave back the land  
But the King refused.  
He asked the King  
Why he was hesitating?

He said, "Once given  
How can it be mine?  
Now, you're the ruler.  
Here, I'm the server."

The Sage said, "I was  
A king like you once,  
And became a Sage  
At a later Stage."

"This drama is just to prove,  
Your faith in truth and love.  
In my defeat you gained.  
In your gain, I feel proud."

"The Brahmin who bought  
Your wife and son, in fact,  
Is the Fire God, in disguise,  
Who helped me in the tests."

"Veeravagu is Lord of death,  
Who helped me on this earth,  
As a master of the graveyard  
To make your life hard."

In place of the graveyard  
A beautiful garden appeared.  
The burning bodies disappeared.  
There, sacred fires appeared.

It was all the design

Of the great heaven  
To test Harichandran,  
In that, at last, he won.

Shiva advised him to take  
His lands and go back  
To rule the Ayodhya Kingdom,  
With his courage and wisdom.

The End

Rajaram Ramachandran

## (vivekananda) Where To Go For Help?

Swamiji was stuck up at Chigago.  
For help, where should he go?  
He had no single friend  
In that strange foreign land.

At first, for help, he contacted  
The Theosophical Society's head  
The same, they promised,  
If he supported their creed.

As most of their principles  
Were found unacceptable,  
He refused their request  
To extend his support.

That source then failed.  
Someone there advised,  
"Go to Boston, better,  
That place is cheaper."

He took a train to Boston.  
And as a divine sanction,  
A wealthy lady came  
In the train with him.

His dress attracted her,  
And she gave an offer  
To take him as her guest  
And financially support.

Miss Kate Sanborn was  
That kind Lady hostess,  
Who took care of him  
In her place, all the time.

To meet, many people came.  
Each one questioned him  
On the Indian social customs  
And their religious practices.

The lady, Mrs. Johnson,  
Superintendent of prison,  
The one kept for women,  
Took him to that prison.

It didn't look a prison,  
But as a humanitarian  
Rehabilitation centre  
For women prisoners.

He had one more visitor,  
J.J. Wright, a Professor  
Of Harvard University,  
On a special study.

The professor encouraged him  
To represent Hinduism  
In the Parliament of Religion,  
A forum for each nation.

Mr. Wright wrote to his friend,  
"Here is a man more learned  
Than our learned professors  
All of them put together."

This friend was the Chairman  
Of the Parliament of Religion,  
Who gave his permission  
To Swamiji without hesitation.

Rajaram Ramachandran

## 01 (Sakuntala) The Hunting Expedition

The chariot of the King,  
Dushyanta, was chasing,  
In the deep forest, a deer,  
That ran away fast, in fear.

The ground was rough.  
It was a task so tough  
For him to keep pace  
And continue his chase.

“Why, Oh Charioteer,  
We cannot see the deer,  
Despite our quick chase  
Behind it, so close? ”

“Oh King, here I found  
This uneven level ground,  
So, tightly the reins I held  
To slacken the chariot’s speed.”

“Why can’t you go faster?  
Loosen the reins, better.  
So, we can trace the deer.  
It must be somewhere here.”

He loosened his tight grip,  
And drew his long whip.  
The steeds then galloped  
And picked up top speed.

It was like the chariot  
Flying on the air fast,  
Raising high the dust  
To the blue-sky-height.

Amidst the rattling noise,  
There came up a voice,  
“Oh king, don’t kill this.  
To hermitage, it belongs.”

“Use not your skill  
Innocent ones to kill.  
Use your sharp weapon,  
For their very protection.”

Hearing this, the chariot,  
Came to a screeching halt.  
The king saw a young hermit  
Running towards him fast.

The deer had its narrow  
Escape from his arrow,  
As he withdrew his aim  
And didn't do any harm.

“Oh king, you're so noble.  
To spare this innocent animal.  
You'll be blessed with a son,  
Universally, the most popular one.”

“Now, we're going out,  
Dried sticks, to collect  
A few, here and there,  
For our sacrificial fire.”

“Yonder, Kanva, the sage  
Has a peaceful hermitage,  
Just near the Malini River.  
You can take rest there.”

“The hospitality you deserve,  
There, you'll certainly receive.  
The religious rites you'll watch,  
There, humanity, they'll teach.”

The King asked them,  
“Is the Sage at home? ”  
As he was too eager  
To meet him, that hour.

“No King, his daughter,

Sakuntala, stays there.  
She does these duties,  
Of honouring all guests.”

“To Somathirtha, he went  
To appease her ill-fate, ”  
They replied like this,  
And left that place.

The king left the chariot,  
At a distance, to meet  
Sakuntala, the daughter,  
After a bath in the river.

Rajaram Ramachandran

## 02 (Sakuntala) Visit To The Hermitage

In the absence of Kanva, the Sage,  
Dushyanta went to the hermitage,  
To meet Sakuntala, his daughter,  
Curiously as a surprise visitor.

A holy atmosphere around,  
On the way, the king found,  
Besides many signs of peace,  
A place fit for penance.

Parrots lived in tree-holes,  
Spilling down paddy grains,  
Thus covering the tree-base  
With a blanket of grains!

Oil-seeds fallen and broken,  
To the stones, gave a shine!  
Unmindful of a chariot near,  
Deer grazed there with no fear.

Water dripping on floors  
From the wet-bark-dresses  
Showed straight the path  
Leading to a river-bath.

Deep canals washed the tree-roots,  
When the wind pushed their waves.  
Soot from fire blackened the leaves  
Thus showing pale dullness.

With no fears bound,  
Young deer ran around,  
Grazing in the wet plains  
With half-cut sacred-grass.

He said, "Oh charioteer,  
Stop the chariot here,  
Far away, at a distance,  
From this holy place."

"We should not cause,  
Any kind of disturbance,  
Or even an inconvenience  
To the residents of this place."

"Take my royal jewels,  
And these harmful bows.  
Let me go in humble dress,  
Without making any fuss."

"Give the horses a wash,  
With water, cool and fresh,  
So, they'll be fit to run  
By the time, I return."

He proceeded straight  
To the entrance gate  
Of the pious hermit  
To pay his humble visit.

"How silent this place is?  
Why my arm throbs?  
Will my wish fulfill?  
Who knows God's will? "

"What's destined to happen  
Will no doubt happen.  
And find its way anywhere  
Any time, here or there."

He saw three young girls  
More like beautiful pearls,  
Carrying their water pots  
Just to water the plants.

"Such beauties are rare  
In palaces, anywhere,  
But I find them here  
So pretty like a creeper."

"This fact none can refute,

That a creeper in a forest  
Is far better than one  
Growing in a garden."

A thought of this kind,  
Rolled into his mind,  
On seeing the three girls  
Even in their bark-dresses.

Rajaram Ramachandran

## 03 (Sakuntala) Dushyanta Saw Sakuntala

The three girls, Sakuntala,  
Anusuya and Pryamvada,  
Were watering the roots  
Of the garden plants.

Anusuya said, "Your father  
Gave this task to his daughter,  
As he seems to love more  
The plants than his daughter."

Sakuntala replied, "More than this  
Of carrying out his orders,  
I love all these plants  
Like my own sisters."

Pryamvada then said,  
"We've already watered  
Plants flowering in summer  
Yet, our job is not o'er."

"Let us water such of those,  
Stopped blooming flowers,  
As it'll be a loveable action,  
Expecting nothing in return."

"What an excellent thought, "  
Sakuntala spelled it out.  
While they were all busy,  
The plants became happy.

In the eyes of Dushyanta  
The beauty of Sakuntala  
Appeared to be so excellent  
It made him mad for a moment.

"How the Sage allowed,  
Her beauty got imprisoned  
In this unusual bark-dress,  
That shows his ignorance."

"To allow this beauty,  
Into a profession holy,  
Is like axing a tree top  
With a lotus petal tip."

Sakuntala spoke to Anusuya  
"This knot tied by Pryamvada  
O'er my bark-dress is tight,  
So, you just loosen it."

Anusuya loosened the knot,  
And said, "Blame your bust  
That heaved and held it so tight.  
Your age is the cause for it."

Dushyanta mentally agreed  
To what Anusuya said,  
And he thought for a while  
The handicap of this girl.

He thought, "The bark-dress  
Covering her twin breasts  
Didn't display well her grace,  
Like a flower behind leaves."

"Even in a pond muddy,  
The lotus has its beauty.  
Having dark spots, the moon  
With its beauty does shine."

"The bark-dressed-woman  
Has still her charm to retain.  
Is there a need to beautify  
A beauty that's so already? "

Sakuntala drew attention  
To a Mango tree then,  
And said, "Look, its leaves  
Invite me with their fingers."

Near the tree, she stood

But Pryamvada remarked,  
"It appears the tree married,  
You, like a creeper by its side."

This dialogue went on  
Like this, one by one,  
About each other's marriage  
A kind of talk for their age.

Dushyanta hid behind a tree,  
But was able to hear and see  
Their lovely talks and actions  
And each one's prying questions.

Their slender waists, giggling voices,  
Swan like walks, lovely talks,  
Love for plants, young and old,  
Kept him busy as he watched.

He also thought, "Yes,  
True, what Pryamvada says  
About Sakuntala's beauty  
And her feminine modesty."

"Her red lower lip, like sprouts,  
Her arms, like tender twigs,  
Her body, like beautiful flowers,  
Spoke high of her features."

Anusuya said, "Sakuntala, see  
This wonderful mango tree,  
That takes the Jasmine creeper  
As his bride and lover."

"You named this Jasmine,  
As 'forest-moon-shine.'  
It looks like, with her buds,  
The mango tree, she just weds."

"As made for each other,  
See the mango tree's offer  
To this Jasmine creeper

His fruits, as his chosen lover.”

While Sakuntala was keen  
In watching this scene,  
Pryamvada asked, “What for  
You’re keen on this, I’m clear.”

“Like the Jasmine married  
Mango tree, as her husband,  
You also wish to marry one,  
From your own selection.”

Sakuntala replied, “Perhaps  
It’s your wish that speaks.”  
While watering the plants,  
She gave these comments.

Anusuya said, “I heard,  
Your father once told,  
For your wedding soon,  
He was very much keen.”

This kind of lovely talk  
And their friendly walk  
In the flower garden  
Went on and on.

Rajaram Ramachandran

## 04 (Sakuntala) Sakuntala Entertained Dushyanta

While closely watching Sakuntala,  
A doubt came to Dushyanta,  
"Was she born to his father,  
Thro' a different caste mother? "

"Since she covets my mind,  
As queen she's fit, I find.  
When there's a doubt  
Better, I get the fact."

Sakuntala shouted, "Help me.  
O'er my face flies a black bee.  
From jasmine bush, it came,  
I'm afraid of the same."

The black bee circled around  
Her worried face, he found.  
Her eye brows danced  
O'er her eyes, he observed.

He was jealous of the bee,  
"Oh bee, you're so free  
To touch her eye brows  
And tell secrets in her ears."

"Oh you honey-stealing-bee,  
Near her, you're lucky to be,  
To taste her nectar like lower lip,  
Despite her chasing you up."

"While I'm waiting here  
To know the facts from her,  
You're fortunate to be near  
And move closely with her."

She cried aloud again,  
"My cry here is in vain.  
Friends, please help me.  
From this bee, save me."

“Who’re we to help you?  
Dushyanta will help you  
Think of him, he’s the best.  
As he rules this holy forest.”

Like this, her friends told.  
When Dushyanta heard,  
For help, he rushed out,  
And before them he went.

“Under the command,  
Of Puru lies this land,  
Where punishment is given  
To the criminals known.”

“Who’s that culprit  
In this holy spot  
Who dares to tease  
These young virgins? ”

Anusuya answered him  
“A big bee is causing harm  
To Sakuntala, who’s scared.  
She’s simply worried.”

He asked Sakuntala then,  
“Hope you’re all fine?  
Do you perform penance,  
Without any hindrance?”

Sakuntala stood confused  
She didn’t utter a word.  
Anusuya then advised her  
To serve him food and water.

He was shown a cool seat,  
Under the tree-shade to sit,  
By Pryamvada, as a guest,  
Who needed proper rest.

“I feel already honoured

By your kind words, " he said,  
So, I need nothing else,  
Well, nothing more or less."

"All of you may be tired,  
So, here you be seated."  
They heard his request  
And with him they sat.

Sakuntala felt, "How's it  
I get unholy thought,  
When I just meet  
This unusual guest? "

Destiny played its role,  
Perhaps, for this girl  
To have this young man,  
As a partner of her own.

Rajaram Ramachandran

## 05 (Sakuntala) The Story Behind

The girls sat with Dushyanta,  
While the heart of Sakuntala,  
Felt a strange feeling of love  
That entered her mind somehow.

Anusuya broke the silence first.  
"We find from your talk, you're great.  
Which land feels sorry without you?  
Here, what has brought you? "

Hiding the fact, he said,  
"I'm a minister appointed  
By Puru's King to supervise  
Whatever be the religious rites."

"I came here to see  
That you're all free  
To do these rites  
Without any obstacles."

"How the Sage Kanva  
Had his daughter Sakuntala,  
When celibacy, in fact,  
He observed through out? "

The story, Anusuya narrated  
"Child Sakuntala was abandoned  
Both by Kowsika, her father,  
And Menaka, her celestial mother."

"Kowsika, a King he was,  
And did penance for years.  
A Royal Sage he became  
Thus earned 'Rajarishi' name."

"Devas became jealous  
With his long penance.  
So, they sent a celestial  
Nymph Menaka to spoil."

"She came before him  
And closely wooed him.  
Baby Sakuntala was born  
As a result of this union."

"So, Sakuntala was born  
To a girl from the heaven, "  
Dushyanta was surprised  
And this remark he passed.

"Such a matchless beauty  
And a graceful body,  
Will a woman too earthly,  
In her womb bear so easily? "

"The light of a lightning,  
That's highly dazzling,  
Doesn't flash and come  
From this earth, any time."

On hearing this praise,  
The words of a man wise,  
She kept her look down  
Out of shy, a natural one.

He said, "Let me know this;  
Against all the obstacles  
In this forest ascetic life  
Does she want a married life? "

"Or, she wants to stay here  
With all her pet deer,  
As she has her eyes  
Similar to these pets."

"Her holy father desired, "  
Pryamvada replied,  
"She should be handed  
To a suitable husband."

"Even in this ascetic life

He wants her to be a wife  
Of one having a desire  
To accept and marry her.”

Dushyanta was happy,  
That his desire was slowly  
Reaching the other side,  
Like fire spreading wide.

Rajaram Ramachandran

## 06 (Sakuntala) Path Set For The Lovers

Sakuntala stood up to go  
But Anusuya said "No,  
To leave our guest here  
It's no good and fair."

To stop her from going,  
Dushyanta was thinking,  
But he felt that such an act  
Would be a breach of etiquette.

On his part, it wasn't fair  
To simply follow her,  
A girl from a hermitage  
And a daughter of a sage.

Pryamvada told her  
"You've to pour water  
To these thirsty trees  
Twice, as our practice."

"As they had it one time,  
Give them second time  
And then you can go  
Winding up this show."

Dushyanta replied her,  
"It may not be fair  
To give her anymore  
Trouble at this hour."

"Tired her hands are  
Carrying pots of water.  
Breathless now she is.  
On her face sweat flows."

"With her freed hair knot,  
She's trying to set it right.  
This debt of her I'll clear,  
If you all deem it fair."

Like this, he was saying,  
And passed on his ring.  
They checked it to find  
A royal sign engraved.

To clear their doubt,  
He said, "It's a gift,  
His Majesty gave me.  
Now, her debt, it'll free."

Pryamvada then replied,  
"Your every kind word,  
We all happily heard,  
Nothing else we need!

A dual mind, Sakuntala had.  
In their talk she was interested,  
But was pretending to go,  
When they said, "Not to go."

Actually Dushyanta felt,  
"Why she doesn't rebut  
Either by words or look,  
What else her eyes seek? "

A voice spoke aloud  
"All of you be informed.  
On a hunting mission,  
The King is in action."

"Take care of all the lives.  
Amuck, a mad elephant runs,  
At the sound of the chariot  
That came for this hunt."

"It's destroying everything,  
On its way, it's seeing.  
It'll be a breach of peace  
In this ascetics-living-place."

"See how the deer pack run.

To safe places one by one?  
We, guards, with weapons  
Have surrounded all places.”

As a King, his importance,  
And the need for his presence,  
At the troubled site, he felt.  
So, he was ready to start.

He told them, “Now we’ll  
Take all actions to stall  
Any destruction to the huts  
Or any damage to the hermits.”

Regretting her friends said,  
“Oh guest, we’re afraid,  
We cannot stay here  
To entertain you anymore.”

“Kindly do come here,  
As our guest, once more,  
To receive our hospitality,  
Without fail, positively.”

He told them, “No, No,  
Not like that, now I’ll go  
But in your company  
I was feeling happy.”

A blade grass had cut  
Sakuntala’s both feet.  
Some branches caught  
Her bark-dress tight.

She called her friends  
To stay at one end  
Till she got relieved  
From these bonds.

After this she followed  
Her two girl friends,  
With an eye on him,

Counting the time.

He, on the other hand,  
To leave had no mind,  
And went out unwillingly,  
But viewing her mentally.

"I cannot forget her  
And should stay here  
Somewhere near,  
Again to see her."

"How hard it's to forget  
And remove my thought  
Of this girl, whom I love,  
Though I must leave now."

"I'm trying to walk onward,  
But my legs drag me backward,  
Like the chariot flag that flies  
To and fro, in the wind that blows."

The day passed on like this.  
Cupid shot his flower arrows.  
Their journey, thus began  
In the path set by the divine.

Rajaram Ramachandran

## 07 (Sakuntala) Return To The Base Camp

The King's close friend,  
The court jester found  
Himself badly stuck up  
In the forest base camp.

Talking to himself, he said,  
"My fate has now played,  
To keep me in distress,  
In this forest for days."

"The King is mad after  
Hunting wild pigs, deer,  
Roaming here and there,  
Even in this hot weather."

"The dirty water from  
The mountain stream  
We've to drink sometime  
And eat food not in time."

"Most of the time we eat  
The same burnt raw meat,  
Undergoing ordeals many,  
Sometime in a way funny."

"All my bone joints  
Have become loose  
After riding on horse  
In rough roads for days."

"In this kind of hell  
Can a man sleep well?  
The hunters' noise, above all,  
Adds more to this hell."

"The drum beat sounds,  
Barking of the hounds,  
Pierce my eardrums  
Right from early hours."

"Our adventurous King,  
Was keen on chasing,  
A deer in his hunt,  
And somewhere went."

"It seems, he saw a girl,  
And lost his sweet will  
Out of mad love for her  
Once he saw her"

"Perhaps he'll return never,  
And will prefer to stay there,  
To spend his time with her,  
Forgetting his duties here."

Like this, he was murmuring,  
And saw the king coming  
Back To the base camp  
With no show or pomp.

Dushyanta heaved a sigh  
In his spirit, not so high,  
Having left his dream girl,  
Who had robbed his soul.

"It's not so easy to earn  
The love of a dear one,  
Yet, her gestures give  
The comforts I deserve."

"O'er an incomplete love,  
To get it, one thinks how,  
Another craves for it,  
With pleasure still in it."

"The load on her waist,  
The work with no rest,  
Perhaps kept her tired,  
So, no attention she paid."

"Her indirect eye sight

Her replies so indifferent,  
Perhaps, all meant for me,  
Had Cupid pitied me.”

Rajaram Ramachandran

## 08 (Sakuntala) Rest In The Base Camp

Madavya, the court jester,  
Showed his funny gesture,  
To express his displeasure  
On the king's unusual behavior.

The discontented Jester blessed,  
"I can't lift my hands, am tired,  
And can only spare my words."  
"Let victory be always yours! "

"Leaving aside straight paths,  
You gave up royal duties.  
I'm afraid, you may stay here  
With hermits and your lover."

"To tell you the truth,  
This life is not worth.  
Hunting animals daily  
Is sickening me simply."

"Listen, let us take rest  
For one day at least.  
Now no more hunt.  
Only rest in the tent."

For the much needed rest  
King Dushyanta also felt.  
"My mind is with her now.  
I can't even use my bow."

He told his commander,  
Bhadrasena, "Look here,  
Madavya is too tired,  
And is much worried."

"To continue our hunt,  
I've lost my interest.  
Let us all take rest,  
So, I feel it, the best."

Bhadrasena said then,  
"This jester has no brain.  
A King only is meant  
For the benefit of a hunt."

"Waist shrinks, body thins,  
Fat melts, masculinity increases,  
Also aptitude increases,  
No Anger and no fears."

"The changing habits  
Of the wild animals  
A hunter can, in turn,  
Step by step learn."

"To say hunting is bad  
It's wrong by every word.  
Is there a fair game  
Any other, like the same? "

For this Madavya chided  
And with anger he said,  
"Here the King is normal.  
If you want, go to the jungle."

The King told the commander,  
"The ascetics' place is near.  
This is no time for a hunt.  
It's now time for our rest."

"Now bulls are busy.  
Their bath, they enjoy,  
In the cool pond,  
Of which they're fond."

"All the grazing deer,  
Now have no fear,  
The wild pigs in the wood  
Quietly eat their food."

"It's good time now,

To lay down the bow,  
Taste our hard earned rest  
For a few days at least."

"Withdraw the tired soldiers.  
Also the weary hunters.  
Let the drummers keep quite.  
Don't disturb any hermit."

"The nature of hermits is soft.  
Under provocation they retort,  
Like a cool sun crystal bit,  
Under pressure, blows hot."

Of all the persons then,  
Madavya was the one,  
Who, in his jubilation,  
Welcomed this decision

Dushyanta told the jester,  
"You haven't tasted anywhere  
The feast for your eyes  
That's why you're like this."

"For my eyes, as a feast, "  
He replied, "On this spot  
I see well your presence,  
That makes more sense."

The king came to the point,  
"I saw during my hunt,  
The best of all the jewels  
One Sakuntala among the girls."

The jester said, "I'll not allow  
This to go any further now,  
As she's an ascetic girl  
Who's beyond your goal."

"You're a fool, " The King said,  
"Will you not see, above your head,  
The beauty of the full moon

Once at least, as an artistic man? ”

“Moreover, my mind will never  
Yield to such an unfair matter.  
She was abandoned by a Sage,  
There, in her very young age.”

“Like a beautiful jasmine flower,  
Fallen down from the creeper,  
She was left by a celestial-mother  
And brought up by a Sage-father.”

Rajaram Ramachandran

## 09 (Sakuntala) Service At The Hermitage

The jester told the King,  
And was again joking,  
"One fed up with sweet dates  
Went for tamarind to taste."

"Tired with the palace girls,  
You're now after a hermit girl.  
Before you go for this,  
You must think twice."

The King said, "Among the creations  
Of Lord Brahma, she's the best one.  
Had you seen her once  
You'll not talk like this."

"Rare things in the world  
Were rolled into one mould  
Life was given to it then.  
Sakuntala is that one."

"No unsacred fingers  
Can dare touch her.  
A flower not smelled.  
A Spring time young bud."

"A fresh honey not tasted  
By anyone's lip in the world.  
It was so fresh and raw.  
A good pearl with no flaw."

"Who's that sinless man  
To taste her beauty, born,  
Chosen by Brahma now,  
This, who'll tell and how? "

"Better go there soon  
Before some holy man  
With oily unkempt hair  
In the jungle, catches her."

Tilting to the other side  
Madavya like this forced  
The king to go to the spot  
And quickly settle it."

The king said, "Her father  
Has gone out somewhere,  
So, she cannot decide  
Being an ascetic bride."

"When I looked at her,  
Her look was elsewhere.  
Her smile did reveal  
Something to foretell."

"Her actions were full  
Of shyness to tell,  
She indicated her love  
But hiding it somehow."

"She went a few feet.  
Acted as if her feet  
Were cut by a grass blade  
And stood under a shade."

"Then she said her dress  
Was caught in branches  
Of some bushy tree  
And she tried to get free."

"Such acts may be excuses  
I feel, to give me her feelers  
That she really likes me.  
She turned and saw me."

"What reason I can say  
If I go there any day?  
Can you suggest one?  
I'll go there alone."

Madavya replied, "You can say

Tax due on rice, they should pay.  
You went just to remind them.  
A valid excuse, this time.”

“No, it doesn’t look nice,  
As the hermits’ blessings  
In fact, are more valuable,  
Than the tax receivable.”

Two hermits saw the king.  
About him they were talking.  
“For the benefit of the world  
To take up this role he is bold.”

“To protect subjects is his role.  
Perfect rule is his goal.  
Desire is under self-control  
Such a king is so simple.”

“It’s a fact he had brought,  
The whole world in his net,  
And he’s like a thunder  
To his enemies, no wonder.”

To him they gave fruits,  
Paid their due respects,  
Gave him the message  
Sent by the hermitage.

“We need your presence,  
To protect our fire sacrifice,  
As in our Head Sage’s absence  
Demons create a lot of nuisance.”

He said, “You’ve honoured me,  
For this duty, by inviting me.  
To serve you, it’s my pleasure  
Soon I shall go over there.”

A messenger brought the news  
“The King’s mother invites  
Him for a function most religious

That'll be held in the palace."

In a dilemma, Dushyanta was  
Of the two, which one to choose?  
He told Madavya, "You're,  
My mother thinks, my brother."

"So, you go to the palace.  
Do the duties in my place.  
I'll remain in the forest  
And serve the hermits."

"About Sakuntala, it's a fun,  
A matter not a serious one.  
So, don't tell my parents  
Or, my other queens."

"As a mismatch for me,  
She's more like a deer,  
Which're her close friends.  
So, what I told are only jokes."

He was afraid of the jester  
Who may worsen the matter  
So, he had to tell a lie  
To keep the love affair low."

Rajaram Ramachandran

## 10 (Sakuntala) Visit To The Hermitage

Dushyanta, the strongest king  
With his men was guarding  
The place of fire sacrifice  
With no untoward incidence.

One hermit commented,  
"The King's bow-sound  
Kept at a far distance  
All the fighting demons."

"So, the entire fire sacrifice  
Resulted in a grand success,  
With the vigil kept by him  
Without fail, all the time."

The King on the other side,  
Was mentally so worried,  
That all his thoughts were  
On Sakuntala, his lover.

"The penance power is great.  
A girl is under another's feet.  
Yet, I'm like running water  
That can go back never."

"Oh Cupid, churning the heart  
Of mankind, for you, is an art.  
Your arrow, how sharp is?  
Yes, I recollect; I know this."

"In you, Lord Shiva's anger  
Is still remaining as a fire  
Like the fire below the sea  
That never ceases to be."

"Or else, how'll you burn,  
The lovers under the sun,  
Like me who have faith  
In your known path."

"Oh flower, an arrow you're.  
Oh moon, cool you're.  
They're not true,  
We the lovers knew."

"The cool moon spits hot rays.  
Sharp are those flower-arrows.  
This way only feels a lover,  
In his love-life every hour."

"If you attack a charming girl  
With your flower-arrow still  
I'll welcome your action,  
Despite my sleepless inaction."

"Hundreds of ceremonies,  
With care I did, more or less,  
Today, against me, you did try  
To shoot your arrow, why? "

"Hermits give me leave now  
As they've fulfilled their vow  
By completing the sacrifice  
In our protective presence."

"Sakuntala may be resting  
At the river bank, braving  
The midday sun patiently.  
Let me go there silently."

"The bud one, she plucked  
As flower, just blossomed,  
And wet milk drips out  
From a broken twig bit."

"The timely gentle breeze  
Mixed with smell of lotus  
And the cool Malini water  
Will cure her love-fever."

"The white river sand,

Her steps on this sand,  
The front one, the back one,  
Lead to the bank, one by one."

"I'm seeing the heaven.  
Also I find she's the one,  
Lying in bed of flowers,  
With her maids serving her."

"Let me closely watch her.  
Her friends are fanning her  
With fresh lotus leaves  
In the cool river breeze."

"Perhaps, she's feeling hot  
In this burning summer heat,  
Or, she's not well, as I see,  
What could the reason be? "

"Oil massage o'er her breasts,  
The pale stem of the lotus  
As a single bangle in her arm,  
Causing her hand no harm."

"The lover's fair body  
Reveals her real beauty,  
Though it suffers pain,  
For some known reason."

"It's true, the summer heat,  
Attacks one, as in army front,  
But her maids' excellent service  
Is beyond this summer force."

Pryamvada and Anusuya,  
Were talking about Sakuntala,  
That the reason for her sickness  
Was the King, nothing else."

In the same way, he also felt.  
"This kind of fever is hot  
More from the moon's heat

In the body, that spreads out."

Straight Anusuya asked,  
"What's in your mind?  
None can easily guess  
But it's under stress."

"We look at it like this.  
It's only love sickness.  
That's what we feel.  
Truth you must reveal."

"Any medicine will act  
Only when the actual fact  
Is known, which reason,  
You must now explain."

Sakuntala said, "It's true  
I'm not well, but no clue,  
At this stage, I can give  
Nor, any reason I've."

The king felt once again,  
"Her cheek is now thin,  
With her sagging breasts,  
And staggering waist, "

"Tormented with love she is,  
Though her beauty never fades,  
Like the withered Madhavi leaves  
Shaken by the blowing winds."

"She's too young to tell  
Them the cause of her ill  
But her hungry eyes  
Look into my eyes."

"My coward heart  
Doesn't still react  
To her inner feeling  
But it's just bungling."

Though Sakuntala felt shy,  
She told the reason why?  
Each word came out  
From her deep heart.

"The very moment his sight  
Fell on me, I'm not alright."  
"My love with him causes,  
In my heart deep distress.'

The King was happy to hear  
This kind of reply from her.  
All the doubts, once he had,  
At one stroke, were cleared.

Rajaram Ramachandran

## 11 (Sakuntala) Face To Face Meet

Sakuntala came out  
With the real fact  
For her sickness,  
Her love, it was.

Her friends, she then asked,  
"If you agree, tell me a word  
How to get his attention?  
My mind is under tension."

Pryamvada saw the king,  
"He's not properly sleeping,  
He seems to be very weak.  
This is how I see his look."

The king also felt like that.  
"My wet-tear-cheek took rest  
O'er my hand every night  
But the hand slipped out."

"This is the hand that pulled  
The bow, but never failed  
While its golden bangle  
Became, in turn, dull."

Pryamvada and Anusuya  
Then told Sakuntala  
"Let us send a love letter.  
This idea sounds better."

When she was hesitating  
They told her, "Better sing  
A song in the name of king  
With all your feelings."

Sakuntala replied, "I can sing  
But my heart is shaking  
As it should not be a joke,  
For someone to mock."

Dushyanta thought again,  
"Why you've this pain?  
Why this fear in you?  
To hug, my hands await you."

"How can I ridicule you,  
When I'm craving for you?  
Gems are searched for!  
Gems search no where! "

Her friends chided her,  
"Self-condemnation is unfair.  
Against the cool moon light  
Who'll take umbrella at night? "

The king stared at his lover  
"My eye lids wink never  
When I just look at her!  
I'm sure, it's no wonder."

"I can see in her face,  
Shyness appearing in trace,  
Her raised eye lids towards me,  
In fact, show her love for me."

Sakuntala sang, "I know not  
What's in your heart?  
Pity on me, have you?  
Ever I wish to be with you."

Dushyanta then came out  
He spelled his mind out.  
"The moon, the day destroys,  
Not the lotus flowers."

"It's true, Cupid burns you.  
Yet, my dear girl, it's for you  
He completely destroys me.  
And doesn't leave me free."

Her friends invited him,

"You're most welcome.  
Will you give a solution  
To this trying situation? "

He told her, "Oh beauty,  
Why do you worry?  
In your body's heat,  
Your bangles may melt"

"Hope your friend's fever,  
By now, is over.  
Like this Dushyanta  
Told Prayamvada.

Pryamvada then replied,  
"The medicine on hand  
Is readily available for that.  
The king can cure it."

"Like this, she's laid up,  
As her love for you is deep,  
So, your duty, it has become,  
To give her a new life, well in time."

He said, "I'm blessed  
As both of us desired  
The same thing to happen  
With the sanction of heaven."

Cheerful Sakuntala smiled,  
But pretended and said,  
"Stop, he has other duties  
To attend to in his palace."

"Love makes one mad, "  
He said, "You make me sad,  
By not believing my love,  
While in my heart you live."

"You've many lovers"  
Anusuya said, "She is  
Too innocent to move

And properly behave.”

He said, “Many queens  
May decorate the throne.  
But, I’m sure, her name  
Only will bring us fame.”

Happy Sakuntala was  
On hearing this assurance,  
And her friends two,  
Both were happy too.”

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## 12 (Sakuntala)      Heart To Heart Exchange

Sakuntala slightly reprimanded,  
And from her friends demanded  
An apology for their impertinence  
To question on queens in the palace.

The King smiled and said,  
"No attention I've paid  
To take it as a mistake  
Don't worry for my sake."

Her friends, on hearing this,  
On some plea, left the place,  
While she was in the scene,  
Along with the King alone

With no previous guidance,  
It was her first experience,  
With a man of her choice.  
To speak, she lost her voice.

He said, "Don't be afraid.  
I'm here by your side.  
I see you're so tired.  
And seem to be worried."

"Your sweating body needs  
Cool air from wet lotus leaves.  
To keep it cool, shall I fan you?  
It's a pleasure for me to do."

For this, she was reluctant,  
As it was a discourteous act  
Against a man of dignity  
And a noble royal authority.

He said, "In this hot sun,  
Your slender body will burn.  
So, don't leave this place.  
You must take my advice."

She said, "I blame my fate.  
A situation it did create,  
Where I've no qualification  
To seek such a top association."

He thought, "The strange Cupid  
Had his selfish object fulfilled  
But he doesn't allow girls  
To suffer any kind of pains."

"When lovers come close,  
They wish to disperse,  
For fear of surrendering  
Their bodies, though willing."

When he pulled her dress  
She shouted, "This is a place  
Where the hermits stay,  
So, keep to decorum, I pray."

He consoled her saying,  
"Why are you shouting?  
Your elders are too good.  
You'll never do them bad."

"The daughters of royal sages  
Prefer Gandharva type marriages  
And their elders approved,  
Thereafter, had it regularized."

A few steps, she went ahead,  
But turned back and said,  
That his unfulfilled desire  
Shouldn't make him forget her.

He said, "Oh my dear girl,  
In my heart you'll be still.  
Though you may leave,  
It'll crave for your love."

On the way he found

A bangle on the ground  
He took it in his hand  
And had it examined.

It would have fallen  
Back when she ran.  
He kept it in his heart.  
It consoled him, he felt.

For the bangle, back she came  
He showed her the same.  
When she asked for it,  
In her hand, he inserted it.

His touch jolted her up.  
"Oh my dear, hurry up."  
Like this, she cautioned him,  
Lest someone might see them.

In the wind that blew,  
A dust just then flew,  
Towards her, close by,  
And settled in her eye.

It irritated her eye.  
He said, "I'll try  
To remove the dust  
If only you permit."

She hesitated for fear,  
He may go so near  
To do something else,  
Taking this as an excuse.

But he caught her face,  
Opened her eye by force,  
Blew away the dust  
With his mouth just.

Her inviting lips quivered,  
Her body also shivered,  
Her face, when he touched

But her modesty prevented.

She said, "My eyes are free.  
Now clearly I can see.  
This act of your kindness,  
I can't repay, since I'm helpless."

"Not necessary, " he replied,  
"Your face smell, I had,  
Like a honeybee enjoyed  
Lotus flavor and satisfied."

To leave, it was time for her.  
She heard her foster mother  
Cautioning her of the night,  
The time for return to her hut.

Behind the bush, he hid.  
Forced by her, this he did.  
She went back to the hut,  
With her heavy heart.

"With smart eyelids, pretty face,  
She turned back face to face.  
Her fingers guarded her lower lip,  
That couldn't express any tip."

"Though I lifted her face,  
She too showed her face,  
I couldn't give her a kiss,  
This chance I did miss."

"Where can I go now?  
I'll spend my time how?  
Will that chance come again?  
Together when we'll remain? "

"Evening rites will start.  
Demons will sneak out.  
The sacred fire will burn.  
They will spoil it, in turn."

"It's time for me to go there  
And guard their sacred fire."  
So, saying he proceeded,  
To do his duty as a guard.

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## 13 (Sakuntala) The Trouble Started

The friends of Sakuntala,  
Anusuya and Pryamvada,  
Brought flowers from garden  
As their daily routine.

Anusuya said, "Sakuntala  
Married King Dushyanta,  
Who's now in his palace,  
Leaving her in this place."

'I've a doubt, how far  
He'll remember her  
In the political situations  
And other compulsions."

Pryamvada said, "He's great,  
And will never do like that,  
But how her father will take,  
Here, when he comes back? "

Anusuya replied, "Yes,  
This marriage, he'll bless.  
As without his efforts,  
It was arranged by Gods."

It was at this moment,  
Sage Durvasa went  
And knocked the gate  
Of the Sakuntala's hut.

She was preoccupied  
With her past deeds,  
So, she didn't respond  
When the Sage knocked.

He was terribly upset  
And cursed her for that.  
"You arrogant girl,  
You'll face trouble."

"I stood at your door step.  
But you didn't open it up.  
You've forgotten all others  
Excepting the one of yours."

"Never will you remain,  
In the memory of his own,  
Even if the past events,  
Are taken to his notice."

Both her friends begged,  
"Oh Sage, pardon this maid,  
This is her first offence,  
Of ignoring your presence."

The Sage said, "My curse  
Will never become false.  
If any of his jewel is shown  
Back his memory will return."

She had the royal ring  
Given to her by the King.  
So, they were happy  
At the Sage's mercy.

They decided, "Let us keep it  
Away from her, as a secret,  
As it'll be a shock to her  
If it goes into her ears."

This way, the trouble started.  
Her bad days were ahead.  
The innocent pious girl  
Faced the first ordeal.

(Note: Durvasa was a hot  
tempered Sage and gave  
curses to anyone, who  
disrespected him)



## 14 (Sakuntala) Preparations For The Journey

It was time for the dawn.  
Behind the western mountain  
Went the cool setting moon.  
In the east, came the rising sun.

Sage Kanva's disciple got up  
And the time, he checked up.  
The reddish sky showed,  
The morning had just arrived.

Lotus flowers in the ponds  
Were cut off from their bonds  
With the moon, felt like maidens  
Cried for their separated lovers.

The dew drops sucked  
The early sunlight, so red.  
All the thatched huts woke  
With the dance of peacock.

The black deer stretched  
Their bodies and stood  
Near the sacrifice altar  
Waiting for their master.

Friend Anusuya thought  
"O'er the King's contact  
With Sakuntala, in secret,  
Anyone can easily comment."

"I got up this early morning.  
What's there to do? Nothing.  
To perform morning duties  
Why my both hands refuse? "

"Happy may be the Cupid,  
For joining my friend,  
With a man, a deserter,  
More or less, a cheater."

"The curse on the King,  
Perhaps, is now acting.  
May be he's innocent.  
Not as I earlier meant."

"All those tall promises,  
He gave my friend once,  
But why he hasn't so far  
Sent anyone for her? "

"If we send to the king,  
His own wedding ring,  
He may, perhaps, remember  
The secret marriage with her."

"But how to send it?  
Will any hermit take it?  
She's now in the family way  
And is carrying his baby."

"The situation is so critical  
There's no solution simple.  
Her father should know this  
To avoid, later on, any fuss."

Pryamvada called Anusuya,  
"See, before sending Sakuntala  
To her husband's palace  
A celebration is taking place."

"Just now I saw her father,  
Blessed and informed her,  
"Don't worry, with proper escorts,  
You'll go to your husband's place."

"From the sky a voice came.  
It mentioned your name.  
What happened, it revealed,  
Saying, it benefits the world."

Anusuya said, "I'm happy.

At the same time I'm sorry,  
To think she's leaving us,  
Though for her own place."

"We should all celebrate  
Now this happy event  
By decorating her  
In a grand manner."

Amidst the hermit-wives,  
Sakuntala sat on a dais,  
Decorated with flowers,  
And other ornaments.

It was a pleasant moment  
For everyone to comment.  
Elders sprinkled holy water,  
With raised hands blessing her.

"May you be the queen  
To adorn the throne! "  
May your fame shine  
Among all the queens.

"May Gods in the heaven  
Bless you with a son!  
May this God child  
Rule the entire world! "

Sakuntala cried and said,  
"Among all, I'll regard,  
In my life, as the best,  
This very pleasant event."

"When another occasion  
For a similar decoration  
Will come, to be done  
By my friends again? "

They consoled her,  
And requested her  
Not to shed tears on

Such a happy occasion.

The show came to an end  
And it was time to send  
Her with proper escort  
All the way, through out.

A boy gave her presents  
Like bangles and bracelets.  
They were in a tree hole,  
Meant as gift for this girl.

She gave it pots of water.  
So, it gave the gift to her.  
She looked more beautiful  
After wearing the jewels.

Sage Kanva then prayed,  
"I pray to the forest God.  
To her place, I'm sending her.  
For her happy future, bless her."

A disciple, Sarangarava  
Of the Sage Kanva,  
There, was called in  
To lead the mission.

Sakuntala again wept  
"With my heavy heart  
I'm leaving this place  
Which kept me in peace."

Pryamvada replied her,  
"In this parting hour,  
I see, not only your eyes,  
Also this forest shedding tears,

"The poor deer left grazing.  
The peacocks stopped dancing.  
The creepers shed their leaves  
As if they had lost their lives."

Sakuntala asked her father,  
"When that young deer  
Delivers its little kid  
Will you send me a word? "

Kanva replied, "Why not?  
Sure, I'll not forget it."  
Upto the lake, he went.  
There, he had to halt.

Their long journey this way,  
Started on an auspicious day,  
Amidst all the weeping eyes  
And the parting good wishes.

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## 15 (Sakuntala) The Journey Continued

Kanva told his disciple,  
"You entrust this girl  
To the King and tell  
Him about our goodwill.

"Tell him that her deep love  
Came naturally somehow,  
Without our instigation  
Or other's persuasion."

"We're pious people,  
While he's above us all.  
Let him treat her as one,  
Among the other queens."

Sarangarava, his disciple,  
Understood the principle,  
And agreed to convey it  
To the King, when he met.

Kanva then advised her  
"Sakuntala, my dear,  
You must take care  
Of your conduct there."

"Do elders' work properly.  
Move with queens friendly.  
You don't speak rudely,  
Even if the King is angry."

"Treat your servants kindly.  
Don't talk arrogantly,  
Out of your rich pleasure  
Or your valuable treasure."

"This kind of girl only  
Is fit to head a family.  
Others are black sheep  
In any family set up."

Gowthami, her foster mother,  
All the way accompanied her,  
Before parting her father,  
Sakuntala again shed tear.

Kanva said, "My dear girl,  
You're like my eye ball.  
Don't shed any tear  
Or go with any fear."

"You're joining the King.  
A son, you'll be having.  
You'll be busy very soon.  
And forget this pain by then."

"When shall I be here,  
With your goodself, father? "  
She asked him anxiously  
Holding his hand tightly.

He said, "My dear child,  
With your dear husband  
And my grandson, later,  
For rest, you can be here."

Gowthami said, "Let us move.  
It's time for us to leave.  
Your father has to perform  
His religious rites in time."

Sakuntala told, "Oh father,  
Your busy duties will never  
Allow you to remember  
Your separated daughter."

"But I feel the separation  
In my case has already begun."  
Like this, she expressed  
Her sad feelings at the end.

Kanva consoled her again

“Near our hut, your grains  
Have not sprouted yet.  
My sorrow, how to forget? ”

He turned back to return.  
Her friends came to join.  
All the three walked back  
Tears drenched their cheeks.

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## 16 (Sakuntala) The King's Court (I)

The Sage Kanva's party,  
Met in the hours early,  
The chief guard of palace,  
At the gate's entrance.

They wanted to meet,  
The King in his court,  
The chief guard waited  
For the King's command.

A poet sang, "With no rest,  
You do work for the rest,  
Like a tree swallowing the heat  
Giving its shadow to the rest."

Next poet sang, "More wealth  
Means more relatives on earth.  
But the people consider the king  
As a relative, more than anything."

The King was so pleased,  
With their flowery words,  
He forgot his tiresomeness  
And felt of his freshness.

From the air, a song came.  
It sang, "A thief bee came  
For fresh honey, kissed  
Mango flower and sucked."

"It was so happy then  
Like the fresh lily one,  
But soon it forgot  
That fresh honey taste."

The King was absorbed  
In the song that floated  
On the air to reach his ears.  
His heart, it did pierce.

It was from his queen  
Hamsavati, the one  
Dear to the king once,  
But later not in that race.

He said, "I'm in the dark  
When I just look back.  
Something inside, I feel,  
What is it? I can't tell."

The chief guard said  
"Oh King, there's a maid,  
At the gate, with hermits,  
Who're her escorts.

"They're from Sage Kanva.  
Her name is Sakuntala.  
They want to meet the King  
And tell His Majesty something."

King told him to bring them all,  
Straight to the sacrifice hall.  
The hermits and the girl  
Stood in the main hall.

Sakuntala felt something,  
And to know the meaning  
Of her right eye throbbing,  
She was then enquiring.

The King asked them,  
"Is there any problem  
For which you're here.  
Tell me without fear."

Sarangarava replied  
"We feel honoured  
By Your Excellency  
And your kind enquiry."

The King asked, "What's your

Great Master's order?  
I'm here to carry it.  
Let me know it."

The message he then read,  
"My daughter, you married.  
Without anyone's knowledge.  
Now I agree to this marriage."

"She carries your baby.  
Now accept her lawfully  
As your wife openly  
And ceremoniously."

Gowthami also said,  
"Elders, you avoided,  
Nor she consulted,  
But you both married."

"How can others say  
On this affair anyway?  
Who can advise you  
When it's known to you? "

The King doubtfully said,  
"A kind of scheme is laid  
Before me to trap me.  
This is what I now see."

Sakuntala felt his words,  
As fire fell into her ears.  
She waited there to hear  
More from him further.

"How do you say this girl  
Married to me at my will?  
By a mistaken identity  
This has come up for scrutiny."

When she heard this reply  
She felt let down badly.  
Was the King talking

Or his ghost talking?

“When the power is up  
Man’s head reels up.  
He changes his word.”  
The disciple then said.

“I’m taken to task severely  
And also unnecessarily, ”  
Like this, the king said  
As the royal head.

Then he saw her deeply  
And thought doubtfully  
“Is this girl before me  
Really belongs to me?

“I’m unable to reject,  
Nor able to accept,  
Is it true, what I hear?  
I’m not very much clear.”

“What’s the meaning  
Of your silence, Oh King, ”  
The disciple finally asked.  
For that the king said:

“Oh you holy men,  
Please carefully listen.  
I’m trying my best  
To recollect the past.”

“I don’t remember  
To have met her  
Anytime in the past.  
This is my word last.”

“Now pregnant she is.  
How can I accept this?  
I’m not her husband,  
As you all demand.”

.

Sakuntala's turn came  
And she told him,  
"With an open heart  
I played my part."

"By nature, we're plain.  
Pious life, we've chosen.  
We trust a good person.  
You're cheating a woman."

"A sacred agreement,  
In which you took part,  
Is now broken into pieces  
On some silly excuses."

The king closed his ears  
With his two hands.  
"Stop this nonsense.  
Talk something else."

"You're a disgrace  
To your high race  
And wish to degrade  
My position, " he said.

Rajaram Ramachandran

## 17 (Sakuntala)      The King's Court (Ii)

To show the king,  
As a proof, his ring,  
She lifted her finger,  
But alas, it wasn't there.

The ring had fallen  
In the lake when  
A bath on the way,  
She took, that day

The king ridiculed  
And mockingly said,  
"It's a good example  
For a cunning girl."

She tried to tell him  
Events of that time,  
When he was too close  
To her on those days.

"There was a young deer  
That entertained a fear  
To drink the cup of water  
When you gave it there."

"It accepted my offer  
And drank the water.  
You may remember  
This incident earlier."

He laughed and said,  
"Words of this kind  
Young girls do coin  
To cover up men."

"You Respected King  
What're you talking?  
In our hermitage she was living.  
She doesn't know cheating."

Like this Gowthami said,  
For which the king replied,  
"In the nest of other birds  
Cuckoo bird lays its eggs."

"The girl tribe is like that  
In tricks, they're experts.  
When they try to cheat,  
Wise men cannot take it,

Sakuntala said in anger,  
"Oh you so inferior,  
You're a well closed  
By hideous grass lid."

"With the yardstick of yours  
You try to measure others.  
You think others will do  
Like what nonsense you do."

He said, "For her false plea  
She throws fire on me.  
Aspersions on me to cast,  
It's not fair on her part."

"It's natural for a girl  
Wounded like her to yell.  
My life-book is open  
To be read by anyone."

She replied, "In that case  
Are you the only one wise  
Who knows everything,  
Others know nothing? "

"Are you the only one wise  
Knowing the fair rules?  
The shameless dropp out girls  
They know not fair rules? "

"On the fame of Puru race

And his honey-like words  
I fell in the trap he threw.  
Now, I'm called a shrew."

"To control, if there's no rein  
The feeling speed kills a man.  
Cunning lesson she didn't learn.  
Like the royal cunning lesson."

Like this, the disciple observed.  
The king opposed his words.  
And said, "If you're a speaker  
Of truth, I want an answer."

"If I'm what you say whatever,  
What's it I gain by cheating her?  
In one word the disciple replied,  
"Downfall" – This much he said.

The king said, "The Puru race will  
Never seek their downfall."  
"Oh King, why this exchange  
Of words, it looks strange."

"We've told what our guru  
Has asked us to tell you.  
Now we're leaving this place  
She's now left to your choice."

She shouted, "What's it?  
In the hands of a cheat  
My marriage is undone.  
Why leave me here alone? "

"How will your father  
Again accept you there  
When the king blames you  
And the shame fell on you? "

"This is your husband's palace.  
So, you serve in this place,  
Spend your time here.

Never try to come there."

Like this the disciple said,  
But the King then refused  
To retain her in the palace,  
Warned and said like this:

"Why are you giving her  
False hopes to remain here?  
A person of self-control  
Can he touch any other girl? "

"Which one is a greater sin?  
To touch a wife of next man,  
Or abandon a wife as wrong?  
May be, we're both erring."

The head priest said at last,  
"In my house, let her be kept,  
Till she delivers the child,  
With the mercy of God."

"A forecast says, your son,  
Among others, the first born,  
Only will ascend the throne,  
And rule the world, in his turn."

"If she delivers a son,  
With such divine signs,  
In his body, better  
As wife, you take her."

"If signs aren't there,  
We'll then send her  
To the Sage, her father,  
And she'll stay there."

The King agreed to this.  
But she cried like this,  
"Oh mother earth split  
And take me inside it."

With the Head Priest,  
She went out at last.  
The King thought of her  
Yet, he wasn't clear.

A strange thing happened  
When she openly cried,  
Up a Goddess\* took her  
And disappeared with her."

The king said, "It is better  
We close this chapter,  
As already decided  
Let it not be reopened."

He retired to his chamber,  
But still didn't remember,  
All that had happened,  
What she had narrated.

(\*Menaka, her celestial mother)

Rajaram Ramachandran

## 18 (Sakuntala) The King's Ring

The palace guard chief,  
Caught hold of a thief  
Tied his hands behind  
And at him, he shouted.

“Oh thief, this diamond ring  
Has the sign of our King,  
Where did you steal it?  
I'll kill you for robbing it.”

“No Master, I didn't steal it.  
Near the lake, in a hut,  
I live there as a fisherman,  
With my wife and children.”

“One day, a fish I caught.  
Its stomach when I cut  
I found this precious ring.  
To sell it, I was trying.”

“At that time, I was caught.  
I'm not a thief, in fact.  
If you don't believe me  
Kill me or leave me.”

The chief smelled the ring  
Fish's smell, it was giving.  
“This is a wonder really.  
How it went into its belly? ”

The chief gave it to the King,  
Who saw his own ring,  
And his memory, he got back,  
In that, had his flashback.

He gave gifts to the thief  
And ordered the chief  
To release him at once,  
As the ring came, by chance.

The King's heart melted.  
This, he never expected.  
How badly he treated  
His wife, he regretted.

He became too restless.  
He spent nights sleepless.  
He hated everything good.  
He was scantily taking food.

No minister went near him.  
Royal court missed him.  
Queens yearned for him.  
His past almost killed him.

There was no festival,  
Annual or periodical,  
This caused displeasure  
To the public everywhere.

With no royal jewels  
And proper dress,  
His look was stale.  
His lips looked pale.

Luster, his eyes had lost.  
His breath became hot.  
His mouth didn't speak.  
He became very weak.

Yet, the people opined,  
That his beauty shined,  
His grace was still there.  
His charm went nowhere.

To Madavya, his friend,  
About his grief, he told,  
"When the darkness left  
The past memory I got."

"Cupid again threw

His flower arrow  
That makes me feel  
For that innocent girl.”

Sakuntala’s portrait,  
Madavya brought,  
For the king to see  
To keep his mind free.

“Oh Madavya, her face,  
Her appeals, her tears,  
Appear before my eyes  
And bring me now tears.”

“How she would have felt  
When I didn’t accept  
Her words till the last,  
To think now, I’m upset.”

“How badly I treated her?  
Who would have taken her?  
Perhaps, her celestial mother  
Could have now kept her.”

“Friend, when I left  
Her in the forest,  
After me she ran,  
Back expecting me.”

“At that time, this ring,  
I gave her, assuring  
That my messenger  
Will bring her here.”

“As my absent memory,  
Betrayed me very badly,  
I was harsh with her  
Unmindful of her tear.”

“Oh Ring, why you let down her  
By falling into the water?  
Here, why have you come again,

When she had already gone? ”

“Before me, when she stood  
With unfair words, I abused.  
Her portrait now, I’ve praised.  
Like this, why I’m tried? ”

“Since I had lost my sleep,  
I had no dreams to keep  
And enjoy her presence,  
Why, not even in my dreams.”

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## 19 (Sakuntala) The Reunion At Last

On his way to the hermitage  
Of Maricha, the great Sage,  
Dushyanta saw a little boy  
Handling a lion cub like a toy.

An ascetic girl was shouting,  
"The lion cub you're hurting.  
Don't drag it like that.  
Be careful, it may bite."

"A naughty boy you're  
You show no fear.  
So, they named you  
Sarvadamanan, it's true."

Like his own son  
The king felt then.  
This feeling ran,  
As he had no son

The girl shouted again,  
"Leave the cub, son,  
Or else, its mother will  
Pounce upon you and kill."

The boy didn't care  
But laughed at her.  
He continued to play  
Without any say.

The king eagerly examined  
The boy's right hand.  
He saw all signs of royal  
And felt them unbelievable.

He advised the boy  
"Lion cub is not a toy.  
This is sacred place  
Devoted for peace."

The girl replied him,  
"Oh King, this game  
He plays quite often  
Not as hermit's son."

"I'm surprised to see  
This boy appears to be  
Similar to your face,  
This, I can easily trace."

"He's from the Puru family.  
Of late, he's too naughty.  
His mother is the daughter  
Of a celestial mother."

"She delivered this son  
And here he was born  
In her late father's hut,  
As forced by her fate."

"Sakuntala is his mother.  
And this boy loves her.  
Where has his bracelet gone?  
It works like a talisman."

Somewhere on the ground  
It was searched and found  
By Dushyanta, the king  
With no miracle happening.

The girl said, "It's a talisman.  
That can be picked up by none  
By chance, when it falls,  
Excepting three persons."

"The boy, his mother  
And also his father,  
When others take  
It'll turn into snake."

"It never turned snake

When you tried to take,  
So, you're his father.  
I'll inform his mother."

Sakuntala came out,  
Slowly from the hut.  
She was surprised  
To see her husband.

"Oh dear, how harsh I was  
But now I fully realize.  
I'm fortunate to see you.  
What I say now is true."

When he said like this,  
She accepted his words,  
Saying, "It's our fate  
That kept us separate."

The little boy was curious  
To know, who he was?  
To explain the kid, she tried  
But her voice got choked.

It was a glorious end,  
An occasion Godsend,  
That brought the family  
Together again happily.

Sarvadamanan, their son  
As Bharath was later known  
It was by this famous son,  
This country, Bharath was born.

The End

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## 25 Chant The Name Of Govinda (2)

As long as a man is fit,  
And is able to support,  
One can as well see how,  
His family shows him love,  
But none of them cares,  
Out when his body wears.

His family will enquire  
All about his welfare  
When he's alive still,  
But even his wife will  
Run away, when he dies,  
In fear of the corpse.

In games and plays,  
The childhood days,  
Unaware, pass away,  
The youth goes astray,  
In his lust for woman,  
Also his days are gone.

One's old age passes,  
Counting these losses,  
O'er the past actions  
As well as reactions,  
So, none has chosen  
To be lost in Brahman.

Find in your life,  
Who's your wife?  
Who's your son?  
Of whom, you're one?  
Wherefrom you came,  
And what's your aim?

Life in good association,  
Will free you from delusion,  
That will, in turn, again  
Remove stress and strain

To settle in the path divine,  
More towards your salvation.

Rajaram Ramachandran

# A Bud Crushed Under The Foot

The day's newspaper shook my heart.  
I can only shed a tear on my part.  
A heartless father shot his daughter.  
It was like an animal slaughter.

Her love for a boy was the cause.  
She married him as her choice,  
Not with her parents' consent  
That led to their utter dissent.

Her father, to teach a lesson,  
He invited the boy in person,  
For a talk in a public place,  
Just to break their alliance.

Her mother became serious,  
Her father became furious,  
When the talk failed at last,  
As the kids stood steadfast.

Father had in his pocket hidden,  
A pistol normally forbidden,  
Two or three rounds he shot,  
And gave the boy a chase hot.

The boy escaped with a wound,  
But the girl fell dead on the ground,  
Her life sucked up by bullets three,  
From the pistol that flew free.

Oh God, when this gun culture,  
From this earth will disappear?  
Why a father kills his daughter,  
O'er such a simple love matter?

What for he bred her for years?  
Had their eyes dried of tears?  
Many lost lovers history has seen,  
Now one more added, fresh and green.

(A news from 'Times of India' of 8-10-2005)

Rajaram Ramachandran

# A Colorful Conference

It happened one fine morning  
Seven colors held a meeting.

Each one told its importance,  
After its own earthly experience.

Violet said, &quot;My natural color  
Really beautifies a violet flower.&quot;

Indigo said, &quot;I come from plants  
As extracts to dye silken clothes.&quot;

Blue said, &quot;In the sky or sea  
There you can just find me.&quot;

Green said, &quot;I'm green in crops  
That grow fresh in the fields.&quot;

Yellow said, &quot;You'll find my colors,  
In the garden of yellow sunflowers.&quot;

Orange said, &quot;I'm in orange fruits,  
Also I shine in marigold flowers.&quot;

Red Said, &quot;I'm in the blood  
Of all beings created by God.&quot;

Like this every color came forward  
To blow its own trumpet sound.

Suddenly the sky became dark  
After a powerful lightning spark.

Thunder with its deafening sounds  
Roared threatening these colors.

All the seven colors out of fear,  
They hugged tightly each other.

As one rainbow they became.  
Up in the sky with one name.

As a colorful rainbow in the sky,  
They showed their "Unity in diversity

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# A Cow Tells Its Story

A cow was tied to a peg  
But allowed to go on its legs.  
Its rope moved in cycle.  
It grazed inside this circle,

More grass was available,  
Beyond this limited circle,  
But the rope in motion  
Laid the line of its action.

In the place of this cow,  
One's life also fits in how?  
Life is tethered to an object  
That controls the subject.

How many have the courage,  
Or, more strength at any age,  
To break this stale bondage  
That shackles at every stage?

An opportunity comes once  
In one's life, by chance.  
If it's missed by an error,  
Then, it's lost forever.

Rajaram Ramachandran

# A Day For The Lord

'Oh, Lord! By morn, I blossom,  
And by eve, I wither,  
Then, of what use, I'm? '  
Cried the fluttering flower.

'Oh, No! Beautiful Colors,  
With sweet little honey,  
And enchanting fragrance,  
Haven't you, in plenty? '

'Isn't a bunch of yours  
Makes one beautiful garland,  
To rest O'er My shoulders,  
Also a bouquet in My hand? '

'Don't you bear the fruit,  
Rich in its sweetness,  
That others may eat,  
For their own happiness? '

'You'll adorn My bosom, '  
At the end, said the Lord,  
' When, by morn, you bloom, '  
As He smiled and consoled.

Like this came, in turn,  
To know its meaningful existence  
One by one, of the Lord's creation,  
As He heard its grievance.

The tree, that offers its fruits,  
Takes the heat of the Sun,  
And a shady temple, it builds  
For the Lord, to live in.

The Cow gives its milk,  
For the Lord's over head bath.  
The Worm offers its silk,  
For His embroidered clothe.

The Deer spares its musk,  
As a perfume, air borne,  
And the Elephant, its tusk,  
To beautify His throne.

The Peacock gives its feathers,  
To adorn the Lord's Crown,  
As a seat of colorful plumes,  
To the delight of everyone.

The Yak's long golden hair,  
Bristled inside a silver handle,  
Fans the Lord with cool air,  
Mixed with the flavor of sandal.

The bamboo stick with holes,  
Played in the Lord's soft hands,  
Mesmerizes all the living beings,  
Spell bound by the musical sounds.

The mother earth gives,  
Gold, Silver and what not,  
That all her bountiful riches,  
Go to make His ornament.

Now came the man's turn,  
For him to say, what to offer?  
As nothing, on him, was grown,  
Excepting his long hair.

Before the Lord, he fell and cried,  
'Ho, Lord! My ego rests on my hair,  
That, to Thee, when offered,  
My 'Self' becomes pure and fair.'

'Why, unlike Thy other creation,  
I've nothing, in me, to offer Thee,  
Except my love and affection?  
From bondage, liberate myself free.'

The Lord consoled the man at last,

Blessing him, with His hands raised,  
'Of all the creations, you're the best,  
Yes, it's true, ' the most Merciful said.

'You're born with a pair of limbs,  
Also a sixth sense, to think and act  
For you to lead the lesser beings.  
In the world of creations, in fact.'

'It's your hands, that move the flower,  
To reach and touch My Lotus feet.  
It's your skill, that makes a tower,  
Of glory and success to its height.'

'With the power of your muscle,  
And with the power of your voice,  
For Me, you can build a castle,  
And can sing ever in praise of Me'

'It's your love for all the beings,  
That makes Me ever happy,  
While your hate for others,  
Keeps Me most unhappy.'

'Keep this world of paradise,  
Spreading the message of love,  
As beautiful as an abode of peace,  
That's the best way for you to serve.'

Thus spoke the Supreme Lord,  
Cheering all His creations,  
And went back to His abode,  
Showering His merciful Blessings.

Rajaram Ramachandran

# A Do-Before-Danger Fish

A do-before-danger fish,  
Wasn't willing to perish,  
So, swimming up the river  
It lived in safe deep water.

A do-while-in-danger fish,  
To live long was its wish,  
But was caught in a net  
And its fatal end it met.

A do-after-danger fish,  
Couldn't swim and rush.  
When the water dried up,  
A bird swallowed it up.

A dull headed stupid,  
Perishes like the third.  
His precious life is lost  
And thrown into waste.

The lazy one is the next,  
Coming in the above list.  
As a thief of precious time,  
He had lost his life prime.

The smart one is the first.  
In the list, he's the best.  
He's a successful person,  
And shines like the Sun.

Rajaram Ramachandran

## A Driftwood I'M

I'm a broken, dropout, driftwood.  
For any use, I feel, I'm no good.  
I was, once, part of my mother-tree,  
But I'm a fallen branch, now born free.

To her trunk content, from the nearby river,  
She sucked up and kept a reserve of water.  
She gave me all the nourishment  
And kept me, ever, in merriment.

I shook my leaves, fresh and green,  
When the cool air washed me clean,  
As a sign of my life, before the world  
To show, I was still in my mother's hold.

Children took me for a springboard,  
And for a swim in the river jumped.  
The village women, in their usual gossip,  
Stood in the water to their neck deep.

With their buffaloes in water, the village men  
Scrubbed the animals' back, eyeing the women  
With a seen-unseen, cunning-gentle, look  
As they were busy in the bath they took.

One night, the sky was thick with dark dense cloud,  
That brought a storm, with the rain that followed.  
The hands of the storm knocked me down,  
And I was thrown into the river with my joints broken.

A driftwood now I'm, an outcast from my family,  
In search of my future course helplessly.  
Near the bridge, my halt before the whirlpool  
Gave me a new experience, really wonderful.

The force of water tossed me up and down  
And painted my trunk with foams brown.  
A sudden flush of water pushed me forward,  
And my onward journey again started.

What a pleasant jolly ride I had thereafter.  
On my back, the birds took their shelter,  
As if a boat festival for them to enjoy,  
Also for me to share their joyful company.

To a destination unknown, I went ahead  
And about my future, I was unconcerned.  
By now I was rid of my leaves one by one  
As the blades of water shaved me clean.

Slowly, I got sidelined into a sluice gate,  
I was stuck up to find what next was my fate?  
The Supervisor brought his four men,  
And pulled me up from the water then.

In the riverbed, I was lying, for days,  
Left to be dried up by the sun's rays.  
The passing dogs raised their legs,  
And pissed over me wetting my sides.

A pair of thieves, one day, chalked out their plan,  
Sitting on my back, for a night-loot clean.  
For a place of gossip, the old men of the town,  
Took me for a crude bench, by the fall of the Sun.

One day, I was carted and sold to a Landlord.  
He kept me by the side of his house backyard.  
To tie his cow, the milkman roped me around.  
And what a convenient place he found?

The Lady of the house kept an eye on me,  
To cut me into pieces and use me  
As firewood, to save her fuel expense.  
Which drove me sad and tense.

Thank God! The Landlord, with his taste  
For the art, looked at me not as a waste.  
He chiseled my edges here and there  
And gave me a fine polish all over.

In his drawing room, as a piece of art,

And a center of attraction, I was kept.  
The visitors said I was so beautiful  
That I was more like a sea turtle.

Whatever be my shape before their eyes,  
To my good luck, I wasn't turned into ashes.  
With the benevolent mercy of my Boss  
I was saved from a terrible loss.

A tiny atom also has a role to play  
And it has a place in the world to stay.  
So, give every little thing its due importance  
And allow it to have its own chance.

Rajaram Ramachandran

# A Fly In A Spider Web

It was a time-tested custom,  
Indians built up a system  
After the parent's choice  
Any wedlock took place,

Time has changed this.  
Parents have no voice.  
Earlier, 'Marry and love'  
Is 'Love and marry' now

A married-naval-man,  
Satisfied not with one,  
Spread his spider-net,  
Wherein a fly took rest.

The spider danced awhile,  
As a chance for it to avail,  
Of the day's prey that fell  
And stuck into its net well.

The girl loved this man,  
Not knowing his plan,  
To divorce his first wife  
And secure a new life.

She stayed in a hostel.  
They often met in a hotel.  
She insisted on marriage.  
But he had no courage.

The matter went serious.  
She became suspicious.  
He came one fine morn,  
With a chopper and gun.

His plan was to cut,  
Her head and bury it,  
But he became shaky  
As she pleaded mercy.

He took his pistol  
And shot at the girl  
A bullet hit her head.  
At once she fell dead.

Their joyful love-play  
Had not its long-stay,  
As the spider ran away  
After devouring its prey.

The Moral Lesson

One can love and marry,  
But only after deep enquiry,  
This, if anyone fails to carry  
Will it not end in a tragedy?

Rajaram Ramachandran

# A Friend In Need Is A Friend Indeed.

Two friends went to a forest.  
One was very much honest,  
And the other one was very bad,  
Daily, for their livelihood.

One day, they saw a wild bear,  
Almost coming close, very near.  
The bad man climbed a nearby tree,  
But the other one couldn't reach the tree.

He lied below the tree, posing as dead,  
As he knew well, bears touch not any dead.  
Without moving his limbs, he held his breath.  
The bear smelt his body lying in close to death.

After it went away without harming him,  
The man from the tree asked him,  
What the bear whispered into his ears,  
When he remained with closed eyes?

'The bear told me not to trust such  
Selfish friends like you, very much,  
And also said that a friend in need,  
Is really a friend in deed.'

Rajaram Ramachandran

## A Golden Cage.

'Oh, my sweet little parrot,  
Tell me, what's the secret  
Of your voice and beauty  
That makes everyone happy.'

'A golden cage, my King  
Gave you, at my asking,  
With gay, for you to live in'  
Said, a kind hearted Queen.

'When I was in the wood,  
I had the choice of my food.  
From the treetop I saw  
The sunrise with awe.'

'In my parrot's colony  
I had their best company.  
They kept me in cheers  
And saw, I shed no tears.'

'In the forest's open air,  
I had everything to share  
With all my companions,  
And my close relations.'

'Oh, my dear Queen,  
What if, a cage is golden,  
Or, I live in a palace fine,  
Am I not now in a prison?

'Please grant me my freedom,  
To fly free in your kingdom,  
And sing in praise of you,  
As I really love you.'

The speech of the parrot  
Quickly touched her heart.  
She released it from the cage  
Thus freeing it from bondage.

What a golden lesson  
A big country to learn?  
A small country needs  
Its freedom assured always.

Rajaram Ramachandran

# A Granny's Story Of Three Sages

The granny's story of three Sages,  
That goes on for many ages,  
And this one everyone may know,  
But a few may not, perhaps, know.

It's for those ignorant know-not-few,  
Here goes this short story new,  
That may be of interest to them,  
And bring a total change in them.

The long years of Sages' penance,  
One day ended with God's appearance,  
And they got this wonderful boon,  
Of their Heavenward journey soon.

They went ahead, with their body and soul,  
Towards the Heaven, being their ultimate goal,  
And halfway on their journey beyond,  
Faced by a Lord's test, they stood astound.

A serpent, from the claws of an Eagle,  
Picked up from a remote jungle,  
Trying to escape, it did best to wriggle,  
Only to fail again in its freedom struggle.

Why this cruel act, one Sage thought,  
For its prey, another life was caught?  
Why not God be kind and merciful,  
To keep the holy order impartial?

As this thought disturbed his mind,  
He fell down deep on the ground,  
Halfway before the doors to Heaven,  
Having lost his chance for admission.

The second Sage upset over it,  
Cursed the Eagle for its cruel act,  
And went back to the place of start,  
With his long years of penance lost.

'I'm no judge to sit on the Lord's will?  
He knows what's best in His role.'  
The third wise Sage thought,  
And he reached the Heaven straight.

Rajaram Ramachandran

# A Lawyer's Joke

'Mr. Pleader, you aren't a fool  
Just to violate the rule,  
But you're a criminal lawyer,  
Aware of the King's Order.'

'Only His Majesty's Royal Coach  
Shall have four horses,  
But why your coach  
Was driven by four horses? '

'You're found guilty of this offense  
What do you say for this in defense? '  
The learned judge asked,  
While the pleader coolly replied: '

'My Lord, count them not  
By their heads, but  
Lift their tails and see.  
Then you'll set me free.'

Tails one, two and three revealed  
The three horses he tied,  
And the fourth one, a mare  
Appeared very smart and fair.

The entire Court burst into laughter  
O'er the joke of the lawyer.  
It was needless to say thereafter,  
The said rule covered also Mare.

Rajaram Ramachandran

# A Lesson To Ponder Over

I asked the hot Sun,  
'Oh, you mighty one,  
Why you rise in the East  
And set in the West? '

It laughed and said,  
'Oh, no, you're misled,  
For I rise or set not,  
Nor go or move about.'

'The Earth which rotates  
On its own orbital axis,  
Throws out an illusion,  
Thus gives a false vision.'

I asked the cool Moon,  
Thereafter but soon,  
'Why are you waxing  
And also waning? '

It smiled and said  
'Sir, pay no heed  
To this kind of lie  
That your look goes by.'

'It's the shadow of the Earth,  
In between the sun's path,  
Cast over me, left or right,  
Turns me dark or bright.'

I asked the hanging stars,  
'How you twinkle across,  
All over the night sky,  
Brightening the milky way.'

They said, the Sun's light,  
That keeps us bright,  
In turn, we do reflect,  
His rays, what we get.

I asked the blue Ocean,  
A different question,  
'Why you create the waves  
Which make much noise? '

It explained in brevity,  
The theory of gravity,  
That makes the water,  
Rise and fall all over.

Why the classroom lessons say,  
The truth in a different way,  
That the Sun rises in the east,  
And sets in the west?

That the Moon waxes and wanes,  
While in full shape it remains?  
That the waves are born  
Out of the ocean and so on?

The teacher came with a reply,  
When I asked him why?  
The kids what they see,  
Accept it simply, confusion-free.

Oh Sir, better teach the truth,  
Right from their youth,  
And let not, what is untruth,  
Be taught from your mouth.

Rajaram Ramachandran

# A Melodrama In A T.V. Channel

There was a show of crocodile,  
In the National Geographic Channel.  
Crocodile is powerful in water,  
But on land, it can't run faster

As they couldn't run fast,  
Because of their heavy weight,  
Crocodiles were seen watching,  
Many deer on the land standing.

They waited for the deer  
To come and drink water,  
But the deer were too clever  
To risk and go anywhere near.

A team of crocodiles joined  
For the day's prey to find.  
On land first they failed.  
Then in water they tried.

Zebras came, about a dozen,  
To drink water, one by one.  
The alert crocodiles then  
Tried their luck soon.

On land, zebras can run fast  
But in water they cannot.  
To crocodiles-in-wait,  
Water became their bait.

To escape, zebras tried.  
They ran, not towards land,  
But waded thro' the water.  
Crocodiles chased like a hunter.

It was a scene of hit and run,  
That was not one of fun.  
A 'life and death' for a creature,  
If caught, it would lose its future.

This drama went on and on,  
With a question "Who'll win? "  
It was a battle of suspense  
That kept us all tense.

The zebra that ran last  
Could not move fast.  
One crocodile caught  
Its hind leg tight.

The rest attacked on its sides,  
And tore the animal into pieces.  
The water then became red in color,  
With that this melodrama was over.

This is not a solitary event.  
Millions of lives are meant  
To keep other millions alive  
And for the fittest to survive.

Rajaram Ramachandran

## A Miser's Tale

A renowned miser he was,  
"No" he said for any cause.  
To "Help, " he was averse  
Thus earned others' curse.

The word "Pity" didn't find,  
A place in his crooked mind,  
No beggar made a sound,  
At the bark of his hound.

A desert he was passing thro'  
Once amidst hot wind that blew,  
To a peg a camel was tied,  
To drink water it tried.

The tub was beyond its reach,  
It found none in its search.  
He kicked the tub near its mouth,  
Half the water went into the earth.

The other half the camel drank,  
And shook its head as if to "thank, "  
He was proud he did a job great,  
That was good, despite his ill fate.

One day he breathed his last,  
The Hell sent messengers fast,  
Took him to the Heaven first,  
And then back to the Hell just.

He saw a leg in the Heaven,  
Kept well on a chair clean,  
Decorated with a garland,  
Found dipped in desert sand.

To the surprise of the miser,  
Said the Hell messenger,  
"It was the God's decision,  
Your leg is in the Heaven."

"For the good job it had done,  
A place in the Heaven it won.  
Your past records go not well.  
So you'll now go to the Hell."

Having no more credits to defend,  
He went to the Hell at the end.  
Yes, every little good job done,  
It counts one step towards the Heaven.

Rajaram Ramachandran

# A Mother's Wings

To the Calf's call in a herd,  
How its mother rushes to feed?  
To the chicks' mouth wide open  
How its mother feeds one by one?

To the hungry cubs in a den  
How with food rushes the lion?  
To the kittens newly born  
How a cat feeds them on?

Under their mothers' wings  
These new born younger beings  
How the nature allows them to stay  
Until they can run or fly away?

A bird or an animal cares not,  
Once its kid stands on its feet  
And it forgets next minute  
Its own kid where to meet?

Not so in the human kingdom  
'Cause there's more wisdom  
That allows its bondage seldom  
Broken into a blood of freedom.

To them the mother's wing,  
A shield, a boon, life long,  
As she cares, old or young,  
Even if her kids go wrong.

Is there any known creature  
More than a divine mother  
An embodiment of love ever  
What a God-given human nature!

Rajaram Ramachandran

# A Pair Of Points

For every action, there's reaction.  
If you sow corn, you reap corn.  
In pairs lives the world,  
As good, bad, hot or cold.

If every one is good  
And no one is bad,  
How to judge a good  
Between every one good?

If every one is man  
And there is no woman  
How a progeny be seen  
In the men's world clean?

If every day remains hot  
And the cold remains not  
How the heat be blown out  
With the cold that exist not?

If the world is full of hate,  
And the love goes abate  
How bad can be its fate  
With all eyes ever on hate?

In pairs, all things coexist.  
Behold, this is the gist  
Of the Holy orders, just  
One should know at least.

Rajaram Ramachandran

# A Pleasure In The Pain?

For a minute's pleasure,  
To bring out a treasure,  
She suffers an ordeal,  
A painful truth and real.

She eats the choicest food,  
Not for her self own good,  
But for the one in sleep,  
On a floating bed, deep.

She carries the weight,  
But feels it very light,  
Not minding the kicks,  
Or the occasional pricks.

She dreams of a future,  
A part of her real nature,  
To think of a life support,  
In that, secure a rapport

Does she rest for a while?  
Nay, her day's schedule,  
Endless as it runs in length,  
She finds no time to breath.

The end of this episode comes,  
That day happy she becomes,  
When she delivers the child,  
That all these days she carried.

In the pleasure of the pain,  
A Mother only can remain.  
Her role in the God's creation,  
It's, no doubt, second to none.

Rajaram Ramachandran

# A Recipe For A Good Destiny

A Thought  
Leads to,  
A Desire.

A Desire,  
Leads to,  
An Action.

An Action,  
Leads to,  
A Habit.

A Habit,  
Leads to,  
A Character.

A Character,  
Leads to,  
A Destiny.

A bad thought,  
Nip it,  
At its bud.

A good thought,  
Nurture it,  
As I said.

Your thought of a drink,  
Kindles a desire,  
For a peg.

Your desire for a peg,  
Takes you,  
To the bar.

Your visit to the bar,  
Leads you,  
Drink a peg.

Your first peg in the bar,  
Makes you,  
A habitual visitor.

Your character,  
As a regular visitor,  
Names you, a drunkard.

As a drunkard you're,  
The day isn't far,  
For your rest in the grave.

A thought of the Lord,  
Creates a desire,  
To see Jesus.

A desire to see Jesus,  
Leads you,  
To the nearest Church.

Your visit to the Church,  
Makes you,  
A habitual visitor.

Your habitual visit to the Church,  
Converts you,  
A devotee of the Lord.

You're, as a servant of the Lord,  
Destined to His abode,  
On the day of judgment.

Now, you know the recipe,  
Of your own destiny,  
To keep you ever happy.

Rajaram Ramachandran

# A Search For Success

He was on the same spot,  
Holding a small pot,  
Ran his family lot,  
With whatever he got.

Fifty years rolled by,  
But never any passerby,  
Any time felt troubled by,  
This beggar lived close by.

Destiny played its role,  
To snatch his daily dole,  
He wasn't seen one day,  
Having silently passed away,

A memorial in his place,  
For his act of grace,  
Was proposed out of pity,  
By the gentlemen of the city.

Dug under the ground,  
They, by chance, found,  
A mud pot, with gold  
Coins of ancient old.

Their sympathy increased,  
O'er the poor deceased,  
For years he stood on the gold,  
With his hardship untold.

Yes, only an endless search,  
Can make one to touch,  
And go ahead to reach  
The goal of success, as such.

Rajaram Ramachandran

# A Silver Lining In The Darkest Cloud

The milk has the hidden butter,  
And this is a known factor,  
But only when it's churned,  
Up floats the butter turned.

The mind has the God hidden,  
Amidst all the thoughts ridden,  
But only when it turns clean  
His vision inside can be seen.

A pure mind is always pure,  
Despite a noble one falls poor,  
Like a conch shell burnt in fire,  
Still it remains white forever.

A diamond is the diamond best,  
Even if it lies in a heap of dust,  
And so shines a lotus found  
That grows in a muddy pond.

The pure gold is heated up well,  
Hammered before it gets its pull,  
And twisted into different shapes  
Of ornaments kept in shops.

The ups and downs we face,  
In our life long endless race,  
Are the God's golden efforts  
So our Souls live in comforts.

□

Face any trouble with a smile,  
For you're sure in the next mile,  
To step over diamond or gold,  
To brighten up your life, behold.

Rajaram Ramachandran

# A Song Of The World

Oh! What a wonderful world it is!  
One man finds not for his child milk,  
The other one roams about in his satin and silk.  
That one is the result of poverty,  
And this one, he says, is liberty.  
Perhaps, one's destiny plays its vital role,  
Even should he run for his daily dole.  
Ask not, why fortune should give a few happiness,  
For they know only to say "Mind you business".

Oh! What a wonderful world it is!  
Till yesterday, at his best, a mighty king he was,  
Today, uncrowned, a fellow being he is.  
No wonder, a poor man remains not so ever,  
Yonder he goes, what made him a millionaire?  
An accident, or a coincidence, or action followed by reaction,  
Or, the wheel of fortune or misfortune, as it turns in alternate direction?  
Ask not again, what is all these about,  
For none is sure to dispel your doubt.

Oh! What a wonderful world it is! !  
Does the sun stop shining,  
Or the moon from waning?  
The clouds choose not men and pour rain,  
The fields prefer none but cater everyone.  
Why then often goes man changing,  
His reputation he cares not losing.  
Ask not, why nature acts so impartial,  
For it shall do its function, anyone immaterial.

Oh! What a wonderful world it is! !  
Hatred begets hatred, everyone knows,  
To love others, nothing it costs,  
But why hesitate to follow this way still,  
And choose to hate others despite one's will.  
With pride and prejudice none can thrive,  
The way to success lies in "live and let live".  
Ask not, why one's mind whiten not as a lilly,  
Sure, (it isn't difficult) should only he follow the

rules of nature, really.

Rajaram Ramachandran

# A Stone's Confession

I'm not required to boast myself  
But I do humbly submit myself  
To find "Can you exist yourself  
Sans the presence of myself? "

I'm the so-called bedrock  
Absorbing the entire shock.  
O'er me rests the earth's crust.  
Upon me you can always trust.

As you've for yourself an age  
My life started before Stone Age.  
Is there a planet minus my presence  
Anywhere in the entire Universe?

Tell me, how long I can hold  
The weight of my surface overload?  
To readjust myself rarely I shake  
That creates a disastrous earthquake.

Around the earth, I'm a stone vessel,  
To hold the sea from all the sides well,  
And to save it from the bottom fire  
Burning inside the earth's core.

The rivers scrub my back  
To make bits of sand stack  
That spreads under the seabed  
And also builds up the beachhead.

When I fuse with any chemical  
In odd shapes, I look so colorful  
To shine as stones in precious jewel  
Or to cut or sharpen any tool.

Rubbing flint stones starts a fire.  
For laying road or rail track anywhere,  
You need me in small pieces there  
For the mile long route to cover.

In the hands of a sculpture  
I undergo tremendous torture  
To bring into this world anew  
A wonderful piece of statue.

I'm in the shape of white marble,  
Granite or Slate stone in simple,  
The bigger size of me as boulders  
Scattered alongside the seashores.

As God I'm worshiped.  
Also as footsteps I'm laid  
But I don't pay any heed  
To whatever way I'm used.

I know in me there's no God  
And He's only in your mind.  
But to reach your goal you find  
Me a medium of some kind.

The white marble of Taj Mahal,  
Or the granite stone of any temple  
Will speak how I'm essential  
To build such an edifice so tall.

Either the tallest Everest peak  
Or the deep ocean bottom Pacific,  
For their shapes I'm the cause  
As they survive o'er my base.

Jesus Christ saved me from a sin  
Once, as he told a crowd of men  
That a non-sinner only can stone  
To death the prostitute woman.

They bowed their heads down in shame  
As sinners they were, every one of them.  
Thus the women was saved from kill  
'Cause Jesus was so kind and noble.

About me there're many things to tell,

But let me end here at this level.  
Don't think I'm only a stone dead,  
But let this message of mine be heard.

Rajaram Ramachandran

# A Story Of Funny Students

In the good old system,  
It was the usual custom,  
Where teachers lived,  
Their students stayed.

The students, beside studies,  
Did teachers' household duties,  
Be it any work indoor,  
Or it was an errand outdoor.

Once, ten students brainless,  
Joined a teacher useless,  
In a remote village house,  
Under the care of his spouse.

They watched one day,  
A red hot spoon, the lady  
Dropped in a water pool,  
For the spoon to cool.

When one of them got fever,  
The rest poured cold water,  
To cool him down, instead,  
Fever raised hot and red.

The ten, once, crossed a river,  
And to check up the number,  
One stood outside the line,  
And the rest formed the line.

The man outside counted nine,  
And searched for the tenth one.  
Every one did the same, in turn  
Found they were short by one.

An old man heard their cry,  
To help the fools free from shy,  
Asked them to stand in line,  
And counted right all the ten.

'A sewing needle, get  
Me from the market, '  
So ordered the Spouse  
Of their master's house.

Four of them went out,  
And a needle they bought,  
But how it should be carried,  
They disputed and argued.

A plantain tree they cut,  
At the center pinned it,  
And carried the tree home,  
With mouth full of foam.

The lady chided them all,  
And picked up the needle,  
Cursing her ruling stars,  
That brought her such fools.

Rajaram Ramachandran

# A Symbol Of Love

'Oh Girls, here is a test.  
Bring me anything best,  
That is a symbol of love,  
By which one's head will bow.'

A teacher sent four girls,  
On this mission to test them all,  
To know their minds well,  
About the love how they feel.

With a flower in her hand,  
One girl with a smile returned.  
A beautiful butterfly another one brought,  
While the third one, a tiny sparrow she caught.

The teacher was surprised to know,  
The last one had nothing to show,  
And asked her for the reason,  
She didn't bring not even one.

She replied, 'No teacher,  
I saw a beautiful flower,  
That adorned the plant.  
So, there itself I left it.'

'I saw a colorful butterfly,  
And allowed it to fly  
With its freedom under the sky.  
So, to catch it I didn't try.'

A tiny bird I saw up there.  
I took pity on its mother,  
That may search for it.  
So, I left it in its own nest.'

Hugging this girl, the teacher said,  
'Well, I appreciate what she did.  
This is the real love, it means,  
Without bringing anything else.'

'For love this world starves.  
Give it in plenty what it wants.  
Never deny the nature its freedom,  
From us what it always demands.'

Rajaram Ramachandran

# A Time And A Place For An Action.

For every action taken,  
A proper place is chosen,  
As the situation commands  
And the right-time demands.

With a bottle of foaming milk,  
A teetotaler sat for a drink,  
In the shade that fell  
From a Palmyra tree tall.

Others could as well think,  
It was Palmyra-toddy, not milk,  
As both took the color white,  
And the site betrayed their sight.

One in search of peace,  
Will he go to a market place  
Or seek a spot-in-silence?  
Which one he'll choose?

A proper place for an action,  
At the proper time chosen,  
Should give one satisfaction  
When he's after perfection.

Rajaram Ramachandran

## A02 Worry About Bernadette

Bernadette's lungs were hissing,  
In between, she was wheezing,  
During the best part of the night.  
Francois saw her poor plight.

For a moment, he felt sorry,  
But he had his own worry,  
How to run the family?  
Where to find the money?

The parish church bell,  
Did its routine job well,  
And gave its wake-up call  
To the early risers all.

Mother Louise got up first,  
And father Francois next.  
She kindled the fire to get,  
For the teapot, enough heat.

She was just thirty-five,  
But was more like fifty-five,  
So much worked up she was.  
Poverty was its root cause.

O'er his drinking habit,  
There was always a fight,  
Between the two couple,  
As she locked up the bottle

The night brandy he drank  
Was still burning his stomach,  
And he whispered to her  
"I'm going out this hour."

"Is it in the saw-mill? "  
She asked as usual.  
"No, to the postmaster, "  
This was his answer.

She turned to his side  
And cautiously said,  
"Let us send Bernadette  
Away from this spot."

"Where to, " he asked.  
"To her aunt, " she said,  
"Bernarde will look after  
And take care of her."

"She'll get proper food.  
Her health too will be good,  
In that healthy atmosphere  
More than what she gets here."

He felt a little bit hurt,  
But he just kept quiet,  
O'er his failures, he felt.  
In search of a job, out he went.

Bernadette woke up to hear  
Their talks close to her ear,  
And their concern about her.  
Her tears found no answer.

Rajaram Ramachandran

## A03 The Cavern Of Massabielle

Maisongrosse, the baker,  
Who was an early riser,  
Kept his bakery open,  
Baking bread in the oven.

The smell of fresh bread,  
Around the shop spread,  
When Soubirous stepped in,  
To ask for any errand to run.

He worked as a porter,  
Whenever the baker  
Called for him to carry  
Bread for door delivery.

"The demand now is  
More for the pastries,  
Not for the bakery items  
So, down went my business."

"Today, I'm kicking out,  
One useless paid servant  
To make up for my loss, "  
Thus the baker made an excuse.

"Why not I ask the baker  
A loaf of bread as a favor, "  
Soubirous thought then,  
But his mouth didn't open.

He was once a miller  
Not a trained beggar,  
So, his prestige forbade  
Now begging for bread.

He went to the postmaster,  
Who used him as a courier,  
And asked, "Sir, now I'm free  
Is there any job for me? "

The master, an ex-sergeant  
Of a military regiment,  
Had sympathy for him,  
But had no job that time.

As a soldier, for two weeks,  
The army engaged Soubirous.  
So, the ex-sergeant helped him,  
As an ex-soldier every time.

"The Mother Superior of hospital  
Needs a man for the disposal  
Of refuse to be burnt far away,  
For one silver coin, this day."

For him this was a big sum  
Though the job, loathsome  
One for a decent ex-miller  
To work as a scavenger.

He went to the hospital.  
Wastes, three box-full  
He loaded into a cart  
And made a slow start.

Thro' all rough roads,  
The cart, with its loads,  
Jolting and jerking went  
To the destination at last.

At Massabielle, in a cavern,  
He unloaded, one by one,  
The heaps of bandage clothes  
Soaked in blood and pus.

As the bad smell  
Was so unbearable,  
He lighted his pipe  
To suppress it up.

At the site, a swineherd,

Who then came forward,  
Helped to burn the lot,  
Till it was fully burnt.

Happily the day passed on,  
With that one silver coin,  
The wage for what he did.  
Calmly he retired to bed.

Rajaram Ramachandran

## A04 In The Class Room

Sister Marie Therese, a nun  
Held a dual role, as matron  
To serve in the hospital  
And Teacher in the school,

She had patience to control,  
Ninety girls in the school,  
But their poor response  
Really tested her patience.

She asked a simple question,  
On Holy Trinity in heaven,  
But a girl simply stood  
Speechless like a wood.

"Oh my child, Bernadette  
Here you're the oldest.  
I wonder, how is that  
You don't know it? "

To this teacher's query,  
She gave a casual reply,  
'No Sister, I'm sorry.  
I don't know this Trinity."

"Can anyone reply this? '  
For this, a girl said, "Yes,  
It's simple, He's the Lord,  
Who's really our God."

The teacher smiled at her,  
For her incomplete answer.  
Before she began to explain  
Father Pomian stepped in.

He saw Bernadette first,  
Taking the teacher's test,  
And extended his kindness  
In all words of sweetness.

"How old are you, " he asked,  
"Past fourteen." she replied.  
Sister interrupted and said,  
"She's the oldest, yet not matured."

"No you're not stupid, "  
To pacify her, Father said,  
"Bernadette, can you say  
You were born, on what day? "

"Father, on the seventh day,  
Eighteen forty four, January,  
I was born, " She replied.  
"That's good, " he remarked.

"Tell me, what feast  
All of us celebrate  
On the festival day  
Before your birthday? "

To this query of the Father  
She said, "I don't remember."  
Father said, "To make it clear  
Here is a clue for your answer."

"On the sixth January,  
We celebrate that day,  
As three kings from the East,  
To Bethlehem paid a visit."

"They saw the child Christ  
In the stable, with many gifts  
In church, didn't you see this-  
The manger and the kings? "

"Yes, Father, I saw all those  
The child, the ox and the ass  
And the three kings as well, "  
The girl said with a smile.

The question session

Like this went on,  
Till the bell rang to say,  
It was closing the day.

Rajaram Ramachandran

## A05. Who Is That Lady?

&quot;I saw the Lady,  
Yes Mom, really, &quot;  
When Bernadette said,  
Francis got annoyed.

In a stern voice he said,  
&quot;No more, you're a child,  
To believe such stories,  
Of ghosts and fairies.&quot;

&quot;A person of your age,  
Earns her daily wage,  
But you fall for a Lady,  
Not in her living body.&quot;

&quot;No Papa, I saw her.  
She was really there, &quot;  
She once again told,  
In all words bold.

Sajou, their neighbour,  
By then, knocked the door,  
And she gave cooked meat  
For all of them to eat.

After her came Croisine,  
Mother of the sickly son,  
Brought eggs basketful  
As a gift for the meal.

Andre Sajou, the stonemason,  
Who was the next man  
To bring a bottle of wine,  
For them to drink and dine.

The postmaster sent word,  
Francis was soon required,  
To join as a coach-driver,  
In the vacancy of a mail-carrier.

When Francois had no work,  
And Louise nothing to cook,  
As boon these things came  
Unexpectedly, all at a time.

Was it the Lady's miracle?  
Could it really be possible?  
All eyes looked at Bernadette,  
Who was in a meditative state.

They thought she was sick,  
Again with asthma attack,  
And the mother gave her,  
Some wine mixed with sugar.

It was like a festival day.  
The day passed with all gay.  
All went to sleep by night,  
But Bernadette could not.

She was in the thought,  
Of the lady every minute,  
Like a stream, her tears flowed.  
Her tender heart, it showed.

Marie, who slept next to her,  
Noticed and woke up her mother,  
Who took more pity on her  
And tried to console her.

"It's quite natural, child,  
To get such visions wild,  
At the young age of yours,  
But don't have any fears."

Her mother said like this,  
To shake off her wild fears,  
Still Bernadette shed tears  
Just like separated lovers.

Louis stroked her head,

With a pity for her kid,  
And a disturbed mind to consult,  
Next day, her family priest.

Rajaram Ramachandran

## A06 Appearance Of A Lady

The three girls, in search  
Of wood, had their march,  
Down the rough roads,  
And winding river beds.

A shortcut route they took  
And reached near the brook,  
That had to be crossed  
Before picking up wood.

Marie advised Bernadette,  
"You're an asthma patient.  
Surely the cold water will affect  
Your health, while crossing it."

They two left her alone,  
For the health reason,  
But she was so impatient  
To remain there quiet.

Her mind became restless  
And she tried to cross  
The brook that didn't  
Bite her bare soft feet.

She sat o'er a stone,  
Close by a small cavern,  
And saw an object bright  
Radiating its sharp light.

Was it a simple illusion?  
Or, her own imagination?  
She rubbed her eyes  
Not once, but ten times.

A very young lady  
Delicate and dainty,  
Flesh and blood visibly,  
Stood there calmly.

Fully covered by a veil  
Her face did reveal,  
She was above an Angel  
In the looks of this girl

The fabric was so white,  
And it was so transparent,  
That her limbs' every movement  
Was visible, even the one slight.

Her narrow feet were bare,  
With nothing else to wear,  
Except for the two golden roses,  
Found placed o'er her two toes.

At first, she couldn't reckon  
What did the object mean?  
She felt a pang of terror,  
That turned to a steady fear.

But the lady's inviting smile,  
Slowly assured the girl  
That she was an object  
Of worship, not fright.

Her fear she then hid  
And as in church she did  
By kneeling herself down  
And showing the cross sign.

It didn't even occur to her  
Why the lady was there,  
A rock cavern so filthy,  
And the one most unhealthy.

She failed in her religious duty,  
On seeing the lady's beauty,  
But the lady seemed to signal  
And prompt her with a smile.

She took up her rosary,

And showed to the lady,  
Who accepted readily  
Her gestures found holy.

She then chanted, "Hail Mary,  
Full of grace, Thy mercy,  
Glory to the Father in heaven  
The son, and the Holy Ghost, Amen."

Rajaram Ramachandran

## A08 The Truth Came Out

Mother Louis spent hours  
At the neighbour's house  
Treating Croisine's only son,  
Attacked by a convulsion.

O'er his body, she applied oil,  
That proved to be medicinal.  
She shook him up and down,  
To restore his blood circulation.

This trick worked every time,  
Convulsive fits attacked him.  
Crosine suffered with her child  
Who was just two years' old.

After this work tiresome,  
Louise came back home,  
To find no one was there.  
Tired, she sank into a chair.

"Madame Millet was absent  
A deficit in budget, it meant,  
As no washing job in her house,  
That caused a week's wage loss."

"Will Francois come home  
At least with his income?  
"What happened to the children?  
Where had the girls gone? "

With a troubled mind,  
She was trying to find  
The loss in her wage,  
How best to manage

By then all of them,  
One by one, came,  
With their own account  
Of the day's event.

The two kids fell  
In the dirty dunghill.  
With their soiled dresses  
They entered the house.

With brushwood bundles,  
Next entered the girls,  
As no income in his case,  
Francois kept a blank face.

Born as an undaunted woman,  
In the life track, she was beaten,  
To face any such hard situation  
And yet support her man.

She gave the kids a bath.  
Dressed up the girls both,  
Served her husband a drink,  
No more time for her to think.

Marie could no longer hold,  
And to her mother she told,  
What Bernadette had seen,  
A young lady of the cavern.

It was no more a secret  
As the truth came out  
Bernadette was first upset,  
But then she confirmed it.

Rajaram Ramachandran

# A10 Another Visit To The Cavern

Next day, in the school,  
Jeanne Abadie, the girl,  
Felt her heart would burst,  
If the secret wasn't let out.

To justify this, she said,  
"I gave her only a word,  
And not any kind of swear,  
That I would reveal it never."

"So, it isn't an act of sin,  
If I tell this to anyone."  
No more was it a secret,  
Out when she broke it.

It embarrassed Bernadette,  
But she didn't mind it.  
The girls were too eager  
To hear more from her.

From her bright face,  
They could well trace,  
She would have seen,  
The Lady's of the cavern.

To visit that holy place,  
And see Her Lady Grace,  
They all followed her  
After the school was o'er.

The Lady, expecting her,  
Invited her to come near.  
She was then lost in trance  
In Her Holy presence.

Marie wept and cried,  
"Oh my sister is dead, "  
But her face was bright,  
And it radiated light.

She kept them tense,  
Having lost her sense,  
Amidst her intense joy  
After seeing the Lady.

Marie ran to her mother,  
Saying she was in danger.  
Her mother came running,  
To see her condition alarming.

The hour of crisis was o'er.  
They were happy to see her,  
Back alive and not dead.  
No danger as such was ahead.

Her mother was happy  
But she became angry  
For having brought shame  
On their family's name.

She assured her mother,  
That she would go never,  
To see the Lady once again  
Until permission was given.

Rajaram Ramachandran

## A11 The Third Visit To The Cavern

After the last event,  
Everything calmly went.  
Francois was very strict  
In watching Bernadette.

But Louise, her mother,  
Took more pity on her,  
Being the eldest daughter,  
An innocent sickly creature.

Bernadette was mentally  
Always thinking of the Lady,  
Though she was physically  
At home helping her family.

In Madame Millet's house  
Louise was doing service.  
This Madame lost her cousin  
Who died at her twenty-seven.

She thought, perhaps, the Lady  
Was in her cousin's body,  
That appeared as a spirit  
Before this girl Bernadette.

She wanted to visit  
The place and meet  
Her cousin's spirit,  
Along with Bernadette.

Louise felt too delicate.  
To refuse her boss's request,  
While she had her own fear  
Of fatal risk to her daughter.

At the same time,  
To disappoint Madame,  
She was a bit hesitant,  
And was not for it

To avoid the crowd  
It was then decided  
To go to the cavern,  
By early next morn.

Louise gave her consent,  
And as planned, they went.  
The Lady smiled at  
The girl Bernadette.

At the Madame's request  
She asked the Lady to write  
But nothing was on paper  
When it was returned later.

As desired by the Madame,  
She asked for the name  
But the Lady shook her head  
And as a gesture, laughed.

The Lady told her this time,  
"Will your grace come  
For fifteen days more  
To meet me here? "

"I can't make any promise,  
In this world, your happiness,  
But only in the next,  
A life, the one best."

When Bernadette revealed it,  
The Madame was quite upset  
To know, it wasn't her cousin  
Who spoke there that morn.

In a dilemma, Louise was.  
How can she solve this?  
"To send her daily or not, "  
This occupied her thought.

Bernarde, Louise's sister

However, advised her,  
"Bernadette is innocent,  
She needs our support."

"Don't have any fear,  
We'll go with her.  
May be, she saw her.  
Let us all believe her."

Rajaram Ramachandran

## A12 The Civil Administration

The Lady created a stir  
In the town everywhere.  
The newspaper reported  
"Two thousand attended."

"In an unhygienic place,  
With no proper approaches,  
How a religious mass  
Was allowed to take place? "

The center of discussion,  
Was the Civil Administration-  
The Mayor, Police, Doctor,  
Scientist, and Revenue Officer.

The situation became serious.  
In the Civil Authorities' eyes,  
As this kind of demonstration  
Was against the administration

"A breach of peace it's.  
We shouldn't allow this.  
Also it isn't in the interest  
Of the church in the least."

Endless discussion they had,  
"How a Lady had appeared  
Before a girl, that too at a place,  
There was no human trace? "

"Behind this girl someone  
Plays to cheat everyone,  
And make money out of it.  
We can't watch and sit."

The Mayor sent the Doctor,  
To study this strange factor,  
And he submitted a report,  
That gave them doubts a lot.

"Her pulse was normal.  
She wasn't hysterical.  
Her face was calm  
With her usual charm."

"Her look was radiant,  
When her gaze went  
Towards the cavern  
Where there was none."

This was of no use  
As it gave no clues  
To the breach of peace  
In that remote place.

The Scientist said  
"It's a soft rock bed  
With tendency to sweat,  
Making the place wet."

"It appears, the cavern  
Earlier must have been  
An altar for sacrifice  
And a pre-church place."

This kind of argument  
Led not to any detriment  
Or any kind of disturbance  
To the so called 'peace.'

The situation, how to handle,  
When each one held a candle  
In their hands peacefully,  
And worshipping religiously?

The Police Commissioner,  
Tried to convince the Mayor,  
"It's no good, let us call for  
The military, it's better."

Nothing could stop people,

Watching this pretty girl,  
When she was in trance  
Gazing the Lady's face.

The doctor was humbled  
The scientist also tumbled.  
The police was helpless.  
The Mayor was restless.

Rajaram Ramachandran

## A14 Ridicule In The Class Room

The matter was taken  
By the Chaplain Pomian  
Then in all seriousness  
To stop this madness.

"The girl is only fourteen  
She claims having seen  
The Most Blessed Virgin  
That too in a remote cavern."

"She'll better understand,  
In her class, if she's ridiculed.  
She may not play this fun  
And go there once again."

Like this, he told the matter,  
To Sister Marie, the teacher,  
Who took it up seriously,  
But handled it carefully.

Sister Marie called her,  
"Bernadette, come here,  
Carefully you must listen  
To this moral lesson."

"It's not a mere joke,  
But a difficult task,  
For anyone to take  
This path and walk."

"Many saintly men  
As well as women  
Came to this earth  
And took their birth."

"A pious life they led.  
In forests they lived.  
They ate roots with honey  
They suffered ordeals many."

"Some had not seen,  
Nor had a vision  
Of the Most Divine  
God or Mary Virgin."

"You've not undergone,  
Even the first communion.  
And you claim, you've seen  
The Most Blessed Virgin? "

"A fun of yourself you make,  
For cheap popularity sake.  
You're fooling all others,  
Wasting their precious hours."

The entire class laughed  
And she felt ridiculed.  
But her faith on the Lady  
Kept her head steady.

She came that afternoon,  
To attend another session,  
And without any companion,  
She was walking alone.

Peyret, her neighbour,  
On the way met her,  
And seriously told her  
That they waited for her.

To go there, she had a fear  
As the police came behind her  
But the Lady's inviting call  
Blocked her way to the school.

She turned back and ran  
On the road to the cavern  
To meet her Lady, not minding  
The repeated police warning.

The Lady wasn't there.

She cried out in horror.  
"Today, I don't see her...,  
I don't see her...."

Her rosary she took  
And with a deep look  
Starred at the empty rock  
That gave her a shock.

"Perhaps, she hasn't come  
Because of the gendarme  
Behind me, " she cried.  
This, no one believed.

She swooned and fell down  
She was carried and taken  
To Madam Nicolau's bed  
And there she was laid.

The depth of her feelings then,  
Touched the heart of everyone.  
Louise prayed for God's mercy  
And for her child's recovery.

Francois felt for her daughter  
And determined to help her  
Even if he were to go to jail  
By supporting his dear girl.

Rajaram Ramachandran

## A15 The Lady Asked For A Chapel

From that day, Bernadette went,  
To the Grotto and was present,  
Till the Lady appeared before her,  
And continued to do her prayer.

Thro' her signs and gestures,  
Also her facial movements,  
Her people well understood,  
That before her, the Lady stood.

The police at a distance  
Kept their usual vigilance  
To submit their report,  
On the day's events hot.

While she was praying,  
A stranger was trying  
Inside the cavern to poke  
With his long stick.

This violence pained her.  
She shouted at the intruder  
"Why are you hurting her?  
Go away from here."

.  
The policeman then warned  
"This place will be cleared  
If there's any more violence  
And disturbance to the peace."

The crowd understood  
The prevailing mood  
And started their prayer  
At that crucial hour.

That was the day  
When the Lady  
Made a mention  
On her intention.

"Tell the priests to build  
A chapel on this ground  
Let processions come here, "  
Thus she made herself clear.

Estrade, the tax-collector,  
Who came as a visitor,  
Along with his sister,  
Saw everything there.

As an ardent Catholic  
He saw the scene mystic  
And felt for the girl  
As well as her people.

"In the Church or Cavern  
God is kind to everyone.  
He lives everywhere,  
At all times anywhere."

"He is always near  
And takes every care  
Whether you're near Him  
Or far away from Him."

This truth was well known,  
To the folks of the town,  
But those in high positions  
Failed to understand this.

Rajaram Ramachandran

# A17 The Disappointed Crowd

Next day, the people  
Waited for the miracle  
What the Dean asked for  
As a proof, to test her.

On the demands of the Dean,  
Bernadette was too keen.  
And informed the Lady first,  
On what he wanted as a test.

His demands, the Lady heard  
But she kept them aside,  
And showed some signs to her  
For cleaning her face with water.

Where can she go for water?  
Was it to the brook or river?  
But the Lady pointed out  
A place very near about.

Rock, rock everywhere,  
But not a dropp of water,  
Found anywhere near  
In rocks she searched for.

There she found a place,  
With some green grass,  
And under the wet mud  
Some water she traced.

With that muddy water,  
She washed thereafter,  
Her hands and face,  
That blackened her face.

The Lady signed her  
To drink some water,  
And eat the grass handful,  
That proved to be herbal.

The same, when she did,  
Her throat, it choked.  
She vomited it out  
As she couldn't eat.

She kissed the ground,  
And moved all around  
In her ecstatic mood  
Unaware of what she did.

Some ladies wept for her.  
Others did criticize her,  
Most of them said.  
"She has gone mad."

To the authorities  
It was a success  
As they declared her,  
A cheat of the first order.

Louise cried and felt,  
Her daughter was lost  
In this sickening affair,  
To be treated by a doctor.

Rajaram Ramachandran

## A18 It Was A Miracle

The Cachot became a center  
For the people to gather  
And talk on the last event  
What really it meant? "

Some said, "All these days,  
We followed her ways,  
But now she fooled us.  
Why should she do this? "

"Louise, have courage.  
This is the first stage.  
Mad she has become.  
Take her to an asylum."

Francois then told them  
"Don't crowd this room.  
For God's sake, go home.  
To solve, it's our problem."

He thought, "My daughter  
Even for fun, told a lie never.  
Surely, she must have seen  
The Lady in that cavern."

Bernadette, on her part,  
Always remained quiet.  
She never bothered  
For what others said.

Her experience was so real.  
That in no way, to those people,  
She was bound to explain  
Or convince them again.

A former stonemason,  
Bouriette lost his vision  
In his right eye partially,  
Thus affecting him materially.

Something struck his mind,  
From that spring to find  
Some moist earth to apply  
O'er his defective right eye.

From there, he got the mud.  
The same when he applied,  
Water from the mud dripped  
And his sight got restored.

He rushed to the doctor,  
And reported this matter,  
Stating it was a miracle.  
The doctor ignored it as a ridicule.

Rajaram Ramachandran

## A19 Is Spring A Miracle?

Louise Soubirous as a mother,  
Felt sorry for her daughter,  
Who, in the absence of a miracle,  
Was exposed to a public scandal.

“Why had this Lady told,  
Happiness in this world,  
Wasn't in her favor?  
Why she let her suffer? ”

“She's tortured by poverty,  
Asthma, suspicion, mockery  
By police, school, church  
And scandalous public speech.”

Nine days still remained  
Louise was determined  
To stay with Bernadette  
Every day on the spot.

The Lady came one day  
And missed the next day,  
But Bernadette went there  
All the days, waiting for her.

Not many accompanied her  
Excepting those close to her.  
It was less than hundred  
Not much of a big crowd.

When no one was there,  
Bouriette once went there,  
And found the spring water  
Gushing out with all vigor

He ran and told everyone,  
Water gushed from stone,  
That was to him, no doubt,  
A miracle on any count.

A talk of the town,  
The news became then.  
They said, "The Lady did  
This miracle, indeed! "

The new spring yielded  
Nearly one hundred  
Liters of water a minute,  
So said, a rough estimate.

The occurrence was natural  
And it wasn't a miracle,  
Like this, some didn't accept  
The same as the Lady's gift.

"If the spring is a miracle,  
Then moon is a miracle, "  
They said this in support  
Of their vain argument.

Rajaram Ramachandran

## A20 A Triumph For Bernadette

The Miracle Spring from the rock  
Gave the higher-ups a rude shock,  
It became front-page-news  
In all the national newspapers.

“How backward people are  
To give such a spiritual color  
For a natural occurrence  
And call it a holy place? ”

“Why is the church silent?  
Why can't, on such an event,  
That has no church's sanction,  
They take counter action? ”

Had the roses bloomed  
Dean would've declared  
It was a miracle one  
The Lady had done.

When she gave a spring  
He felt the same nothing  
But an occurrence natural  
And not one of miracle.

These alarming press-notes  
Gave hint to the authorities  
For taking stern action  
O'er an undue exploitation.

So, a decision was taken  
By the regime to cordon  
The area under objection,  
And impose a strict ban.

At the people's level,  
They felt it a miracle.  
In front of the Cachot  
They came and knelt.

They took it an honor  
And it was a real favor  
If Bernadette's fingers  
Touched their rosaries.

Only four days were left,  
Fifteen days to complete.  
Poor Bernadette thought,  
"What'll be after that? "

When she exchanged  
With her close friend  
Her own black rosary  
The Lady felt uneasy.

She took back her own,  
And when it was shown,  
The Lady gave a smile,  
That went on for a while.

What a wonderful meet!  
She fell at the Lady's feet!  
In her life, it was a moment,  
The one happiest, she felt.

The height of her ecstasy,  
It wasn't found so easy,  
In all words, to express,  
By her close admirers.

Rajaram Ramachandran

## A21 Plan To Trap Failed

The police failed to control,  
The large inflow of people,  
So, they laid out a plan  
To arrest the girl soon.

The only course of action  
That could be easily taken  
Was to take her into custody  
When she was taking money.

For it was deemed an offence  
To do any religious practice  
With the sole aim of profit,  
That attracted police arrest.

They sent a person,  
Posing as a rich man,  
To trap Bernadette  
At her house, Cachot.

To Louise he said,  
"My daughter, in sick bed,  
Wants your daughter,  
Her rosary, to spare."

"I'll give a gold coin  
If her rosary is given  
In exchange for this  
For my daughter's use."

Louise refused his offer  
As it wasn't proper  
To sell the rosary,  
Blessed by the Lady.

He begged however  
For another favor  
"Let her touch at least  
The rosary I've brought."

“Two silver coins  
I’ll give for this.  
Please don’t refuse  
As a special case.”

Bernadette refused this  
And left the house,  
Saying, “Go away please  
The Lady will not like this.”

Out of mere sympathy,  
Louise placed his rosary,  
O’er her daughter’s bed,  
But not for money she did.

With a cunning look,  
He took his rosary back,  
Leaving two coins there  
Secretly in a table corner.

Jean Marie, who noticed it  
Kept them in his pocket,  
To be given to his mother  
When there was a need later.

The police took the family,  
But during the enquiry,  
The coins came out  
From Jean Marie’s pocket.

Bernadette gave him a blow  
The two coins she did throw  
On the floor of the court,  
And gave her feelings out.

The court found the case  
As the one most frivolous  
And let off the family  
Who were not guilty.

It was a moral victory

For the Soubirous family,  
It earned them more respect  
But for the police, a defeat.

Rajaram Ramachandran

## A22 One More Miracle

The Mayor of Lourdes,  
A man of business,  
On the spring, had an eye,  
That meant a lot of money.

Within the Municipal limit,  
It so happened to exist,  
That the state had no claim  
In his wishful scheme.

In a day, it gave a hundred  
And twenty-two thousand  
Liters of mineral water,  
That may even go up later.

If the water was bottled  
And in the market sold,  
It would bring more gold  
From all o'er the world.

This plan never he told  
Even to his close friend,  
Who tested the sample  
That was sent in a bottle.

While he dreamt of this plan,  
To go rich in the long run,  
The Lady had another one,  
That opposed his own

To say, that was a bad time  
Louise wasn't at home  
When her neighbor's child  
Was almost in death bed.

Croisine Bouhouhorts,  
In the absence of Louise,  
Did everything possible  
But the death was visible.

No other way she could find,  
When a flash stuck her mind,  
And she ran with the child,  
To the spring, at the far end.

She immersed her son,  
At the rim of its basin,  
When the water, icy-cold,  
Almost froze his blood

The people around cried  
She was killing her child,  
But her faith in the Lady,  
Gave her mind no worry.

Instead of facing death  
It was totally a rebirth  
To her son, who cried  
Like a new-born child.

Then she took him home,  
And in his bed, laid him  
The whole day he slept  
Free from convulsive fit.

In his life, as a first act,  
Next day, he himself sat,  
That was quite impossible,  
Without the Lady's miracle.

The medical fraternity  
Thought of a possibility  
That the cold hydrotherapy  
Had revived him normally.

However, for the people,  
It was the first miracle  
That occurred in Lourdes,  
Breaking the scientific barriers.



## A23 Interview With The Dean

It was on the last Thursday,  
The Lady was likely to say  
Or appear before the people  
And do some kind of miracle.

Nearly twenty thousand  
In that place, assembled.  
They were curious to know,  
And ready to witness this show.

It was like a grand festival  
For all the visiting people.  
The army was called in  
To control the situation.

There were big lines,  
For food, in the inns.  
Bakers were too busy  
Selling cake and candy.

The girl, Bernadette came,  
To Grotto, at the right time,  
Every eye closely watched her  
And reverently followed her.

Guards sent a few people,  
Close to the inner circle.  
The usual ritual followed  
As soon as she entered.

Washing hands and face,  
Eating some fresh grass,  
Next kneeling down,  
Then praying and so on.

What all she did,  
The people also did,  
In absolute silence  
In that crowded place.

After this last session,  
There arose a question,  
On the Lady's appearance  
Once again in that place.

Bernadette said, "Surely, she'll.  
This, later on, she'll tell.  
I'm sure she'll come  
And make this her home."

"Did you ask her name  
At least this time? "  
They were eager  
To know from her.

"Yes, the Lady told  
Her name, age-old,  
'Immaculate Conception'  
In a whispering tone."

After hearing this name,  
Happy the crowd became.  
Their loud greetings to the Lady  
Went high up and tore the sky.

A stir, this name created,  
When the clergies heard.  
The Dean sent for her  
And cross examined her.

This time she was bold.  
Every answer she told,  
Without any hesitation  
Or any kind of reservation.

'Immaculate Conception, '  
Perhaps meant Mary Virgin,  
In which case for the Dean  
To worry, there was a reason.

Without any higher sanction

From the Imperial administration,  
It was an unlawful action  
To take up church construction.

Besides her unauthorized action  
Had shaken the entire nation  
That was a crime blasphemous  
And the most irreligious.

Rajaram Ramachandran

## A24 The Trouble Was Not Over

Fifteen days were over.  
To the Grotto, for prayer,  
Bernadette stopped going.  
At Cachot, she was staying.

Young boys and girls,  
Played their different roles,  
Imitating like Bernadette  
At Grotto, the same spot.

Many devoted ladies kept,  
Lighted candles at the site,  
O'er a makeshift altar  
That sanctified the center.

Five days were o'er.  
Once again, for prayer,  
Bernadette went there alone,  
But saw the empty cavern.

She was lost in her thought  
And didn't feel the heat  
Of the candle that touched  
Her hand and scorched.

She didn't notice it,  
But a lady snatched it.  
Her own self, she forgot,  
In that ecstatic state.

The police tried to defame  
Bernadette's fair name  
Saying, she was the daughter  
Of Francois, a drunkard father.

Not to go against superstition,  
The Emperor gave instruction  
To deal with the matter  
At the lower level later.

The Dean also was confused,  
He, therefore, slowly refused  
To take any drastic action  
For its immediate suppression.

The Doctor, who tested,  
In course of time, detested  
Giving an adverse report,  
As he wasn't sure about it.

No initiative was taken,  
By any responsible person,  
For fear of offending the Lady,  
In case she had appeared really.

Rajaram Ramachandran

## A25 The Mayor's Ordinance

Right from the beginning,  
Mayor's eye was on the spring,  
That was a source of income  
And a rich man to become.

The report on his table  
Was highly favorable  
To start a good business  
On mineral water sales.

How soon to corner it,  
Before someone took it,  
He thought of a plan,  
Free from any suspicion.

By the public, he was selected.  
As a Mayor, he was elected.  
So, in the public interest  
He was expected to act.

He issued an ordinance,  
To fence that place,  
As the water could cause  
All kinds of diseases.

He alerted the police  
To cordon that place  
And warned the trespassers  
Of serious consequences.

It was made known,  
Then to every citizen,  
In the nook and corner,  
Thro' the town-crier.

Strong fences were erected.  
The area was well protected.  
Day and night vigil was kept.  
Public co-operation was sought.

It was a relief to the church  
There was no tension as such  
To the Imperial administration,  
Since the Mayor had taken action.

The Mayor did one thing.  
The Lady did something.  
A severe storm broke out,  
Damaging the fences, overnight.

How true it was,  
Behind this loss?  
What man proposed?  
That God disposed!

Rajaram Ramachandran

## A26 Life After The Ordinance

The Dean, unlike earlier,  
In his heart, had a soft corner,  
To this girl, Bernadette,  
Who always talked straight.

To Bishop Laurence he went,  
Her genuine case to represent,  
That her vision needed a look  
From the angle of God's work.

The Bishop heard his talk  
But expressed his dislike  
To hear that kind of speech,  
Not in the interest of church.

He didn't stop with that  
But told, "I shall see to it,  
That she finds it more difficult  
To hold on to this trait."

It was a different scene,  
At the site of the cavern,  
Where the policemen,  
Hit the crowd and ran.

Public broke the fences  
They burnt the barriers.  
Trespassers were fined.  
It was like a battlefield.

The open public cries  
Came as front-page news  
In all the national dailies,  
And it became popular thus.

Daily life became difficult,  
Especially for Bernadette,  
To face a spate of visitors,  
Who frequented her house.

Listening to their questions,  
Giving them the same answers,  
This kept her too much tired.  
And she became almost mad.

Three months had passed.  
She was found depressed,  
Awaiting the Lady's return  
Once again, to her cavern.

It was one evening  
The sun was falling,  
When she was near  
The swirling Gave River.

From that far distance,  
She saw the vacant space  
At the same cavern-place  
That housed her Lady Grace.

Suddenly she saw the Lady  
Walking towards her close-by  
On her tender tiny feet,  
With an eagerness to meet.

Bernadette ran towards her  
Crying, "She's there.....,  
Oh, She's there....., , "  
Along side the river."

Was it a farewell meet?  
She had the same doubt.  
When she was questioning,  
The Lady kept on smiling.

Perhaps, her smile meant,  
She had made an agreement,  
To have her friendship  
With her lifelong tie up.

The Lady disappeared soon.

Bernadette sank into a swoon,  
And on the ground, fell down,  
Unable to bear her separation.

Rajaram Ramachandran

## A27 A Set Back To Her Health

When Bernadette fell unconscious,  
People thought she was in trance,  
But when she opened her eyes,  
She had lost color in her face.

The asthma attack was so acute,  
That made her breathing difficult.  
Her condition was miserable.  
She was taken to the hospital

Her mother began to curse  
The Lady, who was the cause  
For her health deterioration,  
And this deathlike condition.

“Why the Lady said like this  
That she couldn’t promise  
In this world, her happiness  
Instead of curing her disease? ”

After treatment in the hospital  
Her condition was near normal.  
She was advised to take rest  
In open air, outside the Cachot.

The Dean, with a soft corner,  
Kept her under the care  
Of the Mother Superior  
In a room reserved for her.

Sister Marie Therese here,  
Shared the room with her.  
She was once her teacher,  
Who now advised her.

“You’ve spread a story,  
That you saw a Lady,  
Who has now shaken,  
Not me, but everyone.”

"The whole world may  
Believe what you say,  
But I don't believe you,  
Because I know you."

As the sister wasn't pleased,  
There also she was teased.  
Only her thought of the Lady  
Somehow kept her life easy.

With rest and special food  
Her health was improved  
In the garden, she stayed  
And with other girls played.

In that small rest room  
She had full freedom,  
And was allowed to go home,  
To spend there some time.

Rajaram Ramachandran

## A29 The Enquiry Commission

The Dean's heart, once stone,  
Turned itself to a soft tone,  
What was its hidden reason?  
Perhaps, it was known to one.

The Lady might be the one,  
To make the girl's life harden,  
With her best of intention,  
To her only, that was known.

At the Bishop's headquarter,  
The strange Lady's matter,  
Affecting the church particularly,  
Was taken up very seriously.

The Dean was called in  
Who, in fact, had spoken  
In favour of Bernadette,  
But the Bishop opposed it.

The Dean asked for a chance,  
To prove the girl's innocence,  
And about her noble Lady  
Before the august body.

"It's a mass movement,  
Having people's involvement,  
That needs parish's fair attention,  
Not its outright rejection."

"She has a simple heart,  
With no intention to cheat,  
And has no such ambition  
For monetary consideration."

"She's a normal girl at home,  
And has no mental problem.  
Please give her a chance  
To explain the truth once."

Like this, when he spoke  
The Bishop turned back  
And said, "We can't take  
Such reports as authentic."

"Either the girl is mad.  
Or she's being tutored.  
For this, she needs a doctor  
Or a prison, it's better."

"Now, the Lady will have  
A last chance to prove,  
And should this also fail  
Your girl will land in jail."

"I'll keep the order ready  
For a commission of enquiry  
By the leading scientists,  
The doctors and the priests."

Rajaram Ramachandran

## A30 Where Was Bernadette?

The whole Lourdes Town,  
Rose up in a violent agitation,  
To demonstrate their feelings  
Against the police atrocities.

They shouted, "A poor girl,  
Harassed by many rich people,  
Who have their plan to sell  
The spring water and earn well."

"It's only for the rich,  
We have this church,  
That isn't for the poor,  
Who're not in power."

Mayor came to control,  
All the agitating people,  
He said, "You've elected me.  
So, please believe me."

"The girl is safe somewhere.  
I'll bring her before you here.  
Many will die, if you agitate,  
In the police shoot out."

At the Mayor's request  
Back the Dean brought  
Bernadette to the town,  
With proper protection.

The Mayor's plan did fail.  
It was a victory to the girl,  
Who fought at every stage  
With her will and courage.

The water analysis report,  
On completion of the test,  
On the table, it was kept  
And the Mayor studied it.

## The Report

"The spring water sample  
Shows salts permissible,  
Present in good proportion,  
Fit for human consumption."

The Mayor's headache  
Vanished, when he drank  
The water from the spring,  
That was quite surprising!

.  
A decent lady was fined  
When she was found  
With a bottle of water  
Taken from the spring, later.

The prosecutor was shocked,  
From the lady, when he heard,  
That it was for Her Majesty,  
The Great Empress Eugenie

"If the rule maker,  
Is a rule breaker,  
Can the law then  
Enforce any action? "

This was a question,  
Posed by the prosecution,  
That, in turn, went in support  
Of the poor girl, Bernadette.

.  
Rajaram Ramachandran

## A31 Grotto Opened To Public

The Church still held the view  
That any miracle, old or new,  
Could not spiritually be accepted,  
If science could have it proved.

The State also had its rule  
And used it as a tool,  
Any uprising, to suppress  
In the name of peace process.

In between these two powers,  
The belief on those miracles  
Grew strong in the minds  
Of the people of Lourdes.

"This'll go on, how far?  
No end to this cold war?  
The Lady only can do it,  
As she only started it."

People thought like this.  
Poor ladies were restless.  
The Lady had another plan,  
That came up for execution.

Napoleon III, the Emperor  
Was, in fact, responsible for  
Any decision in the interest,  
Of the Church or the State.

His two year old son,  
Loulou fell sick then.  
He didn't open his eyes  
For the past two days.

The worried Empress spent,  
That whole sleepless night,  
And sat by his bed side,  
To attend, when he cried.

Still the fever was on.  
It wasn't going down.  
She had the miracle water,  
That could make him better.

But the Emperor refused.  
On principles, he stood.  
It was banned for others.  
How could she then use?

She was bent upon  
Treating her ailing son  
With the miracle water,  
To bring down the fever.

She gave the water.  
There was no fever.  
By the next hour,  
The crisis was o'er.

She told the Emperor,  
That the miracle water,  
Indeed, killed the fever,  
Within the next one hour.

To throw the spring open,  
By removing the ban,  
She compelled the Emperor,  
To issue an Imperial Order.

His telegram read, "By order,  
Granted access to spring water.  
To Public, throw Grotto open."  
Signed, Emperor, Napoleon.

She profusely thanked him  
For his urgent telegram.  
He said, "Thank the Lady.  
Upon her mercy you rely."

Rajaram Ramachandran

## A32 Answering The Commission

The Emperor's action  
Created a confusion  
In the mind of Baron  
Who awaited confirmation.

He was forced to open  
The Grotto later on  
Under severe pressure  
From the Emperor.

The Commission met  
To enquire Bernadette,  
Who faced twenty gentlemen  
While answering each question.

Her bold explanation,  
Her sharp expression,  
And her vivid memory  
Were all seen extraordinary.

The commission noted,  
What all details she stated,  
And examined the witnesses  
To verify her statements.

About the Lady's secret  
One member tried to get,  
She said, "It's no secret,  
To you, if I reveal it."

Another member asked  
"How the Lady told,  
You eat herb and grass  
Like an animal does."

For that she replied,  
"Sir, when you eat salad  
You don't act like animal  
But you feel quite normal."

They didn't expect,  
This kind of retort,  
From a peasant girl  
That showed her will.

Next day, the commission  
Went to inspect the scene  
Where the Lady was seen  
By the girl at the cavern.

To express their solidarity,  
And show their total unity,  
Marched the town people,  
With their burning candle.

Rajaram Ramachandran

## A33 Bernadette, A Growing Woman

The Commission took note,  
In their enquiry report,  
Of all the given points,  
During the proceedings.

During the site inspection,  
What all they had seen,  
They noted with description,  
In their diary, for examination.

To this team, time was given,  
Not less than one year then,  
To submit to the highest body,  
Their findings on the Lady.

In the present context,  
The life of Bernadette,  
Wouldn't fit in a family  
And its surroundings homely.

She was a growing woman.  
Blessed by Mary Virgin,  
She was the only person,  
To this mission, was chosen

Thro' this girl, the spring came,  
That cured many, in her name.  
Miracles many found their way,  
In and around the place, every day.

Vision came to a blind girl,  
And a boy's choked throat hole,  
Got healed up and he ate food,  
When the spring-water was used.

Such instant miracles proved,  
The girl was really blessed  
To serve the suffering mass  
And chosen for a noble cause.

So, the Dean asked for her choice,  
And hear the same thro' her voice.  
The confused poor Bernadette,  
Preferred the job of a maid servant.

The Dean explained the position,  
And the object of the commission,  
It was to give her a higher position,  
In the ecclesiastical organization.

When he clearly explained,  
She then well understood,  
Her importance to the public,  
The sufferers and the sick.

Rajaram Ramachandran

## A34 Renounce The World

Bundles of paper work  
Were laid on the desk  
And the Bishop took  
Days to have a look.

The final enquiry report,  
That took a year almost,  
To draw its conclusion  
Landed in utter confusion.

"Some of the miracles  
Are found beyond medical  
Or scientific explanation  
Or human perception."

This finding indirectly led  
To a conclusion at the end,  
That the girl had seen  
The Lady at the cavern.

It convinced the Bishop,  
On the need to take it up  
And the other formalities,  
With the higher authorities.

One more miracle took place.  
All the world labor force  
Sent two millions francs  
To the Bishop of Tarbes.

For a church to build,  
On the Municipal land,  
Near the Grotto ground,  
Money was thus found.

Architect gave a design  
To suit well the cavern  
And the little terrain  
O'er the small mountain.

The girl gave a description,  
Of the Lady of the cavern,  
That helped the sculpture,  
To make a statue like her.

A Majestic building block,  
The Basilica of the rock,  
Like a beautiful Mansion,  
Came up for consecration.

On the day of inauguration,  
There was a huge procession,  
Of Priests, Nuns, Sisters,  
And people from all corners.

Poor Bernadette, that day,  
Was to get up early,  
But she could not  
As her fever shot hot.

The celebration was o'er,  
But still she had fever,  
Perhaps for the Lady,  
She shouldn't be happy.

The Soubirous couple,  
Of late, managed well,  
With their own new mill,  
Grinding corns plentiful.

Mayor's income went up,  
New hotels sprung up.  
With the increase of visitors,  
The town picked up business.

It was time for Bernadette  
To renounce out right  
All her worldly connection  
In favor of a holy mission.

She was no more a peasant girl.

When she took up the veil  
As a Holy Nevers' Sister,  
Care of Mother Superior.

Rajaram Ramachandran

## A36 The Anxious Moments

Bernadette tried her best,  
In her new life, to readjust,  
But the rigidity enforced,  
To follow, it was hard.

Mother Marie Therese  
Quite often curtly did say,  
"Don't speak aloud.  
Don't be too proud."

"Don't go here and there.  
As you like, don't loiter.  
Don't keep your face  
Like that, morose."

"Keep your look down.  
Observe proper discipline.  
You don't concentrate.  
Sleep well at night."

It was the Mother's goal  
Just to uplift her soul.  
This kind of moral lesson,  
There, it was quite common.

But the very sight of the Mother  
Was simply irritating her,  
As she was not used to this,  
And was happy in her house

She couldn't think of a place,  
Without her mother's presence,  
Under the wings of her mother  
She lived without any fear.

She expected all the time,  
For the Graceful Lady to come,  
But knew her busy schedule  
To visit also other people.

Should only the Lady say  
"Go back, " then that very day,  
She was ready to go home,  
As she liked to freely roam.

Outside, people bothered her.  
She disliked their praising her.  
But she had lost her voice.  
Also she had no other choice.

What was the Lady's plan?  
Never was it known  
In the Lady's hands, she was,  
She just allowed the time to pass.

One more shock she had,  
A bad news, when she heard.  
Louise, her mother died  
She fell down and cried.

Her dear mother's face,  
She tried again to retrace.  
It was a sad parting event,  
When she left for the convent.

Her mother's sudden death,  
Severely affected her health.  
Asthma pulled down her strength.  
She couldn't properly breathe.

The doctor, who examined her,  
Declared, "No hope for her.  
The Bishop said his prayer,  
Bidding goodbye to her.

The three vows of 'Poverty,  
Obedience and chastity, '  
Then the Bishop administered  
She accepted by shaking her head.

Then she took a deep breath,

That showed approach of death,  
But suddenly her asthma cleared.  
"I'm not going to die yet, " she said.

Rajaram Ramachandran

## A37 She Was Given Light Work

"The whole world is watching  
How Sister Bernarde is living?  
Had she died, on us the blame  
Surely would've come."

"So, we should keep her  
Healthy and safe here,  
Let her duty be light  
Till she feels alright."

As a rebirth for her it was,  
The Bishop said like this.  
Taken out from the kitchen,  
Light work, she was given.

She spent her time,  
In a spacious room,  
On works like paintings,  
And colorful drawings.

She did them in perfection  
It was a center of attraction  
To every visiting personality  
Who praised her simplicity.

One day a visitor came,  
Not announcing his name,  
With his long grey hair  
To meet and wish her.

It took sometime for her,  
To recognize her father.  
She saw him very old  
He came there too tired.

To see him, she was glad.  
She gave him nice food.  
About brothers and sister  
To hear, she was eager.

He told, "We miss you  
But always remember you.  
By His grace, I've a mill  
That is running well."

"Your sister Marie has  
One boy and two girls  
And your two brothers  
Are my two helpers."

"To you, my dear child,  
So far, I haven't been good  
Nor given you proper food  
From the days of childhood."

"No Papa, I never felt  
In my life like that.  
I was always happy.  
Now also, I'm happy."

"I'm sorry for mother  
Who loved me forever.  
Always I remember her.  
Now badly, I miss her."

Their feelings went thus.  
They talked for hours.  
When he left the place  
Tears filled her eyes.

Rajaram Ramachandran

## A38 War Broke Out

Lourdes City was concerned  
About Bernadette, its dear child,  
As there was no news about her  
Even thro' any newspaper.

The Mayor sent his secretary.  
Followed by her sister Marie,  
Along with other kith and kin,  
All led by Father Pomian,

It was a good gathering  
To see one fine morning.  
They exchanged greetings  
In that happy meeting.

They talked about their past,  
How the time moved fast,  
How Lourdes had grown,  
They missed her and so on.

They saw her paintings,  
Also colorful drawings,  
And praised her imagination,  
That was beyond description.

After they were all gone,  
She reverted back again  
To the same old routine  
Art work one by one.

At that stage, war broke out.  
The French soldiers fought.  
They faced defeat after defeat,  
Besides their Emperor's arrest.

The emergency need was  
Hundreds of nursing sisters  
To take care of the wounded  
In the hospital wards.

Bernadette also volunteered  
Though she was prevented,  
Because she was very weak  
After the last asthma attack.

But she was more concerned,  
About those sick and wounded,  
Rather than her own health,  
Even if she had to face death.

Her spirit of sacrifice  
At that hour of crisis  
Was so high, they felt.  
She was born for it.

The Mother Superior,  
And her former teacher,  
Sarcastically asked her  
Why she was popular?

Bernadette simply smiled  
Her left leg she then showed.  
Like that of a child's head,  
A big tumor got exposed.

It gave the Mother a shock,  
And she stood like a rock,  
Motionless and speechless,  
On seeing her real kindness.

Rajaram Ramachandran

## A41 She Lives As A Saint

The Grotto was deserted once,  
But became the busiest place,  
With hundreds of people  
Waiting to see a miracle.

It became a daily ritual,  
They sat in a semi-circle,  
A priest blessed everyone,  
In the name of Mary Virgin.

From the face of Bernadette,  
Mother Marie found out,  
She was gasping for breath  
And was closer to death.

The Dean came to see her.  
She told him, "I saw her, "  
In her whispering voice  
With her tearful eyes.

He told her, "Yes, my girl,  
You're a Great Soul,  
More than what we are  
Because you've seen her."

Once he rough handled her,  
But now he shed a tear  
For this innocent girl,  
Whose cause was real.

She looked at him,  
For the last time,  
With a friendly smile  
As a sign of farewell.

Then her eyes shone bright,  
Reflecting a ray of light.  
Her Lady, who came there,  
To the Heaven, took her.

With Bernadette's end,  
The story didn't end,  
As her new life began  
In the memory of everyone.

Detached from her body,  
And attached to her Lady,  
Unruffled was her mind.  
Her heart was, pure and kind.

Each and every pain mental,  
Or, those pains physical,  
She conquered by this way  
Until her last fatal day.

For all the hardship she met,  
She lived like a saint yet.  
For those who're in despair,  
Her life will surely inspire.

True, she lives as a saint,  
Still in every living heart,  
Perhaps, this kind of happiness,  
The Lady meant in her promise.

Rajaram Ramachandran

# Action In Inaction

What? Action in inaction?  
This seems to be a fiction!  
Not that it's unknown,  
It's a fact well known.

Hollow drum when beaten,  
Its noise don't you listen?  
Fill up water upto its brim.  
Will it not then be calm?

Sea waves near the shore  
How much they all roar?  
If you go to the deep sea,  
Silence only you can see.

See the earth's might.  
In one full day and night,  
It rotates fast with no sound,  
And completes one round.

Close your eyes and meditate.  
Others may even look at it,  
As you're in total inaction,  
But really you're in action.

Your mind is not bound,  
And it travels all around.  
Your body is in action  
In its internal function.

Likewise, God is in action,  
In His seemingly inaction.  
In silence only He ever remains  
Amidst His universal vibrations.

Rajaram Ramachandran

# All Are Equal In A Country

'I'm the cause for the tree.  
Is there a tree sans me? '  
Asks the seed

'No, I bear the seed  
With my juicy feed.'  
Says the fruit.

'Seed or fruit, I house them  
As they hang o'er my arm.'  
Declares the branch.

'I take the Sun's heat.  
To give them cool seat.  
Shout the leaves.

'If I don't keep them high  
They will one by one die.'  
Asserts the trunk.

'Under the ground I remain  
Nourishing them one by one.'  
Cries the root.

'I carry the load  
O'er my head'  
Say the legs.

'My work is manifold  
In one word can't be told.'  
Plead the hands.

'I'm the connecting junction,  
Causing every limb function.'  
Claims the body.

'If I don't pump blood  
They are all dead.'  
Laughs the heart.

'I digest for them everything  
Otherwise, they become nothing.'  
Murmurs the stomach.

'I'm the Chief Executive,  
'Cause of me they live? '  
Commands the head.

Likewise, is there any sense  
If every state claims  
Of their own liberty  
In a democratic country?

Every state is vital  
For a country's survival,  
In that, all are equal,  
Isn't it meaningful and real?

Rajaram Ramachandran

# All For Good

It all happened one fine morning,  
While Sidharth, the fiery king,  
Was sharpening an arrow butt,  
But got his right thumb cut.

'All for good, ' said his minister,  
Which raised the king's anger,  
And he ordered his soldier,  
'At once imprison the minister.'

Once more the minister said,  
The same words, 'All for good, '  
To the vexation of the king,  
Who was distressed on hearing.

One day, the king started for a hunt,  
Into a deep, dense forest, he went,  
But couldn't find any target to hit,  
And it was getting dark and late.

Fretting and fuming, on his way back,  
He was retracing the lost track,  
But was caught by forest gangsters,  
To sacrifice before their Deities.

His body, they started checking,  
But found the right thumb missing.  
For a sacrifice, he became unfit,  
And was let off in the forest.

From the prison, the minister was released,  
'All for good, ' the king now understood,  
But how it was again, 'All for good, '  
When the minister was imprisoned?

'I would have been in the hit list,  
As from my body, nothing was lost.  
Well, you saved me in the prison.'  
'All for good, ' said the minister again.□

Rajaram Ramachandran

# All In One

'Oh! Lord of the Heaven!  
Whither have thee gone?  
Answer my daily prayer.'  
Cried a blind beggar.

The pity of Heaven,  
Touched his inner vision,  
And he stood aghast,  
Before the Lord at last.

'My son! 'Am pleased!  
Your prayer now answered.  
Not more than a boon,  
Well, ask me, soon.

'Oh! Lord of Lords!  
To speak, I've no words.  
Let me see my grandson rocked,  
In a cradle, made of gold!

Lord smiled and blessed,  
So, as he wished.  
What a package boon,  
The wise beggar won!

He got his sight,  
An estate to his delight.  
A good looking wife,  
And a healthy long life.

He got all the riches,  
To fulfil his wishes.  
Later went to Heaven,  
Long after his grandson.

Rajaram Ramachandran

# An Advice To A Restless Mind

There was a monkey,  
That became quite funky.  
It jumped from branch,  
With no rest, to branch.

Stung by a scorpion,  
Here and there, with pain,  
It hopped and rattled,  
And remained not settled.

A honey-comb, it disturbed  
And became too perturbed,  
As the honey-bees stung it  
O'er its naked body, every bit.

It drank a pot of toddy,  
That drove it unsteady,  
Just to forget the pain,  
Still, quiet it didn't remain.

This is the condition,  
Of every human brain,  
As quiet never it remains  
With its wavering thoughts.

A man riding a horse,  
Never lets the rein loose,  
Neither allows it too tight,  
Nor holds it very light.

Well controlled by the rein,  
Steadily it can also run,  
And reach its destination,  
Unmindful of the sun or rain.

Likewise, one can find,  
A way to control the mind,  
With one's own proper tool,  
To keep the mind ever cool

Rajaram Ramachandran

# An Example's Better Than A Precept

'My son takes sugar candy  
Quite often, almost every day.  
He doesn't listen to my advice.  
Please tell him to stop this practice.'

A mother told a Holy man,  
Revered by everyone.  
He smiled and replied,  
'Next month bring the child.'

A month passed and she came back  
'Candy, my child, don't take.'  
To her surprise, he advised the Child,  
In his usual tone, soft and mild.

To her query why this wasn't told  
In the last meeting they held,  
He said, 'I stopped eating candy.  
I'm now fit to advise him really.'

'An example's better than precept.'  
This everyone should accept  
And in his lifetime follow  
Before giving advice hollow

Rajaram Ramachandran

# An Indian Marriage Scene

It was a show in a marriage hall,  
Stuffed with the invitees all,  
All the chairs were found full,  
No more vacant chairs to pull.

The Bridegroom poured,  
On the Holy Fire sacred  
Melted ghee over its head,  
As mantras the Pundit read.

The smoky air all around,  
The pipe and drum sound  
Of the party at the hall end,  
Made it noisy, we all found.

Over the noise of these rituals,  
The shouts of boys and girls  
The chit-chats of everyone  
Shook the hall up and down.

To tie the three knots nuptial,  
The Pundit alerted the couple,  
Close around them in a circle,  
All were asked to assemble.

It was a moment of tension,  
All gave their prying attention.  
Once these knots were done,  
Then showered flowers like rain.

The piper then sang a melody,  
That brought tears to everybody,  
The tears of joy and sorrow mixed  
At end of this "Muhurtam" fixed.

Tears of joy because of union  
Of the two bodies, but Soul as one,  
And of sorrow for their separation  
From their erstwhile relation.

His show the piper wound up,  
For meals everyone rushed up,  
The hall became empty soon.  
The couple left for honey moon.

With a sigh of relief for the parents,  
They started tallying the accounts,  
The total spent by them how much  
Minus gifts received how much?

(Muhurtam = Auspicious time fixed  
for tying the nuptial knot to the bride  
by the bridegroom)

Rajaram Ramachandran

# An Universal Religion

A building with staircase four  
Anyone can reach the first floor,  
Climbing any one of the steps.  
Or through a lift with no efforts.

Here the first floor means the Almighty,  
And the staircases, the religions many,  
Each one, to reach Him, tells the way,  
But all showing the same path way.

His messengers, God sent to the earth  
To places, east, west, north and south  
And at different periods and times.  
Thus came into force all the religions.

The messenger of each religion  
Spoke in the language of his own,  
That the God was the Supreme One,  
Blessing His creations from the Heaven.

Unaware of this truth, one religion,  
Why should fight with another one,  
Saying that no other religion  
Exists as superior to their own?

Rajaram Ramachandran

## Andal 00. Life Story Of Andal

Andal is known as Kodhai or Godha. Among the twelve Alwars, she was the only female saint. She was the author of Thiruppavai, which contains 30 verses in chaste Tamil. Its highly spiritual content praises Lord Krishna for all His leela (plays) .

She lived in the first half of 8th Century A.D. But some scholars say that she was born as far back as 300 years B.C. She was born at Srivilliputhur near Madurai, Tamilnadu, South India in Tamil month Adi, Birth Star being Poornam, on a Tuesday, on the 4th day of bright fortnight. In the Tulsi garden as a just born child she was found by Vishnuchitta (Perialwar) , a great devotee of Vishnu.

As a young girl, she used to listen to holy discourses, Vedas, Bhajans. She was more interested in the leelas (Plays) of Lord Krishna from her very childhood and developed a deep love for the Lord. She helped her father every day in making flower garlands to offer to the temple Deity. Unknowingly that it was an act of sacrilege, and unnoticed by anyone, she used to wear the garlands before offering to the Lord.

One day the temple priest noticed the presence of a hair in the garland and returned it to her father, who was very much upset that day. Back home he made a fresh garland and offered it to the Lord.

Next day he secretly watched Andal wearing the garland before offering it to the Lord. He advised her not to do so and she also took his advice earnestly.

The Lord came that night in his dream as well as the temple priest and told them that He preferred the garland worn by Andal, as it had more fragrance added to the flowers, besides the fact that she had won His heart.

Her major contributions to the ancient Tamil spiritual literature were Tiruppavai containing 30 Pasurams (verses) and Nachiyar Thirumozhi in 143 verses.

When she attained the marriageable age she was persistent that she would marry only Lord Ranganatha of Srirangam Temple in South India. The Lord came again in the dreams of Perialwar as well as the temple priest and told them that He would marry Andal. He asked them to bring her to the temple and thus she was married to the Lord by exchange of garlands.

Suddenly she vanished and merged with the Lord and became a Goddess thereafter. Even today she is worshiped in the temple and a garland worn by her is offered to the Lord of that temple.

The 30 songs (Pasurams) of Tiruppavai are sung in Vaishnava temples, particularly during Margazhi Month. (Between December-January) .

Rajaram Ramachandran

## Andal 01. Good Against Evil

Having created this Universe  
To establish order and peace  
The Lord took avatars several  
To save the good against evil.

Lord Narayanan had played ten  
Roles (Dasavathars) , one by one,  
For the benefit of every creation  
That existed in this earth then.

Matsya, Kurma, Varaha, Narasimha,  
Vamana, Parasurama, Rama, Balarama,  
Krishna and Kalki, thus the Lord  
Took ten roles to save this world.

Besides His ten appearances  
He sent several messengers  
To lead the ignorant people  
In the path most spiritual.

Among those messengers  
Were the chain of Alwars,  
As role models for others  
To follow their footsteps.

Alwar means one who loves  
Deep in his heart God always.  
Vishnuchitta was 'Periyalwar, '  
That meant the great Alwar.

He was the one, who sang,  
'God should live long,  
To save mankind forever, '  
So, he was called 'Periyalwar.'

'Ho Lord of Lords, May your feet,  
Like red lotus shining bright,  
With your strongest shoulders,  
Illumine ever this world of yours.'

Always he sang this prayer,  
That for others it did appear  
When God Himself is so eternal  
That his prayer sounded unusual.

Rajaram Ramachandran

## Andal 02. Andal, A Brief Life Sketch

Of the well known 12 Alwars,  
The only female saint was,  
Andal, the jewel among jewels,  
What our South India gave us.

The year of her birth to guess,  
In 800 AD or 300 BC, it was,  
In the Tamil Month of Adi,  
At Srivilliputhur near Madurai.

In the early hours of dawn,  
By the side of Tulsi garden,  
As a just born little child,  
Her adopted father found.

Vishnucitta, was his name,  
Well known for his fame  
As a devotee of the Lord  
Vishnu, he daily worshiped.

As Godai, he called her,  
Meaning, a gifted daughter,  
From the kind Mother Earth,  
In pursuit of the spiritual path.

All the love and affection  
He gave her with devotion.  
She too with all her respect  
Came up close to his heart.

Thus in an atmosphere  
Of worship and prayer,  
Surrounded by people holy,  
Her life went on smoothly.

From her very childhood,  
As a lover of the Lord  
Krishna, her chosen God,  
She, life long, worshiped.

Vishnucitta, as her guardian,  
Maintained a beautiful garden,  
That gave all kinds of flowers  
For making colorful garlands.

Rajaram Ramachandran

## Andal 03. The Flower Garland

Andal, day by day, grew up  
Doing her Deity worship,  
Listening to Veda discourses,  
More about Krishna Leelas.

A deep love she developed  
For Krishna, her beloved,  
While she sang and danced,  
All for the sake of her Lord.

As a daily duty of her  
She helped her father  
In making a flower garland  
To offer to the temple God.

Attracted by the colors  
Of the various flowers,  
And their sweet fragrance,  
She started wearing garlands.

An innocent girl she was  
Not knowing that it was  
An act of sacrilege to wear  
What was meant as an offer.

Her father didn't notice  
Her childish innocence  
But took daily a garland  
And offered it to the Lord.

The temple priest, by chance,  
Saw a hair stuck to flowers  
And returned the garland  
As unfit one to be offered.

How could this happen?  
He couldn't guess then.  
Next day, he himself hid  
And saw what Andal did.

Without punishing her  
He tried to convince her  
Saying used garland once  
Unfit for the Lord it was.

Rajaram Ramachandran

## Andal 04. God Came In Dream

Surprisingly the Lord came  
Not only in the dream  
Of Andal's father, that night,  
But also the temple priest.

The Lord commanded them,  
'Go and bring the same  
Garland that was worn  
By Andal, the sacred one.'

'More fragrance is added  
From the flower garland  
Worn and offered by her.  
I'm pleased by that offer.'

Surprised by the voice  
Of the Lord of all Lords,  
Her father realized then,  
She was His chosen one.

She was called thereafter  
For the 'worn-offer' of her  
As 'Choodi Kodutha Andal,  
The Chudar Kodi, ' in Tamil.

To celebrate her marriage,  
Andal reached a ripe age.  
But she was too keen  
To marry the Lord then.

How could that happen?  
Andal, a mortal human,  
Can she marry the Lord  
The immortal Supreme God?

This way all questioned,  
How it struck to her mind,  
This kind of impossible one,  
In her divine life to happen?

But all her actions showed  
That she was so determined  
To marry the Lord one day,  
Waiting for it, come what may.

Rajaram Ramachandran

## Andal 05. The Wedding Preparations

What was in Andal's mind  
Her father wanted to find,  
&quot;Whom you wish to marry, &quot;;  
He posed her this query.

&quot;Oh father, my wedded husband  
Is none other than the Lord  
Ranganatha of Srirangam Town,  
As for Him, I'm the chosen one.&quot;

Puzzled was her father,  
This way he advised her,  
&quot;Where are we, the mortal?  
Where is He, the immortal? &quot;

To guide him, he prayed God  
For this puzzle to be solved,  
And surrendered to His feet  
To find out a solution for it.

In his dream, the Lord said,  
&quot;Give me Andal to wed,  
As she has won my heart,  
Let me fulfill her wish at last.&quot;

Happy her father was,  
At the Lord's own choice,  
But how to get this done  
Was his problem then?

Srirangam was miles away  
How to find a proper way  
To travel that long distance  
As difficult it was those days?

None was there to help him  
To perform it well in time.  
He approached Pandya King,  
Telling him every thing.

All the help the King offered.  
In a palanquin she was carried  
To Srirangam Temple one day  
With pomp and show all the way.

Rajaram Ramachandran

## Andal 06. Andal's Marriage

A similar dream the priest had,  
That the Lord wanted to wed,  
Thus granting Andal's prayer  
And the wish of her father.

Surprised the priest was,  
But in all earnestness,  
Arrangements for the wedding  
He at once started making.

In a palanquin Andal sat.  
The sound of drums beat,  
And the musical instruments  
Followed its onward movements.

Thus the procession reached  
Srirangam as well programmed,  
While people came to witness  
The wedding in large numbers.

Right from the palanquin  
The bride stepped down,  
And at the feet of the Lord,  
With all devotion, she stood.

With the exchange of garlands,  
The marriage did take place.  
While all enjoyed joyfully,  
The Lord accepted her happily.

A spark came from Andal  
That soon merged in total  
Into the Lord's bosom,  
Thus Goddess she became.

In Srivilliputtur her temple  
Is still there for the people  
To worship her as Goddess

And receive her blessings.

As her real achievements,  
Andal's songs and plays,  
Are still heard in temples  
More in Marghazi months.

Even today the same garland  
Worn by Andal is offered  
To the Lord in the temples  
In continuance of this practice.

Rajaram Ramachandran

# Andal 07. Pasuram-01

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Pasuram - 1

&quot;Marghazi, the Tamil month,  
Is so famous on this earth,  
Let us all go for an early bath,  
That leads us in the spiritual path.&quot;

&quot;Listen Oh you, young girls,  
Wearing all befitting jewels  
From Ayarpadi, the rich town,  
You know Nandagopan's son? &quot;

&quot;Well, about Him to mention,  
He's having a cruel weapon,  
The spear from Narayanan  
To fight enemies, be it any one? &quot;

&quot;Like the young lion cub one,  
He's the most beloved son  
Of Mother Yasoda, blessed with  
Her charming eyes both.

&quot;He has a body black in colour,  
With reddish eyes full of valour,  
His face shining like the moon,  
And dazzling like the bright sun.&quot;

&quot;He'll give what we need.

To our prayers, he'll heed.  
Today being full moon  
All of you come here soon.&quot;

(Note: She sang 30 Pasurams in praise of Lord Krishna, in other  
Words, 30 verses of high spiritual order freely flowing in each verse)

Rajaram Ramachandran

## Andal 08. Pasuram-02

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Pasuram - 02

&quot;Oh you, our Earth's Citizens,  
Hear this list of holy duties,  
What we've to perform now,  
To fulfill our Pavai Vow.&quot;

&quot;Let us all sing in praise  
Of the Lord, who's in false  
Sleep on a Milky Ocean-float,  
By glorifying His lotus feet.&quot;

&quot;Ghee or milk we won't take.  
By early hours, bath we'll take.  
Neither eye liners we'll use  
Nor decorate our hairs with flowers.&quot;

We won't do forbidden acts,  
Nor carry untruth tales.  
We'll give alms and gifts,  
Whatever, within our limits.&quot;

&quot;All these pious deeds done  
Are meant for our salvation,  
Let us think on these lines,  
And spend our happy days.&quot;

(Pavai Nonbu = Girls' vows)

□

Rajaram Ramachandran

# Andal 09. Pasuram-03

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PASURAM-03

"On the name of Thrivikraman,  
The exalted Lord of Heaven,  
Came first as a short man  
Rose up to sky-height then."

"He measured the Universe  
With his lotus feet, of course,  
He's Tirumal, the Lord of Lords,  
Who's supreme of all Gods."

"His holy name let us chant.  
Also tell Him what we meant  
By our vows, in particular,  
And take a dip in holy water."

"By doing this kind of bath,  
Evils won't exist on this earth,  
But there'll be rain all o'er  
Thrice in a month it'll pour."

"Once rain falls, the grains  
Will grow in abundance,  
While tiny fish jump o'er  
The copious field water."

"The speckled honey bees,

Tasting honey from lotus,  
Sleep as intoxicated ones,  
Inside the lotus flowers.&quot;

&quot;The slack cows' udder,  
Full of milk, will pour,  
Without holding it inside,  
Once in pots, it's milked.&quot;

&quot;So are these milch cows,  
By nature, they're generous  
To yield milk in plenty,  
Free from any difficulty.&quot;

&quot;Yes, these pious actions  
Will fill up our coffers  
With everlasting riches,  
Surely by God's grace.&quot;

Rajaram Ramachandran

## Andal 10. Pasuram-04

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PASURAM-04

"Oh you ocean like famous  
Rain God, don't be hideous  
Dive in the sea, drink its water  
Go up the sky with a roar."

"Like the old Primeval Creator  
With His body black in colour,  
The same colour you also take,  
To form clouds pitch dark."

"Have you seen the disc weapon  
In the hands of Padmanabhan,  
The Lord, despite his dark colour  
Is very beautiful and so popular."

"In his other hand He keeps  
A right-faced-conch that blows.  
Like its noise you also blare  
Moving in the sky all o'er."

"Like the showers of arrow  
From His Sarangam bow,  
For the world to survive,  
With no delay, please arrive."

"In Margazhi, the sacred month,

Allow us all to take our bath,  
When your downpour water  
Fills up, in time, our holy river.&quot;

Rajaram Ramachandran

# Andal 11. Pasuram-05

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PASURAM-05

"A performer of wonders  
Of a stable nature, He is.  
Born in the Town Mathura,  
He was named as Krishna."

"The Lord grew up near  
The pure holy water  
Of the Yamuna River,  
Famous one world o'er."

"As a beautiful lamp  
He was brought up  
In the shepherd clan  
In which he did shine."

"As Damodaran, He was,  
Giving more importance  
To glorify his mother  
In the world forever."

"Let our body and soul  
Become pure and cool  
To worship Him always  
With showers of flowers."

"We think of in our mind

His kindness that we find,  
This way all our faults,  
Vanish like burnt ashes.&quot;

'So, let us all the time,  
Talk about His fame,  
And glorify His name,  
Fixing no time frame.&quot;

Rajaram Ramachandran

## Andal 12. Pasuram-06

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PASURAM-06

&quot;All birds' sounds, do you hear?  
The Head of Garuda bird here  
Is seated in Tirukkoilur Temple  
Its conch sound did you hear at all?

&quot;He had sucked the poison  
From Bhudana, the demon  
Coated on her killer breast,  
Taking her life too with that.&quot;

&quot;The cunning Sakatasuran,  
The cart-shaped-demon,  
With His kick was smashed  
And the demon then died.&quot;

&quot;He was always taking rest  
On the snake-bed-float,  
O'er the milky ocean,  
As His usual routine.&quot;

&quot;He was like a seed  
For the entire world,  
Attracted by the Yogis  
As well as all the sages.&quot;

&quot;Their chanting Hari's name

And their repeating the same  
Cooled our hearts as they entered  
Please come, don't be a child.&quot;

Rajaram Ramachandran

## Andal 13. Pasuram-07

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PASURAM-07

"Oh you thoughtless girl,  
Didn't you hear at all  
The 'Kich, ' 'Kich' sound  
Of those pairs of birds made? "

"The sweet smelling hairs  
Belong to the milk maids.  
Didn't you hear the sounds  
From their neck jewelries? "

"These sacred pressed jewels  
And tortoise type pendants  
Rubbed o'er their necks,  
Thus giving tinkling noises."

"Their curd-churning-noises  
Made by their body-movements  
Didn't you hear those sounds,  
As their hands moved in rounds? "

"Oh you the chief of girls  
We all sing the songs  
Of Narayanan and Kesavan  
Do you hear lying down? "

"Oh you radiant girl

Do you hear my call?  
Now open the door.  
And come out here.&quot;

Rajaram Ramachandran

## Andal 14. Pasuram-08

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PASURAM-08

&quot;Oh you, the happy girl,  
See the Eastern sky well,  
How silvery in color  
It is at this early hour.&quot;

&quot;The buffaloes are spread  
To graze far and wide  
Gaining their independence  
At least for a few hours.&quot;

&quot;Many had already left  
For the sacrifice-site,  
And some are now starting  
To that place for worshiping.&quot;

&quot;We stopped them from going  
And brought you here hoping  
You'll join us; you're welcome.  
So, please wake up and come.&quot;

&quot;Taking a horse shape  
Our Lord did tear up  
The demon's mouth wide  
And the same at once died.&quot;

&quot;Kamsa sent wrestlers to kill

But He destroyed them all.  
You must have heard this,  
He's the Lord of all Lords.&quot;

&quot;If we sing and praise,  
Mercy He'll show us.  
With all His gestures  
Surely He'll invite us.&quot;

&quot;He'll grant us soon,  
If we deserve boons,  
But He'll examine  
Each and everyone.&quot;

Rajaram Ramachandran

## Andal 15. Pasuram-09

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PASURAM-09

&quot;It's a mansion radiating,  
With costly stones shining,  
Illuminated by bright lights,  
And sweet smelling incenses.&quot;

&quot;In the bed meant for sleeping  
Are you, my cousin, still lying?  
Studded with costly stones,  
Your door lock, open please.&quot;

&quot;As she's not waking up  
Let me better call up  
Her beloved mother now,  
To wake her up somehow.&quot;

&quot;Oh you, Dear Mother,  
Is it that your Daughter  
Deaf or dumb to reply us  
Or in bed now she is? &quot;

&quot;Is she's sleeping well,  
Bound by mantras' spell,  
Not to hear our many calls  
Upon all God's names? &quot;

&quot;The names of Mamayane,

Madhavane, Vaikundane,  
Many times we told her,  
But no reply came from her.&quot;

&quot;Will you not wake her up,  
If she's still in deep sleep,  
We hope she'll join us  
Sooner in our prayers.&quot;

Rajaram Ramachandran

## Andal 16. Pasuram-10

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PASURAM-10

&quot;Oh you, young maiden,  
You wished for Heaven,  
After your severe penance,  
Why don't you listen to us? &quot;

&quot;Can you not reply us  
Even if your doors  
Aren't open for us  
Despite our repeated calls? &quot;

&quot;The fresh Tulasi garland  
O'er Narayanan's head  
Gives a pleasant smell,  
We enjoy the same well.&quot;

&quot;He'll surely bless us  
With the drum for our vows,  
So, from your deep sleep  
Will you please wake you up? &quot;

&quot;Has the demon Kumbakarna,  
Defeated in the war by Rama,  
Gave you his deep sleep  
When to the hell he went up? &quot;

&quot;You're like a rare jewel.

Why in sleep you're still  
Please get up and open  
Your closed doors soon.&quot;

Rajaram Ramachandran

# Andal 17. Pasuram-11

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PASURAM-11

&quot;The milkmen milks cows,  
Which have their calves.  
Also fights the enemies  
And destroy their powers.&quot;

&quot;Blameless they all come out,  
And you, girl, remain their pet,  
Just like a snake in its pit  
Your body also sounds fit.&quot;

&quot;A peacock so beautiful,  
Roams in the jungle,  
You're like the same  
In your body frame.&quot;

&quot;We're at your door steps  
As your close best friends  
Chanting the Lord's name  
Singing in praise of His fame.&quot;

&quot;Oh you, our darling girl,  
The reason you must tell  
Why are you still sleeping  
Without talking or moving? &quot;

&quot;What is the meaning,

If you're still sleeping,  
Not caring for us all,  
Nor minding our call.&quot;

Rajaram Ramachandran

# Andal 18. Pasuram-12

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PASURAM-12

&quot;Buffaloes yearn for their calves,  
While milk from their udders  
Flow down wetting the mud  
Making it a slushy ground.&quot;

&quot;You, the sister of a rich owner  
Of those buffaloes, please hear,  
The Marghazi Month's fogs  
Fall right o'er our heads.&quot;

&quot;At the last gate of your house  
We keep on standing like this.  
We sing for our beloved Rama,  
Who destroyed Lanka's Ravana.&quot;

&quot;Open the door, why this sleep?  
The way we're calling you up  
All householders came to know.  
Get up and come at least now.&quot;

Rajaram Ramachandran

# Andal 19. Pasuram-13

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PASURAM-13

'You must have heard,  
Bhagasura came as a bird  
Our Lord tore its mouth wide  
And the demon soon died.'

&quot;Ravana's ten strong heads  
He cut off with His arrows.  
Singing about His valour now,  
Girls joined the place of vow.&quot;

&quot;The early Venus (Sun) has risen.  
The setting Jupiter (Moon) has gone.  
The birds are chirping now.  
But still you're in bed how? &quot;

&quot;Oh you girl with lotus eyes,  
Leave your stealthy habits,  
Do join our cold bath, instead,  
Why are you still in bed? &quot;

Rajaram Ramachandran

## Andal 20. Pasuram-14

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PASURAM-14

&quot;Oh you girl, why you boasted  
That you'll wake us from bed,  
But shamelessly you're in bed,  
And broke words what you said.&quot;

&quot;From your backyard pond  
Flowers have just blossomed.&quot;  
The lilies with open petals  
Closed their open mouths.&quot;

&quot;Priests wearing saffron cloths  
And with their white teeth,  
Have opened the temple doors,  
Duty bound, in the early hours.&quot;

&quot;Let us all sing in praise  
Of Him with long hands  
And also His lotus eyes,  
So, will you get up please.&quot;

Rajaram Ramachandran

# Andal 21. Pasuram-15

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PASURAM-15

Girl (wakes up) :

&quot;Like parrot you're young,  
Why are you still sleeping? &quot;

Girl (In bed) :

&quot;Oh girls, you're shouting how?  
Please wait, I'm coming now&quot;

Girl (wakes up) :

&quot;You're wise, your words we know.  
Also your mouth we all know.&quot;

Girl (In bed) :

&quot;May be, you're wise.  
Or maybe, I am wise.&quot;

Girl (Wakes up) :

&quot;Get up and come soon  
Apart from being wise  
What's left in you? &quot;

Girl (In bed) :

&quot;Have you all come? &quot;

Girl (Wakes up) :

&quot;All have come.

You can come.  
You can count.  
If you've doubt.&quot;

&quot;He killed the elephant,  
What had Kamsan sent.  
He can destroy enemies.  
Let us sing of His fames.&quot;

Rajaram Ramachandran

## Andal 22. Pasuram-16

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PASURAM-16

(All girls are singing in front of  
the temple main gate)

Oh, our Chief Nandagopan,  
The Sentinel of your mansion,  
Decorated with arches and flags  
You assure its safety always

'The temple main gate entrance.  
Decorated by flags and arches,  
Are you not taking its care?  
Please open this main door.

&quot;The Supreme Manivanan,  
Yesterday, promised drum one  
To fulfill our taken vow  
We're waiting for it now.&quot;

&quot;We're so pure inside,  
As well as pure outside,  
To sing and wake up  
The Lord from His sleep.&quot;

&quot;Oh Guard, first of all  
Please do not tell

With your mouth 'No, '  
We're requesting you so.&quot;

&quot;Unlock and open please  
Both the main doors,  
Attached to the main gate,  
Don't make us all wait.&quot;

Rajaram Ramachandran

## Andal 23. Pasuram-17

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PASURAM-17

"Dress, water, food, these three  
Oh Nandagopala, you're giving us free,  
We're here to wake you up.  
Why don't you please get up.

"Oh Yasoda! You're like a creeper  
With its leaves so tender,  
And a beacon light for girls,  
From your sleep, please rise.

"Oh Krishna! With your tallest pose,  
How you measured this universe?  
Please give up your sleep  
And from your bed get up

"Oh Balarama! You're great  
With you golden anklet,  
Please prolong not your sleep,  
With your younger brother, get up."

Rajaram Ramachandran

## Andal 24. Pasuram-18

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PASURAM-18

"Like his strong elephants,  
Nandagoplan, in fact, is.  
He has strong shoulders,  
Thus remaining so always."

"His daughter-in-law you're,  
Also charitable you're,  
With your sweet smelling hair,  
Please come and open the door."

"Cocks crow everywhere.  
Cuckoos perching o'er  
Coo with their voice shrill  
Your fingers can catch a ball."

"Saying your Cousin's name  
We sing in praise of Him.  
Bangles of your lotus hand  
They make jingling sound."

"On the sounds of bangles  
We enjoy those jingles.  
With all your happiness  
Please open the doors."



## Andal 25. Pasuram-19

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PASURAM-19

&quot;The brass oil wick lamp does  
Spread out its subdued lights,  
The bed is beautiful and fragrant  
It's soft and looks so white.&quot;

&quot;Oh Kannan on your soft bed,  
Very close to your maid,  
With bosom full of flowers,  
Open your mouth to bless us.&quot;

&quot;Oh Maid, with your big eyes  
Having a touch of eye-liners,  
For a second, can't you leave Him?  
Nor from your bed wake Him? &quot;

&quot;For the position of yours,  
Or for the nature of yours,  
This doesn't speak well,  
It'll only create ill will.&quot;

Rajaram Ramachandran

## Andal 26. Pasuram-20

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PASURAM-20

"To remove their fears  
Of 33 crores of Devas  
You're the Lord, only one,  
Rushing to help anyone."

"You're strong and selfless,  
While helping those Devas,  
You're the first one always,  
Please wake up to bless us."

"You've that offensive skill.  
With power to show your will  
And can bring fever to enemies  
Please wake up to bless us."

"Oh, Maid, having soft breast,  
Red lips, narrow waist,  
Can you please wake up  
From your deep sleep."

"Give us hand-fans,  
And hand-mirrors,  
The prescribed things.  
To fulfill our vows."

"So, please allow us

Your husband, all of us,  
To have our bath early  
And feel ourselves holy.&quot;

Rajaram Ramachandran

# Andal 27. Pasuram-21

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PASURAM-21

&quot;The milk pot over flows  
When milking the cows  
Numerous cows you own  
Oh You, Nandagopan's son.&quot;

&quot;You wake up please!  
You've that firmness!  
In strength, you're good!  
As an object, you stood! &quot;

&quot;You wake up please!  
At your gate, their weaknesses,  
The lost enemies expose out,  
And surrender at your lotus feet.&quot;

&quot;Like them, we also come.  
We chant there your name.  
Also sing in praise of you  
It's our prayer, it's true.&quot;

Rajaram Ramachandran

## Andal 28. Pasuram-22

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PASURAM-22

"In this big and wider world,  
That's beautiful and bold  
All ruling kings, as a crowd,  
Under your cot, they stand."

"Like them we take refuge.  
The lotus opens at a stage  
Step by step, its closed petals,  
Like this slowly open your eyes."

"Open your eyes slowly  
And show us your mercy.  
The moon and sun slowly rise.  
Like that, open slowly your eyes."

"Once your mercy is on us,  
It'll wipe out all our sins.  
So, please open your eyes  
And wash out all our sins."

Rajaram Ramachandran

## Andal 29. Pasuram-23

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PASURAM-23

"Oh Narayana! In rainy season  
The sleeping lion from its den  
When it wakes up, it roars,  
And tosses its shaggy mane."

"Like fire, it opens its eyes,  
All the four sides it sees,  
After ending its laziness  
From the cave, out it goes."

"Like that, you come here  
From the temple interior,  
And have mercy on us,  
With all your blessings."

"Please sit on the throne,  
Find out, one by one,  
Our legitimate wants,  
And bestow your grants."

Rajaram Ramachandran

# Andal am-24

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PASURAM-24

"You measured the world short.  
We worship your feet for it.  
In south, Lanka you visited.  
And demons all, you destroyed."

"Sakadasuran you kicked  
And the cart-demon died.  
As a calf, Vathsasuran came  
You killed him in no time."

"Kabithasuran came out  
As a ripe Vila Tree fruit,  
He was at once thrown out  
Thus his fatal fate, he met."

"As a warrior, your anklet  
Adorns well your lotus feet,  
Really we've all praises,  
As this pleases our eyes."

"The Govardana Mount,  
Like umbrella, you lifted it,  
And saved many lives  
From the torrential rains."

"For the talents showed,

The spear in your hand  
To destroy all enemies,  
We extend our praises.&quot;

&quot;Like this in many ways,  
With our drums beats,  
We want to announce.  
We came now for this.&quot;

Rajaram Ramachandran

# Andal 31. Pasuram-25

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PASURAM-25

"You appeared as a son  
To Devaki in prison,  
In the same night one  
You became Yasoda's son."

"The jealous Kamsan's plot  
As false, you smashed it,  
With fire you brought in  
His stomach did burn."

"We think of You Vishnu  
With our love for you,  
And came here to see  
Your strong big body."

"if you give what we want,  
We'll praise your talent  
Also about your wealth,  
And start singing for both."

"Then no more worries,  
Drowned in happiness  
We'll sing in praise  
Of your great qualities."



## Andal 32. Pasuram-26

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PASURAM-26

&quot;Oh Tirumal, we're seeing,  
On banyan leaf you're floating,  
With precious jewels sparkling,  
We've a question for asking.&quot;

&quot;What we want for our bath  
During the Marghazi month,  
Please find out and tell us.  
For our future guidance.&quot;

&quot;Like Panchajanya Conch  
We want milk-white conch,  
Big drums producing noise  
That'll reach long distance.&quot;

&quot;We want Pallandu singers.  
Give us many bright lights.  
We need upper garments  
Give us beautiful flags.&quot;

(Note: &quot;Pallandu, Pallandu&quot;  
Song Periyalwar sang.  
Out of his love for God,  
he sang that God should  
live long though God is eternal  
and there is no death for God)

Rajaram Ramachandran

## Andal 33. Pasuram-27

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PASURAM-27

'Oh Govinda, You're famous  
For your victories o'er enemies.  
We're steadfast in our vows.  
We extend you our praises.'

'Will you give us all prizes,  
Like Earrings, Bracelets, Bangles  
Or any other costly jewels,  
For us to wear these articles.'

'We'll wear rich cloths  
And will eat milk rice  
With ghee that flows  
Freely in our forearms.'

'To our heart content,  
These things we'll eat,  
And with all our gatherings,  
Let the world praise us.'

Rajaram Ramachandran

## Andal 34. Pasuram-28

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PASURAM-28

&quot;We'll go to forest now  
Behind the milch cows,  
We'll all eat together  
There when we gather.&quot;

&quot;We aren't so wise,  
As ignorant shepherds,  
But how in our clan  
You chose to be born? &quot;

&quot;It's our good fortune  
Govinda, you're born  
To be with us all,  
With no shortfall.&quot;

&quot;Our mutual relationship  
Will anyone try to wipe?  
No, it can't be broken  
As we're brainless children.&quot;

&quot;Your fame we forgot,  
Out of love, believe it.  
We called you by low names  
But you minded not the same.&quot;

&quot;Please forgive us all

Out of your free will  
Give us what we want,  
As your priceless grant.&quot;

Rajaram Ramachandran

## Andal 35. Pasuram-29

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PASURAM-29

&quot;By dawn we all came,  
To chant your holy name,  
Please listen to our views  
Your lotus feet, as we praise.&quot;

&quot;Your fame is boundless.  
Please don't go leaving us,  
Saying we're inferior slaves,  
Though you're born with us.&quot;

&quot;Today we worship you  
Not for boons from you  
But for our next seven births  
To be your companions on this earth.&quot;

&quot;We'll serve you as slaves.  
If we've any other ideas,  
Have them changed please.  
As we need your blessings.&quot;

Rajaram Ramachandran

## Andal 36. Pasuram-30

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PASURAM-30

&quot;The Holy Milk Ocean  
When churned by Madhavan,  
Gave its nectar to Devas.  
Who can do such things? &quot;

&quot;Kesi, the dreadful demon  
Was destroyed by Kesavan.  
In Ayarpadi, the girls settled.  
And the Lord, they worshiped.&quot;

&quot;Like full moon, the girls,  
Had their beautiful face,  
They wore fitting jewels  
To follow His footsteps.&quot;

&quot;Periyalwar who appeared  
In Srivilliputhur, Tamil land,  
Wearing a garland of lotus,  
Knew these historical events.&quot;

&quot;His daughter Kodhai,  
Wrote this Tiruppavai,  
In thirty nice episodes  
For combined studies.&quot;

&quot;Those who sing properly,

In this land of ours regularly,  
All the divine songs thirty,  
They'll get riches in plenty.&quot;

&quot;With His four shoulders,  
His red eyes, beautiful face,  
And wealth, He'll bless us  
For our everlasting happiness.&quot;

(The End of 30 songs-  
Pasurams of Andal)

Rajaram Ramachandran

# Bernadette Met The Dean

“At the chosen cavern site,  
Let a church be built.  
Let processions come hither, ”  
These two, the Lady told her.

In the garden of roses,  
The Dean of Lourdes,  
Was trimming withered leaves,  
And dried up branches.

It was at that time,  
A sealed letter came  
From the Town Bishop  
With his brief write up.

The Dean read the letter  
On the Lady’s matter,  
That led to no conclusion  
On the so called vision.

His prestige was at stake  
For should the girl make  
And hit the news all o’er  
A brat would turn popular.

A crowd stood at the gate.  
A young girl was leading it.  
Alone she entered the garden,  
With fear, to meet the Dean.

This, the Dean didn’t expect,  
But she paid her respect,  
And picked up courage  
To convey the message.

“I’m Bernadette Soubirous.  
The Lady now desires  
To have a church built  
At the chosen cavern site.”

"Processions she wants,  
To come to her place, "  
She felt more nervous,  
While telling this news.

"Why you've come to me?  
Who's this Lady to tell me?  
What's her sweet name?  
Wherefrom she came? "

The Dean raised question  
After question, to frighten  
Bernadette and send her out  
As it wasn't his job, he felt.

"I'm not here to listen,  
To a lady unknown,  
And fulfill her desires  
Within our poor resources."

"Go and ask your Lady,  
First to get the money,  
And thereafter let her tell  
That she needs her chapel."

"Listen to this, my girl,  
Let her perform a miracle.  
Now is the winter season.  
Let the wild rose bloom on "

While she heard from the Dean,  
His stubborn face, she had seen.  
As a messenger, she carried  
This message to be delivered.

Rajaram Ramachandran

# Between The Devil And The Deep Sea

Into a dilapidated dry well,  
A passerby accidentally fell.  
But halfway thro' he caught  
A side-wall banyan root.

With its sharp teeth, a rat  
Was slowly sawing the root,  
Thus hastening his down-fall  
To the bottom of the well.

A snake was hissing below,  
Waiting to bite this fellow,  
He hung, between the devil  
And the deep sea, in a peril.

While he had his fall,  
A bee-hive on the wall,  
By chance, he had hit.  
The bees stung him and bit.

In a total scene of horror,  
He held his life in terror.  
All sides, he ran the risk,  
But still he was too brisk.

Little drops of honey fell  
Right on his lips well.  
With the taste of honey then  
He felt, he was in Heaven!

Like this, occasions do arise,  
But wait for the sunrise,  
That follows every night,  
To make one's life bright.

Rajaram Ramachandran

# Birth And Death Cycle

Where there's birth,  
There's sure death,  
No matter, old or youth,  
This is a known truth.

The body only dies.  
The soul ever lives  
To take a new body  
After the old body.

Thus the life cycle repeats  
As the soul continues  
To exist on this earth  
Many a birth after death.

The soul too undergoes,  
With the body consciousness,  
Untold ills and miseries  
When the body suffers.

From the petty body consciousness  
To the highest God consciousness,  
A shift to this great awareness  
Binds the soul with eternal happiness.

One should lead the life,  
Like the free lotus leaf  
With the water not mixing,  
But on its surface floating.

Better late than never,  
Practice in mind ever,  
'The body-detachment,  
And the God-attachment.'

Rajaram Ramachandran

# Black Or White, The Blood Is Red

Is the Black man's blood black,  
Or the Black Crow's blood black?  
Is the White Man's blood white,  
Or the White Dove's blood white?

Why it's red, any one immaterial?  
'Cause God wants to be impartial  
To treat all the creatures equal,  
What a display of His creative marvel!

Red, blue, white or yellow  
Violet, green, orange or indigo  
How all flowers look so bright  
When seen in one bunch tight?

The nature's plural color scheme,  
Doesn't it free the eyes from boredom?  
What an immeasurable thing of joy  
It gives as a gift of the Almighty?

The color by morn, a flower drops  
When by nightfall, out it withers.  
The beauty of a Black or White  
Fades away by age overnight.

Mind not the color of the skin  
But the blood that's in common.  
Respect every God's creation  
That'll lead the world to salvation.

Rajaram Ramachandran

# Blessed Are The Poor

'These plantain fruits hundred  
I'm offering to the Lord.  
Take this bunch in a basket  
And handover to the priest.'

Thus spoke a fruit merchant  
To his humble servant,  
Who took it on his head  
And to the temple went ahead.

He felt hungry on his way.  
'What if I carry ninety?  
Who's going to count  
And check this account? '

So he thought and ate  
Ten from the basket  
And handed the rest  
To the temple priest.

When the priest thanked  
The boss then heard  
What actually was handed  
And to the Lord offered.

For each fruit, a thrash one,  
The servant received ten  
And with his bleeding skin  
Told 'I'll never do it again.'

The boss dreamt that night  
And saw a pathetic sight  
Of the Lord's painful plight  
With ten wounds, left and right.

'I ate ten fruits only,  
Where're the other ninety? '  
Asked him the Almighty  
Showing him no pity.

Rajaram Ramachandran

# Blunt Truth Or Sweet Lies?

Quite often sweet lies,  
Almost every one likes  
And a blunt truth  
Leads one to wrath.

Every one, guilt-free,  
Any time, wants to be.  
So they resort to lies,  
To cover their faults.

'Me, the thorn pricked, '  
Thus, the thorn is blamed,  
And not the one stepped  
O'er it, enroute, unnoticed.

'My Lord, a coin you spare, '  
Prays a beggar to a miser,  
Praising him as a donor  
Just to fill up his hunger.

'Oh, you're a source of joy'  
Says a henpecked hubby  
Facing her usual fry  
That makes him almost cry.

Can he stay with his wife,  
Peacefully under one roof?  
Lie comes to his rescue here,  
For him to live sans any fear.

A lie saves a nation sometime,  
Be it diplomacy, its other name.  
One can lie to save a life  
From falling into a strife.

How many lies under an oath  
Do come up to cover the truth  
In His Lordship's Court,  
To save a guilty from guilt?

Thanks to all the sweet lies  
For saving many battles  
And keeping all souls happy,  
Under the cloud of hypocrisy.

Rajaram Ramachandran

# Buddha's Last Days

By his regular yoga practice  
For nearly twenty five years,  
At the bank of a river,  
An ascetic walked on water.

Buddha told him, "For a penny  
You can cross the river by a ferry.  
It's a worthless gain for your labor  
Spent for all these years."

Before his life came to an end,  
It was his desire to spend  
On meeting more people  
And uplift them all.

Day by day, weak he became  
But to hear him, people came.  
Ananda, his close disciple,  
Tried to prevent the people.

He chided Ananda then  
Saying, "I've more concern  
For people's happiness,  
Than for my weakness."

In his bed, with feeble voice  
And half-closed eyes  
He asked his disciples,  
"Any more questions? "

Thrice he asked them,  
And repeated the same,  
But none had the mood,  
As speechless, they stood.

He whispered at last,  
"The decay is inherent  
Which none can prevent.  
This is a natural event."

"You should remember,  
Truth will remain forever.  
With diligence you work,  
Your salvation to seek."

With these final words,  
In a meditative mood,  
Attaining Nirvana at last,  
He breathed his last.

In 483 BC, on full moon day,  
In the month of May,  
Buddha, forever, had left,  
While the whole world wept.

The sky became dark then,  
As both the moon and sun,  
Suddenly, with no trace,  
Withdrew their long rays.

The earth shook violently.  
The waves roared vehemently.  
The trees shed their flowers,  
And fluttered their leaves.

His teachings still remain,  
In the hearts of everyone,  
For he always lived for others,  
And strived for their happiness.

The End of his life story  
But the beginning of his era.

Rajaram Ramachandran

# By Chance, A Proverbial Saying

A ripe fruit from a palm tree,  
Was just ready for a fall-free,  
But a crow that sat o'er it,  
By chance, gave it a big jolt.

Can the crow claim its fall,  
Or the palm tree that is tall?  
This tricky riddle, age old,  
Who can have it solved?

Incidence of this kind,  
Anyone can almost find,  
If such an event happens,  
In one's life, by chance.

"Just now I thought of you,  
And here I'm meeting you,  
You'll live for 100 years, "  
Are we not saying this?

Yes, many things do happen,  
With no rhyme or reason,  
After an unexpected co-incidence,  
That always occurs by chance.

Rajaram Ramachandran

# Cancer, The Killer Disease

Today, is there no answer  
To the killer disease cancer?  
Boy or girl, young or old,  
How many die in this world?

Chain smoking ends in lung cancer,  
Chewing tobacco in throat cancer,  
Drinking excess in liver cancer,  
And drugs in multiple cancer.

The fast food preservatives,  
The synthetic food colors,  
Or the chemical fertilizers,  
May cause this fatal disease.

All habits, anti-nature,  
Result in dreadful cancer,  
While pollution-free air, water,  
And natural foods fight cancer.

The choice is in the hands,  
Of these habitual addicts,  
To fall into the death trap,  
Or from it to escape?

What can't be cured,  
Well must be endured.  
Oh God, save the mankind  
From this painful end.

Rajaram Ramachandran

# Carrot And Stick

A man was sitting  
On a donkey's back,  
That wasn't moving  
As it was slack.

He tied a carrot  
To the tip of a stick,  
And held it in front  
For it to pick.

While it moved forward,  
The carrot also moved,  
As he was at its back,  
Holding the carrot stick.

Its mouth wide open  
Chased the carrot fast,  
Till it went on and on  
To the destination last.

To every man at work,  
Shirking at his desk,  
Will the carrot and stick,  
Of late, play the trick?

Rajaram Ramachandran

# Cmp 01. Appearance Of The Lord

CHAITANYA MAHAPRABHU

(Chaitanya Mahaprabhu was born as the second son of Jagannath Misra and his wife Sachi Devi in the town of Naida, Mayapur, India on the evening of the 18th February 1486 at the time of lunar eclipse. His parents named him Vishvambhar. He was an avatar of Lord Krishna and his Hare Krishna movement spread all over the world.)

God's Avatars, just not one  
But were more, as many as ten,  
About this, what scriptures say  
It's well known even this day.

To destroy the growing evils  
To save the suffering virtues  
And to keep the world at peace  
The Lord took these Avatars.

“Whenever the virtue subsides,  
On this earth, the vice prevails,  
I come to help the mankind, “  
In Bhagavad Gita, Krishna said

Messengers many, God had sent.  
To preach His words, they all went,  
Thus came many spiritual leaders  
To guide their sincere followers.

Jagannath Misra, his father,  
And Sachi Devi, his mother  
Gave birth to this holy son  
On the night of a full moon.

On the February eighteenth,  
In the year 1486, mother earth  
Welcomed the great child  
To this spiritual world.

His astrological birth chart

Many signs, part by part,  
Revealed his divinenature,  
In his upcoming bright future.

&quot;He'll excel as a scholar  
More like a reservoir  
Of all divine qualities, &quot;  
They said these words.

They named him Vishvambhara  
As a bright Navapada-chandra,  
Meaning the Moon of Navadvipa,  
Later on, he became Shri Chaitanya.

He was born under a tree &quot;Neem, &quot;  
So as Nimai he had another name.

He cried frequently as a child,  
At the sound of &quot;Hari, &quot; he smiled.

The chanting of Krishna's name,  
From his preaching only, it came.  
Thus, he still lives in the hearts  
Of all the Hare Krishna Devotees.

Rajaram Ramachandran

## Cmp 02. The Supreme Lord Narayana

CHAITANYA MAHAPRABHU

&quot;This child, the supreme  
Narayana, has now come,  
The essence of religion  
He'll be revealing soon.&quot;

&quot;He'll deliver this world.  
His glories will spread  
Every nook and corner,  
And he'll be so popular.&quot;

When a great sage so said  
His parents became proud,  
Saying they were blessed  
With this child by the Lord.&quot;

Before Vishvarupa was born,  
Eight daughters, one by one,  
Soon after their birth died,  
While their parents cried.

A famine with no rain  
Shook the entire town,  
But there came rain  
When he was born.

So &quot;Vishvambhara&quot; they named,  
Meaning &quot;Sustainer of the world, &quot;  
Beside &quot;Nimai, &quot; his second name,  
That rose up to sky-height his fame

Materially renounced he was,  
From his very birth like this,  
For the very spiritual cause,  
As he came with a purpose.

Like Lord Krishna, he played.  
Milk, butter, oil, he spread,

On the floor it was a mess,  
Scattered with broken pots.

"As a four months child  
Like this he played,  
But no one understood,  
This mess, how he did? "

"Angry with their Mantras  
A Ghost did this mess.  
He's Lord Krishna's incarnation,  
So, without harming him it ran."

Like this the people outside,  
This rumor they spread.  
No wonder, if the child did  
Many miracles of this kind.

Rajaram Ramachandran

## Cmp 03. A Great Scholar He Will Be

CHAITANYA MAHAPRABHU

Jagannath Mishra did a test,  
To know the child's interest.  
Articles of different kinds,  
Before the child he placed.

Like books, rice, silver, gold,  
And said, 'My dear child,  
Take whatever you want  
Up to your heart's content.'

Ho! To everyone's surprise,  
Bhagavadam was his choice.  
He embraced this holy book,  
In front of their eager look.

'As it shows, what we see,  
Surely, a scholar he'll be, '  
Blessing the divine child,  
Like this, everyone said.

When ladies chanted the holy name,  
'Hari, Hari, ' repeating the same,  
The crying child began to dance,  
That gave them a pleasant surprise.

One day a snake crawled  
Through their courtyard;  
When he caught hold of it  
The ladies cried out in fright.

Anantha Shesha, the snake,  
At their shout, a fast run it took,  
But with no fear of his own,  
He tried his best to stop it then.

By force, they took him away.  
For his safety, they did pray.

Talisman was tied in his hand.  
And then Mantras were chanted.

While he was still running  
Behind the snake for playing,  
O'er his body, they poured  
Ganges water and purified.

'An ordinary child, he was not, '  
Like this, what they thought,  
'A beginning only it was then,  
To show miracles, more to happen.'

Rajaram Ramachandran

## Cmp 04. His Early Childhood Days

CHAITANYA MAHAPRABHU

He drank milk in some house.  
He ate all the rice in others,  
When nothing was there to eat  
He broke all their clay pots.

When he was suddenly caught,  
He would then grab their feet,  
Saying, "I'll not do it again, "  
And plead for their pardon.

Quiet they would remain  
As their love and affection  
For him melted them more  
Than to show their anger.

In his early childhood days  
He was very mischievous  
And remained too restless  
To be taken care of by elders.

One day two thieves met  
Nimai walking in the street,  
Nicely they said to him,  
They would take him home.

His ornaments of pure gold  
To steal, they stood bold.  
A cunning plan they laid out  
To take him to their own hut.

But by his yoga trick  
Their legs turned to walk  
Towards his house front,  
Unaware of this, they went.

All the jewels, to take out,  
For them, it was too late,

They ran away out of fear  
When his father was near.

Seeing him, his father  
And the crying mother,  
All the while they were sad.  
A sight of relief, they had.

When his father asked,  
&quot;Two men, &quot; he replied,  
&quot;Brought me here this day,  
When I had lost my way.&quot;

Fortunate were the thieves  
To carry on their shoulders,  
Nimai, who came to deliver,  
In his role, as a Divine Master.

Rajaram Ramachandran

# Cmp 05. A Child Is Next To God

CHAITANYA MAHAPRABHU

One day, Nimai's father  
And his beloved mother,  
Both were sitting outside  
In their open courtyard.

To bring a book, his father told.  
And Nimai quickly rushed  
Inside the house for the same;  
Back with the book he came.

They heard ankle-bells sounds  
That disturbed their minds.  
Nimai had no ankle-bells,  
How came those sounds?

When they went inside  
Footprints they found  
Having various symbols  
Which brought them tears.

"We'll surely be liberated, "  
Father said, "In this world,  
No more births for us,  
Having seen God's footsteps."

They offered nice food  
To their family God  
As they were blessed  
By the merciful Lord.

One day, a pious guest,  
A Brahmin, came just  
To have his day's food  
After offering it to God.

He himself cooked food,  
But three times he cooked,

When Nimai had tasted,  
Thus polluting the food.

Angry his father became  
With a stick he came  
Running to beat his son  
Who tasted food, one by one.

When he was running  
The Brahmin was saying,  
&quot;Don't beat, he's a child,  
Not knowing, he did.&quot;

The Brahmin saw a sight  
With a flashing light  
Of Krishna's form real  
Highly decorated in full.

In four of His hands  
He held a beautiful lotus,  
Disc, club, conch shell,  
Which were shining well.

The Brahmin understood  
That Nimai was the Lord  
Krishna Himself before him  
Who wanted to test him.

Rajaram Ramachandran

## Cmp 06. His Childhood Pastimes

CHAITANYA MAHAPRABHU

Nimai was totally mischievous  
In his young childhood days,  
That attracted several complaints  
From many affected persons.

As he grew, he became restless,  
And played with Brahmin sons  
Of Navadvipa with no restraint,  
Freely wandering, with no rest.

Each day, after his studies,  
Deep in the River Ganges,  
To win a challenging game,  
He used to dive and swim,

People of different sorts  
Came to the River Ghats,  
To wash their clothes,  
Take bath, and do pujas.

He gave them problems,  
Taunted and teased them,  
Soiled their washed clothes,  
And tasted their offerings.

Complaints after complaints,  
Came before his parents,  
Who patiently heard them,  
And wanted to beat him.

He kept an innocent face,  
Saying, "at different place  
I was with my friends,  
And they are telling lies."

His parents' anger melted  
Like ice and were pleased

With his childish behavior,  
And his talk in a sweet manner.

Though people complained,  
Heart of heart, they enjoyed  
The plays of Nimai silently  
Attracted by his supreme personality.

This much his parents knew,  
And told their friends, a few,  
"Nimai isn't an ordinary person,  
But Lord Krishna, as our son."

Love and affection to him  
They showed every time,  
Forgetting all the complaints  
From their close neighbors.

Rajaram Ramachandran

## Cmp 07. Krishna Consciousness

CHAITANYA MAHAPRABHU

Vishvarupa, the elder brother  
Of young Nimai was rather  
Highly Krishna Conscious  
Right from his younger days.

He thought, "This boy is born  
Not as an ordinary person,  
But his form and behavior  
Makes me feel, Krishna is here."

Preoccupied always he was  
With Vaishnava Devotees,  
So, about his younger one  
He didn't reveal to anyone.

To fix Vishvarupa's marriage  
Parents started at his right age,  
But he chose a renounced order.  
To the forest, he went thereafter.

He preferred a spiritual life,  
Free from children and wife,  
But his parents were upset,  
When he left for the forest.

Nimai felt much for his brother  
For taking the Sanyasa order,  
On hearing this unhappy news  
He fell down unconscious.

Parents kept Nimai home  
For fear of losing him  
And stopped his studies  
That caused him worries.

He disliked their decision  
And did a demonstration

Sitting on a dirty place  
To continue his studies.

Parents then bowed down  
From their past decision  
And to study allowed him  
Watching him all the time.

Nimai was always playful.  
As his life was spiritual.  
He was not eager to reveal  
His identity that was real.

He was a growing child  
And turned to be mild  
As the days passed on  
In his spiritual mission.

Rajaram Ramachandran

# Cmp 08. Accept The Sacred Thread

CHAITANYA MAHAPRABHU

Nimai was totally absorbed  
In the mood of a child,  
As many games he played,  
And moved freely in this world.

He didn't wish to reveal  
His identity that was real,  
And as an ordinary man,  
He lived before everyone.

Jagannath Mishra found him  
As a boy playing with time,  
And his sacred thread function,  
Then was due, as a Brahmin.

Ananta Sesha, the serpent  
Became a thread, they meant,  
Adorning him like the Lord,  
Giving joy to all, unbounded.

He went to beg, door to door,  
With a bag on his shoulder,  
And a stick in his hand,  
Cheering a big crowd.

For his studies he was taken  
To Gangadasa Pandit then,  
Who promised to make him  
A best student of that time.

He grasped every subject,  
With his keen interest,  
Shastras all the Pandit taught  
Which he had quickly learnt.

In debates with students,  
He was, in fact, so prudent

To defeat them all at last,  
With his logical argument.

His father felt happy to find,  
A good change in his son's mind,  
After joining the Vedic school  
But outside he didn't reveal.

To Lord Krishna he prayed  
That his son be blessed  
To remain at home forever  
As a good householder.

Secretly Nimai laughed  
For what his father wished,  
But what his destiny played  
He only really understood.

Rajaram Ramachandran

## Cmp 09. A Sanyasi He Will Be

CHAITANYA MAHAPRABHU

It was in Mishra's night dream  
He saw Nimai was too firm  
To go for the renunciation,  
Saying, it was his life mission.

When Shachimata enquired,  
What he dreamt he told,  
"Our son in saffron cloth  
Moved out henceforth."

"He was dancing, crying  
Moving and chanting  
Lord Krishna's holy name  
Amidst devotees with him."

"This dream is different  
From what I thought  
He'll be a householder,  
To fulfill my desire."

Mother Shachi had tried  
To pacify her husband  
Saying, "It is only a dream,  
But he'll remain at home."

One thing, man proposes.  
Another thing, God disposes.  
Destiny played its vital role.  
To tell them a different tale.

Jagannath Mishra died.  
He left this mortal world,  
For those on this earth,  
To mourn o'er his death.

Nimai bitterly wept then,  
O'er his death so sudden,

And his mother had to live,  
For son's sake, to survive.

Close to his mother,  
Nimai stayed with her.  
He always comforted her,  
And also encouraged her.

Sympathetic she too was  
Towards him, fatherless,  
Who needed good guidance  
In his boyhood days.

She met his every demand,  
Without any reprimand,  
And showed more care,  
Despite his short-temper.

Rajaram Ramachandran

## Cmp 10. Nimai's Occasional Outbursts

CHAITANYA MAHAPRABHU

Before a bath in the River,  
He asked his dear mother,  
For anice flower garland  
And paste of sandalwood.

His mother told him to wait,  
But he became quite upset,  
And broke all the things  
That reached his hands.

He broke all the pots.  
Scattered rice, grains  
Spilled oil, milk and ghee,  
Besides his shouting spree.

In a fit of temper he was  
Not finding all his wants.  
For a garland she went out  
And brought one at last.

She saved some food  
Which served him good,  
And asked him, why he did,  
A damage of this kind?

&quot;All these wasted things  
Go very much to your loss,  
As this house belongs  
Not to me, but only yours.&quot;

Nimai simply replied,  
&quot;It's the will of the Lord,  
Who'll take care of us.  
Don't worry for things.&quot;

With his mind steady,  
He went for his study.

On the way he secured  
Two tolas of pure gold.

He gave it to his mother  
To sell it in the bazaar,  
And buy things whatever  
That'll fulfill her desire.

"Krishna gave me this gold,  
Mother, don't worry, " He told.  
"Better feel happy always,  
For Kishna will help us."

In the gold market,  
She somehow sold it  
And bought things fresh  
To run their home afresh

Rajaram Ramachandran

# Cmp 11. Nimai's Studies In School

CHAITANYA MAHAPRABHU

With books, Nimai was seen,  
As, in studies, he was so keen,  
His Master told, "You'll become  
A Scholar in course of time."

In appearance he was like Cupid.  
In studies, he was always ahead.  
His curly hair, tilak on his face,  
Beautified more his appearance.

His sparkling lotus eyes,  
His ever-smiling lips,  
His simple dressing sense,  
All attracted his classmates.

In class, he would explain  
Answers so clear and clean,  
This kept down other boys,  
Exposed of their weakness.

While bathing or eating,  
While walking or talking  
His only thought was  
On Shatra's conclusions.

In his very young age,  
On acquiring knowledge,  
He spent more days  
Than the other activities.

"A world full of offenses,  
And spiritual blindness,  
Only could be found  
In society materially bound."

"People marry, beget children,  
Work day and night to earn

Their livelihood and then  
Die for no rhyme or reason.&quot;

&quot;With their growing wants,  
They've no time to chant,  
On Krishna, the Lord's name,  
And waste their precious time.&quot;

While deeply studying,  
Like this, he was thinking,  
How best he could carry them  
In the spiritual path with him.

Rajaram Ramachandran

## Cmp 12. The Life Of Nityananda

CHAITANYA MAHAPRABHU

During the period of Chaitanya  
A son by name Nityananda  
Was born to Hadai Pandita, father  
And Padmavati Devi, mother.

In the village of Ekachakra  
The young son Nityananda  
Grew up in a religious circle,  
Among various scholarly people.

His birth brought fortune,  
As there was no famine,  
Nor any natural calamity,  
Not even, say, any poverty.

The birth of Chaitanya  
Gave joy to Nityananda,  
Who, in fact, knew well  
The former's real role.

Like Krishna's pastime,  
Nityananda every time,  
Stole butter, tended cows,  
Killed imaginary demons.

He lifted Govardhana Hill,  
Recreating a replica model,  
Stealing gopi's garments,  
And teasing Brahmins' wives.

This kind of dramatic things  
It was a daily occurrence  
In the life of Nityananda  
Who imitated like Krishna.

He held many shows  
From the famous epics

With the help of boys  
Who played many roles.

He visited Temple at Srirangam,  
And then Agastya's Ashram,  
Covered many holy places,  
And spent his life like this.

His life was full of activities,  
Linked with various scriptures,  
It requires several chapters  
To mention all the events.

It was during Nityananda's period,  
Chaitanya Mahaprabhu, as a child,  
Came to spread Krishna Consciousness.  
Thus both worked for a common cause.

Rajaram Ramachandran

## Cmp 13. Arguments With Students

CHAITANYA MAHAPRABHU

At this stage of his Life,  
Nimai engaged himself,  
In the scholarly pursuits,  
Not keen on anything else.

He became the best student.  
Among all he was so intelligent,  
His Guru liked him very much  
And preferred him to teach.

Other Students were jealous,  
Of his achievements in the class,  
And they paid little attention  
To his glory or high position.

He conducted a debate,  
In that finally he did defeat  
The opposite contestants  
By his sensible arguments.

His beautiful appearance,  
Kept him like a prince.  
At the age of sixteen  
He looked like a man.

He invited one student,  
Murari Gupta for argument,  
He wasn't well prepared  
And didn't come forward.

"You're a physician.  
Do practice medicine."  
Nimai taunted him so  
And asked him to go.

Murari Gupta surrendered  
And at the end, he said,

&quot;I'll study the subjects  
Under your able guidance.&quot;

In this way he challenged  
Many scholars, who posed  
Themselves as superiors  
In the knowledge of Vedas.

None of them understood  
His being the Godhead  
As a Supreme Personality  
Among the entire humanity.

He wasn't also keen to reveal  
His identity, what was real,  
In the true sense of devotion  
That being his holy mission.

Rajaram Ramachandran

# Cmp 14. Proposal For Marriage

CHAITANYA MAHAPRABHU

As a handsome young man  
Her son, Nimai, was grown.  
His mother was too keen  
To get him married soon.

In their village, Navadvipa,  
A Brahmin Vallabha Acharya,  
Had a beautiful daughter  
Lakshmi Devi, fit and fair.

By the divine arrangement,  
Both the boy and girl met,  
For a bath, when they went,  
To the Ganges River Ghat.

In a very blissful mood,  
Back home, they returned,  
As Goddess Lakshmi she was  
And Lord Narayana he was.

Again by divine sanction.  
Vanamali, a Brahmin,  
Came there to negotiate  
Their marriage right next.

His mother was pleased  
But then she was afraid  
How her dear son would,  
To accept, come forward.

The match maker went back  
With a disappointed look,  
But when Nimai was keen  
His mother took it up then.

Their marriage took place,  
Simply with divine grace,

And in the eyes everyone,  
They saw a scene divine.

Some said, &quot;They're Sita-Rama, &quot;;  
Some others, &quot;They're Rati-Madana.&quot;;  
While some persons did comment,  
&quot;They're Shiva-Parvati, no doubt.

Shachi Devi saw a special glow  
In her house, with a light show,  
Besides a wonderful fragrance  
In the divine couple's presence.

She came to the conclusion,  
They both were incarnation  
Of Goddess Lakshmi, came as one,  
And Lord Narayana, there her son.

Rajaram Ramachandran

## Cmp 15. A Leader Nimai Was

CHAITANYA MAHAPRABHU

Nimai was a great leader,  
More due to his superior  
Learning and intelligence,  
There was no doubt in this.

Except Gangadasa Pandita,  
No scholar in Navadvipa,  
In arguments, defeat him,  
Anywhere, at any time

To the materialistic workers  
He was the Lord of Lords  
And for the beautiful ladies,  
He was Cupid in their hearts.

For atheists on this earth,  
He was Lord of death.  
For all the scholars,  
Lord Brihaspati he was.

For a true Vaishnava  
He was Lord Krishna.  
Yet, he did not reveal  
His identity that was real.

Navadvipa was a seat  
Of learning in that  
Many people took part  
And daily they had met.

On Lord Krishna's pastime,  
They discussed every time,  
Abandoning their pleasures,  
More materialistic by nature.

One Mukunda would sing  
Many devotional songs,

In such a melodious voice,  
That would melt their hearts.

Mukunda was avoiding him.  
One day Nimai told him,  
"How long, you'll avoid me?  
You'll, one day, come to me."

"Who am I, let me show you,  
As a Vaishnava, pure and true,  
Before the Lord Brahma  
As well as Lord Shiva."

"I'll be the most famous  
Of all the Vaishnavas  
Those who are running away  
Will sing my glories one day."

Rajaram Ramachandran

# Cmp 16. Adverse Comments From Atheists

CHAITANYA MAHAPRABHU

In Navadvipa many devotees  
Held Krishna consciousness,  
But a few critic-atheists,  
Passed their bitter comments.

"They sing only to fill,  
Their bellies in full,  
They chant and dance  
Like fanatics on roads."

"Scientific Knowledge  
They avoid in this age,  
They don't allow us  
To sleep after meals."

"They dance and howl,  
Not soft and peaceful,  
Any benefit do they get,  
When they dance and shout? "

Their comments pricked  
And devotees felt insulted.  
How bad devotees were treated  
To Advaita Acharya they told.

He then encouraged them  
And told, "Wait for some time,  
Till Lord Krishna will reveal  
His true form before us all."

A Sanyasi, Ishvara Puri, by then  
Came to Navadvipa to join  
With rest of the devotees  
In Advaita Acharya's house.

There was a big gathering  
When devotees were singing,

And chanting the holy name,  
Until happy they all became.

Lord Krishna's Devotees  
Mind not such comments  
As they believe Krishna sits  
Deep inside their hearts.

The good and bad co-exist,  
In the scheme of creations,  
God finds no discrimination  
But feeds every living one.

Rajaram Ramachandran

## Cmp 17. Nimai Finding Faults

CHAITANYA MAHAPRABHU

Nimai was finding faults  
Often in others' writings,  
But he said something else  
In Ishvara Puri's case.

Ishvara Puri said, "You're,  
No doubt, a great scholar,  
Please go thru' my book  
On Krishna for any mistake."

Nimai explained, "A pure  
Devotee is a good writer  
And can never write  
Anything other than fact."

"The Lord equally accepts  
The prayers of scholars  
As well as ignorant persons  
Without finding mistakes."

"Whatever you've written  
It's your own expression  
Of love for the Lord,  
To find fault, it's no good."

He found faults with others,  
Later he said, it was an offence  
To find any kind of mistakes  
In the writings of devotees.

One person said, "He makes  
All kind of tricky questions  
To defeat me and for this reason  
On seeing him, far away I run."

Another said, "One cannot  
Escape when he is caught.

But still an authority he is  
On several difficult subjects.&quot;

One asked him, &quot;Why do you  
Waste time and pursue  
This material knowledge  
And not spiritual knowledge.&quot;

&quot;The aim of education is  
To do devotional service  
And to worship the Lord,  
As its goal in the end.&quot;

Nimai simply laughed  
As He Himself the Lord  
They knew not this,  
But taught Him lessons.

Rajaram Ramachandran

## Cmp 18. Nimai Illness As Pretence

CHAITANYA MAHAPRABHU

For reasons not known,  
One day, Nimai fell down.  
He rolled on the ground.  
Strange were his spoken words

He suddenly fell unconscious.  
The situation became serious,  
For those men, who witnessed,  
And this news began to spread.

Medicated oils were applied  
By physicians o'er his head,  
As he sighed and roared,  
Everyone became afraid.

Actually it was his pretence.  
He shouted in the presence  
Of all those assembled there,  
That he himself had taken care.

In a mad voice, he said,  
&quot;I'm the Universal Lord,  
You can't recognize me  
Vishvambhara is my name.&quot;

On seeing this, people were afraid.  
It was a demon's work, they said  
Each one had his own opinion,  
But none found proper reason.

He got up of his own accord.  
For their ignorance, he laughed.  
He sat down amongst disciples.  
And started taking up lessons.

Thereafter he went home.  
He watered Tulsi just in time.

And sat down for his meal  
Chanting the holy name, as usual.

Lakshmi Devi served him food  
While mother sat by his side  
And was watching his beauty  
To her full satisfaction close by.

For a while he went to sleep.  
After a short nap, he woke up,  
Once again took up his books  
And, as usual, left his house.

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## Cmp 19. Blessings In Disguise

CHAITANYA MAHAPRABHU

One day, Nimai visited houses  
And was demanding things  
Without paying for them,  
But he blessed their homes.

First he asked a weaver  
&quot;I want a cloth, one nicer,  
But I have no money to pay  
For the same, this day.&quot;

The weaver said, &quot;Pay  
As you like, any day.&quot;  
He knew Nimai as a Brahmin  
But not as Krishna incarnation.

Next To a milkman he went.  
&quot;Now some charity I'll accept.  
Bring me yogurt and milk,  
Freely for me to drink.&quot;

Milkman gave milk to him.  
With ghee, yogurt and cream,  
More than what he asked,  
Not knowing He was the Lord.

A perfume maker was next,  
&quot;Give me perfume, the best, &quot;  
Nimai asked, &quot;This day  
I've no money to pay.&quot;

The perfume man gave one  
And told, &quot;Pay me then  
Whatever you like to pay  
If it suits you, any day.&quot;

Then Nimai asked a florist,  
&quot;Will you give me the best,

Fresh and beautiful garland,  
Free of cost, if you don't mind.&quot;

The most beautiful and best,  
A fresh garland he brought  
Put it around Nimai's neck,  
And got his blessing back.

It was betel leaf seller's turn.  
He told, &quot;It's my great fortune,  
You're here, have some leaves,  
From my hands, with all fillings.&quot;

An astrologer he visited finally,  
And asked, &quot;Tell me who I was  
In my previous birth, please.&quot;  
The astrologer closed his eyes.

He was surprised in seeing  
Lord Krishna playing,  
Dancing and singing  
And all sorts of things.

Nimai blessed all in disguise,  
But never revealed, who he was,  
Even then, everyone was so happy  
To stay in his precious company.

Rajaram Ramachandran

## Cmp 20. Sridhar, Nimai's Dear Friend

CHAITANYA MAHAPRABHU

Nimai quite often visited  
His dear most friend  
Kholavecha Shridhar  
For his good behavior.

&quot;Why're you so poor? &quot;  
Once he asked Shridhar,  
&quot;Lord's name always you chant  
But still, why are you in want? &quot;

Shridhar said, &quot;I'm not starving.  
You now see, I've everything.  
My body is well covered  
Also I've my daily food.&quot;

Nimai asked, &quot;What food  
You'll give me, the one good? &quot;  
Bananas, radish, somehow,  
Give me freely right now.&quot;

&quot;I'll give what you want,  
With my cheerful heart,  
Don't ask me anymore  
Queries, I've no answer.&quot;

Like this Shridhar said  
But Nimai merely smiled  
And told, &quot;I'm a cowherd  
Which you haven't heard.&quot;

&quot;Let me tell you the truth  
Hear this from my mouth,  
I'm the source of the River  
Ganga which flows forever.&quot;

Shridhar simply laughed  
Saying, &quot;You're still a child,

You're a grown up adult  
Yet, well matured not.&quot;

This has been Nimai's role,  
Asking someone a riddle,  
Going for food to houses,  
Or for some kind of materials.

People were not tired,  
But they well enjoyed,  
His valuable company,  
For his magnetic personality.

But for outbursts occasional,  
He appeared to be too gentle  
But never had he revealed,  
To anyone, his past life record.

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## Cmp 21. Nimai In His Mother's View

CHAITANYA MAHAPRABHU

Back home, after he worked,  
Lord Vishnu, Nimai worshiped,  
And then played his flute,  
Music flooding from his heart.

It attracted Shachi, his mother.  
She left her room, went there,  
Saw moon and sky on his chest,  
It was indeed a wonderful sight.

She was really so fortunate,  
To see all he did in the past,  
Besides doors, walls, windows  
Emanating lights and sounds.

She also saw celestial ladies,  
With lotus flowers in their hands,  
Besides demigods appearing  
And within a moment vanishing.

It wasn't her imagination,  
But it gave her a true vision  
To prove her divine son,  
As not an ordinary person.

He was seemingly arrogant,  
But had a soft-pure heart,  
Towards all his followers  
Who believed his innocence.

He excelled in his devotion,  
Renunciation and dedication,  
And he accepted defeats  
From his pure devotees.

In all the religious activities,  
He proved his excellence,

By his divine speech-flow  
With no pomp and show.

Devotees blindly followed him.  
As a great Master, they saw him.  
No one, in any field, excelled him  
Nor anyone challenged him.

As a Supreme Personality  
Of Godhead, for his ability,  
He lived a life of austerity  
And more as a divine entity.

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## Cmp 22. Divine Qualities Of Nimai

CHAITANYA MAHAPRABHU

Nimai walked down the street  
Surrounded by his students.  
Like a Majestic King he was  
Moving with his subjects.

He met Shrivasa Pundit  
And gave him respect.  
The Pundit laughed.  
In his turn, inquired:

"Where're you going?  
Why you're wasting  
Your valuable time  
In teaching them? "

"If you allow freedom,  
They'll study in time,  
But you're after them,  
Thus wasting your time."

"What's the use of mere education  
Without devotional service done?  
Your activities, those are futile,  
Do not lead you to your goal."

"Don't be after them,  
But spend your time  
For Krishna, the Lord,  
Who's the Godhead."

Nimai replied, "By your grace,  
My devotional service  
To Krishna is possible  
True, it's beneficial."

Taking leave of the Pundit,  
To Ganges for a bath, he went.

He then sat with his students  
As a star of the day's events.

He destroyed the false ego  
Of all the Scholars, who,  
In Navadvipa, faced him  
And he humbled all of them.

It became a center of learning.  
Many students were coming  
Every year in large numbers,  
To learn under his guidance.

Other teachers and scholars,  
They submitted themselves,  
To his superior authority,  
Amidst the educational society

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## Cmp 23. The Defeat Of Digvijaya

CHAITANYA MAHAPRABHU

A learned-puffed up scholar  
'An all direction conqueror, '  
With a big title &quot;Digvijaya&quot;;  
Came to visit Navadvipa.

No one could challenge him  
And came victorious any time.  
On the 'Premier Center of Learning'  
For many years, he was hearing.

Digvijaya Pundit wanted a letter  
That not even one challenger  
Existed in that Institution,  
To proclaim his victory then.

Nimai replied, &quot;I do not tolerate  
Anyone who is proud and arrogant,  
A fruit laden tree, a good person,  
With humility should bow down.&quot;

Near Ganges River sat Nimai,  
In the pose of a silent yogi,  
Amidst a batch of his students,  
Awaiting his instructions.

On seeing a scene of this kind,  
Digvijaya stood spellbound,  
Not knowing how to face,  
Nimai, who was more famous.

Both exchanged their words,  
As well as their thoughts,  
Finally Nimai asked Digvijaya  
To compose verses on Ganga.

Swiftly the Pundit recited,  
Words after words poured

From his mouth, nonstop,  
While people cheered him up.

Nimai pointed some error,  
Quoting rules of grammar,  
And told the confused pundit  
To come next day to recite.

Next day the pundit said,  
"I've traveled far and wide.  
And was never faced defeat.  
I now find, you are really great."

The Pundit accepted the defeat,  
And withdrew from the debate,  
But Nimai was too graceful  
To praise his extempore recital.

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## Cmp 24. The Departure Of Lakshmi Devi

CHAITANYA MAHAPRABHU

"Nimai is not only a Scholar  
But also a foremost Teacher, "  
This was the talk of everyone  
Who visited Navadvipa Town.

He received several gifts  
For his scholarly talents,  
But a soft heart he had,  
To give the poor food.

A stream of poor guests  
Visited daily his house  
For food, and for so many,  
Like clothing and money.

Once twenty sanyasis came  
All of them at a time,  
But nothing was available  
To prepare food for all.

With sufficient food items,  
Suddenly someone came.  
Then Lakshmi Devi cooked,  
And all of them were fed.

With no help, she did well  
The household duties all  
And served her husband  
With all love, duty bound.

He appreciated her services  
And her wonderful qualities,  
He didn't say these in words,  
Still he had all the praises.

Nimai made preparations  
With his close associates

To go and visit East Bengal.  
(Now it is Bangladesh)

He was well received  
At East Bengal with gold  
Silver, fine clothes  
Food and blankets.

At home, in his absence,  
His wife felt loneliness.  
She left this world alone  
Never again to return.

All the Vaishnavas came,  
For her rituals to perform,  
Consoling the wailing mother  
When her son was not there.

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## Cmp 25. Nimai's Return To Navadvipa

CHAITANYA MAHAPRABHU

The East Bengal residents  
Gave Nimai valuable gifts.  
Before returning to Navadvipa,  
He met Pundit Tapan Mishra.

The Pundit was well versed  
In Shastras, but was in need  
Of knowledge that would  
Take him to the goal at the end.

This question when he asked,  
In short, Nimai replied,  
"Worshiping Lord Krishna  
Is the best in this Kaliyuga."

"He comes in four Yugas  
To establish religious  
Practices for each Yuga,  
As Krishna in Dvapara-Yuga."

"One should constantly chant  
Lord's name that is meant  
For this Kali-Yuga period,  
No severe penance is needed."

"The Hare Krishna Mantra  
Is the greatest of all Mantras,  
It's a prayer for deliverance  
I'll reveal it for your guidance."

"HARE KRISHNA, HARE KRISHNA  
KRISHNA KRISHNA, HARE HARE!  
HARE RAMA, HARE RAMA,  
RAMA RAMA, HARE HARE! "

"When you constantly chant this  
Your love for God with ease

Will touch your very heart  
To reach the ultimate goal post.&quot;

When Tapana Mishra said  
He would accompany the Lord,  
He was asked to go to Benaras,  
Where he would see many things.

Thereafter Nimai returned  
In Navadvipa he arrived.  
He was well received  
There by a huge crowd.

What all he had brought,  
He placed at mother's feet,  
Who shed tears for him,  
With all the love for him.

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# Cmp 25a. Nimai Returned To Navadvipa

CHAITANYA MAHAPLRABHU

The East Bengal residents  
Gave Nimai valuable gifts.  
Before returning to Navadvipa,  
He met Pundit Tapan Mishra.

The Pundit was well versed  
In Shastras, but was in need  
Of knowledge that would  
Take him to the goal at the end.

This question when he asked,  
In short, Nimai replied,  
"Worshiping Lord Krishna  
Is the best in this Kaliyuga."

"He comes in four Yugas  
To establish religious  
Practices for each Yuga,  
As Krishna in Dvapara-Yuga."

"One should constantly chant  
Lord's name that is meant  
For this Kali-Yuga period,  
No severe penance is needed."

"The Hare Krishna Mantra  
Is the greatest of all Mantras,  
It's a prayer for deliverance  
I'll reveal it for your guidance."

"HARE KRISHNA, HARE KRISHNA  
KRISHNA KRISHNA, HARE HARE!  
HARE RAMA, HARE RAMA,  
RAMA RAMA, HARE HARE! "

"When you constantly chant this  
Your love for God with ease

Will touch your very heart  
To reach the ultimate goal post.&quot;

When Tapana Mishra said  
He would accompany the Lord,  
He was asked to go to Benaras,  
Where he would see many things.

Thereafter Nimai returned  
In Navadvipa he arrived.  
He was well received  
There by a huge crowd.

What all he had brought,  
He placed at mother's feet,  
Who shed tears for him,  
With all the love for him.

Rajaram Ramachandran

## Cmp 26. News Of Wife's Death

CHAITANYA MAHAPRABHU

After finishing his prayers  
Nimai narrated the details  
Of his visit to East Bengal  
To all the visiting people.

They didn't reveal the news  
Of his wife's disappearance,  
But mother was shedding tears  
How to reveal this bad news.

Something wrong he felt  
Some relatives revealed it,  
And like an ordinary man  
He showed his emotion.

After he became normal,  
He went to mother to console,  
Saying, "It is God's will  
That'll always prevail."

"She's a pious woman  
Left before her man,  
And fortunate to leave  
When I'm still alive."

"One should not feel sorry,  
As relationship is but illusory,  
Generally, it's misunderstood  
As son, wife or husband."

"God not only gives our lives  
But also takes our lives.  
In the field of creation,  
Nothing is permanent one."

In this manner he consoled  
His mother with soothing words,

Everyone also felt relieved  
At those words, what he said.

What an irony of fate it is?  
When the young one dies,  
While the old one lives,  
What a heart burn it is?

The Death does not care,  
Young or old, rich or poor,  
But all cases, time barred,  
It takes away to its abode.

Rajaram Ramachandran

## Cmp 27. Nimai's Second Marriage

CHAITANYA MAHAPRABHU

Nimai's daily routine was,  
Early morning to rise,  
Performing religious duties,  
Offering his mother obeisance.

Then teaching his students,  
This routine regularly went.  
He would check students  
For their forehead-Tilaka-marks.

Students without Tilaka marks  
Were dismissed from the class,  
And they were all taken back,  
After they applied these marks.

Shachi, his Mother thought  
About his marriage, why not?  
In the Town, for a suitable match,  
She made a continuous search.

Sanatana Mishra, a pious Brahmin,  
Had a daughter, the most beautiful one,  
By her sweet name Vishnupriya.  
He proposed her to Vishvambhara.

Both were beautifully decorated.  
Their marriage was celebrated,  
In a grand and fitting manner  
Never before seen anywhere.

Countless people came  
To see the bridegroom  
And the bride tied up  
With bridal make up.

In a palanquin they both came  
To Shachi, the Mother's home,

Like Rukmini and Krishna,  
More than Nimai and Vishnupriya.

They gave gifts to pundits,  
Dancers, Singers and beggars,  
Who came to their house,  
And blessed the couples.

For the beauty and character,  
In the eyes of Shachi, mother,  
Vishnupria and Lakshmi Devi  
They both were alike really.

Rajaram Ramachandran

## Cmp 28. The Life Story Of Haridasa Thakura

CHAITANYA MAHAPRABHU

During that time, Muslim influence,  
Was more in Bharat's all places,  
Haridasa Thakura, was a devotee,  
A Hindu from Muslim community.

For his spiritual lectures regular,  
Among Hindus, he became popular.  
Kazi, the local Muslim Chief  
Became envious of his life.

Kazi said, &quot;Like a Hindu, he acts,  
Though a born Muslim he is,  
Arrest him for this crime,  
And severely punish him.&quot;

When Kazi reported the matter,  
The Nawab asked the prisoner,  
&quot;We do not even accept rice  
Touched by Hindu fingers.&quot;

&quot;You're fortunate to be born,  
In your life, as a Mohammedan,  
From your born higher caste,  
Why you chose a lower cast? &quot;

&quot;I've to punish you for this  
What the Koran dictates,  
To free you from the sins,  
You commit, with no regrets.&quot;

Haridasa said, &quot;Names may differ,  
But only one God is there,  
Either for the Muslim caste,  
Or for the Hindu caste.&quot;

&quot;The language may differ  
The customs may differ

But God is one for all  
This is the truth and real.&quot;

Nawab was not convinced.  
For his sin, he was punished,  
&quot;At twenty two market places,  
Whip him until he dies.&quot;

This order of punishment  
The soldiers carried out  
Until Haridasa Thakura died  
They continuously whipped.

Nawab ordered his burial  
Kazi wasn't for burial,  
But threw the dead body  
In the River Ganga Holy.

By the mercy of Lord  
The dead man floated  
And came alive indeed  
Which the Nawab heard.

The Nawab stood  
With folded hands  
And accepted him then  
As a saintly person.

Rajaram Ramachandran

## Cmp 29. Nimai's Gaya Trip

CHAITANYA MAHAPRABHU

To visit Gaya, Nimai decided.  
All the preparations, he made.  
With his mother's permission,  
He left on a religious mission.

His disciples accompanied him.  
Discussing spiritual topics with them,  
He passed thru' many towns  
As well as many villages.

While travelling one day  
He had fever on the way.  
It was just his pretension  
To draw their attention.

Disciples tried all remedies  
But there was no response.  
&quot;Wash the feet of a true Brahmin.  
That water will cure anyone.&quot;

They brought a Brahmin  
And washed his feet then,  
There was no fever  
When he drank that water.

He entered Gaya Dham,  
Along with all of them,  
And for his departed father,  
He offered worship there.

Many temples there, he visited.  
With Ishvara Puri, he dined.  
They had an extensive chat  
Not minding day and night.

Day by day, he was restless.  
He went into a trance

To find out Krishna within  
His own inside vision.

He wanted to visit Mathura  
To worship Lord Krishna,  
But there was a divine voice,  
That didn't approve his choice.

Back Navadvipa welcomed him  
He thanked all of them,  
And went back to his house  
Along with his disciples.

How happy his mother was  
Also joyful his wife was  
It wasn't easy for his followers  
To measure it by any means.

Rajaram Ramachandran

## Cmp 30. More About Krishna

CHAITANYA MAHAPRABHU

Early morning, the devotees  
Went to pick up flowers.  
They were talking about  
How Nimai behaved of late?

"Gaya trip made him soft  
Now he is found great,  
Detached and humble,  
Above all, very simple."

"He's free from arrogance.  
He fell down unconscious,  
On hearing the name of Krishna,  
And he was crying for Krishna."

Like this Shriman Pundit said.  
Out of joy, tears they all shed.  
By then Nimai came there,  
Asking, "Is Krishna here? "

On the floor, he fell down.  
Breathless he was then.  
He got up once again,  
Asking "Where has He gone? "

He uttered, "Krishna, Krishna, "  
The only words on Krishna,  
From his mouth that came,  
Thus chanting Krishna's name.

Devotees stood speechless  
When he became unconscious,  
What a sea of change in him?  
Surprised they were this time.

They chanted, danced, cried,  
Tears of love they found,

At last a new life they saw  
Watching Nimai with awe.

Mother couldn't understand.  
For her son she prayed,  
&quot;Oh Krishna, you've taken  
My husband and first son.&quot;

&quot;With me Nimai only remains,  
I'm here alone and helpless,  
Just grant me this boon,  
At home, let him remain.&quot;

At times his wife sat  
Close to his lotus feet  
But aloud when he cried  
She became afraid.

His students were waiting,  
And he went for teaching,  
More about Lord Krishna  
Than the subjects on shastra.

Rajaram Ramachandran

# Cmp 31. No More A Teacher

CHAITANYA MAHAPRABHU

When the Students were selecting  
The word "Dhatu" for its meaning,  
Like this, Nimai was explaining  
Which was quite interesting.

"Lord Krishna's energy, it means,  
The real hidden meaning it is.  
Let me explain, what happens  
When someone dear dies."

When "Dhatu" or "Life" leaves  
The body no one touches,  
As contaminated it becomes,  
As soon as the life leaves."

"The son who spent happy hours  
With his father for years  
Should burn the body to ashes  
The moment his father dies."

"So, the actual object is  
Not the body, but it is  
The living energy within  
That does the function."

"It is the essential substance,  
Krishna's energy in other words,  
Chant his name for this reason.  
His lotus feet give us protection."

"No more I'm a teacher.  
You find out another teacher.  
I'm now for Krishna, His name,  
And all about His pastimes."

So saying, Nimai gave them,  
All freedom to leave him,

And he embraced them,  
Shedding tears for them.

In this way, Lord Chaitanya,  
Began his laudable Sankirtana  
Movement, the actual goal  
For all the Hare Krishna people.

Thus he introduced chanting  
Lord's name for those suffering  
As a way to go back to Godhead  
The ultimate goal in life indeed!

“Hare Krishna, Hare Krishna,  
Krishna, Krishna, Hare Hare!  
Hare Rama, Hare Rama,  
Rama, Rama, Hare Hare!

Rajaram Ramachandran

## Cmp 32. Chaitanya Mahaprabhu

CHAITANYA MAHAPRABHU

From Nimai, Vishvambhara,  
He was addressed as Chaitanya  
Mahaprabhu by devotees  
To indicate his greatness.

Sankirtana, his pastime  
Became, from that time,  
Actual goal of learning,  
In education, everything.

When he went to Ganges,  
He met all the devotees  
And fell at their feet  
Like their humble servant.

The blessed him saying,  
"May you develop unflinching  
Devotion to the Supreme Lord, "  
Happy he was o'er these words.

Conflicting emotions sometime  
Incidentally took hold of him,  
Not knowing what was doing  
Or what he was talking.

He laughed sometime.  
Fell unconscious sometime.  
Angry he became sometime,  
To destroy atheists, all of them.

By these changing moods,  
His mother was afraid.  
It may be a sign of disease  
She thought like this.

Some said he was mad  
And he should be tied,

With a rope to prevent  
Him from going violent.

But Shrivasa Pundit said,  
&quot;It's his love for God,  
In highest spiritual ecstasy  
To control, that's not so easy.&quot;

&quot;Foolish people mistake  
It's some disorder like  
Attack on him periodically  
But they say it blindly.&quot;

&quot;If what they say is correct,  
I'm ready, in every respect,  
To accept this terrible disease,  
And suffer its consequences.&quot;

He jokingly said like this  
When some of the devotees  
Expressed their opinions  
Not knowing the real facts.

Rajaram Ramachandran

## Cmp 33. Hiding His Real Identity

CHAITANYA MAHAPRABHU

Advaita Acharya was offering  
Water to Tulsi and chanting  
Loudly, "Hari, Hari, Hari,  
In the presence of Nimai.

On seeing this, Nimai fell down  
Unconscious from his spiritual vision,  
This, Advaita Acharya noticed  
And Nimai's real identity he found.

He said, "My dear Krishna!  
Oh Lord! You're Govinda!  
You're the Lord of Lords!  
You're Supreme among Gods!"

Nimai said, "I'm younger to you.  
To worship me, it doesn't befit you,  
As a senior devotee, you're here.  
Please don't do this, yes, never."

Advaita replied, "What I see myself  
It's Krishna in your good-self,  
Nimai replied, "You're so kind,  
I'm your servant, love bound."

In the spiritual platform  
Both of them stood,  
And praised each other  
For truly what they were.

On the shore of Ganga River,  
Cows were grazing there.  
This pleasant sight caused him  
To shout, "I'm Him, I'm Him!"

In Shrivasa's house he shouted,  
"Whom you worship, He is here.

Whom are you now worshipping?  
And how are you meditating? &quot;

Shrivasa saw him as the Lord  
With His four raised hands,  
Holding disc, conch shell,  
Club and lotus flower, well.

He couldn't believe his eyes  
When he witnessed this,  
And sat dumbfounded  
At the sight of the Lord.

Nimai told, &quot;If the King wants  
To capture simply all of us  
For our Sankirtan movement,  
I'll go and make him regret.&quot;

&quot;What his priests can't do  
With Krishna's power, I can do.  
To capture all his elephants  
As well as his horses.&quot;

&quot;This four year old girl child,  
She will, when I command,  
Really chant Krishna's name.&quot;  
Yes, she did chant His name.

Rajaram Ramachandran

## Cmp 34. Serving Pure Devotees

CHAITANYA MAHAPRABHU

Lord Krishna was born to Vasudeva,  
But brought up by Nanda Maharaja.  
Nimai stayed in his father's house  
But spent more time in Shrivasa's house.

Chaitanya visited the houses  
Of all his sincere devotees,  
And revealed his true identity  
By his causeless mercy.

They also found their Lord  
And in ecstasy they danced.  
As they became fearless,  
They cared not for atheists.

In public places, they danced,  
Chanted and sang aloud,  
Along with their Lord  
Who was their Godhead.

Lord Nityananda also spent  
His time in the movement,  
Wherever Sankirtan pastime  
Gathered its momentum.

The Lord Nityanda  
And the Lord Chaitanya  
Both ecstatically danced,  
At times, embraced and cried.

"In this incarnation of mine  
With best of my intention  
I'll propagate the chanting, "  
Like this Nimai was saying.

Also he said, "Those who are  
Materialistic by their nature

Really offensive they are  
To my devotees forever.&quot;

&quot;To such wretched fallen souls,  
I'll train them in devotional services  
On the Supreme Lord's name,  
With all my love for them.&quot;

The Lord charmed everyone  
With his love and affection  
And said, &quot;Please forgive  
My nature sometime offensive.&quot;

The devotees then laughed.  
&quot;He's just joking, &quot; they said.  
Thus the time moved on  
Caring not for anyone.&quot;

Rajaram Ramachandran

## Cmp 35. Chaitanya With Nityananda

CHAITANYA MAHAPRABHU

Nityananda was still immersed,  
In his great ecstasy mood,  
And stood naked without clothes,  
By then, was found very restless.

Chaitanya tried to hold him,  
And soothingly told him,  
"Please be quiet now  
Vyasa-puja you've tomorrow."

That night Nityananda roared  
Like a lion and shouted,  
Breaking his stick, water pots  
And again he became restless.

They sent for Lord Chaitanya,  
Who took him to the River Ganga,  
He chastised Nityananda then,  
To bring him back to normal soon.

A crocodile was there  
Swimming in the river,  
Nityananda jumped into water  
To catch it with no fear.

When Chaitanya shouted,  
He obeyed his command,  
And came back from water.  
Thus he was saved from the river.

Seeing Chaitanya before him  
Nityananda garlanded him,  
And saw the Lord's form  
Quite different this time.

His six-arms held things,  
Like conch shell, lotus,

Club and disc; what a sight!  
With awe, Nityanada felt.

Nitynanda fell unconscious  
That gave fear to the devotees.  
To get up, when Chaitanya ordered  
Nityananda immediately obeyed.

Chaitanya told him, "You're,  
In this world, as a proprietor  
Of love of God, to propagate  
The ideal Sankirtan movement."

"Unless you distribute love,  
You can't earn his love! "  
What a meaningful message,  
These words give for any age!

Rajaram Ramachandran

## Cmp 36. Pleasure In Glorifying

CHAITANYA MAHAPRABHU

The Supreme Lord takes,  
From His surrendered servants,  
Glorification of all kinds,  
Out of love for His devotees.

One worshiping Lord Vishnu,  
Ignoring the same Lord Vishnu  
Staying in the hearts of others  
His worship becomes useless.

It sounds like touching  
Devotee's feet with one hand,  
At the same time, beating  
His head with the other hand.

To criticize a Vaishnava is  
More sinful, hundred times,  
Than offending a lesser being  
Ordinarily that is existing.

He who commits offense  
Or tortures lesser beings  
His worshiping Lord Vishnu is  
Simply a waste and useless.

Chaitanya told everyone,  
&quot;Let the Kirtana begin,  
As the Vyasa-puja is o'er,  
Devotees took his order.

Lord Krishna's holy name  
They chanted at that time,  
While singing and dancing  
Rolling and catching.

At the Lord's personal call,  
Prasadam was given to all

With His own hands freely,  
Treating them as one family.

Advaita Acharya wanted  
This fact to be informed  
To the whole world  
That Chaitanya was the Lord.

He washed His lotus feet,  
Applied sandalwood paste,  
Scented oil, and flowers  
In front of all the devotees.

He prayed to the Lord,  
&quot;When you give love of God  
Give it also to women, fallen  
Poor and ignorant persons.&quot;

Appreciating his sentiments  
The Lord said in merriment  
&quot;All that you've said is good.  
Let this be known to the world.&quot;

Rajaram Ramachandran

## Cmp 37. Pundarika Vidyanidhi

CHAITANYA MAHAPRABHU

Pundarika Vidyanidhi, a friend,  
Of Lord Krishna appeared,  
At a Village Chattagram,  
East Bengal, once upon a time.

While Lord Chaitanya lived  
At Navadvipa, he couldn't find  
Pundarika anywhere near Him  
And so, He cried for him.

In this manner, the Lord,  
One by one, revealed,  
Who were all His friends  
Appeared at various places.

About Pundarika He told,  
&quot;He's a Brahmin, highly respected,  
Never bathes in Ganges River,  
His feet never touch its water.&quot;

&quot;To the people, he's averse  
When they wash their mouths,  
Hair, and dirty clothes  
Thus polluting its waters.&quot;

&quot;Late in evenings he comes  
After all have gone home,  
And its water he drinks  
Before any religious duties.&quot;

Pundarika came there lavishly.  
When they saw him curiously,  
They said, &quot;How could he be  
A Vaishnava without austerity.&quot;

But Pundarika tore his clothes.  
He became quite restless.

He said, &quot;Oh Krishna, my soul,  
I lost your association for a while.&quot;

The Lord told the devotees,  
&quot;I mind not his costly dresses,  
But I accept his love for me,  
And his devotion for me.&quot;

&quot;God minds not one's status,  
But minds the love that he gives, &quot;  
What a lesson we've to learn  
From these golden words chosen!

Rajaram Ramachandran

## Cmp 38. Nityananda As Avadhuta

CHAITANYA MAHAPRABHU

One day, Lord Chaitanya was  
In Shrivasa Pundit's house.  
He advised Pundit to dispose  
Of Nityananda from his house.

He said, "Who really he's?  
Where-from he comes?  
What's his family background?  
Why are you, with him, so kind? "

"He's an avadhuta, a free man.  
And will spoil your reputation.  
I warn you not to be lenient  
Like this with such a man."

Pundit replied, "Oh My Lord,  
You're the Supreme Lord  
I'm your servant to listen,  
I can't send out a nice person."

"Even if he's a drunkard,  
Or his meat-eating is bad,  
Or I had lost my reputation,  
I'll not send this person."

"I'll serve His lotus feet,  
As well as Your lotus feet,  
Why're you testing me?  
Are you serious with me? "

The Lord appreciated,  
Shrivasa Pundit's stand,  
And blessed him well  
Also his family as well.

After this, the Lord went home.  
Nityananda spent his time

Roaming around the Town  
Navadvipa freely by then.

Shachimata was affectionate  
When her feet, Nityananda caught.  
He played with her as a boy  
She too took him as a toy.

His mother's worry was,  
Her younger son always,  
In her house, should remain,  
Unlike her deserted eldest son.

Rajaram Ramachandran

## Cmp 39. Sankirtana Pastimes

CHAITANYA MAHAPRABHU

One day, Lord Shiva's devotee was  
Dancing and singing His glories.  
After seeing this, Lord Chaitanya  
Himself became Lord Shiva.

Lord shouted, &quot;I'm Sankara,  
I'm Sankara, I'm Sankara, &quot;  
And He also perfectly danced,  
The people were amazed.

Later, he told His devotees,  
&quot;Why waste our nights  
In useless activities?  
Let us chant during nights.&quot;

&quot;Sankirtana will help us,  
To drown deep ourselves,  
In the ocean of happiness  
During the best part of nights.&quot;

In this way, the Lord began  
Sankirtana pastimes then.  
He met all the devotees  
In Shrivasa Pundit house.

Also countless senior devotees,  
Came to Shrivasa Pundit's house,  
To participate in the activities,  
Thus making it a big success.

They were Lord Nityananda,  
Advaita Acharya, Gadadhara,  
Shrivasa, Vidhyanidhi,  
Haridasa Thakura, Murari,

Hiranya, Gangadasa, Vijaya,  
Vanamali, Nandana, Narayana,

Jagadananda, Kashishvara,  
Buddhimanta Khan, Vasudeva,

Rama, Garuda, Govinda,  
Govinda-Rama, Gopinatha,  
Jagadisha, Vakreshwara,  
Shriman, Shrigarbha,

Shridhar, Shuklambara,  
Brahmananda, Sanjaya,  
Purushottama and host  
Of other senior devotees.

The kirtana disturbed atheists,  
Who criticized the devotees,  
For making such a big noise  
During their peaceful nights.

Minding not their abuses,  
It went on during nights.  
With His eyes closed  
He was deeply absorbed.

Rajaram Ramachandran

# Cmp 40. It Was A Miracle

CHAITANYA MAHAPRABHU

After bathing Lord Chaitanya  
In the house of Shrivasa,  
They dressed Him well.  
Then at His lotus feet fell.

They prayed for the deliverance,  
Of people oppressed by miseries,  
As He came with a purpose  
To remove their sufferings.

They brought different offerings,  
Oil, camphor, precious gems,  
Silver, gold, silk clothes, rice,  
Musk, saffron, darba grass,

Sandal wood, tulsi leaves,  
Bunch of flowers and fruits,  
Butter, dahi, milk, coconuts,  
Mungh dal, variety of sweets,

Sugar cane, Ganga water  
In a large metal container,  
And whatever best they thought  
With all love they brought.

All the Ganga water, he drank.  
All the food items he took  
And ate to His heart content  
As a mystic, the one greatest.

With their gaping mouths  
All the astonished devotees  
Watched Him doing this  
Miracle with wide open eyes.

The Lord told a devotee  
&quot;Do you remember me?

Once I came as a doctor  
And cured your fever, &quot;

To Gangadasa, he said,  
&quot;You were to be captured  
When Muslim men chased  
But how were you saved? &quot;

&quot;They came fast in a boat,  
But I brought my boat,  
And to the shore, took you,  
Before they could catch you.&quot;

Like this, events after events,  
One by one, He told devotees,  
With all surprise, they heard.  
Whatever He said, they believed.

Rajaram Ramachandran

## Cmp 41. The Devotee, Shridhar

CHAITANYA MAHAPRABHU

The Lord was in a happy mood.  
&quot;Bring Shridhar here, &quot; He said,  
&quot;He's thinking of me always.  
You'll find him in our outskirts.&quot;

Honest person Shridhar was,  
Selling banana products,  
Half of his income, he spent  
To glorify Mother Ganga's feet.

He used to chant entire nights,  
That disturbed his neighbors,  
Despite their repeated complaints  
He never stopped his practice.

To see the Lord, Shridhar came.  
The Lord said, &quot;Come, come,  
I know, for several lifetimes  
You're chanting my name.&quot;

&quot;I've eaten your bananas,  
Many times, with your hands, &quot;  
Shridhar was taken aback  
When it gave him a shock.

He gave the Lord dishes  
Prepared from his gifts  
Free of cost, almost daily,  
The Lord ate them happily.

When Sridhar lifted his head,  
In many forms, he saw the Lord,  
Like Lord Brahma, Lord Shiva,  
And behind them Ananta Shesha.

It was a wonder of wonders.  
He fell down unconscious.

He rose up slowly on his feet.  
And fell at the Lord's lotus feet.

He told Him, 'I'm an illiterate.  
To glorify you, I'm not intelligent.'  
But with the grace of the Lord,  
The power of speech, he received.

Then he offered nice prayers,  
Glorifying the Lord in words,  
That was impossible otherwise,  
But for the Lord's orders.

Rajaram Ramachandran

## Cmp 42. Jagai And Madhai

CHAITANYA MAHAPRABHU

Jagai and Madhai lived near  
The holy Ganga River,  
Where the Lord came  
To bathe every time.

They both spent their nights  
Close to the Lord's house,  
Listening to Kirtanas, so sweet.  
And danced in a drunken state.

As drunkards they both were,  
The Lord allowed them never,  
But kept them at a distance,  
To avoid their nuisance.

One day Nityananda met them,  
And tried to teach them,  
But Madhai threw a stone  
That hit His head-bone.

Madhai raised his arm,  
Again to strike Him,  
But Jagai held his hands  
From striking His head.

This news was taken to  
Lord Chaitanya, who  
Came there in minutes,  
With an army of devotees.

On seeing Nityananda's head  
Dripping with blood,  
The Lord got annoyed  
And He became enraged.

His disc, He called for,  
That got fixed in his finger,

They were both afraid  
When He roared aloud.

He embraced Jagai first  
For saving Nityananda from hit  
And attacked Madhai next  
Who tried his second hit.

Madhai begged for pardon.  
As Nityananda had compassion  
For him despite his cruel action  
The Lord left him free then.

He told them, "From now on  
Don't do any kind of sin,  
They assured, "Never again  
My Lord, "Never again."

This way He brought  
Two drunkard idiots  
To the spiritual path  
Thus mesmerizing both

Rajaram Ramachandran

## Cmp 43. Give Up Fault Finding

CHAITANYA MAHAPRABHU

Jagai and Madhai, the dacoits,  
And the habitual drunkards,  
Were saved by the Lord  
From their bad deeds.

He said, "Devotees  
In their spiritual lives  
Should not find faults  
With other devotees."

"Such regular faultfinders,  
And habitual offenders,  
Will not progress well,  
But they'll go to hell."

"Don't take the two dacoits,  
For their past, as sinners,  
As I've destroyed their sins,  
And taken them as Vaishnavas."

One's devotional qualities,  
He saw, ignoring his faults.  
Thus He's a born deliverer  
Of fallen souls, forever.

By His mercy, the two dacoits  
Became Krishna's devotees,  
By regularly chanting His name,  
Not doing any more crime.

Materialists blinded by family,  
Position and glittering gold hardly  
They could recognize honestly,  
In their lives, a Vaishnava, really.

Lord Krishna never accepts  
Any offerings from those,

Who ridicules badly devotees,  
Treating them as poor simpletons.

"For the surrendered devotees,  
Materially impoverished ones,  
Their life and soul is Krishna, "  
Thus Vedas glorify Lord Krishna.

His true identity remained  
To common men, undisclosed,  
But His devotees understood,  
That He was their Godhead.

Rajaram Ramachandran

## Cmp 44. Frustration Of Lord Chaitanya

CHAITANYA MAHAPRABHU

Once Lord Chaitanya got frustrated  
Stating that the love of Godhead,  
He had lost, and in this mood,  
Into the Ganges, he plunged.

To rescue Him, Nitayananda,  
Along with Haridasa Thakura,  
Both jumped into the river  
And saved Him from water.

"Why did you rescue me?  
Why are you both after me?  
When one cares not loving  
Krishna, no use of his living."

"I want to remain in hiding.  
Don't tell people anything  
About my whereabouts, "  
The Lord said these words.

All the senior devotees  
Who knew His moods,  
Told Him, "Oh Lord  
For us You're Godhead."

"We're your servants.  
What're our mistakes,  
That drove you to decide  
Your committing suicide? "

They cried and shed tears,  
Saying, in words, their fears  
About their very existence,  
After His disappearance.

"Oh Lord, in your absence,  
Gloomy will be our lives.

Kindly, for our sake, return.  
You should with us remain.&quot;

The Lord, after hearing this,  
Pleased with their prayers,  
Became very compassionate.  
Their feelings, He did appreciate.

Advaita Acharya was critical,  
As he took fasting as a tool,  
Against His attempt to leave,  
While they wanted Him to live.

To see him, the Lord went,  
And told him to give up his fast,  
As his pitiful sight did melt  
The Lord's soft heart.

Rajaram Ramachandran

# Cmp 45. Drama Played By Lord Chaitanya

CHAITANYA MAHAPRABHU

Lord Chaitanya told devotees,  
To arrange for some costumes,  
Like conch shell bangles,  
Silk saris, ornaments and cholis.

A drama He wanted to perform.  
He said that He would become  
Lakshmi Devi, as His main role,  
And gave names for other roles.

Rukmani Devi for Gadadhara,  
Suprabhata for Brahmananda,  
Grand Mother for Nityananda,  
Guard role for Haridasa,

Narada Muni for Shrivasa,  
Brahmin disciple for Shrirama,  
Torchbearer for Shriman,  
Stage making for Buddhimanata.

Buddhimanta Khan built,  
A nice stage, with all outfits,  
The Lord was pleased then,  
With the arrangements done.

"Krishna's consort, my role is.  
Those who control their senses  
Can now come and see it  
About others, they cannot."

Like this when the Lord said,  
Advaita Acharya replied,  
"I've my uncontrolled senses  
So, to see it, I've no business."

The same When Shrivasa said,  
The Lord laughed and told,

"Then I shall dance for whom,  
If you all prefer not to come? "

The drama was played well.  
The Lord, in his female role,  
Captivated every mind and heart,  
Everyone did so well his part.

Feeling uncontrollable happiness,  
His Mother fell down unconscious.  
Krishna's name when all chanted,  
Conscience she slowly regained.

Rajaram Ramachandran

## Cmp 46. Lord Chaitanya Met Goswami

CHAITANYA MAHAPRABHU

One day, The Lord was walking  
With Nityananda and observing  
In the streets of Navadvipa Town  
All the creations of His own.

They came to a village Lalitapura  
About half way to Shantipura,  
They saw a hut by the side of river,  
And went to find, who was there?

A family-sanyasi lived  
And he blessed the Lord,  
"May you possess wealth,  
Fame, beautiful wife and health."

Correcting him, the Lord told,  
"It should be, not as you said,  
But 'May you receive Krishna's  
Merciful glance and blessings! "

"From our karma, bad or good,  
In the past, we eat our food,  
And you say we're born  
To enjoy wealth and children."

"In that case, at the time death,  
Why we're leaving our wealth?  
Why disease should attack us?  
It's our past karma that dictates us."

"The path to the heaven  
Vedas will fully explain,  
Saying it's better than  
Earthly life full of sins."

"By chanting Lord's name,  
Or bathing in Ganga every time,

Will not get you just wealth,  
But will lead you to heavenly path.&quot;

&quot;Only knowledgeable persons  
Can, however, understand this,  
Please consider these points  
And try to know these things.&quot;

Sanyasi replied, &quot;I've travelled  
In the country, far and wide,  
And from a suckling child,  
Should I learn what's good or bad? &quot;

&quot;Listen Goswami, &quot; Nityananda said,  
&quot;There's no need to deal with a child,  
I'm aware of your position and fame.  
Forgive us as we've to leave this time.&quot;

Despite Goswami's negative views,  
The Lord considering his ignorance,  
He took the food what sanyasi offered,  
That He could have easily refused.

Rajaram Ramachandran

## Cmp 47. Jnana Or Bhakti, Which Is Superior

CHAITANYA MAHAPRABHU

Lord Chaitanya, in His angry mood,  
Asked, "Which is superior and good?"  
Jnana, knowledge, one aspires for  
Or Bhakti, devotional service, one is for?"

"Speculative knowledge is superior,  
As devotional service goes inferior  
Without knowledge," so replied  
Advaita in his pensive mood.

The Lord shouted at him  
And repeatedly bet him  
For his wrong answer  
And He said thereafter:

"I was resting on Milk Ocean  
You disturbed my sleep then.  
You stood for devotional service,  
But now you've opposite views."

"If it's your real intention,  
Why have you brought me then  
To this world with no purpose.  
You deceived me in all respects."

"It was Kamsa, whom I had to kill,  
Also I lifted the Govardhana Hill,  
To favour Prahlada, my devotee,  
I had to destroy Hiranyakashipu."

Thus he narrated his pastime,  
One by one, to convince him.  
Advaita fell at His lotus feet,  
Accepting honorably his defeat.

The Lord felt ashamed  
At His having chastised

Advaita Acharya so severely  
That he regretted humbly.

He said, &quot;Under your lotus feet  
If anyone falls, be it an insect,  
Worm, animal, bird, or in any case,  
I'll grant him my blessings.&quot;

This way, the Lord was pleased  
And all his devotees, He praised  
For their devotional services  
And gave them all His blessings.

Rajaram Ramachandran

## Cmp 48. Back To Navadvipa

CHAITANYA MAHAPRABHU

The Lord came back to Navadvipa,  
After a few days in Shantipura,  
Accompanied by Nityananda,  
Advaita, and Haridasa Thakura.

One day, Murari Gupta  
First worshiped Lord Chaitanya  
And then Lord Nityananda  
In the house of Shrivasa.

"By age, Nityananda is senior,  
While I'm just his junior'  
You should worship him first  
And worship me next."

Lord Chaitanya said like this,  
Murari replied, "As you possess,  
My heart is under your control.  
I acted according to your will."

The Lord was chewing pan.  
A part of it He gave him then,  
And when, with joy, he chewed  
He felt a thrill in his head.

The Lord said, "Prakashnand,  
A sanyasi in Benaras lived,  
Who's a teacher in Vedas  
But my form he denies."

"I gave him leprosy,  
That wasn't so easy,  
As a punishment,  
But he's not repentant."

A cutting saw Murari kept  
To commit suicide by night

As he felt his body useless,  
In living there was no purpose.

The Lord came to know this  
By his internal feelings  
And to his house, He went  
To prevent him doing it.

"Bring me the saw you hid,  
To finish your life to end, "  
Saying this, the Lord  
Took the saw in His hand.

"How do you know this, "  
When Murari asked like this,  
He replied, "I know who made it  
Also where you had kept it."

Rajaram Ramachandran

# Cmp 49. Meeting With Devananda Pundit

CHAITANYA MAHAPRABHU

A Teacher of Shrimad-Bhagavatam  
Devananda Pundit was at that time,  
Lived by the side of Ganga River,  
Giving up his material life forever.

People considered the Pundit,  
As an authority on the subject,  
But the essence of that great work  
He didn't know about what it spoke.

The Lord said, "What right he has  
To speak on this subject, when he's  
Ignorant of its essential message  
For all the time and the age."

"Without devotional service,  
This fool is just giving lectures,  
And today I'll tear him into pieces  
For his complete ignorance."

He saw Devananda coming,  
Before Him, one fine morning,  
And He asked, "You dragged once  
Shrivasa out from your discourses.

"When he was deeply absorbed  
In love for Krishna, he cried.  
What was his offense?  
Why were you so merciless? "

"This is a great offense.  
Not knowing its purpose,  
You just teach the students  
Only words, not its contents."

"Unless you taste the nectar,  
How can you give pleasure

To others in tasting the same,  
And you're just fooling them.&quot;

The Pundit couldn't answer.  
He felt sorry for his behavior.  
Feeling dejected and broken,  
He went home with head down.

A blessing in disguise it was  
For the ignorant Pundit to face  
The Lord and getting chastised  
For his past sinful deeds.

Rajaram Ramachandran

## Cmp 50. Offense Against Vaishnava

CHAITANYA MAHAPRABHU

One day Shrivasa Pundit said,  
&quot;My Lord, if you do not mind,  
Bless Shachimata, who's in need  
Of Your love of Godhead.&quot;

The Lord replied, &quot;Please don't  
Make this difficult request,  
As an offense she had committed  
Against a Vaishnava in a bad mood.&quot;

&quot;If that Vaishnava forgives  
And on her head she smears  
The dust taken from his feet  
Then God's love she'll get.&quot;

Advaita Acharya it was,  
She committed the offense.  
Jagannath Mishra, her husband,  
When he was alive, this happened.

Under Advaita's influence,  
Her first son took sanyas,  
Like this she thought  
And hated him for that.

Also when her second son,  
Under his influence had gone,  
In her grief she wailed  
That Acharya had cheated.

She said, &quot;He may be an Advaita  
But he seems to be a Dvaita,  
Or full of duplicity in his action  
In dealing with my children.&quot;

&quot;He has already taken,  
Vishvarupa, my first son,

And for my second son,  
He has laid a trap to win.&quot;

When Advaita fell down  
Unconscious, she then  
Took the dust from his feet  
And on her head, smeared it.

&quot;Now you're rid of your offenses,  
With love of God, I can bless  
You now, &quot; So said the Lord  
And His mother became glad.

Rajaram Ramachandran

# Cmp 51. A Brahmachari Met The Lord

CHAITANYA MAHAPRABHU

As a matter of regular routine,  
Every night, there was kirtan  
Performance, with devotees,  
In Shrivasa Pundit's house.

Those persons, who envied  
The atheists, not allowed,  
Started spreading rumors  
About their performances

"For their bellies sake,  
These noises they make,  
We should throw them  
In the river and kill them."

"By singing and dancing,  
Nimai Pundit is ruining  
Our village atmosphere  
That was peaceful earlier."

In spite of severe restrictions,  
A Brahmachari, as an exception,  
He wanted to see the Lord,  
Who was claimed as Godhead.

Very peaceful he was,  
Also honest and faultless,  
Practiced severe penance,  
Living on milk and fruits

He requested repeatedly,  
Shrivasa almost daily,  
To give him a chance  
To see the Lord's dance.

One day Shrivasa said,  
"Your nature is good.

You hide in my house  
To see His performance.&quot;

When the program started  
Everyone sang and danced,  
But the Lord then suspected  
Something unusual happened.

By his inner force, he said,  
&quot;Today, I do not find  
Any joy in my dancing,  
As someone is hiding.&quot;

Shrivasa told Him the truth,  
That the lad had faith  
And he lived on fruits,  
Milk and nothing else.

The Lord wasn't well pleased,  
But raising His hands shouted,  
&quot;No one can attain me  
Just by drinking milk.&quot;

&quot;A person may be renounced,  
But if he had not surrendered  
To Me, I do not favor him  
This much you tell him.&quot;

The Brahmachari trembled  
With fear and out he walked,  
But back the Lord called him,  
And blessed him this time.

Rajaram Ramachandran

# Cmp 52. The Sankirtan Movement

CHAITANYA MAHAPRABHU

"Everyone knows that Nimai Pundita,  
Is an exalted Devotee of Lord Krishna,  
With His heart pure and faultless,  
Surrounded by His faithful devotees."

"We'll be able to feast our eyes,  
Once we go and see His dance,  
He'll propagate congregational  
Chanting of the Lord's name well."

"In Navadvipa, His appearance is  
To deliver the entire Universe,  
Surely His name will spread  
In every town, far and wide."

Like this, the pious people said,  
And the good fortune, they reaped,  
While the impious ones suffered  
For their criticism of the Lord.

To the Lord, they brought gifts,  
Like yogurt, ghee, bananas,  
Beautiful flower garlands,  
And received His blessings.

The Lord instructed them  
How to chant the holy name,  
Every day with no restrictions  
Of time, place, cleanliness or status.

"Here from me this Maha-mantra, "  
He said as follows the mantra:

"Hare Krishna, Hare Krishna,  
Krishna, Krishna, Hare, Hare!  
Hare Rama, Hare Rama,  
Rama, Rama, Hare Hare! "

This congregational chanting  
With karatals and hands clapping,  
Should be done by everyone,  
In every house, including children.

In this way, Lord Chaitanya began  
Inspiring everyone to join  
The grand sankirtana movement  
For their spiritual advancement.

Rajaram Ramachandran

## Cmp 53. The Grand Procession

CHAITANYA MAHAPRABHU

With all their devotion,  
The entire Navadvipa town  
Became involved in sankirtan  
As it was never before seen.

Kazi, the Muslim Magistrate,  
While walking in the street,  
Heard a tumultuous kirtans,  
He shouted to the devotees.

"Beware, I'll catch you all,  
Let me see, who has the will  
To stop me from doing it,  
Including your leader be it."

Everyone began to run  
At the sight of Kazi's men,  
Who broke their drums,  
And bet many devotees.

Kazi shouted, "This practice  
Should stop, otherwise  
I'll convert each and everyone  
Into our great Islam religion."

He sent out his security men,  
Every day, to patrol the town.  
So, the devotees didn't go out  
For fear of any punishment.

Lord Chaitanya became furious  
He shouted, "My dear brothers,  
You've to bring now lit torches,  
To witness Krishna's powers."

Lakhs and Lakhs of devotees  
Came out in the streets

Holding in their hands  
Brightly burning torches.

Was it a broad day light,  
Or a full moon night?  
It was an unbelievable  
Sight to all the people.

Many became emboldened.  
Someone in the crowd shouted,  
&quot;Where's that rascal Kazi,  
I'll sever his head, if I see.&quot;

When the Lord gave orders,  
The crowd ransacked Kazi's house  
They uprooted many trees  
And smashed all his things.

Thus Kazi was taught a lesson.  
The atheists' spirit was broken.  
Their victory devotees celebrated.  
The procession smoothly went ahead.

Rajaram Ramachandran

## Cmp 54. Shri Krishna Chaitanya

CHAITANYA MAHAPRABHU

The Lord took a bold decision  
To go for sanyasa order soon  
He said, "I want to be a sanyasi,  
Just to educate the Society."

"I'm always present with you.  
Not a moment can I leave you.  
All of you, birth after birth,  
Are my associates on this earth."

New spread, far and wide,  
So quickly that the Lord  
Was taking sanyasa early  
Devotees cried bitterly.

Shachi His mother cried out,  
"Nimai, my son, do not  
Leave me, your poor mother,  
But stay with me forever."

"I had lost your father,  
And also your brother  
You're the only one  
Left with me, my son."

"Staying at home, you can  
Perform daily sankirtan,  
With all your devotees  
Instead of taking Sanyas."

He felt for His mother,  
And to console her  
Too much He tried,  
But she still cried."

It was a tough decision,  
The Lord had taken.

He spoke to everyone  
In His firm, but soft tone.

With his neatly shaved,  
In saffron cloth dressed,  
A Holy Sanyasi He became  
At an auspicious time.

&quot;Shri Krishna Chaitanya He became  
Who spread Lord Krishna's name  
All o'er the world for the devotees  
To chant His name Like this:

&quot;Hare Krishna, Hare Krishna,  
Krishna, Krishna, Hare Hare!  
Hare Rama, Hare Rama,  
Hare Rama, Hare Hare! &quot;

Rajaram Ramachandran

# Cmp 55. Journey To Jagannath Puri

CHAITANYA MAHAPRABHU

One Landlord, Ramachandra Khan,  
Was travelling in his palanquin,  
And saw Shri Krishna Chaitanya  
Chanting the name of Krishna.

He got down and asked,  
"Oh Lord, I'm honored  
By your holy presence  
And I'm at your service."

"The Lord told, "I need  
Your help to proceed  
To Nilachala place  
By tomorrow please."

Ramachandra advised,  
"You've to go by roads,  
Too dangerous to travel  
To Orissa from Bengal."

"The soldiers badly torture,  
Even an innocent traveller,  
As an enemy spy crossing  
Their land for spying."

Ramachandra fixed a boat.  
The Lord sailed in secret  
And reached Orissa border  
By night, without any fear."

He was very happy to place  
His lotus feet upon the soils  
Of Orissa and offered obeisance  
Along with His devotees.

At Ganga Ghat, the Lord bathed,  
And then went begging for food,

From door to door, peacefully.  
People gave Him food cheerfully.

At dawn, they took the road  
To Jagannath Puri and walked,  
But a taxman stopped them  
Demanding tax from them.

The Lord, however, managed,  
And the taxman allowed  
Them all to go ahead,  
Without any tax demand.

Rajaram Ramachandran

## Cmp 56. Visiting Temples In Orissa

CHAITANYA MAHAPRABHU

The Lord arrived at the River  
Swarnarekha and in that water  
Along with devotees He bathed  
Thus the river got sanctified.

All the temples, one by one,  
As a team, they've seen,  
Shiva temple at Jaleshvara,  
Gopinatha at Remuna.

Adi-varsha at Yajapura,  
Viraja-devi at Virajaksetra,  
ShakshiGopala at Kataka,  
Shiva-linga at Bhuvaneshvara.

The Lord shed tears  
On seeing the deities,  
Jagannatha, Balarama  
And also subhadra.

He wanted to embrace  
Jagannatha with His hands  
But on the floor fell down,  
With His ecstatic emotion.

He didn't open His eyes  
For nearly nine hours,  
Thus causing more worries  
To all of His devotees.

People saw Lord Chaitanya,  
As their moving Jagannatha,  
And they all worshipped Him,  
Chanting the holy name.

&quot;I created this universe  
And I'm the cause

For sankiratan Movments, &quot;  
Like this, went His comments.

At Ramakeli He stayed  
For a few days and returned  
To Bengal, instead of Mathura  
For visiting the place of Krishna.

Her mother welcomed Him  
When he was back home,  
All the tears she had  
All the years she had shed.

Now no more tears  
But only her cheers  
On His arrival home  
For her to stay with Him.

Rajaram Ramachandran

# Cmp 57. Mahendra Puri's Appearance Day

CHAITANYA MAHAPRABHU

The Lord stayed at Shantipura,  
In the house of Advaita Acharya,  
Who celebrated appearance day  
Of Mahendra Puri spiritually.

Madhava Puri was in meditation,  
On Lord Krishna as a daily routine,  
Not knowing what he was doing,  
At any place, while walking.

Suddenly he would start  
Dancing in the street,  
And chant the holy name,  
Not minding the place or time.

He was very much upset  
And gave a lot of thought  
How to render services  
To the suffering mass.

He approached Sanyasis,  
Learned scholars, Yogis,  
But didn't find the ways  
For devotional services.

'Lord Krishna must appear,  
To make everything clear,  
As He can only alleviate,  
Anytime, the suffering lot.'

Like this, when he was thinking  
Lord Chaitanya was growing  
In the path of devotional service  
Like Lord Krishna's appearance.

That day's event went well.  
The Lord, in front of all,

Glorified Advaita Acharya  
For his devotion to Lord Krishna.

After the singing and dancing  
It was time for meals serving  
And the devotees enjoyed  
The food that was served.

Mother Shachi prepared food  
That was very tasty and good,  
The Lord Chaitanya's presence  
Added to the function, His grace.

Rajaram Ramachandran

# Cmp 58. The King Prataparudra

CHAITANYA MAHAPRABHU

Lord Chaitanya went back again  
To Jagannatha Puri, Nilachala Town  
Where a vast crowd greeted Him.  
Also Sarvabhauma came to meet Him.

He stayed at Kashi Mishra's house.  
Early in the morning He rose,  
With blowing of the conch shell  
In the Jagannatha Temple.

When the doors opened, He was there.  
Crowds followed Him wherever  
He went and chanted the holy name  
Behind His beautiful dancing form.

When King Prataparudra heard,  
The presence of the Lord,  
He left Cuttack, his capital,  
To greet him on his arrival.

The devotees were afraid  
That he might not be allowed  
When the Lord was dancing  
They made a secret planning.

When He went into trance,  
Not aware of outside things,  
Then the King could see  
Him from a hiding place.

The King saw the Lord,  
Falling to the ground,  
With flood of tears,  
Flowing from His eyes.

He came back at last  
And with His devotees sat,

The King silently by then,  
Slipped away from the scene.

That night, in his dream,  
Lord Jagannatha came  
With His body full of dusts  
And eyes gushing with tears.

In the dream, the Lord said,  
"You saw me covered,  
Yesterday, with full of dust  
Now also you're seeing it."

What the King saw next  
Was Lord Chaitanya sat  
In Jagannatha's throne,  
An unbelievable scene.

When the Lord was sitting  
In a garden, just relaxing,  
The King went to meet  
And fell at His lotus feet.

The Lord blessed and said,  
"May you, from now onward,  
Develop a good taste to serve  
Lord Krishna, with all your love."

Rajaram Ramachandran

## Cmp 59. Lord Nityananda Was Praised

CHAITANYA MAHAPRABHU

"Lord Nityananda was one,  
Shining like the sun,  
He inspired many devotees  
To follow sankirtana ways.

One day Lord Chaitanya heard,  
When a Brahmin complained  
About Nityananda's behavior,  
Far from Vaishnava's culture.

"My Lord, a sanyasi he is  
But pan always he eats.  
He wears many ornaments,  
And silk, not saffron clothes."

"Instead of a danda, he carries  
An iron rod like men of low class,  
And he doesn't follow the rules  
Laid down for true sanyasis."

The Lord heard him patiently  
And said, "Listen carefully,  
One who's highly elevated  
For any fault, he's not blamed."

"Absolutely pure He's always,  
And faultless he still remains,  
Like a lotus leaf untouched  
By the water, o'er which it stands."

"Only when someone imitates  
Lord Nityananda, he suffers  
Then terrible consequences  
For lack of Krishna consciousness."

"If anyone drinks poison  
He would surely die then.

When Lord Shiva drank it,  
There was adverse effect.&quot;

&quot;Oh Brahmana, don't suspect,  
Nityananda in any respect,  
The best among devotees he's  
With extraordinary qualities.&quot;

Lord Chaitanya's words, in fact,  
Did touch the Brahmin's heart.  
He regretted for his offenses  
And Prayed for the Lord's grace.

Rajaram Ramachandran

# Cmp 60. All Glories To Lord Chaitanya

CHAITANYA MAHAPRABHU

The life story of Lord Chaitanya  
And that of Lord Nityananda  
Is inseparable, intertwined,  
From the beginning to the end.

They both moved together,  
Enjoyed their lives together,  
And developed Krishna consciousness,  
In the minds of all the devotees

They met often at secluded places,  
Amidst a grove of trees,  
Or in the shadow of gardens,  
And discussed confidential matters.

At Nilachala, Lord Chaitanya,  
NityanandaPrabhu, Gadadhara  
Were always remaining together  
And performed sankirtan together.

As Rathayatra day approached,  
Many great devotees arrived,  
At Jagannath Puri to witness  
The grand show, the one matchless.

Led by His devotees, Lord Chaitanya,  
Went to the Temple of Jagannatha,  
And after offering obeisance,  
They returned to their residences.

The Vedic etiquette requires  
Even a father must offer  
Obeisance to his sanyasi son,  
This is the convention.

The Lord broke this convention.  
He offered His submission

To the Vaishnavas, whomsoever,  
Despite His renounced order.

He always said, &quot;I'm the servant  
Of Lord Krishna, not more than that, &quot;  
And He maintained this tradition  
As the Lord's humble servant.

It's difficult to contain,  
In a few pages, a big ocean,  
The life story of Lord Chaitanya  
And that of Lord Nityananda.

Yet, this writer has tried his best  
To bring out the essential parts  
What they had played in their roles  
To promote Krishna consciousness.

&quot;Hare Krishna, Hare Krishna,  
Krishna Krishna, Hare Hare!  
Hare Rama, Hare Rama,  
Rama Rama, Hare Hare! &quot;

(This is not the end, but the beginning  
Of a new era in the spiritual path.)

Rajaram Ramachandran

## Costly Joke On Condolence

"She wasn't, to you alone, a mother  
But to all the villagers, a mother, "  
Condoled a senior villager.

An idiot was observing this.  
Next, he went to friend's house  
To condole his wife's demise.

"She wasn't, to you alone, a wife  
But to all the villagers, a wife."  
He was beaten up and ran for his life.

Rajaram Ramachandran

# Debit The Window Side

In an office Government,  
There was an Accountant,  
On the day of his retirement,  
Took part in an entertainment,  
For his long spotless service,  
Three decades in the same office.

High of him spoke everyone,  
Praised him with no exception,  
That he promptly closed his books,  
This kept him high in their looks,  
There being no single occasion,  
To show his delayed action.

"I know less of bookkeeping,  
Not as easy as housekeeping.  
Perhaps that which's not a debit,  
Is what they say is a credit.  
And quite likely, it's a debit,  
That which's not a credit."

"This much sure I knew,  
From the staff there a few,  
The man next to my seat,  
Gave me a hint, a voucher to post,  
That window side was the debit,  
While its opposite was the credit"

"I never moved from the seat,  
As the purpose it would defeat,  
The window side, I looked,  
A debit voucher, when I booked.  
This way, my accounts tallied,  
I was happy, not much worried, "

His reply shocked every one,  
Assembled there in the function,  
As under a misapprehension,  
They gave undue appreciation,

To a man free from botheration,  
Till the day of his superannuation.

Rajaram Ramachandran

# Do Or Don'T, It's In Our Hands

An atom million years of age,  
Is silent at the dormant stage,  
Once at the active split stage,  
It helps to generate electricity,  
Or destroys, no time, a big city.

A volcano, so long it's silent,  
Doesn't become so violent,  
Once it starts its action able,  
It gives chemical lava useable,  
Or destroys lands cultivable.

A dark cloud in the sky,  
Moves and passes away,  
Once accumulated on its way,  
It supplies potable water,  
Or floods a city under water.

A stick of a matchbox inside,  
Isn't active unless taken outside  
Once rubbed against any one side,  
Its fire lights a candle brightly,  
Or burns down a huge factory.

A highly intelligent person,  
All the time, do quietly remain,  
Once an opportunity is given,  
He becomes the star of a nation,  
Or turns a criminal in perversion.

Many such "do" or "don't, "  
In this world of ours exist,  
In our hands, lies something,  
To make best use of a thing,  
Or misuse the same thing.

Rajaram Ramachandran

# Double Life

'Where I want to say 'yes'  
I am forced to say 'No.'  
Where I want to say 'No, '  
I am compelled to say 'Yes.'

It's a kind of dual personality,  
Or call it, a split personality,  
And from this, none is born free,  
Even if one's wish, so not to be.

Either out of fear, or false ego,  
One, in daily life, has to go  
In putting up a false show,  
But an inner wish says 'No.'

A double life, one is forced to lead,  
One, for self, to bear the overload,  
And another, just to gain a status,  
To be envied by the neighbors.

In this world of competition,  
No one lives in satisfaction,  
With what he or she has,  
And into a debt-trap falls.

Be simple, as you are.  
This is your inborn nature,  
And into a broken future,  
Your ego shouldn't go for.

Rajaram Ramachandran

# First Day As A Novice

In the Convent, one more test,  
As a novice, Bernadette,  
Had to take, with pleasure,  
Before the Mother Superior.

The rules and regulations,  
The "Dos" and "Don'ts, "  
This was part of the sermon,  
She heard as a first lesson.

What work she liked  
And what she disliked,  
This point came up thereafter,  
To know her choice better.

The girl gave an answer,  
Politely to the Mother,  
To her every question,  
Without any hesitation.

She was willing to take,  
The maidservant's work,  
Such as cleaning vessels,  
Washing the dining halls.

Her former class teacher,  
At present her superior,  
Gave her another lecture  
Followed by a stricture.

"Never think of your home.  
You should remain firm  
In this spiritual path  
Until your last breath."

"You can leave any day,  
If you don't like to stay,  
As long as you're here,  
Do work with a cheer."

"It's my duty, my girl,  
To uplift your soul,  
So, obedience is must  
Coupled with interest."

"Here, you've another name,  
As yours, popular it became,  
Because of this undue fame,  
Behind your present name."

So, she had to sacrifice  
Even her name as a price.  
In her Godmother's name,  
Marie Bernarde, she became.

In this second life chosen,  
She started from the kitchen  
As a menial servant first,  
The job that suited her taste.

Rajaram Ramachandran

# Fortune Favours Fools

This fact, everyone knows,  
That fortune favours fools.  
Yet, why one seeks fortune  
Awaiting its arrival soon?

What's earned from a lottery,  
Is it not the hard earned money  
Of poor souls, who had lost,  
And wish to survive at any cost?

It's a rich man's pastime,  
To gamble on any game.  
Why a poor should stake,  
For nothing, in return, to take?

Hard work always pays  
Though it takes days  
For the fruits of labour  
To reach one's floor

The tree too takes days,  
To grow well on its roots,  
And its own time it takes  
To deliver its juicy fruits.

Yes, there's no shortcut,  
To become rich overnight.  
"A bird in hand is worth  
Two in the bush" is the truth.

Rajaram Ramachandran

## Girls Or Boys, Educate Them

Atmaram was napping on his rocking chair,  
O'er his chest was covering, the newspaper.  
His spectacle was resting on his forehead.  
A sign of deep concern, his face showed.

Of his five daughters, the last one was smart.  
She took the newspaper and went through it.  
What news would have disturbed his mind?  
From the Newspaper, she wanted to find.

'Four girls of a drunkard farm worker,  
Who were afraid of their dark future,  
Sans education or job for self-support,  
Hung from the ceiling in a suicide pact.'

As a father of five girls to be married,  
It was but natural, if he was worried,  
What would be the reaction of his girls,  
Once they see this unpleasant news?

The news was carried to all the girls,  
By the last one, who first went through this,  
But they took it very casual, as they read,  
Saying, a coward only would do such a deed.'

It's the education that creates self-confidence,  
What if, girls or boys, it makes no difference.  
So, build no more warhead or ammunition,  
Instead move the world towards education.

Rajaram Ramachandran

# God Is The Real Owner

'My Master, the peace of mind  
For me, where shall I find?  
I am, day by day, restless  
With my mind peace less.'

A king went all the way  
To the forest one day  
And before his kind master,  
Knelt down with this prayer.

'Oh king, give up your throne  
In favour of your only son  
And peace you'll find here  
In this forest, with no fear.'

'Oh master, my son  
Is too young to own  
The burden of my throne  
If he's left to rule alone.'

His master then said  
'The power you shed  
Why not I take over  
From this very hour? '

'You feel yourself free  
And sit under this tree,  
With nothing to worry,  
While I rule your country.'

With the king's consent  
At that very moment  
The master took control  
Of the kingdom's rule.

The king wanted to leave  
Elsewhere outside to live  
But wasn't allowed to go  
As his master said 'No.'

'You'll from this moment  
Be not a king, but a servant  
Of mine to rule the country  
On a monthly paid salary.'

What a wonder, as days passed,  
The servant became relaxed!  
Isn't his 'My own' very thought  
Countless worries it brought?

What we possess as our own  
If we treat it as God's own  
And ourselves as His servants  
Will the worries haunt us?

Rajaram Ramachandran

# Gold Or Grain, Which One Is Great?

A king was much worried  
Of his daughter unmarried  
As she was too choosy  
To seek a groom to marry.

Lads came every day,  
But were short or puny  
Or with face funny,  
Unsuitable to marry.

The princess was keen  
That she preferred even  
A poor with habits clean  
And more tidy to be seen.

She announced this test  
That any lad with his best  
Plan to enrich the treasury  
Shall have the right to marry.

With their plans baseless  
Or their ideas useless  
One after another lads came  
And frustrated she became.

A farmer's son, one day,  
With his best idea to say  
Stood before her to pay  
His respects to her gay.

'I shall grow, Oh princess  
Any produce ten times  
And give me just a piece  
Of any land for my use.'

He tilled the land  
That came to his hand  
More deep and wide  
As far as he could.

His vigil day and night  
The best yield it brought  
And was ten times more  
Than what he was sure.

On this promising lad  
High hopes she had.  
She offered her hand  
To him as her husband.

The produce in her country  
Grew up well in bounty.  
The surplus went outside  
And gold flowed inside.

One cannot eat the gold  
When hunger takes its hold.  
Now no one need be told  
Which one's great, grain or gold?

Rajaram Ramachandran

# Habits Die Hard

It was dark late one evening.  
Fisher folks a few were returning.  
Their fish products after selling  
With their money bags swelling.

They took shelter in a garden,  
Relieved from the day's burden,  
To spend the night sound and safe  
From any possible waylaying thief.

They were deeply perturbed,  
As their sleep was disturbed,  
By the sweet smell of flowers,  
Which fell on them like showers.

The empty baskets near their nose,  
They brought them very close.  
In the stinking fish smell,  
By habit, they slept quite well.

Likewise, there're diehards,  
Like smokers and drunkards,  
Who can't mend their ways,  
By the force of habit for days.

Rajaram Ramachandran

# Help Yourself, God Helps You!

"Oh, My God, Ganapathi,  
Show on me your mercy,  
Coconuts one zero eight,  
I've them in my basket.  
One by one I shall break it  
If you give me a good result, "  
Prayed a pitiable student.

"Oh, My God, Balaji,  
Of the seven hills, Tirupati,  
Show on my son your pity,  
He shall visit your city,  
And make his head baldy,  
Offering you his hair bushy, "  
Cried his worried mother.

"Oh, My Lord, Hanumanji,  
The blessed servant of God Ramji,  
Why not you help my son?  
You know, I've him as only one,  
If you make him pass the test,  
I shall offer you butter, the best, "  
Prostrated his frustrated father.

Can Gods in the Heaven,  
Really help to pass any one,  
In the final examination,  
For things offered, in return?  
Ho no! God helps those,  
Yes, who help themselves!  
The secret behind one's success!

Rajaram Ramachandran

# How Humble One Should Be?

'Oh boatman of this Ganges river,  
Will you please take me over  
To the other side of the flooding river,  
For me to deliver a Veda lecture? '  
Enquired a learned Pundit.

'Yes Master, I'm blessed twice,  
You're God-sent, it's so nice  
Of you for giving me a chance  
To do this humble service, '  
Replied the boatman.

The boat tore the water,  
Moving slowly in the river,  
And the Pundit started his prayer,  
For an onward journey safer.

Their talk, on the way, went like this  
For any listener so curious:

Pundit: 'Do you know Rig Veda? '  
Boatman: 'No, Sir.'  
Pundit: 'Then, quarter of your life is lost.'

Pundit: 'Do you know Sama Veda? '  
Boatman: 'No, Sir.'  
Pundit: 'Then, half of your life is lost.'

Pundit: 'Do you know Yajur Veda? '  
Boatman: 'No, Sir.'  
Pundit: 'Then, three-fourth of your life is lost.'

Pundit: 'Do you know Atharva Veda? '  
Boatman: 'No, Sir.'  
Pundit: 'Then, your entire life is lost.'

Boatman: 'Sir, do you know swimming? '  
Pundit: 'No, boatman.'  
Boatman: 'Then, your entire life is lost,

As a hole is sinking the boat,  
Down to the river bed bottom,  
And to the shore let me swim.'

While the boatman swam safely ashore,  
The Pundit was swept away in the river.  
Education hasn't softened the Pundit,  
Nor it saved him from the sinking boat.

How much one has learned in his life?  
Yes, one measure of hand-full-sand.  
How much one should learn in his life?  
Oh, one full measure of the world.

Every one may know something.  
But none may know everything.  
Even an elephant that walks steady  
May have its legs slip one day.

So take not pride on what you know.  
Search for the knowledge yet to know,  
For there's no limit for an age to learn,  
Also act according to what you learn.

(Note: (1) Pundit = learned scholar  
(2) Vedas = For Hindus, there are 4  
ancient scriptures, Rig, Sama,  
Yajur and Atharva Vedas,  
which are coded truths  
(like God cannot be seen  
but can be realized etc.) .  
As Bible is for Christians,  
Koran is for Muslims, so is  
the Vedas for Hindus)

Rajaram Ramachandran

# Hunger, The Pang

Our mother earth gives  
For one good grain sown  
Hundreds of fresh grains  
For our food in return.

How many sweet fruits  
For a life time she gives  
For one seed she takes  
As one tree it grows?

Any animal on the land  
Or any bird on the air  
For its morrow's food  
Does it take all the care?

For the food on the ground  
How a crow makes a sound  
Of 'caw' to call crows around  
Just to share what it found?

When big cooked rice balls  
An elephant in its mouth takes  
A part of it on the floor spills  
That feeds hundreds of ants.

But when a have on this earth  
For his self, the food he hoards,  
Doesn't the have-not's mouth  
Go unfed for days countless?

The food in a pompous feast  
A junk of it goes as rubbish.  
If this goes to the poor atleast  
Will that not fulfill God's wish?

The worst pain in the world  
Is what the hunger gives  
But this can be solved  
If all follow the crows.

Rajaram Ramachandran

## Idiom Or Idiotic Funny Words

In the butterfly  
Where's the butter in the fly?  
And in the better-half  
Is there any better half?

In the firefly  
Where's the fire in the fly?  
And in the caterpillar  
Where to cater the pillar?

In the horsefly,  
Where's the horse to fly?  
And in the saucepan  
Where's sauce in the pan?

In the angelfish  
Where's angel in the fish?  
And in the goldfish  
Is there any gold in the fish?

In the catfish  
Where's cat in the fish?  
And in the sweetheart,  
Is there any sweet in the heart?

In the lime fruit,  
Where's lime in the fruit?  
And in the jackfruit,  
How to jack the fruit?

In the strawberry,  
Where's straw in the berry?  
And in the gooseberry  
Is there any goose in the berry?

In the sandwich,  
Where's the sand?  
And in the hotdog,  
Is there any dog?

In the crowbar  
Where's crow in the bar?  
And in the bookworm  
Is there any book in the worm?

In the paper foolscap  
Where's the fool or his cap?  
And in the crabgrass  
Is there any crab in the grass?

In the cocktail,  
Or cockroach,  
Or cockpit,  
Is there any cock or tail?

In the pineapple  
Where's the pine or apple?  
And in the chickenpox  
Is there any chicken?

In the honeymoon  
Is there any honey or moon?  
And in the mango  
Where should the man go?

In the henpecked  
Where's the hen pecked?  
Such words how many  
Appear to be funny?

Rajaram Ramachandran

# I'M A Discarded Drop Out

I'm a discarded dropp out,  
No more a wise student,  
But a lad left in the street.  
Facing none else to greet.

When I was a child,  
I wasn't in the mind,  
Of my mother unkind,  
To me she was blind.

Her daily breast-feed,  
As a new born child,  
I was by her denied  
For her selfish end.

She was afraid thereby,  
That her breast lovely,  
Might lose the beauty,  
And cause a worry.

A hired maid to foster  
Was to take all the care,  
But she didn't also bother  
For my needs, whatever.

Whenever I cried,  
For my mother's feed,  
I was bottle-milk fed  
By the servant maid.

I was kept on sleep,  
To silence my weep,  
With a drug dose drop  
By the maid, fed up.

There the drug started,  
And till date it played  
Havoc o'er my mind.  
I'm honored as its friend.

About my wonderful father,  
Less spoken, it's better.  
He was ahead of my mother,  
For any late night get together.

Born rich was my dad,  
But he lived like a fad,  
Who wasn't well satisfied  
With whatever he had?

His fast life ran in hurry,  
To earn more money,  
For his wife to satisfy,  
Which kept him ever busy.

It is no matter of fun,  
If I lived like an orphan,  
As I've never seen,  
Their love for me so keen.

It was in a remote park,  
One night it was dark,  
A girl behind my back  
Invited me for a talk.

We talked over the night,  
None coming near our sight,  
And I found out at last,  
She was another dropp out.

Her sickly mother died,  
When she was a child,  
And her drunkard father,  
Didn't care for her future.

I heard her personal story.  
She heard my brief history.  
We became friends then,  
Thus our unwed life began.

They call us hippies,

Or carefree nomads,  
But why let our parents,  
Not to share these names?

The love or kindness,  
Had our parents given us,  
Will these wretched streets,  
Would have housed us?

We wish even our enemies,  
Not a broken life like us.  
My prayer to the Parents,  
"Care more for your kids"

Show at least as much love,  
As for the rose plants you give,  
To the kids of your own blood,  
To brighten their future good.

Rajaram Ramachandran

# Is Paper Vegetable Fit For Cooking?

'Six plus four is ten feet,  
Divided by two is five feet,  
I'm just above five feet,  
And can just walk thro' it.'

So calculated a Math teacher,  
About to cross a flooding river,  
From the two foot-scales ashore,  
Fixed at both sides of the river.

He not being a swimmer,  
Breathed his last forever.  
The average useless theory,  
A few may know this story,

A book serves as a guide,  
As it can't always provide,  
For problems however little  
An all time solution practical.

Can the paper drawn vegetable  
Be served for the dining table?  
Or will the wax made apple  
Cause our tongue tickle?

A guide pole on the roadside,  
Can direct which way to ride,  
But it can't lead all the way,  
To the destination far away.

A globe map in blue print,  
Gives a dot picture to hint,  
Or sketch out where we live  
But will it show the place alive?

Should we not use our mind  
For any apt solution to find  
From the experience we gain,  
That is stored in the brain?

Rajaram Ramachandran

# Is Religion Necessary?

If there's no religion,  
Then what'll happen?  
Let us go to prehistoric days,  
When people lived in caves.

With no other activity for them,  
'Eat-mate-sleep' was the work prime.  
Naked were they, with no shame,  
Each one of them had no name.

They killed, by hands, animals,  
As they knew not weapons.  
Like animals, they ate raw meat,  
And were ignorant of fire or heat.

Of them a few savage cannibals,  
Ate human flesh like animals.  
With no personal relationship,  
Or, life style of any family type.

To possess a woman of his own,  
Man was fighting with man,  
Sans any kind of discipline,  
Or, had moral life, to live on.

Slowly they learnt the use of stone,  
Out of which, they made weapon.  
Also they found the use of fire,  
Freed from darkness, shed their fear.

Not knowing what was religion,  
Or the meaning of civilization,  
A life, just above the animals,  
They led in those dark days.

If this kind of life, man now wishes for,  
Religious order, there's no need for.  
But the taste of modern civilization,  
Gave him a life of self-discipline.

Here started the work of religion.  
To cure the body, one takes medicine.  
So, to cure the diseased mind,  
The use of the religion was found.

'Live like a man, ' the religion teaches,  
'Man's a rational animal, ' it tells us,  
'With the God's gift of his sixth sense,  
And to live not like inferior creatures.'

'The body dies, not the Soul, ' it says,  
'There's only one God, ' it asserts,  
'Though He's known by different names,  
And is given various shapes and forms.'

'Father of the Heaven', Christians say,  
'Allah Ho Akbar', Muslims say,  
' Krishna, the Supreme', Hindus declare,  
But God is one, this every one's aware.

It's just like, four strangers met,  
One day, at a picnic spot,  
And what they liked the most  
Each one said the name of a fruit.

'It's Grapes, ' one said,  
'No, it's Ankur', the second told,  
'No, it's Draksha' said the third,  
And 'No, it's Kismis' the fourth said.

Then, 'Grapes, Grapes, ' a cart man sold,  
'This is the fruit I like, ' each one told.  
The fruit was one, but the name wasn't one,  
True, God with multiple names is but one.

When God is one, why this fight is on,  
God can't fight with God, for God is one,  
Man can fight with man, for he's not one.  
Isn't this truth known to every one?

The feeling of 'God is one'

Can arise in the mind of man  
Only when his love for God  
Is sincere, pure and good.

If there're no brakes, what'll happen,  
When, on road, all the vehicles run?  
The same thing will surely happen,  
Sans, on this earth, any religion.

Rajaram Ramachandran

# Keep The Mind Calm

Look thro' a glass Yellow,  
Everything appears Yellow.  
And thro' a dark glass,  
So dark an object looks.

These colored visions  
At once disappears  
For both the eyes  
Freed from the glass.

In a semi-darkness  
A curled rope looks  
Like a live serpent,  
To one's eyes distant.

A lamp post fused,  
In one's vision confused,  
As a ghost appears,  
Keeping him in fears.

These visions distorted  
Aren't the superimposed  
Mental projection of ours  
O'er the dormant objects?

Yes, there's no harm  
To keep the mind calm  
Then object looks the same  
With no change of name.

Rajaram Ramachandran

# KI01. Prayer Of Mother Earth

KRISHNA LEELA

"Oh Lord, save this earth,  
From the Demons' wrath,  
Like Royal Kings they pose,  
But evil deeds they expose."

"All the sages they torture,  
Lo, what an alarming picture,  
Of a wide spread calamity!  
May the Heaven show pity."

Once, with tears in her eyes,  
In between her deep sighs,  
Prayed Earth, the Mother,  
Before Brahma, the Creator.

In the shape of a holy cow,  
The Mother Earth narrated how,  
They desecrated objects sacred.  
And innocents they massacred.

Moved by her touching prayer,  
Brahma rushed to the Saviour,  
Lord Vishnu, the Destroyer  
Of evils existed wherever.

The demigods also prayed,  
Told how they were afraid,  
Of these Demons' menace,  
That robbed their total peace.

Their prayers, the Lord heard,  
To them every help He assured,  
As Krishna this time to be born  
In Yadu dynasty, as Vasudeva's son.

To assist Him in his mission,  
The demigods on this occasion,

He ordered their immediate birth,  
Before His appearance on the earth.

They were born in the family  
Of Yadus, pious and homely,  
When their dynasty King Surasena,  
Ruled the capital city, Mathura,

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## KI02. Vasudeva Saves Devaki From Kamsa

KRISHNA LEELA

The Royal Prince Vasudeva,  
The son of King Surasena,  
Homeward was in a chariot,  
With Devaki, he married just.

At that time, the son of Ugrasena,  
The driver of the chariot, Kamsa,  
As a custom, Devaki, her sister,  
To the new house, he took her.

There broke from the sky,  
On the way, a stern voice high,  
That he was to be killed,  
By her eighth-born child.

Kamsa, the son of Ugrasena,  
Of the famous dynasty Bhoja,  
A cruel minded person was.  
Who tortured many for no cause.

He caught hold of her hair,  
And was about to kill her.  
Vasudeva, at his behavior,  
As a noble, couldn't bear.

"Your sister you kill how?  
She got married just now.  
What a great hero you're,  
To do this act, is it fair? "

"Here one, who takes birth,  
Is sure, one day, to face death.  
Then the body turns to dust,  
From where it came first."

"Just as one foot rests on,  
And then the other lifts on,

A soul, one body up it takes,  
And another then it picks.&quot;

&quot;To suit the flickering mind,  
This body changes, you'll find,  
While remains not the soul  
In its own body, more spiritual.&quot;

&quot;Material thoughts-bound soul,  
It identifies 'self' as body, not soul.  
Just as shapes many but one sun,  
In the water it reflects when.&quot;

&quot;The body, for impious action,  
It suffers its own reaction,  
In the next life, when born,  
So, better not envy anyone.&quot;

&quot;Devaki, your younger sister,  
She is more like your daughter,  
Please kill not her, it is better,  
Your love she deserves, no matter.&quot;

How far the blow of a conch,  
A deaf man's ears can catch?  
Can these noble words of Vasudeva,  
Go into the deaf ears of Kamsa?

In so many words he tried,  
But Kamsa wasn't pacified,  
'Cause of his attitude mean,  
And in born nature of a demon

Vasudeva then told, there was no fear,  
Of his imminent death from her,  
But was from one of her children,  
So, to kill her, there was no reason.

Kamsa accepted his offer,  
To kill the children later,  
Instead of his married sister,  
Till then he loved as a brother.

Kamsa kept them in shackle,  
Right under his control to tackle,  
His imminent death sooner,  
Or it was due sometime later.

His worry, at first, was mild  
The eighth being killer child,  
But when Sage Narada told,  
His reaction became wild.

Narada warned him of the dangers,  
From the Yadu dynasty members,  
Those demigods born in advance,  
Before Lord Vishnu's appearance.

The male children one by one,  
He killed every new born,  
Year after year, all the seven,  
And he awaited the killer one.

He imprisoned his father,  
Assumed the royal power,  
He forcibly took the crown,  
And ascended the royal throne.

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# KI03. Prayers By Demigods

KRISHNA LEELA

King Kamsa assumed powers,  
In alliance with his neighbors,  
To annex kingdoms of Bhoja,  
Yadu, Andhaka, and Surasena.

His demon friends not one,  
But many of them quite often,  
They went in persecution  
Of Yadu kings one by one.

Yadus fled to other cities,  
In fear of their atrocities,  
That increased day by day,  
At the risk of lives everyday.

Not to kill, his friends told,  
But the six new born he killed,  
In front of their parents helpless,  
To save his life, he was so merciless.

It was time for the seventh child,  
To take birth, but to be killed.  
Vasudeva and Devaki prayed both,  
&quot;Oh Lord, spare this one from death.&quot;

To Yogamaya the Lord told,  
&quot;You're worshiped in the world,  
As the source of all fortunes,  
And you give them rich boons.&quot;

&quot;In the beautiful land, Vraja,  
There lives Nanda Maharaja,  
Also Rohini, the wife of Vasudeva,  
Lives incognito for fear of Kamsa.

&quot;Oh My principal potency,  
You've always my mercy.

In answer to Devaki's prayer  
You're required to go there.&quot;

&quot;My partial plenary expansion,  
Sesa, in the present incarnation,  
Is now inside Devaki's womb,  
Transfer it to Rohini's womb.&quot;

&quot;Thereafter I shall appear,  
As Devaki's son there,  
Also you shall appear,  
As Yasoda's daughter.&quot;

&quot;Durga, Bhadrakali, Vijaya, Vaisnavi,  
Kumuda, Chandika, krsna, Madhavi,  
Kanyaka, Maya, Sarada, Isani,  
Ambika and the name Narayani.&quot;

&quot;These names you'll have there,  
You're worshiped wherever,  
Rohini's son to be named Rama,  
For his strength, He will be Balarama.&quot;

The Yogamaya's invisible hand,  
To fulfill the Lord's command,  
Transferred the child to Rohini,  
From the womb of Devaki.

A miscarriage Devaki had,  
People thought and felt sad.  
But the secret plan knew none,  
That came up from the Heaven!

It was time for the Lord's birth,  
Devaki conceived the eighth.  
On her face Kamsa saw a charm,  
But he was afraid to do any harm.

He thought, &quot;My reputation,  
Also my power and life duration,  
I may lose, if I kill her now, &quot;  
And he kept silent somehow.

Until the Lord was born,  
Calm he wanted to remain.  
He kept up a close vigil,  
For the day of His arrival.

All Demigods from the Heaven,  
Said their prayers, one by one,  
For the success of His mission,  
To save Yadus on this occasion

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# KI04. The Birth Of Lord Krishna

## KRISHNA LEELA

In the auspicious Star Rohini,  
Krishna was born to Devaki,  
A child found extraordinary,  
With features not ordinary.

With golden waist bands,  
The child had four hands,  
Held a club, disc, conch shell,  
A lotus flower bloomed well.

Bedecked with fine jewels,  
Laid in a bed of rose petals,  
Dressed in pure silk yellow,  
A belt tied in waist below.

No words Vasudeva found,  
As his joy knew no bound,  
To see the child's beauty  
And His body frame so hefty.

The Godchild then awoke,  
In soft words, He spoke  
&quot;Afraid not, I'm here,  
For the peace to restore.&quot;

&quot;A girl is born to Yasoda,  
Go at once to the Gokula,  
Exchange me for that girl,  
And bring her to this jail.&quot;

After this instruction,  
The child new born,  
Took its normal form,  
And it remained calm.

The guards were made to sleep,  
And there was no watch to keep.

Then all the doors of the jail,  
They opened with no vigil.

The child, Vasudeva took,  
When none was there to look.  
He slowly went on his walk  
That time it was semi-dark

The River Yamuna gave way,  
For him to walk thru' this pathway,  
It was a grand God's play.  
The nature too obeyed His way.

Sesa, the serpent spread  
Its hoods over his head,  
Gave a protective cover  
From the rainy shower.

The entire city was fast asleep,  
When the child he wanted to keep.  
He laid the boy on Yasoda's bed,  
And took back the girl instead.

In her deep sleep she knew not,  
A girl or boy what she got?  
It was the plan of the Heaven.  
Thus Lord Krishna was born.

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# KI05. Kamsa's Fear Of Death

KRISHNA LEELA

Vasudeva back in jail,  
With the Yasoda's baby girl,  
Found every thing normal,  
As if it was just a miracle.

The guards heard the cry,  
Of a new born girl baby,  
Kamsa heard them tell.  
And felt he was in hell.

He rushed to the spot,  
His blood became hot,  
Like a hungry tiger wild  
That pounced on a child.

"My dear brother, listen,  
This is a girl, not male one  
For your death the cause  
The old prophecy it was."

"You killed all my children,  
The new born, one by one.  
As your gift to your sister,  
Let her live as my daughter."

Devaki begged and shed tears,  
But it went into his deaf ears,  
As a heartless demon wild,  
He snatched the crying child.

Her two legs he held tight  
And against a stone he hit.  
Slipping from his hands two,  
Up on the sky she flew.

In eight arms she held,  
A disc, a lance, a shield,

A sword, a disc, a club, an arrow,  
A conch shell and a bow.

She told Kamsa from the sky,  
What for she was born and why?  
She warned him of the killer child,  
Born somewhere in the world.

This fatal warning he heard,  
For his death near he feared,  
He released them from prison,  
And begged for their pardon.

His demon friends, in turn,  
Told him to kill every new born,  
To make sure there was none,  
Anywhere to finish him then.

Orders he issued to capture,  
All saintly persons to torture,  
And also to kill the new born,  
His present enemies sworn.

More sins he did out of fear,  
As he foresaw his death near.  
Spies everywhere he sent,  
And sleepless nights he spent.

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# KI06. The Birthday Celebrations

KRISHNA LEELA

The King Nanda, his foster father,  
And Yasoda, his foster mother,  
Were blessed with a male child,  
In the dark hours of the world.

The truth remained unfound,  
But their joy knew no bound.  
During the Birth day celebration,  
That went on in a grand jubilation.

The entire atmosphere changed,  
As greetings were exchanged,  
With gifts of food, cow, and gold,  
To mark the birth of the child.

The charm of the God Child,  
Brought the young and old,  
To the height of their happiness,  
As they danced with joy limitless.

The celebration to an end came,  
The talk of Krishna's name,  
Cheered everyone's mind  
In their Heaven new kind.

After this, Nanda went to Mathura,  
To pay the annual taxes to Kamsa.  
It was here Vasudeva met him,  
And exchanged greetings with him.

Nanda told, "My dear Vasudeva,  
In the cruel hands of Kamsa,  
All your children were killed,  
And you spent days sorrow-filled."

"The destiny plays its vital roles,  
In its hands, we are but dolls,

What shall happen do happen,  
Such things are pre-written.&quot;

&quot;My dear brother, &quot; Vasudeva replied,  
&quot;Much on the Kamsa we never relied,  
From the prison, we were released,  
But on the prophecy he's still displeased.&quot;

&quot;To Gokula soon, better you return,  
Before troubles anywhere in turn,  
These merciless demons create,  
Their crimes do never abate.&quot;

After paying taxes Nanda returned,  
With the warning, of what he heard,  
To face any worst situation ahead  
On the God Child, so much he relied.

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# KI07. Witch Putana Sucked To Death

KRISHNA LEELA

How to kill all the children?  
Kamsa's wild thoughts ran,  
To engage a witch woman,  
Who was actually a demon.

He ordered Putana, the witch,  
To do this job with no hitch.  
She entered Nanda's palace,  
And went around that place.

As she was so well dressed,  
Everyone was over impressed.  
They allowed her a free go walk,  
And she gave room for no talk.

The killer of many children,  
Entered Krishna's room then,  
Offered her poisoned nipple,  
For the child's feed suckle.

Her beauty made Yasoda blind,  
She had no other reason to find  
The witch's action improper,  
To allow a freehand as a mother,

Krishna knew her ill intention,  
But he paid her no attention.  
And closed His eyes to suck  
Her life also with her milk.

She fell down with a scream,  
Like a giant tree in a storm,  
She breathed her last,  
And did no harm at last.

The beauty of her body gone,  
That changed as a demon,

To their surprise, once again,  
In the shape of a mountain.

To Krishna she was mother-like,  
Having taken her breast milk,  
So, He gave a higher position,  
To her in the world of salvation.

His mercy Krishna showers,  
Like the flowing rivers,  
On all those, whomsoever,  
To His lotus feet surrender.

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## KI08. Child Krishna Kills Demons

### KRISHNA LEELA

Krishna, the child well grew up.  
He began turning backside up.  
His first Birthday came up.  
So, a function was fixed up.

All the cowherd men,  
With their lovely women,  
Attended this grand function,  
And enjoyed the celebration.

To the rhythmic band sound,  
The people danced around.  
Dressed colourfully they all  
Played flower throw ball.

Krishna was given a bath.  
Yasoda and Nanda both,  
Gave their guests food,  
Also gifts of cows and gold.

Close by a handcart,  
The Child was kept.  
Yasoda was too busy,  
To hear His hunger-cry.

The handcart He picked,  
And it fast He kicked,  
Into pieces which broke,  
At His first kick stroke.

Out came a dead demon,  
From the pieces fallen,  
Krishna knew this fact.  
He swiftly did this act.

The crowd sang in praise,  
As they found a surprise

At the Child's prowess,  
In a measure limitless.

The weary Kamsa this time,  
He didn't stop his crime,  
And sent Trnavarta, a demon,  
The most powerful one.

This demon, a whirlwind,  
Chased the baby behind,  
Fast lifted Him to the sky,  
To crush Him, it made a try.

But He caught its neck,  
And gave it a strong kick.  
When its back He broke,  
At once, it died of a choke.

From the sky, it fell down,  
Its head smashed, hit by a stone,  
All the people danced around  
The demon's body when they found.

It was a day for them to rejoice.  
They praised Him in one voice  
Yasoda took the Child on her lap.  
Her lullaby coaxed Him to sleep.

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## KI09. Krishna's Childhood Plays

### KRISHNA LEELA

Garga Muni, the family priest,  
Of Vasudeva paid a visit just,  
To the King Nanda's palace,  
To meet and talk to him once.

The King received the priest,  
With full honours as his guest,  
A great astrologer of the time.  
To help others was his aim.

"Oh King, Vasudeva sent me,  
Your two foster sons to see,  
They're really his children,  
To his wives, they were born."

"Yasoda had a female baby,  
Devaki delivered a male baby,  
The babies were exchanged.  
This Krishna had arranged."

"Durga, the female child,  
To Kamsa she had told,  
The enemy is already born  
To kill him one fine morn."

"If I now name your child,  
It'll create a rumor wild,  
That'll reach Kamsa's ears,  
So, I've my own fears."

"Kamsa will never spare,  
As he's always in despair,  
Until his object is won,  
He's sure to kill your son."

The priest so whispered,  
And Nanda closely heard,

But the king told the priest,  
&quot;In secret, let us do it best.&quot;

In the backyard cowshed,  
Some members were allowed,  
In a secret ceremony held,  
Their two sons were named.

To Rohini's son &quot;Balaram&quot;  
He was given this name,  
And the name &quot;Krishna&quot;  
To the son of Yasoda.

Naughty boys both became.  
Their neighbours daily came,  
With one or the other blame  
They had it ready to frame.

&quot;Dear Yasoda, your boys,  
They think we're their toys.  
They feed all our calves,  
Before we milk our cows.&quot;

&quot;All the milk the calves drink,  
We get not a drop of milk.  
With empty pots we return,  
They smile at our question.&quot;

&quot;They steal yogurt all,  
To them better tell  
To give us no problem,  
It's nice and good for them.&quot;

&quot;Our pots they break,  
Butter stored they take,  
All their friends share,  
Our needs, they don't care.&quot;

Poor Yasoda chastised them,  
But nonstop complaints came,  
Everyday routine this became,  
They cared little to their blame.

One day a complaint,  
To Yasoda it went,  
That Krishna ate the clay,  
While they were in play.

Child Krishna denied this,  
Saying they told lies.  
He opened His mouth wide,  
To prove it from His side.

How in this small mouth,  
All those on the earth,  
Besides the total Universe,  
Could move and traverse?

She was struck with awe,  
At the wonder she saw,  
To her, in fact, He was a gift,  
His every action so proved it.

Her true love and devotion,  
To Krishna, her divine son  
Beyond any limit increased,  
Her fear for Kamsa decreased.

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# KI10. Krishna Plays With Yasoda

## KRISHNA LEELA

When Yasoda was churning butter,  
Child Krishna cried with hunger,  
On her lap down she laid Him.  
Her breast milk she gave Him.

The hot milk on kitchen stove,  
Slowly began to rise above,  
O'er the brim, it might spill,  
So, she didn't wait then until.

Krishna out of His anger,  
With half finished hunger,  
Broke the pot with a stone,  
When she left Him alone.

Out of fear for His mother,  
He went to corner another.  
On a big wooden mortar,  
He sat and ate some butter.

He ran out when she came,  
She also ran behind Him,  
He ran hither and thither,  
Thus He dodged His mother.

Finally He was caught,  
Her eyes turned red hot,  
But moved by His tears,  
She left Him with no fears.

She went round to find,  
A long a rope to bind,  
With more ropes added,  
Still He couldn't be tied.

When she became tired,  
The naughty boy pitied.

He allowed His mother,  
To tie Him to the mortar.

He kept on slowly crawling,  
The mortar also was rolling,  
It came, two trees, in between,  
And He got stuck up then.

With a force He gave a pull,  
The trees two down then fell.  
They crashed on the ground,  
With a terrible "thud" sound.

Two misbehaved Kubera's sons,  
Just they learn their lessons,  
Narada cursed them as Arjuna trees,  
To remain thus for hundred years.

Released from the curse old,  
This story they both told.  
Towards their destination own,  
They went back to the Heaven.

Lord Krishna's healing touch,  
Brings relief to those affected much,  
It's true, to all the surrendered souls,  
He helps, to attain their desired goals.

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# KI11. More Demons Killed

KRISHNA LEELA

The two giant old trees,  
In the absence of any breeze,  
They fell down suddenly how?  
It came as a wonder now.

There arose this question,  
In the lips of everyone,  
It was a talk of the town,  
None could find the reason.

One after another the events,  
Disturbed His worried parents.  
They prayed for His protection,  
Free from Kamsa's persecution.

Krishna's miracles so many,  
It appeared on the surface funny,  
But His own power display,  
Puzzled them all every day.

The fruit vendor's story,  
Further enhanced His glory  
She gave Krishna fruits a few,  
He spared some grains in lieu.

Her basket was filled  
With jewels of gold.  
What a big boon His was,  
Though her gift small was?

On the bank of Yamuna,  
Both Balaram and Krishna,  
With the other little children  
They enjoyed their day's fun.

They forgot their food time,  
When their mothers every time,

They rushed towards them,  
To remind and feed them.

The Demons' menace increased,  
Peace in the land decreased,  
To move them all to Vrindavan  
King Nanda took a bold decision.

Govardhana Hills near Vrindavan,  
For fodder it was a famous town,  
Where they can well survive,  
And the cattle worry-free live.

It was a long tough march,  
For them to move and reach,  
The hill side of Vrindavan,  
The place of their chosen one.

The beauty of Vrindavana,  
The charm of hill Govardhana,  
The gurgling River Yamuna,  
Attracted Balarama and Krishna.

In that atmosphere pleasant,  
Their play life daily went.  
The cattle grazed stomach full  
With grass available plentiful.

In disguise as calf a Demon,  
They found once, in between  
Other calves, that came to mingle,  
With their own grazing cattle.

Its hind legs Krishna caught,  
To the treetop height threw it,  
It fell down with a "thud, thud";  
Broke its head and died.

It was a day of celebration,  
For Vrindavan in reverberation,  
It was drowned in jubilation,  
At this wonderful demonstration.

To the Yamuna River front,  
The boys, one day, went,  
And reached the water brink  
For their cattle to drink

They saw in the river bank,  
A heron with a large beak,  
It was a Demon Bakasura,  
Who came there to kill Krishna.

It wide opened its beak,  
Swallowed Him in one suck,  
But suffered a throat-choke,  
And it coughed Him out back.

Its beak in two halves,  
Like a blade of grass,  
Into pieces as He tore,  
It fell dead on the shore.

On so many days,  
In so many ways,  
He proved to them,  
He was the God Supreme.

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## KI12. Demon Aghasura Killed

KRISHNA LEELA

It wasn't a surprise to every one,  
How Demons died one by one?  
But each such strange incidence,  
On Krishna instilled a confidence.

He took the boys once,  
To the remote forest dense,  
And the cattle for grazing,  
Early in the morning.

What a big march it was?  
Thousands of young boys,  
Moved thousands of cows,  
And thousands of calves.

The centre of attraction,  
In that long procession,  
A jewel among the crown,  
Was Krishna the only one.

With a flute, horn and stick,  
With a lunch bag at the back,  
And the calves not to go astray,  
They led them in a safe pathway.

They played, on their routes,  
Merry tunes in their flutes,  
The tunes acted as a signal,  
To join the pack the stray cattle.

On the way, Aghasura the Demon,  
In its serpent's shape, kept open  
Its wide mouth like a mountain  
Open cave for their blind march in.

Demon Putana was its sister,  
And Bakasura its brother,

Krishna killed them both,  
So it came to avenge their death.

The cattle and the boys followed,  
Whom the giant serpent swallowed,  
While, in its mouth, Krishna entered,  
When He expanded, it got punctured.

From the jaws of the Demon,  
He saved the entire children,  
Also their cattle from death.  
As they were their real wealth.

“Whenever virtue subsides,  
And vice everywhere prevails,  
I come to help mankind, ” declares Krishna  
As quoted in our scripture, Bhagawad Gita.

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## KI13. A Lesson To Lord Brahma

KRISHNA LEELA

On the bank of the River Yamuna,  
Along with his friends, Krishna,  
A spot He chose for their lunch,  
And they opened their bunch.

While they were eating,  
Some cows were grazing,  
Some in Yamuna drinking,  
A few calves were feeding.

Suddenly the animals vanished,  
The boys became astonished.  
Where they all disappeared?  
Every one of them feared.

Their joy not to stop,  
The search He took up.  
Were they got misplaced?  
They couldn't be traced.

Brahma, the Lord of creation,  
With a testing intention,  
Hid the boys and the cattle,  
To find how Krishna would tackle.

Thro' His inner vision Krishna,  
He knew the trick of Brahma.  
But alone home when He went,  
How their mothers would repent?

So He expanded Himself as boys,  
And also their cows and calves,  
Quite similar in shape and form,  
He took them all back home.

One moment of Brahma is  
What one year is for us,

One year like this passed,  
No question was raised.

Balarama saw the touch,  
Of Krishna in them each,  
He came to know the fact,  
And condemned this act.

For a moment Brahma felt  
Of his tormenting `self' guilt.  
While Krishna, for a year,  
In multiple forms lived there.

At last, Brahma learnt a lesson.  
And asked for the Lord's pardon,  
The boys and the cattle woke up  
From a year-long deep sleep.

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## KI14. Demon Dhenukasura Killed

KRISHNA LEELA

Years passed, Krishna and Balarama,  
Both enjoyed their life in Vrindavana,  
Daily with their friendly cowherds,  
Dancing and singing in their wards.

The forest had variety of trees,  
With many colourful flowers,  
For their honey roamed the bees,  
And the fruits ate all monkeys.

For rest came the chirping birds,  
To treetop climbed the squirrels,  
For their food hunted the animals,  
They roamed in herds or singles.

The gentle breeze with sweet odour,  
The abundant cattle green fodder,  
The presence of clear fresh water,  
They kept their life joyful and better.

Under a shady tree Krishna stood.  
From His flute of bamboo wood,  
The tunes turned to be so good,  
To create a tranquilized mood

The music from His flute,  
Kept all the animals mute,  
The Deer and the tiger stood  
Side by side in the wood.

A paradise of animal kingdom,  
On their unfettered freedom,  
A scene of love, no hatred it was,  
His flute play was its cause.

The peacock with its wings spread,  
To match the fine tunes it danced,

Wherever Krishna's flute played,  
In this Heaven everyone stayed.

A Demon lived in that forest,  
In the shape of ass the worst,  
It observed their daily visit,  
And waited for a chance to fight,

Its name was Dhenukasura,  
With its hind legs, Balarama,  
Received a strong violent kick,  
But its legs He managed to pick.

He hurled it far above His head,  
It came back, hit the ground dead,  
They hailed His superior power.  
He made all the Demons shiver

He was the Ananta Sesa Serpent,  
Holding every ruling planet,  
On His wide spread hoods,  
O'er His thousands of heads.

Rajaram Ramachandran

# KI15. Krishna Drives Out Kaliya From Yamuna

## KRISHNA LEELA

In a lake inside the Yamuna River,  
There lived a giant snake of terror,  
Kaliya was this cause to shiver.  
People were afraid to go near.

It released a poisonous Vapor.  
The birds that passed over,  
They fell dead into the river.  
None came to drink the water.

To give relief to all Krishna,  
Also to kill this serpent Kaliya,  
A Kadamba tree He climbed,  
Into the deadly river, He jumped.

It curled around His body tight,  
And made an attempt to bite,  
But He managed to wriggle out,  
With all His heavy weight.

He caught hold of its tail.  
Its grip slowly began to fail.  
Krishna freed from its coil.  
He made its attempt to bite foil.

He danced o'er its head,  
It almost sank, but not dead,  
Its wives humbly pleaded,  
To their prayers, He heeded.

Meanwhile, where had Krishna gone?  
None answered to Yasoda's question.  
She fainted from the serpent gas poison,  
When into the water she stepped in.

Balarama prevented King Nanda,  
Trying to enter the River Yamuna.

Krishna's success He well knew,  
As such operations weren't new.

Krishna asked Kaliya to leave,  
For the Yamuna River to save,  
With its family, it left the place.  
It got settled on the ocean base.

Even today there is a faith,  
All those taking their bath  
In the Kaliya lake once,  
They're freed from their sins.

Rajaram Ramachandran

## KI16. The Story Of Kaliya And The Forest Fire

KRISHNA LEELA

There is a story behind,  
Here the reader will find,  
How Kaliya, the snake  
Came to the Yamuna Lake?

Garuda, the God Vishnu's servant,  
Every day, for his food, went,  
To kill and eat a serpent,  
Wherever it was present.

The killings increased day by day,  
Kaliya found there was no way,  
But to offer Garuda, the Eagle,  
For its daily food, a serpent single.

Kaliya decided later on,  
How long this to keep on?  
Why to continue this  
As a daily practice?

It started eating the serpent,  
What was daily to be sent,  
The Garuda became upset,  
As its offer, it didn't get.

A fight arose in between,  
Kaliya and Garuda then,  
A defeat, the serpent faced,  
To the Yamuna River it raced.

As a sage near that Lake,  
Cursed Garuda not to take,  
Any serpent for its food,  
It hid there for its good.

Krishna drove it away,  
And it found its way

To the remote ocean bed,  
With its family, as He said.

One night a fire broke out,  
And there was a big shout,  
That the forest was on fire,  
People ran out in great fear.

Krishna, to their rescue, came,  
Once they chanted His name,  
He swallowed the fire whole.  
Thus He played the safe role.

Will the fire burn, when He's there?  
No, He's the Earth, He's the water,  
He's the Space, Himself is the Fire,  
He's the Air, He takes all the care.

Rajaram Ramachandran

# KI17. Demon Pralambasura Killed

KRISHNA LEELA

After the forest fire incident,  
Back to Vrindavan they went.  
With the hot summer's advent,  
Everywhere heat was present.

Vrindavan City remained pleasant.  
As Balaram and Krishna were present,  
The nature was cool wherever they went,  
It behaved as their most obedient servant.

Several water falls were there,  
That cooled the surrounding air,  
The green grass and trees all over,  
Kept down the hot atmosphere.

Life between the city and forest,  
Kept them jovial, with no rest,  
In Krishna's company choicest,  
They spent their days happiest.

Pralambasura, the Demon once,  
As a cowherd boy in appearance,  
Mixed with them by chance,  
Krishna noticed his presence.

During the play, Balaram he took,  
On his back with an innocent look,  
But his idea was to kill them both,  
But at the end, he met his death.

The Demons knew not the power,  
Of the Lord Krishna, the Protector,  
And Balarama born as a Saviour,  
To kill them and save the sufferer.

Rajaram Ramachandran

# KI18. The Autumn In Vrindavan

KRISHNA LEELA

A jolt of the thunder rumbling,  
Followed by a flash of lightning,  
With the dense clouds overhead,  
The arrival of autumn, it marked.

A blanket of clouds spread,  
On the lightning sky overhead,  
Like that of a spirit Soul's cover  
To three modes of material nature.

It was time for the Sun to release,  
In the form of rain, all to appease,  
The water it drank from the earth,  
Its eight months' stored wealth.

After a flash of lightning stroke,  
The dense clouds itself broke,  
Swept by the fierce wind blow,  
For the people's wealth to grow.

The Earth scorched by the Sun,  
Moistened by the God of Rain,  
Became fully nourished again,  
To relieve it from the drying pain.

The one emaciated by austerities  
Undergone for material purposes,  
Got his body fully nourished again,  
As a result of these acts to regain.

The twilight of the rainy season,  
Invited all the glowworms soon,  
But not the stars, up on the sky,  
As the darkness covered its way.

Just like Veda's true knowledge,  
Overshadowed in the Kali's age,

By the sinful atheistic doctrine,  
From which they can't refrain.

The rain clouds rumbling noise,  
Provoked the frogs' loud voice,  
On the best days of their choice,  
To break their erstwhile silence.

Like Brahmin students in silence,  
In their usual study practice,  
Recited their lessons aloud,  
When their teacher so told.

The countless streams dry,  
Strayed its course nearby,  
From the set route main,  
Due to incessant rain,

Like a man diverts his money,  
And his hard earned property,  
Driven by the urges of his senses,  
He is committed to do offences.

The Earth turned emerald green,  
With all the green grass seen,  
Swarmed by insects reddish,  
Like a sudden rich man foolish.

The fields gave all the joy,  
For the farmers to deploy,  
Their resources for grains,  
To their maximum gains.

But those fields kept barren,  
Led some of them heart broken,  
For they knew not God's hand,  
That controlled their land.

The creatures of land and water,  
Grew up well in the rainwater,  
Appeared more care free,  
Like a Lord's sincere devotee.

The wide ocean-river-junction,  
Disturbed by the waves' agitation,  
Caused by a blow of wind-gust,  
Like a Yogi not free from his lust.

The mountains stood up tall,  
They minded not the rainfall  
That came to attack nonstop,  
Like a firm devotee's mind-set-up.

The roads were in the rainy season,  
With all sorts of debris unclean,  
Like the undesirable scriptures,  
Not fit to be studied by Brahmins.

Split by lightning, the clouds dense,  
Strayed away from their defense,  
Broke their ties in between,  
Like an adulterous women.

The curved shape of rainbow  
Unlike the wooden bow,  
Rested not o'er a string,  
Despite its bow shaped ring.

Like the Supreme Lord,  
Appeared in this world,  
Material-qualities-free,  
Also material-conditions-free.

The illuminated shining moon,  
The clouds that covered it soon,  
Appeared like a pure Soul,  
That took an egocentric role.

At the clouds' sight in the sky,  
The peacocks danced with joy,  
Like the householders distressed,  
While the devotees were impressed.

The rain water, the dry trees drank,

Their growth once again came back,  
Like the weak body strong it grew  
That observed austerities a few.

The lake cranes had their pain,  
Due to the down pour of rain,  
Like a mad old materialist,  
All troubles he had to enlist.

Lord Indra sent rains as a ploy,  
The irrigation dams to destroy,  
Like the atheists' false theories,  
That broke the Vedic boundaries.

The rain water, the clouds released,  
And the living beings went pleased,  
Like a king, listening to a Brahmin,  
He gave his wealth to everyone.

The Vrindavan forest was abound,  
Filled with dates trees all around,  
Krishna and Balarama found,  
Well ripe fruits on the ground.

The weighty milk bag below,  
Kept the cows' movements slow,  
Around Krishna they stood,  
Under His care in the wood.

The joyful tribal forest girls,  
The resounding waterfalls,  
The dripping sweet tree sap,  
Led to hidden caves in trap.

A cave gave a shelter,  
For them all to enter,  
They stayed safely there,  
Away from the rain water.

When they came to meet,  
They all took their seat,  
O'er a stone, near the stream,

They ate food with cream.

The sight of a contended bull,  
The cows-calves push and pull,  
And the cows' sacs milk full,  
These sights were wonderful.

The presence of the rainy season,  
In and around the City Vrindavan,  
Gave them an immense pleasure,  
They had plenty of time leisure.

The autumn season came in,  
For them to find things clean,  
With cloudless sky, clear water,  
Gentle breeze, the life was better.

The reappearance of lotus flower,  
The existence of pure water,  
Was like a Sage's fallen mind,  
But he got it back to find.

In autumn the sky was clear,  
Animals roamed everywhere,  
Dust-free became the Earth,  
Its water freed from filth.

The members in the same way,  
Of the four spiritual orders may  
From all the troubles be freed,  
Once He blessed their every deed.

The clouds freed from any influence,  
Shone bright with purified effulgence,  
Like a sage with no material desires,  
For a sin free happy life he aspires.

The mountain and the season cater,  
Sometimes crystal pure water,  
Like a sage, who gives knowledge  
In proper time at every age.

The fish in shallow water,  
For its depth, it doesn't care,  
Like a man feels not so precious,  
When he's not time-conscious.

A miser's life in poverty,  
Attached to his property,  
With no proper self control,  
Is like a fish with no goal.

Like a land freed from sandy soil,  
Where the plants may spoil,  
The wise sages free from ego,  
With no attachment they go.

The lakes and ocean bow to autumn,  
Keep absolute silence at the bottom,  
Like a sage detached from material action,  
He gives up his loud Veda recitation.

The farmers erected bunds around,  
To store water in the ground,  
Like a yogi keeps his sense control,  
Built up pure consciousness in his role.

To save the life from the hot Sun  
The autumn moon cooled everyone,  
Like a wise person in misery,  
Is saved by the Lord's mercy.

Just like the autumn sky shines.  
With stars' twinkle, with no rains,  
A devotee spiritually conscious  
Of the Vedic scriptures always is.

The sky shone in the full moon light,  
Encircled by stars above its height,  
Like the Yadu dynasty shone,  
Under Krishna's mercy alone.

The wind carried the flowers smell,  
That lessened their miseries well,

Unlike the gopies of Vrindavan,  
Whose hearts Krishna had stolen.

The season favoured everyone,  
To be so fertile in that season,  
Like services to the Lord rendered,  
Go not waste, when Soul is surrendered.

When the autumn Sun rose,  
The lotus flowers also rose,  
Unlike the flowers kumut,  
That bloom like thieves at night.

Vedic fire sacrifice festivals,  
At every right intervals,  
Were held to honour the grains,  
And to celebrate their rich gains.

They were happy with Krishna,  
And His brother Balarama,  
Thus the earth full of treasures,  
It gave them good pleasures.

The Kings, Sages and merchants,  
And the young bachelor students,  
Who were during rains inside,  
To play their role came outside.

Like a person of perfection,  
In the present life can  
Leave this body in time,  
To attain his new form.

Rajaram Ramachandran

# KI19. Krishna And Gopis

## KRISHNA LEELA

Krishna and Balarama shared,  
While they tended and cared  
All the cows and the calves,  
A city-forest life in halves.

Krishna played His divine flute,  
On the way, in the forest route,  
Also His charming face cute,  
Both made all the lives mute.

The Gopis minds were captivated,  
Whenever the flute He activated,  
They all became spell bound,  
Hearing the sweet musical sound.

They always talked about Him,  
His crown-peacock-feather-plume,  
His bright yellow dresses,  
His honey-soaked sweet kisses.

His lips flowed nectar they felt  
This thro' the holes of His flute,  
And on His way His footprints,  
Shone as if set in colourful tints.

They were jealous of the flute,  
That poured nectar more than what  
They could from His lips get,  
And why this partiality He let.

To their City Vrindavan,  
They awaited His return,  
To restore their Heaven,  
With His presence by then.

In many ways they expressed,  
In their daily moods depressed,

On His glories and times past,  
In His absence what they've lost.

All the Gopis unmarried,  
The same wish they carried,  
That Krishna to be her husband,  
For the beauty in Him they found.

One day, their dresses He stole,  
When naked they were as a whole,  
While in the river, the bath they took,  
That created shame in their look.

With the Gopis like this He played,  
To satisfy their minds that swayed,  
They all became one with Him,  
In their daily-life-river to swim.

Rajaram Ramachandran

## KI20. Krishna And Brahmins' Wives

KRISHNA LEELA

One fine morning for breakfast,  
The boys came with a request,  
To Krishna for some food to eat,  
But He gave them all a test.

To the Brahmins' houses nearby,  
He told them to go and try,  
In His name to ask for food,  
To see if they were not rude.

Their norms the Brahmins had,  
To entertain them, they felt bad,  
Those men of other caste,  
To partake in their feast.

As Krishna was a Vaisya,  
Balarama being a Ksatriya,  
To spare food they rejected.  
The boys came back dejected.

To approach, He again sent them,  
The Brahmins' wives this time,  
Despite their husbands' protest,  
With food the ladies ran to Him fast.

So much was their love for Him,  
They surrendered their Souls to Him.  
He told them to go back home,  
With no fears they went back home.

Their husbands felt shame,  
For not realizing his fame,  
They took their wives back home,  
Accepting Krishna as the Supreme.

A lesson, this way, He taught,  
A communal harmony it brought,

Happy they spent their days  
And merrily they lived always.

Rajaram Ramachandran

# KI21. Govardhana Hills

KRISHNA LEELA

It was a traditional practice,  
To perform a sacrifice,  
To Indra, the Lord of Rain,  
For their agricultural gain.

Krishna asked His father,  
Why at all he should bother,  
And worship Indra, a Demigod,  
When there was a Supreme God.

The result of one's action,  
Came as its own reaction,  
So, unless one was active,  
No result would be fruitive.

If one was more attentive,  
In their duties positive,  
The result he would find,  
The good one at the end,

It was the mountain,  
That caused the rain,  
With its majestic peak tall,  
It bent the clouds to fall.

It was better to worship,  
And seek its friendship,  
The great Govardhana Hill,  
That helped the rainfall.

In this way He spoke,  
Indra not to invoke,  
To bring down his ego,  
His offerings to forego.

His father was hesitant,  
But as He was insistent,

The hill became their worship.  
They ignored Indra's Lordship.

Lord Indra who got annoyed,  
Planned the city be destroyed.  
Torrential rains he sent there,  
Flooding the places everywhere.

Krishna, waited no longer,  
Presto, with his little finger,  
The Govardhana Hill He lifted,  
Like a giant umbrella gifted.

Then every living creature,  
That came under this shelter,  
For a week lived in His care,  
Happy and gay, with no fear.

Their lives were thus saved,  
The bad weather they braved,  
By Krishna's mighty power,  
That kept Indra in shiver.

This way Indra was humbled.  
With it, his ego got tumbled.  
He withdrew the downpour,  
Into pieces the clouds tore.

Down he came from his extreme,  
And surrendered to the Supreme,  
For pardon, he prayed at His feet,  
And he accepted his total defeat.

A place of worship even today  
The rocks of Govardhana stay,  
Small rocks, devotees pick up,  
As a keepsake for daily worship.

Rajaram Ramachandran

## KI22. Life With Gopis

KRISHNA LEELA

The King Nanda was harassed,  
But Krishna got him released,  
First from the demigod Indra,  
Later from the demigod Varuna.

By their self-ego, they were caught,  
And with the Supreme, they fought.  
But to both, a lesson He taught,  
And a change in them, He brought,

When He was eight years of age,  
Gopis' felt that was the stage,  
With Him to sing and dance,  
And move at a close distance.

Most of them were married,  
But the entire Gopis carried,  
A passion-urge in their mind,  
To have Him as their husband.

It was a kind of love, but not a lust,  
They craved for, which wasn't unjust,  
As a supreme enjoyer, He was first  
Their husband, in spiritual terms just.

Every creation He loves,  
In every one's heart, He stays,  
Gopis' loved Him reciprocally,  
They sang, to show it vocally.

They danced day and night,  
Their husbands took it light,  
Towards Him everyone ran,  
Just like His personal fan

His smiling and charming face,  
The Gopis behind-His-back race,

Their virtual ties in a close space,  
This gave a better life in every case.

About His glories they talked,  
With milk pots while they walked,  
His absence drove them mad,  
And they kept their faces sad.

They talked about His flute,  
That kept them all in mute  
And that melted every heart,  
That plays a magic on His part?

He was like a silk thread  
That passed thro' every bead  
To make their life one chain  
He was their center main.

We play this rasa dance,  
Every year there's a chance,  
For us to show Him our love,  
And in deep reverence we bow.

The whole world is a stage,  
He comes in every age,  
His own plays to direct,  
In a manner very perfect.

He says us only to act,  
He takes care of the fruit  
Of our labour, in fact,  
On each one's merit.

So, love Krishna as Gopis loved,  
And treat Him as our beloved,  
Then will there be any hatred,  
In the present world frustrated?

Rajaram Ramachandran

## KI23. Krishna Kills Kamsa

### KRISHNA LEELA

The Demons' help Kamsa sought.  
One by one they came and fought,  
In the shape of a horse or bull,  
With all their forces in full.

For Krishna, it was a child play,  
An occasion for Him to display,  
The sole purpose of His stay,  
To destroy the demons away.

Kamsa's death to hasten,  
Narada told him to listen,  
That his killers were alive,  
And his death was closeby.

Narada revealed the truth,  
That Balarama and Krishna both,  
Were Vasudeva's two own sons  
But they were exchanged ones.

Kamsa's wrath knew no bound,  
When, at last, the truth he found,  
He took up his sword to kill  
Vasudeva, saying he was unfaithful.

Not to kill the father, Narada said,  
But his two sons, born and bred,  
In whose hands, his death was certain,  
Thus the Sage removed the curtain.

Akrura, his friend, Kamsa sent,  
To bring the brothers, he went,  
For an open arena wrestling fight,  
With them in a broad day light.

To give their escape no chance,  
To crush them at the gate entrance,

An elephant was kept on the spot,  
This was the secret of his plot.

From Vrindavan to Mathura,  
The brothers, Krishna, Balarama,  
In chariot were taken by Akrura,  
For the fight, as planned by Kamsa.

At the gate, the elephant rushed,  
But Krishna with His hands pushed,  
Broke its ivory with His strength,  
This weapon stabbed it to death.

To enter the arena, the moment came,  
Nervous, this time, Kamsa became,  
Krishna challenged him for a fight,  
Kamsa took Him, as a boy, very light.

The Lord pulled him from his seat,  
In no time, He jumped on his chest,  
With all His force, began to pound,  
And he fell dead on the ground.

Rajaram Ramachandran

## KI24. Teacher's Son Rescued

KRISHNA LEELA

At the request of their own parents,  
With the consent of their foster parents,  
At the City Mathura Krishna stayed,  
Though, for his return, Gopis prayed.

Krishna was devoted to His teacher,  
Held him high more as a preacher,  
In return for what He learnt from him,  
He offered to give any award to him.

The teacher and his wife,  
Prayed Him for their son's life,  
Who, in the ocean, was drowned,  
And his body was never found.

Krishna ordered the ocean  
For his son's return.  
It denied having taken,  
But told, he was with a demon.

Conch shell was its shape,  
It remained in the water deep,  
By name Pancajana, a Demon,  
Swallowed the teacher's son.

He tore the belly of the demon,  
There He couldn't find his son,  
From the dead, took the conch shell  
And direct went to the hell.

He blew the conch shell,  
To order from the hell,  
Yamaraj, the God of Death,  
To return the son to the earth.

Yamaraj traced him then,  
And returned his son.

The teacher got back his son,  
This gift from Him he won.

Yes, what was impossible,  
For Krishna it was possible!  
None could defy His authority,  
Or challenge His superiority!

Rajaram Ramachandran

## KI25. Krishna In Mathura

### KRISHNA LEELA

In Mathura, Krishna stayed,  
But His mind deeply swayed  
First the Gopis of Vrindavan  
And His parents in between.

For Yasoda, His foster mother,  
And Nanda, His foster father,  
Who were with Him for years,  
He understood well their tears.

Uddhava, his cousin brother,  
Who was almost similar,  
To Krishna's shape and feature,  
He was sent as emissary there.

They all saw in Uddhava,  
A resemblance of Krishna,  
That gave them some relief,  
From their legitimate grief.

The message His cousin told,  
How much the Gopis He loved,  
And His parents, although foster,  
More than His own mother-father.

With the Kamsa's disappearance,  
His demon friends for a chance,  
To attack Mathura they waited,  
But His departure they awaited.

So, there rose a necessity,  
For Him in the Mathura city,  
From the enemies to defend,  
That kept His stay at this end.

He wished to spend sometime,  
With His own parents this time,

To alleviate their years of pain,  
In their prison life held in chain.

Rajaram Ramachandran

## KI26. Akrura's Visit To Hastinapura

Lord Krishna then sent,  
And Akrura immediately went,  
To the Hastinapura City,  
The Pandavas capital city.

The word "hastis" meant elephants.  
Pandavas kept numerous elephants.  
So, Hastinapura they named it,  
Where Akrura went on his visit.

It showed the City's richness,  
The elephants, chariots, horses,  
Besides big army an expensive,  
Available for use defensive.

Its then ruler was Dhrtarastra,  
Whose top minister was Vidura.  
Their names were spread,  
At all places, far and wide.

When King Pandu, his brother died,  
The throne he covetously occupied,  
Despite the late king's sons,  
Pandavas were the heir princes.

There the political situation,  
Remained in a total confusion,  
The King was in his sons favour  
The greediest persons they were.

Akrura studied the position,  
To brief the political situation,  
To Krishna later, on his return,  
For His proper action, in turn.

Kunti, the late King's wife,  
Spent there a miserable life,  
Due to the ruler's partiality,  
Besides his total animosity.

She was one of Akrura's cousins,  
Told him of the countless sins,  
Of the king's treacherous sons,  
Who disliked her own sons.

Its political unpleasant atmosphere,  
Also for her sons safety, Kunti's fear,  
All these details Akrura briefed,  
With deep concern Krishna heard.

This way His study began,  
How the other kingdoms ran,  
To reinforce the Matura City,  
And make it strong and mighty.

Rajaram Ramachandran

## KI27. The Fort Dvaraka

KRISHNA LEELA

The ruling King was Jarasandha,  
Of the kingdom Magadha,  
Asti and Prapti, his daughters,  
Were both Kamsa's wives.

He was in total despair,  
To wipe out the entire,  
Yadu dynasty of Krishna,  
The prime killer of Kamsa.

A great army he built up,  
His vow to keep it up,  
Eighteen times he fought,  
But he was beaten out.

To safeguard the Yadu people  
From any massacre possible,  
Krishna built up a large fort,  
In the midst of sea, near its port.

For another reason, a necessity,  
Arose to build up a fortress city,  
As Kalayavana, the King of Yavana,  
Attacked from the rear side of Mathura.

It was built in City Dvaraka,  
A part of the then Mathura,  
A sturdy fort surrounded by walls  
Covering ninety six square miles.

The fort was full of facilities,  
Like parks, roads, lanes and streets,  
Skyscrapers, Gardens and trees,  
A built-in-city with many palaces.

Inside the fort, the people moved,  
Which was built up, safety proved,

Balaram was made its Care taker,  
In place of Krishna, the City maker.

Kalayavana saw Krishna unarmed,  
Ran thro' his army in a circle formed,  
With a wish to catch hold of Him,  
He ran faster and faster behind Him.

Into a deep cave, Krishna rushed,  
Kalayavana also went in and dashed  
Against sleeping King Mukunda,  
Retired from the Kingdom Mandhata.

When Mukunda opened his eyes,  
Kalayavana was burnt in a trice,  
From the jet fire from his eyes,  
That charred the king into ashes.

After his life long fight,  
Mukunda wanted to rest,  
He went into a long sleep,  
In a remote cave deep.

If any one woke him up,  
From his deep sleep,  
He would be burnt  
Alive that very moment.

This boon he got for his relief,  
From Karttikeya, the chief,  
Of demigods for his services,  
To fight their demon-enemies.

Rajaram Ramachandran

## KI28. Krishna Marries Rukmini

KRISHNA LEELA

The King of Vidarbha,  
Known as Bhismaka,  
With his five sons elder,  
Had Rukmini as his daughter.

Hearing about Lord Krishna,  
From Sages like Narada,  
She fell in love with Him,  
And wished to marry Him.

But much against her will,  
Her brother wished to settle,  
Her marriage with Sisupala,  
The bitter enemy of Krishna.

Krishna too heard about her,  
And he wished to marry her.  
He was waiting for chance,  
For the event to take place.

What she seriously meant,  
Thro' a messenger she sent,  
About her wish to marry Him,  
And her total surrender to Him.

Her plan she made it simple,  
On her way to the Durga temple,  
To kidnap her it would be easy,  
When in the palace all were busy.

The fastest horses He took up,  
Towards the temple He rushed up,  
He saw her in the bride's dress,  
With hopes and tears in her eyes.

Balaram with a huge force,  
Followed Him to that place,

In support of His brother,  
To meet any opposition there.

In a split second, Krishna took,  
Before everyone's surprise look,  
Rukmini in His fast chariot,  
Thus their plan was perfect.

They fought every opposition,  
And controlled the situation,  
Sisupala had a heart burn,  
With defeat when he had to return.

Rukmini's marriage with Krishna,  
In the heart of the City Dvaraka,  
With pomp and show it took place,  
After this hit and run hot chase.

Rajaram Ramachandran

## KI29. A Son Born To Krishna And Rukmini

KRISHNA LEELA

A son born to Rukmini-Krishna,  
Was none other than Kamadeva,  
The Cupid, the demigod of love,  
Named as Pradyumna now.

Before Lord Siva, when he stood,  
He was burnt like a piece of wood,  
For His penance, once he spoiled,  
With his cupid arrow it foiled.

The news of his killer born,  
Reached Sambara, the Demon,  
He took the shape of a woman,  
And kidnapped Rukmini's son.

The demon then threw her son,  
Far away deep in the ocean,  
A giant fish swallowed him.  
He was safe with no harm.

The fish from the ocean was caught,  
To Sambara's kitchen, it was brought,  
Mayavati, the kitchen maidservant,  
Saw the live-baby, when it was cut.

She in her previous life,  
Was the Cupid's wife,  
Now, by providence, a baby,  
He came back to this lady.

So revealed Narada the Sage,  
That the Child at the right age,  
Would kill Sambara, the Demon,  
And that he was Rukmini's son.

The child grew up under her care,  
Like Krishna, he appeared fair.

She claimed her right as his wife,  
As he was so in her previous life.

From the noble mother's role,  
How she changed to this role?  
When he asked her this query  
Of their past, she revealed, in reply.

Her training gave him all the skill,  
To fight with any Demon and kill,  
When the time came up, a ripe one,  
He killed Sambara, the Demon,

They then went to Dvaraka,  
And met Rukmini and Krishna,  
Whose joy knew no bound,  
To see their son lost and found.

Rajaram Ramachandran

# KI30. The Syamantaka Jewel

KRISHNA LEELA

The King Satrajit, a devotee ardent  
From the Sun-God, got a present,  
A jewel, &quot;Syamantaka&quot; like Sun-shine,  
An invaluable brightest one.

Overwhelmed by this jewel,  
He installed it in a temple,  
When Krishna the Supreme,  
Was bodily present with them.

Krishna gave him direction,  
To hand it over as a presentation  
To His grandfather Ugrasena,  
The then King of Mathura.

Satrajit not only ignored the same,  
But also offended Krishna's name,  
His brother Prasena once took it,  
And went deep inside a forest.

Prasena was killed by a lion.  
It kept the jewel in its den,  
For its sparkling radiance,  
That illuminated its residence.

Jambavan, the bear king,  
Noticed the bright sparkling,  
The bear killed the lion  
It took the jewel to its den.

The King Satrajit mistook Krishna,  
That He killed his brother Prasena,  
In an unkind way so merciless,  
For the jewel just to possess.

To vindicate this blame,  
Not to spoil His name,

Krishna went inside the den,  
In a fight with the bear, He won.

He returned this jewel,  
But Satrajit face down fell,  
He gave it back to Krishna,  
With his daughter, Satyabhama.

Jambavati, Jambavan's daughter,  
Satyabhama, Satrajit's daughter,  
Krishna's consorts both became,  
As two partners of the Supreme.

Krishna returned the jewel  
To be installed in a temple,  
For the worship of the people,  
As His act most merciful!

Rajaram Ramachandran

# KI31. Satyamhama's Father Was Killed

KRISHNA LEELA

Akrura brought the news,  
Of the absence of peace,  
Returning from Hastinapura  
And he briefed this to Krishna.

That Pandavas with their mother,  
Kunti were burnt alive there,  
When He heard this news sad,  
Krishna felt very much bad.

There was another rumour,  
That they escaped from fire,  
To know what was the real fact,  
He then rushed there fast.

As Satyabhama married Krishna,  
The disappointed King Satadhanva,  
Ran after Satrajit, her father, to kill,  
And take away from him the jewel.

When Krishna left Dvaraka,  
And went to Hastinapura,  
Satadhanva killed Satrajit,  
While in his sleep one night.

The grief stricken Satyabhama,  
Prayed for the help of Krishna,  
Who chased and killed Satadhanva,  
And got back the jewel thro' Akrura.

Mental peace this jewel brought,  
To those who believed and sought,  
With the help of this Sun-God's gift,  
It'll give believer's life a good lift.

Rajaram Ramachandran

## KI32. Krishna's Five Weddings

### KRISHNA LEELA

Krishna saw the Pandavas alive,  
In Hastinapura, the brothers five,  
And also Kunti, their mother,  
Escaped from the lac-house fire.

In Hastinapura, Krishna stayed,  
To whom they all prayed.  
In His company there,  
They felt no fear.

With Arjuna, one day, He went,  
To a dense forest for a hunt,  
On the way they saw a girl,  
Lovely like a beautiful pearl.

The Son-God was her father,  
Lived around Yamuna River,  
She told Arjuna of her worry,  
Krishna she wished to marry.

Kalindi was the maid's name,  
She had heard about His fame,  
And knew what for He came,  
She told it with no shame.

Krishna took her as His consort,  
To satisfy her He played this part,  
He returned to Dvaraka with her,  
Amidst the people's joy there.

The kings of Avantipura,  
Had a sister, Mitravinda,  
They held once a ceremony  
To select a prince for matrimony.

Krishna, she wished to marry,  
So she prayed Him to carry

Her by force from that place,  
To His any other place.

Her wish Krishna fulfilled,  
While other princes failed,  
His challenge none could meet,  
They went back with utter defeat.

Nagnajit, the King of Kosala,  
Had a daughter, by name Satya,  
She was to marry a prince,  
Who subdued seven bulls once.

Princes of all countries failed,  
In the bullfight that was held,  
Their defeats Krishna heard,  
To fight for her He sent word.

Krishna took seven shapes,  
And tied them all with ropes,  
Thus Satya's hands He won,  
His bullfight ended in this fun.

Srutakirti's daughter Bhadra,  
Of the Province, Kekaya,  
Him as a husband, she wished for  
And He married to please her,

Next Laksmana, He forcibly carried,  
And with her consent He married,  
That was what she prayed for,  
And He granted this wish of her.

With this, the story ended not,  
Against Bhaumasura He fought,  
Thousands of girls He released,  
Married them, all were pleased.

Lord Krishna, to be a friend,  
Or the role of a husband,  
Or as a humble servant,  
He accepts with one's consent.

Rajaram Ramachandran

## KI33. Demon Bhaumasura Killed

KRISHNA LEELA

Indra who came to Dvaraka,  
Complained against Bhaumasura,  
The demon that caused trouble  
To the demigods and the people.

Krishna with his wife Satyabhama,  
Went to the palace of Bhaumasura,  
In the severe fight that ensued,  
He cut off the demon's head.

The demon known as Narakasura,  
Was the other name of Bhaumasura,  
He was the son of Mother Earth.  
He, in the Lord's hands, faced death.

She came and prayed Krishna,  
That the life of Bhagadatta,  
Be spared being her grandson,  
And she begged for His pardon.

Her grandson He then released,  
With His mercy she was pleased,  
Thousands of captive girls,  
He released them from the jails.

Indra, in his abode, received them,  
And he profusely thanked them,  
But when they brought a Parijata tree,  
He never allowed them free.

In the fight that ensued then,  
Krishna, as usual, had won,  
Indra felt for his action  
And he was taught a lesson.

The 16100 princesses freed  
From the jails He married,

In 16100 forms He was seen,  
Thus He fulfilled their desires keen.

Rajaram Ramachandran

## KI34. Krishna Tests Rukmini

KRISHNA LEELA

"Why you chose, my dear?  
Me a cowherd, I'm not clear,  
As a beautiful princess you're  
What a wrong match I'm here? "

"A prince had you married,  
You would have carried,  
A different kind of royal life,  
But what you gained as my wife? "

"My birth was in a prison.  
I was raised as a cowboy one,  
Looked after cows and calves,  
And I married so many wives."

"You haven't seen me before,  
But you loved me what for?  
You sent word to me to kidnap  
So I was forced to keep it up."

"I'm forced to live as a coward,  
Besides my life as a cowherd,  
Now in this Dvaraka fortress,  
For fear of attack from enemies."

"When Parijata tree I brought,  
Satyabhama who claimed it,  
Why you made no fight,  
But you remained silent? "

This way He tried to tease,  
His Rukmini to displease,  
He always tested His devotees,  
And provoked them like this.

No answer to this she found,  
She remained spell bound,

She swooned and fell down,  
Her face became pale brown.

He coaxed and cajoled her,  
This was a fun He told her,  
Just to test the love of her.  
Despite His love for her.

She broke out in tears,  
And expressed her fears,  
Why such words He spoke,  
Her sadness to provoke.

"Oh Lord! You're Supreme,  
I know, You have taken me,  
Despite my lower status,  
A material bound princess."

For His mercy she prayed,  
And in all words she praised,  
Thus ended His love play,  
To expose her simplicity this way.

Rajaram Ramachandran

# KI35. The Grand Family Of Krishna

## KRISHNA LEELA

Thousands of children,  
Not less than a million,  
Krishna's family grew,  
In course of time due.

He had 16100 wives,  
Besides the other fives,  
Each one had her ten,  
A grand size it was then.

For the God incarnation,  
In the Krishna's generation,  
Nothing was impossible,  
Under His powers invisible.

The eldest brother Rukmi,  
Of Krishna's wife Rukmini,  
Hated Him as a kidnaper  
Of his beloved sister.

He invited Balarama once,  
To play a game of chess,  
In that he played foul,  
And then began to howl.

Balaram with his club fought,  
And Rukmi died on the spot,  
It was the time most unfortunate,  
That brought this sad incident.

On a happy marriage occasion  
Between Rukmini's grandson,  
And Rukmi's granddaughter,  
This sad death did occur.

In another incident, Banasura,  
An ardent devotee of Lord Shiva,

And the eldest son of the King Bali,  
He was protected by Shiva's mercy.

His daughter, named as Usha,  
Had a love affair with Aniruddha,  
The grand son of Lord Krishna,  
This wasn't approved by Banasura.

In a battle that ensued Banasura  
With the help of Lord Siva.  
Krishna went for a fight,  
And both used their might.

Krishna, the Vishnu incarnation,  
At the end, this battle He won.  
Banasura's life was spared,  
As for his life, Shiva prayed.

Once family members of Krishna,  
Went to a forest near Dvaraka,  
They felt on the way thirsty,  
And saw a well dry and empty.

A large lizard was in the well,  
Once it slipped in and fell  
They tried their best to lift it,  
But failed in their attempt.

At once, this news was brought,  
And Krishna rushed to the spot  
His long arms gave a pull,  
It was brought up the well.

It got back its Heavenly body,  
By Krishna's magic touch Holy,  
He was Nrga, a charitable King once,  
But was cursed for a small offence.

A cow he gifted came back,  
And re-joined his live stock  
He donated it with the rest.  
The owner cursed him for that.

Instances like this were many,  
They may appear to be funny,  
But for the Lord, it's just a play,  
He helps His devotees this way.

Rajaram Ramachandran

## KI36. Aniruddha, The Grandson Of Krishna

KRISHNA LEELA

The great hero Banasura,  
The devotee of Lord Siva,  
And the ruler of Sonitapura,  
Had a daughter named Usa.

With one thousand arms,  
He was beating drums,  
When danced, Lord Siva,  
The so-called tandava-nrtya.

Pleased with his devotion,  
The Lord with His affection,  
Was ready to grant soon,  
His any desire, as a boon.

For the Lord's protection,  
Against any enemy action,  
This selfish boon he prayed.  
So in his city Siva stayed.

To the Lord once he told,  
That no one was so bold  
To challenge him for a fight,  
As they ran away from the site.

He invited Siva for a fight,  
As this chance was bright,  
As others dared not with fright,  
And the Lord took his words light.

That day was not far off  
When in the hands of  
A person on this earth  
He would meet his death.

To curb his ego,  
The Lord said so,

Who was that person?  
Not known in his vision.

His beautiful daughter Usa,  
In her lovely dream she saw,  
Once a beautiful young lad,  
Whose hug and kiss she had.

She was upset and mad.  
Seeing her sunken face sad,  
Her trusted servant maid,  
Why it was so she asked?

How to find this lad unknown?  
Several pictures were drawn  
By her servant, an artist,  
Who took some interest.

The dream lad she found,  
Her joy knew no bound,  
It was Krishna's grandson,  
Aniruddha the smartest one.

The lad was brought,  
Secretly with his cot,  
When he was in sleep,  
While it was so deep

Lovely days she had,  
With this beautiful lad,  
Her pre-married courtship,  
Went in a wrong relationship.

She was no longer a virgin maiden,  
Her father found, she was a burden.  
As none preferred an unchaste woman,  
Who had her pre-affairs with a man.

He felt her selection wasn't bad,  
But not reconciled with this lad,  
Who, after a fight, was arrested,  
And in prison he was tortured.

Rajaram Ramachandran

## KI37. Banasura Subdued

KRISHNA LEELA

Where had Aniruddha gone?  
Why for days he didn't return?  
What a worry, for all, it caused?  
Though four months had elapsed.

The Yadus came to know,  
He was imprisoned how?  
Deva Rishi Narada when  
Gave them an idea then.

The situation became stormy,  
When Krishna took an army,  
There ensued a big fight,  
Both sides used their might.

Led by Krishna on one side,  
And Shiva on the other side,  
There arose a battle fierce,  
That shook the entire Universe.

Krishna defeated one by one.  
Finally came Banasura's turn,  
Who couldn't resist the attack,  
And to his base, he ran back.

Lord Shiva pleaded for him,  
Lord Krishna then spared him,  
All his arms were cut,  
His four arms, in pity, left.

Banasura, the King Bali's son,  
Appeared as his successor one,  
In the family of King Prahalada,  
Under the protection of Krishna.

This promise Krishna remembered,  
So his arms only He dismembered,

On Shiva's request set him free,  
And accepted him as His devotee.

Banasura expressed his consent,  
To their wedding gave his assent,  
To Krishna he handed them as a present,  
And to the Lord's palace both were sent.

Rajaram Ramachandran

## KI38. How King Nrga Was Saved?

KRISHNA LEELA

The princes of Yadu dynasty,  
Once went to a forest nearby,  
Feeling very much thirsty,  
They found a well closeby.

There was no water inside,  
Instead they found a giant lizard.  
And wondered, from this trap,  
Why it couldn't escape?

To get the lizard out,  
Which was very stout,  
Their efforts they tried,  
But only they failed.

This news Krishna heard,  
To the well He hurried,  
Elongating His hand left,  
He gave it a quick lift.

With the touch of the Lord,  
The shape of the Lizard,  
Suddenly it disappeared,  
A Heavenly body appeared.

To know who he was,  
They were all curious.  
Knowing well who he was,  
Krishna asked for the cause.

"I was King Nrga, My Lord,  
You must have heard  
King Iksvaku, my father,  
Of him You're well aware."

"As part of my charitable vows,  
Countless number of cows

With their calves first ones,  
I gave them to the Brahmins.&quot;

&quot;Lo, one cow that was given,  
To a well learned Brahmin,  
It got back into our cowsheds,  
Unnoticed by our cowherds.&quot;

&quot;The same cow joined once again,  
Those I gave to another Brahmin,  
Thus for an unknown sin,  
I was thrown by my action.&quot;

&quot;Both the owners complained,  
One lakh cows they declined.  
In lieu of the one I offered.  
But that cow only they preferred.&quot;

&quot;The Lord of death, when I died,  
Despite the charities what I did,  
Gave me the life of a lizard,  
Even for this minor sin, my Lord.&quot;

&quot;A touch of Your hand, he told,  
Would release the shape I hold,  
I'm highly grateful, My Lord,  
For the mercy You showed.&quot;

Freed from his sin then.  
He was sent to the Heaven.  
So this reveals, &quot;A sin is a sin  
However little it may be one.&quot;

Rajaram Ramachandran

## KI39. Balaram Changed River Yamuna's Path

KRISHNA LEELA

After a very long time Balarama,  
Started on a chariot for Vrindavana,  
Anxious to meet Nanda, his father  
And Yasoda, his dear most mother.

To see him, the boys and girls raced,  
With all the cheers, they embraced.  
Warm greetings were exchanged,  
The entire atmosphere got changed.

Eyes full of tears, his parents shed,  
Inside the palace, him they led.  
To speak, no words they found,  
As with deep joy, they were bound.

His happy days Balarama spent.  
In his company the gopis went  
And in their usual rasa dance,  
They were almost lost in trance.

One day when he was happy,  
To change its course nearby,  
The River Yamuna he ordered,  
But his command she ignored.

To teach the river a lesson,  
And make her simply listen,  
He made closeby a scratch deep,  
With his plough edged sharp.

The river came in a rush,  
And flowed with a gush,  
To satisfy his command,  
Also the gopis' demand.

They enjoyed the bath,  
And followed his foot path,

Wherever he calmly went,  
The days happily they spent.

Rajaram Ramachandran

# KI40. The Kings Of Karusa And Kasi Killed

KRISHNA LEELA

The King of Karusa, Paundraka,  
Posed himself as Vasudeva,  
The most acclaimed Supreme Lord,  
To be worshiped by all as God.

To Krishna he sent word,  
That as the supreme God,  
On the earth when he descended,  
By Krishna he was offended.

Thus a false show he put up,  
And warned Krishna to give up  
His position as the God Supreme,  
Else he would go to any extreme.

He invited the Lord for a fight,  
On this issue to claim his right,  
In the midst of a fierce battle,  
Who was the real God to settle?

For Yadus it was a crude joke,  
How his nose, he dared to poke  
On the position of their Krishna,  
Who was their real Vasudeva!

A fitting reply Krishna sent,  
But this impostor was bent  
Upon a fight, for which he went  
To show actually what he meant.

Kasi's King, his friend, rushed  
There to help this wicked,  
And reinforced the big army.  
Then the situation became stormy.

The most sinful offenders both,  
At the end, they faced their death

So Krishna after a long fight,  
He established His Supreme right.

This acted as a warning,  
To the sanyasi and king,  
Who, as an avatar of God,  
On this earth, they posed!

Rajaram Ramachandran

# KI41. The Gorilla Dvividā Killed

KRISHNA LEELA

To avenge the death of Bhaumasura,  
His friend, the gorilla Dvividā,  
Created all kinds of nuisance,  
And people feared his presence.

Many villages and towns he burnt.  
He crushed every one like an ant.  
His strength was more than an elephant.  
He uprooted many trees as a giant.

Day by day he became a terror,  
People ran away here and there,  
And passed every day in utter fear,  
Expecting any day their death near?

Lord Balarama, in the company  
Of singers and dancers many,  
When enjoying music and dance,  
This gorilla came there by chance.

As usual, he created disturbance,  
That went beyond one's tolerance,  
Between them ensued, a severe fight,  
Each one showed his might.

The Lord gave a fatal blow at last,  
And Dvividā breathed his last.  
Thus, to an end, his trouble came.  
People praised the Lord's name.

Rajaram Ramachandran

## KI42. Krishna's Son, Samba

KRISHNA LEELA

The daughter of Duryodhana,  
With her name Lakshmana,  
Having reached the proper age,  
She was ready for her marriage.

A svayamvara ceremony was held.  
In the hall princes' crowd swelled,  
One among them for her to select,  
The strongest and the best intellect.

Samba, Krishna's son, wanted her,  
But he wasn't the choice of her,  
So, he forcibly kidnapped her,  
Much against the will of her.

It was an insult to Kuru dynasty,  
That a member of Yadu dynasty,  
To marry her used his force,  
Not giving her freedom of choice.

There ensued a severe fight,  
In that Samba was caught.  
Into the prison he was thrown,  
No mercy for his act shown.

The Yadus heard thro' Narada,  
The imprisonment of Samba,  
And prepared for an attack,  
To rescue their lost son back.

Balarama rushed to the scene,  
'Not for a fight', he was so keen,  
The situation under his command,  
He took over in a single hand.

The Kurus challenged his power,  
And stood before him like a tower.

To teach them a lesson, no wonder,  
He rose up suddenly like a thunder.

With his plough as a weapon,  
To the surprise of everyone,  
He struck the earth wide and deep,  
And pulled the city in one sweep.

It came near the Ganges River,  
And this caused a great tremor,  
It was a scene of total terror,  
When they all ran in fear

They begged for his mercy,  
As it wasn't found so easy,  
To challenge his power,  
Even in their dreams, never.

This episode had a happy ending,  
With the couples' grand wedding,  
Samba went back with Laksmana,  
Under the escort of Balarama.

Rajaram Ramachandran

## KI43. Sage Narada Visits Krishna's Homes

KRISHNA LEELA

The sixteen thousand wives,  
'How they spent their lives  
With their husband, Krishna? '  
It was the desire of Sage Narada

To Dvaraka, down he came,  
Chanting the Lord's name.  
He visited their houses  
And met all His spouses.

What a beauty it was!  
Wonder stuck he was!  
More than Heaven it was!  
Lord's stay its cause was!

Colourful flowers in gardens,  
Lakes full of swans and cranes,  
Ponds covered by lotus flowers,  
Also tanks filled with lilies.

Surrounded by fruit orchards,  
With variety of chirping birds,  
And dancing lovely peacocks,  
Besides the beautiful parks.

Thousands of marble palaces,  
Well planned residential houses,  
Lanes, streets and big avenues,  
With many picturesque venues.

A Krishna in each palace,  
The Lord in every place,  
Narada saw Him everywhere,  
With every wife found there.

He played chess at one place,  
At another performed sacrifice,

Riding on a horse elsewhere,  
Playing with girls somewhere.

'What was humanly impossible,  
For the Lord it was possible',  
This truth Narada understood,  
Before Him when he stood.

Rajaram Ramachandran

# KI44. A Day Of Krishna

## KRISHNA LEELA

Out of one's nature pious  
To know one may be curious,  
A day's activities various,  
Of Lord Krishna, the Glorious?

A God incarnation, no doubt,  
But a householder he was yet,  
An example he had to set  
For householders to follow it.

His wives were fast asleep,  
When from bed He got up,  
Despite their mild protest,  
He went for meditation first.

Next to this meditation,  
He finished His ablution  
In fresh sanctified water.  
And dressed well thereafter.

Into the sacrificial fire then,  
His oblations, one by one,  
To follow the religious injunction,  
He offered them, as a daily routine.

After this fire sacrifice,  
Gayatri Mantra in silence,  
He chanted more than once,  
Just before the Sun rise.

To the demigods and sun-god,  
Who're but part of the Lord,  
As in the scriptures down laid,  
His prayers, with respect, he said.

To His forefathers wherever,  
In their next life whichever,

Respectful obeisance He paid,  
For their welfare, 'Tarpana' He did.

Cows and dresses in variety,  
He gave them in charity,  
To the poor of the city,  
With His love and pity.

Dressed in yellow garments,  
Adorned in golden ornaments,  
And beautiful flower garlands,  
He visited temples and farmlands.

Before their breakfast,  
Brahmanas came to visit,  
In their anxiety to see Him,  
And He welcomed them,

His next duty was to please,  
Assembled men of all castes  
Of the city in and around,  
Or in the palace compound.

In the Sudharma assembly then,  
He sat on His royal throne,  
Amidst the jokers group,  
And ballet dance troupe.

There were non-stop programs,  
Of beating of mridanga drums,  
The sounds of veena and flutes,  
Accompanied by singing artists.

Vedic hymns Brahmins chanted.  
The past events some recited  
On the prominent kings' valour,  
In the main assembly parlour.

A stranger, one day, came.  
On the King Jarasandha's name,  
To Krishna, he complained,  
All the atrocities he explained.

&quot;I bring a message sad,  
Oh Lord, this king mad,  
Kings in thousands conquered,  
And he kept them imprisoned.&quot;

&quot;For your mercy they pray,  
As there's no other way,  
For their freedom to gain,  
From this torturous pain.&quot;

While this case went on,  
The Sage Narada came in,  
Whom, Krishna was glad to meet,  
And by His side, gave him a seat.

&quot;Under your merciful presence,  
A grand Rajasuya sacrifice,  
King Yudhisthira wants to perform,  
This message I wish to inform.&quot;

&quot;The Pandavas, your cousins,  
Need your help and guidance,  
To make it a grand success,  
With Your mercy and kindness&quot;

So said the sage in reply,  
To the Lord's kind enquiry.  
Thus the day's schedule went  
In this manner time He spent.

Rajaram Ramachandran

# KI45. Krishna's Visit To Indraprastha

KRISHNA LEELA

"Oh my dear Lord,  
What Sage Narada said,  
We should honour first  
And act, it is a must."

"You must go to Hastinapura,  
To satisfy King Yudhisthira,  
And give your help to him,  
For "Rajasuya" to perform."

"Also of the surrendered souls,  
They would achieve their goals,  
With your mercy and grace,  
They're freed from the jail once."

"We must first kill Jarasandha,  
As part of the "sacrifice Rajasuya",  
Both the purposes in this manner,  
Be served under a single banner."

This was how Uddhava advised,  
When Krishna turned to his side,  
And so the Lord finally decided  
Towards Hastinapura to proceed.

With a full complement of army,  
To meet any situation stormy,  
Krishna reached Hastinapura,  
Its other name being Indraprastha.

With all the pomp and gaiety,  
Rose up the entire city,  
At the gateway they received Him,  
And gave Him a warm welcome.

His brothers Yudhisthira sent,  
To all the directions they went,

Kings after kings they won,  
And collected taxes from everyone.

But the sovereignty of Yudhisthira,  
Wasn't accepted by King Jarasandha,  
Who took their warning light.  
With them he was ready to fight.

Rajaram Ramachandran

## KI46. King Jarasandha's End

KRISHNA LEELA

"Oh, my dear Lord Krishna,  
The most popular Rajasuya-yagna,  
Kindly allow me to perform,  
The first one You're, I now inform."

"All the demigods should know,  
From this great grand show,  
That You're the Supreme ever remain,  
Heaven or earth, in every domain."

"Your servant we're, everyone,  
In whatever planet lives anyone,  
We all know you're the one,  
As a super Soul here born."

"Your lotus feet those who worship,  
And chant the name of your Lordship,  
Do escape from birth and death cycle,  
Back they go to Your divine circle."

"As a Super soul, no doubt, You sit,  
A Devotee or not, in their inner heart,  
To everyone, You always act impartial,  
And You see them all as equal."

This prayer of King Yudhisthira,  
With his deep love, heard Krishna,  
Who assured him all the success,  
In the proposed Rajasuya sacrifice.

The King Yudhisthira's sovereignty,  
All the kings accepted it as mighty,  
Barring the one, King Jarasandha,  
Of the powerful kingdom Magadha.

This strong enemy to conquer,  
Krishna came with a plan super,

To engage him in a single combat,  
Not to drag his huge army in fight.

The powerful fighter Bhima,  
And the skilful archer Arjuna,  
Went along with Lord Krishna,  
Disguised as Brahmins to Girivraja.

Jarasandha respected all Brahmins,  
This was one of the reasons,  
Why they went in that guise,  
As it appeared a better choice.

Though enemy, he wasn't less wise  
To guess who were they in disguise,  
Yet so noble was he to grant,  
His life even, if they want.

Krishna called him for a duel,  
With any one he found equal.  
To fight with Bhima he preferred,  
He ridiculed Krishna as a coward.

He thought from Mathura,  
Krishna went to Dwaraka,  
Out of fear for safety He ran,  
To face his army rather than.

In a combat to challenge,  
Arjuna was young in age,  
So he consider him unfit,  
To match him for a fight,

Non-stop for days, twenty-seven,  
The fight went on and on,  
But none in the fight won.  
How long this could go on?

The secret Krishna knew how  
Jarasandha should be killed now.  
He took a twig, tore it into two,  
Far aside the two parts He threw.

In two parts, the king was born,  
From two mothers, one fine morn,  
Found useless they were thrown,  
As unfit to sit and rule the throne.

Jara, a witch, joined them two,  
To make it one, she carefully sew,  
As an adept in black magic skill,  
She brought him alive by a spell.

This clue Bhima got in his mind.  
He waited for a chance to find,  
And caught the king's legs to pull,  
When he slipped down and fell.

Into two parts his body was torn,  
And pieces were far away thrown.  
Krishna hailed Bhima's success,  
That brought out the peace process.

Sahadeva was the deceased king's son.  
They installed him on the throne then,  
Released the captives from the prison,  
Thus the sacrifice they finally won.

Rajaram Ramachandran

# KI47. The Deliverance Of Sisupala

KRISHNA LEELA

Happy became Yudhisthira,  
O'er the death of Jarasandha  
He admired Krishna's superiority,  
In His every field of activity.

"Unlimited you're, we know,  
Your mercy you ever show,  
Oh Krishna, You can play  
Any role whatever be it may! "

"Royal kings, so we think,  
But in our ego, we all sink,  
Rulers of this world, may be we,  
But our heart is poor, we do see."

"For mercy You choose none,  
But shower it on everyone  
Unabated, just like the rain  
That pours all o'er, prefers none."

O'er the active role of Krishna,  
This way praised Yudhisthira  
Of the exalted position of the Lord,  
Who was, in fact, the Supreme God.

None was left in the country,  
The Citizens, each and every,  
All those were in the assembly,  
To watch the sacrifice faithfully.

All the Sages from the wood,  
All the Kings of the world,  
All the Brahmins learned,  
They were present in the field.

What a scene to see it was,  
To participate in that sacrifice,

All the demigods of the Heaven,  
They were present on that occasion.

A question came at the start,  
O'er the worship on their part,  
Who was the Supreme one to prefer?  
Who was to be given their first offer?

Sahadeva was sure and bold,  
At once he stood and told  
That Lord Krishna was the best,  
Who was on the top of every test.

While everyone there agreed,  
Sisupala, the king full of greed,  
Shouted at the top of his voice,  
That they made a wrong choice.

He held Krishna a bitter enemy,  
Not for one reason, but many  
The main one, He stole Rukmini,  
Whom, he wished to marry.

"You're but a cowherd,  
Also you're a coward,  
You follow no Vedic rules,  
Nor the regulative principles."

"From Mathura away You ran,  
And took shelter in the ocean.  
You're more than a dacoit,  
To harass everyone You fight."

Sisupala went crazy and violent,  
But the Lord remained silent,  
While the nobles, who were upset,  
From the assembly walked out.

All the Kings took their swords,  
To speak they found no words,  
But a lead then Krishna took up,  
To stall a fight that came up.

The Lord took up His disc,  
He wanted to take no risk.  
The sharp edge of the blade  
Did its job and severed his head.

Thus Sisupala's life came to an end,  
But still Krishna was so kind  
That sent back to Heaven his soul, .  
For any one, it was the ultimate goal.

Rajaram Ramachandran

## KI48. How Duryodhana Was Fooled?

KRISHNA LEELA

The success of Rajasuya-yagna,  
Gave a name to King Yudhisthira,  
Ajata-satru, a man with no enemy,  
No doubt, with Krishna's mercy.

Bhima for the kitchen,  
Sahadeva for the reception,  
Duryodhana for the treasury,  
Karna for the charity,

Arjuna to take care elders,  
Nakula for the stores,  
Krishna, the guests to entertain,  
Draupadi for the food distribution.

Of each work, in charge,  
Each one did discharge,  
It was a total success,  
The fruit of their services.

It was beyond description,  
To watch the entire scene,  
Of this kind no function  
In the past held to mention.

But Duryodhana was jealous,  
A man, never he was so pious,  
His feelings burned inside,  
Which he revealed not outside.

The magical palace so illusive,  
It cheated his vision evasive,  
Water or floor, it wasn't clear,  
That fooled him a scene mere.

He fell down walking on water,  
It appeared as floor, not water,

He walked carefully on the water,  
That wasn't water, but a floor.

Bewildered he became then.  
Everyone enjoyed this fun.  
He became very much angry,  
At Draupadi's laughter from the balcony.

A wrong signal it sent,  
To the height of rage he went,  
This widened their enmity,  
And broke their mutual amity.

Rajaram Ramachandran

# KI49. The Destruction Of Demon Kings

KRISHNA LEELA

The Demon King, Salva,  
A close friend of Sisupala,  
A bitter enemy of Krishna,  
Owned a space ship, Saubha.

Sisupala went to marry,  
But Krishna had to carry  
Rukmini, the bride by force,  
Which Salva hated, of course.

Sisupala lost his head,  
For all the words he said  
To dishonour the Lord,  
Purposely which he did.

Krishna, Salva wanted to kill,  
With all his strength and skill,  
Lord Siva, for years, he prayed,  
Controlling his breath, he stayed.

From Siva, he asked for a boon,  
When He appeared, not so soon,  
An unconquerable flying spaceship,  
That he claimed its ownership.

What he wished for, he got it,  
He dominated the sky every bit,  
Flying over Dvaraka to fight,  
He attacked it with all his might.

On both sides the ground force  
Fought on a collision course,  
From Hastinapura Krishna rushed,  
Salva's army out He pushed.

Salva's tricks, one by one,  
Krishna broke them and won,

At the end, the disc of the Lord,  
To the ground, it sent his head.

Another Demon then came,  
Dantavakra was his name.  
A friend of the deceased Salva,  
And an enemy of Lord Krishna.

Salva's death to avenge,  
He was ready to plunge,  
Amidst the battle field,  
With his club and shield.

To challenge, he came alone,  
It was a duel, one for one,  
Their fight went on and on.  
Like a lion roared the Demon.

Dantavakra's chest Krishna hit  
With his club, that caused a split,  
He vomited a pool of blood,  
Dead he fell then like a wood.

His brother, demon Viduratha,  
Attacked to kill Krishna,  
But the Lord was so quick  
To behead him with His disc.

Rajaram Ramachandran

# KI50. The Story Of Sudama

KRISHNA LEELA

A friend of Lord Krishna,  
A Brahmin by name Sudama,  
Had a big family to maintain,  
Found no source to sustain.

“Krishna, your boyhood friend,  
Not at all would He mind,  
For our children what they need,  
Surely He'll give their daily feed.”

This way his wife persuaded daily,  
But how to meet Krishna simply,  
To Offer, he had nothing to carry.  
Lo, poverty caused him this worry.

His wife took some pains,  
From three-handful of grains,  
Some chipped rice she made,  
And in his towel up she tied.

The distance all the way,  
Miles and miles long away,  
For days Sudama walked,  
On his bare foot he trekked.

He reached the destination,  
Stood at the gate in hesitation,  
Felt shy to enter the palace,  
Well guarded at every place.

Krishna saw him at the gate,  
Ran towards him to invite,  
Took him inside to His seat,  
And washed his tired feet.

Sudama saw the Lord's kindness,  
Speechless he was out of shyness,

How before Krishna's richness,  
He could exhibit his poorness?

Krishna who was so informal,  
Asked what was in the bundle,  
That His old friend had brought,  
He then pulled it and caught.

The chipped rice one-handful,  
The Lord ate, it was tasteful.  
Before he took the next morsel,  
Sudama's home turned rich well.

Krishna's hand Rukmini held,  
While richness further swelled  
In Sudama's house far away,  
What he sought never any way.

Wealth Sudama never sought,  
But Krishna's mercy when he got,  
For his devotion to the Lord,  
It made him rich unasked.

Whatever offered in devotion,  
From Krishna's merciful vision,  
Be it a leaf, a fruit or water a little,  
It is great, its value immaterial.

For material benefit never pray,  
But for His mercy always pray,  
Your respects with love you pay  
Worship Him daily this way.

What you want Krishna knows,  
Before you ask he always gives,  
Every creation he deeply loves,  
Sure, He answers all our prayers.

Rajaram Ramachandran

# KI51. Krishna And Balarama At Kurukshetra

## KRISHNA LEELA

At Kurukshetra, the holy place,  
On the day, there was no trace  
O'er the sky of the Sun's face,  
Solar eclipse shutting the rays.

People from city far and near,  
Came and assembled there,  
Amidst dances and fanfare,  
To watch this scene rare.

It was another pleasant sight,  
For Krishna to be at the site,  
With Balarama, his brother,  
In that unusual rainy weather.

The Sun covered by clouds well,  
And the incessant rain that fell,  
Made their life, as if in hell,  
It was a terrible picture to tell?

All of them had their dip,  
In the water up to their hip,  
In each Parasurama's lake,  
For their holy bath to take.

The blood of kings He killed,  
In five lakes He dug and filled  
At Samanta-pancaka, its name,  
A sacred place it then became.

Akrura, Vasudeva and Ugrasena,  
Gada, Samba and Pradyumna,  
The chiefs among Yadu dynasty,  
All were assembled in that party.

Yadus were devotees of Krishna,  
And his elder brother Balarama,

They held them in high devotion,  
And none else in their holy vision.

Her brother Vasudeva, the King,  
Kuntidevi met in the gathering.  
In the forest how she was suffering  
To him in detail she was explaining.

His side, Vasudeva also told her,  
That his life was no better,  
For days he was made to suffer,  
In prison with punishment stiffer.

Vasudeva pacified her sister,  
With all compassion, as a brother  
Said, things move only at His will,  
But she had to play her part still

Krishna's mother Devaki,  
Balarama's mother Rohini,  
Embraced mother Yasoda,  
In the presence of Krishna.

Present was there King Nanda,  
Who embraced King Vasudeva,  
They both exchanged pleasantries,  
And also news of their countries.

The Gopis of Vrindavana,  
Left not free Lord Krishna,  
They swarmed Him around,  
And hugged Him love bound.

To Dvaraka Krishna called them,  
But to Vrindavana they invited Him,  
As their Heaven they held it,  
In His memories very pleasant.

His glories in a group song  
They sang, dancing in a throng,  
Their hearts for His love ever craved,  
Them, they believed, He always saved.

Rajaram Ramachandran

# KI52. The Queens Of Krishna

## KRISHNA LEELA

Pandavas came to meet Krishna,  
Headed by King Yudhisthira,  
With Draupadi their consort,  
In His comfortable resort.

Draupadi, to meet the queens went.  
With them some time she spent  
To know what was their inside story  
Of Krishna they wanted to marry?

The Chief of them, Rukmini,  
Narrated her story to Draupadi,  
That Krishna was her choice,  
Who kidnapped her by force.

Satyabhama told her story,  
That her father felt sorry,  
When he knew the jewel,  
Syamantaka, Krishna didn't steal

The old bear, Jambavan,  
Kept the jewel as his own,  
After several days fight,  
From him Krishna took it.

Jambavati, the bear's daughter,  
Krishna was glad to marry her,  
Thus His wife, she became,  
As His servant there she came.

Kalindi said, Krishna she loved,  
When He met her she bowed  
And told Him of her intention,  
That brought their wedlock union.

At the selection ceremony held,  
All the princes were assembled.

Mitravinda away was carried,  
And her, this way, He married.

With seven bulls Krishna fought,  
And the hands of Satya he caught,  
A condition what her father laid,  
To marry what the price He paid.

Krishna, her maternal uncle's son,  
His mercy, Bhadra somehow won,  
Her marriage with Him was done,  
With pomp and show, one fine morn.

When Laksmana's turn came,  
To mention it she felt no shame,  
That Krishna, her husband's name,  
Was the Hero, who won the game.

The fish, on the top, at one stroke,  
He shot, in two pieces it broke,  
Its was seen in water down below,  
He aimed dead sharp that arrow.

It was a condition to win her,  
But none shot an arrow proper.  
Krishna did this and won,  
To the surprise of everyone.

The Queen Rohini finally told  
How Demon Bhanasura was killed  
Kings' daughters Krishna released  
How all the sixteen thousand?

They married Krishna, their Saviour,  
Who was second to none, as a Warrior.  
At His lotus feet they spent their days,  
And enjoyed their lives in so many ways.

Rajaram Ramachandran

# KI53. Vasudeva Performs Sacrifices

KRISHNA LEELA

The Queens besides Kunti,  
Subhadra, Gandhari, Draupadi,  
And the Gopis from Vrindavana,  
All were present at Kuruksetra.

They held high this occasion,  
Unseen earlier in their vision,  
Among them, as center of attraction,  
Krishna played His spiritual action.

Choked with a feeling of emotion,  
They saw His endless compassion,  
Around him they all danced  
And tears of joy they shed.

All Sages came there to see  
Krishna surrounded by sea  
Of people from far and near,  
What He was saying to hear.

"To the Sages, let all glories be,  
Their faces, we all now see,  
Our goal of life, we do achieve  
The exalted ones, when we receive."

"The importance of Sages all,  
One may not know at all,  
But to the temple one may go,  
Merely to display a show."

"Know this, in everyone's heart,  
I am seated and play well my part.  
A new devotee sees not this well,  
But Me he searches in the temple."

"Visiting holy places to take bath,  
But following not the Sages path,

Doesn't make him a true devotee,  
He is an animal, human he may be.&quot;

So said Krishna, the Supreme,  
To educate He went to that extreme,  
All those devotees assembled there,  
His feelings with them to share.

Who the Lord Krishna was,  
The Sages all knew well this,  
Personally paid their obeisance,  
This was to them a rare chance.

The Sages then gave their advices,  
To perform prescribed sacrifices,  
As rendered in the Vedic scripture,  
To King Vasudeva, Krishna's father.

All the sacrifices Vasudeva did,  
In the respectable Sages' mid,  
The people's joy knew no bound,  
Assembled in the sacrifice ground.

Rajaram Ramachandran

# KI54. The Supernatural Powers Of Lord Krishna

KRISHNA LEELA

Thro' Sages Vasudeva learnt,  
Also from the past every event,  
Krishna and Balarama were both  
Supreme Godhead came to the earth.

His two sons liberally he praised,  
When this point they both raised,  
May be they were from the Heaven.  
But still were his two children

"All of us are qualitatively one,  
Oh my father, the manifestation  
Of the cosmic energy, what you see  
They're but part and parcel of Me."

"In fact, every living entity,  
Has its own spiritual identity,  
But in touch with material existence  
Its nature falls under that influence."

"I'm situated in every heart,  
The bodies may live apart.  
The spirit souls appear many,  
But they're of one quality."

"The sky, air, fire, water and earth,  
The five elements, there's no dearth  
They're present in everything,  
From pot to mountain anything."

"From Lord Brahma to an ant,  
They're in spirit not different,  
Big or small the size may be,  
But quality one it shall be."

These words of Lord Krishna  
Enchanted His father Vasudeva

May be father and son both were,  
But what for they came here?

Their dialogue reveals the truth,  
To every living being on the earth,  
That in every heart Krishna is seated,  
So, there's no sense anyone being hated.

Devaki, His mother requested,  
Her lost children be restored.  
This Krishna immediately did,  
From the place these sons hid.

From the under world,  
In the King Bali's hold,  
He brought them back.  
She was wonder struck.

They were from the Heaven,  
And were cleared of their sin.  
Soon back they were sent  
And to their place they went

Krishna's pastimes transcendental,  
All should know they're eternal,  
Those hearing these narrations,  
Go free from material contaminations.

Rajaram Ramachandran

# KI55. The Kidnapping Of Subhadra

KRISHNA LEELA

Arjuna's maternal uncle, Vasudeva  
Had a daughter, Subhadra.  
He fell for her beauty,  
As she looked so pretty.

Krishna's brother Balarama,  
Was in favour of Duryodhana,  
But Arjuna was Krishna's choice,  
In his support He gave his voice.

Arjuna in guise of a Sanyasi,  
He stayed in the season rainy  
At Dvaraka with a plan whereby  
Subhadra he could soon marry.

This Sanyasi Balarama entertained.  
A close relationship He maintained.  
Whenever Subhadra went to the temple,  
To track her, Arjuna had chances ample.

In her chariot she went one day,  
He kidnapped her on the way.  
She didn't oppose but was happy.  
With her lover she ran away.

This stirred Balarama's anger,  
That went to the height of danger.  
But Krishna softened Him down,  
And begged for His pardon.

Rajaram Ramachandran

## KI56. What; Vedas Speak About?

KRISHNA LEELA

When the mind is set material,  
The word-sound also material,  
Can Vedas, meant for these unreal,  
Touch on subjects transcendental?

When the Vedas limits with  
Material modes, on the earth,  
From Satvo-rajo-tamo, gunas three  
Bound ties, how one goes out free?

From the activity, the karma,  
From the knowledge, the jnana,  
From the upasana, the worship,  
Do really Vedas elevate one up?

One answer for these queries,  
In the Vedic texts, in fact, lies.  
It prepares a conditioned soul,  
To reach a higher spiritual goal.

For a consciousness purified one,  
An easy go 'Back to Godhead' then.  
Vedas help thus any soul fallen,  
To reach the Lord in the Heaven.

The Absolute Truth is but one.  
Of everything He's the origin.  
His life ends not, nor do begin  
But a life-source for everyone.

He's the Creator of senses, mind,  
Besides intelligence of every kind.  
To tell and elevate all the mankind  
What His creations' purpose behind?

The devotional service, a process  
To take one to Krishna consciousness,

The best of the Vedic science,  
For mankind, it's Godsend source,

The beauty, knowledge, wealth,  
Fame, renunciation and strength  
In full, each and every opulence,  
Krishna possess in abundance.

By one's own self endeavor  
It's impossible to conquer,  
The material modes of nature,  
And attain a spiritual stature.

Krishna, the Supreme Lord,  
He's worshiped as the only God  
All accept Him existing beyond  
The jurisdiction of material world.

From Brahma to an ant down,  
Material nature-free is none,  
So, to Krishna seeks everyone,  
For one's self-liberation own.

Pots or bricks, their shape be,  
But from the earth, they came to be,  
And to the soil they go back,  
At the end, when they break.

Krishna like the mass of earth,  
He's the cause for every birth,  
That goes back, after its death,  
To its known source, it's the truth.

Besides the time and space,  
Every mind in its own place  
Earth, sky, water, and fire  
They're spread everywhere.

These elements, the sum total,  
The cosmic manifestation all  
From the Krishna's energy superior  
It is spread all over, everywhere.

The cause of all manifestation,  
And also for all the dissolution,  
Krishna is the source of creation,  
And of its ultimate annihilation.

His energy presents everywhere,  
But He isn't present anywhere,  
Like on the sky the Sun is there,  
But His rays spread everywhere.

This presence and non-presence,  
To some, perhaps make no sense,  
But He's eternally so complete  
As His energy finds no limit.

The shelter of His lotus feet,  
The goal of this highest seat,  
Takes always the intelligent,  
Upon this path when so bent.

Not in Krishna consciousness,  
A person of any worthlessness,  
Resembles a bellow of a smithy,  
That breathes in and out air filthy.

The codes of conduct, Vedas teach.  
The divine truths, they all preach.  
Yes, the Lord sitting in every heart,  
Do love and care it on His part.

The life is so illusive to escape.  
One shall surrender, to give up  
The ego, that blinds one's eyes,  
And follow Krishna's words wise.

Thus spoke Vedas all the four,  
Rig, Sama, Atharva and Yajur,  
Glorifying the Lord of Lords,  
The Supreme of all the Gods.



# KI57. Lord Siva Saved From Demon Vrkasura

KRISHNA LEELA

A house of his own,  
Lord Siva doesn't own.  
An old tree only gives  
A shelter where he lives.

In the Himalayan snow shower,  
He stays there like a poor,  
But his ardent devotees never,  
For any kind of riches suffer.

For any type of boon,  
He gives it very soon,  
Pleased with anyone,  
Who prays for one.

Ignorance, goodness, and passion,  
The three-in-one combination,  
Of the material energy source,  
Siva is the controller of this force.

But he remains aloof and free,  
From these material qualities three,  
But riches he showers at once,  
In return for a devotee's penance.

Why Krishna, rich though,  
Keeps His devotees poor so,  
To keep them in wants forever,  
And to make them suffer?

'Cause He's transcendental,  
To the world of material,  
His world being spiritual,  
Which, in fact, is more real.

His devotees, though poor,  
Think of him forever,

As He takes all the care  
His love when they share.

There was a demon Vrkasura,  
Who prayed to Lord Siva,  
But he failed to appear,  
In answer to his prayer.

His head he was about to cut,  
Siva caught his both hands but,  
Whatever boon he wished for  
The Lord was ready to offer.

"When I touch upon a head  
With my hand, he shall be dead."  
This boon the demon prayed for  
As everyone he wished to conquer.

"So it be" Siva smiled and said,  
But a danger was waiting ahead.  
The demon wished for a test.  
For it he chose Siva as the best.

Hither and thither Siva ran,  
Out of fear, as fast as he can,  
He reached Vaikuntha Heaven,  
There also followed the demon.

To save Siva from the demon,  
Vishnu came there in between,  
In the role of a young student,  
With His shining face brilliant.

The demon then remained calm,  
While held back in His charm.  
This chance the Lord took,  
And gave him a serious look.

"On Siva still I've no faith  
In his boon there's no truth  
Put your hand on your head  
Let us see, if you're dead? "

Like this the Lord said,  
Which the demon heard,  
Not knowing what he did,  
On his head hands he laid.

Instantly shattered his head,  
And he fell down dead.  
The Lord saved Siva thus  
From his own created mess.

Rajaram Ramachandran

## KI58. Among The Gods Who Is Superior?

KRISHNA LEELA

"Among the Gods who's Superior,  
Lord Brahma, the Creator,  
Lord Siva, the Destroyer,  
Or Lord Vishnu, the Protector? "

In an assembly arose this question,  
Of all the sages, while in discussion.  
They deputed Bhrgu, Brahma's son,  
To find out "Who? " in this mission.

To his father's residence,  
He went first to that place,  
And showed no respect  
Any father would expect.

His son didn't at all bother.  
While the enraged father,  
Would have killed any other,  
But minded not son's behaviour.

Next in Lord Siva's place,  
The Sage showed his face.  
The Lord came to embrace,  
But he was left in disgrace.

Siva's habits unclean and dirty,  
For ashes smeared over his body,  
The Sage told, "Touch me not, "  
That made Lord's eyes red hot.

Then, Parvati, Siva's Consort,  
Her husband's legs she caught,  
For the Sage's life she pleaded  
The Lord gracefully heeded.

Next, for Vaikunta the Sage left,  
While Visnu was taking rest,

And the Sage kicked his chest,  
To draw His attention best.

For not showing proper respect,  
A Sage would normally expect,  
Very much sorry Visnu felt,  
And He welcomed the guest.

The Sage's foot He washed then,  
And touched them to relieve his pain,  
Words of regret, He said, in plain,  
This act earned Him one more gain.

The Sages came to the conclusion,  
With no failure in their calculation,  
That "Visnu" the Lord of Lords,  
Was the Supreme among the Gods."

Rajaram Ramachandran

# KI59. Krishna Brings Back Brahmin's Dead Children

KRISHNA LEELA

"A King shall protect  
Each and every subject;  
If there was any defect  
His rule it shall affect."

So, a King of those days,  
Protected in many ways;  
The subjects of his city,  
As his primary duty.

A Brahmin's wife once,  
Gave birth to nine sons,  
Year after year every son,  
Died at birth, one by one.

The cause of their death,  
At the time of their birth,  
Was the king's rule stained,  
So the Brahmin complained.

How can this happen,  
To a poor Brahmin?  
Thought the King Ugrasena,  
In the kingdom, Dvaraka.

She conceived the tenth,  
This time before its death,  
Back to the king he went,  
Upon its safety he was bent.

Arjuna watched this scene.  
He spoke words tall clean,  
That, at any cost, he would save  
The tenth child from the grave.

His life he would give up,  
If he failed to save it up,

This way he promised  
And the due time passed.

At the time of its birth,  
To save it from its death,  
Full arrows-shield cover  
He gave the house all over.

Alas, this child was also lost,  
As it happened in the past,  
Into a fire pit Arjuna to jump  
His mind then he made up.

Arjuna's arms Krishna held,  
He was there to help, he told.  
They both went in a chariot,  
In their search at every spot.

Beyond the material world,  
As things were dark and cold,  
To move on the horses refused,  
As they were so confused.

His disc Krishna threw,  
High up above it flew.  
The darkness away it drew  
Bright light everywhere grew.

They went on and on,  
Till they saw an ocean,  
Full of water spiritual,  
Not that kind material.

Sesa Naga, a giant serpent,  
With thousand hoods brilliant  
On its surface it floated,  
Like a soft cushion bed.

Maha Vishnu, the God Supreme,  
On this bed rested all the time.  
With His large body frame,  
A sight amazing for them,

&quot;My dear most Krishna,  
And your friend Arjuna,  
My incarnation you're both,  
Who took birth on the earth.&quot;

&quot;To save the nobles,  
And to kill the devils,  
This is your mission,  
For it you're chosen.&quot;

&quot;All the babies are here,  
I got them from there,  
As it was my ardent desire  
To see you both once here.&quot;

&quot;Take back all the ten children,  
To restore them to the Brahmin,  
Peace you shall restore on the earth,  
Then come back here you both.

Maha Vishnu spoke this way,  
And sent them back away.  
His sons the Brahmin found,  
His happiness knew no bound.

Rajaram Ramachandran

# KI60. Krishna The Supreme

## KRISHNA LEELA

Hare Krishna, Hare Krishna,  
Krishna Krishna Hare Hare,  
Hare Rama, Hare Rama,  
Rama Rama Hare Hare.

The holy name of Krishna,  
And the holy name of Rama,  
To the world gave Chaitanya,  
For chanting in this Kaliyuga.

It was the first excellence,  
The one Krishna's appearance  
In Yadu's Royal family,  
Every living being to purify.

All devotees Krishna saved,  
To kill demons here He stayed,  
But for both He gave liberation,  
Equally they all got salvation.

For His love the gopis yearned,  
In plenty His love they earned.  
He loved animals as a cowherd.  
All demonic forces he destroyed.

Bhagavad-Gita, the conduct code,  
For every person of different mode,  
This spiritual wisdom He gave,  
From disaster this world to save.

"The duty first, rest the next, "  
This way an example Rama set.  
"The love first, rest the next, "  
Thus a role model Krishna let.

As a servant, one worships Him.  
As a Friend, one admires Him.

As a Mother, one fondles Him.  
As a Father, one supports Him.

As a Brother, one argues with Him  
As a Lover, one loves Him.  
As a Devotee, one surrenders to Him.  
As an enemy, one fights with Him.

Multifaceted were His roles.  
He came to deliver the souls,  
Way back to the Godhead one,  
The place of their true origin.

Disciples after disciples they came.  
Everyone, in praise, sang His name.  
Who loved all as one and the same,  
Thus the Devotees rose to the fame.

To repay my debt to Srila Prabhupada,  
Who gave us books all about Krishna,  
To His Lotus feet this I submit,  
A little contribution of what I write.

Krishna Leela never ends

-: oOo: -

Rajaram Ramachandran

# Kms001. Kanchi Maha Swami

KANCHI MAHA SWAMI

(20/05/1894 - 08/01/1994)

This is the life story of a world famous  
Sage Maha Swami who lived for 100 years  
at Kanchipuram, South India running in series.)

Even if we were to be so keen,  
God-in-Heaven can't be seen,  
With our pair of naked eyes,  
As He remains always formless.

Many avatars He has taken,  
Descending down from Heaven,  
To destroy an army of evil forces,  
In order to restore everlasting peace.

In between His famous avatars,  
He has been sending messengers,  
As spiritual leaders on this earth,  
To guide people in the divine path.

With the growth of Buddhism,  
Against the downfall of Hinduism,  
The Lord, as Adi Sankara, came,  
To restore the ancient Veda's fame.

Adi Sankara lived for 32 years,  
And with his divine powers,  
He restored the Hindu religion  
Back to its exalted position.

He set up Dwaraka Mutt at West,  
Jagannath Puri Mutt at East,  
Badrikashrama Mutt at North  
And Singeri Mutt at South.

At Kanchi Mutt He stayed,

Before He left this world,  
And from this Mutt came,  
Many spiritual leaders of fame.

Of them, Sri Chandrasekharendra  
Saraswathi Maha Swamigal,  
Or, in short, Kanchi Maha Swami,  
Served for 100 years, almost full.

I pray for Maha Swami's mercy  
To make my writing work easy  
For covering up his few life events,  
Now I'm writing in this series.

Should there be any shortfall,  
To cover up his life in full,  
It's only next to impossible  
For anyone to make it possible.

As he lived for nearly 100 years,  
Events in numbers were countless,  
And to cover each and every one,  
It' isn't that much easy to write down.

Note: The period of Adi Sankara  
from Kalady, Kerala, was supposed  
to be 788-820 CE.

Rajaram Ramachandran

# Kms002. Early Life Of Maha Swami

## KANCHI MAHA SWAMI

Kanchi Maha Swami was born,  
In the heart of Vizhuppuram Town,  
To Mahalakshmi Ammal, his kind mother.  
And Subramanya Sastri, his illustrious father.

They were Karnataka Brahmins.  
Later on, settled at Tanjore Town,  
And named this son as Swaminathan,  
Who shined well like the bright Sun.

As a boy, his primary education  
Was at Chidambaram Town,  
But his father, as a Govt Teacher,  
Moved to Thindivanam on transfer.

So during 1905 he had to join  
7th class in the American Mission  
School for his further studies,  
But came as a topper in his class.

As an English medium student,  
In English dramas he began to act,  
And could speak English very well,  
Earning a good name in the school.

He could speak Marathi, Tamil,  
Kannada, and Telugu very well,  
And from his mother he learnt  
Many divine bhajan songs by heart.

As the 68th Kanchi Mutt Head,  
On 13-02-1907, he was initiated,  
From the material to spiritual world,  
When he was just 13 years old,

There he learnt all the Vedas,  
Besides the ancient scriptures,

Taught by well known Gurus,  
Particularly on Advaita topics.

Advaita means, &quot;Bodies are different,  
But Souls are one with the Divine,  
As everyone says &quot;I, &quot; that means,  
&quot;All are one-God, &quot; that makes sense.&quot;

Adi Sankara challenged Buddhists,  
Who couldn't face his arguments,  
And were re-converted as Hindus,  
To follow his Advaita teachings.

But Dvaita means, &quot;God is one,  
All Souls are different, not one, &quot;  
This is another form of worship,  
By a different Hindu group.

Rajaram Ramachandran

## Kms003. From Kanchi To Kumbakonam

KANCHI MAHA SWAMI

On taking over as Kanchi Mutt Head  
Just to begin his maiden tour he moved  
To its Branch at Kumbakonam Town,  
In the first round of his travel plan.

All the way he traveled in a palanquin,  
Carried by four of the Mutt's strong men,  
With elephants, horses, camels, in front,  
Marching ahead, they slowly went.

On the way, they all got down  
And stayed at Tindivanam Town,  
Where once he was a student,  
Just to take rest for three days,

This news of his arrival spread,  
When his old class mates rushed,  
Along with their class teachers,  
To meet him there, as a surprise.

Eager to see this young Mutt Head,  
Thousands of people assembled,  
And it was a show of big crowd,  
Choking the entire place around.

All the people were drowned,  
In the sea of joy what they found,  
Looking at the charm on his face,  
Without any ego, not even a trace.

There the visit of the two queens  
Of Tanjore King, Sivaji, had been  
The centre of all the attractions,  
As a special case, here to mention.

He took this opportunity to visit,  
All temples within the town limit.

And to the people, as a celebration,  
A grand feast, that day, was given.

They stayed for fifteen days then,  
At the request of Prince Thondaiman,  
Vijay Raghunath, as well as Diwan  
Venkataramadas, at Pudukottai Town.

They reached their final destination,  
The Branch Kumbakonam Mutt then  
Through the famous Tanjore Town,  
Thus finishing their trip in the first run.

Rajaram Ramachandran

# Kms004. Visit To Illaiyatrankudi

KANCHI MAHA SWAMI

In Chettinadu, a South Indian place,  
Called Illaiyatrankudi Town, is famous  
For eight ancient Lord Siva Temples,  
Attracting local and outside devotees.

Eight Shiva Temples are at Pillaiyarpatti  
Nemam, Kurakudi, Varaivanpatti,  
Irandyur, Illuppaikkudi, Velangudi,  
And one more at Illaiyatrankudi.

At Illaiyatrankudi Lord Kailasanathar,  
And His Consort Nithya Kalyani were  
Blessing all the visiting devotees,  
From local and distance places.

The former Kanchi Mutt's 65th Head,  
Sri Maha Devendra Saraswathi Swamigal,  
In the year 1890, camped in this Temple,  
And various places he daily visited.

At one location, he saw a thick bush,  
And for a purpose, he placed his wish  
Before the local authorities, to donate  
That lush green area to Kanchi Mutt.

They gave him willingly that place,  
For the Kanchi Mutt's better use,  
And in that place he was buried,  
On 20-03-1890, when he died.

O'er his Samadhi, they installed  
Adi Sankara and a Deity Lingam,  
And all visiting devotees worshiped  
His Samadhi as sacred one for them.

After visiting this Guru's place,  
And paying Guru his due respects,

Maha Swami, with his followers,  
Proceeded then, back to his place.

Like this, he had been moving  
From place to place, visiting  
Every ancient temple on his way,  
Worshiping the Deities every day.

This gave a valuable opportunity  
For all the devotees, on the way,  
To gather at one place to see him  
And earn his blessings all the time.

Rajaram Ramachandran

# Kms008. Maha Swami's Kindness

KANCHI MAHA SWAMI

In the year 1921, the grand festival,  
'Mahamagam, ' attracted many people,  
Who visited the Kudandhai Town,  
To participate in that grand function.

Maha Swami was present there,  
Surrounded by crowd everywhere,  
To take bath in the sacred water,  
Adjacent to the famous temple there.

All devoted 'Khilafat' Muslims,  
And Congress Party volunteers,  
Controlled the flow of devotees,  
Who came there in large numbers.

With no community feelings,  
They helped as human beings,  
And received well his blessings  
For their neat humane services.

Maha Swami was broad minded  
And no differences he had found,  
In moving closely with one and all,  
Particularly, those Harijan people.

The Almighty God he found  
In the laughter of the neglected,  
Helpless and untouchable people,  
Who deserved his kindness well.

He gave them food and dresses,  
And many useful discourses,  
In order to uplift their lives,  
Well up in the social orders.

His kindness to those people,  
By nature, was so immeasurable,

That, in words, cannot be written,  
Or, by mouth openly spoken.

In the then patriotic movement,  
He was showing keen interest,  
And wore clothes, hand spun,  
Like those Congress men.

No wonder, he was revered,  
And was well entertained,  
For his kindness to all people,  
Rich or poor, as both are equal.

Rajaram Ramachandran

# Kms009. Visits To Other Temples

KANCHI MAHA SWAMI

Next Maha Swami went to Madurai,  
Ramanathapuram, and Tirunelveli,  
To visit all the Temples there,  
And to Rameswaram thereafter.

After his bath in the sea water,  
He took a handful of sands  
To drop it in the Ganges river,  
As a religious practice of Hindus.

Then he went to the Temple,  
Situating at Tiruvanaikkaval,  
Where he was specially invited,  
For the religious function held.

It was for changing the earrings  
Of Akilandeswari, the Goddess  
He was invited, as a matter of right,  
Followed by the Kanchi Mutt.

In the year 1844, a similar function,  
Was held by the 64th Mutt head then.  
And Maha Periyava's grandfather  
Ganapathi Sastri was its Manager.

Sastri received gold coins given  
By Sivaji, the King of Tanjore then,  
And he made two new earrings  
Out of his offering to the Goddess.

Some more fund he raised,  
From the gold that remained.  
And with that fund he purchased  
For the Mutt, 250 acres of land.

Also he started a Veda School,  
To teach religious subjects well,

For the students who joined there,  
And it became a famous center.

With Maha Periyava's hands,  
This time, two new golden earrings  
Were offered to the Temple Goddess  
Which added more charm to her face.

Then at Nerur, a religious place,  
Maha Periyava paid his respects  
To Guru Sadasiva Brahmendrar,  
Whose body was laid to rest there.

Rajaram Ramachandran

# Kms010. Sadhasiva Bahmendirar

KANCHI MAHA SWAMI

The Sage Sadhasiva Brahmendirar,  
A famous Carnatic music composer,  
He lived like an aimless wanderer  
Roaming in the streets here and there.

He was not properly dressed,  
Or sometime walked naked  
In the streets with no shame,  
But still people respected him.

Somasundara Avadani, his father,  
And Parvathi Ammal, his mother,  
Though both were kind to him,  
He remained free from them.

It has been a guess that he was born  
During 17th century in the Town  
Tiruvisainallur, near Kumbakonam,  
Like any other normal child to them.

During 17th century he got married,  
But he was not at all attached  
Like a sanyasi, to his family life  
Despite having his homely wife.

Once some children asked him  
For a lift from Mahadhanapuram  
To Madurai for attending a festival  
And he performed then a miracle.

He asked them to close their eyes  
And they were all, as a surprise,  
At Madurai by the next minute,  
Without any movement by cart.

When he was in meditation  
Near a field full of grains,

The owner thought he was  
A thief waiting to steal grains.

The owner tried to beat him  
But stood there all the time  
Like a wood with no action  
Till he finished his meditation.

While he was sitting in a trance  
By the side of the Cauveri River  
He got pulled in the flood water  
To a distance without any trace.

When the villagers traced,  
He got up from a sand hill,  
To the great surprise of all,  
As a miracle that happened.

Once a rogue cut his hand,  
But the hanging hand joined  
By itself without any effort,  
As one more miracle to count.

Note: During his silence period,  
He composed several Carnatic songs  
Like Bhajare Raghuvaram (Mohanam) ,  
Bhajare Gopalam (Hindhola) ,  
Manasa Sanjarare (Sama) ,  
Pipare Namarasam (bharavi)etc.  
His last Kirthan was as under:  
&quot;Sarvam Brahmam Mayam ReRe  
Sarvam Brahmam Mayam.&quot;

Rajaram Ramachandran

# Kms011. Padagachery Swamigal

KANCHI MAHA SWAMI

At Kuzhumani Village near Nerur  
Maha Swami was staying there.  
A young man from Kerala came  
And had a consultation with him.

He told Maha Swami that his intention  
Was to convert himself as a Christian,  
As advised to him by some Priests  
From the Christian missionaries.

The importance of Hindu religion  
Maha Swamy then explained to him  
For three days that convinced him  
To give up the idea of conversion.

Padagachery Swamigal was born  
On 9.5.1876 to his mother Ardhanari  
And his father Kandhaswami  
In a village near Pollachi Town.

When he was a very young boy,  
They both died unfortunately,  
Leaving him as a helpless orphan,  
To manage himself somehow then.

At Bellary, he became a disciple  
Under Sri Erinatha Swamigal,  
Who for hundred years lived  
And in the year 1922 he died.

He cured many diseases  
Where the doctors failed,  
And they were surprised  
At his wonderful powers.

Even leprosy, cancer patients  
He cured with his sacred ashes

And turned stone into diamond,  
As well as brass metal into gold.

He collected funds from all donors  
And started repairing several temples  
Which were in dilapidated status  
With all the accumulated donations.

His helping nature was visible,  
And appreciated by one and all.  
Maha Swami well appreciated  
His charitable activities indeed.

Rajaram Ramachandran

# Kms012. Helping People In Distress

KANCHI MAHA SWAMI

In the year 1924, at Tiruvaiyaru Town,  
Maha Swami did Vyasa Puja then  
Near the bank of Cauvery River  
In a specially erected hut there.

The river was running in flood.  
People on the river side vacated,  
And to a higher place they moved,  
But the Puja went on unaffected.

It gave a surprise to everyone,  
How the flood water had gone,  
Without damaging the hut area,  
Where Maha Swami did puja?

Many poor families suffered  
Without proper shelter or food,  
And their pitiable condition  
Maha Swami realized then.

He immediately ordered  
For the supply of good food,  
On behalf of the Kanchi Mutt,  
As immediate relief to their plight.

His timely relief operation  
Was praised by everyone,  
Saying, he showed his concern  
To the suffering people-in-pain.

Next, he stayed at Vallam Town,  
Where the local Harijans, Christians,  
Muslims led him all the way,  
Celebrating his arrival that day.

It revealed their close unity then,  
Irrespective of caste or religion,

And Maha Swami appreciated  
Well for their universal attitude.

Mr. Hoot, Collector of Tanjore,  
Who came personally there,  
Praised him well for helping all  
Those flood affected people.

Maha Swami was so generous,  
To those people in difficulties,  
By extending them his services,  
Or, giving them proper advice.

Rajaram Ramachandran

# Kms013. Visits To Hill Temples

KANCHI MAHA SWAMI

Maha Swami, at Pudukottai Town,  
To visit hill temples, he was so keen,  
That he spent his time in studying  
The built-in-cave temple drawings.

There were several cave temples,  
Inside Tirumayam, Chithannavasal,  
Kundandarkoyil, Narthamalai,  
And also at Kudimiyamalai.

Kings of Chola in their days,  
Drilled hills for man made caves,  
And drew many colorful pictures  
On their walls with plants extracts.

Many natural springs exist,  
At Chitannavasal hill site,  
Which yielded fresh water,  
As a boon from the nature.

Maha Swami, with the help  
Of a few electrical pumps  
Got the entire water removed,  
To see anything deep inside.

They saw, to their surprise,  
Stone made Siva lingams,  
At the bottom of the springs,  
In full shape, without damages

Maha Swami sanctified the lingams  
And performed necessary ceremonies,  
For the well being of all people,  
As was done in any Siva temple.

Devotees came in large numbers,  
To worship those new lingams,

And were wonder stuck by then,  
How for years none has seen?

The King of Pudukottai Kingdom,  
And some local leading citizens,  
In turn, organized the celebration  
And supervised well its function.

Thus, with his inner-eye vision,  
He found out what was hidden  
Deep inside the spring waters,  
And identified the Siva

Rajaram Ramachandran

# Kms014. U.V. Swaminatha Iyer

KANCHI MAHA SWAMI

About the famous Tamil Thatha,  
Called Maha Mahobadhyaya,  
Sri. U.V. Swaminatha Iyer  
It must be mentioned here.

He was the son of his father,  
Sri. Venkata Subbha Iyer,  
And lived in his young age  
At Uthamathanapuram Village.

He was a sincere devotee,  
Of Kanchi Maha swami,  
With whom he moved closely,  
And respected him highly.

He became a Tamil Scholar,  
Trained under great Teacher,  
Sri. Meenakshi Sundaram Pillai,  
Who worked as a Tamil Teacher.

In the Government run,  
College, the famous one,  
At Kumbakonam Town,  
He was appointed then.

There, with the help of one,  
Salem Ramaswamy Mudaliar,  
He found out old palm leaves,  
Containing etched out stories.

Like Jeevaka Chinthamani,  
Pathupattu, Silappadigaram,  
Manimegalai, Purananuru,  
Ettuththogai, about 100 puranams.

From the decaying palm leaves,  
He published all the stories,

In the form of Tamil books.  
Thus he saved those literature.

For the services to Tamil literature  
More can be said about Sri. Iyer,  
But how Maha Swami consider  
About him, let us see here.

Maha Swami, in praise of Sri. Iyer  
Gave the title &quot;Dakshinathya  
Kalanidhi, &quot; meaning &quot;South India's  
Literary Treasure, &quot; as an Honor.

Rajaram Ramachandran

# Kms015. Maha Swami Against Dowry

KANCHI MAHA SWAMI

During the year 1926, at Chettinad  
Where Kanchi Maha Swami stayed,  
Raja Sir Annamalai Chettiar stated,  
How much hardship dowry had caused?

He pleaded Maha Swami for a remedy  
On the compulsory payment of dowry,  
And Maha Swami also agreed with him  
Saying that his idea also was the same.

Demanding dowry in marriages  
Has become a regular practice,  
Among the high class people,  
And also the middle class people.

While the rich can pay dowry  
It surely gives a load of worry,  
To the middle class people,  
Whose resources are very little.

Maha Swami was really averse,  
To this kind of bad practice,  
Among the rich or middle class,  
Overloading their marriage expenses.

When many marriages were delayed,  
Otherwise, not even performed,  
Due to their financial problems,  
Dowry increased their sufferings.

At one stage, Maha Swami declared,  
That his name need not be mentioned  
In the marriage printed invitation,  
If dowry was paid or taken by anyone.

This kind of severe demand  
From the great spiritual head,

Did work really in several cases,  
Leaving a few exceptional ones.

Thus Maha Swami tried his best  
To bring a change to every habit  
That, in turn, caused more miseries,  
With his kind or harsh words.

'Payment of dowry was one such,  
Practice, 'to quote as an example,  
Where he took severe measures  
For the smooth conduct of marriages.

Rajaram Ramachandran

# Kms016. Visit To Pattukottai

KANCHI MAHA SWAMI

From his camp at Karaikudi,  
Maha Swami left for Pattukottai,  
With the Mutt staff and pundits  
In a palanquin carried by porters.

A Muslim brother touched it,  
And as a mark of due respect,  
Followed the long procession,  
Along with the team of men.

Maha Swami just asked him,  
With full of compassion to him,  
Why he was following him?  
Whether he had any problem?

With his eyes full of tears  
He narrated all his problems  
And prayed for the mercy  
Of the divine Maha Swami.

He presented a few poems,  
Written by him in Sanskrit,  
With flowers kept over them,  
In praise of Swamiji's kindness.

.  
Swamiji was surprised to note  
A Muslim writing in Sanskrit.  
And that too in poetry format  
About his life and on its merit.

With full of appreciation for him,  
He returned the same back to him,  
Giving him some good presents,  
And blessing him for every success.

The Muslim, with tears in his eyes,  
Said that a rare moment it was

For him to see Swami's presence,  
Like seeing Allah, the divine grace.

Such moments rarely occur  
Where the unity in diversity  
Exists among different religions  
Living in one and the same place.

All the religions in the world,  
Speak about only one God,  
Though His name differs  
Among different religions.

If this spirit is kept up in mind  
One can, with no doubt, find  
Everlasting peace in the world,  
With no room for terrorism to spread.

Rajaram Ramachandran

# Kms017. Stay At Udayarpalayam

KANCHI MAHA SWAMI

After one year stay at Pudukottai  
And ChettinaduMaha Swami  
Next moved to Udayarpalayam,  
The town that was familiar to him.

There was a long connection,  
Between Udayarpalayam,  
And the Kumbakonam Mutt,  
The branch of Kanchi Mutt.

The Kanchi Kamakshi Amman,  
Or Bangaru Kamakshi Amman,  
To be installed at Kumbakonam  
Was just kept at Udayarpalayam.

One among the great Music Trinity,  
The music composer Shyama Sastry,  
Worshipped Her as his Goddess,  
And composed on Her many songs.

The Zamindar of Udayarpalayam,  
Gave Maha Swami a grand welcome,  
And made all the best arrangements  
For his stay there for fifteen days.

Also the Zamindar gave him  
One baby elephant, two horses,  
One camel and a few cows,  
As his humble offerings to him.

For his noble act like this,  
Maha Swami's blessings  
He received when he was  
Facing a severe crisis.

There was no rain for years,  
And the people shed tears,

By facing a terrible famine,  
With no proper food then.

Maha Swami's presence there  
Brought adequate supply water  
That came in the form of rains,  
As a result of his blessings.

If there is one good man  
Present in the country,  
There comes the rain,  
For his sake, in plenty.

.

Rajaram Ramachandran

## Kms018. Visits To Other Places

KANCHI MAHA SWAMI

At Thirupathirippuliyur, a devotee,  
Asalambikai Ammal, came to see  
Maha Swami, well known to her,  
As a young school boy earlier.

As a student under his father,  
Who was then her class teacher,  
She was very happy to meet  
Him as the Head of Kanchi Mutt.

When his father's same resemblance,  
She, with a wonder, saw in his face,  
This increased her respect for him,  
As if she saw them both at a time.

A few stanzas from his poem  
On Mahatma Gandhi's life history  
She happily recited before him,  
And he listened to her very keenly.

As he was observing silence,  
He blessed her thru' his eyes,  
For her devotion and respect  
To him as a Head of the Mutt.

Next he went to Pondicherry,  
That was then a French territory,  
And the French Government,  
Entertained him as their guest.

Beautiful arches were erected  
And colorful banners welcomed  
His arrival, as if their Royal Head  
Came there as their spiritual Head.

Local people and French officials,  
They paid him their due respects,

Without any kind of differences,  
Between their high or low status.

At Erode Town, a Muslim came  
With a few of his Sanskrit poems  
For Maha Swami to read them  
And with his views, bless him.

His forefathers' knew Sanskrit  
And from his father he learnt  
This language well by heart,  
And similar poems to write.

Maha Swami, in appreciation,  
Advised the Muslim to learn,  
More on the Sanskrit lessons,  
Blessing him for his success.

At Mettur Dam construction site,  
He had a chance to pay a visit,  
Where the workers prayed him  
For his divine blessings to them.

He did puja there for their success,  
And gave them a long discourse,  
On the spiritual subjects for their  
Safety as well as the dam forever.

Rajaram Ramachandran

# Kms019. Visit To Kerala State

KANCHI MAHA SWAMI

At Kerala Nallichery Town, Maha Swami,  
Met the Father of Nation, Mahatma Gandhi,  
And spoke to him, sitting on the floor,  
In a cowshed, with none nearby to hear.

Gandhi liked his simple appearance,  
And his neat saffron khadar dress.  
While Maha Swami, in Sanskrit, spoke,  
Mahatma Gandhi, in Hindi, spoke.

Their close conversation went on,  
On spiritual subjects, in common,  
Like this, for more than an hour,  
Mutually respecting each other,

Rajaji, in between, came there.  
He reminded, it was the hour  
For Gandhi to take his food,  
And if late, he remained starved.

Maha Swami's talk was food,  
That day for him, what he said,  
In reply to Rajaji, who then stood  
There dumbfounded, like a wood.

At Kerala State, Maha Swami,  
Visited temples at Guruvayoor,  
Alapuzhai, and also Tiruchur,  
Giving lectures to devotees there.

As Adi Sankara was born,  
In Kerala, at Kaladi Town,  
They took Maha Swami for  
Adi Sankara reborn there.

After reaching Kanyakumari,  
He went to Thiruvetagam

And did Vyasa Puja there,  
In a very grand manner.

That place became famous  
When Thirugnasambandar,  
Was arguing with Samanars  
On the importance of Saivaitis.

When he threw a bit of paper  
With words "Vazhga Andhanar, "  
Meaning, "Long live Brahmins, "  
It swam against the flow of river.

The then Maharaja of Mysore  
Welcomed Maha Swami there  
And gave him a female elephant  
As his humble offer of gift.

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Rajaram Ramachandran

## Kms020. Visit To Madurai

KANCHI MAHA SWAMI

When Maha Swami stayed at Madurai,  
Tej Bahadur Sapru, a freedom fighter,  
Came there to seek his blessings,  
For the meeting of all political parties.

The meeting was to request,  
The then British Government,  
To give India its full freedom,  
Without any control from them.

Maha Swami advised him  
Not to fight, but approach them  
Peacefully for the self-rule  
By the people, for the people.

He also foresaw the coming event,  
That India would certainly get  
Its freedom, one day or the other,  
And it so happened as he wished for.

After visiting temples at Madurai,  
Pazhani, Karur, and Tiruchirappalli,  
He reached South Arcot District,  
For his further stay on that spot.

One villager from Thandalam,  
Had a very small piece of land  
To give Maha Swami as his gift,  
But the latter refused to take it.

Then the villager sold the land  
And with the sale-cash in hand,  
He requested Swamiji to take it  
And kept the cash bag at his feet.

Maha Swami saw his devotion,  
And requested the Tasildar then,

To gift him owner-free four acres,  
From the Government quota lands.

The villager gladly accepted  
The same gift of land as offered  
By the great Guru for his devotion,  
With all his full satisfaction.

Like this Maha Swami helped,  
Those who were in real need,  
But sacrificed their own interests,  
For the sake of public services.

Rajaram Ramachandran

# Kms021. Visit To Thiruvannamalai

KANCHI MAHA SWAMI

During the year 1927, Maha Swami  
Visited the famous Tiruvannamalai  
For the grand Karthigai light festival,  
Celebrated by devotees in the temple.

For one month, he stayed there,  
And went around the sacred hills,  
As one of the religious duties,  
Of any devotee visiting there.

He had the highest respect,  
For Ramana Maharishi, the great  
Sage of the sacred Annamalai hills,  
For his silence most of the days.

He directed once Paul Brandon  
To contact Ramana Maharishi,  
To know more about Hindu Gods,  
And their worship in simple ways.

Under the Hoganekal waterfalls  
Maha Swami took bath many days  
And also he saw that nice place,  
Where, like a canal, River Cauvery runs.

Adaiyapalayam, a place near Arani,  
Was then visited by Maha Swami.  
Where Appaiya Dikshatar lived,  
As a great follower of Saivats,

400 years back, he was in that place  
Teaching well on Advaita principles,  
But his reputation was less known  
To people who lived in that town.

Maha Swami spoke high of him  
And told many stories about him,

Thus insisting on all the town people,  
To celebrate his annual day without fail.

He advised them to publicize  
His most valuable creations,  
And bring them to the notice  
Of all the literary scholars.

He had a tumultuous welcome  
When at Chengalpet he came,  
Where he gave extensive lectures,  
On various religious subjects.

People, in thousands, praised him.  
And they all began to worship him,  
As Adi Sankara, who was reborn  
To show them the spiritual path again.

Rajaram Ramachandran

## Kms022. Interview Of Pul Brandon

KANCHI MAHA SWAMI

After his visits to many temples  
At various towns and villages,  
Maha Swami came to the Town,  
Chengalpet, near Kanchi Town.

There one British Citizen,  
By name Mr. Paul Brandon,  
Received a special permission  
To talk to Maha Swami then.

Their talks go well as under: -

PB = Paul Bandon

MS = Maha Swami

PB: "To the current critical position,  
On economics and political fronts,  
What right steps should be taken,  
To bring in favorable solutions?"

MS: "Only when countries stop  
Manufacturing dangerous weapons,  
And until they give up fighting spirit,  
This crisis will not easily go out."

PB: "A talk is now going on  
To destroy dangerous weapons.  
Will this in any way help us  
To solve the current problems?"

MS: "It'll not solve in any way.  
The fighting spirit must go away.  
If weapons are not there to fight,  
With heavy sticks they'll fight."

PB: "Then how to find a way?"

MS: "If one country approaches

Another country's problems  
More in the spiritual spirit,  
It'll find an end to any fight.&quot;

&quot;The haves must understand,  
What the have-nots' demand.  
In a more spiritual manner,  
This may then solve the matter.&quot;

PB: &quot;How a country like ours  
Can understand these things? &quot;

MS: &quot;This will be possible  
If they've all the goodwill  
And faith in God, as well,  
Who is ruling them all.&quot;

Rajaram Ramachandran

# Kms023. Interview By Paul Brandon-Part 2

KANCHI MAHA SWAMI

Their conversation continues: -

PB: &quot;Even if there is God,  
There's no easy method  
To approach Him for help.&quot;

MS: &quot;He's in the shape of love  
Among all the human beings,  
And we can see Him in them,  
Who love all the living beings.&quot;

PB: &quot;In this troubled world  
Why God is not worried  
But remains silent forever  
With no remedial measure.&quot;

MS: &quot;If we wait with patience,  
The future will find its answers,  
For all the atrocities, evil deeds,  
And also Atheists' feelings,

&quot;Then a God-man will appear  
With his God-like power,  
To destroy the existing devils  
And protect all the noble souls.&quot;

PB: &quot;Do you think one will come  
With a divine spirit during our time? &quot;

MS: &quot;Yes, divine person will appear,  
As this great country is waiting for  
The incarnation of Almighty,  
For the growing evils to destroy.&quot;

PB: &quot;Do you think still  
That people in this world  
Are now at a low level? &quot;

MS: &quot;No. In every man's heart  
There is a power of his Soul  
That'll take him to God  
From any part of this world.&quot;

&quot;That there is a divine power  
More than one's own power,  
The world should understand,  
And remain so broad minded.&quot;

Mr. Paul Brandon then asked for  
What Maha Swami's duties were,  
As the Kanchi Mutt's Head,  
Which Maha Swami explained.

Rajaram Ramachandran

# Kms024. Interview By Paul Brandon-Part 3

KANCHI MAHA SWAMI

Their conversation continues: -□

He then asked Maha Swami  
How to search for a Guru  
And if he failed to get one  
How best to proceed then?

PB: &quot; If I don't succeed  
In my attempt to get a Guru  
Can I then approach you? &quot;

MS: &quot;I'm in charge of a Mutt.  
And my work of managing it,  
Will be so heavy for me there  
I may not find any time to spare.&quot;

&quot;It is better you find out  
A Guru who's more fit  
To teach you, in future,  
All about our culture.&quot;

PB: &quot;It is really more difficult,  
For those like me to find out,  
A teacher anywhere here,  
Myself being a foreigner.

MS: &quot;There is truth in the world  
That we should be able to find.&quot;

PB: &quot;Can you just send me then,  
To such a teacher for me to learn.&quot;

MS: &quot;There are two teachers,  
One living in a deep forest  
Who'll not allow foreigners,  
Inside his ashram to meet.&quot;

&quot;Another one is at the hills  
Of Tiruvannamalai place,  
Who is Ramana Maharishi,  
And he can help your needs.&quot;;

PB: &quot;Please excuse me  
For all the troubles I gave.  
And give me now leave  
To go back to my place.&quot;;

Rajaram Ramachandran

# Kms025. Interview By Paul Brandon-Part 4

KANCHI MAHA SWAMI

Their conversation continues: -

MS: &quot;Please go to your place,  
After meeting him there once,  
While clearing your doubts  
He'll fulfill all your desires.

Paul Brandon followed his advice,  
And cancelled the trip to his place,  
In order to go to Thiruvannamalai,  
And meet the great Ramana Maharishi.

He took leave from Maha Swami,  
And went back to Chennai City.  
With his friend, Venkataramani,  
Who escorted him all the way.

Venkataramani told Paul Brandon,  
That he was lucky to get permission,  
For the first time, from Maha Swami,  
As a foreigner, for this interview.

Paul Brandon saw that night,  
Near his bed a bright light,  
That showed Maha Swami  
Was standing there nearby.

He rubbed his eyes to verify  
Whether it was a dream  
Or real scene to believe,  
What it was at that time.

He, however, went to meet later,  
Sage Ramana Maharishi there  
At the hills of Thiruvannamalai,  
As advised by Maha Swami.

After this long tour Maha Swami,  
Wanted to go back to Kanchi,  
The place where Adi Sankara,  
Had, it appears, his Moksha.

As he was at Kumbakonam Mutt,  
On his first arrival to Kanchi Mutt  
All the people of Kanchi Town,  
Gave him a very grand reception.

Rajaram Ramachandran

# Kms026. Stay At Kanchi Mutt

KANCHI MAHA SWAMI

Maha Swami stayed at Kanchi Mutt,  
For about a month on a short visit,  
To worship Lord Ekambareswarar,  
Kamakshi Amman, Lord Varadharajar.

He advised the management  
To arrange for the renovation  
Of the Kanakshi Amman  
Temple and he started it.

Generally, Kamakshi Amman  
Is in different parts and names,  
As Lalitha, Dhurga, Bhuvaneswari,  
And also at various places she stays.

In the North, at Himachal Pradesh,  
She lives as Parvatharajakumari.  
In the South, as Kanyakumari,  
She appears beautiful and fresh.

At Kerala State as Devi Bhagavati,  
Kannada as Devi Chamundeswari,  
Tamilnadu as Devi Kamakshi,  
Devi Akilandeswari, Devi Meenakshi.

At Andhra Pradaesh, Devi Gnanambal,  
Maharashtra as Devi Dhivijabhavani,  
Gujarath as Devi Ambhaji,  
Punjab as Devi Jwalamukhi.

At Kashmir as Devi Ksheerabhavani,  
Uthar Pradesh as Devi Vindhyavasini,  
Assam State as Devi Kamakya  
And at Bengal as Devi Kali.

She gives darshan like this  
To all the visiting devotees,

From all o'er the country,  
Blessing all as a presiding deity.

Maha Swami said like this  
To the assembled devotees  
During one of his lectures,  
Why one Devi has many names?

Forms and names may differ,  
But all are only one to pray for  
At any place chosen for visits,  
Without counting by names.

Rajaram Ramachandran

# Kms027. Visit To Utharamerur

KANCHI MAHA SWAMI

Maha Swami from Kanchi Town,  
Proceeded to Utharamerur Town,  
Where he saw several varieties  
Of ancient stone sculptures.

There the Village Chief explained,  
About the perfection in the old  
System of village administration,  
And secret ballot system in election.

After this, he stayed at places  
Like Vandavasi, Tindivanam  
And also finally Marakanam  
For a period of two months.

He visited the famous place,  
Sriperampattur, the birth place  
Of Sri Ramanajar, the founder  
Of liberal Vaishnava culture.

"The practice of Vaishna Dharma,  
Or alternatively, the Siva Dharma,  
Was not a matter for controversy,  
But one must follow it sincerely."

"These differences must not grow,  
Among Hindus, who must show  
Respect to any path, the one chosen,  
That leads finally to same destination."

Like this, he briefly explained,  
What Dharma was, at the end  
Of his lecture, in the temple,  
A nice advice to those people.

The main principle that God is one,  
But His names are many, not one,

Generally is not understood well  
By hardcore Hindus, in general.

Maha Swami's advice to them,  
If and when followed by them,  
Would stop endless court cases,  
That may run for many years.

He was so kind to convince,  
All the assembled devotees,  
Not to fight on such disputes,  
But to find out good solutions.

Rajaram Ramachandran

## Kms028. Stay At Chitoor And Kalahasti

KANCHI MAHA SWAMI

King Nambirajan ruled Chitoor  
Where his princess daughter  
Was married to Lord Murugan,  
Like this an ancient story ran.

There still exists a mountain,  
Called Vallimalai, a sacred one,  
And there is a temple there  
For Lotd Aghastheeswarar.

Maha Swami did Vyasa Puja  
And also Navarathri Puja  
Inside that famous temple,  
As desired by the local people.

He went to Kalahasti thereafter,  
To worship Lord Kalahastiswarar,  
And Gnanaprasana Ambigai,  
And took bath in the sacred water.

King of Kalahasti also walked  
Along with him, side by side,  
On rough mountainous roads,  
For almost fifteen trying hours.

Though the local devotees told,  
About that painful rough road,  
Maha Swami didn't mind it  
But went on to complete it.

Not to mind any such hardship,  
He advised them to take up  
Any challenge that may confront  
Their attempts in the right spirit.

King of Kalahasti performed then  
Patha Puja, namely washing

Maha Swami's feet as an honour,  
Bestowed on the respected Seer.

He then requested Maha Swami,  
Who was leaving for Tirupathi,  
To stay in the palace with him,  
So he stayed for a week's time.

This shows how in those days  
Kings were treating Sanyasis  
With respects to their sacrifices,  
And their noble public services.

Rajaram Ramachandran

# Kms029. Stay At Tirupati

KANCHI MAHA SWAMI

All the devotees at Tirupati  
Gave the senior Maha Swami,  
Such a warm welcome there,  
As if it was never seen before.

The Temple Management Heads,  
Received him with full honors,  
And gave him the silk dresses  
Worn by the presiding God.

It was an occasion for them,  
To respect and glorify him,  
And the Lord of the temple  
In the prescribed grand scale.

He offered the Lord then,  
Silk-wears, gold ornaments,  
Nine kind of valuable stones,  
As his humble submission.

He was happy and enjoyed,  
All the three days he stayed,  
By taking his bath in waterfalls,  
At Papanasam and other places.

At nights, he gave nice lectures,  
In simple Telugu, to all devotees,  
And glorified the Mutt's Pundits  
By offering them Silk-Shawls.

To Venkatagiri, he then moved.  
In the new Sankara Mutt he stayed,  
And celebrated the Sankara Jayanthi,  
The festival that was due for that year.

He offered to the King and Pundits,  
Silk-shawls as valuable gifts to them,

And the King, in return, gave him,  
A silver vessel with thousand holes.

Wherever Maha Swami went,  
He was received with due respect  
For his encouraging lectures,  
That uplifted the ignorant masses.

&quot;Maha, &quot; means the great.  
&quot;Periyava, &quot; means the eldest.  
To respect his position well,  
His devotees gave him this title.

Rajaram Ramachandran

# Kms030. A Sorrowful Telegram

KANCHI MAHA SWAMI

At Nagari when he stayed,  
He was invited to preside  
O'er a meeting of Pundits,  
To discuss on the Vedas.

One morning he received  
From Kumbakonam Mutt  
A bad news that peacefully  
His mother passed away.

At that time, he was discussing  
On Vedas seriously something,  
And just for a few minutes  
Closed his eyes, in silence.

He then asked all the Pundits,  
What were the defined duties  
Of family renounced Sanyasis,  
On such sorrowful occasions.

They knew well the answer  
But did not say a word o'er  
The subject but kept silence  
As they were also in distress.

Maha Swami left his seat,  
Went to the waterfall spot,  
And took his purifying bath  
From the sadness of her death.

All the Pundits followed him  
The people were behind them.  
They all took bath by his side,  
To express, they were also sad.

The Mutt donated to Pundits  
Handful of gold and silver coins,

And on the tenth day of her departure  
They distributed food to the poor.

A Sanyasi living in a forest  
Will not entertain a thought  
Of any ceremony or function,  
That affects his renunciation.

But Maha Swami was a Head,  
Of a Mutt leading this world,  
So he set himself as an example,  
Before all the religious people.

Rajaram Ramachandran

# Kms031. Visit To Chennai City

KANCHI MAHA SWAMI

The place Bukke near Nagari,  
Represented both the cultures  
Of Saiva and Vaishnava sects,  
Side by side, in the Temple there.

There the River Kusasthalai runs,  
With water fed by five waterfalls,  
As a source from the feet of Deity  
Of the Temple situated nearby.

Kasi Viswanathar on the one side,  
Prayag Madhavar on the other side,  
In one Temple is the special feature,  
For both the sects to worship there.

In the year 1932, Maha Swami  
Performed the Vyasa Puja there,  
On which occasion the devotees  
Dug a well, by name Vilasa, for water.

He arranged for the renovation,  
Of the temple, in a bad condition,  
And performed Kumbabhisekam,  
After it was repaired, in a short time.

He was to go to Chennai thereafter  
But he was hesitating to go there,  
That being a cosmopolitan city,  
Not so conducive for his stay.

But he finally agreed to visit,  
On specific requests for it  
From the very senior devotees,  
He had to change his views.

In his palanquin, he was taken,  
In the city, on a procession,

Accompanied by his followers,  
Who gathered in large numbers.

It was illuminated by gas lights,  
Many Pundits did Veda recitals.  
On the way, till it finally reached  
Sanskrit College, where he stayed.

In a specially erected pandal,  
He gave daily lectures in simple  
Tamil and in Telugu as well,  
To a thick crowd of people.

Rajaram Ramachandran

# Kms032. Events In Chennai City

KANCHI MAHA SWAMI

With the arrival of a great Soul,  
In the minds of Chennai people,  
There came a sea of changes,  
In their routine daily activities.

They finished their work quickly  
And rushed to the place early  
Where Maha Swami gave daily  
His religious lectures nicely.

They were also happy to see,  
His puja to Kanchi Kamakshi,  
And for Her divine grace,  
Received in his presence.

Wherever Maha Swami toured,  
It was like a festival celebrated  
By thousands of his devotees,  
Who came rushing to his place.

It was really a new experience,  
For all the Chennai devotees,  
To witness those daily events,  
Not seen by them in their past.

They contributed their might,  
For the success of each event,  
And made his divine presence,  
As God-sent one in their lives.

His lectures were so practical,  
It really helped those people,  
To adjust their difficult lives,  
To suit the existing conditions.

They opened a separate hall,  
By name Bashya Vijaya Hall,

To facilitate his daily lectures  
Heard by thousands of devotees.

A new well was dug for fresh water,  
As "Sri Chandrasekar Saraswati water,"  
For his bath and other sacred uses,  
That showed their religious interests.

When he left the City finally,  
All the devotees felt heavily,  
In their hearts, for his departure,  
After hearing his useful lectures.

Rajaram Ramachandran

# Kms033. Compassion To Animals

KANCHI MAHA SWAMI

During 1927, a dog followed,  
When Maha Swami went ahead,  
As a part of the whole team,  
That also joined with him.

It took its morning bath daily,  
For keeping its body cleanly,  
And at nights kept its vigil  
Around the Mutt without fail.

It ate only the Mutt's food,  
And didn't touch any food,  
Offered to it by outsiders,  
So, strict principled it was.

Maha Swami also didn't eat  
Until this dog came and ate,  
As he showed compassion  
To it for its real dedication.

When Maha Swami went out,  
It followed him throughout,  
Running behind his palanquin,  
Or thru' elephant's legs even.

One day, a little boy threw a stone,  
To drive it out from the procession,  
But so ferocious it became,  
That it came running to bite him.

As it was dangerous to public,  
They decided, out of panic,  
To send the animal far away  
From their very place of stay.

They blindfolded its two eyes,  
And released it after many miles,

As it might lose sight of the track,  
All the way, for its return back.

But their expectation failed,  
As the dog soon returned,  
By its God-given nose smell,  
To the great surprise of all.

Wonder are the ways of God,  
When he created this world,  
He taught us 'love and affection.'  
And also what is 'compassion? '

Rajaram Ramachandran

# Kms034. Visit To Chidhambaram

KANCHI MAHA SWAMI

All the devotees at Chidhambaram,  
Gathered themselves at its border,  
Waiting for Maha Swami's arrival  
At the right time, to bless them all.

He was invited by the Temple Heads,  
With all the usual temple honors,  
That appeared like a grand festival  
Specially arranged for by the temple.

He was taken to the town proper,  
In a grand procession thereafter,  
That gave thousands of people,  
Happiness in seeing a great Soul.

After going round the temple,  
He gave lecture to the people  
Telling them the hidden secrets  
Behind all the installed Deities.

Next day, in the early hours,  
He was the first one to appear.  
Before the Lord of the Temple  
Unseen by any other people.

A Dikshadar doing puja at time,  
To the Lord Nataraja, saw him,  
And invited all other members  
To give him the due temple honors.

Without receiving the due honors  
Why he came alone at the early hours?  
When they asked him, he simply said,  
That he just came alone to see the Lord.

He didn't mind other formalities,  
When his personal interest was,

To meditate on the Lord alone,  
Without being disturbed by anyone.

With his side of explanation,  
He convinced them, everyone,  
And went back to his place,  
After worshiping His Grace.

As he always remained so simple,  
He was respected by all people,  
Wherever he went on pilgrimage,  
Irrespective of their status or age.

Rajaram Ramachandran

# Kms035. Pilgrimage To Kasi-Part 1

KANCHI MAHA SWAMI

It was a big plan of Maha Swami,  
To go all the way, by walk, to Kasi,  
That would take minimum six months,  
Normally, for anyone to reach that place.

An advance party went to find out  
Safe route that was very convenient  
And the religious places on the way,  
Where he would prefer to stay.

All the devotees staying at Kasi  
And also the Maharaja of Kasi  
After hearing this happy news  
They started counting the days.

At Andhra Pradesh, he first stayed,  
In a small village, thinly populated,  
And the Mutt's Manager was afraid  
How to find them all proper food?

Maha Swami, however, was sure,  
That Goddess Kamashi was there,  
Who served every living creature,  
Adequate food and proper shelter.

What a wonder, it so happened  
Thousands of people attended,  
From near and far away places,  
To pay him their due respects.

Maha Swami then told his men  
That he knew well the divine  
Actions of Goddess Kamashi,  
To show them all Her mercy.

The devotees who came there  
Donated coins made of silver.

What a wonder, the heap of coins,  
Solved the Mutt team's problems.

The team Manager then said  
Never before it had happened  
That in the Mutt's past history  
He had seen like this any day.

He was surprised at the miracle  
Just happened before them all,  
But the great Maha Swami was calm  
As his faith on Kamakshi helped them.

Rajaram Ramachandran

## Kms036. Pilgrimage To Kasi-Part 2

KANCHI MAHA SWAMI

Maha Swami moved to Kurnool,  
Where a large number of people,  
Received him with full honors,  
For his kind religious services.

He went to Srisailam, a place,  
Where the underground Ganges  
River flowed below 900 steps,  
To reach its water for one's use.

Without minding the strain,  
Maha Swami went down  
900 steps to reach the river,  
And took his bath in its water.

He went to the famous temple,  
Where the Lord Mallikarjuna,  
And His consort Brahmarambikai,  
Blessed all the visiting people.

There is a Temple Tree,  
Known as Arjuna Tree,  
Rarely found anywhere,  
But standing nicely there.

The Devasthanam Heads  
Gave him all the facilities,  
Under their personal care,  
During his short stay there.

Before the Temple Lord he sang  
Both Soundarya Lahari Songs  
And Sivananda Lahari Songs  
Rendered by the great Adi Sankara.

At Srisailam the hill tribes  
Performed their tribal dances

In his presence, as a special case,  
Despite Mutt heads objections.

He saw well their earnestness  
In their dance performance,  
And offered them silver coins,  
But they refused to take gifts.

He saw their devotion to him,  
For which he praised them,  
And gave them all nice food,  
With his blessings at the end,

Rajaram Ramachandran

# Kms037. Pilgrimage To Kasi-Part 3

KANCHI MAHA SWAMI

After crossing Tungabathra River,  
Maha Swmi reached Hyderabad,  
On 14-02-1934, one of the richest  
Kingdom of the world to count.

Being a Muslim King, he thought,  
How to give him a welcome treat,  
But he made nice arrangements  
For his stay and his followers.

There was a rule that no one  
Should possess an elephant  
Excepting the Nizam King  
But he was allowed to keep one.

There in the Royal family,  
A death occurred unfortunately,  
And a total ban was imposed  
On making any sound aloud.

But as an exception to the rules  
The King allowed his pipers  
To play their Nadaswaram  
Only during his daily puja time.

A day's expense the King met,  
As a gesture of his goodwill  
For Maha Swami, the great,  
That was appreciated by all.

There Maha Swami opened  
A Sanadhana Dharma Sabha  
And advised all the members  
To build a new Advaita House.

He explained the benefits  
Of visiting various temples,

Taking bath in sacred waters,  
And going on religious tours.

There are plenty of places,  
More of religious importance,  
Which unites different people,  
Settled at the national level.

He told how every twelve years  
People take bath in sacred rivers  
Coming all the way in crores,  
For this single religious purpose.

For forty days he stayed  
In the camp at Hyderabad,  
And started for Ganges River  
In the next phase of his tour.

Rajaram Ramachandran

# Kms038. Pilgrimage To Kasi-Part 4

KANCHI MAHA SWAMI

After Hyderabad one had to cross  
Several mountains and forests,  
So, Maha Swami left that place,  
With a few of his followers.

His carts, horse, elephant,  
Camel, and a few servants  
Remained in Andhra Pradesh  
Till his return after four years.

He took bath on the way,  
In Godavari River one day,  
And went to Pandalwada  
In the Madhya Pradesh.

There he gave lectures  
On Adi Sankara's works,  
Before the local people,  
Who praised him well.

Also Pundits from Maharashtra  
Came and attended these lectures,  
And he gave them all good food  
With his blessings in the end.

From there he went to Nagpur,  
Where lived many Pundits  
Speaking Telugu, Tamil, Marathi,  
Without any personal differences.

They took him into the Town  
All the way in procession  
Reciting all Veda Mantras  
Sounding well in all the ears.

He spoke in different languages,  
On various religious subjects,

That attracted many people  
Who followed his speech well.

He accepted their offerings  
In a spirit of more kindness  
Towards their earnestness  
In serving his daily needs.

He also gave Kashmir shawls  
In appreciation of their recitals  
From various ancient scriptures,  
To keep alive those past ones.

Rajaram Ramachandran

# Kms039. Pilgrimage To Kasi-Part 5

KANCHI MAHA SWAMI

It was too hot in Vindhya Pradaesh  
To go by walk during day time,  
So, they stayed during day in tents  
And walked 25 KMs during nights.

As he didn't like to give pains  
To the men carrying palanquin,  
He also walked with them,  
All the distance sometime.

As he knew many languages,  
He spoke to the local residents  
In their native language fluently,  
And they helped him happily.

Though the pilgrimage to Kasi  
Was, in those days, not so easy,  
He had to manage with them,  
Who volunteered to help him.

Several advantages were there,  
In that he created an atmosphere,  
Stressing the religious importance,  
By doing pujas in their presence.

More often his simple lectures  
Penetrated deeply into their minds,  
So, en-route to Kasi by walk,  
It helped him, on religion, to talk.

Throughout Barath, his travels,  
Brought a change among people,  
To bring their attention to learn,  
The essence of Hindu Religion.

He didn't care for the hardships,  
On the way, that was strenuous,

As he had the strength to face  
All those troubles with ease.

As the spiritual Head of a Mutt,  
In this manner he had to meet  
Many people almost every day,  
To lead them in the spiritual way.

His life was full of such events,  
That cannot be written in words,  
As each one set a living example  
To be followed by all the people.

Rajaram Ramachandran

# Kms040. Pilgrimage To Kasi-Part 6

KANCHI MAHA SWAMI

He next passed through Jabalpur,  
Took bath in the Narmada River,  
And highlighted the importance  
Of all the seven sacred rivers.

There are seven rivers, Sindhu,  
Ganges, Yamuna, Saraswathi,  
Narmada, Godavari, Cauvery,  
Worshipped as sacred rivers.

At the Allahabad junction,  
All the three sacred rivers join,  
Ganges, Yamuna, Saraswathi,  
And he took bath in these rivers.

The Prayag Town is famous,  
For Kumba Mela festivals,  
Celebrated every twelve years,  
At the junction of three rivers.

He mixed the sands brought  
From the Rameswaram sea  
In these three sacred rivers,  
To mark the unity of Hindus.

The Allahabad University  
Chancellor Shri Ganganathji,  
Along with other devotees,  
Invited him with due honors.

The devotees stood both sides  
Shouting aloud 'Guru Maharajki jai'  
In addition to the sound of drums,  
And the loud noise made by pipes.

The empty sandbox in silver,  
He gave it to a Panda there,

As a token of his appreciation  
For his services on that occasion.

The sacred Ganges water  
Was bottled well and sent  
To various parts of the country,  
To show the world Hindus' unity.

Special pujas, music festivals,  
Debating Meets, attracted all  
Pundits from different parts  
Of the country to participate.

Maha Swami gave costly prizes,  
As a token of his appreciation,  
To all of them for their devotion,  
In the field of art and Hindu religion.

Rajaram Ramachandran

# Kms041. Pilgrimage To Kasi-Part 7

KANCHI MAHA SWAMI

Ramayana says that the place,  
Prayag was full of dense forests,  
Where Barathwaj Maharishi had  
His Ashram amidst shady trees.

It was in his hut Rama and Sita  
Stayed before going to Chitrakut  
Mountain area on their next visit,  
Which place Maha Swami visited.

A Mandap for Adi Sankara  
Was built at Prayag center,  
And he visited also that place,  
By paying his high respects.

He went to Kasi from there  
By walking all the way  
To a distance of 130 KMs,  
And on 03/10/1934, he reached.

Kasi is a sacred place for Hindus,  
Who pay their visits to that place,  
At least once in their life time,  
As a religious duty for them.

On the town boundary of Kasi,  
The then ruling King of Kasi,  
With Madanmohan Malavya,  
The great leader invited him.

On the way a lakh of devotees,  
Followed the grand procession,  
While he sat o'er on an elephant,  
That carried him in the entire route.

He took his bath in Ganges,  
A river of great importance,

To all the Hindus of the land,  
As she came from Siva's Head.

In the temple of Viswanatha,  
He performed the day's puja  
To Sri Chandra Mouleeswarar  
Along with the temple heads.

The same day he went to visit  
The famous Hanuman Ghat,  
Where the Adi Sankara's idol  
Was worshiped by one and all.

Rajaram Ramachandran

## Kms042. Pilgrimage To Kasi-Part 8

KANCHI MAHA SWAMI

Maha Swami advised Kasi students,  
About devotion to Guru, character,  
Morality, self control, patience,  
And love for God, for their guidance.

At Hanuman Ghat only he stayed,  
And from that holy place he visited,  
All places of religious importance,  
Until he left finally from Kasi.

Pundits from Haridwar came to see him,  
And he gave Kashmir shawls to them,  
After they displayed their talents  
Before him in the religious scriptures.

King of Kasi gave the picture  
Of Sripadarayanar from palace,  
And Kanch Mutt gave the picture  
Of Adi Sankara to their school.

King of Kasi read in Sanskrit  
The welcome address on his part,  
And thereafter. he did install  
Maha Swami's photo in the school.

On 09/03/1935, the people of Kasi  
And its leading personalities  
They gave him in the Town Hall,  
A special honor before he left Kasi.

On that occasion, he advised them  
To undertake charitable duties,  
For the welfare of all people,  
By the Kasi Viswanath's grace.

The main local Pundits at Kasi  
After detailed study of old records,

Gave in writing that Kanchi Mutt  
Was really found by Adi Sankara.

Like this, pundits from Bengal  
Came to the same conclusion,  
That Adi Sankara himself opened  
Kanchi Mutt, what past records said.

To visit Bengal they invited him,  
And Maha Swami promised them,  
That he would be coming there  
Surely in continuation of his tour.

Rajaram Ramachandran

## Kms043. Return Tour From Kasi

KANCHI MAHA SWAMI

The next visit of Maha Swami  
On his return trip from Kasi,  
Was to Patna, the Capital City,  
Of Bihar State, a beautiful city.

Patna City, otherwise known as  
Pataliputra, was historically famous  
For its ancient popular universities,  
And for its sacred river, Ganges.

After his short stay in that place,  
He visited on his way, many places,  
Like Gaya, Devghar, Kolkata,  
Gorakhpur, Tataagar, Orissa.

In continuation, he visited  
Vizag, Kakinada, Guntur,  
And on 19/04/1939 as final,  
Tirumalai Tirupati Temple.

He came back to his place  
After finishing his visits  
To various religious spots,  
Cities, towns and villages.

Wherever he went, he was given,  
By devotees, local administration,  
And Royal Kings, a grand reception,  
Never before seen by anyone.

He did pujas, gave lectures  
On various religious subjects,  
Offered food to devotees  
And shawls to all pundits.

So to say, his pilgrimage trips  
To sacred Kasi and other places

On its way, was a total success  
For him in his very young days.

It was due to the charm he had,  
As a Mutt Head for what he did,  
Even though he was a Sanyasi,  
Who had no desires or wants.

In his life time of hundred years,  
There were many glorious events,  
Which still remain in the hearts  
Of millions of his devotees.

He was so famous everywhere,  
In India as well as world over,  
For he lived as an example,  
To be followed by all people.

Rajaram Ramachandran

# Kms044. Strange Incident At Midnapore

KANCHI MAHA SWAMI

Midnapur is a part of Bengal,  
A center for groups of people  
Who were fighting for freedom  
From British rule at that time.

Many young college students,  
Were thrown into the prisons,  
For their anti-Govt activities,  
During their freedom struggles.

Curfew was there at some places,  
But in favor of Maha Swami  
It was relaxed for the days  
Of his stay, as a special case.

Some freedom fighters in prison,  
To see him wanted permission  
From the then British warden,  
Who gave it with a condition.

"That by 6 PM they must return,  
And if someone tried to run,  
He will that moment be shot down, "  
These were the severe conditions.

As Maha Swami was taking rest.  
He came to the meeting hall late.  
The prisoners were taken back,  
Without meeting before 6 o'clock.

When he came back from rest,  
He heard and felt sorry for it,  
And sent word for their return  
As he was available there then.

They all once again came,  
And prayed him for freedom

Of India and its subjects  
From the foreigners' shackles.

On their love for the country,  
He told them that he was happy,  
And gave them all his blessings,  
For the success of their demands.

No doubt, all the people around,  
Watching the prisoners were touched,  
By their continuous struggle for freedom  
Inside the prisons which confined them.

Rajaram Ramachandran

# Kms045. Sri Mutt Dharmaseva Sabha

KANCHI MAHA SWAMI

During the year 1945, Maha Swami,  
Opened Sri Mutt Dharmaseva Sabha,  
To serve the cause of Hindu Dharma,  
And circulated leaflets about the same.

Many volunteers visited hospitals  
Distributed his sacred prasadams  
To the sickly people in their beds,  
And prayed for their early reliefs.

Next year 1946, a breakdown  
In the law and order situation  
At many places in the country,  
Was affecting Hindus mainly.

Many young girls were abducted,  
As Muslims they were converted,  
And when they were reconverted  
As Hindus they must be admitted.

Thus he made this mention  
About the existing provision  
In the Hindu Dharma rules,  
In his notice sent to all people.

If death, some victims preferred,  
Then they must be duly honored,  
By the Hindus or the Muslims,  
Not minding their personal religions.

He also ordered his disciples,  
To give the helpless victims,  
Money, Bed sheets, dresses,  
As their immediate services.

His kindness to the victims  
Was admired by the people,

That humanity was o'er all,  
Or any religious compulsions.

He also explained the origin  
Of this great Hindu Religion  
How it flourished as a mother  
Of all the world religions.

This shows how the Hindus,  
As well as all the Muslims,  
Gave him their due respects  
Above their religious feelings.

Rajaram Ramachandran

# Kms046. The Independence Of India

KANCHI MAHA SWAMI

The year 1947, was so important  
To all the Indians to celebrate,  
Their freedom from the British rule,  
A great event noted as historical.

The same year the anniversary  
Of Veda School was celebrated  
In that Maha Swami then explained  
How the Hinduism spread far and wide.

As he was patriotic to the country,  
He was wearing hand spun clothes,  
To follow the Gandhian principles,  
Respecting the national importance..

A good message to the nation,  
He sent on that happy occasion,  
In appreciation of all the patriots,  
Involved in the freedom struggles.

He praised Asoka, the emperor  
Who practiced nonviolence,  
For his Dharma Chakra found  
In the Indian flags well designed.

When Mahatma Gandhi was killed  
In the year 1948, he highly regretted  
And sent his heartfelt condolences  
For the loss thru' all the newspapers.

He wrote in that news that he met,  
Gandhiji during 1927 at Palakot,  
And his devotion to Lord Rama,  
Should lead him to rest in peace.

Even though he was a Sanyasi,  
As a Head of the Mutt Kanchi,

He took interest in the people,  
And in Indian Nation as well.

"All people should love God.  
All people must love the Nation.  
All people must learn Sanskrit."  
He repeatedly said these words

Indeed he was a great Soul,  
Who was a living example  
For people in the material world  
To walk in the spiritual world.

Rajaram Ramachandran

# Kms047. Religious And Social Events

KANCHI MAHA SWAMI

Maha Swami on the religious side,  
He tried his best always to spread  
The ways of Dharma, far and wide,  
And himself as an example he lived.

He visited various temples  
And encouraged all devotees,  
To pursue the spiritual path,  
And keep on God their faith.

He urged young children to recite,  
Tirupavai and Tiruvembavai songs  
In all the Vishnu and Siva Temples,  
To seek the unity of both communities.

Lord Siva performs often dances,  
While Vishnu is in Yoga always,  
But for realized devotees they find,  
Both have the same truth behind.

They are worshiped simultaneously  
As Sankaranarayanan religiously,  
Though they are two in one name,  
That brings all devotees no harm.

During the year 1952, an invitation  
To discuss on the Hindu Religion,  
Came from the Head of Aadheenam,  
From the famous Town Dharmapuram.

They discussed for three days  
On their future religious duties  
How to develop people's minds  
To have their faith in God always?

They sent similar circulars  
To all the Eastern countries

Like Lanka, Burma, Malaysia,  
To encourage their boys and girls.

On the social side, he urged devotees,  
To clean up all the tanks of Temples,  
And saw that public services they did,  
As service to people is service to God.

For the dead bodies unclaimed,  
In the year 1953, he instructed  
His devotees to come forward  
To do the last rites of the dead.

Such a noble minded he was,  
He lived for full hundred years,  
To serve the suffering mankind,  
Just as his devoted services to God.

Rajaram Ramachandran

# Kms048. Next Head Of Kanchi, Mutt

KANCHI MAHA SWAMI

Maha Swami was on the thought,  
Of selecting the next Head of Mutt,  
From a family, the one most religious,  
Who would manage well his duties.

He selected the 19 years aged son  
By the name of Sri Subramanian,  
Of Sri Mahadeva Iyer, who was  
In the Southern Railway services.

He had learnt in the Mutt,  
As a young boy, by heart,  
All the essentials of Vedas  
From the Mutt's Senior Pundits.

In the year 1954, Month March,  
For five days, they began to teach  
The Junior Swami all the rules  
To be followed in his Sanyasi role.

He was initiated with a new name,  
Sri Jayendra Saraswathi Swami,  
In his another role of a Sanyasi,  
Who began to wear saffron clothes.

As a newly initiated Sanyasi,  
He toured visiting many temples  
To receive the blessings of Deities  
Of those temples for his success.

By the year 1954 Maha Swami  
Completed his age of sixty years  
And on a grand scale to celebrate it,  
His devotees submitted a request.

But he refused for it first  
But later on agreed to it

As a very formal function,  
And a simple celebration.

On 18th May 1954, this function  
Was celebrated with the recitation  
Of Vedas and other sacred mantras  
With special pujas to the Deities.

"Time and tide wait for no man, "  
As this proverb dictates everyone,  
He had spent sixty golden years  
Out of his total hundred years.

Rajaram Ramachandran

# Kms049. Foreign Writers' Interviews

KANCHI MAHA SWAMI

Sir Paul Dukes, an English Writer,  
M. Philippe Lavastine, a French Writer,  
They both had their interviews  
With Maha Swami on spiritual topics.

English Writer:  
"What is that endless one,  
You go on searching for it? "

Maha Swami:  
"As far as I'm concerned  
I'm still searching for it."

English Writer:  
"What is your opinion  
On this endless search? "

Maha Swami:  
"If someone searches outside  
There will be no end to it.  
If he searches for it inside,  
He can realize something."

"This will also be endless  
As what we search for  
Is the one that has no end."  
Thus Maha Swami explained.

It gave the writer a surprise,  
In his personal experience  
With a great spiritual soul,  
Who was searching for it still.

The second French writer  
Came to India to know more  
About the southern temples  
And the government rules.

French Writer:

&quot;I'm doing a practical research,  
And so, I came here to search,  
For the truth behind the temples,  
And to know more about the rulers.&quot;

Maha Swami:

&quot;A King must keep his eyes,  
On the rule of Dharma always,  
While a common man wants  
Water, food, shelter; nothing else.&quot;

&quot;If he gets his daily needs,  
Following the spiritual paths  
Dharma will prevail always  
And a king must see to this.&quot;

French Writer:

&quot;What do you want to tell,  
Foreigners to lead their life well,  
Which I would like to carry  
As your message this day.&quot;

Maha Swami:

&quot;Whatever action you take,  
It should not harm, but make  
Everyone's life comfortable  
And keep him more peaceful.&quot;

&quot;For that, the only way is,  
To show love and affection  
In each and every action,  
Done with a good intention.&quot;

Rajaram Ramachandran

# Kms050 His Last Days

From 1994, the new year,  
He went into deep silence,  
Diverting his mind towards  
The pathway leading to God.

On 20/05/1894, he appeared,  
On 08/01/1994, he disappeared,  
Thus, short of a few months,  
He completed hundred years.

He is still living in the hearts,  
Of all his sincere devotees,  
Who read his life history books  
What had been written in volumes.

The best tribute we can give him  
Is to read and follow his lectures  
Now coming in the form of books  
Written by his close followers.

May this great Soul lead me on,  
For this humble book of mine,  
That I submit to his lotus feet,  
And for his guidance I still wait.

The End

Rajaram Ramachandran

# Know The Game Of Life

A rich man built up a stadium,  
In a ground to play every game.  
On the day of inauguration,  
There was a big congregation.

It was a show of football match  
A pleasure for them to watch  
Both the teams played well  
Kicking forward the football.

The rich man's father,  
An illiterate old villager,  
Who was the chief guest  
Kept his face in utter disgust.

At the end he asked his son  
Why each player wasn't given  
A ball each to avoid their run  
Between goals for that ball one?

A sorry figure, his son kept  
At his father, a man ignorant  
Of the rules of the game,  
What a shame to his name?

Yes, knowledge is essential  
For anyone to enjoy the thrill  
Lest, in the game of life, he will  
Be like a two legged bull.

Rajaram Ramachandran

# Laughter Is The Best Medicine

'Laughter is the best medicine, '  
To everyone, this is well known,  
But now-a-days, it's rarely seen  
'Cause of more stress and strain.

In the good olden days,  
There were royal ways,  
For a king's laughter,  
Got thro' a Court Jester.

To a Joker's club,  
Or a Theatre pub,  
One has to go today,  
For buying one's joy.

Anger leads one to tension,  
And laughter to relaxation,  
But still why one chooses frustration,  
Paying health a little attention?

It's said, 'An apple a day  
Keeps the doctor away, '  
Why a free-laugh, daily one can't try,  
Rather going for an apple to buy?

This way one can be happy,  
To lead a long life healthy,  
And can grow further wealthy,  
No more medicines, no more worry.

Rajaram Ramachandran

# Let Devil Take You

One day, a hungry Devil,  
With all its look of evil,  
Stood before a stranger,  
Struck by the impending danger.

Its blood thirsty mouth,  
And long-sharp-dark teeth,  
Shook him up and down,  
As his legs failed to run.

'Before I swallow you, ' said the Devil,  
'If you've any desire to fulfil,  
Or you've any question to ask  
Let me know it, by now, quick.'

'Oh, Devil, I'm the only son,  
To my dear parents 'm born.  
You eat some one else offered,  
In my place, as your food.'

The Devil roared and agreed,  
That a substitute be found,  
Quicker, the better for him,  
Should he want his freedom?

A cart man on the road,  
With cart full of load,  
Whipped his sluggish bull,  
To run in speed, fast and full.

The driver shouted, 'Let devil take you,  
You run fast, Or else, I'll kill you, '  
As the bull moved on a slow speed,  
And paid his bullies little heed.

'This golden offer you can avail,  
And let me go free on my trail.  
You can eat this unwanted bull,  
And be fed to your stomach full.'

'No, wait and see till the end, '  
Said the Devil, as they followed.  
When, at the destination, the cart,  
Well, came to a screeching halt.

The bull, untied from its yoke,  
Got his caring pat on its back,  
For reaching home safe and sound,  
Unmindful of the bleeding wound.

'The cart man didn't mean it really,  
What he uttered in his hurry,  
The bull, he cares, shows his love.  
So, his offer, not in hate, I can't allow.'

Next, at a distance, a tired mother,  
Scolded her stubborn child, in her anger,  
'Let devil take you, if you don't eat,  
Or else, with this stick I'll beat.'

With this threat, the child had its feed,  
And then the mother fondled the child,  
Hugging and kissing, a symbol of her love,  
The limit of which, she couldn't spell how?

The Devil, thereafter, eyed on its prey,  
But holding a dog that passed on their way,  
He addressed, 'Do me a favor, you Devil,  
You gulp me, once you straighten this dog's tail.'

The Devil, non-stop, went on this work,  
But the tail, as usual, curled back like a fork.  
The stranger, at last, won his freedom,  
Yes, you see, by his own timely wisdom.

Rajaram Ramachandran

# Life At The Trigger's End

She was a young girl,  
As good as a pearl,  
But at her school desk,  
She was a bit slack.

She was poor in her study,  
But for games always ready.  
To pull her up, her teacher tried.  
O'er that, she only cried.

The teacher found no way  
And told her one day,  
"Bring your father, better,  
Let him know the matter."

It was another torture,  
For this little creature,  
How to face her mother  
Or her strict father?

She told her parents,  
And heard their grunts.  
It disturbed her a lot  
That touched her heart.

The next day morning,  
With no prior warning,  
Her father's gun she stole,  
And shot at her temple.

Her life, one bullet sucked.  
Her parents were shocked.  
In Times of India this came.  
Hot wild news it became.

Who's at fault for this?  
The teacher or the books?  
The parents or the children?  
Or the school, as a burden?

(Based on the news in the  
Times of India dated 5-3-2008)

Rajaram Ramachandran

# Life Is A Drama

When delivered to this earth  
I was born with this bare body  
And on the day of my death,  
They'll bury my lifeless body.

With empty hands I came  
From my mother's womb  
And what things can I claim  
On my way to the tomb?

In between birth and death  
What a drama one's life plays,  
Chasing the shadow of wealth  
Or the empty dreams endless?

In a drama was there a king.  
The role he played it well,  
But went ahead as a king  
Even after the curtain fell.

He lost his self-identity  
And wasn't out of the role  
Of the king, it's a pity,  
Having no self-control?

The Soul is a witness  
To the body in action,  
And from this awareness  
It shall do its function.

The Soul that identifies  
With the body also suffers  
Like a weak heart that weeps  
Before a drama full of pathos.

For your life to enjoy  
Be a witness to your body  
And free the Soul away  
To become happy and gay.

Life is a drama, once you know,  
Your Soul goes unconditioned,  
And is ready, out to blow  
All the vagaries of your mind.

Rajaram Ramachandran

# Life Isn'T A Bed Of Roses

Life isn't a bed of roses,  
For us to cherish always.  
The occasional prick of thorns,  
Our Saviour unseen, it reminds.

A pinch of salt mixed with food  
Tickles our tongue and tastes good,  
Like events rough and rude,  
Go with our every joyful mood.

The value of shade one knows,  
In the hot sun, when he goes,  
Like 'No pain, no pleasure, '  
Also 'No gain, sans suffer.'

To climb up is an uphill task,  
But it makes a soft descend back,  
Like the fruit of one's hard labor  
One harvests and enjoys later.

Will a story sans a villain  
Give all the thrill and shine?  
Nay, to save the harassed heroin  
Hero knocks him out, said and done.

So mind not any pain,  
That's followed by a gain,  
Just as thunders that frighten  
Vanish with the fall of rain.

Rajaram Ramachandran

# Light Of Knowledge

If wealth is lost,  
Something is lost.  
If health is lost,  
Everything is lost.  
So, health is the best.

If wealth is given,  
The unsatisfied receiver  
Still asks for more,  
And unhappy the donor  
Becomes being the loser.

If food is offered,  
The satisfied receiver  
Says 'Enough, no more, '  
When the zealous Feeder  
Still offers to give more.

If knowledge is imparted,  
The disciplined receiver  
Wants it more and more,  
While the intelligent master  
Perfects himself still further.

When one lamp lights  
Many other lamps,  
It doesn't lose its  
Self-effulgent brightness.  
So is the knowledge, as the light is.

It's needless to say,  
The darkness goes away  
In the presence of light,  
So the ignorance exits  
When the knowledge exists.

Rajaram Ramachandran

# Lk01. Felicitation By Sages

LAVA KUSA (UTTARAKANDA)

Ayodhya enjoyed full freedom,  
When Rama ruled the kingdom.  
None suffered any torment,  
Nor widows existed to lament.

No case of premature death,  
Nor robbers found on the earth.  
No dangers from any beasts,  
Nor any fear of diseases.

No dearth of food grains,  
Nor any shortfall of rains  
No one in the country told lies,  
Nor any lack of people pious.

People lived in total peace.  
They did duties with ease.  
They were all righteous.  
Thus his rule was glorious.

Sages many came to felicitate.  
They assembled at the palace gate.  
Rama, who heard, ran there to meet  
With water he washed their feet.

He paid them his humble respects.  
He gave them excellent seats,  
Made of sacred grass cushions,  
Those covered with deer skins.

Their blessings he sought  
And readily the same he got.  
On their welfare, he was keen.  
He enquired about them then.

Liberally the sages praised  
And in every word they raised,

It was about his pristine glory,  
That turned itself a nice story.

"No demons are seen near.  
So, we live without fear.  
You killed Demon Ravana  
And his brother Kumbhakarna."

"How you killed Ravana's son,  
Indrajit, who can never be won?  
He did every conjuring trick,  
And fought wars, hide and seek."

Rama was eager to find,  
How Indrajit got this kind  
Of a boon to trick others  
And came out victorious?

Sage Agastya, the most senior  
Then told Rama, the Savior,  
How Ravana secured many boons?  
How Gods gave boons to his sons?

Rajaram Ramachandran

## Lk02. Agastya Told The Background

LAVA KUSA (UTTARAKANDA)

"O Sri Rama, Indrajit killed many,  
But he couldn't be slain by any.  
His father Ravana got boons many.  
He too couldn't be slain by Gods any."

"This strength they got how?  
I shall tell you briefly now.  
Famous was Sage Pulastya  
As a son of Creator Brahma."

"Powerful, but he was simple.  
So, he was liked by the people.  
He lived at the Mount Meru,  
In the hermitage of Trnabindu."

"In this calm atmosphere,  
He did severe penance here.  
Celestial nymphs quite often  
They came there for fun."

"Their daily music and dance,  
It disturbed his mental peace,  
As well as his doing penance.  
One day, he lost his patience."

"Any woman fell in his vision,  
He gave a word of caution,  
That pregnant she would be,  
However great she might be."

"Sage Trnabandu's daughter  
She came by chance there  
Not knowing the harm,  
Near Pulastya's Ashram."

"The curse fell on her.  
She went to her father,

Who closed his eyes,  
And had a vision of this.&quot;

&quot;He took her to the Seer.  
With a request take her,  
And the Seer accepted her  
As his life partner&quot;

&quot;A son was born,  
One fine morn  
Visrava was his name.  
Later, popular he became.&quot;

&quot;Like his father, a sage,  
As he grew of age,  
He became so wise,  
And learnt the Vedas.&quot;

Rajaram Ramachandran

## Lk04. The Race Of Raksasas (Demons)

LAVA KUSA (UTTARAKANDA)

Rama was too curious to know,  
And Agastya was eager to show  
A picture of the Raksasas' origin  
Before the birth of Ravana even.

“O Rama, please listen,  
For the earlier Raksasas' origin,  
It was Brahma, the Creator,  
Who was the main cause for.”

“To the waters of the ocean  
Brahma wanted protection.  
Those beings offered to protect,  
They became Raksasas first.”

“Those who wanted to eat,  
They became Yaksas next.  
It was Brahma's creation  
That Raksasas were born.”

“There were two brothers,  
Who were Raksasas' leaders.  
Heti and Praheti were the two.  
As terror to their foes they grew.”

“A virtuous path Praheti chose.  
He went to the forest for Tapas.  
Hetu wished for a married life,  
He chose Bhaya as his wife.”

“Bhaya was Yama's sister,  
Who inspired great terror.  
Vidyutkesa was her son.  
He was a famous person.”

“He married Salakatankata  
The daughter of Raksasi Sandya.

His wife left her child  
Uncared in the forest wild.&quot;

&quot;The child in hunger cried,  
To search for mother he tried.  
Siva and Parvati saw his plight.  
They came down from their flight.&quot;

&quot;They made him a man out of pity.  
They gave him a good flying city.  
Immortal life they gave him.  
An arrogant Rakshas it made him.&quot;

Rajaram Ramachandran

## Lk05. Sons Of Sukesa

LAVA KUSA (UTTARAKANDA)

"Vidyutkesa's child Sukesa,  
Turned as adult by Lord Siva,  
Married the daughter, Devavati,  
Of a Gandharva by name Gramani."

"Three sons were born to Devavati,  
By name Malyavan, Sumali and Mali.  
They grew strong and wild day by day.  
They were trying to go father's way."

"To the Meru Mount,  
All the three went.  
Tapas for many years  
They did with rigors."

"One day Brahma appeared.  
What they wanted, he asked.  
They wished to have invincible  
Long life and each other lovable."

"Having obtained these boons  
They behaved like wild goons.  
All the Gods in the Heaven  
They teased one by one."

"They wanted their abodes,  
Similar to those of Gods,  
So, Viswakarma, they called  
From the Heaven to build."

"Viswakarma, the great architect,  
He told that he had already built,  
The city of Lanka in the south,  
As a Heaven on the earth."

"Between the Hill Trikuta  
And the Hill Suvela,

At the command of Indra,  
He built the City of Lanka.&quot;

&quot;He told them to take over,  
This beautiful city forever.  
They moved over there.  
The city life they did share.&quot;

&quot;Narmada, a Gandharva woman,  
Not from the family of a demon,  
Three beautiful daughters she had,  
Who were ready to be married.&quot;

&quot;Her three pretty daughters,  
Married the three Raksasas,  
They enjoyed well their lives  
With their lovely wives.&quot;

&quot;They had several children,  
And were haughty for the reason  
Of their excessive valour  
And their muscle power.&quot;

&quot;They harassed the Gods,  
Including Indra, Nagas,  
Rishis, and the Yaksas,  
Obstructing their sacrifices.&quot;

Rajaram Ramachandran

## Lk06. Prayers To Siva And Vishnu

LAVA KUSA (UTTARAKANDA)

“The sages and gods suffered,  
When the three Raksasas tortured.  
From this menace to go free  
Siva they prayed to kill the three.

“Siva replied, his hands were tied,  
As long life these demons had,  
By a boon he granted long back.  
So, Vishnu's help they should seek.”

“To Vishnu they went and told.  
He advised them to remain bold.  
To destroy demons from this world  
It was his next mission he told.”

“Far and wide, this news spread,  
Which the three brothers heard,  
For a big fight they then prepared,  
With their strong army and herd.”

“Vishnu's celestial war weapons,  
They shone like one thousand suns,  
The conch, the sword, the discus,  
The Sarnga bow and the mace.”

“Between them war broke out.  
Demons' heads many rolled out.  
The Lord stood like a hill.  
He sent sharp arrows to kill.”

“The terrible sound of his conch,  
Deafened the demons' ears much.  
With the speed of thunderbolt,  
The Lord with them fought.”

“His discus cut several heads.  
His club pounded several limbs.

His conch's ear-piercing sound,  
Drove horses from the battle ground.&quot;

&quot;The escaped demons ran away in fear,  
In nether world sought their shelter.  
Oh Rama, this is the Raksasas' origin,  
And in Lanka how they came to begin.&quot;

&quot;Lord Vishnu came as a Saviour,  
In response to the gods' prayer,  
The protector of this world he's.  
All the gods showered their praises.&quot;

&quot;You're Narayana indeed,  
Oh Rama, thru' your brave deed  
All the sages were saved  
And the demons destroyed.&quot;

&quot;About Ravana and his sons,  
I shall tell about their origins.  
Vaisravana took up the City Lanka,  
Before the advent of Demon Ravana.&quot;

Rajaram Ramachandran

## Lk07. The Origin Of Ravana And Others

LAVA KUSA (UTTARAKANDA)

"Raksas Sumali among the three,  
Here and there he wandered free.  
Kaikasi, his daughter, reached the age  
He was worried about her marriage."

"He selected Visrava, the Sage,  
The one most suitable for her age,  
As children born thrU' him  
They'll be powerful all the time."

"Before the great stage she stood,  
Who was doing Tapas in the wood,  
But it was inauspicious time,  
When she approached him."

"He told her, the children born,  
They'll have qualities of a demon,  
Since she came at the wrong hour,  
To have children told her desire."

"The first son born looked terrible.  
His appearance was so horrible,  
With twenty hands and ten faces,  
It showed cruelty in all his faces."

"There were bad omens then.  
Blood in the form of rain  
Showered with thunderbolt,  
While the earth rocked out."

"Meteors fell on the ground.  
Fierce wind blew around.  
High tides rose on the sea.  
All bad signs they could see."

"His father, the Sage Visrava  
He named his son, Dasagriva,

Since he had ten heads to count,  
And was strong like a mount.&quot;

&quot;Next Kumbhakarna took birth,  
The mightiest one on the earth,  
The third one being a daughter,  
With an ugly face to look at her.&quot;

&quot;The fourth and the last one,  
He was Vibhisana, a pious son,  
Who was highly self-controlled,  
And was of a different mould.&quot;

&quot;Thus she had four children,  
The first three were demons,  
The last one was virtuous  
Who studied all the Vedas.&quot;

Rajaram Ramachandran

## Lk08. Boons To Ravana And Brothers

LAVA KUSA (UTTARAKANDA)

"Kubera, the lord of riches in the Heaven,  
One day, in his aerial car came down,  
With all his glow and luster,  
To see Sage Visrava, his father, "

"Kaikasi told her son Dasagriva,  
"Oh my son, see Lord Kubera  
Your half-brother full of luster.  
Why you should look so poor? "

"As a brother, you're equal to him.  
And you should become like him.  
You're gifted with limitless prowess  
That should get you all the powers."

"Dasagriva took this seriously.  
He did penance so severely.  
That for years he had no food,  
And spent his life in the wood."

"Every thousand years he offered,  
In sacrificial fire his one head.  
His tenth head he was about to cut.  
His hands Lord Brahma caught."

"Whatever boons he asked for,  
Brahma was willing to consider.  
He asked for immortality.  
No death for him in totality."

"Brahma advised him to choose  
Other than this, something else,  
As on this earth every birth  
One day, is followed by death."

"He asked, "No death from Suparnas,  
Nagas, Yaksas, Daityas, Danavas,

As also from gods or Raksasas.  
He didn't mind from lesser beings.&quot;

&quot;Human beings were mere straw,  
In his arrogant look he saw.  
This limited boon Brahma granted.  
All his heads the Lord then restored.&quot;

&quot;Another boon the Lord gave him.  
He can, at his will, assume any form.  
Thus mighty powers Dasagriva got,  
From Brahma whatever he sought.&quot;

&quot;Satisfied with Vibhisana's penance  
Brahma gave him boons hence,  
That a virtuous path he'll pursue,  
As righteousness he always chose.&quot;

&quot;Considering Kumbhakarna's penance,  
Brahma showed his appearance.  
But by then all the gods pleaded,  
This demon need not be heeded.&quot;

&quot;Brahma called his consort,  
Goddess Saraswati on the spot,  
To confuse the demon's mouth,  
Who wished to attain no death.&quot;

&quot;His tongue Saraswati twisted  
He asked for 'sleep' instead.  
'Be it so' Brahma at once said.  
Thus by gods he was cheated.&quot;

Rajaram Ramachandran

## Lk09. Dasagriva (Ravana)occupied Lanka

LAVA KUSA (UTTARAKANDA)

"Demon Sumali shed his fear  
When he was glad to hear  
That Brahma gave super powers  
To Dasagriva and his brothers."

"He went and advised Dasagriva,  
To take o'er Lanka from Kubera,  
The god of wealth, who built the city.  
That was once Raksasas' territory."

"At first Dasagriva hesitated.  
But later on he insisted  
Kubera, his elder brother  
To leave the city forever."

"On the advice of his father  
Kubera gave his half-brother,  
Dasagriva to take over,  
The Lanka City thereafter."

"With his family Kubera  
Left for Mount Kailasa,  
And there he built a city  
Of unmatched beauty."

"Ravana with his brothers,  
His forces and followers,  
They entered this Lanka City,  
Filling Raksasas to its capacity."

"The enemy of gods took over.  
He became the Lanka's ruler.  
His reign was full of terror.  
In turn, peace was lost forever."

Rajaram Ramachandran

# Lk10. The Marriage Of Ravana And Others

LAVA KUSA (UTTARAKANDA)

After occupying the City, Lanka,  
The Chief of Raksasas, Ravana,  
With his brothers and sister,  
He became its powerful ruler.

The daughter of Sage Maya,  
Mandodari, married Ravana,  
When he went for a hunt  
And met them in a forest.

His Raksasi Sister Surpanakha  
Married a raksasa, Vidyujjihva,  
And his next brother Kumbhakarna  
Bali's grand-daughter, Vajrajwala.

His last brother, Vibhisana,  
Was married to Sarama,  
Both the husband and wife  
Chose a good austere life.

As their married life went,  
A pleasant time they spent,  
In each one's family,  
With no trouble, happily.

Mandodari delivered a son,  
Who cried when he was born,  
Like a noisy rumbling cloud,  
So, Meghanada he was named.

&quot;Megha&quot; meant &quot;Cloud&quot;  
And &quot;Nada&quot; meant &quot;Sound  
He had another nickname,  
As Indrajit, the second name..

Stunned by Indrajit's roar  
Lanka shook up with fear

So, his parents named him  
Meghanada at that time.

Indrajit was like the fire  
Keeping everyone in fear  
But was taken proper care  
In a cool atmosphere.

Rajaram Ramachandran

# Lk11. Kumbhakarna's Sleep And Ravana's Atrocities

LAVA KUSA (UTTARAKANDA)

What Brahma granted as a boon  
It worked on Kumbhakarna soon.  
He became sleepy as a result,  
And was helpless to prevent it.

To build a separate mansion,  
Kumbhakarna made a mention  
To Ravana, his elder brother,  
For sleeping inside a safe shelter.

Under Ravana's instruction,  
Viswakarma built a mansion,  
A big one, ten miles in width,  
And Twice that of in length.

It had a beautiful appearance.  
And was free from disturbance,  
Provided with all amenities,  
Built of gold and crystals.

True to the boon's sanction,  
He slept in that mansion  
For thousands of years  
Guarded by strong armies.

During that terrible period,  
What the Raksas Ravana did?  
He killed Gods, Risis, Yaksas,  
Gandharvas, so many, countless.

Kubera sent a messenger  
To Ravana, the avenger,  
Not to do sinful misdeeds,  
Inviting the curses of gods.

The messenger came to visit  
Vibhisana's mansion first,

Who could advise better  
Ravana, his elder brother.

Both, with all humbleness,  
Gave Ravana their advices  
In future, not to fight wars  
But restore ever lasting peace.

Ravana grew angry, shouted  
And with his sharp sword  
Killed the messenger at once  
Who preached him peace.

Thereafter he became so mad,  
In his chariot he ascended,  
And to Kubera he went,  
Challenging him to fight.

Rajaram Ramachandran

## Lk12. Ravana Attacks Kubera

LAVA KUSA (UTTARAKANDA)

With his army Ravana marched,  
Set to conquer the entire world,  
Crossing cities, groves, rivers,  
Forests, hills and mountains.

Mount Kailasa he reached  
And Yaksas he challenged.  
His army fought with Pestles,  
Swords, javelins and iron clubs.

Ravana at first observed  
When his army killed  
Or wounded many Yaksas  
Who ran for their lives.

On both sides, the loss  
Was very heavy to assess,  
And Ravana took up fight  
When the time was right.

Many Yaksas were tired  
And fell on the ground.  
Some were still fighting,  
While many were escaping.

Because of Brahma's boon,  
Ravana couldn't be slain  
Though wounded he was  
By the sword of enemies.

It was hit and run game  
For yaksas just this time  
As they couldn't face  
Raksas' might in the race.

Their weapons they threw  
And from battle field flew

Hiding themselves in caves  
And rushing thro' rivers.

Even the fresh army of Kubera  
Could not fight to kill Ravana,  
And they could do very little,  
But finally lost in the battle.

Rajaram Ramachandran

## Lk13. The Defeat Of Kubera

LAVA KUSA (UTTARAKANDA)

The Raksasas had the upper hand,  
In the deceitful fight on their side,  
Though with all vigor Yaksas fought  
Once more a losing battle at last.

Kubera finally came to fight  
The enemies with all his might,  
And he was also over powered  
By Ravana's army in command.

Kubera told Ravana, "Oh fool,  
Listen, for all your ill will,  
And your mind towards evil,  
Surely you'll go to hell."

"Out of delusion, fools drink  
Poison, but do not think,  
While doing such actions,  
Of its resultant reactions."

"Fools who do not practice  
Those actions of austerities  
Will repent for the same  
When death meets them."

"For his own destruction,  
A fool commits every sin.  
As you sow, you will reap.  
In your mind, this you keep."

Ravana turned deaf ear  
And wasn't ready to hear  
His advice, even a word,  
But hit his head hard.

Alas! Kubera swooned  
And fell on the ground.

From the battle field,  
Soon he was removed.

Taking this opportunity,  
Ravana without any pity,  
Seized Kubera's aerial car  
That could fly on the air.

&quot;Pushpaka Viman, &quot; this car,  
Can fly anywhere on the air,  
At the top speed of mind  
And was made of pure gold.

It was a celestial vehicle,  
With Viswakarma's skill  
It was constructed for use  
Of Kubera's aerial travels.

Rajaram Ramachandran

## Lk14. Lord Sankara Curbs Ravana's Pride

LAVA KUSA (UTTARAKANDA)

Having defeated his brother  
Lord Kubera in the war  
Ravana took the Aerial car  
Up above the sky, on the air.

Pushpaka suddenly stopped  
And near a hill it stood  
With no further movement,  
To Ravana's astonishment.

"How could this happen?  
Is it, this car will listen  
Only to Kubera's command?  
This thought ran in his mind.

Nandiswara, the attendant  
Of Lord Sankara stepped out  
And said to Ravana the reason  
Why his car failed to move on.

"Lord Sankara, on this spot  
Sports with his consort,  
So, none can trespass,  
O'er this hill by any chance."

Hearing Nandi's words  
Ravana became wild  
And asked, "Who's this  
Sankara among all gods?

"You may be Nandi  
Standing like a monkey,  
Nearer to the Lord,  
As if you're also god."

The word "Monkey"  
Hurt badly Nandi

Who cursed the Raksas  
&quot;You'll see real monkeys.&quot;

&quot;Monkeys will be born  
To destroy all your men.  
They'll have teeth and claws  
For their sharp weapons.&quot;

The arrogance of Ravana  
Didn't accept Lord Sankara  
As the most powerful God  
Among gods he had defeated.

He lifted the hill's bottom  
With his two strong arms,  
To push the hill far away  
From his chosen path way.

Pressing His toe Sankara,  
Crushed the arms of Ravana,  
Who cried aloud like thunder  
That caused world o'er tremor.

To get relief from the pain  
He sang Samaveda then.  
Out of pity, the Lord  
Gave him a shining sword.

When Ravana prayed  
For long life, the Lord  
Gave him remaining lease  
Of life sought by the Raksas.

Rajaram Ramachandran

## Lk15. Vedavati Curses Ravana

LAVA KUSA (UTTARAKANDA)

In his aerial car Ravana roamed  
Often here and there, all around,  
And saw a pious maiden  
Near the Himalayas Mountain.

Daughter of a Brahma Rishi,  
Her name was Vedavati.  
She was looking so pretty  
Ravana fell for her beauty.

"Oh blessed one, " he asked her,  
"What are you doing here?  
How can you live in single  
In this fearful dense jungle? "

"For you, it isn't proper  
To do penance here,  
Well, are you married?  
Who's your husband? "

"He's a fortunate person  
To marry you, Oh maiden,  
With me feel free here  
And tell me who you're?

Vedavati spoke, "I'm here  
Left alone, with no fear,  
Kusadhwaaja, my father  
Lived here with my mother.

"He was killed at night  
While sleeping in our hut,  
And with him my mother  
Joined in his funeral pyre."

"I spend my time alone  
Doing penance; no one

Lives with me here now  
But I manage somehow.&quot;

&quot;I'm incarnation of Vedas  
Hence, more blessed I was  
When my parents named me  
As Veda based Vedavati.&quot;

&quot;My father's desire was  
To give my hands  
To Vishnu in marriage  
When I come of age.&quot;

&quot;Here Narayana will be,  
One day, to marry me.  
Oh King, please go away  
Now from my pathway.&quot;

Alighting from the car  
He then spoke to her  
&quot;Oh beautiful maiden  
I wish, you must listen.&quot;

&quot;Fit you're as my wife.  
Do spend your life,  
With me, in peace,  
Happily in my palace.&quot;

So saying, he seized her,  
With his hands, by her hair,  
Bursting out with anger,  
With an idea to marry her.

Getting out from his hold  
She, in a bold voice, told,  
&quot;For the insults you give,  
No longer, I wish to live.&quot;

&quot;After I die, I'll be born,  
And shall come again,  
For your destruction,  
That's sure to happen.&quot;

By her divine power,  
She then kindled fire,  
Burnt herself into ashes  
In that red hot fire.

Vedavati in the Krtayuga  
Appeared in the Tretayuga  
As a daughter of Janaka  
And was named as Sita.

Rajaram Ramachandran

## Lk16. Ravana's Atrocities

LAVA KUSA (UTTARAKANDA)

After Vedavati's suicidal death  
Ravana went around the earth  
In his Pushpak aerial car  
As he liked, wide and far.

Right in Demi-gods' presence  
King Marutta did a sacrifice  
To promote a good cause  
But Ravana was against this.

It was an impossible task  
To face Ravana's attack  
As his life was well protected  
By several boons he had earned.

As he was on the way,  
Demi-gods ran away,  
Just to hide themselves,  
In various animals' shapes.

Like, Indra as a Peacock,  
Yama as a crow black.  
Kubera as a chameleon,  
And Varuna as a swan.

Ravana came there to fight  
But the king took it light  
On Sage Samvarta's advice,  
&quot;Don't fight. Go for peace.&quot;

&quot;Boons many he had got,  
So, for him there's no defeat,  
When he comes to fight;  
You better take it light.&quot;

The King heard his advice,  
And threw away the weapons,

Accepting his wish for peace,  
Ravana went on his rounds.

After Ravana had gone,  
The Demi-gods, one by one,  
Came out from the animals  
And gave them all boons.

A blue tail Indra gave peacock  
Freeing its fear from any snake  
Saying, "You'll enjoy rains,  
With your open wings dance."

To the crow Lord Yama said,  
"No more death for you bird,  
Unless someone kills you,  
And no disease will haunt you."

Kubera blessed the chameleon,  
And said, "Your body will turn  
To hue colour from black  
And head golden from dark.."

To the Swan Varuna said,  
"I make you the best bird,  
With a body white in colour,  
And will be graceful in water."

Thus each one gave a boon.  
The sacrifice was o'er soon.  
Happily all the Demi-gods  
Went back to their abodes.

Rajaram Ramachandran

## Lk17. King Anaranya Curses Ravana

LAVA KUSA (UTTARAKANDA)

Having conquered King Marutta  
Ravana attacked King Anaranya.  
The latter fought with courage  
But failed at the last stage.

Ten thousand elephants,  
A lakh of battle horses,  
Were on Anaranya's side,  
But most of them died.

His thousands of chariots  
And many foot soldiers,  
Were crushed into pieces  
By the onslaught of arrows.

In the fierce battle fought,  
King Anaranya had lost  
Almost all his support  
Leading to his defeat.

He was completely shaken.  
From his chariot he fell down  
When Ravana hit his head  
And he was found dead.

While dying the King said,  
&quot;Oh Ravana, I'm not afraid  
Of death, as after birth,  
One should face death.&quot;

&quot;Ikswaku's race you insulted  
By your words and deed  
And that day is not far off  
When you'll be disposed of.&quot;

&quot;Sri Rama, Dasaratha's son,  
Be sure, will be the one,

To take birth on this earth,  
In order to hasten your death.&quot;

On Ravana, this curse fell,  
But he didn't worry at all,  
As he had no fear of death  
From any man on this earth.

Rajaram Ramachandran

## Lk18. Ravana Pulled Up By Narada

LAVA KUSA (UTTARAKANDA)

On the earth, Ravana spared none,  
He was terrorizing one by one.  
While travelling on the way,  
He met Sage Narada one day.

Narada spoke, "Oh King,  
Now here I feel like asking,  
Why are you exploiting  
The innocent human beings."

"Miseries untold they suffer,  
Like old age, thirst, hunger,  
Doomed as they're by fate,  
Why add yours to this list? "

"They've different habits,  
Addicted to various pursuits,  
Not knowing what's in store  
For them any day, less or more."

"While some are in full delight,  
Others are in distressful plight  
They're, by delusion, undone,  
Without any proper direction."

"They cannot fight with you,  
Nor capable of defeating you,  
Because they're so weak,  
To face you and speak."

"Better with Yama you fight,  
As he controls their fate,  
About it, there's no doubt,  
Before it is late, now start."

"Oh Sage, " Ravana said,  
"Yama may now take pride

In tormenting living beings,  
But I'll end their sufferings.&quot;

For a fight with Lord Yama,  
Narada provoked Ravana,  
As the Sage was so eager,  
Just to watch this encounter.

Rajaram Ramachandran

## Lk19. Ravana Invades Yama's Domain

LAVA KUSA (UTTARAKANDA)

After meeting King Ravana  
The eminent Sage Narada  
Couldn't then quiet remain  
But rushed to Yama's domain

Yama was sitting there  
Before the burning fire,  
Judging lives, each one  
On its own merit or action.

Narada cautioned Lord Yama,  
About the arrival of Ravana,  
Thus the Sage provoked both,  
That led them in the war path.

In his Pushpak aerial car,  
Ravana just arrived there.  
He saw the scenes of terror,  
As thousands underwent torture.

Many sinful lives were beaten,  
Thousands, by worms, eaten,  
Some others, in hot oil, thrown,  
Others suffered hunger and pain.

Side by side, he saw lives  
There stayed in happiness.  
As they reaped the fruits  
Of all their good deeds.

Their two armies fought.  
It was a terrible fight,  
As both sides were strong,  
But suffered heavy damage.

Ravana was well protected  
By the boons he had secured.

So defeat wasn't on his side  
While his best Yama tried.

His Pushpak aerial car  
Remained safe and secure,  
Imperishable as it was,  
Being the seat of gods.

While Lord Yama suffered  
A heavy loss at the end,  
King Ravana roared aloud  
O'er the success he had.

Rajaram Ramachandran

## Lk20. Brahma Appeases Yama

LAVA KUSA (UTTARAKANDA)

When Lord Yama thought  
A losing battle he fought,  
He took the final weapon  
To Kill Ravana, the demon.

That was Brahma's weapon,  
The rod for total destruction.  
Seeing it, gods of the heaven  
Rushed to Lord Brahma then.

Pacifying Yama, Brahma told,  
&quot;Oh Lord of Death, you're bold,  
But it's a dangerous weapon,  
That'll, in the end, spare none.&quot;

&quot;A total disaster it'll cause,  
Destroying the total mass,  
Including Ravana, the demon,  
Thus falsifying my given boon.&quot;

&quot;If my boon to Ravana fails,  
My words also go false,  
So, please spare your rod  
From destroying the world.&quot;

Yama gave due respect  
To Lord Brahma's request  
And disappeared at last,  
From the main battle front.

This way Ravana declared  
That Yama was conquered,  
And back in his aerial car  
He flew as a false winner.

Thereafter Yama went back  
To go ahead with his work,

While Narada rose to heaven,  
As what he aimed, it was done.

It was Narada's intention  
To draw the attention  
Of the silent heaven  
For killing this demon

Narada's plot, be it whatever,  
Whenever and wherever,  
Its result was always good,  
About his nature, it was said.

Rajaram Ramachandran

## Lk21. Ravana Kills Kings And Rishis

LAVA KUSA (UTTARAKANDA)

There was no end to the wars  
On the underworld Nagas,  
And other powerful giants,  
As Ravana was keen on fights.

Having conquered Lord Yama,  
He fought with the sons of Varuna,  
The rain god, and defeated them,  
Claiming a false victory this time.

The sons didn't fight the war  
Just not out of their fear,  
But on Brahma's advice,  
Not to make his boons false.

On his way back to Lanka,  
The blood thirsty Ravana,  
Killed many kings, rishis,  
And took their maidens.

He took virgin daughters  
Of Nagas and Yakshas,  
Who were so helpless  
To defend themselves.

These girls were taken  
In his aerial car then.  
While they shed tears  
And shuddered with fears.

Thinking of their mothers,  
Fathers, husbands, brothers,  
They were all afraid  
And aloud they cried.

An army of strong Daityas,  
Known as the Kalakeyas,

Numbering fourteen thousand,  
All of them were exterminated.

In that war Ravana killed  
Also his sister's husband  
Who was one among them  
And stood against him.

Surpanakha, his sister, said,  
&quot;Oh Brother, why you killed,  
Even in conflicts, my husband?  
As a widow now I stand.&quot;

&quot;Don't you feel abashed?  
You could have spared  
His life as the lover  
Of your younger sister.&quot;

Ravana consoling her said,  
&quot;Don't weep, Oh my child,  
I couldn't recognize him,  
When he was with them.&quot;

&quot;Against an army of enemies,  
I sent arrows after arrows,  
Of which one arrow killed  
Accidentally your husband.&quot;

&quot;I shall compensate you,  
And riches I'll give you.  
King Khara, being your cousin,  
Will henceforth be your guardian.&quot;

In the dense Dhandaka forest,  
The ruler Khara took rest,  
And there Surpanakha lived  
Having lost her husband.

Rajaram Ramachandran

## Lk22. Ravana's Son Meghanada

LAVA KUSA (UTTARAKANDA)

Back on return to Lanka  
Ravana met Meghanada,  
In the sacrificial hall his son,  
Wearing a black deer skin.

"What're you doing, oh child? "  
This way when Ravana asked,  
Meghanada replied, "Oh King!  
More sacrifices I'm performing."

"Six sacrifices, well known,  
I've done so far, as your son.  
It's very difficult for anyone  
To get Lord Siva's boon."

"Lord Vishnu gave me boons.  
And Lord Siva also his grants,  
Of powerful bow and arrows,  
For conjuring trick on enemies."

"By this trick, I'll not be known,  
In the battle field, to anyone,  
And the missile can exterminate  
The foes in any kind of fight."

Ravana said, "My enemies,  
Whose leader Indra now is,  
Who is worshiped by them  
By giving offerings to him."

"You return to our abode.  
Indra should be defeated,  
From his powerful position,  
And I need your help, my son."

While his son Meghanada  
And his brother Kumbhakarna

Were both ready to join Ravana  
An advice came from Vibhishana.

Vibhishana told him, &quot;Wrong thing,  
Oh Brother, you're now doing.  
Knowingly you commit offences  
Against all living beings.&quot;

&quot;On your family, you bring a blot.  
You've abducted women a lot.  
That's not fair on your part,  
As a powerful King to do it.&quot;

&quot;Oh King, your own cousin,  
Kumbhinasi, has been taken  
Away by Madhu forcefully,  
And should we remain happily? &quot;

Hearing this Ravana got angry  
He went with a huge army  
To punish Madhu for his action  
But was defended by his cousin.&quot;

Before Ravana she pleaded,  
&quot;Please don't kill my husband.  
As a widow I can't live,  
And I need him to survive.&quot;

Taking pity on her,  
Ravana agreed to spare  
From death, Madhu's life,  
As pleaded by his wife.

Madhu joined his army  
To fight against his enemy.  
And both of them went  
To Indra's domain at last.

Vibhishana stayed behind,  
Practising virtues till the end,  
While Kumbhakarna joined  
Ravana's army in command.

Thus the war broke out,  
As Ravana decided it,  
In the Mount Kailasa,  
On the abode of Indra.

Rajaram Ramachandran

## Lk23. Ravana Receives Curse

LAVA KUSA (UTTARAKANDA)

Ravana met nymph Ramba  
In the abode of Indra  
And fell for her beauty  
As she was so pretty.

She was decked with jewels  
And adorned with flowers,  
She had captivating eyes  
With her eye brows like bows

Like the moon, her face was.  
Her hands were soft like leaves,  
She possessed a body frame  
That was splendour and fame.

Ravana at once asked her,  
"You're going where?  
Nowhere have I seen  
Such a beautiful women."

"Who's there with you?  
About me, I shall tell you.  
As the Lord of three worlds  
Here, before you, I stand."

"Why not you accept me?  
You'll, any time, be free  
In my kingdom to remain  
As a beautiful queen."

Ramba replied, "Oh Lord,  
You're like a powerful God.  
As your daughter-in-law I bow  
Before your lotus feet now."

Ravana said, "No son of mine  
Married you in my domain

No such relationship exist  
In this land of Indra, in fact.&quot;

She replied, &quot;Kindly listen,  
&quot;I'm the wife of your son,  
Also the son of your brother  
Kubera; thus both are my father.&quot;

Infatuated by her charm  
Ravana did her harm  
By spoiling her chastity  
That betrayed her modesty.

To her husband Nalakubara  
The dear son of Kubera,  
She told how Ravana was behaving  
Despite her repeated pleadings,

The enraged Nalakubara cursed,  
&quot;Oh Dear, as you stand violated  
By Demon Ravana perforce,  
He'll have to reap this curse.&quot;

&quot;When he violates any woman  
Who has no desire of her own,  
That moment the head of his  
Will split into seven pieces.&quot;

All the gods, headed by Brahma,  
Celebrated the curse on Ravana  
Who, thereafter, was too careful  
To avoid any unwilling girl.

Rajaram Ramachandran

## Lk24. Ravana Invades Indra's Realm

LAVA KUSA (UTTARAKANDA)

With his huge army, Ravana  
Invaded the realm of Indra,  
Whose army fought till last  
But they couldn't well resist.

Finally face to face Indra  
Fought with Demon Ravana,  
But the boons of Brahma  
Shielded the wretched Ravana.

How to destroy Ravana?  
Indra prayed to Narayana  
To kill this Ravana at once  
As he was causing nuisance.

Narayana said, "Oh Indra,  
The boons of Lord Brahma,  
From his death, protects him.  
When time is ripe I'll kill him."

It was a scene of horror  
When there was terror  
Unleashed by both sides,  
Despite their heavy losses.

The power of Kumbhakarna  
The tricks of Meghanada  
Indra's side couldn't face  
In that nonstop fighting race.

Ravana boasted, "I'll kill Indra,  
Varuna, Yama, and Kubera,  
And the heaven, I'll take o'er,  
Under my control forever."

Meghanadasaid, "Oh father,  
Feel free, let us all retire,

As Indra has been captured,  
And vanity of gods crushed.&quot;

Ravana was proud and said,  
&quot;My son, all the best you did  
As a promoter of my race,  
To bring this war to a success.&quot;

&quot;Let us proceed to Lanka,  
With our prisoner Indra,  
And dismiss our tired soldiers  
Who carried on the operations.&quot;

Rajaram Ramachandran

## Lk25. Brahma Gives Boons To Indrajit

LAVA KUSA (UTTARAKANDA)

The defeat of Indra by trick  
Gave his ego a strong prick,  
As he couldn't win the war  
But captured as a prisoner.

Without Indra the heaven  
In darkness had fallen,  
So, Brahma talked to Ravana  
For a settlement with Mehanada.

Brahma told, "Dear Ravana,  
I'm pleased with Mehanada,  
Your most admirable son,  
Who, this war, has won."

"I find, he's equal to you,  
Or may be superior to you,  
So, by name Indrajit your son  
Will be called from now on."

"Oh Ravana, under your sway  
You've brought gods this day.  
So powerful now you're,  
Ever you remain a conqueror."

"To release Indra from captivity,  
To keep him in regular activity,  
What should the gods pay  
As a consideration, please say?"

Indrajit asked, "From the death  
Oh Lord, free me henceforth,  
If prisoner Indra should return  
Back to his seat in heaven."

God said, "No immunity from death  
For any living being on the earth,

So, something else you ask  
For me to make it an easy task.&quot;

Indrajit prayed, &quot;I'm in need  
Of a magic chariot indeed,  
From death that'll save me,  
And also let myself free.&quot;

&quot;My death shouldn't take place  
Till I complete any sacrifice,  
And only through my prowess  
From you I'm seeking this.&quot;

&quot;Be it so, &quot; when Brahma said.  
Indra was at once released.  
But Indra was so disappointed  
He kept his face very sad.

The tragic story of Ahalya  
And the curse on Indra  
By the Sage Gowthama  
Was retold by Brahma.

Because of that past curse  
Indra had to undergo stress.  
Having understood this fact  
He went back to his seat.

Rajaram Ramachandran

## Lk26. Ravana Goes To Mahismati

LAVA KUSA (UTTARAKANDA)

The beautiful City Mahismati,  
That resembled Indra's Amaravati,  
Ravana chose next for his combat,  
And by his power, to subdue it.

A King Arjuna was ruling it.  
To River Narmada to sport  
He went with his womenfolk,  
As a day's off from his work.

Ravana waited for the king  
Who was still enjoying  
Not knowing the time  
That was spent by them.

Ravana became restless  
And shouted at ministers  
Of Arjuna to know when  
Their King will return?

In the meantime he offered  
Flowers to Siva, his Lord,  
At the bank of the river,  
Overflowing with water.

The flow of running water  
In the upstream was more  
As the huge body of Arjuna  
Blocked the River Narmada.

This became a valid reason  
For enraged Ravana to begin,  
His fight against Arjuna,  
On the bank of Naramada.

Heavy blow with his mace  
Arjuna gave on Ravana's face

And o'er his chest as well,  
That kept him stand still.

Arjuna took this chance  
To tie him up with ropes  
And was taken to his city  
As a prisoner, with no pity.

A brave hero Arjuna became,  
Adding this win to his fame,  
And people showered flowers  
In appreciation of his success.

Through gods in the heaven  
Sage Pulastya came down  
To plead for his grandson  
Ravana locked in prison.

Arjuna, with due respect,  
Heard the Pulastya's request,  
And accepting the Sage's plea,  
Released Ravana to go free.

With a standing agreement,  
Between them of no fight,  
Ravana went with shame  
Having lost his fame.

Rajaram Ramachandran

## Lk27. Ravana Humiliated By Vali

LAVA KUSA (UTTARAKANDA)

Travelling in his aerial car  
And roaming near and far  
Has become a regular habit  
For Ravana to pick up a fight.

Whoever declared that  
He was superior in might,  
Ravana, with his mind cruel,  
Challenged him for a duel.

Once from his aerial route,  
Kiskindha came in his sight.  
It was a city under Vali's rule  
Ravana called Vali for a duel.

The Chief of all the monkeys,  
AsKiskindha's ruler, he was  
Lived with his consort, Tara  
And his crown prince, Angada.

Sugriva, his younger brother  
And Susena, Tara's father,  
All lived with Vali happily  
As one united family.

Vali did Sandhya Prayers  
On the shores of three seas.  
At Southern shore he was  
When Ravana was in skies.

If he know Vali's power,  
To fight he would shiver,  
Not knowing, for a duel  
He gave Vali a war call.

Like a fish biting the hook,  
In his left arm pit Vali took

Ravana and flew in the skies  
To reach Western-Eastern seas.

Ravana couldn't come out,  
From the monkey's arm pit,  
But understood Vali's valour  
And his extraordinary power.

Ravana gave up his demand  
And became Vali's friend,  
Never to fight with each other,  
They had agreed to this forever.

Rajaram Ramachandran

## Lk28. The Decent Of Hanuman

LAVA KUSA (UTTARAKANDA)

Heroism, strength, cleverness,  
Sagacity, prudence, firmness,  
Power, and prowess, all these  
Shaped Hanuman, the virtuous.

In might, speed, or intelligence,  
Who is equal to him? None else.  
How he took his birth  
And came to this earth?

Anjana was his mother  
And Kesari his father.  
He was a gift-child,  
From the wind-god.

Her mother went out  
To pick up good fruits  
For the hungry child,  
Who cried for food.

He saw the sunrise,  
That appeared so nice,  
He thought it was a fruit,  
And sprang towards it.

The Sun-god was so kind,  
He didn't burn the child,  
But let the heat mild,  
To please the wind-god.

With this super power,  
If he grew up in future,  
How many problems  
The world would face?

So, Indra with his mace  
Hit the child's face.

The child fell down.  
His jaw was broken.

While he was still hungry,  
The wind-god got angry,  
Far away, he took the child  
And stopped blowing the wind.

In the absence of the wind,  
The whole world suffered.  
Lord Brahma, the Creator,  
Came to know the matter.

Rajaram Ramachandran

## Lk29. Boons Granted To Hanuman

LAVA KUSA (UTTARAKANDA)

Brahma rushed to the spot  
Where the child was kept.  
By his very touch, the child  
Got back his life and cried.

The happy wind-god,  
Started blowing the wind,  
And the world survived,  
Because he was so kind.

All the Devas blessed  
The extraordinary child  
And each one gave a boon  
Thereafter, one by one.

Indra said, "He'll not  
Be hit by my thunderbolt,  
And his name is Hanuman,  
The great, from now on."

Sun-god said, "He'll shine  
Like the brilliance of mine,  
And will learn all the Sastras  
More than anybody else."

"His death will not occur,"  
Varuna said, "Either in water  
Or by any other means,  
Even for millions of years."

"Free from death or ailment,  
You'll be from this moment."  
Yama said, "I grant this boon,  
Oh you, the wind-god's son."

Kubera said, "Tired he'll not  
Be it any war, or conflict.

And the death he'll not face  
Even if hit by my mace.&quot;

Lord Sankara said, &quot;He'll be  
Immune from death, let it be  
At my hands or any weapon,  
I grant the child this boon.&quot;

Viswakarma said, &quot;Long-lived  
He shall be, as he can't be killed  
By any celestial weapons,  
Or my deadly weapons.'

Brahma said, &quot;He'll live  
Long years to survive  
Any kind of weapons  
Or severe punishments.&quot;

&quot;He'll be terror to his foes,  
Will encourage his friends,  
Will prove always invincible,  
And change his form at his will.&quot;

&quot;He'll go wherever he pleases,  
At the speed of his choice,  
He shall turn out glorious,  
And go anywhere as he wishes.&quot;

As he grew up, Hanuman  
Day after day, went on  
Creating troubles to ascetics  
By breaking sacred things.

They gave him a curse,  
&quot;As you're harassing us,  
You'll not be conscious  
Of your acquired powers.&quot;

&quot;When anyone, at any time,  
Reminds you of your fame  
Back your strength you'll get  
Until then, you've to wait.&quot;

After receiving this curse,  
Hanuman became very pious  
And he's still worshipped  
As powerful, but kind god.

Rajaram Ramachandran

# Lk30, Sri Rama Sits In The Court

LAVA KUSA (UTTARAKANDA)

After his coronation in Ayodhya,  
It was the first night for Rama.  
His arrival enhanced the delight  
Of the citizens, who nicely slept.

The night ended and day broke.  
The day started with gentle music.  
Rama woke up to the song,  
That musician gently sang.

"Your prowess, intelligence,  
Glory, virtue, forbearance,  
All are beyond comparison,  
Oh jewel among men! "

"Oh gentle hero, get up  
The world is buried in sleep  
While you're still asleep,  
They'll get up if you wake up."

Like this, they woke him,  
Early morn, at the right time.  
Hearing their music sound,  
Rama got up from his bed.

After bath, visit to the temple,  
Courtesy calls with people,  
High dignitaries, Veda Pundits,  
He was surrounded by courtiers.

In this way, Rama did daily  
His royal duties regularly,  
Administering all the affairs,  
Local and outlying districts.

After some days Rama  
Spoke to King Janaka

With his folded hands,  
With all due respect.

"Oh King, it's our pleasure,  
To remain with you here,  
As you've always fostered us,  
And for the support you give us."

"With our formidable prowess,  
Born out of your austerities,  
And our alliance unequalled,  
Ravana, by me, was killed,

"These valuable presents  
You'll please accept,  
With your own generosity  
And then proceed to your city."

"My brothers, Bharata,  
And also Satrughna,  
Both, with respect to you,  
Will be escorting you/"

Janaka replied, "Oh King,  
While accepting these things,  
Let me bestow these valuables  
On Sita, my daughter, please."

One after another, like this  
Departed from that place,  
Kings of Kasi, Kekayas,  
And all other guests.

Rajaram Ramachandran

## Lk31. Rama Distributes Presents

LAVA KUSA (UTTARAKANDA)

Rama gave gifts to princes  
Who, in turn, gave him gifts  
Before leaving his palace  
For their respective places.

Whatever given by others,  
He gave those presents  
To his friends, monkeys,  
And other close relatives

While leaving the place,  
Every one shed tears,  
For the love and affection,  
Rama had always shown.

Their gratitude, they expressed  
For the kind treatment, they had  
In his company, all these years,  
During those bygone days.

"Oh King, " said Hanuman,  
"I pray, May my devotion  
To your lotus feet be constant.  
This's my humble request."

Rama hugged Hanuman,  
With his love and affection,  
And told him, "So shall it be,  
Part of my story, ever you'll be."

"Your fame, have no doubt,  
Will remain forever current.  
I'm indebted to you always  
For all your selfless services."

So saying, from his neck  
String of pearls he took

And in the neck of Hanuman  
He fastened it with affection.

With their heads bent,  
Bowing down at his feet,  
All the army of monkeys  
Marched and left the place.

They had left, with their eyes  
Full of tears, to their abodes,  
Having served their Lord  
And his blessings, they earned.

Rajaram Ramachandran

## Lk32. Pushpak Sent By Kubera

LAVA KUSA (UTTARAKANDA)

After sending all the guests  
King Rama was taking rest.  
From the sky downward,  
A sweet voice he heard.

"I'm Pushpak car, Dear Rama,  
I went back to Lord Kubera,  
Who sent me back to you  
With instructions to serve you."

"You killed Ravana, the demon.  
Along with his notorious sons,  
As well as his other relations,  
And the Lanka City, you've won."

"Kubera had sent me here  
To carry you wherever  
You decide and order me.  
So, you'll please accept me."

Rama said, "Welcome you're  
If it's so, you're the best car,  
But when I call, you be here,  
And it disappeared somewhere.

After it had gone, Bharata  
Came and addressed Rama,  
"Oh Divine Soul, Valiant one,  
Now disease attacks none."

"Old citizens live long.  
Human beings are strong.  
Women have no labour pains.  
Clouds pour timely rains."

"The winds give cool touch.  
For the happiness so much

All our citizens pray God  
A long life for their Lord.&quot;

This when Rama heard,  
His joy knew no bound,  
And so thrilled he was,  
To speak he had no words.

Exemplary was Rama's rule  
All his subjects lived well.  
It showed his concern for all.  
To serve them, it was his will.

Rajaram Ramachandran

## Lk33. Rama And Sita In Asoka-Grove

LAVA KUSA (UTTARAKANDA)

Having performed religious duties  
Rama enjoyed the beauties  
Of the Asoka-grove garden  
Along with Sita that afternoon.

The Mango, Eaglewood, Sandal,  
Coconut, Deodar, Red-sandal,  
All these trees stood tall  
Welcoming their arrival.

It was graced by Campaka  
Asoka, Punnagas, Madhuka,  
Jack, Asana and Parijata trees  
Giving them good breeze.

It was abounded in Arjuna  
Nipa, Naga, Lodhra, Saptaparna,  
Atimuktaka, and Plantain trees,  
Besides bushes and creepers.

It was having Kadamba, Priyangu,  
Bakula, Pomegranate, Jambu,  
Kovidra and many other trees  
Laden with fruits and flowers.

Thronged by intoxicated bees  
The tender leaves and flowers  
Gave juice and fragrance  
With all added brilliance.

The multi-coloured birds,  
Like Bhrngarajas, Kokilas,  
Served as beautiful ornaments  
To the Asoka and Mango trees.

There were several ponds  
Full of lotuses and lilies,

Floating on the water,  
That was crystal clear.

There were beautiful huts  
Provided with good seats  
And in a couch they sat  
Just for their day's rest.

It rendered a pleasant  
And beautiful sight  
In that chill atmosphere  
For them to enjoy there.

Rajaram Ramachandran

## Lk34. Ugly Remarks By Citizens

LAVA KUSA (UTTARAKANDA)

After the court was o'er,  
Rama wanted to enquire,  
About any good or bad  
Remarks, his subjects said.

He asked Bhadra, "What're  
The talks of the town here?  
What do they talk about me,  
Sita and others? Tell me."

Bhadra said, "Oh King,  
The citizens are talking  
Both good and ill words  
At markets and cross roads."

"The King did a difficult feat  
A long bridge he had built  
Across the sea to cross,  
Some say what a surprise."

"Some ask how King Rama  
Killed the notorious Ravana,  
And controlled the monkeys  
And the remaining demons? "

"How Rama took back Sita  
Who sat on the lap of Ravana,  
Taken to Lanka, and kept there  
In Asoka garden as a prisoner."

"Such conduct of our wives  
If it happens in our case,  
Are we to follow the king?  
This's what they're saying."

Rama, with grief, summoned  
All his brothers and said,

&quot;Oh guardians of this kingdom,  
You've all the wisdom.&quot;;

&quot;The present problem of mine,  
It needs your best attention.  
To solve the same now here  
We should work together.&quot;;

Alert the brothers stood,  
To know what's in his mind,  
That agitated him that day,  
And what he's going to say?

Rajaram Ramachandran

## Lk35. Sita Is Sent To Forest

LAVA KUSA (UTTARAKANDA)

Rama spoke to his brothers,  
&quot;Listen to me, my brothers,  
About Sita what've citizens said,  
You may not have heard.&quot;

&quot;I shall narrate the same  
The opinion among them,  
This is more significant,  
And is eating my heart.&quot;

&quot;I'm born in great Ikswakus.  
She's from famous Janakas.  
From the lonely forest Sita  
Was abducted by Ravana.&quot;

&quot;How I killed Ravana  
And brought back Sita?  
What a struggle it was?  
You're aware of this.&quot;

&quot;She also underwent  
The severe fire test  
To prove her nobility  
And also her purity.&quot;

&quot;In the Gods' presence,  
She proved her innocence,  
And my inner conscience  
Says, she's blameless.&quot;

&quot;People censure me how  
I brought Sita back now?  
This news pains my heart.  
As innocent she's on her part.&quot;

&quot;As a King, I should respect  
The feelings of our subjects,

As infamy once spreads widely  
Even gods won't remain calmly.&quot;

&quot;Oh Brothers, listen to me,  
Don't try to pacify me.  
When I've taken a decision,  
I don't expect any opposition.&quot;

&quot;Oh Lakshmana, this's my order.  
Take Sita beyond Ganga River,  
Near Valmiki's cottage leave her.  
So that she can stay there.&quot;

Rajaram Ramachandran

## Lk36. Lakshmana And Sita Go To Forest

LAVA KUSA (UTTARAKANDA)

As the night slowly passed,  
Lakshmana agitated in mind,  
Spoke to Sumantra, to bring  
The chariot that early morning.

He went to Sita and said,  
&quot;King Rama has ordered  
That you should be taken  
To the forest this day morn.&quot;

&quot;He wants to fulfil you desire,  
To meet the holy hermits there.  
The chariot is ready for you.  
And I'm asked to escort you.&quot;

Sita was happy and said,  
&quot;We'll go now as he told.  
For the spouses of sages,  
I'll bring garments and gems.&quot;

The chariot moved fast  
Towards the dense forest,  
River Ganga they crossed  
And near the Ashram arrived.

Sita said, &quot;Bad omens I face.  
Why my right eye throbs? &quot;  
Thus she was much worried  
And prayed all the gods.

They reached the destination  
And from the chariot got down,  
It was time to tell the truth  
Form Lakshmana's mouth.

He told, &quot;You've been,  
By the King, forsaken

For the bad comments  
Of the citizen in markets.&quot;

&quot;Though you're blameless  
To respect their feelings  
The King sacrificed you  
And in the forest left you.&quot;

In the Sage Valmiki's Ashram  
You can live with them.  
They'll take care of you  
So, I'm now leaving you.&quot;

With a heavy heart  
He sat in the chariot.  
Back to Ayodhya he went.  
She was alone in the forest.

They had no concern,  
For a pregnant woman,  
But paid more attention  
To the gossiping citizens&quot;

Rajaram Ramachandran

## Lk37. Sita's Grief Expressed In Words

LAVA KUSA (UTTARAKANDA)

Before leaving Lakshmana heard,  
What the helpless Sita said,  
&quot;Oh Lakshmana, my mortal frame  
Is created for sorrow and blame.&quot;

&quot;I've committed what sin?  
Why I'm now forsaken?  
Despite my good conduct  
I'm driven to this state.&quot;

&quot;Am I not an embodiment  
Of sorrow from the start  
Of my miserable life  
As an obedient wife? &quot;

&quot;Have I not followed  
My beloved husband,  
And lived with him  
In huts that time? &quot;

&quot;Tell him, how I can then  
Live in the forest alone?  
As he'll be left broken  
I can't also die soon.&quot;

If the ascetics enquire,  
Why I'm staying here  
Can I tell them all then  
I'm a forsaken woman?

&quot;Moreover for the succession  
I carry descendant to be born  
But do as you're ordered.  
And forsake me as he said.&quot;

&quot;Even at the cost of life  
I've to obey as his wife.

Let him treat citizens  
Always like his brothers.&quot;

Lakshmana cried aloud.  
With tearful eyes he said,  
&quot;Your feet only I've seen,  
Your body, I've never seen.&quot;

&quot;You're faultless, I'm sure,  
But you're forced to be here  
By the King's command  
Whom I can't reprimand.&quot;

Rajaram Ramachandran

## Lk38. Sage Valmiki Invites Sita To His Ashram

LAVA KUSA (UTTARAKANDA)

The young ascetics' children,  
Saw poor Sita sobbing alone.  
They ran and carried the news  
To Valmiki, the great ascetic.

"A lady, never seen before by us,  
They told, "Very near our place,  
We saw her crying with tears.  
She looks more like a Goddess."

Valmiki went to Sita rapidly,  
As he knew it previously,  
Through his inner vision,  
Such things would happen.

He met and told her,  
"I know you're pure,  
And sinless you're  
Be composed here."

"You're now under my charge  
You live in the hermitage  
Meant for female ascetics  
Engaged in their penances."

"Now with my inner eyes  
Acquired through penances  
What happens in three worlds  
I can perceive the same as it is."

"Treat it as your own home  
Accept this and be calm.  
Don't be despondent here.  
To help you all are here."

Hearing these soft words  
Sita followed his foot steps

And joined the spouses  
Of the Ashram ascetics.

Valmiki introduced her  
And told, "Sita is here,  
She's the wife of Rama  
And daughter of Dasaratha.

"Under my charge she is.  
She's pure and faultless,  
Forsaken by her husband  
And she'll live in this land."

Rajaram Ramachandran

## Lk39. Lakshmana Talks To Sumantra

LAVA KUSA (UTTARAKANDA)

Lakshmana was restless  
On seeing Sita's distress  
And he felt sorrow for her  
Rama having forsaken her.

On his way back, he asked,  
"Oh Charioteer, how would  
Rama take Sita's separation  
Just o'er a false accusation? "

"Is there any grief greater than  
Banishing all of a sudden  
His own wife, the woman  
Free from any kind of sin? "

"Having spent fourteen years  
In the Dandaka dense forests  
It pained him to banish her,  
On citizens talking ill of her."

Sumantra said, "These're all  
Foreseen by astrologers well,  
In the presence of your father,  
To know our Rama's future."

"Bereft of any happiness,  
A life of sorrow he has.  
Separation from dear ones,  
It's written on his face."

"I was warned not to reveal,  
By your father, to you all,  
As fate indeed is inevitable,  
By which pain and sorrow befall."

"I'm forced to say this now  
To relieve you somehow,

From your present grief,  
The severe one in your life.&quot;

&quot;Once the wife of Sage Bhrgu  
Was killed by Lord Vishnu,  
As she sheltered dangerous  
Men, the enemies of Devas.&quot;

&quot;For this, Vishnu was cursed  
That on the earth he would  
Suffer a long separation  
From his wife later on.&quot;

&quot;So, there is no cause  
For your grievances,  
When the fate dictates  
One's own happenings.&quot;

Rajaram Ramachandran

## Lk40. Lakshmana Comforts Rama

LAVA KUSA (UTTARAKANDA)

Lakshmana touched the feet  
Of Rama and said, "I've left  
Sita near the holy hermitage  
Of Valmiki, the great sage."

"To serve at the feet of yours,  
I've come back to our place,  
Please don't feel worried,  
As wise don't feel dejected."

"What's decided by our fate  
None of us can prevent it.  
You're capable of controlling,  
Your hidden inner feelings."

"The ill-report will circulate  
Even now, without doubt,  
For which you've forsaken  
Sita, without any fault or sin."

Rama replied, "Your sweet  
Words give me comfort,  
My own self now I'm.  
Let me try to be calm."

"Four days have passed.  
After my Sita departed,  
Our daily duties remain  
Under state of suspension."

"Failing in his duties  
Daily to his subjects,  
A king will go to hell  
This I need not tell."

"As you're well aware  
The kings who didn't care

Reaped curses from subjects  
To undergo various punishments.&quot;

The King Nrga's story  
The King Nimi's story  
And others, he narrated,  
Where they were cursed.

These stories did tell  
How they suffered hell  
Having failed in their duties  
Towards their own subjects?

Rajaram Ramachandran

# Lk41. Rama And Lakshmana Talks

LAVA KUSA (UTTARAKANDA)

This kind of conversation  
Between them went on  
Touching various stories  
Of different ruling kings.

Sukracharya cursed King Yayati  
Who was disloyal to his wife Devayani,  
That he would lose his manhood  
To suffer when he became old

The King Yayati borrowed  
From his son Puru's youthhood,  
In exchange for his old age.  
And returned it, tired at one stage.

Besides these two stories,  
The complaint story  
Of a dog which was hit  
By a Brahmin came to light.

Rama made the Brahmin  
A "Kulapati," a Chieftain  
To suffer the evils in it,  
As a seat of punishment.

Rama killed Madhu Demon  
When the Sages went on  
Complaining on his atrocities,  
And brought them all peace.

Satrughna, brother of Rama,  
Killed the Demon Lavana,  
And was crowned a king  
As an award for his winning.

Like this events came to pass  
Each one with its own cause,

When Rama ruled the Kingdom  
With all his care and wisdom

At the bottom of his heart,  
For Sita's absence, he felt,  
But duty bound, he had to do,  
As a King, what he had to do.

"Ram Rajya, " became a name,  
Rose up to the height of fame,  
That surpassed all the time,  
To set a standard for one's aim.

Rajaram Ramachandran

## Lk42. Birth Of Two Sons To Sita

LAVA KUSA (UTTARAKANDA)

Sita gave birth to two sons,  
Who were like sons of gods,  
As effulgent as the moon,  
And born out of god's boon.

Valmiki took a bundle of grass,  
Of Kusa, the top portion of grass,  
And Lava its lower portion,  
As a symbol for their protection.

The first born named as Kusa  
And the second one as Lava,  
Both were cleansed with grass,  
And purified by mantra chants.

It was a moment more joyful  
To all the Ashram people,  
Who rejoiced o'er their arrival  
To this mundane world to rule.

The old women of Ashram,  
They started to perform,  
Their symbolic protection,  
In the prescribed routine.

If they were born in the palace  
What a festival of rejoice  
It would have really been,  
But in a hermitage, were born.

On the other side, Rama  
Stayed with Sage Agastya,  
Where he was nicely fed  
With good quality food.

The next morning, Rama  
Took leave of Agastya

Who liberally praised him  
And finally blessed him.

Agastya told, "You're  
Of all beings a purifier,  
And the few who see you  
Get purified by you."

"You go with pleasure,  
Calmly with no fear,  
You'll reach perfection  
In your every action."

Rajaram Ramachandran

## Lk43. Rama Orders For Asvamedha Yaga

LAVA KUSA (UTTARAKANDA)

His life, every day, for Rama,  
Was dragging without Sita.  
To keep himself engaged  
His two brothers he called.

Rama said, &quot;Oh Bharata,  
Why not I perform the Yaga,  
Rajasuya, for righteousness,  
And also for eternal peace.

Bharata replied, &quot;Oh King,  
It'll be an act of destroying  
This earth, with men of valour,  
Who're now so popular.&quot;

Lakshmana suggested then,  
&quot;Asvamedha Yaga is one,  
Better, Oh King, you perform  
That'll cause the least harm.&quot;

Rama said, &quot;Yes Lakshmana,  
I'll perform Asvamedha Yaga.  
All the Sages, I shall consult,  
And let loose a horse that is fit.&quot;

All the Brahmins and Sages,  
Were called for the sacrifice.  
As a mark of high respect,  
Rama adored their feet.

After the sacrifice was o'er,  
Rama gave, as an honour,  
To them all rich presents,  
And then held a grand feast.

To all those young or old,  
A heap of silver and gold,

Besides garment and gem  
He gave to each one of them.

A sacrifice of this kind  
They could never find  
Wherever they went,  
In the past or present.

They had all the praises  
For Rama's kindness  
And went back satisfied  
With the gifts they had.

Followed by his fighting force,  
Then Rama let loose the horse.  
That marched majestically in front,  
To find any opponent to confront.

Rajaram Ramachandran

## Lk44. Lava And Kusa Sing Ramayana

LAVA KUSA (UTTARAKANDA)

The two sons of Rama,  
Both Lava and Kusa,  
As a pleasant surprise,  
Came to the sacrifice.

To sing before Rama,  
The entire Ramayana,  
Valmiki brought them,  
Before the ascetics forum.

The elaborate sweet song,  
Those two boys sang.  
Rama was delighted,  
When they performed.

Spellbound the audience,  
By the boys' sweet voices,  
There they sat speechless,  
To utter even a few words.

Rama said, "Give them gold,  
But both of them told,  
"We reside in the forest.  
We eat roots and fruits."

"Of what use are these,  
In the forest, for us?  
Rama was too surprised  
When they two refused.

"Who composed this poem,  
Rama then asked them.  
"Sage Valmiki," they said,  
"On your deeds, he did."

"Twenty-four thousand Slokas,  
With one hundred Legends,

And five hundred Cantos,  
He did, with six Kandas.&quot;

&quot;Be it so, &quot; said Rama.  
Then Kusa and Lava,  
Back home, they went,  
Her mother Sita to meet.

What a strange event  
When a father could not  
Identify his own children  
Who were close to him then!

Rajaram Ramachandran

## Lk45. Lava And Kusa Tied The Horse

LAVA KUSA (UTTARAKANDA)

Rama's Asvamedha Horse  
Ran thru' the forest to pass,  
Where Lava and Kusa played,  
And nearby Mother Sita stayed.

They tied it up to a tree,  
Not knowing it was free  
To run, unless to fight,  
Someone stopped it.

They two stood bold,  
When Lakshmana told  
To release the horse,  
The sacred one it was.

After much discussion,  
And a vain persuasion,  
Lakshmana began the fight.  
They also rushed to fight.

Both sides fought for hours,  
But there was no success,  
Or defeat on either side,  
That puzzled both sides.

The boys sent as final,  
One arrow under a spell,  
That kept them all fainted  
Down on the battle ground.

Rama rushed to the spot  
And saw his men's plight.  
The boys, who didn't yield  
Were ready in the field.

Valmiki and Sita came  
To soften both of them

When Rama then understood  
His sons, before him, stood.

To establish her sanctity,  
Valmiki upheld Sita's purity,  
And advised Rama to take  
The chaste woman, Sita back.

Note: According to Valmiki's  
Uttarakanda, the story goes  
differently as told in the next chapter.

Rajaram Ramachandran

## Lk46. Rama Sends An Envoy To Sage Valmiki

LAVA KUSA (UTTARAKANDA)

Rama impressed with the songs  
Lava and Kusa, both sang,  
Learnt further that both were  
Sita's sons, who came there.

To an envoy, he said, "Go to  
The great Sage Valmiki, who  
Can find out if Sita is pure  
Of Conduct, with no sins of her."

"Then an oath, let her take,  
To prove, for her sake,  
In front of these sages,  
That she's without sins."

With her face distressed  
Next day, Sita arrived  
With Valmiki the Sage  
For the oath, at that stage.

Valmiki spoke, "Oh Rama  
Near my Ashram you left Sita,  
Out of fear of censure by men  
As well as by their women."

"These twins are your sons.  
Sita is pure without sins.  
I've practiced penances  
For thousands of years."

"From my divine vision,  
I came to the conclusion,  
That she's always sinless,  
Her character being spotless."

Then Sita spoke, "In my mind,  
Speech and action, my husband

Only remained with me forever,  
I'll say this, I'm called wherever.&quot;

&quot;If what I say is nothing  
But the truth, I'm willing  
To join my mother earth  
If she believes this truth.&quot;

Having faith in her truth,  
Then the mother earth,  
Wide open split her land,  
And took her to netherworld.

Note: This portion appears  
In Valmiki's Uttarakanda,  
and not like in the previous  
Chapter 45.

Rajaram Ramachandran

## Lk47. Rama Feels For Sita's Departure

LAVA KUSA (UTTARAKANDA)

"When Sita went to netherworld,  
Rama was deeply distressed.  
Across the ocean, once she was taken,  
And I brought her back then."

"What to say of from the Earth?  
Oh venerable goddess of Earth,  
Return to me Sita, or else,  
In my favour, grant me a space."

"Otherwise, I shall show  
My anger and you know  
I can destroy the earth  
Entirely now forthwith."

"I've gone so mad for her,  
And if you don't return her,  
I'll flood the earth with water,  
You release her soon, better."

Rama's outburst was like this,  
O'er Sita's sudden disappearance,  
Which was unexpected by anyone,  
While she was glorified by everyone.

Seeing the plight of Rama,  
There appeared Lord Brahma,  
Who said, "Oh destroyer of foes,  
Grieve not o'er these things."

"You're the incarnation of Vishnu,  
And this I need not remind you.  
Sita has gone to the netherworld,  
As to her husband, she totally surrendered."

"Valmiki had written Ramayana,  
That's dedicated to you, Oh Rama!

All the sorrows and happiness  
From your birth, well, it covers! &quot;

Saying this, Brahma disappeared.  
His holy words, Rama heard,  
Who took his sons to the palace,  
To be recognized as his princes.

After reaching the City Ayodhya,  
He heard again Lava and Kusa,  
Singing songs on Uttarakanda,  
And got mentally disturbed.

Rajaram Ramachandran

## Lk48. Coronation Of Angada And Chandraketu

LAVA KUSA (UTTARAKANDA)

Rama spoke to Lakshmana, &quot;Your two sons  
Angada and Chandraketu can take two regions  
And you find out suitable one for each one  
So that forever they can happily remain.&quot;

Bharata said, &quot;The region Karupatha is  
Beautiful and free from any kind of ills,  
For Angada, that place is suitable  
For establishing the city for his rule.&quot;

&quot;For Chandraketu, the noble one,  
Chandrakanta, the suitable region,  
Is like the divine city in heaven,  
For his rule can be given.&quot;

These suggestions Rama accepted  
And their coronation they performed.  
Angada was sent to the Western Region.  
While Chandraketu to Northern Region.

Angada was guided by Lakshmana  
While Chandraketu by Bharata.  
This way for one full year  
Rama's brothers were there.

All kind of Virtuous deeds,  
From Ayodhya City, Rama did.  
The name Ram Rajya stood,  
As a model, eternally in the world.

Rajaram Ramachandran

## Lk49. Rama's Departure To Heaven

LAVA KUSA (UTTARAKANDA)

Lord Yama gave Rama an advance sign.  
That to the Heaven, he had to return.  
The Time, Yama, gave this signal,  
As that was his job, at the stage final.

Lakshmana, with his body and soul,  
Left first for Heaven, by his self-will,  
He couldn't bear Rama's separation,  
As he loved him beyond description.

When Rama spoke of his departure,  
Bharata fell unconscious, as by nature,  
So much he loved and respected his brother,  
That even such words, he couldn't hear.

After Bharata got up, it was decided,  
That Lava and Kusa be crowned  
To rule the kingdom with utmost care,  
And Satrughna was also sent for.

Rama gave South Kosala to Kusa  
And then North Kosala to Lava,  
Thus both were crowned as kings  
Before leaving his worldly things.

With his brothers, very soon,  
Rama decided to go to Heaven.  
He advised Vibhisana, Hanuman  
Jambavan, on the earth to remain.

He told Hanuman, "Your divine  
Role on this earth will go on,  
And you'll live on this earth  
To the best of devotees' faith."

He told the monkeys and bears,  
Standing before him with tears,

&quot;As Stipulated, you all follow me  
As till now you've been helping me.&quot;

So saying Sri Rama entered  
His own Santanika World,  
As Lord Vishnu, with his brothers,  
And other chosen creatures.

In the hearts of his devotees  
Even today Sita Rama lives.  
No wonder, his story inspires  
Every one of his devotees.

Rajaram Ramachandran

## Lk50. The Fruits Of Listening Or Reading Ramayana

LAVA KUSA (UTTARAKANDA)

Those, who listen or read,  
This Ramayana are blessed  
With longevity, fortune,  
And will get rid of their sins.

Ramayana is equal to Vedas  
And is read part of funeral rites.  
Listening to this removes pain,  
And gives pleasure to anyone.

The sonless one obtains son,  
The sinful is freed from sin.  
The poor gets wealth soon.  
The unlucky will get fortune.

A man reaps the same fruits  
Of conducting a thousand yagas,  
And to the world of Vishnu  
He's sure to go, it's true.

Another form of Gayatri it is.  
One who wants to secure bliss,  
Should fully read it or listen  
With faith and devotion.

The gratification of desire, Kama,  
Acquisition of wealth, Artha,  
Discharge of duty, Dharma,  
Final emancipation, Moksa.

All these four Rama bestows  
If anyone reads or listens  
Carefully and diligently  
The Ramayana story daily.

May all be well with you,  
With the mercy of Vishnu,

With this prayer of mine,  
Let the entire world shine!

THE END OF UTTARAKAND.

-: oOo: -

Rajaram Ramachandran

# Louise's Busy Day

Never was it a smooth life,  
For Louise, as a housewife,  
With her immature children  
And husband, unhelpful one.

Jean Marie, seven year old,  
And Justin, six-year old-  
Her sons seldom stayed at home.  
And she had to run after them.

She, unlike other women,  
Took more care of her children.  
Also she was conscious ever,  
Her man was an ex-miller.

She gave him the respect due,  
And kept telling him, in her view,  
He would open a new mill  
By God's mercy and will.

There was one more occasion,  
When Jean Marie and Justin  
With different stories came home,  
And she was tackling them.

Her two daughters by then,  
With Jeanne Abadie stepped in.  
To Louise, they introduced the girl  
As their friend from the school.

She gave them hot onion soup  
With bread crumbs floating up,  
The noise around woke up  
Francois from his sleep.

He went near the fire-place  
Threw a brushwood piece  
That kindled the fire up.  
He was still half asleep.

The stock of dry wood,  
Was too little, he found.  
"Should I run for this wood,  
Leaving my work, " he shouted.

"We'll go out for wood, "  
The children volunteered.  
After a deep discussion,  
They came to a decision.

The sons should remain  
Marie along with Jeanne  
Would go to the wood  
And collect brushwood.

As outside it was severe cold,  
Bernadette wasn't first allowed,  
But later, when she insisted,  
Unwillingly, Louise had to yield.

Dressed in clothes warm,  
Bernadette went with them,  
The three took up the road  
That led to the dense wood.

Louise's neighbor, Bouhouhorts,  
A lady, whose child had fits,  
Suddenly came running to her  
For medical attention proper.

The poor child too often,  
Had an attack of convulsion,  
That made his mother to run  
For her help on every occasion.

Thus every Louise day,  
Was a kind of busy day,  
But she was more concerned,  
About Bernadette, in her mind.

Rajaram Ramachandran

## Ls03. Vaisravana Son Of Visrava

LAVA KUSA (UTTARAKANDA)

"The son of Sage Pulastya,  
He became Sage Visrava.  
Engaged in penance always,  
He pursued dharmic ways."

"To suit his ascetic life,  
Devavarnini became his wife,  
Who was the daughter  
Of Bharadwaja, the Seer."

"Visrava thought of a son,  
Who would care everyone,  
And would be the lord of wealth,  
As the sole purpose of his birth."

"His wish became true.  
His son born and grew  
As Vaisravana, the great,  
Went to a forest retreat."

"He did years of penance.  
Brahma in his presence,  
Came and offered him a boon  
Whatever he wished to own."

"Vaisravana asked for wealth,  
To become a ruler of this earth,  
At once his wish was granted  
In whatever way he wanted."

"Besides Indra, Varuna and Yama  
He was promoted by Brahma  
As the fourth ruling Lokapala,  
With an aerial car, Puspaka."

"To his father he went then,  
For a place to select one,

Where he could settle down  
With no harm to anyone.&quot;

&quot;Visrava directed his son,  
To take the route southern  
At Lanka City to settle,  
And rule all the people.&quot;

&quot;At Lanka he got settled.  
With dharma he ruled.  
In Puspaka he often went  
And visited his parents.&quot;

Rajaram Ramachandran

# Man, Know Your Limit

A butterfly sits  
On a feathery flower tip.  
A sparrow sits  
On a slender twig tip.  
An eagle sits  
On a sturdy treetop.

Each one knows  
Its own weight,  
A seat it selects,  
Knowing its limit,  
And up it flies,  
To its chosen height.

His own limits,  
A man knows not.  
Too much he wants,  
More than his limit.  
It's where he suffers,  
Life long, quite a lot.

Rajaram Ramachandran

# Marriage's Made In Heaven

To make a glass cup  
It takes few minutes,  
But to break it up,  
It takes split seconds.

We smell the rose  
Not by crushing it,  
But thro' the nose,  
By handling it soft.

The baby with care  
Her mother fondles  
As she wants to share  
Her love with kisses.

Likewise, a marriage  
That's made in Heaven,  
Confirms a life bondage  
Between man and woman.

Marriage's a sacred institution,  
A bachelor wants to get in  
But feeling it a great burden,  
Thereafter, out he wants to run.

The wife's like a rose  
The husband should feel,  
And he is like a glass  
With care she should handle.

Any divorce, will there be  
If each one respects,  
Whatever any difference be,  
The other one's feelings?

Will the Heaven pardon  
If they break their ties,  
Violating its sanction,  
For few silly reasons?

Rajaram Ramachandran

# Mb001. The Poet; Vyasa's Prayer

MAHABHARATA

"To my thought speed,  
Oh Lord, I'm in need,  
Of a writer, the chosen best,  
Who can write with no rest."

"He shall not at all hesitate,  
To write the lines I dictate,  
Of a long good old story,  
A part of our land's history."

So prayed the Sage, Vyasa  
Before the Creator Brahma,  
For a writer's name to mention,  
Who could take his dictation!

As the Vedas Compiler, Vyasa,  
The son of the Sage Parasara,  
The author of Mahabharata,  
He was known as Veda Vyasa.

"Invoke Ganapati, the Lord,  
Oh Sage, and seek his aid, "  
Brahma appeared and said.  
The same the Sage also did.

"I'm pleased with your prayer,  
And accept the role of a writer,  
But it shall be on a condition,  
No pause in your dictation."

Ganapati told him this way,  
When He appeared one day.  
The Sage also from his side,  
One strict condition he laid.

"The meaning You shall grasp,  
Of what I dictate with no gap,

To stop then, you're quite free,  
For this, hope, You shall agree.&quot;

By mutual conditions bound,  
The Lord at last he found,  
For his Mahabharata work,  
An immortal story book

The poet in need of rest,  
Some stanzas with a twist,  
For the Lord to wait he sang,  
Thus their work did hang.

With His broken tooth tip,  
O'er the palm leaves top,  
The Lord wrote the story,  
In the form of a poetry.

The story surpassed many ages,  
Narrated by Sages after Sages.  
Thus this priceless treasure,  
It is read today with pleasure.

.

Rajaram Ramachandran

# Mb001a. Mahabharata - The Story In Brief

The great Mahabharata War is supposed to have taken place in the year 3139 BC at Kurukshetra, India, according to one set of research scholars. Another set placed it between 950 BC and 1500 BC. It is the biggest classic ever composed by humanity, several times more than the Illiad and the Odyssey of the Poet Homer.

The Sage Veda Vyasa wrote the original version in the Sanskrit language. It was written in 18 volumes, containing more than 1 lakhs verses of four lines each. It is one of the great epic stories that stood the test of the time over centuries like another great epic Ramayana.

Mahabharata tells about the two royal families, Pandavas and Kauravas, and the bitter war fought by them for eighteen days. It speaks volume about the truth and non-violence, justice and fair play, good and evil and also of the evil effects of gambling. It is more descriptive on the lifestyle of men and women of those ancient days.

The Kauravas, one hundred sons of King Dhritarashtra were jealous of the Pandavas, five sons of King Pandu. The senior most head of the family, Bhishma tried his best to bring a permanent peace between these two families. Pandavas, who were cheated in a foul gambling dice game by Kauravas, had to go in exile to the forest for 13 years, having lost all their possessions in the gambling.

After completion of 13 years, they claimed their kingdom back, but it was refused by Duryodhana, the eldest among the hundred sons of the King Dhritarashtra. A war broke out that was fought for 18 days at Kurukshetra, India. Finally, Pandavas won with the help of Lord Krishna and Kauravas miserably perished.

I have brought this ancient Indian story in 120 episodes for the reading pleasure of the Poetry Lovers. It was not an easy task for me to write this in a condensed poetry form, but still I did it as a trial to see its effect in form of English verses. I am grateful to all those well wishers, who helped me in making this work possible.

Readers are requested to go through the original version that will give a full picture of the story and to know more about the Indian civilization far back 5000 years.



# Mb002. Kacha Devayani

MAHABHARATA

An Asura King Vrishaparva.  
Had his Guru Sukracharya.  
The lifesaver Mritasanjivani spell  
This great Guru knew it well.

The dead ones when lost,  
Once this spell was cast,  
As if from their sleep  
Afresh they all rose up.

Suras from the Heaven,  
Many times quite often,  
With Asuras they fought.  
More deaths it brought.

Alive came these Asuras,  
As a menace to the Suras.  
This secret how to learn?  
It became Sura's concern.

Brihaspati's son named Kacha,  
For a studentship under Sukra,  
Suras sent him down to the earth,  
To learn it and conquer the death.

This wasn't an easy mission,  
As he doubted for his admission,  
Though enemy camp he was from,  
Still as a student Sukra took him.

Sundry jobs household to attend,  
The cows and calves to tend,  
Kacha served the guru this way.  
With dedication he did it everyday.

Happy was Sukra with this lad.  
A daughter pretty the guru had.

Devayani was her name sweet.  
Kacha, she had a chance to meet.

All her love she gave him on her part.  
Which she hid it deep in her heart.  
But at a distance he kept her,  
Not to offend his great master.

The object of his stay  
The asuras knew why?  
They harassed him daily.  
And treated him mercilessly.

Asuras, one day, killed him,  
And into pieces they cut him.  
But at Devayani's demand,  
The guru obliged her command.

The spell alive brought him,  
But again they killed him,  
Ground him into a nice paste,  
Mixed it in seawater, in haste.

Once again at her request,  
Sukra revived him at last.  
"To end him how? " they thought,  
As back each time the Guru brought?

From the past lessons they learnt,  
His body this time they burnt.  
His ash in a big wine cup,  
Well, they got it mixed it up.

The nasty mixer the Guru drank,  
That made his mind quite blank.  
The truth they purposely hid.  
He knew not what they did?

At Devayani's persistent insistence  
The Guru broke his pretence.  
The present Kacha's hidden place  
In his body he could easily trace.

"My child, death is inevitable.  
It isn't all the time reversible.  
To tell you I feel very much sad  
That the asuras don't like this lad."

"A sensible maiden you're  
You can bemoan how far?  
Your desire you must limit.  
As this time I can't commit."

To these words of consolation,  
She paid her little attention.  
Fast unto death she remained,  
Till her object she gained.

It was his addiction to the drink,  
That led his life to the brink,  
How to get back Kacha again?  
Will it not cost his life main?

Kacha told from Sukra's stomach,  
"Please don't take any such risk."  
But the Guru to please her daughter  
He taught Kacha the secret matter.

The Guru then cast his spell,  
At his feet Kacha came and fell.  
But he saw the Guru's body torn,  
When he came out newly born.

Now aware of the secret spell,  
The same Kacha began to tell.  
Alive his Guru came back.  
Afresh to continue his life track.

To go back he was ready by then,  
Having learnt the magic spell one.  
Devayani when revealed her love,  
He wanted to escape somehow.

"Your father's stomach ripped open,

Afresh once more I was born.  
As your father's son I got this life,  
You're my sister, not my wife.&quot;

He said this and left for Heaven,  
That made her face crestfallen.  
With this the story didn't end,  
As her ways she didn't mend.

Into the forest she went once,  
With Sarmistha, the princess.  
Between them arose an argument  
That ended in their disagreement.

Who was the one superior?  
The king or the preceptor?  
Each one claimed that her father,  
Did command over the other.

The princess became angry  
And threw her into a well dry.  
To her ill fate she was left,  
And for days there she wept.

King Yayati of the Puru race,  
In his hunting expedition chase,  
For water he peeped into this well,  
But saw there a beautiful damsel.

He lifted her from the well.  
In love with him she fell.  
The king himself a Kshatriya one,  
Refused to marry a girl Brahmin.

To go back home she felt much  
As she was left there in lurch.  
When her father came in search  
She sobbed and cried too much.

&quot;The princess offended your name,  
How can I swallow the same?  
The king always bows before you.

So in rank he isn't superior to you.&quot;

&quot;How can I return to that place,  
Where I should live in disgrace? &quot;  
She said so and refused to budge,  
Leaving it to him, a better judge.

To the King Sukra complained.  
His position he clearly explained.  
That he wished to leave him at last,  
Once his honour this way he had lost.

To the forest the king then went.  
He expressed his words of repent.  
His princely daughter he gave her  
Life long, as a slave, to serve her.

The happy marriage of Devayani,  
With the King of Puru, Yayati,  
Sukra arranged as she craved for,  
This way he finally appeased her.

Later Yayati married in secret,  
Sarmistha, the maid slave he met.  
Thro' this maid two sons were born,  
And thro' Devayani three were born.

The two sons resembled Yayati how?  
Devayani questioned her maid now.  
Out came from her the truth real  
Of their erstwhile clandestine deal.

Her father on hearing went in rage,  
And cursed Yayati with old age,  
Which went against her interest,  
As she was still in her days best.

To repeal it both pleaded,  
For this he never heeded.  
But he allowed the old age,  
With any youth to exchange.

Puru, his fifth son took his age,  
Yayati then took his son's age.  
The king enjoyed sensual pleasures  
He spent like this rest of the years.

Tired one day Yayati came back  
Puru's old age he took back.  
His youth hood Puru regained,  
For years the kingdom he reigned.

To the forest Yayati retired.  
Due to old age he was tired.  
His other sons were disinherited,  
As they weren't well merited.

Rajaram Ramachandran

# Mb003. Sakuntala And Dushyanta

MAHABHARATA

King Dushyanta of Puru race,  
He expanded his boundary space.  
And he made it a vast empire.  
Visitors who came did admire.

One day for a hot-chase hunt,  
In the deep woods he went.  
Near Sage Kanva's hermitage  
Encamped all his entourage.

Out on a mission, the sage went,  
While a word to meet, the king sent.  
But Sakuntala, the sage's daughter,  
She entertained the king better.

Known for his celibacy the sage,  
How he had a girl of this age?  
For this king's legitimate doubt  
She told her story, all about.

"Visvamitra was a Royal Sage,  
Whose penance at every stage,  
It was by Lord Indra disturbed,  
And the sage became perturbed."

"Lord Indra deputed one day,  
The dancer, Menaka, all the way,  
To spoil the Sage's penance,  
With her lovely presence."

"With her arrival from the Heaven,  
The place changed into charming one.  
The fragrant smell everywhere,  
It tempted the sage to woo with her."

"To passion his penance gave way.  
A family man he became that day.

A girl child was born in time,  
A victim he became of his whim.&quot;

&quot;Near River Malini she was left,  
For anyone to take her as a gift,  
Sage Kanva who passed that way,  
He took her home all the way.&quot;

&quot;I'm that child now under his care,  
Deeply indebted I'm to my father.  
Please accept our hospitality,  
And honour us by your nobility.&quot;

The entire story from Sakuntala,  
Heard the anxious King Dushyanta.  
He fell for her charm and beauty,  
To take her as queen he was ready.

She stipulated condition one,  
That to sit on the throne  
In succession to him,  
Her son had the claim.

In Gandharva wedding style,  
They spent their days for a while.  
To his capital he then returned,  
But never back he turned.

He felt so much guilty  
For his deeds faulty.  
While in the absence of her father,  
He shouldn't have stayed with her.

So he sent no royal emissary,  
As he felt it was unnecessary,  
To bring her at that stage,  
For fear of facing the Sage.

Sakuntala gave birth to a son,  
Over his arrival, the darling one,  
Happy they were everyone.  
He won their love and affection.

With her son, Kanva sent her  
To the king, with escorts proper.  
With tears, she explained her side,  
But he knew not her, what he said.

She said "Oh king, embrace  
The child, you'll then rejoice,  
Be assured, our own son he's  
The only proof what I say is? "

"His father the boy resembled, "  
Said all the courtiers assembled.  
Said a voice from the Heaven,  
"The truth only she had spoken."

Bowing before the truth  
The king took them both.  
Her agony of the past  
Thus it ended at last.

Simhadamana was the boy's name  
Later, as Bharata, he was fame  
His country by his name,  
Barath it then became.

Sakuntala and Dushyanta both,  
Stayed in the woods henceforth.  
An emperor then the son became,  
Who rose up to the height of fame!

---

Note: In Kalidasa's Sakuntalam,  
a different version goes like this:  
King Dushyanta gave Sakuntala a  
ring as a token of their secret wedding.  
When Durvasa, the hot tempered sage  
came to the Ashram, she was deeply  
thinking about her sage  
felt hurt and cursed that her husband  
would forget her that  
regretted and asked for  
Sage reduced the curse stating that

the king would come to remember  
once he saw the ring he gave her.  
Kanva sent her to the king with proper  
the way the ring drops in a  
sacred pool while she was taking bath.  
The king didn't identify her.  
Meanwhile, the ring was swallowed  
by a fish, which a fisherman caught.  
When he cut the fish he found the  
King's gave it to the king  
who recollected the past and took her  
back as his queen.

Rajaram Ramachandran

## Mb004. Devavrata, Son Of King Santanu

MAHABHARATA

On the bank of the River Ganga,  
The King Santanu of Hastinapura,  
Met the Goddess Ganga, the beauty,  
In her human form, she looked pretty.

The King asked her to be his wife,  
And offered all his wealth and life,  
But she agreed on a condition,  
She was for freedom of action.

In his blind love for her,  
To her terms be whatever,  
He gave her his consent,  
Remained calm and silent.

Her seven children new-born,  
In the river she threw one by one,  
He didn't ask her for the reason,  
Her actions being out of question.

On the earth no sane mother,  
Dared to do such an act horror,  
But still he remained silent,  
Not to lose her and later repent.

The eighth child when she took,  
His entire body violently shook.  
No more this torture he could bear,  
The reasons for it he wished to hear.

"This child you're free to take.  
Why your promise, now you break?  
For you need me no more, I feel,  
Let me tell you the reasons real."

"Eight Vasus from the Heaven,  
Came with their wives down,

To the Earth, near the hermitage,  
That housed Vasishtha, the Sage.&quot;

&quot;His holy cow and calf they stole,  
And were cursed for that, as a whole,  
To be born as my eight children,  
And live in the world of men.&quot;

&quot;For his mercy, when they prayed,  
A part of the curse was stayed,  
That they'll, on birth, be freed,  
But suffer this much for their greed.&quot;

&quot;Prabhasa, the Vasu who seized it,  
Will live in the World for this act,  
But will have a long life of glory,  
To be written in the golden history.&quot;

&quot;This child of yours, I shall bring up,  
For some years till he's grown up,  
As a boy, he'll come back to you,  
And will be a prince, to succeed you.&quot;

So saying, Ganga left with his son,  
To a place far away unknown,  
King Santanu to a state of mourn,  
By this sad incident was thrown.

Years rolled by, when one day,  
Santanu saw a bright young boy  
With his arrows blocked the river,  
Thus arresting the flow of water.

Goddess Ganga appeared then.  
She introduced the boy as his son,  
Who, in arts, was second to none,  
And as Devavrata, to be known.

She handed over the boy and left,  
The King received him as a gift,  
As heir apparent he was crowned,  
In joy the entire kingdom drowned.

Rajaram Ramachandran

## Mb005. Devavrata As Bhisma

MAHABHARATA

From the time Ganga left,  
A resigned role Santanu kept,  
Her separation for years,  
Kept his memories in tears.

Like this passed years four,  
Once on the Yamuna's shore,  
He saw a beautiful maiden,  
The daughter of a fisherman.

The king fell for her charm,  
In her beautiful divine form,  
First, her consent, he asked for,  
But she turned him to her father.

Her father agreed on condition,  
And left it for the king's decision,  
That after him to ascend the throne,  
The claim shall be with her son.

The king was mad with passion,  
But he had his compassion,  
For Devavrata, the eldest son,  
Who still deserved the crown.

The height of his madness  
Went to the peak of his sickness,  
As she was uppermost in his mind,  
But no alternative he could find.

"Why you're unhappy always,  
When there're means and ways,  
To fulfil what your heart desires, "  
Devavrata asked in earnestness.

"My son, you're my good son,  
But one son, at all, is no son,

As any time anything can happen,  
Who'll succeed the throne then? &quot;

In short, the prince understood,  
But who in the king's way stood?  
Thro' king's charioteer he learnt,  
What happened, where he went?

The fisherman when he approached,  
Repeated the condition attached,  
No wonder, to this, the son agreed,  
His father once she married.

He also took a vow not to marry,  
A chaste life he wished to carry.  
As for his father, he felt sorry.  
And he assured them not to worry.

Thus he gave up his claim for the throne,  
And did his duty more than a son,  
As &quot;Bhishma&quot; the great, he was hailed,  
As a man of vow he never failed.

Thus he got his father married,  
Who became then less worried.  
Bhisma's vow and his sacrifice,  
Earned him later all the praise.

After Santanu, Chitrangada son,  
Ascended the king's throne,  
But in a battle he was killed.  
And he died with no child.

Vichitravirya, his second son,  
The throne thereafter he won,  
Ambika and Ambalika, his two queens  
Each bore Dhritarashtra and Pandu as sons.

The Dhritarashtra's hundred sons,  
Were known as Kauravas,  
And the Pandu's five sons  
Were famous as Pandavas.

Rajaram Ramachandran

## Mb006. Vichitravirya

MAHABHARATA

Vichitravirya when came of age,  
A suitable bride for his marriage,  
Bhishma was on the look out  
Far and wide, through out.

By then a function Svayamvara  
For Amba, Ambika, and Ambalika  
The King Kasi's three princesses,  
It was in a speedy process.

For their exceptional beauty,  
Princes from every capital city,  
Were assembled in the hall,  
There awaiting their arrival.

Bhisma, the great warrior,  
Who was also present there,  
Challenged them for a fight,  
Justified as a Svayamvara right.

None came forward to meet,  
They were though in a heat.  
All the three in his chariot  
Bhisma placed them to sit.

On the way the princess Amba,  
Of her love with the King Salva,  
She revealed it to Bhishma,  
The best among the race Bharata.

Her wish Bhisma did fulfill,  
But Salva said against her will,  
That he wasn't for a charity  
From Bhisma out of pity.

Back she came to marry,  
But Vichitravirya became fury,

As Salva her earlier choice was.  
He rejected her for this cause.

To marry Bhishma thereafter,  
She made a voluntary offer.  
But he told her of his vow,  
That forbade this now.

Her life was ruined she felt,  
As Bhishma was the cause for it.  
She told her ill fate to everyone  
But to listen to her came none.

To reap her vengeance,  
She did severe penance.  
Lord Subramanya gave her,  
A garland to appease her.

Any war he was sure to win.  
Once this garland was worn.  
For this came forward none,  
Dejected became this woman.

She hung it at the palace gate,  
Of King Drupada's royal fort.  
To the woods she went then.  
And appealed to ascetic men.

His help Sage Parasurama,  
Was willing to offer Amba,  
As both were equal in strength  
It was "No loss or gain, " at length.

She did severe penance soon,  
Lord Siva gave her a boon,  
That in her very next birth,  
She would finish Bhishma to death.

Not satisfied, she burnt herself,  
To end up her present life,  
On the hope of an early rebirth,  
To fight Bhishma until his death.

Rajaram Ramachandran

# Mb007. Vidura, The Minister Of Justice

MAHABHARATA

An early death Vichitravirya met,  
Ambika and Ambalika were upset,  
That he had left no children  
As his heir to the throne.

His mother Satyawati, the Queen.  
Married the old king Santanu then.  
Their children born also died.  
Her hopes of heir it belied.

She called her son Vyasa,  
Born thro' the Sage Parasara,  
When that time she was a virgin,  
Whose body turned fragrant then.

At her command Vyasa stood,  
And her wish he understood.  
The need for an heir was real,  
It wasn't so an act of immoral.

Ambika closed her eyes  
When he had her choice.  
So, she was blessed with a child,  
That was strong but born blind.

To Ambalika he went next,  
She was pale on some pretext.  
For this, she begot a child,  
Brave but delicate and mild.

The child born as third  
Was to her servant maid,  
Who had the choice and went,  
As Ambalika's replacement.

This child was the best one,  
As it was Dharma incarnation.

Sage Mandavya the pious  
To Lord Yama gave a curse.

While in penance was the Sage  
Robbers entered his hermitage.  
Red handed they were caught,  
And before the king were brought.

The Sage was their leader,  
So mistook the commander.  
On whose unjust report oral  
A punishment he got corporal.

Though impaled on a spear,  
The sage face still was clear.  
By yogic power alive he was,  
What a tragedy it was, alas?

The other sages of the forest  
On the king's action unjust  
They pitied the poor victim  
And shed their tears for him.

"Who shall I blame for it?  
The king to rule as unfit,  
Or his obedient servant,  
Who in haste executed it? "

The sage coolly told this,  
And o'er this made no fuss.  
His mistake the king realized,  
Fell at his feet and apologized.

.  
"How far this torture I deserve?  
Why to me this punishment grave?  
This way the Sage Mandavya  
Asked the Lord Yama Dharma.

"O sage, you've tortured  
When you were a child,  
In your play, bees and birds, "  
The Lord of death replied.

&quot;This is an excess punishment  
And is your unfair judgment  
For a simple minor offence,  
And a child did it in ignorance.&quot;

&quot;For this, be born you shall  
In the world, as a mortal.&quot;  
The sage gave this curse,  
To the dispenser of justice.

Born in the world, Lord Yama,  
Had his name as Viudra,  
A principal minister of justice  
With no pride or prejudice.

In the royal court of Dhritarashtra,  
Life long served the great Vidura.  
No one his words disregarded,  
Barring Duryodhana, the wicked.

Rajaram Ramachandran

# Mb008. Karna, Son Of The Sun

MAHABHARATA

Sura, the grandfather of Krishna,  
Had a lovely daughter, Pritha.  
She was beautiful and virtuous,  
And by nature she was too pious.

Sura's cousin Kuntibhoja,  
In adoption later took Pritha.  
Renamed her as Kunti,  
Who grew up in his family.

While she was young in age,  
She served Durvasa, the Sage.  
Though was tempered short,  
He was very good at heart.

Pleased with her service,  
And also for her patience,  
A divine Mantra he taught,  
As a gift to her unsought.

This Mantra had the power,  
For any Demigod to shower  
His blessings to beget a son,  
Who would be second to none.

To test it, for a son,  
She prayed to the Sun,  
Who appeared then,  
To give her one.

She was a virgin,  
And to bear a son  
She had her fear,  
When he came near.

"Anyone may pass this way  
So Lord, please go away.

I can't bear this son,  
For I'm still a virgin.&quot;

To her plea the Sun said,  
&quot;You invited me, oh maid,  
By this Mantra I'm bound  
So, I'm down on this ground.&quot;

&quot;You'll get back your virginity  
By the grace of Divinity.  
This much I can assure.  
On this promise be sure.&quot;

At once the child was born,  
As the most powerful one.  
He shone like his father.  
He wore earrings and armour.

In a closed box, she kept him,  
In the river she left him.  
A charioteer picked him,  
As his son he brought him.

Karna was this victim's name,  
But later, popular he became  
For his nobility, magnanimity,  
A born-incarnation of charity.

When Kunti was in proper age,  
With King Pandu her marriage,  
Was performed by Kuntibhoja,  
And she went to Hastinapura.

Kunti was Pandu's first wife,  
Madri became his second wife,  
To make sure of the progeny,  
Normally kings had many.

Rajaram Ramachandran

# Mb009. The Birth Of Five Pandavas

MAHABHARATA

When the King Pandu went,  
To the forest for a hunt,  
He was chasing a male deer,  
That ran for its life in fear.

It was killed by his arrow,  
And left its partner in sorrow.  
It was a Sage in disguise, in fact,  
With his wife in a love playact.

"A similar death you'll meet,  
Oh king, at the time you mate"  
The dying Sage passed a curse,  
On to the king for this cause.

O'er this incident he felt sorry.  
It kept him in a constant worry.  
It was an act unintentional.  
As it was more accidental.

To the forest he went at once,  
In search of his mental peace.  
He moved there with his wives,  
Scared he was of the curse.

At Pandu's request for children,  
The Mantras Kunti used then,  
Madri also shared the same,  
Thus the expected results came.

To Lord Yama, Yudhisthira was born.  
To Lord Wind, Bhima was born,  
Lord Indra gave her Arjuna his son,  
Three sons to Kunti were born.

By the twin Gods Asvins  
Madri gave birth to two sons.

All the five grew up well,  
Amidst the forest life peaceful.

It was spring time one day,  
When Pandu in his ecstasy,  
Despite Madri's warning say,  
He acted in his fatal love play.

Alas, it took a turn hell,  
King Pandu down dead fell.  
Madri joined the funeral pyre.  
Both were swallowed by the fire.

Kunti was left alone to remain  
And bring up all the children.  
She led them to Hastinapura.  
To be taken care of by Bhishma.

Yudhishtira, the eldest son,  
He was only sixteen by then.  
Having lost their ill fated father,  
They loved dearly their mother.

There was joy on one side,  
And sorrow on the other side.  
Joy at the sight of Pandavas,  
And sorrow o'er the death news.

The news of untimely death  
Of Pandu and Madri both  
Shocked those who heard it,  
Depressed and sad they felt.

To the forest Satyawati went,  
There a quite life she spent,  
With Ambalika and Ambika,  
As inspired by Veda Vyasa.

Rajaram Ramachandran

# Mb010. Bhima

MAHABHARATA

Of the hundred sons, the Kauravas,  
And the five sons, the Pandavas,  
The powerful one was Bhima.  
They grew up all in Hastinapura.

A terror was Bhima to Kauravas,  
Sometime he acted as their boss,  
For his torture they hated him,  
And they decided to kill him

Once they went for a swim,  
Kauravas planned this time,  
To drown him in the river,  
And see he came back never.

It was time for their rest,  
A chance it came as the best.  
They poisoned Bhima's food.  
Down he fell like a dead wood.

He was unconscious they found.  
With wild creepers he was bound.  
Into the river he was thrown.  
In the water he sunk down.

It made his body better  
As snakes bites under water,  
Cancelled the food poison  
And he came alive again.

Both the poisons did no wrong,  
But made him still more strong.  
This plot Kunti reported to Vidura,  
Who cautioned her on Duryodhana.

Duryodhana never dreamt,  
Of this failure in his attempt.

His face became black,  
When Bhima came back.

"Why they came from the forest?  
How to protect their self interest?  
Out to eliminate them how best? "  
This way Duryodhana thought.

"The right Yudhisthira did own  
As King Pandu's eldest son,  
To succeed his father's throne.  
But this should never happen."

"Bhisma's care once undivided,  
Why it stands now divided?  
Pandavas more he likes,  
While Kauravas he dislikes."

Ruled by jealousy now  
Daily he planned how  
To finish all the Pandavas,  
The enemies of Kauravas.

His brothers to remain silent,  
And not to go any time violent,  
Yudhisthira warned them so.  
His noble nature this did show.

Rajaram Ramachandran

# Mb011. Drona, The Teacher

MAHABHARATA

A golden ball fell  
Deep into a well,  
Once when the Kauravas  
Played with the Pandavas.

Thro' the crystal water,  
It was visible clear,  
But none could lift it  
Though they tried it.

Yudhishthira's ring down it fell.  
To join the ball inside the well.  
The ring and ball made of gold  
Inside the water they rolled.

A Brahmin Drona by name,  
On his way there he came,  
He offered to pull it up  
With his arrow's help.

The arrow one he shot,  
That went to the spot.  
Up it knocked the ball.  
It sprang out of the well.

A blade of grass next he took,  
Chanted some mantras to hook,  
And the ring from the deep well  
Straight it jumped up and fell.

A wonder of this kind,  
Till then they didn't find.  
His greatness they saw,  
With surprise and awe.

His respects to them he paid,  
And to their invitation he said,

&quot;Tell Bhishma of this incident,  
To know about my precedent.&quot;

When Bhishma came to know,  
He was sure behind this show  
It was Drona the teacher,  
A famous warrior and archer.

Bhishma rushed to his place,  
And brought him to the palace.  
He kept Drona as their teacher,  
In the interest of their future.

An archer how he became?  
To Bhishma why he came?  
Behind this there's a story,  
About his past life weary.

The Panchala prince Drupada,  
And his Brahmin friend Drona,  
In the Bharadvaja's hermitage,  
Both studied in their young age

When Drupada became a king,  
The poor Drona had nothing.  
When for help Drona went,  
Out from the palace he was sent.

To Parasurama then he went,  
The art of archery well he learnt.  
To take revenge was in his mind  
On Drupada, his unfaithful friend.

Later, his life became bright,  
When he came to the place right.  
As an archer he earned a name,  
His prime student Arjuna became.

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# Mb012, Ekalavya, The Tribal Hunter

MAHABHARATA

The training went for many days.  
Pandavas excelled in many ways.  
Among archers, Arjuna came first,  
As he was adjudged the one best.

A hunter by name Ekalavya,  
He surrendered to Guru Drona,  
In his search for a good teacher,  
For him to be a great archer.

As he was from no royal blood,  
Drona said, "You're no good,  
As a tribal hunter you don't need,  
An advanced training in deed."

Drona's statue he made of clay,  
He worshiped it night and day.  
He felt the Guru's very presence,  
Thus he did his daily practice.

Archery in his every breath,  
Pushed up his hope and faith.  
The live-statue in his imagination,  
He found it a source of inspiration.

This kind of devotion,  
And a deep dedication,  
Made him a top archer,  
Thro' clay-made teacher.

All the princes one day,  
To the forest on their way,  
A wild boar at a distance,  
They saw it by chance.

Their dog began to bark,  
And ran behind its back,

Hit by arrows the dog bled  
And the boar far away fled.

"An expert's job it should be  
Where is he, we don't see?  
How can he go top of me?  
Can we allow him a go-free? "

Drona heard this Arjuna's plea,  
And went to find who was he?  
At Guru's feet down Ekalavya fell,  
His side of story he began to tell.

"Gurudakshina I wish to offer  
Be it my life, whatever  
I wish to repay my debt,  
For what I have learnt."

For this prayer of Ekalavya  
His fees demanded Drona,  
"Your right thumb I want now.  
You'll give it to me how? "

Ekalavya spoke not a word.  
But he drew his sword.  
The right thumb he cut.  
At Guru's feet, it he put.

The hunter knew it well,  
No more arrows he can pull.  
It was a sacrifice unparallel,  
That moved in surprise all.

Rajaram Ramachandran

# Mb013. Open Competition Among Princes

MAHABHARATA

The five brothers of Pandavas,  
The hundred brothers of Kauravas,  
The use of arms well they learnt  
And each one displayed his talent.

Drona, one day, held a contest,  
To judge who was the one best?  
The stadium special was full  
With spectators, all watchful.

Up came Arjuna in every feat.  
Ended up Duryodhana in defeat  
While his eyes turned red in hate,  
He saw a warrior at the arena gate.

It was Karna, the Charioteer's son,  
Who to the surprise of every one,  
More to Duryodhana's delight,  
He challenged Arjuna for a fight,

"A common man, you're no equal.  
In me the fire why you kindle?  
You now wish why for the hell? "  
Arjuna on the top warned him well.

"Why words so much you waste,  
And shout like a man in haste?  
Why not with me stand the test? "  
This way Karna said in retort.

With Guru Drona's due consent,  
Arrows skyward Karna sent,  
That brought rain, thunder,  
Fire, storm, all the wonder!

Duryodhana ran in delight.

Embraced his Karna tight,  
Praised him for his skill,  
That ranked Arjuna's equal.

He found a warrior to challenge  
O'er Arjuna to take his revenge,  
But Kripa, the day's judge,  
Asked for Karna's parentage.

"A royal being this game of fight,  
A royal blood only claims a right."  
A ruling the Judge, Kripa, gave,  
The honour of princes to save.

His head karna held in shame.  
He knew not his father's name.  
Born wherefrom there he came,  
How he deserved this blame?

His earrings- armour celestial,  
Kunti recognized them so well,  
That she swooned at his sight,  
When he appeared at the site.

Vidura came to her rescue,  
But he could get no clue,  
Of her background tainted,  
Or, why she fell down fainted?

"If a commoner can't fight,  
"Cause of his no birth right,  
I crown Karna a King of Anga, "  
So declared Duryodhana.

With the consent of Bhishma,  
And his father Dhritarashtra,  
He gave Karna all the freedom,  
To rule Anga, a small kingdom.

Adhiratha, Karna's foster father,  
Who was the chief charioteer,  
Entered the arena with no fear,

And Karna welcomed him near.

"Oh you, son of a charioteer,  
You're unfit to be a ruler,  
But fit only to be a driver, "  
Bhima roared in laughter.

"Karna is a crowned king now,  
You speak like this dare how? "  
Duryodhana came in defence.  
This kept Bhima in silence.

In his chariot he took Karna then,  
As it was time for the setting Sun.  
No combat could be held when  
The spectators left one by one.

Some spoke high of Arjuna,  
Some praised liberally Karna,  
Of their valour in the arena front,  
To an end came the day's event,

Arjuna was Lord Indra's son,  
And Karna the Sun-God's son,  
Strong both, but not on one side,  
Lord Indra saw a danger ahead.

Indra in disguise came down,  
As a poor old cunning Brahmin,  
And begged his earrings-armor,  
That protected as his life saver.

As the Sun is for liberality,  
So was His son for charity.  
Indra's trick what it was?  
Karna knew, but gave no pause.

His imbedded life-saver he cut,  
In the Indra's hands them he put.  
For this supreme sacrifice,  
Indra had all the praise.

&quot;Karna, in your generosity,  
Your life dedicated for charity,  
You've placed it at a great risk,  
For this a boon now you ask.&quot;

&quot;Give me your weapon,  
Oh Lord, a powerful one,  
That would spare none, &quot;  
Karna asked this boon.

Indra gave him a weapon,  
But a condition upon,  
After a killing was done,  
To him it would return.

Brahmastra, a top weapon  
Karna was eager to learn  
To Parasurama he went,  
As a Brahmin he learnt.

The teacher once slept,  
And had his head kept  
O'er Karna's right lap.  
He went in deep sleep.

A blood thirsty wasp,  
It stung Karna's lap,  
But he remained calm  
Unmindful of its harm.

.  
The blood-flow from the wound,  
The master woke up and found.  
To know his true identity,  
He chided his audacity.

&quot;You aren't a Brahmin,  
To bear a severe pain,  
But a royal blood can bear,  
A pain such with no fear.&quot;

When his master this way spoke,  
Serious he became with no joke.

At the teacher's feet down he fell  
And the truth whole he had to tell.

His master as he deceived,  
A curse for that he received.  
"What till then he had learnt,  
It'll fail at a crucial moment."

Stripped off his powers one by one,  
Though Karna backed by the Sun,  
He led a life for charity,  
But met his end in pity.

His chariot wheels got stuck up,  
By a curse he couldn't lift them up.  
Arjuna's arrows pierced his chest,  
He met a warrior's death at last.

For his death Kunti wept when,  
The world knew he was her son.  
For charity there was only one,  
Even this day mourns everyone.

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# Mb014. Drona's Revenge On King Drupada

MAHABHARATA

Almost the training was over.  
It was time to pay the teacher  
Guru Dakshina namely fees,  
By all the outgoing trainees.

The Kauravas and Pandavas  
They left it to Drona's choice  
What his need was to specify,  
For them to pay and glorify.

Gold wasn't in his mind,  
Or treasure, any such kind.  
This was a chance golden,  
King Drupada to dethrone.

The king, once his classmate,  
Threw him out of palace gate,  
For help he went there when,  
As a needy poor Brahmin.

"I've no other choice now.  
Defeat Drupada somehow.  
Fight with him with no fear.  
As a captive bring him here."

To fulfill this Guru's demand.  
And true to his command,  
With an army they all left.  
For days went their fight.

Arjuna got him in a combat.  
He presented Guru this gift.  
Happy became Drona at last,  
To see the king at his feet.

"At your doors when I came,  
Your Majesty forgot my name.

Now you wait at my feet,  
As a captive facing defeat.&quot;

&quot;You're now what, once a king  
A poor man I was, now a king.  
The time cycle plays how?  
You can as well see now.&quot;

&quot;Hatred or revenge to entertain,  
It's no good for a poor Brahmin.  
Back you take your kingdom,  
I grant you now your freedom.&quot;

With these words Drona sent,  
With full honours he also went  
Not with a feeling of gratitude,  
But with a vindictive attitude.

He had a son Dhristadyumna,  
One destined to kill Drona,  
And Sikhandini a daughter,  
Born to kill Bhishma later.

Amba was born as Sikhandini.  
Later she became Sikhandi  
Neither a woman nor a man,  
To kill Bhishma was the plan.

Born out of sacrificial fire,  
Draupadi daughter one more,  
Later to become Arjuna's wife,  
But she shared five brothers' life.

Mahabharata, a story inter-woven  
Around revenge and retaliation,  
Besides challenge and retribution,  
Confrontation, violence in addition.

A long story of royal races it tells.  
How Adharma at the end fails?  
How Dharma finally wins?  
The glory of the past it reveals.

□

Lord Krishna stands at the center,  
Around Him goes peace and war,  
The selfish villains die at one end,  
The nobles survive at the other end.

The women's tears of those days  
Speak volumes of their sad days.  
Yet, this epic story stood the test  
Of the time since centuries past.

Rajaram Ramachandran

# Mb015. The Wax Palace

MAHABHARATA

"Oh father, we're now lost.  
Just think of your past.  
When you're the senior  
Crowned was your junior."

"May be your eyes blind,  
But not so your mind.  
Your younger brother Pandu,  
How did he supersede you? "

"You did one more mistake,  
Your crown prince to make,  
Why Yudisthira was your choice,  
While I'm your first prince? "

"Pandavas' image is high now.  
People talk, you know, how?  
Better the blind old man,  
It's high time, he steps down."

"Yudhisthira, in your place,  
They wish for in one voice.  
Why on Pandavas' benevolence,  
Allow our future dependence? "

Duryodhana like this went on,  
He poured words full of scorn.  
With a soft corner for the prince,  
Dhritarashtra tried to convince.

"I agree with what you say,  
But I'm helpless in anyway.  
Yudhisthira, a virtuous man,  
Will never, my son, let you down."

"Oh father, he's a weakling,  
And he's good for nothing.

Bhima will take the upper hand,  
And will dominate this land.&quot;

&quot;Send them all to Varanavata,  
Where they honour God Siva,  
In the coming annual festival,  
To represent our side royal.&quot;

&quot;While they're busy there,  
We take up full control here.  
To sideline them then easy be it'll,  
And to earn the people's goodwill.&quot;

Dhritarashtra found some reason.  
Out of love he believed his son.  
He persuaded Pandavas to go,  
And attend the festival show.

Purochana, the minister,  
With a design sinister,  
In advance, he was sent.  
To kill them, there he went.

A combustible palace he built,  
With wood, wax, fat and jute.  
To burn alive one midnight,  
Kunti and her sons, in secret.

This none would suspect,  
As no one would expect,  
Such a horrible incident,  
An end by a fire accident.

Rajaram Ramachandran

# Mb016. The Great Escape

MAHABHARATA

Vidura, the minister wise,  
Was he in for any surprise?  
No, so well the plot he knew,  
He gave Yudhisthira a tips few.

&quot;A wise knows himself to guard,  
He escapes from dangers ahead.  
The forest fire to avoid,  
A rat in a hole lies buried.&quot;

Yudhisthira could guess well,  
Duryodhana's some plan evil.  
As a wise, at Vidura's hint,  
He understood what it meant?

At Varanavata, a full year,  
Purochana waited there,  
To leave no suspicion  
Of their heinous plan.

On every hunting expedition,  
Pandavas studied the location,  
Pathways and forest routes,  
And their future hideouts.

A miner there Vidura sent,  
Who went as their servant,  
And dug a tunnel secret,  
Under the ground every night.

Bhima helped this miner,  
To cut a pathway finer.  
One dark night he set fire,  
To every nook and corner.

Far away, he took them all,  
Thro' the winding tunnel,

Unnoticed by the crowd  
Who stood there and cried.

A heap of ashes the scene  
Of the burnt palace was seen.  
Dhritarashtra's mind narrow,  
It met with joy and sorrow.

It was like a deep water pool,  
At the bottom water was cool,  
And it was warm at the top,  
So remained his mental set up.

In the mourning dress,  
With their tearful eyes,  
They did funeral rites,  
At the river bank sites.

Bhisma asked Vidura why  
Who was standing close by  
In his eyes, he shed no tears,  
But showed a sign of cheers?

The secret he revealed.  
Bhisma also believed.  
And had all the praise,  
For Vidura, a man wise.

Kunti and Pandavas one day,  
Met Sage Vyasa on the way.  
To be calm, he advised them.  
Until better days ahead to come.

As Brahmins in disguise,  
They stayed in a house.  
In the City of Ekachakra,  
As advised by Vyasa.

Rajaram Ramachandran

# Mb017. Bhima Kills Hidimba

MAHABHARATA

It was Vidura's foresight,  
That made their escape light.  
A boat he kept ready,  
At the tunnel end bushy.

The River Ganges they crossed,  
The other shore they reached.  
On his shoulder Bhima carried,  
Mother Kunti, who was tired.

They rested at one place,  
And moved to another place.  
This way they kept it secret,  
Their onward daily route.

While Bhima was on the vigil,  
Hidimba, a giant cannibal,  
To attack he came one night,  
Started then a severe fight.

A death blow Bhima gave,  
That sent him to the grave.  
Hidimbi, his giant sister,  
She saw this disaster.

With Bhima she fell in love,  
And convinced Kunti somehow,  
That brought both together,  
With blessings of the mother.

To them Ghatokacha was born,  
Who helped Pandavas later on.  
Bhima was like a fortress  
In their moments of distress.

Veda Vyasa on their way,  
He met them one day.

Kunti cried and told  
Their sufferings manifold.

The Sage smiled and said,  
&quot;The coexistence of good  
And bad everywhere spread,  
Is the design of this world.&quot;

&quot;A water drop on a lotus leaf,  
Like this should be one's life.  
For every action there's reaction.  
No one can attain full perfection.&quot;

&quot;Better for few days be in a hut,  
A strenuous royal life to forget.  
A new experience now you'll get.  
Good thing, here we all met.&quot;

These words gave them all solace,  
And freed anxiety from her face.  
They took the advice of Vyasa,  
And proceeded to City Ekachakra.

Rajaram Ramachandran

# Mb018. Bhima Kills Bakasura

MAHABHARATA

Pandavas reduced to penury,  
But never were they weary.  
Begging food was their routine,  
As a custom of a Brahmin.

Into two halves Kunti made it,  
One half to Bhima she gave it.  
To satisfy his hungry look,  
The other half they all took.

Bhima was at home one day,  
And his brothers were away  
Their food to beg as usual,  
From their friendly circle.

A loud cry they heard,  
From their Land Lord,  
Kunti went there inside  
And asked why he cried?

"Mother, this is a sorrow  
From us none can borrow.  
There's a cave near the city,  
Where lives Baha, the mighty."

"Our Ruler ran out of fear,  
No one to protect us here.  
In this state we are thrown,  
For years more than thirteen."

"Men, women and children  
He killed them one by one,  
To appease his anger  
And satisfy his hunger."

"To stop this killing spree  
We all proposed to agree

That we send once a week,  
A basket full of food and drink.&quot;

&quot;From a house, by turn, one,  
Should take it near his den,  
In a cart with two bullocks,  
To unload near the hillocks.&quot;

&quot;He devoured every thing,  
Left on the floor nothing,  
Except the basket and cart,  
For a week he then slept.&quot;

&quot;Today is our turn to send  
No escape from this trend.  
My wife wants to go there,  
But whom I can now spare? &quot;

Kunti consoled the Land Lord.  
And she gave him a word,  
That Bhima was the answer,  
To end this menace for ever.

Bhima jumped on his feet,  
To face this challenging feat.  
He purposely went there late,  
And the cart load of food he ate.

It was a scene of terror  
And a moment of horror,  
As the giant came in anger,  
With his unbearable hunger.

A severe fight went for hours,  
Rubbles hurled like showers.  
Trees went up like missiles.  
Dusts raised upto the skies.

Finally, Bhima knocked him down,  
Baha fell dead like a stone.  
This was a happy occasion  
For every weary citizen.

Rajaram Ramachandran

# Mb019. Draupadi's Svamvara

MAHABHARATA

In King Drupada's mind,  
It was his desire to find,  
Arjuna, the great archer,  
For Draupadi, his daughter.

Once Arjuna joined his side,  
It would prick Drona's pride.  
A fight he would never take,  
For his pupil Arjuna's sake.

To select a prince suitable,  
And one to her acceptable,  
A svayamvara he held,  
Where princes all assembled.

In the selection hall,  
A bow made of steel,  
Heavy one to handle,  
Was kept on a table.

A disk revolving overhead,  
With a moving fish that sped.  
"Matsya Yantra" was its name.  
To hit it one by one came.

Looking at the fish shadow,  
In the water pool kept below,  
One should shoot upward,  
His head bent downward.

It was a tough task.  
None hit the disk.  
Was there no one?  
Searched everyone.

Pandavas in the crowd,  
They felt happy and proud

That Arjuna was there,  
The fish to hit and tear.

"Can a Brahmin do this? "  
A question then arose.  
Kshatriyas were against,  
But the king overruled it.

Arjuna in Brahmin's dress,  
Aimed the disk with no stress.  
Straight the arrows flew,  
The target out the shots blew.

Disappointed were the princes lot.  
What she wanted Draupadi got.  
She garlanded the day's winner.  
To their place Pandavas took her.

"Mother, a prize we've won"  
Yudhishthira in a happy tone,  
Surprised Kunti at the kitchen,  
Not noticing them by then.

"Share it equally you must, "  
Unaware she told them just.  
Her most obedient children,  
Strictly they kept her words then.

"Five husbands, oh, no? "  
The king allowed her not so.  
First he gave his dissent,  
But did it with her consent.

The marriage was done,  
With royal pomp and fun.  
Their Brahmin role broke open.  
The world came to know then.

SVAMVARA = Choosing the bridegroom  
by a Royal girl from the assembled princes  
in the royal court.

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# Mb020. Pandava's Home Coming

MAHABHARATA

"O King, now we're stronger,  
As King Drupada's daughter,  
Our daughter-in-law she's now,  
Our stars are good somehow."

While the news Vidura broke,  
To Dhritarashtra this way he spoke.  
The blind king, what he mistook  
That Duryodana was the man of luck.

The mistake when Vidura corrected,  
The disappointed king then acted,  
"Vidura, I'm delighted now,  
We mourned them as dead how? "

Duryodhana's jealousy doubled,  
And his mind became troubled.  
"Uncle we're undone, " he told.  
"Yes" Sakuni gave a reply bold.

Karna and Duryodhana went,  
And some time there they spent,  
With the worried king to discuss,  
Of their plan, what next to propose?

To attack them Karna proposed,  
"No" said the king and disposed,  
"On us the people already suspect.  
And Pandavas more they respect."

"The wax palace incident,  
And about the fire accident,  
With these they try us to link.  
We're the culprits they think."

Several plans they two suggested,  
But the king one by one rejected.

Bhisma next he consulted,  
While Karna felt insulted.

&quot;In all fairness give them  
One half of your kingdom  
That'll earn their goodwill  
Despite your sons' ill will.&quot;

To the king so said Bhisma.  
To this view agreed Drona.  
Vidura said, &quot;It's but fair,  
To give them also a share.&quot;

&quot;From the king this Drona gets  
Wealth and glory, this he forgets.  
He supports our enemies' side,  
To divide how can he decide? &quot;

These Karna's words did hurt,  
And Drona gave him a retort.  
&quot;Oh wicked, now you're here  
To end Bharata race forever.&quot;

The talk not to go so violent,  
The king told Karna to be silent.  
In all fair play and justice,  
He was for a permanent peace.

&quot;Go to the city of Drupada,  
Bring them, Oh, Vidura,  
Here to our Hastinapura, &quot;  
Ordered the King Dhritarashtra.

He continued, &quot;Half the kingdom  
I command, let it go to them.&quot;  
He gave them Khandavaprastha,  
Later it became Indraprastha

With every one's blessing,  
It was a nice home coming,  
For the Pandavas with Kunti,  
Accompanied by Draupadi.

Pandavas ruled thirty-six years,  
With courage and no fears,  
Dharma's path they strayed never,  
Judgment they delivered whenever.

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# Mb021. Arjuna's Pilgrimage

MAHABHARATA

How can one woman  
At a time marry five men?  
Never was it a custom,  
In any marriage system.

This was the question  
Kauravas took up often.  
Theirs was a hope and wish,  
This marriage, one day, perish.

Karna ruled out this question,  
As their solidarity was known.  
Despite their mutual affection,  
This affair needed a discipline.

"That Draupadi shall remain  
With one husband on rotation,  
For one year in completion,  
In this cyclic repetition."

"This condition should any one break,  
One year pilgrimage he shall undertake."  
This way celestial Sage Narada spoke,  
Pandavas to these words stuck.

Arjuna met one day,  
Draupadi on his way  
With brother Dharmaputra,  
In the palace "Ayudhasala."

There he came for a weapon,  
To help a poor Brahmin,  
Whose cow was stolen,  
Leaving its crying calf one.

He caught hold of the thief,  
This gave the Brahmin relief.

But Arjuna had to go out  
In Ayudhasala having met.

To Haridvar he went.  
His time he well spent.  
Uluchi the serpent maiden  
There met him in love often.

To Nagaloka she took him,  
Not as a devoted pilgrim  
But as his loving partner,  
In a very cordial manner.

In their loving union,  
Iravan, a son was born.  
With motherly affection,  
She brought up her son.

To Kingdom Manipur he came,  
Chitrangada, a princess by name  
He fell in love and married her.  
A son, Babhruvahana, was born to her

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## Mb022. Arjuna Weds Subhadra

MAHABHARATA

From Manipur to Prabhasa,  
Arjuna went to meet Krishna.  
They both went to Dvaraka,  
And stayed at Mount Raivataka.

Krishna had a sister Subhadra.  
She loved very much Arjuna,  
But to give her to Dhuryodana,  
This was in the mind of Balarama.

Krishna asked Arjuna to remain,  
In disguise wearing a robe saffron.  
He had a plan for his sister,  
To bring them both together.

It was an annual festival meet,  
Yadavas assembled there to greet  
Each other at Mount Raivataka,  
Held at its center was Krishna.

Arjuna had a chance there,  
To meet Krishna's sister.  
She was asked to look after,  
Arjuna in disguise thereafter.

Her arms, one day, Arjuna held,  
To her surprise he then revealed,  
That he came there to take her,  
To fulfill her year long desire.

Balarama was away one day,  
A chance for Arjuna that day  
With Subhadra to run away,  
In temple she was there to pray.

The soldiers chased the chariot,  
But Arjuna defeated them out.

To Indraprastha he took her,  
There greeted well both were.

Angry was Balarama at first,  
For Arjuna's breach of trust  
But Krishna justified the alliance,  
Which fulfilled her personal choice.

Cool Balarama became then.  
He changed his own opinion.  
They all went to Indraprastha,  
To greet Arjuna and Subhadra.

Krishna and Arjuna came closer,  
In this kind of relationship for ever.  
The Pandavas and the Yadavas,  
Bonded were they together thus.

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## Mb023. The Saranga Birds

MAHABHARATA

Khandavaprastha, the dead city,  
It presented a picture dirty,  
Full of thorns and prickles,  
And surrounded by jungles.

Inherited by Pandavas this gift,  
For occupation it was unfit.  
They set fire to the forest  
A new city there to construct.

In its nest a saranga bird,  
Four young ones she cared,  
As they had no wings to fly,  
In the fire they were sure to die.

"Why do you perish?  
Oh, mother it's our wish,  
That far above in the sky,  
You now escape and fly."

The young chicks so said,  
To their dear mother bird.  
But to leave them she cried,  
To pacify them she tried.

When the chicks insisted her,  
To escape from the fire,  
And start her life anew,  
With a heavy heart she flew.

The fire left them unhurt,  
While the rest got burnt,  
She came back to the nest,  
To find their condition best.

Mandapala, a sage perfect  
When he died and left

The Heaven closed its gate  
Childless he was due to ill fate.

He was sent back to be born  
As a bird to beget children,  
He lived with his mate Jarita,  
But left her to join Lapita.

At a stage he left them both,  
As his mates had no faith  
In his fidelity towards them,  
And they out threw him.

"After becoming a mother,  
A woman cares never,  
To serve her husband then  
More than her children."

So saying the male bird,  
Left that place unheard.  
In any part of the world,  
Yes, this is the story old.

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## Mb024. King Jarasandha Was Killed

MAHABHARATA

Indraprastha, a glory of the past,  
Pandavas renewed this city at last.  
Yudhishtira received an advice,  
To perform &quot;Rajasuya&quot; sacrifice.

This sacrifice was to be done,  
To make him top Emperor one,  
But he was quite reluctant,  
To take any action violent.

Bhima and Arjuna, were his two eyes.  
Why at all to play with their lives?  
But the two spoke with a force  
Not to belittle their performance.

In their support Krishna also stood.  
To kill Jarasandha He firmly said.  
Kings after kings so many he had killed.  
In prison many princes he had grilled.

To slay him Yudhishtira then agreed.  
The preparation for it they all hurried.  
To kill him Krishna made a plan,  
To go there in the dress of Brahmin.

The King Jarasandha received Krishna,  
Accompanied by Bhima and Arjuna.  
They weren't true Brahmins he said.  
From their faces this he discovered.

Their true identity then they revealed  
What for they came Krishna had told.  
The king picked up Bhima for a combat  
As the other two he found them unfit.

With no end, on and on the fight went,  
To Bhima a signal Krishna sent.

He picked up a straw, tore it into two  
And in opposite sides the bits He threw.

Bhima got the hint, his body he tore.  
Into two halves separated its core.  
The parts he then threw far away,  
Those could never rejoin any way.

There was a story behind this,  
In Jarasandha's history previous.  
A commander in chief, Brihadratha,  
He ruled the kingdom Magadha.

His two wives bore him no son  
In succession to take the throne.  
To Sage Kausika he went to pray  
For his blessings to get, one day.

The sage gave a mango fruit,  
For one of his queens to eat,  
But into two halves he cut,  
For the two queens to eat.

The queens delivered each one  
Right-half and left half of a son.  
Out these two were thrown  
As they disliked them to own.

Into a witch's hand the two pieces fell,  
Alive they came one with her magic spell.  
To rule the kingdom she gave this son.  
The king rejoiced at this prize newly won.

This background Krishna knew well,  
To tear him so he gave the signal.  
The unconquered was conquered then,  
An Emperor status Yudhishtira won.

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# Mb025. The First Honor To Krishna

MAHABHARATA

Of success, the news same,  
From all the corners it came.  
For the yaga it was a good start,  
In which Pandavas took part.

Yudhishthira stood and bowed,  
Before the assembly of crowd,  
Seated where several kings, sages,  
Priests and men of different ages.

The first honour whom to be given?  
Among them arose a question.  
Krishna's name Bhisma suggested,  
For this Sisupala totally protested.

"Oh Yudhishthira, He's a cowherd,  
Escaped to Dvaraka, He's a coward.  
He killed many, king after king,  
In a manner very much cunning."

"High dignitaries are here.  
Before them He's nowhere.  
Drona your teacher is there.  
Krupa your master is here."

"Your family head Bhisma,  
Or Krishna's father Vasudeva,  
Or Veda Vyasa the great,  
Why shouldn't you select? "

To this Sisupala's outburst,  
And his continued protest,  
Bhisma in soft words spoke,  
His nose like this not to poke.

"Sisupala, you're but a child,  
You've no reason to be wild.

Why you go to this extreme?  
Yes, Krishna is really Supreme.&quot;

&quot;He's the Lord of Heaven,  
Now here as a super man.  
He's sure to pardon  
Quiet if you remain.&quot;

Sisupala wasn't convinced,  
No keen interest he evinced.  
He called others to protest.  
And he walked out in disgust.

He called Krishna for a fight,  
Not taking this call very light,  
This time, the Lord threw His disc,  
That flew and severed his neck.

Barring this tragic incident,  
The great Rajasuya event,  
To a successful end it came,  
All praised Krishna's name.

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## Mb026. Sakuni's Evil Design

MAHABHARATA

Rajasuya came to a close,  
From their seats up all rose,  
They took leave one by one,  
With their kith and kin.

It was Veda Vyasa's turn,  
He came there to warn  
Of the next years thirteen,  
That foretold bad omen.

"Oh son of Kunti, listen.  
I foresee more destruction.  
Kings in hundreds will perish,  
Despite peace you may wish."

"It'll end in the annihilation,  
Of Kshatriya's race in destruction,  
Against destiny none can go,  
That'll bring woe after woe."

"Be firm and steadfast  
In righteousness till last,  
Of your cousins beware,  
Who're jealous and unfair."

So said Vyasa in his address,  
That threw Yuthishthira in distress.  
A racial disaster the prediction  
How to avoid any friction?

It was uppermost in his mind.  
A solution for this to find.  
Arjuna and Bhima queried,  
Why he was so worried?

He told them in brief,  
What caused his grief?

Not to worry they told.  
And to keep himself bold.

While he was for no quarrel,  
Duryodhana had no moral  
In his action or thought,  
Full of hatred it brought.

Burnt in fire of jealousy  
At Pandava's picture rosy  
And at their vast prosperity  
He had a complex inferiority.

&quot;Well, what's in you less?  
Why entertain this distress?  
You can conquer the world.&quot;  
This way Uncle Sakuni told.

&quot;O Uncle, why not we fight  
And drive Pandavas out? &quot;  
Duryodhana wanted war,  
He went ahead this far.

&quot;With no blood shed, listen,  
We can make them run.  
Invite Yudhishtira here  
To play dice, have no fear.&quot;

&quot;Against the tricks what I know,  
Sure, he'll make a bad show.  
Thus we'll use our wisdom,  
And shall win his kingdom.&quot;

Sakuni assured him this way.  
He waited for that black day.  
The destiny's role peculiar one,  
Can anyone resist and win?

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## Mb027. Invitation To Game Of Dice

MAHABHARATA

The Sakuni's dice-game plan  
In Duryodhana's mind it ran.  
Both went to the king then.  
To tell him Sakuni began.

"Oh king, look at your son,  
In this life what has he won?  
Why you've no concern?  
And pay him no attention? "

These harsh words pricking,  
From Sakuni, the most cunning,  
Pierced the ears of the blind king,  
Helpless he could do nothing.

"My son, as my first born,  
You'll inherit this throne.  
To enjoy what isn't here?  
May I know why you fear? "

"Father, Pandavas have grown.  
That's what they have shown,  
I had been to their place when,  
Beyond description by anyone."

"We can't remain quiet.  
Better we go and fight.  
An emperor status how  
Yudhishtira claims now? "

"Are we subordinate to him?  
Surrender ourselves before him?  
Why to accept a status low?  
Before him should I bow? "

"Why hate him, Oh my son?  
By this hate what do we gain?

It's true, so dearly he loves us.  
Hatred begets hatred, know this.&quot;

The deaf years of Duryodhana,  
Heard not the words of Dhritarashtra.  
For a dice-game Sakuni proposed.  
The king in the negative disposed.

When Duryodhana was adamant,  
To go ahead with what he meant,  
To the king's stand it gave a dent,  
For a dice-game he gave his consent.

This move Vidura didn't like,  
But they cared not his dislike.  
Vidura was sent to invite,  
His strong protest despite.

Thus into a trap the king fell,  
He had to yield, knowing well,  
That his actions led him to hell,  
He succumbed to his son's ill will

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## Mb028. The Game Of Dice

MAHABHARATA

&quot;The hall of games new,  
The best one in our view,  
It has come up in Hastinapura,  
Like the one in Indraprastha.&quot;

&quot;The king has invited you all  
To play dice-game in that hall  
For a get together party jolly,  
To make you feel homely.&quot;

&quot;The dice-game will ruin,  
Many kingdoms have fallen,  
I did my best to oppose it,  
The king commanded me but.&quot;

&quot;To attend or not, you decide,  
I'm here just as your guide.  
Soon there to take you all  
Straight to the game hall.&quot;

With these words Vidura,  
He placed before Yudhishtira,  
The invitation of Dhritarashtra  
To the game at Hastinapura.

Gambling was a pastime,  
Not considered as a crime.  
It was a Royal avocation.  
Yudhishtira was no exception.

It was Kshatriya's tradition,  
To honor an invitation,  
To play a game of dice,  
Minding it not as a vice.

Veda Vyasa's warning prior  
It was ringing in his ear.

So he didn't like to be offensive,  
But took a role more defensive.

"With me who's to play?  
Before we start, please say."  
Yudhishtira asked them  
At the start of the game.

"The dice my uncle will cast  
The stakes I'll find till last, "  
So replied prince Duryodhana,  
To the surprise of Yudhishtira.

"One plays for the other.  
It's not the custom proper."  
Yudhishtira raised this  
But Sakuni took it amiss.

"An excuse now what you say,  
Not to start the game play, "  
Retorted Sakuni at once,  
Having lost his patience.

Yudhishtira under pressure,  
As a goodwill measure,  
Yielded to his suggestion,  
Raising no further objection.

The hall was fully crowded,  
All the elders were seated,  
Drona, Kripa, Bhisma,  
Vidura and Dhritarashtra.

Stakes were gold, jewels,  
Silver, chariots, horses,  
Then all the servants,  
Besides all the elephants.

Yudhishtira lost one by one.  
Everything Uncle Sakuni won.  
He lost cows, sheep, and cities  
Besides villages and citizens.

Himself he pledged then,  
And brothers one by one.  
Last but not the least  
His wife Draupadi next.

To pledge nothing was left,  
He lost what all he kept.  
Happy was Duryodhana.  
Shouted with joy Karna.

Draupadi was sent for  
To sweep the floor  
Their houses to clean,  
His erstwhile queen.

"When Yudhishtira himself he lost,  
Stake on Draupadi how can he cast?  
It makes no sense to pledge her, "  
Said Vidura in utter despair.

Duryodhana ordered "Go and bring her, "  
To Prathikami, his charioteer,  
Saying "Vidura is jealous of us,  
And supports always Pandavas."

Seeing this scene some wept.  
Closed eyes the elders kept.  
Some stood up and walked out.  
Out of pity some gave a shout.

Havoc on the virtuous side,  
Undue gain on the evil side,  
What a role played the destiny?  
Is it fate's tyranny or irony?

Rajaram Ramachandran

## Mb029. Draupadi Digraced In Public

MAHABHARATA

The charioteer Prathikami was sent.  
To bring Draupadi he straight went.  
When the news thru' him she heard  
Like fire her eyes became red.

"If he had lost himself first,  
Has he any moral right  
To pledge me as his bet,  
Let him clear my doubt."

"No prince his wife would stake  
You go and ask for my sake,  
Whether he lost himself first,  
Or lost me before he was lost? "

When the charioteer did so  
Duryodhana said "Now go,  
Tell her at once to come here.  
Ask him this question let her."

For an answer she insisted,  
To go in public she resisted.  
Enraged Duryodhana got wild,  
His brother Duhsasana he called.

"Brother, go and fetch her,  
Even if you have to drag her."  
At once ran his brother,  
With force to bring her.

To her protest heeding not,  
Her hair tight he caught,  
Dragged her to the hall,  
Minding not her tears-fall.

"Oh, the elders gathered here,  
You come out of your fear.

At a time he was no free man,  
How can he stake his woman? &quot;

&quot;Haven't you love for your mother,  
Or for that matter your sister?  
Will they face similar situation?  
When you take proper action? &quot;

She ran to them here and there,  
But justice she got nowhere.  
Bhisma rose and said at last,  
His patience no more to test.

&quot;Yudhishtira is the cause,  
To bring out this total mess.  
His hands that cast the dice,  
Let me burn them once.&quot;

For this Bhisma's outburst,  
Arjuna spoke in words soft.  
The answer anger was not,  
As his brother wasn't at fault.

&quot;He's a victim of trickery,  
It's nothing but a mockery  
Sakuni played a game foul,  
No use now in our howl.&quot;

Vikarna, Dhitarashtra's son,  
He raised the same point one.  
Draupadi wasn't a stake proper,  
When her husband lost the wager.

Not to talk Karna told him,  
When elders were o'er him.  
&quot;Even the robes they wear,  
He said, &quot;Ours they are.&quot;

To follow the path of honor,  
Threw their garments upper,  
Before them down on the floor  
And remained calm as before.

"Panchali's garments remove now,  
Let us see, she'll resist this how?  
Her sari Dushsasana pulled.  
"Save me Krishna, " so she yelled.

What a miracle there to see?  
She was still covered in her sari,  
Nonstop it came from nowhere,  
To the surprise of everyone there.

In fatigue down Dushsasana sat,  
Bhima stood and began to shout  
"Hear my oath, I'll kill you dead  
And drink your heart's blood."

On his lap Duryodhana gave a pat  
Signaled Draupadi to come and sit  
He told she was his maid pet.  
To Bhima it appeared as a threat.

Bhima stood up and vowed  
He raised his voice aloud.  
"One day in the battle ground,  
Be sure, your thigh I'll pound."

Drona quickly cautioned Bhima.  
To remain patient told Bhisma.  
This time decided Dhritarashtra,  
To give freedom to Yudhishtira.

"Sorry for my son's conduct,  
In my words have no doubt.  
Never indulge in any more bet.  
All of you now free I set."

Thus he gave their freedom,  
They left his kingdom,  
Returned to their city,  
With the king's mercy.

What a disgrace she met?

This posterity didn't forget.  
Even today it's felt a blot  
On the men's world a lot.

In the name of Dharma,  
Can one go for Adharma?  
How one justifies this?  
No proper answer for this.

Rajaram Ramachandran

## Mb030. Second Round Of Dice-Game

MAHABHARATA

Yudhishtira left Hastinapura  
And went back to Indraprastha,  
Along with Draupadi and brothers,  
And they reached their quarters.

His father Duryodhana told,  
How in haste the king spoiled,  
Their success in the dice-game,  
But they had lost the same.

Another program he brought,  
The king's consent he sought.  
For a game to call them again,  
On a simple condition plain.

"To win the game,  
If they fail this time,  
In exile into the forest,  
There they live at best."

"If you don't listen,  
Now to this plan,  
We'll face ruin,  
One day by then."

The proposal he accepted.  
A day for it they selected.  
A word Yudhishtira didn't say  
But he went there to play.

This time the defeated party  
Should live 12 years in exile  
And incognito for one year then,  
If discovered it will repeat again.

Yudhishtira lost once again.

He was bound by this condition.  
They took leave of everyone.  
Their days in forest thus began.

To recall them Vidura said.  
But the king no heed paid.  
What he wanted he got it.  
In his son's own interest.

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# Mb031. Pandava's Life In The Forest

MAHABHARATA

It was a surprise to find,  
The citizens marched behind,  
To the forest they also moved,  
Their loyalty this way they proved.

They praised Yudhishtira,  
And condemned Dhritarashtra.  
They wished to live with him,  
But not to do so, he told them.

“Citizens, your love for us,  
In fact, we will miss,  
But for you it's no good,  
To live with us in the wood.”

“Allow us to fulfill our vow.  
Return to your houses now.  
At the appropriate time,  
To your place we will come.”

Yudhishtira appealed to them.  
Back to their places sent them.  
Holy Varanavata they reached,  
For the night there they stopped.

Some Brahmins came there,  
To settle in forest and share,  
Whatever be the ups and downs  
In the forest than in the towns.

Every day how to feed them?  
To him it became a problem.  
He performed a penance,  
To Sun god for deliverance.

The Sun god gave a bowl,  
Akshaya Patra, a marvel

That gave food in plenty  
To feed the guests hungry.

After feeding every one,  
Draupadi was the last one,  
Her food she used to take,  
Cleaned and kept it in a rack.

Happily the Pandavas spent,  
Their time peacefully went.  
But Dhritarashtra felt guilty  
For his past deeds faulty.

Vidura time and again  
Told him to disown  
Duryodhana his son,  
And disinherit his throne.

"Vidura don't be childish.  
My son, how can I banish?  
If you really don't like us,  
You can be with Pandavas."

These words pricked Vidura,  
To leave the City Hastinapura,  
He thought that this choice,  
It would bring him some peace.

Rajaram Ramachandran

## Mb032. The Anxiety Of Dhritarashtra

MAHABHARATA

The people on the street cried out.  
When to the forest the Pandavas set out.  
How they went asked Dhritarashtra,  
In reply a brief account gave Vidura.

"Your sons receive everywhere curse,  
And now they're very much averse  
Against king and Duryodhana, the heartless,  
For forcing Pandavas to the forests."

"Bhisma, Drona, Kripa are spared not,  
Also with other courtiers they're hot.  
Yudhishtira's goes hiding his face,  
Peace in the city there's no trace."

"While the people indulge in violence,  
His brothers walk behind in silence.  
Draupadi with her disheveled hair,  
And her eyes full of tears goes there."

Like this Vidura narrated in brief,  
The king showed no sign of grief,  
But fear and anxiety ruled his face,  
Though he was grim on the surface.

Sage Narada came in between,  
The Kauravas after years fourteen,  
They would become extinct,  
Thus predicting away he went.

Duryodhana filled with fear,  
Went to Drona with his prayer,  
Not to leave or abandon them  
In the midst of a distress time.

Drona assured him but said,  
"Dharma is on Pandavas side,

Peace with them better you make,  
Any more risk you don't take.&quot;

Duryodhana ignored his advice,  
As he wished not for any peace,  
But wished to maintain a rapport,  
With him for his promised support.

Vidura quite often advised,  
But the king was displeased.  
To go out, one day, he said,  
To take the Pandava's side.

True to the king's words,  
Vidura went to the woods,  
Where the Pandavas lived,  
There he happily stayed.

Thereafter the king sent,  
And a regret message went,  
That his heart would break,  
If Vidura failed to return back.

The softhearted Vidura,  
Returned to Hastinapura.  
They embraced each other.  
Once again joined together.

One day Sage Maitreya  
Came to the King Dhritarashtra.  
Whose action he condemned,  
To such events it had led.

His thighs Duryodhana slapped,  
With his legs the floor he tapped.  
The sage got annoyed over this,  
And gave him a terrible curse.

&quot;For your arrogance you will die,  
Bhima will break your thigh  
With his mace on the battlefield,  
For your misdeeds this'll be you end.&quot;

For his mercy the king prayed.  
The Sage gave no word but said,  
&quot;If peace when he makes  
The curse will then reverse.&quot;

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## Mb033. Krishna's Vow

MAHABHARATA

The untimely death of Sisupala,  
It provoked his friend Salva.  
Angry he became with Krishna.  
He laid a siege on Dwaraka.

In the midst of sea an island,  
There none could easily land.  
The city was well garrisoned,  
With a strong army stationed.

All city gates were sealed.  
Ready to fight in war field,  
Warriors stood around alert.  
Day and night vigil they kept.

All bridges were destroyed.  
Intelligent spies were deployed.  
In the ports ships were banned.  
All strategies well planned.

Krishna loved Dwaraka well.  
But now it looked like a hell.  
With His disc in the battle field,  
The adamant Salva He killed.

Thereafter He came to know,  
All about the dice-game show.  
Pandavas how they were,  
To see them He went there.

"To the assembly I was dragged,  
To hear what all they bragged.  
I was disgraced before men,  
Their mouths opened none."

"The strength of Bhima  
And the bow of Arjuna,

Where they had gone  
I was disrobed when? &quot;

&quot;You also let me down,  
Oh Krishna, I was alone,  
Here and there I ran,  
As a disgraced woman.&quot;

Draupadi cried and told.  
Krishna was deeply moved.  
In strong words He said then  
He would take proper action.

&quot;By my words I stand,  
Oh sister, understand.  
Take note of this vow,  
What I declare now.&quot;

&quot;Let Heavens fall down  
Let Himalayas be blown.  
Let seven oceans dry up.  
Let Earth gets split up.&quot;

&quot;I'm here to do justice,  
Prevails when the vice.  
They will face death,  
And be off this earth.&quot;

&quot;Had I been there that day,  
I could have stopped the play.  
But with Salva I was fighting,  
When Sakuni was cheating.&quot;

More strength these words gave.  
They became happy and brave,  
After knowing He was on their side,  
And He would come to their aid.

Krishna returned to Dwaraka,  
With Arjuna's wife Subhadra,  
And Abhimanyu their son,  
Accompanied by His men.

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# Mb034. Arjuna Gets Pasupatha

MAHABHARATA

"Oh Brother, you're a Kshatriya born  
But why you behave not like one.  
Vedas like a Brahmin you speak,  
And act like a coward and meek."

"By fraud our kingdom,  
It was seized by them.  
While here you lie low  
Minding not our foe."

"By our promise to abide,  
How can we all hide?  
A trap they have laid  
To strengthen their side."

"They'll send spies  
To trace and find us,  
For us again to pass  
Another thirteen years."

"How can Himalayas  
Be hidden under grass?  
Can Arjuna the famous  
Not to be seen like this? "

"It's Kshatriya's duty,  
To kill first his enemy.  
Let us go and fight,  
As a matter of our right."

These words of Bhima,  
Didn't pinch Yudhishtira.  
He opposed in all fairness  
His brother's ideas as useless.

Draupadi in Bhima's support,  
She gave her side of report.

Eyes full of tears she wept,  
But silence Yudhishtira kept.

"This is no time for a war,  
Our success will be how far,  
With our stay in this wood,  
And no preparations good?

"With stalwarts like Bhishma,  
Drona, Karna and Aswatthama,  
More strong is Duryodhana's side,  
In haste how can we decide? "

Yudhishtira tried this way,  
To keep them cool every day.  
But they were quite restless,  
To hear his advice as baseless.

Under the advice of Sage Vyasa  
To Himalayas went Arjuna,  
To get new deadly weapons  
From Devas of the Heavens.

He reached Indrakila Mountain  
Indra, in disguise as a Brahmin,  
His father, in fact, from the Heaven,  
To test him came there in between.

"Child, this is an abode of peace,  
For weapons there is no place.  
Why you carry a weapon,  
Like bow on your person? "

To this query of Indra,  
A reply came from Arjuna.  
Weapons what he needed,  
To get this he pleaded.

His true identity Indra gave  
And told Arjuna, the brave,  
"Heavenly riches I shall give,  
Weapons why you wish to have? "

"To the forest we were driven,  
Cheated we're, we have given  
To our enemies our kingdom,  
Having lost our true wisdom."

"Our foes we wish to conquer.  
We need Weapons and Armour,  
Deadly ones from the Heaven,  
This is the prayer of your son."

Indra replied Arjuna  
For the grace of Siva,  
Severe penance to do,  
He gave this clue.

He did as Indra told,  
Braving the biting cold.  
As a hunter Siva came  
In front to test him.

Arjuna had an escape narrow.  
At a wild boar he shot an arrow.  
Also the hunter's arrow flew,  
The attacking animal it slew.

With Siva, Arjuna had a row,  
And one by one shot his arrow.  
Who he was the Lord to know,  
He made a grand fight show.

The hunter smiled and stood.  
No harm his weapons did.  
Arjuna at last became tired.  
For a way out he was worried.

The Lord finally revealed.  
Told how much He loved,  
For all the penance he did,  
In a manner splendid.

A powerful weapon Pasupata,

The Lord gave it to Arjuna,  
With a warning, it was so deadly,  
To destroy the entire world easily.

Malati, the charioteer of Indra,  
There he came and took Arjuna  
To the kingdom of his father,  
In his vehicle faster and faster.

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# Mb035. Arjuna At Amaravati

MAHABHARATA

At Lord Indra's invitation,  
Arjuna had a grand reception,  
In Amaravati, a place holy,  
With his mortal body.

Next to Indra he was seated,  
With honor he was treated.  
In 'Airavata' he had a jolly ride.  
This elephant took him every side.

The nymph, Urvasi her name,  
To woo Arjuna there she came,  
With her matchless beauty.  
She was assigned this duty.

Arjuna welcomed her there  
As his great grand mother  
Of the royal Bharata race,  
He met her face to face.

The girls in the Heaven  
They're ever sixteen,  
So saying, she came near,  
But he didn't entertain her.

"You've offended me.  
A eunuch you shall be, "  
Neither man nor women  
She cursed him then.

"Grieve not, take her curse,  
As a blessing in disguise.  
For the one incognito year  
You can hide with no fear."

Lord Indra consoled him.  
For four years trained him

In the use of every missile,  
And gave him a conch celestial.

From the dancer Chitrasena,  
As her intimate student Arjuna  
He learnt music and fine arts,  
Of all their intricate parts

When Sage Romasa visited,  
He saw mortal Arjuna seated,  
By the side of Indra the great,  
How as his honored guest?

Indra told the sage the reason,  
And the background of his son.  
He sent the sage to Pandavas,  
To inform where Arjuna was.

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# Mb036. The Story Of Nala And Damayhanti

MAHABHARATA

One day, a reputed Sage Brihadasva,  
Came to the depressed Yudishthira.  
The latter told the sage of his ill fate,  
A life he led, the most unfortunate.

"Adversity is nothing new.  
This understands only a few.  
One suffered more than you.  
King Nala's story I'll tell you."

The sage thus he consoled  
Yudhshtira and he told  
The King Nala's life story  
Full of pathos and glory.

The ruler of Nishadha,  
The one famous Nala,  
He held a vast army,  
And won countries many.

One day he caught a swan,  
While relaxing in his lawn,  
That spoke in human voice,  
About a princess of its choice.

"Oh king, you're so great,  
For you I've in mind a mate,  
Now if you set me free,  
To her place I can flee."

"About you I shall tell her.  
As your wife you take her.  
This small service I can do.  
To bind together you two."

Happy Nala released the bird.  
About Damayanti he had heard,

The Vidarbha King's princess,  
And of her beauty matchless.

It went to Damayanti and told.  
In the same human voice bold,  
To her, Nala was a match ideal.  
He was the one most suitable.

Its dual role played the bird,  
To join them both it tried.  
Love-sick then they became,  
In their dreams close they came.

Her life, she felt, was dull.  
Outside she couldn't spell  
What she had in her mind,  
But her servants did find.

The maids made a mention  
Of her present condition,  
And drew her father's attention.  
That caused him a tension.

For a Svayamvara ceremony,  
To select pre-matrimony,  
A lovely prince of her choice,  
He made arrangements nice.

Angels reported to Indra,  
Of the event Svayamvara.  
That attracted every deity.  
Mad they were after her beauty.

On the way Nala they met,  
Though he was quite upset,  
They sent him a messenger,  
To carry this news to her.

&quot;That among them one,  
He will be her chosen  
Husband in her selection,  
In the coming function.&quot;

They told him further,  
&quot;You can there enter,  
Invisible to any other,  
With our divine power.&quot;

Her dream-mate he met her when,  
She identified him there and then.  
He gave her the deities' message,  
To choose one for her marriage.

The deities made a trick,  
Difficult for her to pick,  
As everyone looked alike,  
Who in her mind to strike?

Their non-winking eyelids  
And non-sweating bodies  
Because they were deities,  
It revealed their true identities.

She garlanded Nala her man,  
The deities went back to heaven.  
To Nishadha the couple went,  
The days happily both spent.

Rajaram Ramachandran

## Mb037. The Story Of Nala And Damayanti (2)

MAHABHARATA

Kali, the deity of degradation,  
Who had no proper invitation,  
Or any such prior intimation,  
Was coming to the function,

On the way the deities met him,  
She selected Nala they told him.  
On the couple to wreck vengeance,  
He was waiting for that chance.

Gambling was Nala's pastime,  
Kali got into dice this time,  
And brought Nala such a defeat,  
His wealth and kingdom he lost.

Silently having left the capital,  
Towards forest went the couple.  
A bird to catch his garment he threw,  
With that garment up it flew.

He had to share her cloth  
This way went ahead both.  
"Let us go to Vidarbha, " she told,  
"Go to your parents, " he replied.

"Sorry, how can I leave you,  
As your wife, well I need you, "  
She wept and told him.  
Everywhere she followed him.

At midnight in her sleep,  
At the moment it was deep,  
A piece he tore from her cloth,  
Silently took an unknown path.

She got up to find him nowhere.  
She searched for him everywhere.

She reached a safe place where,  
Sages in the hermitage took care.

With a caravan that was moving,  
When the forest they were crossing,  
She went to the kingdom of Chedi,  
Accompanying its leader, Suchi.

The queen watched her from balcony,  
And was impressed with her beauty.  
As matron, sairandhri, she took her  
To take care of Sunanda, her daughter.

On the other side of the story,  
Aimless Nala became weary.  
He met a serpent on the way,  
For help it made a loud cry.

To a safe place he took it,  
But with its fang it bit.  
Dark blue his body became,  
Karkotaka, it said, was its name.

"In this shape hide you'll,  
The poison at your will  
Disappear once for all,  
When later you recall."

"My poison will not affect  
And free you from any defect,  
Or any kind of diseases,  
Or from attacking viruses."

He thanked the serpent.  
Then to Ayodhya he went.  
In king Rituparna's kitchen,  
He joined one fine morn.

Chief cook there he became.  
Also wild horses he did tame.  
Fast he could drive a chariot.  
The king slowly knew his merit.

&quot;Where Damayanti has gone?  
Is she now with her children?  
With her parents she stays?  
Or, she had lost her ways? &quot;

Similar thoughts worried him,  
And they mentally tortured him.  
Sleepless nights he spent,  
For his faults he did repent.

Rajaram Ramachandran

## Mb038, The Story Of Nala And Damayanthi (3)

MAHABHARATA

To search for Damayanti, her daughter,  
Brahmins were sent by Bhima, her father.  
They searched her in nook and corner,  
But there was no trace of her.

In Chedi one Brahmin traced her,  
With a heavy heart he told her,  
&quot;Awaits you there your father,  
Your children cry for their mother&quot;

&quot;I'm fortunate to find you here.&quot;  
Damayanti in silence shed tear,  
As to him she found no answer.  
The separation she couldn't bear.

The queen came to know her mother,  
Who was none but her own sister.  
In the royal chariot she sent her.  
Then good days started for her.

In Ayodhya, a Nala-like person,  
The king's messenger had seen.  
For Nala to come there he had a plan.  
To conduct Svayamvara second one.

For the function no time was given,  
The very next day was the occasion.  
Only to King Rituparna an invitation,  
Was sent to attend the function.

Nala offered to drive the chariot,  
The horses galloped and ran fast.  
Within a day they reached at last.  
Nala only, they knew, did this feat.

Damayanti wept and cried,  
No more Nala could hide.

With the poison then gone,  
He got his true form again.

His kingdom once was lost,  
With God's help back he got.  
Every citizen he made happy  
With his justice and fair play.

Sage Brihadasva told this story,  
To remove Yudhishtira's worry,  
And said, "Sufferers are many,  
Once born with material body."

"Your brothers are by your side,  
For Nala none was there to guide.  
By vicious Kali, Nala was affected,  
But by Krishna, you're protected."

"Grieve not over the dead past.  
The time waits not but runs fast.  
You'll defeat your enemies,  
At the end emerge victorious."

With these words he departed.  
For that day, the Pandavas waited,  
When the victory would grace,  
To free them from this disgrace.

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# Mb039. The Pilgrimage Of Pandavas

MAHABHARATA

More than four years since,  
Pandavas felt Arjuna's absence.  
Yudhishtira felt overstayed.  
From there to move he tried.

Indra sent Sage Romasa,  
To inform Yudhishtira,  
On the stay of Arjuna,  
With his father Indra.

Yudhishtira was happy,  
To hear his brother's safety,  
And took advice of the sage,  
To visit places of pilgrimage.

To holy sites they all went,  
Story of places they learnt.  
As told by Romasa, the sage,  
To them at each and every stage.

Rajaram Ramachandran

## Mb040. Sage Agastya

MAHABHARATA

Head down ancestral spirits some,  
Sage Agastya saw and asked them.  
What was the reason for their plight,  
That brought this unpleasant sight?

They said, "Your ancestors we're.  
After you for us who'll offer  
Oblations since you aren't married,  
For this only we're now worried."

Agastya decided to marry,  
To get rid of their worry.  
Vidharba King he met,  
To fulfill his interest.

The king was childless,  
And prayed him to bless.  
He granted this boon,  
"You'll have a girl soon."

"This girl I shall marry.  
My child she'll carry."  
The king didn't say "No, "  
For fear of any serious woe.

The queen delivered a girl.  
She was pretty like a pearl.  
Lopamudra was her name.  
Later, to marry her none came.

A prince to marry a sage,  
With a wide gap in age,  
It didn't appear proper.  
The king thought over.

His feelings the girl found,  
But in turn, promise bound,

She accepted him as husband.  
Her decision had a happy end.

With simple dress she went first,  
But asked for royal robes next,  
And all other riches she needed.  
For this the sage also heeded.

He went to king after king,  
To get from them something.  
But got nothing in charity,  
'Cause of their difficulty.

With Ilvala, he tried his luck,  
But he played his usual trick.  
Himself and Vatapi his brother,  
Hated Brahmins whomsoever.

Ilvala changed Vatpi a goat,  
With a knife the goat he cut.  
With food he mixed the meat.  
He served Brahmins to eat.

Thereafter he called his name,  
Vatapi tore the guts and came.  
Ilvala made him a man again.  
Many Brahmins died in pain.

Ilvala tried the trick same,  
But Agastya digested him.  
Out Vatapi never came.  
Thus ended his tricky game.

What the sage wanted he got.  
Ilvala gave him riches a lot.  
Later a son was born to Lopamudra,  
Happy became the Sage Agastya.

Agastya with his mighty power,  
The Mount Vidhyas tallest tower,  
He brought it down much lower.  
Thus even the nature did shiver.

Rajaram Ramachandran

# Mb041. Sage Rishyasringa

MAHABHARATA

The young lad Rishyasringa  
Son of the Sage Vibhandaka,  
In hermitage up he was brought,  
Unknown to the world, in secret.

The Kingdom of Anga was down,  
Once all over with a dire famine,  
Withered the crops for want of rain.  
For lack of food perished the men.

Romapada, the king sought  
Brahmins' advice for this rot,  
Who told him to bring this lad,  
To overcome the situation bad.

Lord Indra gave this lad a boon  
That rains would come soon  
When he stepped into any place,  
Where of rainfall there was no trace.

The king made out a secret plan,  
Instead of men he sent women,  
So beautiful to attract him,  
And tempt him to go for them.

The Chief damsel among them,  
She built on a boat an Ashram.  
Near the hermitage she kept it,  
To watch closely the junior hermit.

She had a chance to meet him,  
When the sage wasn't at home,  
Never before he saw a woman,  
He thought it was a different man.

Fruits and sweets she gave him,  
Which were new, he tasted them.

She kissed and embraced him,  
As a courtesy, she told him.

Like this was over the first day.  
Deeply immersed was the boy.  
When the senior sage came,  
He saw a disorder at home.

he lad couldn't spell "Woman",  
As he had seen never before one.  
He could only show, how she kissed  
And next, how tightly she embraced.

The senior guessed it a woman.  
Never to see one he told his son.  
But how long the lad could remain,  
Unaffected in the nature's domain?

Later when the senior was out,  
She led the junior to the boat,  
And took him nicely to the kingdom,  
Tactfully by a show of her wisdom.

The rivers and the lakes were full,  
When the rains poured plentiful.  
They wondered at this miracle,  
Also at the lad, who was so powerful.

The king gave princess Shanta  
In marriage to Rishyasringa.  
Later, cool became Vibhandaka,  
At the prayer of King Romapada.

Rajaram Ramachandran

## Mb042. Sukanya

MAHABHARATA

The brief story of Sukanya,  
The daughter of King Saryati,  
It was told by Sage Romasa,  
To the pilgrim Yudhishtira.

Sage Chyavana did penance  
At the bank of a lake once.  
Over him anthills arose.  
Creepers hid him close.

Sukanya came one day,  
To the place of his stay.  
She saw two bright eyes  
Which twinkled like fireflies.

She took two sharp sticks,  
And gave two pricks,  
Deep into his two eyes,  
To drive away those flies.

The sage lost his eye sight.  
The king felt for his plight.  
The prince married the sage,  
Served him despite his old age.

The Asvin twins from the heaven,  
Who're the deities for medicine,  
For their bath to take,  
They came to the lake.

They saw this young woman,  
In the company of an old man.  
To marry a youth they told,  
And to leave this man old.

The sage also agreed with them,  
And went to the lake for a swim.

Wonder, a youth then he became.  
She was to choose one of them.

She chose Chyavana her man.  
Everyone became happy then,  
To see them both as young.  
In praise of them it was sung.

Rajaram Ramachandran

## Mb043. King Sibi

MAHABHARATA

To the Mount Bhrgu Tunga,  
Sage Romasa took Yudhishtira,  
He briefed the King Sibi's story,  
And all about his past glory.

Lord Indra in the kite's form  
And fire-god in the dove's form  
To test King Sibi they both came,  
As day by day rose up his fame.

The dove chased by the kite,  
It fell at the king's feet,  
For its protection it prayed.  
Under his care it stayed.

"Oh king, it's no good  
For you to hold my food."  
The kite in hunger said.  
But the dove was afraid.

"The dove I shall protect,  
That surrendered to my feet.  
My flesh equal to its weight,  
I'm willing to compensate."

So saying the king had cut,  
His body flesh, bit by bit,  
On the balance, the bits he put,  
It showed always less weight.

He sat on the other scale,  
And gave his body whole.  
To keep up till last his word,  
He protected the dove bird.

"To you this test we gave,  
Just to see how you behave?"

As a victor you came.  
We lost our game.&quot;

Out came both the Gods.  
Gone were the two birds.  
Healed was his wound.  
Rose his fame all around.

Rajaram Ramachandran

# Mb044. Bhagiratha

MAHABHARATA

The story of Bhagiratha,  
How he brought Ganga,  
Heard the pilgrim Yudhishtira,  
From the sage Romasa.

Sixteen year old Bhagiratha,  
The youngest king of Kosala.  
He was brought up by his mother.  
As a child he lost his father.

Many days he had in mind,  
The secret of Sagara to find?  
His mother told the story  
Of Sagara and his glory.

The Kosala King Sagara,  
A performer of not one yaga,  
Did Ashwamedha yagas ninety-nine  
To become emperor number one.

He had sixty thousand sons.  
They were all blessed ones,  
From the sage Bhrigu's boon,  
When the king prayed for one.

Marched a horse in this yaga,  
Followed by the sons of Sagara.  
From kings who gave up fight,  
He collected royalty as a right.

He claimed his role as an emperor,  
It made him an all time superior.  
No king had enough courage,  
To face him and challenge.

Hundred yagas performed by one,  
He would gain Indra's position.

When the hundredth Yaga was on,  
Indra came there for obstruction.

The horse he stole unseen  
By his sons or else anyone.  
In Patala deep under ground  
He took and had it bound.

Indra tied up the horse,  
In sage Kapila's premises.  
Searching the world whole  
They dug a wide-deep hole.

The horse they found,  
Deep under the ground,  
The sage was the culprit  
What the sons thought?

They shouted at the sage,  
Who went into a rage.  
A spark from his eyes,  
Burnt them into ashes.

The divine eagle, Garuda,  
Once told his father, Dilipa  
If Ganga was brought down,  
They would reach the heaven.

After hearing this story,  
Bhagiratha started to worry,  
River Ganga from the heaven  
How to bring her down?

He prayed to Lord Brahma,  
Who agreed to send Ganga,  
But out of fear the Lord told,  
Her force would end this world.

He did severe penance,  
For Lord Shiva's presence.  
Ready to receive was Shiva,  
Brahma sent down Ganga.

River Ganga came down in force  
The Lord controlled its course,  
Thru' the locks of His tresses,  
And water flowed over the ashes.

Bhagiratha's great endeavors  
In the end sent his ancestors  
To their heavenly destination.  
The world praised his determination.

Rajaram Ramachandran

# Mb045. Sage Parasurama

MAHABHARATA

In the course of the pilgrimage,  
Told many stories Romasa the sage,  
Of which the one of Parasurama,  
It was heard by Yudhishtira.

Born to Jamadagni, his father  
And Renuka his mother,  
He was their fifth son,  
The most obedient one.

One day a Gandharva,  
Named as Chitraratha,  
He fell for his mother  
He did spoil her.

His sons, the first four,  
The sage ordered to kill her.  
But they all disobeyed  
While Parasurama obeyed.

With his axe he cut her head,  
As his father was the family head.  
A boon his father granted,  
To ask whatever he wanted.

Alive he wanted his mother,  
And pardon to his brothers.  
This boon granted his father.  
To Parasurama as a favor.

By the king of Haihayas,  
Named as Kartavirya,  
His father was humiliated.  
For this Parasurama retaliated.

The king Haihayas he killed.  
The sage, the king's sons killed,

He vowed to destroy the king's race,  
And to wipe it off the globe's surface.

His life-end quietly he spent,  
At the foot of Mahendra Mount.  
Blessed by this warrior saint,  
Pandavas's tour smoothly went.

Rajaram Ramachandran

# Mb046. Yavakrida

MAHABHARATA

At the hermitage of Raibhya,  
On the banks of the Ganga,  
The story of Yavakrida,  
Narrated the Sage Romasa.

The Sage Bharadwaja  
With his friend Raibhya  
They lived side by side,  
With no prejudice or pride.

Scholars were Paravasu  
And his brother Arvasu,  
The Raibhya's two sons,  
Became famous persons.

The son of Bharadwaja,  
Whose name was Yavakrida,  
He hated the two brothers,  
And was jealous of others.

Vedas he wanted to learn.  
Teachers he liked to spurn.  
He did penance severe,  
To become a scholar.

“Penance wasn't the answer,  
Go to a learned teacher,  
To study and learn each Veda, ”  
So advised him Lord Indra.

He continued his penance,  
More in an act of defiance,  
Indra gave a warning again,  
A guru was the source to learn.

One day, he saw a man old  
Trying for a dam to build,

By throwing sands handful,  
One by one, sands to fill.

Yavakrida laughed and said,  
How can the old fool build,  
By throwing bits of sands,  
A dam, with his two hands?

&quot;Is my work you find foolish,  
More than your desire childish,  
To master Vedas with no study,  
To be a Pundit you're ready.&quot;

It was a blow to Yavakrida,  
A lesson from Lord Indra,  
Vedas to study and learn,  
The title &quot;Pundit&quot; to earn.

He became a Pundit soon,  
He said it was Indra's boon.  
Not by any Study of his own.  
Bharadwaj was sick of his son.

Parvasu's wife in the garden,  
He saw her one fine morn,  
He violated her person,  
When she was there alone.

She complained to Rabhya,  
Who cursed to death Yavakrida.  
He was speared by a ghost,  
And he died in sorrow at last.

Rajaram Ramachandran

# Mb047. Learning And Virtue

MAHABHARATA

The King Brihadyumna,  
A disciple of Sage Raibhya,  
A sacrifice he performed.  
The sage was informed.

His first son Parvasu,  
And second one Arvvasu,  
Both he sent there to arrange  
And the routines to manage.

One day Parvasu came,  
To meet his wife at home.  
It was dawn at that time.  
The light was very dim.

He saw a beast moving,  
And it was prowling  
Around his hermitage,  
To do some damage.

He hurled his weapon.  
It dropped dead down.  
When he went near,  
Dead was his father.

Having killed a Brahmin,  
To atone this terrible sin,  
Parvasu told Arvvasu,  
The funeral rites to do.

"Oh Arvvasu, You're new,  
The king's sacrifice to do.  
For this work let me go,  
The atonement job you'll do."

Parvasu went to the palace,  
While Arvvasu did penance.

After the rites went the latter,  
To join and assist the former.

"Arvvasu, you're a sinner,  
Having killed our father,  
Here, you've no place,  
To perform the sacrifice."

This way Parvasu twisted,  
At his brother he shouted.  
Arvvasu carried the blame,  
For an uncommitted crime.

Severe penance he did,  
Of this blame to get rid.  
Pleased with his penance,  
God gave his appearance.

God granted his prayer,  
To give back his father,  
Make wise his brother,  
Both to live together.

Learned one may be,  
But virtuous he should be.  
Knowledge is a waste,  
If one goes dishonest.

Rajaram Ramachandran

# Mb048. Ashtavakra The Eight Crooks

MAHABHARATA

The Pandavas heard the story,  
When they visited a place holy,  
Of the handicapped Ashtavakra,  
The son of Kagola and Sujata.

Sage Uddalaka had a disciple.  
Who was virtuous and simple.  
Other students used to heckle  
At his day to day debacle.

Guru had a daughter, Sujata,  
He gave her to marry Kagola.  
In her womb the child,  
Vedas recital he heard.

Born with a twisted body,  
His appearance was untidy,  
But became a master  
In all the Vedas faster.

To attend to a sacrifice,  
He went to Janaka's place,  
But to go inside the palace,  
He was denied admittance.

In the royal march on the way,  
People were asked to move away.  
But to the attendants he told,  
&quot;Who should move? &quot; in words bold.

&quot;A king is for the blind,  
Or any person deformed,  
Or a fair sex or man with load,  
Or Brahmins, to give the road.&quot;

The King heard what he said.  
Immediate attention he paid.

To his court, Janaka took him.  
His feats there to perform.

He challenged the Court Poet,  
Who at the end met his defeat.  
He proved what a scholar he was,  
Handicapped though he was.

Rajaram Ramachandran

# Mb049. Bhima And Hanuman

MAHABHARATA

Pandavas felt Arjuna's absence,  
They realized, it made no sense  
In the same forest to remain,  
And count the days with pain.

They kept on moving  
Many holy places visiting,  
About Arjuna worrying,  
Their future not knowing.

One day, a breeze that blew  
Carried a flower that flew.  
Its fragrance charmed everyone,  
Draupadi in particular then.

Bhima went in search,  
Its plant one to fetch.  
On the way he met,  
A monkey old in rest.

"Please clear the path.  
Don't kindle my wrath."  
To this Bhima's order,  
The monkey didn't bother.

"I'm tired and am in rest,  
You can move my tail just  
And go ahead on your way, "  
Told the monkey this way.

Several attempts Bhima made,  
To lift and move the tail aside.  
But every time he tried,  
His effort miserably failed.

He wondered who it could be.  
Was it Hanuman thought he?

"Are you Hanuman the great? "  
He asked accepting his defeat.

Hanuman laughed and said,  
"Oh Bhima, I'm not tired,  
But to test you I'm here.  
Your brother I'm, have no fear."

"You'll fight and gain victory,  
And get back your lost territory.  
I'll be on the flag, in support,  
Of the Arjuna's chariot."

Hanuman showed the plant,  
Which gave flowers fragrant.  
Bhima took them in plenty  
To make Draupadi happy.

Rajaram Ramachandran

# Mb050. Bhima In The Grip Of A Python

MAHABHARATA

One day a huge python wound  
In the body of Bhima around.  
He found its grip too tight  
To free himself and fight.

Yudhishthira came in search,  
And found Bhima in a lurch,  
To come out from its clutch  
He struggled very much.

It addressed Yudhishthira,  
&quot;I'll release your Bhima,  
If you reply to every question  
To the best of my satisfaction.&quot;

&quot;Of your ancestors I'm one,  
Cursed to remain as python,  
By the great sage Agastya.  
I was once King Nahusha.&quot;

Yudhishthira hesitated,  
But the Python insisted.  
Their dialogue philosophical.  
It sounded more practical.

P: &quot;Who's a Brahmin?

Y: &quot;A Brahmin is one,  
Who's always clean,  
He has an open mind.  
And is always kind.&quot;

&quot;With truth and forbearance,  
He always does penance,  
And treats pleasure and pain,  
With no difference, as one.&quot;

&quot;He considers Prosperity  
Or the life of poverty,  
With utmost equanimity.  
And supports philanthropy.&quot;

P:&quot;Suppose there's a Brahmin,  
He has these qualities none,  
Will you treat him as one,  
Though born as a Brahmin.&quot;

Y:&quot;No, he isn't a Brahmin,  
Though born as one,  
If these qualities none,  
Found in his possession.&quot;

P:&quot;How can you identify,  
Also you'll testify,  
That one's a Brahmin,  
From other caste men.&quot;

Y:&quot;By his good character,  
And his conduct better,  
We can identify him,  
And sure respect him.&quot;

P:&quot;These qualities have one,  
But he's a Non-Brahmin.  
How do you evaluate him?  
And fairly treat him?

Y:&quot;As elevated soul such a man.  
Should be called a Brahmin.  
So, no birthright can define  
One as a true Brahmin.&quot;

P:&quot;Why for non-violence  
One goes to a higher place  
And is given a prominence,  
Despite his untruthful existence? &quot;

Y:&quot;Gods are Superhuman,  
While Men are human,

And animals subhuman,  
Under these falls any one.&quot;

&quot;As non-violent man  
He goes to the Heaven,  
While a violent man  
As animal he's born.&quot;

&quot;So, man should aspire,  
To reach the goal higher,  
Cultivate divine in him,  
And curb animal in him&quot;

P:&quot;With you I'm pleased,  
Bhima is now released.  
I'm also now freed,  
From the curse indeed.&quot;

From the jaws of death,  
Bhima had another birth.  
The wisdom of Yudhisthira,  
It saved the life of Bhima.

Rajaram Ramachandran

# Mb051. Markandeya Meets Pandavas

MAHABHARATA

It's said, the name Pralaya is one,  
That causes Universal destruction,  
All forces of nature explode when,  
Everything is reduced to ashes then.

The cyclic form of creation,  
The massive destruction,  
And once again re-creation,  
Tell upon Universe in transition.

Markandeya is an immortal sage,  
Who lives eternally in every age.  
And belongs to every generation,  
Says our Indian ancient tradition.

He came and told several  
Past episode, parable,  
And story with high moral.  
This served as an example.

Pandavas heard him say so,  
How Kali Yuga might go?  
These predictions go true,  
Today under the sky blue.

Degradation, degeneracy,  
Besides moral Bankruptcy,  
Reduced life expectancy,  
They're the present legacy.

People will become brutal.  
They will tend to be cruel.  
Castes will get mixed,  
With no profession fixed.

Adulteration on the high side,  
Crops return on the low side,

Corruption named as commerce  
And no more religious sacrifice.

Atheists will dominate.  
Peace will terminate  
Deadly weapons will rule  
Government will misrule.

The list is too long,  
Said in words strong,  
Those predictions all  
Today, we find them real.

Rajaram Ramachandran

# Mb052. Kausika

MAHABHARATA

Happy became Yudhishtira,  
To hear stories from Markandeya,  
Strong his mind they made,  
Every moral story when heard.

"What is strange in this world?  
A woman cares her child,  
Right from the womb,  
Till last to the tomb."

"Her nature is patience,  
Besides all time endurance,  
Ever taking other's pain  
Never minds the strain."

"To maintain her chastity,  
She feels, it's her duty,  
And forgives and forgets,  
A husband who neglects."

This way Yudhishtira praised  
On woman's roles, a subject he raised.  
To back up this, Markandeya told,  
About a woman, the story old.

Once Kausika, a young lad,  
With great devotion he had,  
Sat under a tree and read,  
Veda Sutras aloud he said.

A crane defiled his head.  
He looked up at the bird.  
His sharp look killed,  
And down it fell dead.

Before a house he stood,  
To beg for his daily food,

He made a request,  
But none came out.

At last, the housewife came,  
But Kausika started to blame,  
That she made him wait long,  
It wasn't correct but wrong.

"To serve, it's my duty,  
My husband when is hungry.  
To be killed, I'm no crane,  
But a chaste dutiful woman."

"For delay this is the reason."  
Thus she made a mention.  
"Mother, to know I'm keen,  
How you know it unseen? "

In answer to his query,  
To remove his worry,  
To a butcher she sent.  
To his shop he went.

"The lady sent you here,  
Wait till I'm back here.  
My parents I've to serve,  
What they now deserve."

The butcher told and went.  
With parents more time he spent.  
Kausika learnt what they meant,  
To serve, back home he went.

Rajaram Ramachandran

## Mb053. Duryodhana's Foolish Ideas

MAHABHARATA.

Pandavas' welfare Dhritarashtra got,  
From the Brahmins, who brought  
Where they stayed, from the forest.  
His conscience pricked him at first.

He felt bad at their present plight,  
What he did, he knew, it wasn't right.  
He was afraid, Bhima would kill  
His son Duryodhana, a man of ill will.

While he was drowned in his worry,  
Duryodhana and the rest were happy.  
Pandavas they wanted to tease,  
And make their life ill at ease.

They asked for king's permission,  
To go on a hunting expedition,  
To the forest where Pandavas stay,  
As beasts killed cows for prey.

"They're living in peace.  
Why should, them we tease?  
On our part, it isn't fair,  
To do this kind, when they suffer."

To this King's advice,  
They gave a reply nice,  
That the Pandava's side,  
They would surely avoid.

With half heart the king agreed,  
Knowing well of his son's greed.  
To the Dwaitavana forest they went,  
To harass Pandavas they were hell-bent.

Near a lake they wished to camp,  
To show Pandava their pomp,

But Chitrasena, a gandharva king,  
For their stay there, he was objecting.

Between them a fight broke,  
Chitrasena at one stroke,  
Attacked them from all corners,  
And took Kauravas as prisoners.

This news reached Pandavas' ears.  
Up Bhima jumped with cheers.  
Yudhishthira had his own fears,  
For them he shed more tears.

As Kauravas were their own,  
Mercy should be shown,  
With this view, he sent  
His brothers to war front.

Pandavas' friend Chitrasena,  
He wasn't for fight with Bhima  
Or Arjuna and released the prisoners,  
Who were the worst sinners.

Kauravas returned in disgrace,  
With no trace of joy on their face.  
It was out of Pandava's grace,  
Their royal life, they could retrace.

Rajaram Ramachandran

## Mb054. Sage Durvasa's Visit

MAHABHARATA

In the forest Pandavas lived in peace.  
While Duryodhana planned to tease.  
But Yudhishthira took it with ease,  
As none he wished to displease.

Duryodhana did Vaishnava Yaga,  
Instead of the one, Rajasuya Yaga,  
With much pomp and splendour,  
To let Pandavas feel it a wonder.

A grand show it was, some praised.  
A poor performance, a few criticized.  
Karna rose up and took a vow  
To kill Arjuna, one day, somehow.

On hearing this, Kauravas shouted,  
As if Pandavas were already routed.  
Of this vow, when Yudhisthira heard,  
His mind got very much disturbed.

Besides this, he had a strange dream,  
The forest animals came in scream,  
And told, they were slowly undone,  
When they were killed one by one.

To Kamyaka forest, they then moved,  
To save those animals in the wood.  
They felt it bad, why to kill them?  
Their nature soft, revealed this dream.

The hot tempered Sage Durvasa,  
One day, went to Duryodhana,  
With all his disciples for a stay,  
During his tour, on his way.

A grand feast he gave them.  
Pleased with his big welcome,

To him a boon the sage granted  
Be it whatever he wanted.

"In the forest our brothers stay,  
As you've blessed us, I pray,  
Kindly visit them one afternoon.  
Let them also be blessed soon."

The sage to go there untimely  
The time he chose purposely,  
When "Akshya Patra" would go dry,  
No food left to serve, when they try.

The infuriated sage would curse,  
Their life would become worse,  
What a plan, the most devilish,  
It was in his thought and wish.

As he said, the sage went there,  
The Pandavas stayed where.  
How to feed them all  
With an empty vessel?

Pandavas asked one another,  
On their face, with a look of fear.  
Before the sage return from bath,  
What to do? How to face his wrath?

Draupadi saw the situation,  
She went inside the kitchen.  
She prayed and cried out,  
"Krishna, please find a way out."

Came down, at once, the Lord.  
He asked her to spare some food.  
To bring the vessel he told her,  
To see any food left over.

In the vessel a grain of rice,  
And a bit of vegetable piece,  
Krishna found and ate,  
To satisfy His appetite.

What a wonder! Not one,  
But all and sundry, everyone,  
They felt their hunger gone,  
With a feeling of food eaten.

When Bhima went to invite,  
The sage said, "We can't eat  
Any more as we're well fed"  
And his troupe back he led.

Rajaram Ramachandran

# Mb055. King Jayaratha Abducts Draupadi

MAHABHARATA

In the Kamyaka forest, for a hunt,  
One day, the Pandavas went.  
Draupadi at home along stayed,  
With Dhaumya, her guard.

When Draupadi stood at the gate near,  
King Saindhava Jayadratha saw her.  
Attracted by her charm, he sent for her,  
But she refused to go over there.

"Oh lady, you're fit to be my queen? "  
With me you can sit and reign.  
How you happen to be here,  
Alone in this forest with no fear? "

For his queries, Draupadi replied,  
"I'm Panchali, one happily married.  
I've five children to take care,  
So, to woo with me, it isn't fair."

"In one way, you're my brother,  
Since Dhritarashtra's daughter  
You've married. Why you're after  
A housewife like your sister? "

He lost his patience,  
Carried her by force,  
Kept her in his chariot,  
And gave it a quick start.

Dhaumya behind it chased.  
Like a mad man he raced.  
Pandavas returned by then.  
Behind him they also ran.

Finally Saindhava was caught.  
As a prisoner he was brought.

To kill him everyone suggested,  
But this idea Yudhishtira rejected.

"He's our sister's husband,  
She'll be a widow at the end,  
So, I'm not for killing him, "  
Said Yudhishtira to them.

His head was shaved then,  
Out he was quietly driven.  
When he begged his pardon,  
There, in front of everyone.

On Pandvas to reap vengeance  
He did a severe penance.  
Lord Siva appeared one day,  
To defeat them, he did pray.

"Arjuna none can conquer.  
But the rest you'll conquer,  
On a single occasion,  
In the battlefield action."

So saying Siva disappeared.  
On his face a smile appeared.  
Sage Markandeya consoled them,  
To remain peaceful and calm.

Rajaram Ramachandran

# Mb056. The Question By Yaksha (Yakshaprasna)

MAHABHARATA

Their exile, the twelfth year,  
At last, it was drawing near.  
A wooden fire starter,  
It was taken by a deer.

So complained a Brahmin,  
Pandavas, one by one,  
Went after the deer,  
But was found nowhere.

Tired they all became.  
To help them none came.  
To quench their thirst,  
Nakula went to a lake first.

A voice from the top spoke,  
&quot;Take not water from the lake,  
Until you answer my questions,  
The lake is in my possession.&quot;

Nakula did not pay any heed,  
He drank water and died.  
One after another they came  
They also died doing the same.

Yudhishtira became worried,  
At once, to the lake he hurried.  
How they died, he couldn't guess?  
Things were in a total mess.

To drink water he went to the lake,  
The same voice again it spoke.  
The reason He then understood,  
And to answer he readily stood.

The question and answer went.  
It was like a commandment,

A code of conduct for everyone,  
For all times, man or woman.

Qn: "Daily what makes the sun shine?

□

Ans: "The power of Brahman."

Qn: "What rescues man in danger? "

Ans: "Courage saves him from danger."

Qn: "What science makes a man wise? "

Ans: "Not by Sastra man becomes wise,  
But the wise company makes him wise."

Qn: "Who's a living corpse? "

Ans: "A selfish glutton who eats  
Not entertaining others."

Qn: "What source is more than earth? "

Ans: "Mother."

Qn: "What's higher than the sky? "

Ans: "The father."

Qn: "What's swifter than wind? "

Ans: "Mind."

Qn: "What's more affected than a straw? "

Ans: "Worry-worn heart."

Qn: "What befriends a traveler? "

Ans: "Learning."

Qn: "Who's the friend of one staying at home? "

Ans: "The wife."

Qn: "Who accompanies a man in death?"

Ans: "a alone"

Qn: "Which's the biggest vessel?"

Ans: "The earth is the greatest vessel."

□

Qn: "What's happiness?"

Ans: "Character is happiness"

Qn: "To be loved by all what man  
in his life should abandon?"

Ans: "Pride."

Qn: "What should be given  
in joy to gain?"

Ans: "Anger."

Qn: "Which's the supreme ideal?"

Ans: "Non-violence."

Qn: "A man becomes rich  
by losing which?"

Ans: "Desire."

Qn: "How's the world sustained?"

Ans: "By good citizens."

Qn: "Who's a real Brahmin?"

Ans: "By birth or learning not,  
but by character and conduct."

Qn: "What's the greatest wonder in the world?"

Ans: "Every day many dies.

Man sees with his eyes.

Forever to live, he desires,

Also to enjoy for years."

Likes this questions many,

Some appeared as funny,

His answers were crisp,

And to the point sharp.

These straight answers did please.

And Yaksha was willing to release,

One of his brothers by his choice.

Nakula's name, he instantly chose.

He replied why to Yaksha's question,

To mother Kunti, he was one son,

To mother Madri, he chose one,

This way he justified his selection.

Pleased with his impartial action,

The Yaksha gave life to everyone.

Deer and Yaksha both were one

Yama, his father tested his son.

Yama went to his abode then,

Wishing all successes to his son,

Arjuna returned with every weapon.

The rest welcomed his reunion.

This episode those who read,

They'll sure give up their greed,

And will turn a new leaf,

Be whomsoever in their life.

Rajaram Ramachandran

# Mb057. The Thirteenth Year Of Exile Incognito

MAHABHARATA

The future, present and past,  
The time thus rolls fast.  
Will it wait for any one?  
No, it moves on and on.

They spent twelve years,  
Mixed with joy and tears.  
Started the thirteenth year,  
A testing period more severe.

Dhaumya, their great teacher,  
Also their moral preacher,  
Gave each one a parting advice,  
That was very useful and nice.

They took leave of everyone.  
In a place more secluded one,  
They started the discussion,  
On the future line of action.

"Oh great king, in my opinion,  
Why not we go and stay in  
A friendly country Matsya,  
With its strong King Virata?

Arjuna gave this suggestion,  
To Yudhishtira's satisfaction,  
They told their plan of action,  
How to hide from any detection?

"A nice courtier I shall be  
The king's comfort to see,  
With him I'll play dice  
And give sensible advice."

Said the eldest, Yudhishtira.  
Next to him told Bhima,

&quot;I shall work as a cook,  
After royal needs to look.&quot;

&quot;Under the eunuch disguise,  
That hangs on me as a curse,  
I can teach music and dance,  
To anyone availing this chance.&quot;

This way briefly told Arjuna.  
The next turn came to Nakula,  
&quot;King's horses I'll attend, &quot; he said,  
They then turned Sahadeva's side.

&quot;I'll tend the cows, &quot; he said,  
&quot;Their cattle I shall guard.&quot;  
&quot;I shall work as a Sairandhri, &quot;  
Told in her turn Draupadi.

The treacherous one vice,  
The terrible game of dice,  
How it changed their fate?  
To realize, it was too late.

Rajaram Ramachandran

# Mb058. The Secret Days Of Pandavas

MAHABHARATA

The Pandavas went to Viratanagara,  
The capital city of Matsya,  
In disguise they joined  
In their roles as planned.

Everything went on well,  
Unseen by anyone until,  
Kichaka met, one day,  
Draupadi on his way.

He was the chief of army.  
He made the king a dummy.  
His actions were always stormy.  
The subjects felt gloomy.

He fell for her beauty,  
He failed in his duty.  
He was so mad after her.  
He made advances to her.

Many times Draupadi rejected,  
He got very much dejected.  
The queen being his sister,  
He sought help from her.

A plan, one day, they both laid,  
The queen to send her maid,  
To fetch wine from him,  
To be with him that time.

Draupadi went with reluctance,  
He was forcing her acceptance,  
But she ran away from his place,  
He ran behind her in chase.

She fell down before the king,  
But he, in fear, said nothing.

Kichaka to them was a terror  
As he was a man of horror.

In tears Bhima she approached,  
The eldest husband she reproached,  
For such tortures she had to face,  
For his role in the game of dice.

Her tears Bhima wiped out,  
A plan they made in secret,  
To the dance hall invite him,  
Where Bhima would kill him.

Thus he was lured to come.  
Dressed well he also came.  
He saw a beautiful lady,  
Sitting in the hall shady.

Shocked he was there to find,  
A sturdy man, he was behind.  
Strong were both to bend  
But he was killed at the end.

Back to kitchen Bhima sneaked,  
Next day, the queen shrieked,  
A heap of flesh there to see,  
Underneath an uprooted tree.

"My invisible Gandharvas  
Made him a shapeless mass  
For having molested me.  
From his torture, I'm now free."

This Draupadi told the king,  
Which was really surprising  
To hear, it was unbelievable,  
Also was found reasonable.

For fear of further calamity,  
She was told to leave the city.  
A month's time, she needed,  
To her plea, the queen heeded.

It was a moment of suspense,  
That tested Pandava's patience,  
For the month was the last one,  
Under cover there to remain.

Rajaram Ramachandran

# Mb059. Pandavas Defend Matsya Kingdom

MAHABHARATA

To search Duryodhana sent spies,  
Everywhere who made their tries,  
Pandavas hideout, they couldn't trace,  
Nook and corner, in every place.

For the sake of a woman,  
In a single combat someone,  
Had killed the powerful Kichaka,  
This news heard Duryodhana.

Kichaka, such a strong man,  
Be killed by anyone how can?  
Draupadi could be the woman,  
This Bhima would have done.

To this suspicion he came,  
And happy now he became.  
He proposed to flush them out,  
For this he found a way out.

"Now with the death of Kichaka  
Weak became the King of Matsya.  
We'll take this opportunity,  
To go and attack Virata's city."

To this Duryodhana's suggestion,  
Karna gave his appreciation.  
The King of Trigarta, Susarma  
Also agreed with Duryodhana.

From south Susarma invaded,  
The city his army surrounded.  
Virata felt Kichaka's absence,  
And the situation became tense.

Pandavas came one by one,  
Barring Arjuna as exception,

Not revealing who they were,  
They told the king not to fear.

First Bhima was sent to fight.  
At last Susarma was caught.  
Duryodhana by then brought,  
And engaged his army in fight.

It was time now for Arjuna,  
In the role of Brihannala,  
To show his valour,  
Against enemy's power.

To the request of Uttara,  
The young son of Virata,  
To drive for him the chariot,  
Arjuna gave his consent.

Arjuna on the driver's seat,  
Uttara ready for his feat,  
To fight they went at last.  
The horses galloped fast.

Rajaram Ramachandran

# Mb060. Prince Uttara And Charioteer Brihannala

MAHABHARATA

The Prince Uttara before him saw  
In Kauravas's army with awe  
Stalwarts like Bhishma, Drona,  
Kripa, Duryodhana and Karna.

Single handed to face them how,  
With a few arrows and a bow?  
To fight with them he shuddered.  
Brahannala to turn back he ordered.

In so many words Brahannala told,  
Not to be a coward, but be bold,  
But the prince ran away in fear,  
Saying his life to him was dear.

"To fight why you're scared?  
I shall fight, be not afraid.  
You just manage the horses,  
I shall massacre their forces."

Brahannala removed his fears,  
And wiped out his tears.  
To a tree he was taken then,  
That hid weapons bundle one.

Uttara brought the bundle down,  
Took out the weapons one by one.  
On the prince Arjuna took pity,  
He revealed his true identity.

Uttara was surprised to hear,  
That Pandavas were very near.  
With them for almost a year,  
But to them it wasn't clear.

Gandiva, his bow, Arjuna took,  
Everyone its string sound shook.

Devadatta, his conch, he blew,  
The enemies' attention it drew.

Arjuna in disguise they found,  
They all stood spell bound.  
In frenzy they began to shout,  
That Pandavas had come out.

Uttara drove the chariot.  
In battle front, he kept it.  
No more a child he was.  
Now Arjuna was his boss.

Rajaram Ramachandran

# Mb061. Arjuna Fights Single Handed

MAHABHARATA

His chariot fast Arjuna drove,  
Like a thunder in the sky above.  
The twang of his Gandiva bow,  
Shook the Kauravas' army now.

"Look, how dare a man single,  
He comes straight to the battle?  
The great Arjuna it must be  
From his special style, I see."

This hint gave Guru Drona,  
Which pricked Duryodhana.  
"Now that Arjuna is seen  
Let them go another thirteen."

To this Duryodhana's shout,  
Bhima cleared the doubt,  
"Their exile period is over.  
Confirms our lunar calendar."

Karna came with a retort,  
"We came here to fight,  
Why you all now hesitate?  
Sorry to see this state."

"Demoralized our army is,  
To hear your Arjuna's praise.  
I shall fight till his defeat.  
And give him a grand retreat."

Like this when Karna spoke,  
His ego Asvatthama broke,  
And said "Karna, it's unfair,  
To criticize anyone elder."

"A show of love for a pupil,  
Why you take it as cruel?

Every right a teacher has  
For his comments to pass.&quot;

Bhisma interfered and said,  
&quot;To fight none is afraid.  
No more arguments, instead  
Now the armies let us divide.&quot;

An arrow Arjuna sent,  
Straight down it went,  
Just near Bhisma's feet,  
As a mark of his respect.

To prostrate his Guru's feet,  
This symbolic act he did repeat.  
Then flew his arrows like rain  
Kauravas fought in vain.

His magic weapon flew deep,  
It induced the enemies to sleep.  
Thus the battle Arjuna won,  
To Uttara it seemed like a fun.

A message that the king's son,  
The battle he had already won,  
Arjuna sent it in advance,  
For them to feel proud and rejoice.

Rajaram Ramachandran

## Mb062. In The Open Pandavas Come

MAHABHARATA

Happy the king Virata became.  
When the news of victory came.  
Alone how his son got it?  
Eager he was to know it.

Kanaka, the King Yudhishtira,  
When he praised Brahannala  
O'er this victory, Virata took it  
To his son what an insult was it?

Virata threw at his face,  
In a fit of temper the dice,  
It hit hard his forehead,  
Drops of blood it bled.

Draupadi came running.  
She saw the blood oozing  
Before it fell on the ground,  
She dressed well the wound.

'On the ground any blood-fall,  
Years of drought bring it'll.  
Oh King, to save this calamity,  
I did, at once, this sacred duty.'

This way Sairandhri explained,  
When the king questioned,  
Why she dressed his wound,  
Its reason he then found.

He cared not to regret,  
But he felt it in his heart.  
He waited for his brave son  
Who, he boasted, has won.

Uttara met the king and revealed,  
That fate of enemies was sealed

Not by him, but by a warrior,  
In tactical war, who was far superior.

To call that hero, he told his son,  
To find out how he had won?  
Eager was his father to meet.  
To see his face and greet.

Pandavas sat at those places,  
Next day, reserved for princes.  
To the king's question why,  
Arjuna stood and gave this reply.

"Oh King, know that Kanaka  
Is the King Yudhishtira,  
The eldest of Pandavas  
Driven out by Kauravas."

"Your royal cook is Bhima,  
Myself, Brahanna, is Arjuna  
Your cowherd is Sahadeva,  
And horse trainer is Nakula."

"The queen's maid Sairandhri,  
Let me tell you, she is Draupadi,  
Very grateful to you we are,  
For our stay under your care."

Uttara told, "Arjuna was the one  
Who really fought and won.  
The king asked for pardon,  
To Yudhishtira offered his throne.

Yudhishtira embraced him warmly,  
Like this told him very calmly,  
"Shelter and food you gave us,  
We're indebted to you for this."

His daughter princess Uttara  
The king proposed to Arjuna,  
Who rejected this noble offer,  
As he was to her a teacher.

Arjuna finally agreed then,  
For her marriage with his son,  
Abhimanyu, the charming prince,  
He was like her father since.

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# Mb063. The Wedding Of Abhimanyu

MAHABHARATA

The marriage of princess Uttara,  
With Abhimanyu, the son of Arjuna,  
On a grand scale did Virata the king,  
On a good day, before a big gathering.

Pandavas moved to Upaplavya,  
Another city of Kingdom Matsya.  
And they settled there happily,  
To get back their lands hopefully.

An envoy from Duryodhana,  
He came and told Yudhishtira.  
They were to go once again,  
As Arjuna came out before time.

Back Yudhishtira sent him,  
With a message to inform,  
They have completed in full,  
No more pledge to fulfill.

Duryodhana's war mood,  
Very well they understood,  
Suggestions gave one by one,  
What move next from everyone.

In favor of a peace talk,  
Krishna briefly spoke,  
As a prelude to a war  
Not to go soon that far.

Balarama in his usual tone,  
He expressed his doubt one.  
Pandavas lost in a gamble,  
So they had no right moral.

To negotiate a settlement  
He was also in agreement.

He advised war as a resort last.  
As many lives, it would cost.

Satyaki protested his speech.  
He was for a lesson to teach,  
To Duryodhana, a born cheat  
And not for a negotiable meet.

As Duryodhana was a crook  
To fight, a stand Drupada took.  
Balarama told them again,  
To send a learned Brahmin.

It was decided at the end,  
Their priest there to send.  
With a message of peace,  
As a first step, all to please

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## Mb064. Peace Mission Of The Priest Failed

MAHABHARAT

The priest, an emissary of peace,  
He reached the Kauravas' palace,  
Presented the Pandavas' case nicely,  
And waited for the king's reply.

"My Lord, before you I'm here,  
Sent by Pandavas as a messenger  
Of peace, what they now seek for  
And their patrimony they're for."

"They plead for justice,  
When they go for peace,  
As both sides war will ruin,  
They're sure Dharma will win."

His speech the king heard,  
For any war, he also feared,  
As his sons would perish,  
Once they pursue this wish.

"I'm glad, this is a right step  
That'll boost the morale up.  
Back to their Indraprastha  
Let them come, " said Bhisma.

Karna interrupted and said,  
"To speak they've no word,  
Arjuna was found before time,  
The forest again is their home."

Bhima gave him a retort,  
Not to, like this, interrupt.  
For persons ignorant of stars  
Talk not of peace, but wars.

When the trend became hot,  
For restraint the king sought.

The king sent back the priest,  
With his greetings sweet.

"Oh priest, go and tell them,  
I'm sending Sanjaya to them,  
There within a short time,  
And say, peace is my aim."

The king wanted to defuse  
The talk that went far tense,  
So, he gave them time,  
To decide the final game.

The priest returned to Upaplavya.  
He conveyed the news to Yudhishthira.  
In a state of suspense they were kept,  
"Peace or war, " for them to expect?

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# Mb065. Krishna, The Charioteer

MAHABHARATA

Side by side the peace-talk,  
Both sides took stock  
Of their armed positions,  
And started war preparations

To seek the help of Krishna,  
Arjuna went to Dwaraka.  
Fast went also Duryodhana  
To get help from Krishna.

Krishna was fast asleep.  
They found it so deep.  
Head side sat Duryodhana,  
And leg side stood Arjuna.

Duryodhana came there first.  
But preferred head side seat.  
So, Krishna's vision fell first,  
On Arjuna, standing near his feet.

He saw Duryodhana thereafter.  
Asked him what was the matter?  
As they had an equal claim,  
To help both was Krishna's aim.

"I came here your help to seek  
I should be the first one to speak.  
I foresee, war is inevitable,  
On my side, you be available."

Krishna smiled and replied,  
"In single, I'll be on one side,  
My army to be on the other side,  
No weapon I shall wield."

"Both of you choose one,  
Me or my army anyone.

Arjuna whom I saw first,  
He'll have his choice first.&quot;

&quot;Your stay with us, all we need,  
Content we'll be then in deed.  
You may wield no weapon,  
Your mercy yet we depend upon.&quot;

When these words of Arjuna,  
Fell on the ears of Duryodhana,  
Happy he became at his choice  
In his turn, he raised no voice.

&quot;What a fool Arjuna is? &quot;  
He thought like this.  
&quot;The entire army on my side,  
Krishna alone goes to his side! &quot;

Then he went to Balarama,  
Who said, against Krishna,  
He won't take up a fight,  
So, he took the matter light.

Hardly Duryodhana had gone,  
Krishna raised question one,  
Why Arjuna chose Him alone?  
This he did as a matter of fun.

&quot;I know, where Krishna is  
There righteousness is.  
Where righteousness is,  
Sure there victory is.&quot;

&quot;Oh Krishna, hear my prayer,  
Your role as my charioteer,  
It'll bring our side victory,  
So, we shall have no worry.&quot;

For this Krishna gave his consent.  
Back to his place Arjuna went.  
Any role Krishna minds not.  
To save virtue He does a lot.

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# Mb066. Salya's Role Against Pandavas

MAHABHARATA

The Kingdom Madradesa's ruler,  
Was Salya, the Madri's brother.  
Madri was mother of Nakula,  
And his twin brother Sahadeva.

He was expected to fight  
With his big army might.  
Pandavas took it for granted,  
This Duryodhana somehow scented.

With his army Salya marched.  
A plan Duryodhana hatched.  
Salya he gave a grand reception  
Who as victim fell to this deception.

Salya was under the impression,  
Pandavas gave this reception,  
Duryodhana it was when he heard,  
He felt extremely embarrassed.

He first came to join Pandavas,  
But was lured to join Kauravas.  
He gave to Duryodhana a boon,  
Midway was trapped by this goon.

Yet his conscience it pricked,  
That unexpectedly he was tricked.  
As uncle Salva had to go anyway  
To Pandavas this news to convey.

Pandavas heard and felt sorry.  
Salya told them not to worry,  
As theirs was the final victory,  
That would lead them to glory.

&quot;Uncle, to kill Arjuna,  
A vow is taken by Karna.

Duryodhana may ask  
And entrust you a task.&quot;

&quot;Coerced by him, however,  
You'll be Karna's charioteer.  
Arjuna's life you must ensure  
Hope this request you'll assure.&quot;

This request of Yudhishtira,  
To save the life of Arjuna,  
From the hands of Karna,  
It was granted by Salya.

Victims Pandavas became  
Of their unfavorable time.  
When bad time comes,  
Bad a good man becomes.

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# Mb067. Vritra And Nahusha

MAHABHARATA

Lord Indra of heaven didn't hide,  
His growing arrogance and pride,  
To Brihaspati his preceptor,  
He failed to give respect proper.

Hurt by him, the teacher coolly  
Left once for all his assembly.  
Indra had to search for another.  
Visvarupa he took as a teacher.

From asura clan he came,  
So, suspicious Indra became,  
His loyalty to test  
Indra tried his best.

Though he was asura born,  
He was strict and stubborn,  
His principles to uphold,  
To face Indra he was bold.

With his mace Vajrayudha,  
Indra killed Visvarupa,  
But his father Twashta,  
Brought a demon Vritra.

There arose a long fight.  
An end was never in sight.  
Not able to defeat Vritra  
To Vishnu prayed Indra.

Lord Vishnu slew Vritra,  
But dejected became Indra.  
He ran away from his post.  
Somewhere, in disgust.

In place of Lord Indra,  
Gods then chose Nahusha,

Whose start was good,  
But turned later very bad.

He was after Indra's wife,  
He made miserable her life.  
Sachidevi was her name,  
To Brahaspati she came.

He gave her protection,  
But suffered humiliation,  
As Nahusha was after her,  
And he never left her.

"To find your husband out,  
To know his where about,  
Time you should ask for"  
Like this Brahaspati told her.

Time Nahusha gave her,  
He was so mad after her.  
Her virtue and chastity,  
It gave her an opportunity.

Indra reduced to an atom,  
Hiding inside a lotus stem,  
In the lake Manasarovar,  
Penance he did there.

When he heard her plight,  
He gave her an idea straight,  
"Go to Nahusha with a reply  
That you're almost ready."

"Tell him this condition,  
To arrive in a palanquin,  
That's carried by sages pious.  
Say, it's your only choice."

As Indra said she also acted.  
At her response he was elated.  
In a palanquin he was coming,  
To go fast, sages he was kicking.

&quot;Down you go to the earth,  
As a serpent to take birth, &quot;  
A fatal curse on the spot,  
From Sage Agastya he got.

From Uncle Salya they heard,  
How Lord Indra once suffered.  
Pandavas' victory he assured.  
To Kauravas' camp he returned.

Rajaram Ramachandran

# Mb068. The Mission Of Sanjaya

MAHABHARATA

As an envoy of peace Sanjaya,  
Straight he went to Upaplavya.  
Pandavas had seven divisions,  
While Kauravas eleven divisions.

Twenty one thousand of chariots,  
An equal number elephants,  
Thrice as many horses,  
Five times foot soldiers.

This formed one division,  
Both camps were in tension.  
Everywhere war preparation,  
Kept ready for confrontation.

There came Sri Krishna  
And his wife Satyabhama,  
To study what was going on.  
Both had a grand reception.

It was a delicate one,  
Also a difficult one,  
For Sanjay's mission,  
Will it be a successful one?

"Very happy your uncle is.  
He desires for a total peace.  
He's not happy with his sons,  
Who're disobedient ones."

"Not to swerve from peace,  
He wants me to tell these,  
Despite his sons' war cries.  
This he fully decries."

In so many words Sanjaya,  
Explained to Yudhishthira,

On the stand of Dhritarashtra,  
In the presence of Krishna.

"Peace what we desire for.  
For this war, we're not for.  
But we're born princes,  
Now thrown in distress."

"Our words just to honor,  
We were driven to suffer.  
Now let us live in peace,  
Let the king know this please."

"Peace is preferable to war.  
But slavery is worse than war.  
We suffer like this how far?  
Our relationship let it not mar."

"We're brothers five,  
Give us villages five.  
Either for war or peace  
It's left to his choice."

Like this told Yudhishtira,  
To the king's envoy Sanjaya,  
Who went back to Hastinapura,  
And briefed King Dhritarashtra.

Rajaram Ramachandran

## Mb069. Duryodhana Not For Peace

MAHABHARATA

Sleepless night Dhritarashtra spent,  
After Sanjaya briefed and went.  
To consult he sent for Vidura,  
O'er the failed mission of Sanjaya.

"Give Pandavas their share,  
If you wish to be just and fair."  
Vidura told the king in despair,  
Who was also for peace not war.

In the court next morning,  
Sanjaya, the envoy told the king,  
"Krishna and Arjuna combined,  
To kill your sons, are determined."

"Yudhishtira isn't for war,  
But he wants half share,  
If not half, villages five,  
There to peacefully live."

Not to oppose Krishna and Arjuna,  
Bhisma told the worried Dhritarashtra.  
But Duryodhana interfered and said,  
"Father, about them we aren't worried."

"Against our eleven divisions,  
Stand not their seven divisions.  
Village five they want now,  
It shows they're weak how? "

"My son, war let us not have,  
Half the kingdom let us give."  
To this advice of his father,  
Duryodhana paid no care.

"A needle-point-land not even,  
Be sure, Pandavas will be given."

So shouted Duryodhana in retort,  
And he then left the court.

What was going on?  
A quite contrary scene,  
Was at Pandavas place,  
On the talk of peace.

"All attempts we should make,  
For any final decision to take.  
Let me go to Hastinapura,  
And meet Dhritarashtra."

This way when Krishna spoke,  
His silence Yudhishtira broke.  
"Krishna, pray don't go there,  
Where, for us, they don't care."

His worry Krishna understood,  
But for justice he always stood.  
He just gave a smile and left.  
To Hastinapura rolled his chariot.

Rajaram Ramachandran

# Mb070. Krishna's Mission Fails

MAHABHARATA

Accompanied by Satyaki,  
The peace-messenger Krishna,  
He started for Hastinapura,  
To meet the King Dhritarashtra.

One round of discussion,  
O'er the peace mission,  
Before leaving He had.  
While their faces looked sad.

Bhima, always for war,  
This time he was not for.  
But Draupadi cried,  
Before Krishna she said:

"Krishna, look at my tresses,  
Which hang down for years.  
If no honor, there's no peace,  
If honor gets not its due place."

"If my husbands aren't for war,  
My old father will fight for,  
Or, though young, our children  
They'll shoulder this burden."

"For Yudhishtira's sake,  
I kept mum and didn't talk.  
But I can bear it how long?  
To me they did this wrong."

Krishna softened her and said,  
"Your feelings I've understood.  
Cry not. By now time came,  
For us to reply their foul game."

The kingdom of Hastinapura,  
Was ready to receive Krishna,

With arches and decorations,  
And grand royal celebrations.

"This time is not for feast,  
Nor am I here as your guest.  
Here I'm as a messenger,  
To tell war isn't the answer."

"Your people don't ruin.  
Your sons you restrain.  
Pandavas are for peace,  
War is out of place."

With these words Krishna,  
Advised the King Dhritarashtra,  
Who said he was powerless,  
'Cause his sons, quite helpless.

Krishna then told Duryodhana,  
"Pursue the path of Dharma.  
Listen to reason and justice,  
Go not for war but peace."

"Make peace and give them  
Just half of the kingdom."  
Into the deaf ears of Duryodhana,  
Went the peace talk of Krishna.

Besides Bhisma and Drona,  
Also advice came from Vidura.  
Duryodhana was very stubborn.  
He gave them words of caution.

"What right Pandavas have,  
When their kingdom they gave,  
As losers in the dice game,  
To claim it, have they no shame? "

"Why you always glorify them?  
Yes, blameless I'm at any time.  
Why this talk, as if I did a crime.  
Left alone I'm why you blame? "

&quot;Not even an inch I can part.  
Nor even a needle point of it,  
This is my last word, &quot; in retort  
He silenced them and left the court.

Peace had lost its importance,  
War had come in its place.  
&quot;War is must, &quot; Krishna thought.  
To Upaplavya sped His chariot.

Rajaram Ramachandran

# Mb071. Kunti Reveals To Karna

MAHABHARATA

The Kaurava's kingdom.  
It was filled up to the brim,  
With the battalions encamping,  
And the soldiers marching.

Horses in thousands  
Elephants in hordes,  
Troops at points vantage,  
Aligned the banks of Ganges.

Vidura told Kunti about the war,  
That was approaching not far,  
How it would affect and cripple?  
On both sides innocent people.

Kunti's heart bled inside,  
As it couldn't speak outside,  
Why she threw Karna in the river?  
And how she failed as a mother?

Karna, one day, was praying the sun,  
There came Kunti to meet his son.  
"Karna, " she said, "you're my son,  
Your father is none, but the sun."

"In enemies' camp now you're,  
Pandava's elder though you're.  
Not too late, better join them.  
Onward you should lead them."

"Many in the war will perish.  
You can stop this, how I wish?  
In peace both sides can live,  
To me a word, why not you give? "

"Oh mother, it's my ill fate,  
I'm driven to this state.

I ate Duryodhana's salt,  
His camp how can I desert? &quot;

&quot;Only Arjuna is my target.  
This promise, I'll not forget,  
Either Arjuna or I shall live,  
Even then you've sons five.&quot;

&quot;But promise me, you'll  
Never tell them this until  
I'm dead, down I fall  
Right in the mid battle.&quot;

He wiped out her tears.  
She left then with no fears.  
For Karna she felt sorry,  
About him she did worry.

Karna's sacrifices weren't one,  
At stages his life was undone.  
Attachment next, duty first,  
This truth his actions proved just.

Rajaram Ramachandran

## Mb072. Karna Rejects Krishna's Advice

MAHABHARATA

One day, to a secluded spot,  
Krishna took in His chariot,  
For an open talk with Karna again.  
This way Krishna began.

"You're the son of Sun god.  
You've a mind more broad.  
You've Pandavas' blood,  
Join them, it's for good."

"Krishna, " Karna replied,  
By a suta I was picked,  
The suta milk I sucked,  
A suta girl I married."

"Suta children all I've,  
A place for me suta gave.  
By brought up I'm Radheya.  
By an accident I'm Kaunteya."

"I'm proud as Radheya,  
It's more than Kaunteya.  
Duryodhana made me a king,  
With him I'll be sinking."

"He wants war, not peace.  
It's my duty, him to appease.  
To leave him, it isn't so easy,  
From start my life isn't rosy."

Krishna said, "Karnas any,  
Let there be Bhimas many,  
Be sure, none will survive,  
Victory is for Pandavas five."

With folded hands Karna spoke,  
"A word given, how can I revoke?

Your drama this much I know,  
Your play is the final show.&quot;

Embracing Karna Krishna said,  
&quot;Your strong mind now I've read,  
On top your name will be ever,  
History will forget you never.&quot;

Duty, love, or hate,  
Which one is great?  
The story goes unique.  
No wonder it's an epic!

Besides the role of Karna,  
Those of Bhishma, Drona,  
And others knew what was right  
They hated the decision to fight.

In their love for kingdom,  
They lost their wisdom,  
On wrong side they fought,  
Havoc at the end it brought.

Morals like this many,  
More serious, not funny,  
Mahabarat tells the world,  
It's written in letters of gold.

What theme to leave?  
What words not to leave?  
The writer stood puzzled.  
So nicely the story dazzled.

Rajaram Ramachandran

# Mb073. Pandavas' Commander-In-Chief

MAHABHARATA

Though failed in His mission  
Krishna brought information  
On Kauravas' war preparations,  
Also what are their limitations?

Pandavas' side who'll lead?  
An able one, all they need.  
This Yudhishtira asked everyone,  
Starting from junior to senior one.

"To solve this simple problem,  
Virata, who gave us asylum,  
For a year, he was our host,  
He's suitable for this post."

Said the youngest Sahadeva.  
Stood next to him Nakula.  
"Drupada, " he said, "is my  
Selection for our army."

"Dhristadyumna is young,  
Energetic he's all among.  
I'm for a dynamic blood, "  
Arjuna, in his turn, said.

"As Bhisma is Kauravas' head,  
Sikhandi, my choice to lead, "  
So said Bhima, "sure will  
Having taken a vow to kill."

"What's your choice Krishna? "  
Asked the senior Yudhishtira.  
Said He, "What's Arjuna's choice  
The same is my only choice."

Yudhishtira seconded His opinion.  
This was accepted by everyone.

The commander-in-chief was chosen.  
Powers to command were given.

War-drums, in front, were beaten  
Trumpets, from all sides, blown  
Bugles and conchs sounded,  
Soldiers all sides surrounded.

In the chariot sat Arjuna,  
Its charioteer was Krishna.  
On top, the Hanuman banner,  
It fluttered in a grand manner.

Seated on an elephant, Yudhisthira  
Was led by infantry leader Bhima.  
Elephant divisions led by Drupada,  
Followed by forces of Yadhava.

A top leader each division had,  
In army uniforms they were clad.  
Straight towards the war field  
The army in command moved.

Rajaram Ramachandran

# Mb074. Bhisma To Command Kauravas

MAHABHARATA

Who was to be an army chief?  
Duryodhana consulted in brief,  
His friends and brothers all,  
On Bhisma the choice fell.

Bhisma to command he pleaded,  
His services badly they needed.  
Conditions, however, Bhisma laid.  
In so many words these he said.

"War is forced on my head,  
I'm after peace instead.  
Pandavas never I'll kill  
But Soldiers many I'll."

"No doubt, I'll fight for you,  
But success is not for you.  
Dharma is on their side.  
Adharma is on our side."

"Where our Krishna is,  
There righteousness is.  
Where righteousness is,  
There victory sure is."

"His natural armour Karna lost.  
Parasurama cursed him in the past.  
The divine missiles will fail  
At the nick of moment they will."

"Still to you Karna is close,  
He's better for you to choose.  
May be, he fits in the show.  
Your opinion let me know."

Duryodhana then said, "No,  
Whatever conditions be so,

Your leadership is our privilege,  
A great warrior you're of this age.&quot;

&quot;Bhisma is on Pandavas' side,  
No mind he has to fight this side.  
To Kauravas, he isn't for justice,  
In Warfield he talks of peace.&quot;

So saying Karna took a promise,  
Until Bhisma in the war dies,  
Not to fight under his command,  
He took this stiff stand.

In one way Duryodhana thought,  
Better Karna after Bhisma fight.  
For his vow to kill Arjuna,  
Close to the heart of Bhisma.

Their discussions came to a close.  
For the war Kurukshetra they chose.  
They waited for the crucial hour,  
To start next day the strategic war.

Rajaram Ramachandran

# Mb075. Balarama's Visit To Army Camp

MAHABHARATA

Next day the war was to start.  
Kauravas' leaders were alert.  
Duryodhana discussed with them,  
About the military stratagem.

"If we protect the great Bhishma  
We've the protection of Bhishma.  
He'll never fight with Sikhandi.  
You shall surround Sikhandi"

Like this said Duryodhana.  
His worry was on Bhishma.  
Who was Sikhandi's target,  
And was in the latter's hit list.

Krishna's brother Balarama  
Came to meet Yudhishtira.  
For the war, he was distressed  
His deep concern, he expressed.

"What a dreadful destruction ahead?  
To see mangled bodies of the dead,  
And the river-like-flow of blood,  
For this they were born and bred? "

"Pandavas and Kauravas are one.  
To Krishna I told this very often.  
No side we should both join,  
But Krishna, you've now chosen."

"To take the side of Duryodhana,  
It would be my fight with Krishna.  
How can we allow this happen?  
Why a foolish quarrel in between? "

"Bhima and Duryodhana too,  
Are they not my pupils two?

How can I support this war?  
Cousins fight one against the other.&quot;

&quot;To see the Kauravas destroyed,  
I can't bear. I'm terribly annoyed.  
So I have nothing to do with this war.  
Let me visit holy places near and far.&quot;

Balarama was so obsessed,  
And he was so distressed,  
Against the calamitous fight,  
He silently left the war site.

Not that he loved Arjuna,  
His side took Krishna.  
To join Krishna decided,  
Where dharma presided.

Rajaram Ramachandran

# Mb076. Rukmini And Rukma

MAHABHARATA

The kingdom of Vidarbha,  
Was ruled by Bhishmaka.  
Rukma was his eldest son,  
His successor to the throne.

Rukmini was his only daughter,  
To Sisupala Rukma proposed her,  
But her love for Krishna was more,  
To marry Him was her desire.

To Him she sent a word one day,  
That in the temple on her way,  
She would wait and be ready  
There to join Him and marry.

His chariot Krishna drove fast  
Brought her to Dwaraka at last.  
But He was chased by Rukma,  
For she was to marry Sisupala.

An utter defeat faced Rukma,  
In the hands of Balarama,  
Who came running to defend,  
And help their love in the end.

He took Krishna for a savage,  
Who forced to break her marriage  
With King Sisupala of his choice,  
But in this affair, he lost his voice.

Rukma came with his army  
To join Pandavas as an ally.  
But dismissed he was summarily,  
By Yudhishthira for his folly.

Rukma took it as a great insult.  
To Kauravas he went to consult.

There also he was turned out,  
As he didn't came at first.

Out of respect for Krishna,  
Duryodhana rejected Rukma,  
Who went back in shame,  
Having spoiled his name.

Rajaram Ramachandran

# Mb077. Veda Vyasa Gives Vision To Sanjaya

MAHABHARATA

The war upset Dhritarashtra.  
At this hour, he was with Sanjaya.  
Vedavyasa came to console him.  
Advices few, the sage gave him.

"I'm grieved at the thought,  
Between brothers why this fight?  
As a blind man what can I do?  
My sons care not me, it's true."

The sage said, "Don't worry.  
I understand your words of cry.  
Let me bless you with the vision,  
So you can see any war operation."

"How to bear this carnage?  
For this blindness all my age  
At least now, blessed I feel,  
To see not any ghastly spectacle."

The Sage understood by now,  
The king was frustrated how?  
To Sanjay he gave the power,  
To mentally travel wherever.

"He'll have such a vision,  
To see all those happen,  
He can narrate to the king,  
That's seen by him, everything."

"He can read other's mind  
What's hidden there to find.  
He can go from one place,  
As he likes, to any other place."

"No weapon can hurt him.  
He won't feel wearisome.

Invisible he'll be to any other.  
He shall be your war reporter.&quot;

This boon helped the king,  
Indirectly to know everything.  
Everyday what was happening,  
Sanjay reported to the king.

Rajaram Ramachandran

# Mb078. The March Of Armies

MAHABHARATA

Both side armies in the battle,  
One by one began to settle.  
The rules of the war were read,  
For everyone strictly to abide.

"The battle to stop at sunset.  
Between equals be single combat.  
Horsemen to attack horsemen.  
Infantrymen to engage infantrymen."

"Those who left the field,  
Or retired from the field,  
Should never be attacked,  
But they should be spared."

"Those men surrendered  
They should not be killed,  
Besides non-fighters, drummers,  
Charioteers and conch blowers."

After the code of conduct read,  
The armies face to face stood.  
They were in preparedness,  
Ready to attack their enemies.

"Soldiers, fear not death.  
In the war field any death,  
Takes one to the Heaven,  
Understand everyone."

"Prefer a brave death,  
Than a sickly death.  
One dies in the war,  
He rises as a star."

This Bhisma's opening speech,  
Around the field it did reach.

It aroused a spirit of war,  
Among each and every warrior.

On the other side Yudhishthira,  
Instructed the Chief Dhristadyumna  
Their forces to be in readiness,  
To attack any moment the enemies.

Rajaram Ramachandran

# Mb079. Yudhishtira Seeks Blessings

MAHABHARATA

Each one in his position was steady.  
To attack two armies were ready.  
Yudhishtira got down suddenly.  
He went to the other side silently.

His brothers were surprised,  
Several questions they raised.  
Bhima asked, "Where're you going?  
Unarmed why are you going?"

Arjuna said, "We're now ready.  
Your conduct puzzles everybody."  
Nakula queried, "You go why  
To the other side of the enemy?"

Sahadeva told, "It's not the time,  
For any peace talk with them."  
Yudhishtira still kept mum,  
And gave no reply to them.

To talk peace he was coming.  
Kauravas were thus assuming  
But confidence Krishna had  
He was doing nothing bad.

To Bhisma he went straight.  
Humbly he bowed to his feet.  
"My obeisances please accept.  
Give your permission to fight."

Bhisma blessed him and said,  
"I'm obliged to fight this side  
For my king and country,  
This has become my duty."

"I'm happy with your gesture.  
At this critical juncture.

Seek any boon except,  
Your side I should accept.&quot;

He asked, &quot;Please tell me how,  
We can conquer you now? &quot;  
At this question Bhisma smiled,  
Blessed him and then replied:

&quot;No doubt, you're sure to win.  
Go now, come to me again.&quot;  
Bowing to his feet once again,  
Towards Drona he moved on.

To Drona he bowed and said,  
This way his respects he paid.  
&quot;To fight against my teacher,  
For me it's no good and fair.&quot;

Drona said, &quot;Any boon, ask me.&quot;  
He asked, &quot;Ho Guru, tell me  
We're still junior to you.  
How we can conquer you? &quot;

&quot;When my mind is disturbed,  
And my heart is troubled,  
My mental balance goes out,  
My fighting then is ruled out.&quot;

Guru Kripa also blessed him.  
To win the Guru wished him.  
Salya to whom he went last,  
Wished him success at best.

He went back to his place,  
With a mental solace,  
The elders having seen,  
In the midst of war scene.

&quot;Anyone, who wish to come  
To our side now, he's welcome.&quot;  
To treat him well, I promise.&quot;  
Invited Yudhishtira thus.

Yuyutsu, Dhritarashtra's son,  
He came to his side to join.  
It worked as a moral booster.  
Events went then faster.

Rajaram Ramachandran

# Mb080. Bhagavad Gita The Masterpiece

MAHABHARATA

Dhritarashtra this way asked,  
&quot;O Sanjaya, on the holy field  
Of Kurukshetra, war is going how?  
What they're doing right now? &quot;

Sanjaya followed the events,  
Gave all the detailed accounts,  
Of what was going on there?  
Thus Bhagavad Gita is born here.

Both sides were ready,  
To start the war bloody,  
Conches blowing sound  
Shook the sky and ground.

Besides conches, kettledrums,  
Tabors, bugles, trumpets, horns,  
Blared forth from both sides,  
Made a tumultuous noise

It was right time for the start.  
But it was a moment to thwart  
The ongoing war preparation  
For Arjuna bound in desperation.

Uncles, grand uncles, brothers,  
Sons, grandsons, teachers,  
Cousins, friends, well wishers,  
He saw with many others

His actions then proved,  
That he was deeply moved,  
At the sight of kith and kin,  
Stood ready to lose or win.

&quot;O Krishna, Why to kill them,  
To win a blood soaked kingdom?

Later on what do I really gain  
When they're totally slain? &quot;

&quot;O Govinda, War is a curse,  
Think. Its results are worse.  
It destroys age old traditions.  
It creates massive disruptions.

&quot;To see the war widows wailing,  
Our cherished values collapsing,  
Our family bondage ruining,  
My heart is terribly breaking.&quot;

&quot;The lust for power and greed,  
In fact, it has taken its lead.  
So, we fight for this kingdom.  
We've surrendered our wisdom.&quot;

&quot;Any resistance I shall not offer.  
Let them kill me, what I prefer.  
O Krishna, I'm highly confused.&quot;  
To fight the war he refused.

His heart filled with sorrows.  
He laid down his bow and arrows.  
Overwhelmed with compassion,  
He shunned the lust and passion.

Krishna smiled and understood,  
&quot;Arjuna, for you it's no good.  
You belong to warrior race,  
Your image will it not deface? &quot;

&quot;O Krishna, how to kill Bhishma,  
And my guru and guide Drona?  
Please instruct me what to do?  
I seek guidance from you.&quot;

&quot;O Arjuna, about the dead  
Know, the body is dead,  
But the soul really is not.  
Soul is eternal, dies not.&quot;

&quot;As one discards worn out clothes,  
And takes other new clothes,  
The soul discarding worn out body,  
It enters any other new body.&quot;

&quot;Treat your pleasure and pain  
In the task, your loss and gain  
The result, victory and defeat,  
Alike and get ready to fight.&quot;

&quot;To work you've the right.  
In my hands leave the fruit.  
To duty yourself attach.  
To lust yourself detach.&quot;

&quot;Whenever virtue subsides  
In the world, vice prevails,  
I come to help the mankind.  
This truth you shall mind.&quot;

&quot;The yoga of knowledge is one,  
And another, the yoga of action,  
Both lead to the supreme bliss.  
Everyone should know this.&quot;

&quot;Karma yoga is better.  
To follow, it's easier.  
For fruit one doesn't aspire,  
But one devotes to labour.&quot;

&quot;Arjuna, seated I'm in the heart,  
Of all beings, but don't take part  
In their self willed actions  
Or in the resultant reactions.&quot;

&quot;The entire universe all over,  
I hold it with my infinite power.  
You're always under my cover.  
So, to fight this war, don't shiver.&quot;

&quot;Among the lot, the path of prayer,

Bhakti yoga is the most superior.  
Surrender all your duties to me  
And seek refuge in me.&quot;

&quot;I shall then free you.  
Sins will not touch you.  
So, grieve not  
Rise up and fight.&quot;

Millions of years one may need,  
The Book Bhagavad Gita to read,  
To cover and understand all the pages  
That has surpassed many ages.

Every page is studded with gold.  
Letters shine like pearl and emerald.  
The Godsend priceless treasure,  
It's free for all in good measure.

The entire book to compress,  
It's difficult task to impress.  
Still, a few of the highlights,  
Here one can see in bright lights.

Rajaram Ramachandran

# Mb081. The First Day Of The Battle

MAHABHARATA

Duhsasana on the Kauravas' side,  
And Bhima on the Pandavas' side,  
Led forward their fighting forces,  
Followed by the supporting forces.

Like missiles arrows flew,  
Fathers or sons, all they slew  
One another, with no affection,  
Young or old, no discrimination.

It was a terrible carnage.  
Kauravas had an advantage,  
'Cause of grandsire Bhisma,  
And the grandmaster Drona.

Pandavas suffered a heavy toll,  
On the first day of the battle.  
Abhimanyu, Arjuna's son, still  
Fought a life and death battle.

Bhisma enjoyed his valour.  
Who fought like his father.  
He was the hero of the day.  
Both sides, in praise, did say.

Uttara the son of Virata,  
Led an attack on Salya.  
He, however, fell dead,  
A javelin when Salya hurled.

Sveta, the brother of Uttara,  
Rushed to attack Salya.  
The impact of his assault  
Kauravas terribly felt.

Bhisma now took the lead.  
He severed Sveta's head,

With an arrow he sent,  
To cut dead sharp it went.

It was a day of terror.  
Bhisma was a horror  
To the Pandavas side.  
He was Kauravas pride.

The Pandavas soldiers prayed,  
Why the sunset delayed?  
They became quite upset,  
At the time of sunset,

The closure of the combat,  
For the day, came to a halt.  
To their bases they returned.  
Loss or gain, unconcerned.

Yudhishtira straight went,  
That night to Krishna's tent,  
&quot;Let me go to the forest, &quot; he said,  
&quot;No more killings, I'm afraid.&quot;

Krishna said, &quot;Don't get upset,  
On the first day, at the outset.  
Time will change the position,  
Wait and see their recession.&quot;

Rajaram Ramachandran

## Mb082. The Second Of The Battle

MAHABHARATA

In a "heron" formation,  
Each one on a location,  
Took his assigned position  
In Pandavas' demarcation.

Duryodhana had over confidence,  
'Cause of the first day performance,  
When the Pandavas played defensive,  
Against the Kauravas' offensives.

Arjuna shot an arrow,  
Straight it went narrow,  
Almost near Bhishma's feet,  
As a mark of his respect.

Then shots after shots,  
Both exchanged in lots.  
Arjuna's shots hit Drona,  
Kripa, Vikrama and Salya.

Horses, elephants in hundreds,  
And soldiers in thousands,  
They perished on both sides,  
Smashed chariots besides.

Duryodhana saw this set back,  
He felt now why Karna went back?  
As he would have tackled Arjuna,  
Who was the favourite of Bhishma.

He couldn't control his anger,  
As Arjuna was posing a danger.  
He blamed Bhishma as inactive,  
And made remarks provocative.

Deeply hurt by his insinuation,  
Bhisma started his aggression,

Arrows after arrows he shot,  
Havoc on enemies they brought.

Arjuna and Krishna were hit,  
Bhisma was simultaneously hurt,  
Kalinga forces were under attack.  
To help them Bhisma went back.

By then Arjuna massacred many,  
He pushed back Kuravas' army.  
Bhima with his mace sturdy,  
He knocked down everybody.

Arjuna took a very heavy toll.  
Undauntedly he played his role.  
All praised Arjuna's valour.  
At sunset the battle was over.

Rajaram Ramachandran

## Mb083. The Third Of The Battle

MAHABHARATA

In eagle formation Kauravas,  
In crescent formation Pandavas,  
On the third day they arrayed  
Their armies like this stayed.

For the day, began the battle,  
Each one sounded his bugle.  
Arrows flew from quivers.  
Blood flowed like rivers.

The chariots moved forward.  
Horses and elephants followed.  
Their march raised the dust,  
That went up the sky in a gust.

Arjuna's continuous attack,  
The Kauravas once did break.  
Against Abhimanyu and Satyaki,  
A large force led Sakuni.

His forces they crushed,  
And back he was pushed.  
Drona backed by Bhishma,  
Both attacked Yudhisthira.

To his support came Nakula,  
And his brother Sahadeva.  
Along with his son Ghatotkacha,  
Bhima attacked Duryodhana.

Duryodhana was hurt,  
By a Bhima's shaft  
He was taken out  
Safely in his chariot.

In his short absence,  
Bhima took a chance,

And he created havoc.  
Kaurava armies ran in panic.

Back when Duryodhana came,  
On Bhishma he threw the blame,  
Drona and Bhishma were too soft,  
That helped Pandavas' assault.

"To prevent the war I tried,  
But it's you who decided.  
I'm doing my best. I'm old."  
Bhishma smiled and told.

Stung by Duryodhana's reproach,  
He made a devilish approach,  
That Pandavas had never seen,  
Such a monster in the scene.

Pandavas' army broke down,  
Hither and thither they ran.  
Face to face Arjuna came,  
But Bhishma he didn't harm,

Krishna waited no longer.  
He took His discus in anger,  
To sever Bhishma's head,  
Towards him He ran ahead.

"Oh Krishna, I bow to you.  
To kill me, I invite you.  
By you, if I'm to be slain,  
It'll be my good fortune."

Everyone there wondered,  
When Bhishma surrendered,  
But behind ran Arjuna  
To stop and tell Krishna.

"Break not your vow,  
Oh Krishna, let me now  
Seriously how  
I fight with my bow."

Like this Arjuna's prayed.  
His devotee, He obeyed.  
Even after the sun set,  
Arjuna continued his fight.

He inflicted such damage,  
That boosted his image,  
Before all the warriors,  
Including elders and seniors.

Rajaram Ramachandran

# Mb084. The Fourth Day Of The Battle

MAHABHARATA

The fourth day of the battle broke.  
Bhisma stood, in front, like a rock,  
Amidst Drona, Duryodhana and others,  
He gave the soldiers military orders.

The armies both clashed.  
Arjuna from his side rushed.  
In the fierce fight that ensued,  
Kauravas' armies were crushed.

He saw Abhimanyu his son.  
To help him there was none.  
The young hero, single handed,  
His position he defended.

Arrows after arrows he sent.  
Like showers they all went,  
And tore the falling enemies,  
Into pieces after pieces.

Salya, he attacked then.  
He poured arrows like rain.  
Duryodhana rushed there  
As Salya was in danger.

Bhima came there by then.  
He took over his new position.  
He raised his mace up when,  
Away Duryodhana's brothers ran.

Angry Duryodhana became,  
To charge Bhima he came.  
From the chariot Bhima got down.  
And smashed elephants one by one.

It threw the Kauravas in disarray  
The soldiers here and there ran away.

Duryodhana's eight brothers were slain,  
By Bhima in that day's battle alone.

For his help Ghatotkacha ran.  
Jumped on them like a demon.  
His attack they couldn't bear,  
They ran far away in fear.

As demons got more power,  
By fall of night wherever,  
Bhisma ordered to wind up,  
And return to the base camp.

This when Sanjay explained,  
The King Dhritarashtra exclaimed,  
He wondered bad news why  
He got like this every day.

For the death of his sons,  
Who had lost their brains,  
He mourned and cried,  
To pacify him Sanjay tried.

Rajaram Ramachandran

# Mb085. The Fifth Day Of The Battle

MAHABHARATA

Dhritarashtra was in distress,  
At his sons facing reverses,  
He felt for their heavy losses.  
But he was quite helpless.

"Is there, in our camp, none?  
To give my sons protection.  
The chief of our army men,  
Where has Bhishma gone? "

Into tears when he burst,  
Sanjay calmed him first.  
He said, "Pandavas rest  
Firmly on a cause just."

"So, no wonder, they win.  
Your sons didn't listen.  
Injustice they had done.  
Sins they reap, one by one."

"Every one of us advised,  
But our words you despised.  
It's going to help you how,  
When you're distressed now? "

"Last night, to consult Bhishma,  
To his tent went Duryodhana.  
Who was told, to make peace  
That will turn his life ease."

"Bhishma also told, his advice  
Wasn't on war, but on peace.  
Had Duryodhana cared to listen,  
It would've saved our men."

Sanjay's words gave some relief,  
But the king was full of grief,

O'er the death of his sons,  
Who were obstinate ones.

The battle resumed next day,  
That was on the fifth day.  
The loss was very heavy,  
Causing Duryodhana worry.

When he went to complain,  
To him Drona did explain.  
"Prince, you try to listen,  
Pandavas will surely win."

"Their strength, you know not,  
In deep sea you're caught."  
We're doing our best,  
And fight with no rest."

Thousands, Arjuna killed,  
His promise he fulfilled,  
What Krishna expected,  
Till the sunset he did.

Rajaram Ramachandran

# Mb086. The Sixth Day Of The Battle

MAHABHARATA

Pandavas set in Makara formation  
Kauravas in Krauncha formation  
Opened the sixth day of the battle,  
All the chariots racing in rattle.

A slaughter gave an indication,  
The enormity of the situation.  
Very heavy the day count was,  
Both sides suffered this loss.

Kaurava brothers to finish,  
Bhima was in great anguish.  
He pierced the enemy line,  
To seek out, but in vain.

He was surrounded right now.  
To kill him there somehow,  
Kauravas tried their best,  
But he was rescued by the rest.

Wounded though he was  
Never did he give a pause  
In his challenging role,  
That took a severe toll.

It was like hit and chase  
In a mad killing race,  
Behind and in front,  
Both sides left not.

Face to face Bhima  
Once met Duryodhana.  
A word battle arose first,  
And a severe clash next.

Wounded Duryodhana became.  
To rescue him there Kripa came.

Bhisma gave a counter attack.  
Pandavas' forces then held back.

The `sunset' rule was broken.  
And the conduct code forgotten.  
They cared not the closing call.  
They fought till the night fall.

Torn limbs, mangled bodies,  
Rotting flesh, severed heads,  
Dripping blood, scattered bones,  
Broken armour, wailing tones.

It was a scene of horror,  
And a sight of total terror,  
That melted everyone's heart,  
Felt, what for they fought?

As a routine, they retired  
When they were so tired,  
Their night rest to take,  
Before the next daybreak.

Rajaram Ramachandran

# Mb087. The Seventh Day Of The Battle

MAHABHARATA

The world may rise or not,  
The Sun does his job neat.  
As usual the day broke,  
At the due time-stroke.

The hour of the battle came,  
Everyone tense became.  
"Who'll lose what kind? "  
It was hovering in their mind.

Duryodhana started grumbling.  
"Every day, the war is going,  
The devastation you're watching.  
Why don't you do something? "

Bhisma consoled him and said,  
"Stalwarts many are on our side,  
Why are you so disheartened?  
Soon they will be flattened."

Orders for the day he issued,  
The day's battle then ensued.  
In circular shape Kauravas stood.  
In Vajravyuha pose Pandavas stood.

The chariot of Virata,  
Was smashed by Drona.  
Virata joined his son Sanga,  
By then Drona killed Sanga.

Aswatthama next came in,  
Who challenged Sikhandin.  
Sikhandin was badly beaten,  
And back to his base he ran.

Duryodhana lost his horse,  
By Dhrishtadyumna's force.

He was picked in Sakuni's chariot  
In a safe place he was then kept.

On another front Bhima,  
Was engaged by Kritavarma,  
Who ran away wounded.  
By Bhima he was hounded.

Ghatotkacha, the war giant,  
He played his role gallant.  
But he had to go back,  
As all were at his back.

The arrows of Sahadeva,  
Hit very badly Salya  
His charioteer driving skill  
It saved him from the kill.

Yudhishtira came at noon,  
His action he started soon.  
He smashed the opposition  
It resulted in its demoralization.

Duryodhana's brothers three,  
They came running there,  
To attack young Abhimanyu,  
But Bhima came to his rescue.

Meanwhile there came Bhisma,  
To challenge against Abhimanyu,  
But Arjuna rushed to save him,  
The other Pandavas joined him.

Bhisma tackled all the five.  
Abhimanyu was saved alive.  
By sunset they became tired,  
Back to their tents all retired.

Rajaram Ramachandran

# Mb088. The Eighth Day Of The Battle

MAHABHARATA

In Kurma vyuha formation Kauravas,  
In three-pronged formation Pandavas,  
They set their army this way,  
On the morning of the eighth day.

Eight sons of Dhritarashtra,  
They were killed by Bhima.  
On the early part of the day,  
Like a vulture hunted its prey.

So marvelous was Bhima's strike,  
His fight to finish, it seemed like.  
Iravan, Arjuna's son was killed.  
In Arjuna's eyes tears it filled.

"Oh Krishna, now I see why  
War Yudhishtira didn't buy.  
It came on us by force,  
But we were for peace."

"Oh how wicked we are,  
Why this war we opt for.  
Many warriors died how?  
It appears pathetic now."

Arjuna's words of regret,  
To hear it was too late.  
Ghatotkacha, the demon,  
On the enemies he fell upon.

On seeing this Bhima's son,  
Ran far away every one,  
For fear of being crushed,  
Or out from the field pushed.

There arose between Duryodhana,  
And Bhima's son Ghatotkacha,

A tough fight, which ended  
When Drona came and defended.

Yudhishtira sent Bhima,  
To assist Ghatotkacha,  
The battle became fiercer  
Then it grew tougher.

Duryodhana's brothers  
Sixteen in numbers,  
Perished that day,  
In a miserable way.

Rajaram Ramachandran

# Mb089. The Ninth Day Of The Battle

MAHABHARATA

In the shape of petal Pandavas,  
In a circle within a triangle Kauravas,  
They arranged on the ninth day,  
Their forces like this all the way.

Abhimanyu led the first attack.  
Pandavas came in front and back.  
The battle, as usual, began.  
In rows marched all the men.

Abhimanyu was attacked by Alambasa,  
A raksasa friend of Duryodhana,  
Alambasa ran away defeated.  
Kaurava forces were routed.

Bhisma rushed to the spot,  
Yudhishtira had a time hot  
Bhima to support rushed there,  
Somehow he saved his brother.

Drona fought with Arjuna.  
Then Kripa attacked Bhima.  
Pandavas army in thousands,  
They died in Bhisma's hands.

“On the third day you promised  
To kill Bhisma, but you missed.  
Ninth day is this afternoon,  
Bhisma is still moving on.”

“If like this he's allowed to do,  
He'll finish our army in a day or two.  
Hold Gandiva with your firm hand,  
Let its arrow seek Bhisma's end.”

These words of Krishna,  
Seriously took Arjuna,

With Bhishma he fought.  
But no result it brought.

Bhishma's arrows hit Arjuna,  
His horses, besides Krishna.  
Out of control the horses ran.  
Krishna in anger shouted again.

&quot;To protect your charioteer,  
And horses, useless you're.  
Slay Bhishma how can you?  
No more chance for you.&quot;

So saying he jumped down,  
Towards Bhishma He ran.  
No resistance Bhishma offered.  
As death from Him he preferred.

Arjuna prayed for His mercy.  
To kill Bhishma, it wasn't easy.  
Bhishma resumed his fight.  
He killed many left and right.

At the sunset to an end it came.  
Tired every one became.  
Happy that day was Duryodhana.  
With the performance of Bhishma.

Rajaram Ramachandran

## Mb090. Secret Parley With Bhisma

MAHABHARATA

As long as Bhisma survive,  
No one can remain alive.  
Yudhishthira didn't know,  
How to manage the show?

He told Krishna that night,  
"Let us stop this fight.  
Better we go to the forest,  
And take there full rest."

Krishna, in reply, said,  
"It'll look how bad  
In Duryodhana's eyes.  
It doesn't look nice."

"Even in the forest he'll chase you,  
To live there, he won't allow you.  
Left to me, the only course is,  
I shall kill him, to make it ease."

Yudhishthira said, "Your vow  
Is it fair to break it now?  
Will it not bring us shame?  
Also discredit your name? "

"Oh Yudhishthira, " Krishna said,  
"To meet him Bhisma asked.  
This is the time we shall go.  
He'll tell us what to do? "

Pandavas and Krishna met,  
Bhisma secretly in his tent.  
The topic Yudhishthira opened.  
He told whatever that happened.

"At your command, I'm here.  
You blessed us victory near.

It's in your hands to get it.  
A way out, please let it.&quot;

&quot;Your victory is sure.  
This I always assure.  
To kill me it's difficult.  
There's only one way out.&quot;

&quot;I don't fight Shikandin,  
As he's a semi-woman.  
So, I wield no bow.  
Before him, it's my vow.&quot;

&quot;Why at all this violence?  
How to keep more silence?  
I go to the Heaven sooner,  
For me, I feel, it is better.&quot;

&quot;Use Shikandin as a shield,  
Then the bow you wield  
Thus easily I can be killed.&quot;  
This secret finally he revealed.

They returned to their camp,  
At last, with a ray of hope,  
To achieve their victory,  
With no more worry.

&quot;How can I now do this,  
An unfair war practice,  
Which we could have done,  
Long before years thirteen.&quot;

When Arjuna said this,  
&quot;It's left to your choice, &quot;  
A quick reply Krishna gave,  
Advising Arjuna to be brave

He had no choice but to yield  
To this plan in the war field,  
His own death Bhisma chose.  
This was coming too close.

Rajaram Ramachandran

# Mb091. The Tenth Day Of The Battle

MAHABHARATA

On the tenth day of the war,  
Shikandin was at the centre,  
Arjuna placed on the right side,  
Bhima stood on the left side.

Bhisma at Kauravas' centre,  
Shikandin at Pandavas centre,  
Purposely the latter was placed.  
A spirit of vengeance it traced.

Arrows after arrows Shikandin shot.  
Behind him Arjuna also sent a lot.  
No resistance Bhisma did show,  
To shoot a female, he felt it low.

He knew, his job was over,  
And his end was coming near.  
Up he kept his promise.  
He rendered equal justice.

With his body full of arrows,  
That came, nonstop, in rows,  
He came down and lied,  
O'er the makeshift arrows-bed

To his head as a support,  
Three arrows Arjuna kept.  
An arrow then he shot,  
To quench his burning thirst.

The sharp arrow cut opened  
A deep hole in the ground.  
There came with a gush sound,  
A stream of water, they found.

It was from his mother,  
The famous Ganges River.

In time she came there,  
To give him sweet water.

"Duryodhana, be wise now  
Arjuna brought water how?  
With Pandavas make peace  
After me, let this war cease."

Duryodhana spurned his advice.  
In his mind, peace had no place.  
He arranged for proper watch,  
At night he kept a burning torch.

Rajaram Ramachandran

## Mb092. Karna Visits Bhisma

MAHABHARATA

In the silent hours of the night,  
When every one has already left,  
Karna came alone to meet,  
And he fell at Bhisma's feet.

"Radhyea I'e accept  
My obeisance with my respect.  
I've caused you displeasure,  
Many times in great measure."

To Bhisma Karna so said,  
Tears, in sympathy, he shed.  
Bhisma blessed him and told,  
That he knew Karna's story old.

"You aren't Radheya,  
But you're Kaunteya.  
This I already know,  
Though I didn't show."

"With you I was tough.  
Sometimes I was rough,  
As Pandavas you hated.  
No cause for your hatred."

"I always admire your valour.  
Among Pandavas you're elder.  
Make peace with them better.  
Never have a mind bitter."

"Karna, can you do this?  
This chance, don't miss."  
It touched Karna's heart,  
But he couldn't take part.

"He made me a royal king.  
It's his salt, I'm now eating.

He gave me all the glory.  
Always I vowed his victory.&quot;

&quot;How can I change my side,  
Betraying Duryodhana's pride?  
I'm still on the side of Duryodhana.&quot;  
So, I'll attack Krishna and Arjuna.&quot;

Bhisma admired his loyalty,  
To protect his friend's royalty.  
He gave Karna blessings  
And wished him success.

Rajaram Ramachandran

# Mb093. Drona As The Next Commander

MAHABHARATA

Bhisma from his own hand,  
He bought his tragic end.  
His life, up he gave,  
Other lives, to save.

A life of sacrifice he led,  
Right from his days lad.  
His support to the prince bad,  
It brought him an end sad.

Had Shikandin not come in front,  
The story would be different.  
His death appeared more as a suicide,  
In favour of victory on Pandavas' side

To replace this great warrior,  
Who was the next superior?  
Karna was the general choice,  
Duryodhana heard it in one voice.

Karna was now brought in,  
Unanimous was this decision.  
Before taking over he went,  
To get Bhisma's consent.

He then took charge,  
His duty to discharge.  
Happy Duryodhana became,  
Back when Karna came.

The next in command is who?  
Karna's name came as a clue.  
But he chose the teacher Drona,  
It was seconded by Duryodhana.

Drona acceptable to everyone,  
Also he was the senior-most one.

Though a Brahmin by birth,  
In martial arts, he had his worth.

To Drona they then went,  
And prayed for his consent.  
He readily agreed to lead,  
As a commander to head.

With Drona as Chief of war,  
The hope of winning the war,  
Up it raised in Duryodhana's mind.  
To achieve it, he was behind.

Rajaram Ramachandran

# Mb094. The Eleventh Day Of The Battle

MAHABHARATA

Drona was a good teacher.  
He was a master-archer.  
Everyone knew his valour.  
As a chief, he took over.

"Oh Duryodhana, any boon  
Ask me. It shall be given.  
I'm pleased with you.  
So, I give this to you."

Duryodhana was pleased,  
With this offer released.  
He said, "I'm grateful.  
Oh Guru, you're so noble."

"Pandavas you love, I know,  
As kindness you always show.  
Kill them not, let them live,  
Yudhishtira I want alive."

Drona was happy at the demand,  
Not so difficult at his command,  
As his mind was never at rest,  
How to kill his students best?

"I'm glad you asked this boon,  
I'll catch Yudhishtira soon,  
But keep Arjuna away from me.  
He'll create problem for me."

"I know your good intention,  
To give them back their position.  
With them you want peace,  
The existing bitterness to cease."

When he said this, a reply he got,  
"No Guru, once he's caught,

Not on war field we'll fight.  
But in a game field, he'll face defeat.&quot;

&quot;We'll send them again to the forest.  
There they can have life- long rest.&quot;  
&quot;What a cruel idea? &quot; Drona thought,  
He moved out then to the war spot.

This news spread everywhere.  
They gave a protective cover,  
To Yudhishthira around him,  
Near none to approach him

Drona, the best archer skilled,  
Countless soldiers he killed.  
At the fag end of the day,  
He blocked Yudhishthira's way.

Drona would have almost got him,  
But Arjuna came to rescue him.  
In his attempt he failed miserably,  
Pandavas thanked Arjuna liberally.

By then the day came to a close.  
All went back to their base.  
Duryodhana was quite upset.  
His target missed before sunset.

Rajaram Ramachandran

# Mb095. The Twelfth Day Of The Battle

MAHABHARATA

In the eagle formation Kauravas,  
In the crescent shape Pandavas,  
Arranged their strategic position,  
To challenge their opposition.

As support came batch by batch,  
Yudhishtira alive, how to catch?  
To slowly take Arjuna far away  
That day, they found a way.

A specially formed suicide squad  
They took this task on their head.  
&quot;Do or die&quot; was their mission,  
Bound by their self volition.

Ferocity easily one could see,  
Like dashing waves in the sea,  
When the two sides charged,  
In the gruesome war they waged.

Countless heads rolled,  
Countless elephants were killed,  
Countless horses shot,  
And countless chariots lost.

On the field blood soaked,  
Right and left, they walked.  
Like a lion hunting its prey,  
They were in that wild fray.

Duryodhana was delighted.  
From his chariot he alighted.  
To meet Drona and tell,  
That he had done so well.

The squad had a stiff fight.  
Arjuna used all his might.

He was dragged outside,  
To keep Yudhishtira aside.

When Drona was closing in,  
All the Pandavas rallied in.  
They fought thick and thin.  
In that wailing sound and din.

Every combat Drona won.  
He was praised by everyone.  
Duryodhana in admiration,  
Spoke to Karna in emotion.

"Karna, see our leader's valour,  
How hard he fights at this hour!  
Karna shook his head and said,  
"On his head, why so much load? "

"Pandavas never give up arms.  
They can't forget your harms.  
You tried to poison them  
You tried to burn them."

"For your misdeeds of the past  
They'll fight to win till the last.  
Great may be our leader now,  
But so many he'll face how? "

Duryodhana kept silence,  
Untouched by his conscience,  
To support Drona, they both went,  
With a large division elephant.

Rajaram Ramachandran

# Mb096. King Bhagadatta And Elephant Supratika

MAHABHARATA

Many attempts Drona tried  
Yudhishtira to take, but failed.  
To support him, Duryodhana  
Came there along with Karna.

With the elephants Duryodhana,  
To trample the forces of Bhima,  
In the enemies' field, he rushed.  
Soldiers and horses got crushed.

A crescent shot Bhima sent now,  
That broke Duryodhana's bow.  
In return, King Anga sent an arrow,  
But Bhima had an escape narrow.

Many arrows then Bhima shot.  
The king succumbed to the hit.  
A furore his death created.  
The Kauravas forces got scattered.

A close friend of Duryodhana,  
The brave king Bhagadatta,  
On his giant elephant Supratika,  
Rushed there to attack Bhima.

Bhima's chariot they crushed.  
He was on the ground pushed.  
But below Supratika he stood,  
On its vital points he knocked.

The mad elephant circled.  
Around the center it whirled.  
To crush Bhima it tried,  
But miserably it failed.

The elephant suffered pain,  
When he gave blows in chain.

Yudhishthira sent a rescue team,  
With their help, out Bhima came.

Bhagadatta attacked everywhere.  
His elephant brought havoc there.  
Afresh Bhima came once again.  
He challenged the king but in vain.

The cry of Supratika, Arjuna heard,  
Things had gone wrong, he feared  
&quot;Krishna, better we go, &quot; he told.  
Back to the field, His chariot rolled.

Bhagadatta, the old and able warrior,  
He was famous for his valour.  
A Vaishnava arrow he sent  
In Arjuna's direction it went.

Around Krishna's neck it became  
A beautiful garland as it came.  
Thus Arjuna was saved from hit.  
And wasn't injured, even a bit.

Arjuna first killed the elephant,  
With hundreds of arrows he sent.  
The king was next hit by a shot,  
He immediately died on the spot.

His death sent Kauravas in fear,  
In panic they ran here and there.  
Pandavas attacked right and left.  
In their favour, it came as a shift.

The fight was over by sunset.  
Kauravas' forces were badly hit.  
The other side was in high spirit.  
Loss or gain, it went by their merit.

Rajaram Ramachandran

# Mb097. The Thirteenth Day Of The Battle

MAHABHARATH

Duryodhana passed a stricture,  
Why Drona didn't capture,  
Yudhishtira as a prisoner,  
When he had chances earlier?

Was it due to his love for them?  
Or, he wished victory for them?  
Hurt by this unfair accusation,  
Drona controlled his irritation.

"My dear, I'm doing my best.  
Suddenly Arjuna came last.  
You saw how he fought.  
Havoc for us he brought."

"To me, leave the rest.  
Today I'll do my best.  
Keep elsewhere Arjuna busy  
My job then is made easy."

Drona, in this manner, explained.  
When Duryodhana complained.  
To divert Arjuna, also this day,  
The suicide squad took him away.

Drona arranged lotus formation.  
The army was in this position,  
Not so easy for one to penetrate!  
What to do with this unbreakable state?

"Oh Abhimanyu, my son, see there  
The "Padma Vyuha" and the teacher.  
Brother Arjuna is absent here.  
How to go inside that sphere? "

Yudhishtira asked this way,  
Not knowing the pathway.

Arjuna knew it, but was away.  
To send his son was the only way.

"I know how to go inside,  
But can't come outside."  
Not in full, I learnt this art,  
When my father taught."

The young boy said so.  
"Believe me. Now you go.  
Closely we'll follow  
To enter the gate narrow."

This Yudhishtira's request,  
He had to hear and respect.  
He broke the human chain,  
In his chariot as he drove in.

There was no way out,  
After the entry he got.  
Alone he was caught.  
Inside it became too hot.

He fought alone relentlessly.  
Pandavas watched helplessly.  
As Jayaratha came on their way,  
How to go? They were in dismay.

Not an arrow missed its target.  
Not a shaft missed its object.  
An Arjuna in him Drona saw.  
He praised the boy, in awe.

To hear this Duryodhana felt bad,  
He shouted, "At once kill that lad."  
Karna then broke the lad's shield,  
Drona, Kripa and the rest killed.

Thus hero's death Abhimanyu had.  
Kauravas danced around the lad.  
Into the winds, rules were thrown.  
Out the conduct code was flown

What a tragedy Pandavas faced?  
Fate did its duty, as time raced.  
His death, this tragic part,  
Even today, chokes every heart.

Rajaram Ramachandran

# Mb098. Arjuna's Grief

MAHABHARATA

On the southern war side,  
Fought the suicide squad.  
They were tough and crazy  
And kept Arjuna very busy.

The squad one by one,  
Arjuna killed everyone.  
At a distance to keep him,  
They fulfilled this aim.

An indication Arjuna had,  
Some incident very sad,  
Pandavas would have faced,  
So, back to the spot he raced.

“Krishna, no welcome song  
I think is wrong.  
Why the silence everywhere?  
The usual uproar isn't there.”

“I heard, in lotus formation  
Drona kept his war position.  
No one knows how to break it  
But Abhimanyu can do it.”

“But he doesn't know  
To come out how?  
This I didn't teach him,  
Now I don't find him.”

“Arjuna, feel not sorry,  
Why so much worry?  
When elders were there  
He was in their care? ”

Krishna consoled him,  
But it failed to calm him.

From Yudhishtira's tent,  
He heard a sound of lament.

"To the jaws of death I sent.  
To obey my request he went.  
How can I face his father?  
And also answer his mother? "

"It was Jayaratha who spoiled.  
Our attempt to enter he foiled.  
This lone lad, so many killed.  
How Drona's mercy failed? "

Like this Yudhishtira mourned.  
Arjuna, who heard this, swooned.  
Krishna to console did His best.  
Arjuna couldn't remain at rest.

"By tomorrow, before sunset,  
Take Saindhava's life I must.  
Or, myself I'll immolate,  
If I fail to seal his fate."

This vow he took aloud.  
His eyes neither allowed  
Him to have his night sleep,  
Nor, more to cry or weep.

Rajaram Ramachandran

# Mb099. Arjuna's Vow

MAHABHARATA

The furious vow taken by Arjuna,  
Fell into the ears of Duryodhana.  
He was happy in one way,  
O'er his likely suicide next day.

In fear, Saindhava Jayadratha,  
He confided to Duryodhana,  
&quot;I haven't killed Arjuna's son,  
To die, why I'm the chosen one? &quot;

&quot;I'll leave this place  
And go to my palace.  
I'll be safe there,  
As it's risky here.&quot;

Duryodhana told him to stay,  
&quot;Our best attention, we'll pay.  
Don't leave for my sake,  
As my honour is at stake.&quot;

&quot;Tomorrow, you'll live,  
Arjuna won't be alive.  
Yes, once he dies,  
Victory will be ours.&quot;

&quot;Even if you want to go  
Bhima won't allow you so.  
Wherever you go, chase he'll  
And on your way, he'll kill.&quot;

Jayadratha agreed finally,  
To remain there securely.  
Who was to die eventually?  
Krishna only knew it secretly.

To the lamenting Yudhisthira,  
In so many words, told Krishna.

&quot;Great king, grieve not,  
Now Arjuna is really hot.&quot;

&quot;Bound by his oath, he is.  
To the occasion, he'll rise.  
Wish him success now.  
Also his Gandiva bow.&quot;

Yudhisthira wished both well.  
On his noble feet, Arjuna fell.  
To see his sister Subhadra,  
From there left Krishna.

On seeing Krishna, she cried.  
To pacify her, His best He tried.  
Panchali and Uttara joined  
Every one of them mourned.

Back to His residence He went.  
There, some time He spent.  
It became now his problem,  
How best He can solve them?

Rajaram Ramachandran

# Mb100. The Fourteenth Day Of The Battle

MAHABHARATA

"To protect Yudhishtira is one,  
To kill Jayadratha, the other one,  
Thus two jobs we have today.  
Let us plan it in a careful way."

"Bhima will give him full cover.  
With Dhristadyumna at the rear.  
They'll oppose Drona's pressure,  
And resist Yudhishtira's capture."

To Satyaki, Arjuna gave this advice.  
To fulfill his vow, he left that place.  
Drona, in three pronged array  
He arranged his army this way.

First array was the car formation.  
Next was the lotus formation.  
Third one the needle formation,  
He kept the army in this position.

They laid the three-stage-cordon,  
To make it difficult to open,  
With no free access to Arjuna  
To go and attack Jayadratha.

Krishna moved the chariot fast.  
It raised a tall screen of dust.  
Arjuna's shafts gave full cover,  
To the speeding horses all over.

At the first stage, Arjuna  
Was stopped by Guru Drona.  
But the chariot didn't stop,  
It passed through a side gap.

While going on he said,  
"Oh Master, you're our head.

I'm more like your son,  
How can I fight and win? &quot;

They crossed the next stage,  
Causing irreparable damage.  
They reached the last stage,  
The needle point human cage.

Duryodhana asked Drona,  
&quot;Why didn't you fight Arjuna?  
The last stage, now he reached.  
How the first two, he breached? &quot;

Drona smiled and replied,  
&quot;It's not that, what you said,  
My eyes are on Yudhishthira,  
Why don't you go after Arjuna? &quot;

&quot;You've all the power and will.  
Alone you can do this still.  
Take this protective armour.  
Your body, no weapon can tear.&quot;

His point Duryodhana got,  
He gave Arjuna a chase hot.  
There arose a fierce combat.  
But Duryodhana wasn't hurt.

Needle sharp darts Arjuna sent.  
Into the armour gaps they went.  
That caused him unbearable pain,  
From there, he turned and ran.

Krishna's conch sounded shrill.  
To Jayadratha's army, it sent a thrill.  
They got ready to face Arjuna,  
Also the power behind him, Krishna.

Rajaram Ramachandran

# Mb101. Satyaki Goes To Help Arjuna

MAHABHARATA

To save Jayadratha Duryodhana went.  
This was the time, when he was absent,  
Pandavas gave their side pressure,  
To prevent Drona from going there.

Dhristadyumna led his forces  
Against Drona's offensives.  
He fought with Drona bravely.  
They both clashed violently.

Satyaki joined Dhristadyumna.  
He gave pressure to Drona.  
He shouted, "This Brahmin  
Gave up his occupation."

"Now in his fighting profession,  
He kills men with no compassion.  
Once a noble teacher he was,  
Now a cause for Pandavas' distress."

Satyaki and Drona fought.  
They sent shaft after shaft,  
Nonstop at one another  
It covered the sun all over.

"What happened to Arjuna?"  
So thought Yudhishtira.  
He was too much worried,  
As no news he heard.

He told Satyaki to go,  
Who hesitated to do so,  
To find out and help Arjuna  
In his fight with Jayadratha.

But under his pressure,  
Not to cause him displeasure,

Satyaki had to go there  
To help Arjuna wherever.

Long after Satyaki gone,  
Still he was under tension.  
This time he asked Bhima  
To go and rescue Arjuna.

When Bhima started  
He was obstructed  
On the way by Drona.  
This infuriated Bhima.

Like a lion, Bhima roared.  
Upto the sky the sound soared.  
Krishna and Arjuna heard.  
Both were well pleased.

Yudhishtira at one place,  
Bhima at the center place,  
Arjuna at the third place,  
It spread at different places.

Whether Jayadratha will die?  
Or in frustration, Arjuna will die?  
It was in the mind of everyone.  
Krishna only knew the solution.

Rajaram Ramachandran

# Mb102. Bhurisravas Challenges Satyaki

MAHABHARAT

"Satyaki, your good disciple  
From your friendly circle,  
He'll, any moment, be here.  
He's a man with no fear."

Like this Krishna spoke,  
Arjuna received a shock.  
"Krishna, Is he right?  
No. The place why he left? "

"We kept him to prevent,  
There any untoward event.  
It's my brother I'm worried about,  
Something went wrong, I doubt."

Satyaki was stopped by Bhurisravas.  
Though cousins, they were foes.  
Among them, a severe fight arose.  
Satyaki's death came too close.

His right hand, Bhurisravas lost,  
When Arjuna sent a shot.  
By then, up Satyaki stood,  
And cut Bhurisravas's head.

The decisive hour came,  
Nervous everyone became.  
Duryodhana told Karna,  
To take care of Jayadratha.

Both Satyaki and Arjuna,  
They jointly attacked Karna.  
Arjuna broke thro' the cordon.  
His attack on Jayadratha began.

A few hours before sunset  
He wasn't killed yet.

Happy was Duryodhana,  
O'er the failure of Arjuna.

Dark the sky became.  
Out Jayadratha came.  
As the sun wasn't seen  
On the setting horizon.

"Arjuna, this is the time,  
To pay him for his crime.  
Now shoot and kill him.  
The cause for darkness I'm"

The moment Krishna said,  
Arjuna cut Jayadratha's head  
With a shaft that went straight,  
And it reached its target.

"Arjuna, his head you send,  
Thro' your shafts to the end,  
With speed and no gaps,  
To fall on his father's laps."

As Krishna said  
Arjuna so did.  
His father also died,  
With his son's head.

The fight on the other end,  
It came not to an end.  
Sun sets or not, never mind,  
They didn't wait to find.

Every rule was flouted.  
Not a code was observed.  
No unarmed was spared.  
No head count for the dead.

Rajaram Ramachandran

# Mb103. The Fifteenth Day Of The Battle

MAHABHARATA

The sun set, there was no light,  
With burning torches, the fight  
Went on the fourteenth night,  
Despite their very poor sight.

Once the spirit of vengeance is up,  
The rules of the war are given up.  
Then man becomes a wild animal,  
In any era, this is found natural.

The same thing happened then  
In the Kurukshetra war, when  
&quot;Tit for Tat&quot; spirit, up it worked,  
No wonder, the rules were flouted.

Ghatotkacha, Bhima's asura son,  
He attacked violently everyone.  
As asuras were strongest at night,  
Time was favourable to his fight.

&quot;Kill this demon at once.  
On his head no sense.  
Otherwise, he'll finish us.  
Karna, please save us.&quot;

So spoke Duryodhana to Karna.  
'Indra Astra' he kept for Arjuna,  
Not more than once to be used.  
On this giant, in a hurry, he used.

To save Arjuna, Bhima's son died  
Pandavas were now afraid  
Of the Drona's wrath-in-peak  
That, in retaliation, began to speak.

Krishna said, &quot;Oh Arjuna,  
None can defeat this Drona.

No fair means, work it will  
In a foul way, we've to kill.&quot;

&quot;He'll desist from fighting,  
His son's death on hearing.  
This lie someone should tell.  
On Yudhishtira's head it fell.

Never a lie he spoke, but truth.  
So, Drona, in him, had faith.  
Aswatthama, an elephant died.  
At Bhima's strike, it was killed.

This news Yudhistira told,  
In trembling voice, not so bold.  
&quot;It's true, Aswatthama is killed.&quot;  
In the din, the rest was drowned.

Drona didn't hear the word,  
The 'elephant' when he said,  
He took it for his dear son,  
Who was no more then.

Once his son was lost,  
He gave up the fight at last.  
When weapons he dropped.  
His head was chopped.

Dhristadyumna did this crime  
Destiny played cruel this time.  
Drona met this tragic death.  
What a lie, that appeared as truth?

Rajaram Ramachandran

# Mb104. The Sixteenth Day Of The Battle

MAHABHARATA

War leads to war, past events proved.  
The sixteenth day of battle arrived.  
Who should lead the army after Drona?  
Karna was the choice of Aswatthama.

Pandavas army led by Bhima,  
And Kauravas by Aswatthama,  
They clashed against each other.  
For rules they didn't much bother

Each one picked up his rival,  
Not caring for self survival,  
The battle went on till sunset,  
They became tired and upset.

With remnants of the squad,  
A severe fight Arjuna had.  
None of them were spared,  
They had their end sad.

Nakula was spared at one time,  
Alive when Karna caught him.  
Arjuna was his main target.  
Not of his brothers, the rest.

"Today, no chance I had,  
As Arjuna was with the squad,  
And tomorrow I'll kill him.  
With serpent dart, in no time."

"But a good charioteer I need,  
To match with Krishna's speed.  
Salya is the one, expert in steed.  
My commands, he should heed."

Karna like this told Duryodhana,  
Who replied, "I'll persuade Salya

Tomorrow to be your charioteer,  
Our victory is not far off, but near.&quot;

Karna thanked him and said,  
&quot;By morrow, Arjuna will be dead  
Thus I'll repay you my debt  
Be sure and have no doubt.&quot;

The end of the day came.  
Happy Duryodhana became,  
On the Karna's final attempt,  
And the victory that he dreamt.

Rajaram Ramachandran

# Mb105. The Seventeenth Day Of The Battle

MAHABHARATA

The day's battle began,  
Well before the dawn.  
The armies were ready  
To fight a war bloody.

Duryodhana went to Salya.  
The proposal of Karna  
He mentioned slowly.  
Salya protested strictly.

"Duryodhana, Why insult me?  
A king and a warrior I'm.  
I can serve him how?  
Let me go out right now."

Duryodhana then replied,  
"Don't mistake what I said.  
You're superior to Karna.  
In driving more than Krishna."

Pleased with this nice reply,  
Salya agreed to comply  
With his request to work  
Under Karna for this task.

He said, "On one condition,  
Whatever be my opinion  
He shouldn't take offence  
But take it correct sense."

Karna gave his consent  
For the fight he went.  
Ran fast the chariot  
With Salya driving it.

"Salya, take me where,  
Arjuna stands there.

He's my target today,  
I'll kill him this day.&quot;

Like this Karna said.  
Salya for this replied.  
&quot;See there you brag  
The Hanuman flag.&quot;

&quot;Arjuna, it does represent.  
There he's verily present.  
You can no way kill him.  
You'll be killed by him.&quot;

To these words Salya  
Back retorted Karna.  
&quot;I'm under a pledge,  
So, I tolerate your charge.&quot;

From Pandavas side, Yudhisthira  
Came and attacked Karna.  
But he faced utter defeat,  
And ran back to his tent.

O'er the day's performance,  
Despite Karna's arrogance  
Duryodhana praised him  
That Karna was in his best form.

Rajaram Ramachandran

# Mb106. Death Of Duhsasana And Fall Of Karna

MAHABHARATA

On the one side mighty Bhima  
And the other side Duhsasana  
They fought a decisive battle,  
In which the latter down fell.

Bhima sat over his chest,  
Tore his body bit by bit,  
Drank his hot blood,  
And on the top he said:

"Is this the hand that dragged  
Draupadi by her braid?  
Is this the hand that disrobed  
Her dresses and pulled? "

Kauravas' armies ran in fear,  
Panic-stricken here and there.  
Arjuna arrived at the spot.  
And he sent shot after shot.

His shots killed the princes.  
Thus Kauravas lost ten princes.  
These killings Salya witnessed.  
To retaliate he then pressed.

Arjuna shot swift shaft one,  
That beheaded Karna's son.  
The enraged Karna retaliated.  
Both dashed, two stars collided.

Aswatthama suggested for peace,  
But to Duryodhana, it didn't please.  
"When Bhima killed my brother,  
How can I go for peace rather? "

Karna sent an arrow that sped  
To knock off Arjuna's head,

But Krishna saved his head,  
By pressing down the chariot hard.

Above his head it went and hit.  
It just knocked down his helmet.  
Thus Krishna saved Arjuna,  
It disappointed Duryodhana.

Karna's bad time started.  
It was the one ill fated.  
A wheel sank in mire,  
The chariot stuck up there.

Once a calf was killed  
When his chariot rolled  
O'er the poor creature,  
That lost its bright future.

Its master passed a curse,  
&quot;At the fatal hour of crisis,  
Your chariot wheel will sink.  
You'll have no time to think.&quot;

He asked for time to lift it,  
But Krishna opposed it.  
&quot;Was there any justice  
In your game of dice? &quot;

&quot;Was there any honour  
In your wax-palace fire?  
Was there any moral code  
When Abhimanyu was murdered? &quot;

&quot;Arjuna, take your bow,  
Kill him right now.&quot;  
As what Krishna meant,  
A fatal shot, Arjuna sent.

It threw him dead on the ground.  
By all the curses, he was bound.  
What a bad day for Kauravas,  
A good day it turned for Pandavas.

It gave a rude shock to Duryodhana,  
O'er the unfortunate death of Karna.  
He lost his best guide and friend.  
Who'll help him now to defend?

Karna's character was unique,  
In the great Mahabharata epic,  
In that he was highly glorified,  
Despite he joined a wrong side.

Rajaram Ramachandran

# Mb107. The Eighteenth Day Of The Battle

MAHABHARATA

The eighteenth day started.  
Duryodhana just sorted  
What was so far done?  
Things yet to be done?

Who was to lead them?  
This was their problem.  
Aswatthama proposed Salya.  
It was approved by Duryodhana.

For Duryodhana, Salya  
Was more than Krishna  
In driving the chariots  
And laying out the war plots.

Salya was too happy,  
Also the army was happy,  
They hoped for a winning chance  
With his military experience.

How great Salya was,  
Pandavas knew this.  
Who should then lead  
From Pandavas side?

Krishna told Yudhisthira,  
"Both Myself and Arjuna,  
We can't fight Salya,  
Who's more than Bhishma."

"Once he came to you.  
For victory he blessed you.  
He may not defeat you.  
Nor, he'll like to kill you."

"So, you're the better choice,  
Avail this great chance,

Earn credit and finish the war.  
As the last leader you're.&quot;

For this Yudhishtira said,  
&quot;Krishna, you're our guide.  
So, whatever you say,  
We'll simply obey.&quot;

Yudhishtira on the one side  
And Salya on the other side  
They led the war this day,  
So happy were they to say.

The Salya's dead sharp shot  
Smashed Yudhishtira's chariot.  
The latter sent a 'Sakti' head  
That cut his head, he was dead.

Bhima killed the surviving sons  
Of Dhritarashtra for their sins.  
Next, Sakuni's neck got cut,  
When Sahadeva's arrow hit.

Duryodhana lost his chariot.  
With no one to support,  
He left the place on foot.  
He was cursing his ill fate.

Kripacharya, Kritavarma,  
And the third Aswatthama,  
They escaped death and ran,  
With no specific future plan.

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# Mb108. The Final Encounter

MAHABHARATA

In a lake hid Duryodhana.  
The Lake was Dvaipayana.  
Pandavas heard like this.  
Some hunters told this.

They went to this lake,  
They planned to take  
Duryodhana out  
But how to do it?

Krishna told them  
&quot;Up we can bring him.  
Yudhisthira only can do it,  
By handling him soft.&quot;

&quot;Duryodhana, you're a king.  
It's no good, if you're hiding  
For your sweet life sake,  
Under the water, in this lake.&quot;

&quot;You lost your brothers,  
All your sons together,  
Besides your friend Karna,  
Bhisma and also Drona.&quot;

&quot;They all died for your sake,  
Shame, you hide in this lake.  
Well of you, it doesn't speak.  
A fair decision, you now take.&quot;

When Yudhishtira said this,  
Duryodhana replied like this:  
&quot;I have no chariot or a bow,  
With you all, to fight how? &quot;

Yudhishtira said, &quot;Listen,  
What you want, it'll be given.

Among us you choose one  
Take the kingdom, if you win.&quot;

Duryodhana told, &quot;I've my mace.  
All or any one, I'm ready to face.&quot;  
Bhima came forward to fight.  
Duryodhana was ready for it.

Duryodhana was an expert  
In handling mace and fight.  
Severe blows Bhima got,  
He was unable to come out.

Krishna about his past vow,  
He reminded Bhima now:  
&quot;To break Duryodhana's thigh  
Bhima gave a promise high.&quot;

&quot;When Draupadi cried,  
To humiliate her they tried,  
Bhima took this vow  
Which I remind him now.&quot;

On his thighs, Bhima gave hits,  
The thigh bones broke into bits.  
Yudhishtira wasn't happy at this.  
He chided him for the fault of his.

Balarama who came there said,  
&quot;It isn't correct, what Bhima did.  
The most heinous crime it's.  
I'll never tolerate this.&quot;

To convince him, Krishna tried.  
But he left, quite dissatisfied.  
He told Krishna to be neutral  
And not take any side partial.

To console Duryodhana,  
His best tried Yudhishtira.  
Duryodhana blamed Krishna  
For his partiality to Pandavas.

Krishna replied, &quot;Oh king,  
Why you're forgetting?  
You rejected the peace offer  
For that you now suffer.&quot;

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# Mb109. Balarama Condemns

MAHABHARATA

At Kurukshetra arrived Balarama,  
He saw Bhima hitting Duryodhana,  
On both thighs, below his navel,  
A breach of combat rules single.

"Below navel will any Kshatriya hit,  
For any combat, he becomes unfit.  
I can't tolerate such an unfair fight.  
Bhima played what kind of combat? "

So saying, Balarama raised his plough.  
Krishna tried to calm him somehow.  
"Our friends and relations are Pandavas.  
How much they were teased by Kauravas? "

"When Draupadi was insulted in the hall.  
Bhima took a vow, "Duryodhana, I'll kill,  
Your two thighs, in battle, I'll break,  
And your life, one day, I'll take."

"As a Kshatriya he fulfilled his oath,  
That everyone heard from his mouth.  
What's wrong in Bhima's action.  
No reason for your provocation."

"At Duryodhana's prompting,  
The Abhimanyu's bow string  
Was cut by Karna, the merciless,  
And he stood alone defenseless."

"In a most cowardly way,  
They killed him that day.  
Where had the rule gone,  
When this wrong was done? "

"Thirteen long years Bhima,  
Bore the atrocities of Duryodhana,

Who knew this pending vow,  
When he took up the fight now.&quot;

Not satisfied with Krishna,  
But calm became Balarama.  
His opinion still he kept.  
Silently, in hate, he then left.

Duryodhana shouted at Krishna:  
&quot;It's you, the cunning Krishna,  
You're behind this melodrama,  
You try now to fool Balarama.&quot;

&quot;I saw your shameless act,  
The signal you gave by a pat,  
With your hand on your thighs  
That prompted Bhima hit my thighs.&quot;

&quot;Shikandin stood before Bhisma,  
Under your direction to Arjuna,  
Who, from behind, sent his shot.  
Thus Bhisma's death he brought&quot;

&quot;You brought the end of Drona,  
Thro' a lie from Yudhishthira.  
When he was in the yoga position,  
Beheaded was he with no compassion.&quot;

&quot;You instigated the warrior Karna,  
To shoot the spear at Ghatotkacha.  
Just to save your friend Arjuna.  
Thus you did injustice to Karna.&quot;

&quot;Satyaki butchered Bhurisravas,  
When you gave him ill advice.  
To kill, you directed Arjuna,  
While lifting the wheel, Karna.&quot;

&quot;You tricked Jayadratha to come out,  
When still the sun had not set,  
By bringing darkness all around,  
With your cunning magic wand.&quot;

Thus Duryodhana went on criticizing,  
But Krishna was calmly listening.  
He replied, &quot;It's your own actions,  
Those come back as reactions.&quot;

&quot;Bhisma and Drona had to buy□  
Your sins, for this they had to die.□  
For Karna's death, you're the cause.  
Draupadi's agony how will you ease? &quot;

No answer Duryodhana found.  
Speechless was he on the ground.  
He was blessed with a martyr's death.  
Despite his misdeeds before his death.

Rajaram Ramachandran

# Mb110. The Massacre At Midnight

MAHABHARATA

The three, Kripacharya, Kritavarma  
And Aswatthama met Duryodhana.  
They were visibly moved.  
This, their tears proved.

Aswatthama told, "Oh king,  
They all did a wrong thing.  
My father unarmed, they killed,  
When he did yoga in the field."

"They killed you by foul means,  
The crime, the most heinous,  
Never committed on this earth,  
I'll avenge both the death."

Duryodhana was happy to hear,  
He called Aswatthama near,  
And said, "My hope is with you.  
As Chief I now appoint you."

"You should kill them all.  
The Pandavas should fall.  
My soul will rest in peace,  
If you do this job please."

The three drove away,  
Where the Pandavas stay,  
And thought of killing,  
When they were sleeping.

Everyone was fast asleep,  
At night, in the Pandavas camp.  
Aswatthama stealthily entered,  
Dhristadyumna first he killed.

Pandavas' sons, Soldiers  
And the security guards,

They all lost their heads  
In these devils' hands,

There was utter confusion,  
O'er this surprise invasion,  
Hue and cry everywhere,  
At the dark hours was there.

Duryodhana heard this,  
And pleased he was.  
What he had not done,  
These three have done.

With this final satisfaction,  
As a token of appreciation,  
He thanked them, the three.  
His life then left him free.

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# Mb111. Aswatthama

MAHABHARATA

The Pandavas' great victory,  
Turned into the worst tragedy,  
They lost overnight Upapandavas  
Shikandin, Dhristadyumna and others.

Inconsolable was Draupadi's grief.  
Aswatthama came like a thief.  
He killed her brothers and sons.  
Why? She committed what sins?

Her tears shook Bhima's heart.  
"Wherever he's, I'll find out,  
This is my vow. I'll see he's dead."  
He wiped out her tears and said.

Pandavas and Krishna located,  
There Aswatthama was seated  
Where Veda Vyasa stayed.  
They bowed Vyasa and prayed.

Bhima shouted, "You murderer  
What're you doing here?  
You, the foulest of the Brahmins,  
How can you cover your sins? "

Aswatthama took a grass.  
He whispered some mantras.  
"May this destroy Pandavas."  
He gave them this curse.

The missile blazed forth fire.  
That threw everyone in fear.  
Krishna at once cautioned them,  
It was meant to destroy them.

To counter it Krishna gave advice,  
Arjuna to deploy another device.

Brahma Astra Arjuna threw.  
As Vyasa ordered, he withdrew.

As Aswatthama didn't know,  
How his missile to withdraw,  
It went to Uttara's womb-child,  
That was first to be killed.

Krishna saved the child,  
Parikshit was this child.  
Aswatthama was spared.  
But his ego was killed.

They demanded his gem  
He surrendered it to them.  
Draupadi got it from Bhima,  
But she gave it to Yudhishtira.

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## Mb112. Dhritarashtra's Grief

Part 112 - Dhritarashtra's grief

The battle was over.  
What about the sufferer?  
How much tears dried?  
How many widows cried?

Dhritarashtra wept aloud.  
Not one son was allowed.  
There Veda Vyasa arrived.  
With soft words he consoled.

"Dear son, where there's birth,  
There's always death.  
Grieve not over the past.  
Destiny plays till last."

"Now Yudhisthira is your son,  
You love him. His love you win.  
This way, bear the burden of life.  
You should now give up your grief."

One by one they embraced him.  
But he showed no love for them.  
When Bhima's turn came,  
Very much angry he became.

Krishna pushed Bhima aside.  
And kept a metal statue by his side.  
Tightly the statue he embraced.  
Into pieces it got crushed.

Vyasa then advised Gandhari,  
To love Pandavas and Draupadi,  
As she loved her own children.  
She accepted his suggestion.

When Bhima's turn came,  
Wild she then became.

She asked, &quot;Below his navel,  
You it not cruel? &quot;

&quot;To save my life I did this,  
Bhima told her, &quot;Otherwise,  
He would have killed me,  
As he was more than me.&quot;

&quot;You could have spared one,  
For us to live with one son, &quot;  
When like this she said,  
Yudhisthira replied:

&quot;Your sons we're  
We'll take care,  
Have no fear,  
When we're here.&quot;

Then they went to Kunti,  
Along with Draupadi.  
She blessed them all  
With her heart full.

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# Mb113. The Secret Of A Tragedy

MAHABHARATA

Yudhishtira arranged for a ceremony.  
He gave offerings to the dead many.  
Also Dhritarashtra did the same  
To the departed sons in their names.

Gandhari entered the battlefield,  
With her daughter-in-laws in the field.  
Each one searched for her husband.  
Weeping bitterly for his tragic end.

Gandhari said, "You've the will,  
O Krishna, to stop this war devil.  
Had you tried seriously for peace,  
You could have got it with ease."

"Your Yadhava race will perish,  
Like this, what I now wish."  
Krishna replied, "Your charges  
Baseless they' lives for ages."

Kunti came to the battlefield.  
Down her cheeks, tears rolled.  
Karna's head, on her lap, she held.  
His past true story, she revealed.

Yudhishtira did his funeral rites.  
He cursed, "Woman has no rights  
Within herself to keep secrets.  
To avoid any such tragic events.

It was only his wishful thinking.  
This doesn't mean anything.  
Secrets a woman can keep  
More than what a man can keep.

Pandavas went with Krishna,  
And paid their homage to Bhishma.

Yudhishtira sat at his feet  
There, in his everyday meet.

Bhisma with all illustrations,  
Told him about administrations,  
State welfare, population,  
Non-violence and renunciation.

Yudhishtira was feeling sorry.  
He was in a state of worry.  
His brothers tried to pacify him.  
Draupadi also consoled him.

&quot;I see no joy or good,  
In this unhappy mood.  
Let me go to the forest.  
Spend my life in rest.&quot;

Like this, he told everyone.  
Veda Vyasa was the one,  
Who, with his healing touch,  
He told him about life much.&quot;

All the roads led to Hastinapura,  
For the coronation of Yudhishtira.  
A rousing reception he was given.  
To create and start a new Heaven.

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## Mb114. About The Envy

MAHABHARATA

To the grief-stricken Yudhishtira,  
A story was narrated by Vyasa.  
Brihaspati, the Gods' teacher,  
He was an acclaimed master.

Samvarta his younger brother,  
In all Vedas he was also a master.  
King Marutta invited to his palace  
Brihaspati to perform a sacrifice.

This sacrifice he refused to do,  
So the younger was asked to do.  
To Indra complained Brihaspati.  
To stop it, Indra sent the fire-god Agni.

Agni couldn't stop the sacrifice.  
The power of Samvarta in this  
It was greater than what Agni had  
So, Agni went back with face sad.

After several attempts Indra came,  
He got the negative reply same.  
In the battle that arose  
As a victor Samvarta rose.

Indra reconciled and blessed him.  
The king liberally praised him.  
Brihaspati lost his prestige.  
Samvarta gained his image.

This story Vyasa told.  
Pandavas to be bold.  
Not to mind envy,  
And suffer thereby.

Envy is a deadly sin  
This affects any one.

They suffer thereby.  
But who shuns envy?

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# Mb115. Udanka

MAHABHARATA

On his journey to Dwaraka,  
Straight away started Krishna.  
Udanka, his boyhood friend,  
Invited Him, some time to spend.

He asked, "Krishna, I guess,  
The Pandavas and the Kauravas,  
They're your near cousins,  
Tell me, are they prosperous?"

Krishna maintained silence.  
Udanka lost his patience.  
The full story Krishna told him,  
Which, in turn, surprised him.

Udanka told, "Krishna, I'm shaken.  
In your presence, how it can happen?  
It means your job, you've not done.  
I want to curse for your dereliction."

Krishna said, "Waste not your penance.  
Yudhisthira loved to have peace.  
Duryodhana was interested in war.  
For peace-talk I went, how far?"

Udanka now understood  
And Krishna he prayed.  
"Show me your cosmic form.  
With its full divine charm."

His universal form He revealed.  
In his ecstasy, he was puzzled.  
When a boon He granted,  
Water any time he wanted.

One day, thirsty Udanka was.  
In the desert where water was?

He was in search everywhere.  
But he didn't get it anywhere.

A tribal man with hunting dogs,  
He carried water in leather bags.  
As he was an untouchable,  
His felt it as not drinkable.

Suddenly the man disappeared.  
Krishna before him appeared.  
He told Udanka, "It wasn't water  
But it was Indra's nectar."

"Your chance, your hatred killed.  
As a sage, in this test, you failed.  
Never discriminate a fellow being.  
Never mind, a poor or a king."

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# Mb116. Parikshit

MAHABHARATA

"Perform Asvamedha Yaga,  
Oh Kunti's son, Yudhishthira.  
That'll restore your prestige.  
Also it'll boost your image."

"There was an emperor Marut,  
All his wealth he had put  
At secret safe places,  
With no clue or traces."

"It's somewhere in Himalayas.  
Hidden in secluded recesses.  
Once you go, in your searches  
You can get all these riches."

"Your treasury this'll fill.  
For Yaga, spend this you'll.  
There, I'll also follow you,  
And locate them for you."

Veda Vyasa advised him,  
This Yaga to perform.  
For this treasure hunt,  
To Himalayas they went.

To organize this Yaga  
He sent for Krishna,  
Who came to Hastinapura,  
With a contingent of Yadava.

Uttara delivered a son,  
But it was still-born.  
What to be a happy occasion  
It turned to a tragic situation.

Subhadra wept bitterly.  
Draupadi prayed humbly.

Kunti became speechless.  
Uttara became motionless.

They asked this question.  
Was it due to radiation?  
Aswatthama's missile had  
Killed this child, they said.

&quot;Your mercy all we seek.  
Please give his life back.&quot;  
Like this prayed Uttara,  
Placing him before Krishna.

Krishna sprinkled water  
O'er its body all over,  
And said, &quot;I'm the truth if,  
He'll regain his life.&quot;

The child began to cry.  
With her tears of joy,  
Uttara fell on His feet,  
For this miraculous feat.

'Parikshit' meant 'the son  
Who was a protected one'  
The child got this name.  
Later famous he became.

Vyasa inaugurated the Yaga.  
The horse was led by Arjuna.  
Yudhishtira wished him success.  
Freely it moved on, none to access.

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# Mb117. Asvamedha Yaga

MAHABHARATA

A victorious war they fought.  
The horse was then brought.  
Arjuna came as a victor.  
In round-the-country tour.

The sacrifice was to start.  
A weasel came to that spot.  
Half its body appeared gold.  
Its reason, the creature told.

"Princes and priests, listen.  
You should learn a lesson.  
Yours is not a big sacrifice.  
Wealth alone doesn't suffice."

"Modesty is what's required.  
This should be acquired.  
Like a Brahmin who did,  
And lived on charity food."

"One day, he received a guest.  
His share of food he gave first.  
His wife gave her share next.  
His son spared every bit."

"His daughter-in-law gave last.  
Thus they served their guest.  
They had nothing, that day to eat.  
Poor though, they were rich by heart."

"The guest was God of Death,  
Who came to know the truth,  
To test their charitable mind,  
And the depth of it to find."

"Now do you admit, oh king,  
Yours is but a showy thing?

All the four died of hunger  
Tell me, was it not popular? &quot;

&quot;In that flour, one side I rolled.  
Half my body became gold.  
The other half to turn gold,  
I came to your Yaga field.&quot;

&quot;Still half gold my body is  
So, yours is a sacrifice,  
Not as good as the one,  
Done by the poor Brahmin.&quot;

Yudhisthira was humbled,  
When his ego got tumbled.  
He thanked the weasel,  
Which served an example.

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# Mb118. The Final Days Of Dhritarashtra

MAHABHARATA

Yudhishtira, day by day,  
For his justice and fair play,  
His name became popular  
As the country's best ruler.

Draupadi served Kunti,  
And took care of Gandhari,  
As her own mothers,  
For almost fifteen years,

One day Dhritarashtra  
Called Yudhishtira  
&quot;You served us well,  
And we wish you well.&quot;

&quot;Let me go to the forest,  
To spend my life rest.  
Let me not die here,  
With the sickness fear.&quot;

Yudhishtira refused at first,  
When Vyasa endorsed it,  
He agreed to it,  
But with half heart.

Kunti sought his consent,  
She also there to be sent.  
He persuaded her not to go,  
But pressed, she had to go.

Dhritarashtra, Gandhari,  
And the mother Kunti.  
All the royal three  
In the forest settled free.

One day the forest got fire,  
They were burnt in that pyre.

Their lives the three gave up  
Chanting sacred hymns, way up.

While Vidura died earlier,  
Sanjaya escaped from fire.  
The rest of his life he spent,  
In the caves of Himalaya Mount.

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# Mb119. Krishna's Disappearance

MAHABHARATA

After the war at Kurukshetra,  
Krishna ruled Dwaraka.  
For thirty-six long years.  
In peace lived Yadavas.

In plenty and prosperity,  
They spent a life of luxury.  
In this, they lost discipline,  
That led to their degeneration.

One day some sages came.  
They cut a joke at them.  
They picked up a young man,  
And dressed him like a woman.

They asked the sages, "Tell us  
This pregnant lady with us,  
A boy or girl, she'll have."  
They said, "A mace she'll have";

"It'll destroy your tribe one day.  
For this crime, you'll pay."  
They cursed and went away.  
A mace he delivered next day.

They were shocked to see the mace,  
Powdered it and threw every piece,  
Into the sea and forgot once for all.  
There grew a crop of rushes tall.

One day, they went to that spot.  
Fully drunk they danced a lot.  
They talked all nonsense.  
The words full of offense.

Satyaki with his sword,  
Cut Kritavarma's head.

The Yadavas killed Satyaki,  
They went crazy and panicky.

Next they killed Pradyumna  
One of the sons of Krishna.  
The rushes to strike they used  
In the fight, they were confused.

They used them on one another.  
This way, they killed each other.  
The Sages' curse didn't spare one.  
Thus perished, in the tribe, everyone.

Balarama saw this with shame.  
That spoiled Yadavas' name.  
He then went into a trance,  
He gave up his life at once.

&quot;For me to leave, the time  
Waits no more, but has come.&quot;  
So saying, he fell asleep  
Inside the jungle deep.

Krishna's toe a hunter shot.  
A deer horn, he mistook it.  
The arrow thro' His foot went.  
It sucked His life that moment.

Krishna came with a purpose.  
He saved all those virtuous  
He killed all those vicious.  
Thus He took avatars various.

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# Mb120. Pandava's Journey To God's Abode

MAHABHARATA

What a sorrowful news they heard?  
&quot;Krishna disappeared from this world.  
The Yadavas race, a curse destroyed.&quot;  
A flood of tears Hastinapura shed.

All attachments, Pandavas lost.  
They crowned Parikshit at last.  
On a pilgrimage, they went round.  
Some peace in this, they found.

A dog followed them on the way.  
They couldn't send it far away.  
Himalayas they finally reached.  
Its foot they reverently touched.

Hard was their journey upside,  
One by one fell down and died.  
First Draupadi, Sahadeva  
And the next one Nakula.

Arjuna and Bhima too died.  
They fell down side by side.  
Yudhishtira kept them aside,  
No more he had grief or pride.

In his chariot Indra appeared.  
Towards peak when he arrived.  
&quot;To take you, I'm here, &quot; Indra said  
To get in with the dog, he tried.

&quot;You leave this dog here.  
It has no place, up there.&quot;  
Indra gave it no preference,  
And he denied its entrance.

&quot;For me too, there's no room, &quot;  
Yudhishtira refused to come.

The dog suddenly disappeared.  
His father, Dharma, appeared.

Pleased with his conduct Dharma,  
He blessed his son Yudhishtira,  
Who at last reached the Heaven.  
He saw Duryodhana in a throne.

He asked, "Where're my brothers?  
Karna, Draupadi, and many others,  
Who lived, fought, and died for me,  
How is it they don't talk to me?"

Then Narada told, "My son,  
You're now in this Heaven.  
Shed your tendencies human.  
Here souls are treated as one."

An angel led him to a dark place.  
There he heard every voice,  
Of Draupadi, his brothers,  
His friends and all others.

"How's it, sinners in high place?  
Sufferers for truth in low place?  
Why partiality exists in this place?  
I feel why I came to this place?"

"No," said the messenger Angel,  
"Now you're here in the hell."  
"Then I prefer this hell," he said,  
"To suffer with them, I'm not afraid."

Pleased with him, Indra appeared.  
"None on the earth escaped  
The gates of hell, when they died.  
So you're here," he explained.

"This is an illusion, but not real,  
You're in Heaven, not in Hell."  
To Indra, he began to tell,  
"I deserve a place in the Hell."

&quot;For I told a lie, to kill my Drona.  
I killed my brother Karna.  
A thousand Hells I deserve.  
A place for me you reserve.&quot;

Yama, his father, appeared then.  
&quot;These tests you passed, my son.  
Every time, the truth has won.  
Really you're the truth born.&quot;

The story comes to an end.  
The events one by one send,  
A world of morals when read,  
It shows, 'good' conquers 'bad.'

An epic Mahabharata is, why?  
This eternal truth none can deny.  
The fact it surpassed many ages,  
It's a proof of its living pages.

The end of the great epic  
The story of Mahabharata.

Rajaram Ramachandran

# Might Is Right

"World peace, world peace" cry,  
Today everywhere rends the sky.  
For some, the world is at war.  
For them, is it the truth, how far?

If a man says, closing his eyes,  
"It's dark up to the skies, "  
Then let him open his eyes.  
Light he'll see, here the truth lies.

God gave us this world with peace.  
It's the man, who's ever ill at ease.  
Its duty, the nature does without fail.  
It's the man against nature does his wail.

To maintain a world-o'er peace,  
Every individual should be at ease.  
The world doesn't want any fight.  
Only the man says, "might is right."

Rajaram Ramachandran

## Mmgl - The Story Of Manimegalai

After writing the story of Silappadigaram, the Killer Anklet, I thought this story will not have a good finish, unless I write the story of Manimegalai, in continuation of the earlier story for the reason Manimegalai, the daughter of Kovalan and Madhavi, was compelled by her mother to renounce the worldly life in her prime youthful days, while her grandmother wanted to bring her into her family's dancing girl profession. It was a trial period for this young girl to face the male dominated society and keep her modesty, while sticking up to the religious compulsions she was thrown in. Finally, she comes out successful in the new chosen field of religious order.

One of the finest jewels of Tamil poetry', the epic poem Manimekalai by Poet Sathanar, 2nd century A.D., is unique for the deep spirituality and mysticism it unfolds against the historical and geographical background of South India and of adjacent Jaffna (Sri Lanka) .

The death of her father, Kovalan, under tragic circumstances, weighs upon the mind of young Manimekala and she resolves on a life of renunciation. At every turn she is obstructed. Running through her life story are a set of counteracting forces — on the one hand is her passion to enter holy orders of a Buddhist bhikkshuni and on the other, the infatuation of Udaya Kumaran, the Chola prince, to win her favours. (Bhikkshuni = Female Monk)

The first scene is laid in the garden of the capital city, Puhar, with Manimekala and her companion, Sutamati, gathering flowers. With all the daring of his princely rank, Udaya Kumaran gives vent to his deep love. Faced by a situation from which there is no escape, spiritual aid comes to her in the person of the Goddess Manimekalai, her guardian deity. The Goddess charms her to sleep, and while in a state of trance, spirits her away to the Island of Manipallavam, down South. Leaving her there, the Goddess gets back to Puhar, the Chola capital. Appearing before Prince Udaya Kumaran, she tells him of the unrighteousness of his conduct, unbecoming of a prince. The Goddess now appears to Sutamati in a dream and tells her of her flight to the Island of Manipallavam with Manimekala, and how the Goddess has set her on the road to spirituality.

Bewildered at her loneliness in strange surroundings Manimekala roams about the place until she comes upon the site hallowed by the visit of the Buddha. This was the site where according to legends, the Buddha landed and settled a growing strife between two warring Naga Princes for a gem-set throne left to them by an ancestress. The episode of the Buddha's visit to the Island of Nagadipa, where he preached a sermon of reconciliation between the two Naga princes, is sung in Buddhist legends of Ceylon, chronicled in Sinhalese Mahavamsa. Circumambulating the holy seat, and prostrating herself before it,

memories of her past life miraculously dawn on her.

One of her righteous deeds in her past life is here recounted. Lakshmi, as she was in her previous birth, comes upon a Buddhist Charana by name Sadhu Sakkaram flying across the air. As he landed, Lakshmi and her husband, Rahula, prostrated before the sage, and Lakshmi offered the sage food. The merit that she thus acquired gained for her the reward of acquiring nirvana, in her next birth, destined to live the life of a Bhikkshuni. Rahula, her husband, was reborn as Prince Udaya Kumara. This accounts for his passionate advances to her. To release her from this attachment and to help her to fulfill the Karma, was the mission of Goddess Manimekalai who spirited her away to the Island of Manipallavam. In her past birth she was one of the three daughters of King Ravivarman and his Queen Amudapati, of Yasodharanagari. The other two daughters were Tarai and Virai, married to King Durjaya. On a certain day returning from a visit to the hills by the side of the Ganges, the royal party came upon Aravana Adigal, the great Buddhist saint.

The latter persuaded the king and his daughters, to worship the footprints of the Buddha in Padapankaja Malai of the Giridharakuta hills. The story of the footprints finds mention in these words: ' The Buddha stood on the top of the hill and taught his Dharma to all living beings, and as he preached in love, his footprints became imprinted on the hill, which thus got the name Padapankaja Malai (the Hill of the Lotus feet) .' The king and his queens were advised to go and worship the sacred footprints. As a result of the merit thus acquired, the two daughters Virai and Tarai, were reborn as Sutamati and Madhavi.

Initiated in Buddha Dharma, the goddess prevails on Manimekala to complete her spiritual education by learning the teachings of other religious persuasions. Towards this end, she instructs her in a mantra the chanting of which would enable her to fly through the air, disguised as a hermit. With these pronouncements, the goddess again leaves her.

Walking about the place, Manimekala meets the goddess Tivatilaki who recounts her own experiences. 'On the high peak of Samanta Kuta, in the adjoining Island of Ratnadipa, there are the footprints of the Buddha. After offering worship to the footprints, I came to this Island long ago. Since then, I have remained here keeping guard over this seat under the orders of Indra. My name is Tiva-tilaki, the Light of the Island. Those who follow the Dharma of the Buddha strictly and offering worship to this Buddha seat will gain knowledge of their previous birth.' 'In front of this seat there is a little pond full of cool water overgrown with lotuses. From that pond will appear a never failing alms bowl, by name Amrita Surabhi (Endless Nectar) . The bowl once belonged to Aputra and appears every year on the full moon day in the month of Rishabha, in the fourteenth asterism, the day on which the Buddha himself was born. That day is not far off but is near. That bowl will presently come into your hand. Food placed into it by a pure one will be inexhaustible. You will learn all about it from Aravana Adigal, who

lives in your own city.'

Circumambulating the pond, the bowl emerges from the water and reaches her hands. Delighted at this, Manimekala chants praises of the Buddha. The last line of the chant alludes to the Buddha's services to the Nagas: ' Hail holy feet of Him who rid the Nagas of their woes.'

How the bowl found its way to Nagadipa is another story Manimekala now flies back to Kaveripattinam. Meeting her mother, Madhavi and Sutamati, she recounts her experiences. All three go to the Sage Aravana Adigal. The sage narrates to her the story of the miraculous bowl. As the story ends, Manimekala dons the robes of a Bhikkuni and with the begging bowl in her hand, makes her way through the streets of the city.

The news reaches Prince Udaya Kumaran of Manimekala's presence in her own Madurai and her attentions to the poor and forlorn. The prince goes to find her. Seeing her as a Bhikkshuni, he asks her why she has taken to this austere life. She makes appropriate reply. Unable to resist the prince's advances, she disguises herself as Kayasandigai, so as to escape his attentions. Meanwhile, Kanjanan, the husband of the real Kayasandigai, mistakes Manimekala in her disguise, as his wife. Manimekala does not respond to Kanjanan's words. This infuriates Kanjanan, who suspects Udaya Kumaran to be his wife's lover, and kills him.

Manimekala now continues in her wanderings and finally reaches Conjeeveram. Here she waits upon Aravana Adigal, who instructs her in Buddha Dharma. Manimekala from now settles herself to the dedicated life of a Buddhist Bhikkshuni.

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## Mmgl Annex Ii (29-1) 4. About Other Religions

Aravana Adigal told Manimegala about other religions.

### (a) Two measures

"Oh maiden, listen carefully. Lord Buddha brought two measures- first the perfect perception and the second perfect opinion."

### (b) Perception measure

Pointing out to an object and saying "This is that, " this feeling is called perception to know that thing only. The name, group, nature, and action of a thing are subject to inference and opinion. So they left the perception as it not the only criterion.

### (c) Opinion measure

The opinion measure is reason, action and general. If one goes deeper into it, it may go in fault also. What is not at fault? It is like 'Fire's smoke' to know the 'action's inference.' All other measures arise out of the opinion. So, they are all hidden in this opinion measure.

### (d) Five parts

To understand what is what, an inferential opinion is helped by relationship, reason, comparison, confirmed judgment, and conclusion. To know and then say is relationship, which is like saying, 'This Mountain is having fire.' The reason suitably says, 'The smoke exists there and so this mountain has fire.' The comparison says, 'Like the perfect sacrifice hall.' Instead of saying like the above, if it is said, 'This Mountain also is having smoke, it becomes a confirmed judgment. To say, 'whatever has smoke, it has got fire, ' then it becomes conclusion.

### (e) Dissimilar comparison

To say, "That which has no fire, that has no smoke like water." By the process of elimination, it becomes a dissimilar comparison.

### (f) Relative term

When a clear action gives its natural meaning, then it becomes a relative term. To say, 'Sound is not permanent' is relationship. When it is said, 'It arises when raised' by showing its action, then it becomes a relative term.

### (g) Existent and non-existent extension

'Anything and anything is done, like the impermanent pot' is the extension of

relationship. It is opposite is 'it is not done, like the sky.'

(h) Non-existent truth

To say in a vacant place, 'No pot' indicates good relationship. 'for it has not appeared' is the extension of relationship. To say, 'Whatever is, it is seen like the fruit on hand' it is a non-relative extension.

(i) To confirm the reason

In this way, reason confirms a thing. For the smoke's action, it has confirmed the truth that the fire exists. How it is? Because of the factor, 'Where is smoke, there is fire' which is an associate event. 'Where is no smoke, there is no fire,' is an opposite associate event. The reason of the smoke confirmed the truth of the fire.

(j) Action-reason faulted

Like this if reason can confirm an object, it is only the action of the fire which spread up and sideways, and so it can definitely be proved that there must be fire below the smoke.

(k) Existent fault

If the existent statement is at fault, for instance one person saw a donkey and a maiden side by side. Later on when he saw the donkey, he should have the courage to say that maiden also is there, but this boldness does not suit the occasion.

(l) Distinction at fault

If one says that 'In a place there is no fire, there is also no smoke,' this special distinctive meaningful statement, and if he says at a different place with his visual experience, 'there is no dog's tail on the donkey's neck, also there is no fox tail,' he should not infer that 'Fox tail is in the dog's tail.' So the direct inference to see things clearly cannot be compared in such cases.

(k) Existent and conclusion

With the relation, the Existent and conclusion they get merged with the comparison. So they are also unsuitable.

3. What is good side?

There are good as well as bad inside the relation, reason, comparison. In that several quality outcome and in another case, where differences are seen, whatever seen by the eyes simply, that is better taken boldly as relation. This good relationship adopts one of the two- sound permanency or impermanent permanency. The similarity is sound. The things dependent on it are

permanency and impermanence.

#### 5. The reason that happens

The eventual good reason is whatever relative thing selected should stand stably and should come out of concomitant thing and not from opposite thing.

If concomitant can prove one, the general category of relative things will be similar. 'if a sound is proved impermanent, it will be similar to the impermanent pot.' To say opposite side 'whatever not permanent, that is not done like the space—it will mean like that. Whatever is done and seen in that action, the concerned relation remains inside the two, but not in the opposite side of impermanence.

#### 6. Good comparison

Good comparison are of two kinds—similarity and dissimilarity. The similarity is that agreeable rule, 'Sound is impermanent, when made, it means to say like 'pot.' In the dissimilar example, the relative nature will not go where the possible nature cannot go. Both the kinds are suitable to prove the relative things.

#### 7. Relative false kind

Bad relation, bad reason, bad comparison they are false relation, false reason and false comparison. In this false relation is of nine kinds. They are perception fault, inference fault, self-contradictory fault, worldly fault, scriptural fault, infamous attribute, infamous importance, infamous contribution, and infamous relationship.

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## Mmgl Annex Ii (29-4) - (A-3(1) Special Contributory Nature Deficiency

In the quoted example, possibility and means both become deficient. 'Sound is permanent nature for want of shape. Any other thing is of shapeless nature, but it is of permanent nature, like the pot.' If it said like this, in the pot example, the created possible permanent nature and the means which is shapeless are both appear to be not there.

### (a-3(2) Ordinary contributory nature deficiency

The fake example of ordinary contributory nature deficiency is to show a thing which is not there. The possibility and means of showing for such a thing, they are, so to say, are deficient. 'Sound is impermanent nature, for want of shape/ So any other shapeless nature thing is impermanent, like the sky'—if it is said like this, the example of sky possible nature impermanent and the means shapeless nature, both are like saying 'There is no sky as such.' Since the statement doesn't match, it becomes deficient. If any one says, 'Sky is there' this would appear as if it is permanent shapeless nature. For him also it will be with fault, as a contributory deficiency.

### (a-4) (Succession) Connection

The means nature and possible nature, by showing their connections, they will show the truth. 'Sound is impermanent since it is made'—after saying this only, 'any other thing done, ' if its connection is not mentioned, but is said, 'Towards the pot when it is made, the impermanent nature is seen, ' the connection will be lost

### (a-5) Deficient connection

.The connection that exists, and the means that is not seen both appear to match. 'Sound is impermanent, since it is made.'—if this much only is said, whatever any other person has done is impermanent' like this its existence is not considered. 'Whatever is of impermanent nature, it is being done'—it can be considered like this.

### (5-1) Possible expansion

In the unnatural fake example, the possible expansion is the means nature stood again without recovering possible nature, 'Sound has permanent shape'—after telling this, 'Anything is not permanent, it not shapeless, like the atom supreme, ' like this if an example is quoted, then the atom in the example has permanent nature and shape as well, the means nature comes back and if the atom does not

have the impermanent within the possible permanent nature, it becomes faulty and possible expansion unnatural fake example.

#### (5-2) Means expansion

If the nature of the possible expansion returns, the means nature goes without return. 'Sound is permanent without shape'—after saying this, 'Anything is not permanent, it is not shapeless, like lime'—like this if example is quoted, the unnatural example of lime remains in shape, but is impermanent, possible permanent returned, and became means shapeless not returnable.

#### (5-3) Contributory expansion

In the said example, means and possibility both are not present, or it is 'True contributory expansion' or 'No contributory expansion'—like this two categories it becomes.

#### True contributory expansion

An existing thing does not get back the possible nature, it becomes an unnatural example. 'Sound permanent, because it is shapeless, '—if one says like this and then if he says, 'Anything is not permanent, it is not shapeless, like the sky, ' the unnatural example 'sky' to the person who says it is 'an existing thing' it appears as permanent and shapeless. So, the possible permanent nature, means shapeless nature are both returned back. It became there a fake.

#### Non-contributory expansion

If one says, 'Sound is impermanent, because it is shapeless' then 'Anything is impermanent, it has no shape like the sky'—like this an unnatural example is shown, then it becomes that 'the sky is not a thing.' It becomes a fault, as the sky becomes untrue, and possible permanent thing, means shapeless nature, again stood unreturned and it does not stand.

#### (5-4) Opposite

In a place where there is no possibility, to leave it without telling the means nature—it is like this. 'Sound is permanent, when not done, ' 'Anything is not permanent, not because it was not done' to clarify this opposite statement, 'Pot is done because it is seen impermanent'—if it is said like this, it becomes an opposite unclear fault.

#### (5-5) Extreme opposition

To say a thing quite opposite, like 'Sound is permanent, because it has a shape'—if it is said like this, and in that place without telling 'Anyone place is not permanent, and there is no shape also, ' if it is said, 'In anyone place there is no shape, in that place there is permanent'—the opposition becomes an extreme

opposition.

12. To find out the truth

What is shown so far, they are bad means shown inferential inferior truth and the untruth also is examined under these perfect rules to find out the truth. This you should keep in mind clearly. Like this Aravana Adigal explained the Buddha Dharma.

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## Mmgl Annex Iii (30-1) 3. He Explained It

All these Buddhas' writings' and teachings' speak about one principle of twelve things. They appear to be interrelated with reason and action. To come out of them they control like this. Since they continue to appear as depending upon each other, Buddha explained the position clearly to the people.

[The twelve things are: - (1) Pedhamai (Ignorance) , (2) Seigai (action) , (3) Unnarvu (feeling) , (4) Aruvuru (life in body) . (5) Vaayil (five senses) , (6) Oorru (body) , (7) Nugarvu (sight) , (8) Vetkkai (desire) , (9) Patru (attachment) , (10) Pavam (sin) , (11) Thotram (appearance) , (12) Vinaipayan (fruit of action) ]

### 4. Accustomed to feel

If once this kind of appearance is removed, they reappear again. There is no action free from any reason. Normally action is bound by reason. But actions are of two kinds one to act with reason and another to act without reason. They repeat as fruits of actions.

### 5. Calm group

There are four divisions here and these four divisions react on three occasions.

Ist division: Ignorance, action, these two

IIInd division: Feeling, life in body, five senses, touch, sight, these five

IIIrd division: Desire, attachment, sin, these three

IV division: Appearance, fruit of action, these two

Three unity factors are: (1) Action mixed with feeling, (2) Sight mixed with desire and (3) birth mixed with appearance.

### 6. Appearance and time

When investigated the appearance of birth fall under three types—formless, form and lust. To suit the appearance there exist three types of periods, past, present and future.

### 7. When seen it is strong

By the fruits of desire, attachment, and ignorance—these three offences, birth and action—these two actions, and the rest seven, they do not stay long, they are useless, and they give worries. When these things are avoided, one can attain spiritual knowledge and can reach the imperishable heavenly abode.

#### 8. Place, peace and case

Along with worry, worry-free, worried appearance, and the way to abstain from worry— these four kinds of nature, and also with five types- form, pain, motive, pretension and science, the resultant effect is true case, or false case, or based on truth case, or based on truth no case, or based on false case, or based on false no case—these six type of cases occur.

#### 9. Goodness - question and answer

There are found kinds of justice or goodness—universal, motivated, doubtful, and natural. There is no product without touching one of these things. To say, or discuss, or question or argue that there is no attachment for wealth, nor any aim in action nor any reason for action, nor anything else of this kind—like this functions the calmness..

#### 10. Self is the first

With no creation, nor destruction by evil, nor one after another ending in destruction, nor from the start involve oneself, nor attached to an attitude as me and mine, nor whatever others can do but done by oneself, action or fruits of action, exposed to birth and death—for all these things the calmness will go as first-self.

#### 11. Variety of calmness

Ignorance, action, feeling, life in body, five senses, touch, sight, desire, attachment, birth, appearance, fruits of action—those who know the merits of these twelve qualities, they must be knowing the path to the heaven. Those who fail to know them, they know the way to the hell.

#### 12. Ignorance

What is ignorance? Whatever things told till now, if those do not understand, but only believe what they see in their vision, without knowing the truth, they are like those who believe in false notions stating, &quot;Hare has got only three legs, &quot; or those who simply listen to others without verifying the facts—this is nothing but ignorance.

#### 13. The world and the life

There are three types of world, upper, lower and middle. There are endless living creatures in these three worlds. They are of six types, human beings, Devas. Brahma, hell beings, varieties of animals, and ghosts.

#### 14. Action

Good action and bad action are the two kinds of actions, which influence the six different living beings and the results of their actions make them to take birth

consistent with their deeds. They enjoy or suffer according to their actions.

#### 15. Bad actions

What is bad action? Murder, theft, and lust- these three bad actions will appear even in a normal sound body. Falsehood, backbiting, hot words, useless words—these four bad actions come from speech. To covet others things, to hate others, to blame others—these three come from the heart. Like this, on these ten bad habits, wise men never keep in their minds. In case they keep in their minds, they will appear in the next birth as animals, ghosts or hell-men and will suffer sorrows and pains.

#### 16. Good actions

What is good action? Avoiding the above said ten bad actions, one should do virtuous deeds and should keep one's head erect in giving alms and charities. Such persons will be born as Devas, human beings, and Brahma to enjoy the fruits of their good deeds.

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## Mmgl Annex Iii (30-2) - 17. Feelings

The feeling is that which one makes the best use of the senses. Those not using the senses are like the persons who are sleeping with no action to do.

### 18. living body

The life has no shape whereas the body has shape. Feelings, heart, and absolute knowledge they have one meaning. When they mix with the action, it is called the life and there is no soul as such according to Buddha's principle.

### 19. Five senses

When examined, with the five senses adding mind, it become six senses. For the feelings in the heart for material things, they are the suitable places.

### 20. Touch

The heart and the six senses feel the touch when they are engaged in different matters.

### 21. Sight

Sight is the one that enjoys the feeling of the senses.

### 22. Desire

Desire is one that never decreases but goes on increasing when joy of the senses is felt.

### 23. Attachment

Attachment comes at a stage when once the uncontrollable desire increases.

### 24. Sin

Sin is part of one's actions. It is the result of the fruit of actions in the past

### 25. Birth

'Birth' is based on the quality of actions performed. As cause and effect theory, life goes into that body which can fulfill the desires of the mind.

### 26. Sickness

Sickness is one that gives trouble to the body when it goes out of the nature due to ignorance etc.

### 27. Old age

Old age is one that attacks the body till death, when the body becomes weak

### 28. Death

Death is called the formless life leaving this form body like the sun disappears while setting in the west.

#### 29. Continuous trouble

Action depends upon ignorance. Feeling depends upon the action. The living body depends upon the feelings. The senses' feeling depends upon the life in the body. The touch feeling depends upon the senses feeling. The sight depends upon the touch feelings. The desire depends upon the sight. The attachment depends upon the desire. The action depends upon the attachment. All the sins depends upon the actions, on account of which old age, sickness, death, miserable life, tears, worries, inaction and so many troubles will start coming one by one.

#### 30. To escape from trouble

When ignorance is lost, then the dependent action will be lost. When the dependent action is lost, then the feeling is lost. When the feeling is lost, then the living body feeling is lost. When the living body feeling is lost, then the sight is lost. When the sight is lost, then the desire is lost. When the desire is lost, then the attachment is lost. When the attachment is lost, then the action part is lost. When the action part is lost, then the appearance is lost. When the appearance is lost, then the birth is lost. When the birth is lost, then the six kind of ills like sickness, old age, death, troubles, agitation, and worry will be lost. This is called the escape from the trouble.

#### 31. Four kinds of risks

risk

Ignorance and action are the two responsible reasons. So these are called the first risk.

d risk

Feeling, living body, senses, touch feeling, sight are the five that come as a result of the first risk mentioned above. So these are called the second risk.

risk

Desire, attachment, part of action, these are the three that will appear in sight as guilt and action. So these are called the third risk.

#### 4. Fourth risk

Birth, sickness, old age, death, these are the four ills that are fruits attached to this body. So these are called the fourth risk.

### 32. Three junctions

The cause for the births is action and feelings, which is the first junction. The discipline of sights joins the desires, which is the second junction. When the birth part is attached to the next birth, it is called the third junction.

### 33. Three kinds of births

The first one is to take birth to pursue the spiritual path and to attain the ultimate divine goal in life. The second one is to control the feelings inside. The third one is to combine the feelings with body. They are human, god, and animal like beings.

### 34. Periods - Three

The ignorance that leads to forgetfulness, and the dependent action make the past period. Feelings, living body, senses, touch feeling, sight, desire, attachment, sins, appearance all these make the present period. Birth, sickness, old age, death, trouble, agitation, worry all these make the future period.

### 35. Guilt

Desire, attachment, ignorance are the three sources for guilt.

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## Mmgl Annex Iii (30-3) - 36. Action

The sufferings and sins, besides the reaction of these two, are the results of guilty actions.

### 37. Result

Feeling, living body, senses, touch, sight, birth, old age, sickness, death—these are the results of guilty actions.

### 38. Heavenly abode - Nature

Guilt, action, result- these are troublesome ones. The quality of appearance will not stay long on account of these three. Whatever higher or lower thing, (animate or inanimate) it has no separate soul as such. If this feeling comes, it is fit for reaching Heavenly abode.

### 39. Truths - Four

Feeling, life in body, senses, touch, sight, birth, sickness, old age, death, trouble, agitation, worry—these are the sources of all pains and this is the first truth. For these pains ignorance, action, desire, and attachment—these are the causes for the action part and this is the second truth. For worry and appearance the attachment is the cause and this is the third truth. For pleasure and heavenly abode, the detachment is the cause and this is the fourth truth.

### 40. Five kinds of experience (vasanas)

Shape, enjoyment, motive, behavior, intelligent mind, these are the five kinds of experience.

### 41. Cases - four kinds

Wealth, continuity, good speech, agreeable speech—these four combinations form true case. No case. True case based on existent case. False case based on non-existent case. No case based on existent case. True case based on non-existent case—these are the six cases.

### 42. Wealth - continuity

The aforesaid wealth consists of body, water and country. The continuity is seed, sprout, stem which grow continuously. Several minerals form the body. Several drops make this water. Several towns become one country.

### 43. Goodness of speech

To speak goodness means to say high of a thing that decays, that appears, that is old

#### 44. Agreeable speech

Agreeable speech means not the letters forming a sentence as one unit, but to measure the boundary of a period of several days.

#### 45. Six kinds of cases - detailed explanation

To say the existing feeling as existing is the true case. To say the non-existing hare's horn as non-existent is no case at all. To say the existing feeling with its vision as existing it is a true case based on the truth. To say 'a feeling like lightning' it is true based on false case. To say about the action without reason, it is existing but based on false case. To say 'hare's horn is non-existent, so hare has no appearance' is no case based on non-existent.

#### 46. Qualities - four

There are clearly known four qualities. They are combined quality, differential quality, confusing quality, natural quality.

##### (a) Combined quality

Those actions with reasons not considering the differences, they are combined actions with reasons.

##### (b) differential quality

To feel that the reason and action are different from one another, it is a differential quality.

##### (c) Non-understanding quality

If there is no proper mind to understand the cause for any action, then it is non-understanding quality.

##### (d) Good nature quality

To understand that in the paddy seed the sprout will appear, then it is a good nature quality.

#### 47. Result of qualities

In the aforesaid four qualities, the result of our action is based on reason and they cannot act independently. So, attachment should not be there for these things. There should be no action without any principle. Because of the reason, an action is born, not that it is or it is not a caused action.

#### 48. Questions and answers - Four

There are four questions and answers. They are to tell finally and boldly, or to say one by one in batches, or to put a question against another question, or to remain silent.

##### (a) To tell boldly

When a question is asked, 'What has appeared one, will it decay or not decay? If the answer is 'it will decay' it is one sided bold statement.

(b) To tell in batches

When a question is asked, 'will the dead man be born', if the reply is 'has he given up attachment or not given up attachment, ' then his reply goes further as ' if he has given up attachment he will not be born and if he has not given up attachment, he will be born', then it becomes a reply in batches.

(c) Question against question

If one asks 'The seed came first or palm tree came first? Explain this', 'Which seed and which palm tree? ' when he asks in return to clarify, then it becomes a question against question.

(d) To keep silent

If a question is asked, 'The sky is old or new' no reply comes, then it becomes a silent mouth.

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## Mmgl Annex Iii (30-4) - 49. The Light Of Knowledge Showed

Control and heavenly abode —these two and their respective reasons, none else can give them. For all the aforesaid things, lust, innocence, and indulgence are the reasons.

Things are not stable, they are painful, they are not eternal, and they are loathsome. So, they should be examined closely and the attachment to them should be snapped. Friendly behavior, kind behavior, happy behavior, one should know them well. Because of this clean thought innocence will disappear. Vedas, meditation, behavior, and vision—all these four you should keep in view and control the wavering mind.

Like this, Aravana Adigal taught the various truths clearly to Manimegalai.

### 50. Penance—Charity—Vow

Aravana Adigal showed the light of knowledge like this. Manimegalai was enlightened. She was ready to take up the role of penance. After hearing so many Dharmas, at the end, she took a vow and prayed, &quot;Let all the evils go away which are harmful to my life&quot;

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## Mmgl Annexure I - (4) Clear With No Investigation

Clear with no investigation means to say that it a "Man" boldly, when it is a narrow necked vessel lying on a horse ground.

### (5) Seen but not felt

Seen but not felt means, one does not realize the danger ahead when he sees a tiger coming near him.

### (6) Not in vogue

Not in vogue means, one to say "Hare's horn, " when actually hare has no horn.

### (7) To feel what is felt

This is just like feeling that "It will be a medicine if one remains near fire during severe cold period." One, who knows that fire is enemy of cold, need not necessarily keep this in mind, but he feels again what he felt.

### (8) Thought

Thought is one that makes one believe when someone says, "This is your mother and father." without any further investigation.

There were religious divisions like Ulogayadam, Bowddham, Sangyam, Naiyayigam, Vaisedigam, Meemanchagam headed by the teachers like, Brahspathi, Buddha, Kabilan, Akkapadhan, Ganadhan, and Saimini. With the exception of the four, Natural, Tradition, Elimination and Incident, the other six were in vogue at that time.

## 5. Saiva Vadhi (Saivait Preacher)

After finishing with the Allavai Vadhi, Manimegalai went to the Saiva Vadhi, one who preached Shiva principles. She then went to Saiva Vadhi, whose moral principle was "Shiva is the only God for the entire world." She asked him, "How is your God? " He replied, "Sun, moon, soul the three and the five elements earth, water, fire, air, space—all these eight are rolled into life and body. He is the owner of all knowledge and arts. He creates all lives, but is in the habit of playing with these lives. He destroys those lives

and delivers them from miseries and bondage. There is no other god like our God." Like this declared the Shiva Preacher.

#### 6. Brahma Vadhi (Brahma Preacher)

To Manimegalai the Brahma Vadhi said, "All the big worlds are the creations of our God Brahma, who is our principal God according to our religious tenets."

#### 7. Vaishnava Vadhi

The Vaishnava Vadhi, who was a staunch devotee of Vishnu told Manimegalai. "The blue colored Narayana like the ocean is the Protector of the world."

#### 8. Veda Vadhi

Veda Vadhi said to Manimegalai, "Veda has no beginning or end. Veda's six chapters are its hands. The verses are its legs. The numbers are its eyes. The explanatory parts are its ears. The practice is its nose. The grammar is its face. Nothing is equal to Vedas. It is our duty to recite these Vedas."

#### 9. Aseevaga Vadhi (Jain ascetic)

Manimegalai considered as unsuitable what the Jain ascetics explained on the 'true strength' and 'worldly wisdom'. So, she approached an old Jain preacher and asked him. "Who is your God, whom you praise and worship? What is your scripture?

##### (1) Atoms and life

Our God is limitless. He exists always in all things. He is all knower. Our scriptures have five divisions. There are four incomparable atoms, such as earth, water, fire and air, to strengthen the life. These atoms are active in combination and separation. Earth, water, fire and space, these four they integrate among themselves in different ways. When they form like that, they separate themselves in different shapes. To investigate and learn this process of combination and expansion in other words is called life.

##### (2) The nature of atoms

The land atoms are very powerful. The water atoms fall on the land to become

cold and sweet and finally go underground. The fire atoms burn and rise up. The air atoms blows here and there.

### (3) The supreme atoms

These four atoms, with no beginning are endless supreme atoms. When they go in for different nature, they never get destroyed. There is nothing like a new atom is born or an old is gone in place of new one. The water atoms never turn into land atoms. One is broken into two is also not there. Like the paddy is turned as flattened rice, these atoms never spread or get expanded. They travel up and down. The mountain made up of land atoms break and become sands, which again can combine to take different shapes. Later on they can break into original atom shape. The atoms of an old tree, they can go strong to become a stronger diamond. The same tree can also become hollow sometime. These atoms become seeds to become once again as trees. These atoms are spread to become a wide expansion of land.

### (4) Names given

These all-pervading-atoms in the bodies, they float in small measures but do not combine even as one unit. They become one, three-fourth, half and one-quarter and combine. After the combination the surplus atoms forming a hole have a separate name of their own. These holes will not do their respective jobs like those which have formed as strong land, as water running towards low lands, as fire that burns, as wind that blows.

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# Mmgl Annexure I To Part 27-1 (3) Ten Truths

The ten truths will measure the quality of things. They are (1) Ksatchi (Perception) , (2) Karudal (Inference) , (3) Uvamam (Comparison) , (4) Aagamam (Scriptures) , (5) Arundapathi (Associated idea) (6) Iyalbu (Natural) , (7) Ideegam (Tradition) , (8) Abhavam (Non-existent) , (9) Meetchiyal Ariym Ozhivarrivu (Elimination) , (10) Thondri Ulladhagum Sambavam (Incident) .

## (1) Perception

Perception without distortion is of five kinds. They are, (1) Eye traps colors of things, (2) Ear traps sounds of things, (3) Nose traps smells, (4) Tongue traps tastes, (5) Body traps touch feelings. These are the conditioned tools which undergo varieties of experience in life and are exposed to joy and sorrow day in and day out. These five sense organs identify various sense objects in the world, associated with country, name, caste, character and labor. This is to be understood as the perception limit.

## (2) Inference limit

An inference limit indicates the nature of an opinion. It is of three kinds:

(1) General. Though there are no means or proof to show, a thing could be understood. If someone says, &quot;One heard the great noise of a mad elephant in the forest, &quot; then it is inferred that there must be an elephant there.

(2) Remnant. One is sure of rains on the other side of the river, when he sees the flood on this side of the river.

(3) Basis: One can surely say that there will be rain based on the dark clouds in the sky.

So these three inference limits help to understand a thing that is not seen, but is realized through indications leading to that unseen vision. The unseen object may be exactly the same or differ slightly.

## (3) Comparison limit

Comparison limit is one that compares a seen thing and tells about another unseen thing, like &quot;The wild cow in the forest (unseen) is like this cow

(seen) .

#### (4) Scriptures limit

One should accept the truth that there is a world of happiness as embodied in the scriptures by great wise men.

#### (5) Associated idea limit

This is to understand a thing with the available indications of that thing, for instance, to understand that the "The shepherd's habitat, where the shepherds stay, is on the banks of Ganges River, " when one says it in short the "The shepherd's Ganges is";

#### (6) Natural limit

The natural limit is one that when a man sitting on the elephant asks for a stick, another one standing below gives by natural instinct the very goad-stick to control the elephant.

#### (7) Tradition limit

The traditional limit is a belief on hearsay carried away from people to people in the world, for instance, one surely believes, "There is a ghost on this tree, " on the basis of statements from several persons in the past.

#### (8) Non-existent limit

Non-existent limit is one that exists not. To confirm that there is nothing like that one, the non-existent limit indicates.

#### (9) Elimination limit

By a process of elimination, a thing is decided. When one says "Rama won, " it indicates, "Ravana was defeated."

#### (10) Incident limit

Based on observation of an incident, its nature is said, like "The magnet attracts iron."

### 4. The defects of these limits

These limits in usage have eight kinds of defects. (1) Accept by pointing out, (2) Accept by distortion, (3) Doubt, (4) Clear with no investigation, (5) Seen but not felt, (6) Not in vogue (7) To say what is felt, (8) Thought.

(1) Accept the pointer

This is to accept all the things as they are and what they mean to point out

(2) Accept by distortion

This is just like saying a shining pearl as silver, by a distorted version.

(3) Doubt

A doubtful statement is made, &quot;Is it a tying post or a man, &quot; when it cannot be decided what is what?

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## Mmgl Annexure Ii (29-2) 8. Nine Imitations

### (a) The perception fault

These imitations are considered false. In these, the perception fault will say against the known and seen vision. 'The ear will not feel the sound'—it says what is opposite, like this.

### (b) Inference fault

The inference fault is one, when it can be considered boldly within opinion limit, but to say against it, like pot has 'permanent nature' while it of 'impermanent nature.'

### (c) Self contradictory fault

This is the one that contradicts the fact what is said, like saying 'My mother who gave birth to me is a barren woman.' When he is the born son, how can he say she is a barren woman?

### (d) Worldly fault

'Worldly fault' is one to speak against the statement of the world people. It is just like saying at the moon, 'This is not moon';

### (e) Scriptural fault

This is to say against scriptural quotations. The impermanent one is the religious man. It is said according to his scripture. If he says permanent what is said in the scriptures as impermanent, it becomes a scriptural fault.

### (f) Infamous attribute

Infamous attributes are those statements which are not known to the opposite religious men. If a Buddha devotee tells a Sangyam devotee, 'Sound is impermanent,' against the principle of Sangyam devotee who holds, 'That is permanent,' So a bold statement of infamous attribute it becomes famous, thus making it a Infamous attribute.

### (g) Infamous importance

Infamous importance is that the enemy should not know what is known to one. If Sangyam devotee tells his opposite Buddha devotee, 'Soul is an intelligent thing,' it does not suit Buddha devotee who believes, 'There is nothing like Soul.' So this becomes an infamous importance.

### (h) Infamous contribution

Infamous contribution is that statement which cannot be understood by others without proper explanation. If other religious man tells the Buddhist devotee,

&quot;The cause for the pleasure-like material things is the Soul, &quot; it will negate the principle of Buddha devotee to whom pleasure and soul are not acceptable. Since he cannot feel that it becomes infamous contribution.

(g) Infamous relationship

Infamous relationship is to say a thing to an enemy which is favorable to him. When one says, &quot;Sound has got impermanent nature&quot; to a Buddha devotee, to whom this statement suits, as it agrees with his principle. So it becomes an infamous relationship to the teller as he has nothing to prove on the contrary from his side.

9. Three reason faults

About the reason faults, there are three types of faults, which will divide themselves further as fallacy, Anaikanthigam, fault.

(a) Fallacies - Four

There are four kind of fallacies—contributory fallacy, unaccepted hypothesis fallacy, doubtful fallacy, teacher's fallacy.

(a-1) Contributory fallacy

Contributory fallacy is one which is not favorable both to the Vadhi and Pradhivadhi (Plaintiff and defendant) . It is like saying, &quot;The sound is of impermanent nature, because of seeing with eyes.&quot;

(a-2) Unacceptable hypothesis fallacy

A reason that is given in between two opposing persons is called unacceptable hypothesis fallacy. It goes away as non-existent. &quot;In the action sound it has a shape and so it is impermanent.&quot; Sangyam who said it &quot;In action there is a shape&quot; will appear as there is sound in the action. This is a useless reason and hence it has become faulty.

(a-3) Doubtful fallacy

With the doubtful reason one is trying to prove a thing. With a doubt of &quot;Smoke or Snowfall&quot; one is trying to prove boldly, &quot;It is smoke and so there should be fire.&quot;

(a-4) Teacher's fallacy

To prove to an opponent, showing him a suitable impermanent thing, and telling him like &quot;Space has the nature of sound and hence it is a thing.&quot; For this, counter argument will be &quot;Space is not a thing&quot; for the opponent to say. The statement is faulty.

(b) Anaikaanthigam - six

This is divided into six sections—Ordinary, Not ordinary, concomitant place turned as opposing one, opposing place turned as concomitant one, Contributory place fault, faulty adulteress.

(b-1) Ordinary

"Having announced the sound is impermanent nature"—this is an ordinary statement supporting both concomitant and opposing sides.

"Having announced" is common for both permanent and impermanent. "Whether it has impermanent nature like pot or permanent nature like space? "—if the opponent is asked, no suitable reply is given. So, whatever said has not been proved and it became false.

(b-2) Not ordinary

The reason to prove the side talk, when it does not suit both concomitant and opposition, but still argue to prove like, "Sound is permanent nature having heard it" if one says this, "Having heard" has become a doubtful reason and is faulty under Anaikaanthikam.

(b-3) Existent at one side expanded to non-existent side to spread over Keep the existent at one side and find another side for the non-existent. For instance, after the statement 'Sound will not appear at working place, ' to say the reason 'because of its impermanency' it means that the reason of impermanency is not appearing in the workplace and that the existent goes with the lightning and not with the sky. The existent goes with the non-permanent pot, 'Like pot it got destroyed and in that destruction will it appear? Like lightning got destroyed will not appear in that action? Like these doubts take place.

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## Mmgl Annexure Ii (29-3) (B-4) Non-Existent At One Side Expanded To Existent Side To Spread Over

Keep the non-existent at one side, and find another side for the existent to suit everything equally. 'Sound will appear in the workplace, because it is impermanent'—the impermanency reason to appear in the workplace, it looks like for the sky and lightning, both non-existent; it suits the lightning, but not the sky. It will appear as the existent things like pot will suit at every place, which is a false appearance. It gives room for doubts, 'Like lightning appears in workplace non-permanently?' or 'Like pot appears in workplace non-permanently?'

### (b-5) Contributory side expansion

The said reason supports both existent and non-existent, each one supporting one side. 'Sound is permanent'—this is an existent statement, 'Because it has no shape.' Here the 'no shape' becomes a reason for the permanency of non-existent things like sky, which appear to have happened to the sky, but failed to happen in the case of the atom supreme. When it is said that 'The existent pot is happy', it does not conform to the reason 'happy', which has no shape and is not relevant to the pot. So, the existent and non-existent are both applicable simultaneously in this case. How it is? Like the shapeless sky it is permanent, and like happiness it is impermanent. This kind of doubt arises. This is, therefore, called contributory side expansion.

### (b-6) Distortion in expansion

There is no room for rectification of the reason due to distortion in the false expansion. It gives room to false reason. The Vaisidigan (scriptural man) says like this, 'Sound is impermanent. It depends upon the workplace.' When it is said that it appears in the workplace, the pot etc., near that place stand suitably. When Meemanchagan (another scriptural man) says, 'Sound, which is permanent, is heard, ' it creates doubt on both sides, as it does not suit one of these two.

## 10. Distortions - four

The distortions, which create false impression, are of four kinds. Natural ordinary perversion form, natural special perversion form, unnatural ordinary perversion form and unnatural special perversion form.

### (a) Natural ordinary perversion form

The said reason is against the possibility. 'Sound is permanent, since it is made,

'—in this place 'since it is made' the reason 'it is made' leaving the possibility of permanency it proves the impermanency.

(b) Natural special perversion form

This is to prove the said reason damaging the possible natural special perversion form. In the place, 'To find out things, the instruments are eye and other senses, ' it is useful to another different from 'self.' Because it is categorized as many- 'Bed is like seat' when it is said like this, the reason 'stood attached' gives a meaning 'the bed is useful to seat others.' It leads to an assertion, those eyes and other senses, like bed became a seat, stand separate from the mind. The soul, which is not a part, is made as a part here, thus leading it to a natural special perversion form..

(c) Unnatural ordinary perversion form

This is to make the natural quality go in perversion. 'Sin is not a wealth; not a honor; not a good nature; which wealth, which good nature, which action—they are different from the truth like telling ordinary special.'

&quot;The wealth, good nature, action—they stood as one, but meant something else, &quot;—in this example, the true qualities of these three things are in the place of the quality of common truth isolated from them. In the example, ordinary and special are left and there is nothing else there, the nature of the said sin is proved as no sin. Hence it stands perverted.

(d) Unnatural special perversion form

To suit the unnatural special perversion form, to say the reason as said in the previous example, 'Sin is wealth, not an honor, which wealth, yes which is different from the reason of good, honor 'Like ordinary special' the reason becomes sin. The statement of opinion it becomes acquired goodness and honor. That itself proved perversion. So, natural's special got damaged. Like this natural special stood changed to unnatural special perversion form.

## 11. Examples - two

Wrong examples are examples of inferior nature. Examples are of two kinds—'Ordinary and extraordinary.'

(a) Ordinary example of inferior nature

Here, in the fake examples like ordinary and extraordinary, if ordinary example is taken they are subdivided into five kinds. They are ordinary nature deficiency, possible nature deficiency, contributory nature deficiency, unconnected deficiency, perverted deficiency.

(a-1) Ordinary nature deficiency

In an arguer quoted example, does not conform to the reason and is found deficient. 'Sound is permanent for want of shape. As any other shape is permanent, it is seen in the atom supreme.'—in these words the atom supreme shown as an example is of a permanent shaped nature. So, the possible nature permanent though it is in full, ordinary shapeless nature has become deficient. This is ordinary nature deficiency.

(a-2) Possible nature deficiency

In the given example, the possible nature becomes deficient. 'Sound is permanent and shapeless. Any other thing is shapeless but is permanent, like the intellect.'—in this statement, the example of intellect has become shapeless and is not permanent also, it has become ordinary fully shapeless nature. The possible permanent nature has become deficient.

(a-3) Contributory nature deficiency

In the given example, possible thing and purposeful thing both are deficient. Moreover, this deficiency is again divided into two types, special contributory nature and ordinary contributory nature.

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## Mmgl Annexure To 27-4- (B) Creations From The Source

From the gross mind source, the intelligence called "Maann" is born. From that intelligence space principle is born. From space, air principle is born. From air, fire principle is born. From fire, water principle is born. From water, the land principle is born. From this crowd, "Manam" is born.

### (c) Material changes and property

From that grand Manam, the ego is born. From the space, the sound energy for the ears is born. From the air, the touch feeling for the body is born. From the fire, the light energy for the eyes is born. From the water, taste for the mouth is born. From the earth, the smell for the nose is born. From these things develop like mouth, foot, hand, anus and genital organ. From these sources come mountain, trees etc. They appear and spread in their own way and finally everything will be destroyed when the final deluge (Pralayam) occurs.

### (d) God as the Supreme Soul

It is easy to understand Him. Not having three types of behavior, not having the nature of five senses, there is no place, anything new to appear, who understands the existence of those things, who is a sole power, who is spread everywhere as an eternal being, and passes through every heart, it is that Purusha Thathuvam (God principle) .

### (e) Twenty five things

There are twenty five things under this God principle. Five elements- Earth, Water, Fire, Air, Space, Five sense organs—Body, Mouth, Eyes, Nose, and Ears, Five senses—Taste, Sight, Touch, Sound, and smell, Five parts to feel- Mouth, Hand, Foot, Anus and Genital organ, Four—Mind, Intelligence, Ego, and Will and the last one Life as Soul.

Manimegalai heard all these things from Sangyam Vadhi.

## 11. Vaisedigam Vadhi

### (a) Six divisions

Manimegalai then went to Vaisedigam Vadhi, who explained to her in brief about the Vaisedigam principles. It contains six divisions—Thing without falsehood, nature, action, general quality, special quality, collective.

(b) Objects

In that, the two parts of the objects—nature and action—they are the source for all things. These come under nine divisions. They are Earth, Water, Fire, Air, Space, Direction, Period, Soul, and Mind. In those elements, five- sound, touch, color, taste and smell—are of compatible nature.

(c) Nature

The above said objects have characteristic nature, in that sound, touch, color, smell, taste, besides fame, ill fame, strength, weakness, rich, poor, shape, left and right directions, they form part of those objects.

(d) General, ordinary, special and collective

Objects and nature are the two subject to action. The first general is that indicates the truth of the objects. To go or stay is the general condition of all the objects. So, dying or living it is the primary nature of an object. This is in general.

Its specialty is the atom. The qualities of Samavayam (aggregate) are natural and goodness. Like this Vaisedigam Vadhi told his principles.

## 12. Bhoodha (Body) Vadhi

(a) Body action

Manimegalai asked Bhoodha Vadhi to explain his side of religious principles and he started telling her.

When wine is mixed with palm jaggery and Aathi flower, it gives extra kick. Like this, the body gets feeling in union with other suitable body crowd. This kind of feeling will disappear, once the crowd disbands. The sound of drum moves forward slowly and finally vanishes to merge with the source sound.

(b) Perception's position

Suitable to the appearance of the lives, the associated lifeless bodies will be born

through these bodies only. The true principle is this. To say it in different manner, it is just a worldly feeling of the true things. The perception limit or any other opinion is not adopted as they remain unstable. This birth and the fruits of actions in this birth—all these things are spent in this life only. There is nothing like another birth and undergo the results of action, which are all false. The Bhoodha Vadhi described his principles in this manner.

### 13. Laughed and refuted

After hearing all the religious principles, Manimegalai thought, &quot;They are not good, but I don't like to say anything against them. I know what happened in my previous birth. Then how can Bhoodha Vadhi say there is none who knew about previous birth? &quot; She laughed and told him what she knew of.

&quot;Because of God's Maya and the manner of dreaming, the mind gets distorted. Your speech is undoubtedly not the truth.&quot;

### 14. Manimegalai's advice

Manimegalai advised, &quot;You can know your father and mother only through inference. Otherwise, how do you know them? If there is no body concept, the feeling of sense objects does not arise. What you say is not only doubtful, but also you are unfit to tell this truth.&quot; In her male dress, she told him whatever she wanted to say. She became aware of the different religious concepts by then.

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## Mmgl Annexure To Part 27 - 5. To Feel The Atom

A person endowed with divine eyes, they can see and feel individual atoms separately. Others cannot see the existence of these atoms in the crowd of bodies. These atoms will be visible to their eyes like one thick lock of hairs on the head after the sunset.

### (6) Seven kinds of colors

Black birth, blue black birth, green birth, red birth, golden birth, white birth, like this different births take place. After their maturity they finally merge in pure white birth and reach their final abodes. Those who do not like get destroyed; they get the pure white birth to qualify themselves to reach the final abodes.

### (7) Markali's sacred writing

To obtain good results, or lose whatever obtained, or when many obstacles occur, or they reach those places of their own accord, or to suffer the pains of worry and joy, or to get rid of the same by and large, the sorrows of the birth and death—all these things start immediately when a life sparks inside the womb. Worry or happiness can both be categorized as atoms. The result of the deeds done in the previous birth will be carried forward to the next birth, which will be according to the nature of those deeds (good or bad) . Quoting this truth of Markali Kosalar, the Jain ascetic told his principles to Manimegalai.

## 9. Niganda Vadhi

After hearing the controversial words from the Jain ascetic, Manimegalai then approached Niganda Vadhi and asked him, &quot;Who is your head whom you praise and worship? What are your scriptures? &quot; Niganda Vadhi then explained: -

### (a) Ten kinds of things

Our God is the Jain Supreme. He taught ten principles, (1) Thanmathikayam, (2) Adhanmathikayam, (3) Kalam (Period) , (4) Aakayam (space) , (5) Kutramatra Jeevan (Pure soul) , (6) Paramannukal (Atom Supreme) , (7) Nalvinai (Good deeds) , (8) Theevinai (Bad deeds) , (9) The fruits of such actions, (10) ultimate abode.

### (b) Three creations

Each material in the world has its own individual property and when it combines with another material, it acquires another property, like this it maintains its permanency as also non-permanency. This nature can be keenly examined and it can be found that within a second they can change their shape and position. This way it is exposed to three kinds of changeable nature.

(c) Permanency and non-permanency

This is like the seed of a neem tree sprouts and becomes permanently a neem tree. In that newly grown neem tree, the seed that caused its growth is absent. This is the state of non-permanency. When the cereals (moongdal) are made into a sweet beverage (Payasam) , though their shape is destroyed and made into pulp, their property is not spoiled.

(d) The material body

To suit the function of the world, it exists in all material bodies and acts in the way each material has to act.

(e) Non-material body

It becomes the permanent property of each material body and keeps the stability of that material body.

(f) Period

The nature of a period is to calculate mathematically a short event within a time frame that is required for the happening of that incident.

(g) Space

The space has the property of expanding itself to suit needs of all materials.

(h) Life

Life is attached to the body and enjoys good tastes and sense objects.

(i) What is abode?

Lifeless body is a single supreme atom. It has the property to stand by itself outside the material body. It can change the way of joy and sorrow as a result of

good and bad deeds. It enjoys the fruits of the good deeds of the past and then snaps its ties with birth. This is called reaching the abode.

Like this Niganda Vadhi explained to Manimegalai.

(10) Sangyam Vadhi

(a) The source part

The principles of the Sangyam religion, Sangyam Vadhi started explaining.

It is difficult to know what nature its 'self' is, but it turns into three properties, with no mental occurrence, it has a general behavior to show its existence. This is the source part of it.

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# Mmgl Part - 001-001 - Festival Of Indran

(In the Pugar Town the elders  
took a decision to celebrate  
Indran Festival. This was announced  
to the public thru' tom-tom beat.)

## 1. THE BACKGROUND OF INDRAN FESTIVAL

In south, it was a famous Town,  
Pugar the people praised one.  
For the popularity of this town  
Sage Agustian gave his opinion.

He told the King Sembian,  
'You hold a grand celebration  
For the head of Devas, Indran  
Who's presiding this town.'

The king said, 'Oh sage, I pray,  
In this Pugar town please stay  
On all the twenty eight days.  
Guide us whatever be the ways.'

The sage agreed to stay there  
Their happiness to share,  
And it was a great pleasure,  
This news for the wise to hear.

.

## 2. A GET TOGETHER

In the royal court of the king,  
The men from each wing,  
They gathered to work out  
All the arrangements for it.

The great religious leaders,  
The perfect astrologers,  
The divine ascetics,  
They sat in their seats.

The visiting foreigners,  
The royal court ministers,  
The well read Veda pundits  
They sat in their seats.

The army commanders,  
The royal messengers,  
The group of scouts,  
They sat in their seats.

The handicraft men,  
The town's headmen,  
The security guards,  
They sat in their seats.

The sensitive commandoes,  
The elephant commanders  
The horse-unit leaders  
They sat in their seats.

### 3. THE INAUGURAL FESTIVAL DAY

All the men in one voice said,  
'Before the start, we're afraid  
Of the thunder-like devil,  
That gave us trouble.'

'To appease this devil,  
Before starting the festival,  
The worship of the flagpole  
Let it be in the first schedule.'

### 4. THE PALACE DRUMMER

The palace drummer as usual,  
The news of the Indran festival,  
To the nook and corner he took,  
Riding on an elephant's back.

### 5. THE DRUMMER BLESSED

'Oh, our rich old Pugar town,

Let it shine as a blessed one.  
Let rains fall in every season.  
Let our king's rule be golden.'

## 6. THE WISE MEN'S DECISION

It was decided by the wise men,  
Of this holy Pugar Town,  
That all the gods under Indran,  
They shall be invoked one by one.

When the King Karikal Valavan  
Went to attack the cities northern,  
The charm of the Pugar town,  
It appeared to have gone down.

Even the gods of the heaven,  
Would have lost their shine,  
When the people in this town,  
Sought the favor of Indran.

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# Mmgl Part 001 - 002. People's Quality In The Festival

&quot;Let our flags fly in the streets  
Let us decorate the temple gates,  
The temple's roof top domes  
And the golden hanging lamps.&quot;

&quot;Let us tie plantain trees,  
The tall areca-nut trees  
With dried nut-bunches,  
And the fresh sugar canes.&quot;

&quot;Let our house front pillars,  
Be tied up with garland of pearls.  
Let us replace the old sands  
With the fresh new sands.&quot;

&quot;In front of our houses,  
And the surrounding places,  
Let fresh creepers be tied  
To beautify every side.&quot;

## THE TEMPLE WORSHIP

&quot;Shiva, the three-eyed Lord,  
And the town's frontier god,  
Of their respective temples  
Let us worship in their given roles.&quot;

## HAVE DEBATING FORUMS

&quot;In the cool sand spread sheds,  
And under the tree-shades,  
Let there be discourses  
On subjects the most religious.&quot;

&quot;Let there be talks on scriptures,  
On divine roles and pictures,  
To find out what is right  
And what is not right? &quot;

## NO ANGER OR CLAMOR

&quot;Let us be free from anger,  
Or even from petty clamor  
With the unconcerned men  
Or the opposing men.&quot;

&quot;The deities wander on mounds,  
Or on the flower garden lands,  
Or at the cool river banks,  
With our men of all ranks.&quot;

&quot;In these twenty eight days  
To meet them on your ways  
You should know better  
And should take more care.&quot;

## DRUMMER'S GOOD WISHES

He stood before the sword army,  
The chariot front army,  
The force of horse army,  
And the array of elephant army.

He told, &quot;Let the hunger, disease,  
And our enmity may cease.  
Let our land get all the riches  
And plenty of seasonal rains.&quot;

Rajaram Ramachandran

# Mmgl Part 002-001 - The Public Comments

(In the Pugar Town, the preliminary functions of the Indran festival started. The initial program was the songs and dances of the stage girls. Madhavi and Manimegalai both did not come for the festival. This gave room for accusations from the public.

Chitrapathi, Madhavi's mother, sent her friend, Vasanthamalai to bring Madhavi, to avoid the people's blame.

The servant explained to Madhavi the people's comments, but Madhavi refused to go with her daughter. The servant returned with utter disappointment.)

## THE PEOPLE'S COMMENTS

On the day of Indran Festival,  
There assembled all the people.  
Madhavi's absence gave room  
For an atmosphere of gloom.

Her distressed mother Chitrapathi  
Sent Madhavi's friend Vasanthamalai  
To bring her to the Indran festival,  
To satisfy the blaming people.

## WHY ENMITY WITH THE PEOPLE?

Vasanthamalai was quite upset,  
With Madhavi's present state,  
And entered the hermitage,  
A beautiful flower cottage.

She told Madhavi, "My dear,  
Your look is causing me fear,  
Why enmity with the people,  
Who await you in the festival?"

## MADHAVI'S HIGHER EDUCATION

Vasanthamalai simply thought  
Madhavi could be brought  
Back to her earlier life style  
By persuading her for a while.

She said, &quot;You know royal dance,  
Besides the people's folk dance.  
You know well how to sing,  
The people's joy so as to bring.&quot;

&quot;The instruments you play well.  
Also the traditional throw ball.  
In kitchen you're too smart.  
Also in the color powder art.&quot;

&quot;You're an expert in making bedding.  
None can beat you in swimming.  
You know seasons' outfit dressing.  
Also the art of body bending.&quot;

&quot;Others' mind you can read well.  
You're a gifted speaker to tell.  
You're a good writer as well.  
You decorate flowers so well.&quot;

&quot;For every selective occasion  
You wore ornaments chosen  
That earned the appreciation  
Of the people in our town.&quot;

&quot;To fix the time and date  
For any event to suit  
You know to calculate  
As an expert in this art.&quot;

&quot;In the other arts and science,  
And in the field of dance,  
You've your specialty,  
Besides your own capability.&quot;

## AN ACT OF SHAME

Vasanthamalai continued:

&quot;Such a famous artist you're  
But now an ascetic what for?  
Is it not an act of shame,  
That may spoil your name? &quot;

&quot;Listen, our wise Southerners,  
And several other commoners,  
They cast in one voice  
Aspersions on you for this.&quot;

&quot;It's no good for us  
To hear such abuses.  
It's a shameful act  
I feel so, in fact.&quot;

## I'VE GIVEN UP SHAME

Madhavi replied:

&quot;The moment I heard,  
My dear Kovalan died,  
My life ceased not then,  
What a shameful act of mine? &quot;

&quot;No question now arises  
When I lost their praises  
From that day onward,  
As a shameless coward.

Rajaram Ramachandran

## Mmgl Part 002-002 - Chaste Woman

&quot;When a dear husband died  
That moment his wife also died.  
Some jump into the funeral pyre  
And immolate them-self in that fire.&quot;

&quot;Some observe widowhood  
In lifelong mournful mood  
This is what we've seen.  
At a husband's death scene.&quot;

### THE REAL CHASTE WOMAN

&quot;Quite different from these,  
Our Chaste Kannagi was.  
She never combed her hairs.  
And was always in tears.&quot;

&quot;She tore her tender breast.  
And burnt Madurai with that.  
So, she was a super soul,  
Who played her dutiful role.&quot;

### THE CHASTE WOMAN'S DAUGHTER

&quot;Such a chaste woman's step-daughter,  
Manimegalai, also my daughter,  
She can't change her attitude  
And now be turned as a prostitute&quot;

### A SAY ON VIRTUOUS PATH

&quot;I came to this religious center,  
And fell at the feet of my mentor,  
Aravana Adigal for his mercy  
And to save me from the misery.&quot;

&quot;How I lost my lover Kovalan?  
The events that led me to mourn,  
All these I told him in brief.

He understood well my grief.&quot;

He told me, &quot;Those who're born  
In this world, pains only they earn.  
Those who're really unborn,  
Pleasure they're sure to gain.&quot;

&quot;Our previous birth's actions,  
They follow as reactions  
In the present birth,  
On this mundane earth.&quot;

&quot;To the five kind of sins  
Murder, theft, wines,  
Lust and telling lies  
One should be averse.&quot;

&quot;He gave me a good advice,  
Peace in my mind to practice.  
Under his noble guidance  
I'm peaceful in this place.&quot;

FRIEND WENT BACK UNHAPPY

In her resolve Madhavi was firm.  
Vasanthamalai saw her aim.  
As if in the sea she lost a ruby,  
She went back totally unhappy.

Rajaram Ramachandran

# Mmgl Part 003-001 - Visit To The Flower Garden

## MMGL PART 003/001 - VISIT TO THE FLOWER GARDEN

(When Madhavi narrated of her parents' grief, her daughter Manimegalai, who was making flower garland, heard this and shed tears.

(As the garland became polluted with her tears, Madhavi asked her daughter to go to the flower garden to pick up fresh flowers for a new garland.)

(Sudamadhi offered to go with Manimegalai for getting flowers. With the consent of Madhavi, they proceeded to the flower garden, crossing several streets and the people, who felt sorry for the plight of Manimegalai.)

### THE GRIEF OF MANIMEGALAI

Manimegalai keenly heard,  
What her mother Madhavi said  
To Vasanthamalai about action  
Of the past that led to reaction.

Like the pleasant flavor  
From a fully grown flower,  
The fatal events before her,  
They began to appear.

O'er Kovalan, her dear father,  
And Kannagi her step-mother,  
What Madhavi told pained her.  
Sad she became and shed tear.

Her eyes were like a water tank  
That was overflowing its bank.  
Her tears drenched the garland

That slipped out of her hand.

#### THE MOTHER'S INSTRUCTION

Madhavi saw the drops of tears,  
From her daughter's weeping eyes,  
And saw her face with no cheers,  
When she wiped out the tears.

She told, 'Soaked in your tears  
This garland has become useless.  
Flowers from the garden you take.  
And a fresh one you then make.'

#### SUDAMADHI WONDERS

Sudamadhi, Manimegalai's friend,  
Who helped her making the garland,  
She told Madhavi how she felt,  
And how far her heart did melt.

'The parents' ill fate had its own effect,  
In that on Manimegalai it did affect.  
If the Cupid happen to see her tears  
He may even shudder in his fears.'

'Will any male leave her alone  
On seeing her face beauty-prone?  
Seeing her charm if one doesn't fall,  
In real sense, he's no man at all.'

#### SUDAMADHI'S EXPERIENCE

'Madhavi, why I'm in this town,  
You may like to hear its reason.  
I was born to a Brahmin, Kowsikan,  
In a remote place, Sanbai Town.'

'As I was the only daughter,  
I was given freedom to loiter.  
One day, I went to a garden,  
At a time there was none.'

'When flowers I was gathering,  
Marudha Vegan, a heavenly being,  
An extraordinary beauty he had,  
And to possess me he was mad.'

'After sometime he left me here,  
And disappeared somewhere,  
Not considering the long distance,  
Wherefrom he brought me to this place.'

'So, Manimegalai can't go alone,  
To pluck flowers in the garden,  
As now she's a young woman,  
Who require our close attention.'

Rajaram Ramachandran

## Mmgl Part 003-002 - Five Different Forests

'A garden meant for the king,  
Near the steaming spring,  
Where the princesses stay  
And they enjoy their play.'

'Another garden at this time,  
When Indran Festival has come,  
None will go there, not even  
The honeybees are seen.'

'In this garden, it would appear,  
Hanging flowers fading never,  
That is guarded by a devil.  
So, it's deserted by the people.'

'There is a Sampathi jungle,  
Ruled by a powerful eagle,  
Besides Kavera forest, both old  
Where none go, I'm told.'

'In the Lord Buddha garden,  
That's situated in this town,  
For his love and affection,  
Flowers pour like rain.'

### A LOTUS PLATFORM

'In that Buddha garden,  
A marble hall can be seen.  
A lotus platform in the hall  
It's meant for the visitors all.'

'Flower buds if they place,  
On that platform with grace,  
The buds bloom into flowers,  
Untouched by the honeybees.'

'Oh Madhavi, any vow to fulfill,  
For the god of one's choice and will,

If fresh flowers are kept there  
That god accepts this offer.'

'You must know the reason,  
There's one God Mayan,  
Who made for all a custom,  
To follow this worship system.'

'For those who rely on their fate,  
And not on their mental thirst,  
This kind of worships benefit,  
To place flowers on the god's feet.'

#### GOING TO BUDDHA GARDEN

'To any garden other than  
This safe Buddha garden,  
If your daughter goes,  
A problem it'll pose.'

'So, I'll go with her,  
For the safety of her.  
Fresh flowers we'll pluck,  
And safely come back.'

To these words of Sudamadhi,  
Carefully considered Madhavi,  
Who gave them her consent.  
Thro' chariot street they went.'

#### ACTION OF A DRUNKARD

He looked like a beggar.  
In his walk he did stagger.  
He held on his shoulder,  
A stick used as a carrier.

On the tip of that stick hung a hanger,  
With a beggar's bowl inside the hanger.  
With no dress almost naked he was.  
He felt no shame for this cause.

He didn't want to hurt,  
Even an unseen insect.  
For days he didn't eat,  
Or taken bath top to foot.

His walk, like an elephant,  
His body movement went.  
His look was so innocent,  
That he was more like a saint.

A drunkard saw him and said,  
'Your visit here you paid,  
Oh Saint, to your lotus feet,  
I bow and humbly submit.'

'Hear my words please.  
In this dirty body of yours,  
Will your life not feel bad?  
Will it not become sad? '

'In this and next birth  
What our Lord said for both?  
An endless joy and bliss  
Is he not the one who gives? '

'Does life extinct really  
By drinking raw toddy?  
You drink this to know  
What your yoga will show? '

'Once you know its result  
You take me to your cult.  
Please have this drink first.  
Thus you quench your thirst.'

#### BEHIND A MAD MAN

He's a man, his head tuft tied  
With odd flowers on its side.  
The tree twigs around his waist,  
Hid his torn cloth out of sight.

His body was full of white ashes,  
And sandalwood paste in patches,  
But his talk was quite irrelevant,  
Like a madman-in-street went.

He went on weeping sometime,  
Or was running in circle sometime,  
Or stood aside long sometime,  
Or fought with his shadow sometime.

People went behind this madman,  
With sympathy for him as human,  
As they couldn't bear seeing his pain,  
Behaving like this in the streets main.

#### BEHIND AN EUNUCH

Her head was full of curly hair.  
Her face was almost fair.  
Her mouth was red like coral.  
Her teeth were white like pearl.

Her eye brows were like creepers.  
Her leg wears were from conchs.  
Her forehead resembled crescent.  
Her hands were like red lily present.

She had raised tender breasts.  
Besides her slender waist.  
But she was man turned woman,  
Who played folk dance in common.

Rajaram Ramachandran

# Mmgl Part 003-003 - The Painting Watchers

In the Southern Pugar Town,  
When new visitors came down,  
They saw tall brick buildings  
And the gods' wall paintings.

They wondered at the art works,  
Those were like wall story books,  
On the gods' lives in the heaven  
As compared with lives human.

## THE CHILD KUMARAN

(In the big street where Indran  
Festival was starting)

Lord Siva's son Kumaran,  
He wore a golden ruby chain,  
And from his head to forehead  
Three hanging golden threads.

Well dressed and decorated,  
Child Kumaran was venerated,  
By seating him o'er an elephant,  
While the procession ahead went.

## THE WATCHER'S SORROW

Those who arrived to watch,  
One by one came in batch,  
To surround Manimegalai,  
The daughter of Madhavi.

They pitied her and told,  
'Why should she hold  
As a beautiful girl  
Now this ascetic role? '

'Her mother is so cruel,  
To force her in this role,

And she's not at all a mother  
For this unkind act of her.'

'In the flower garden she went,  
The swans kept their heads bent,  
Ashamed of seeing her walk  
As they couldn't imitate her walk.'

'The peacocks stood before her,  
But ran away on seeing her,  
As even in their imagination,  
They couldn't stand a competition.'

'The parrots became speechless,  
As their voices were matchless  
To this beautiful girl's sweet voice.  
They ran away with no other choice.'

#### THEY ENTERED THE FLOWER GARDEN

With her friend Sudamadhi,  
There entered Manimegalai,  
In the dense trees garden,  
With varieties of flowers laden.

It was full of Palm-date trees,  
Kadamba and Konrai trees  
Kurundhu and Manjadi trees,  
Magizham and Red Vetchi trees,

Also Narathai and Punnai trees.  
It had a few Pidavam trees,  
Red jasmine and Thazhai trees,  
Veppavai and Bamboo trees,

Besides Ashoka and Vengai trees.  
There stood Chanbaga and Ilava trees.  
The garden appeared so beautiful  
It was artistic and colorful.

Rajaram Ramachandran

# Mmgl Part 004-001-Escape To Marble Stone Hall

(Prince Udayakumaran controlled the mad elephant and came thru' dancing girls' street. When he enquired a resident of that place Ettikumaran, who told the prince about Manimegalai. The prince went to the flower garden stating that he would bring her in his chariot. On hearing the sound of the chariot Manimegalai ran to escape in the marble stone hall. Sudamadhi advised him on the instability of life.)

## THE PEACOCKS' DANCING ARENA

Fearing the brightness of the Sun,  
The darkness hid itself in the garden.  
The humming sound of bees  
It was like flute sound amidst trees.

Besides this, the dragon-flies' sound  
It resembled the veena's sound.  
In the garden surrounded by fields,  
There was a colony of cuckoo birds.

Amidst all this, the peacocks' dance,  
The garden's charm it did enhance.  
The monkeys on the trees were seen  
Watching and enjoying this scene.

## THE KING'S COURT DANCE

Amidst the floating green leaves,  
And the varieties of flowers,  
In the pond full of water,  
There was one lotus flower.

In that flower sat a royal swan.

A peacock's dance show ran  
On the bank of this pond,  
To the beats of the cock's sound.

On the trees, the black cuckoo birds  
They sang songs in their own words.  
A totally pleasant royal scene  
It was a worthy one to be seen.

#### THE DUST SETTLED FACE

Manimegalai was looking dull,  
As her face was dust-full  
Having gone thru' the chariot street,  
That was dusty one, far from neat.

Sudamadhi said to comfort her,  
&quot;See, how that lotus flower  
It looks dull covered by the powder  
That flew from the screw-pine flower? &quot;

#### RED HAND AND KING FISHER

Sudamadhi continued:

&quot;The honeybees swarm your eyes  
Which look more like two lotus.  
To sit on your eye one by one tries,  
But these bees your red hand drives.&quot;

&quot;Like this the Kayal fish jumps.  
To sit on the lotus flower it tries.  
The king fisher bird after this  
Missed its catch and up it flies.&quot;

While Sudamadhi showed them all,  
Manimegalai enjoyed them in full.  
Something happened by then,  
That turned to be no fun.

#### HE CONTROLLED THE MAD ELEPHANT

The white crown umbrella one,  
That stood above King Cholan,  
It was cool like a small moon.  
Udayakumaran was his son.

In the storm a vessel was caught.  
Its binding ropes were cut.  
Its tall mast broke into two.  
The sailor knew not what to do?

Like this came a critical situation.  
People were thrown in confusion.  
One day, the royal elephant,  
In its heat, mad it went.

No one could go near it.  
Nor its mahout control it.  
It passed thru' the royal street,  
And then thru' the chariot street.

The prince rode his horse fast.  
And he controlled it at last.  
Then he went in his chariot,  
With a victory to his credit.

#### THE WORDS OF ETTIKUMARAN

It was the dancers' street  
The prince went thro' it.  
With a girl he saw a man,  
Who was immersed in fun.

The prince asked this man,  
&quot;Why you quiet remain?  
What's the special reason  
Not playing this yazh one? &quot;

Ettikumaran was his name.  
Near the prince he came.  
He told his side of story,  
What caused his worry?

Rajaram Ramachandran

# Mmgl Part 004-002 -The Sorrow Of Ettikumaran

Ettikumaran said:

&quot;I saw poor Manimegalai,  
The daughter of Madhavi.  
Like a withered flower  
Her face did appear.&quot;

&quot;The moment I saw her,  
I was reminded of her father,  
And the tragic end he had.  
It kept me very much sad.&quot;

&quot;So, this yazh I couldn't play.  
As in this mood I still stay,  
Because of this sad memory  
That made me unhappy.&quot;

## THE VOW OF UDAYAKUMARAN

On the words of Ettikumaran,  
Happy became Udayakumaran.  
&quot;Manimegalai I shall bring now,  
In my chariot, &quot; he took this vow.

Like the moon that moved fast,  
Tearing clouds in march-past,  
He drove his chariot fast  
And reached the garden at last.

## THE FEAR OF MANIMEGALAI

The sound of a fast chariot,  
That was nearing the gate,  
Manimegalai heard and said,  
&quot;Sudamadhi, I'm now afraid.&quot;

&quot;Vasanthamalai told once  
Madhavi about this prince,  
Who was mad after me,

And he wished to have me.&quot;

&quot;The same chariot sound,  
What I hear near around,  
It must be his, I'm sure.  
It's me he wants to lure.&quot;

#### HIDING IN THE MARBLE HALL

Sudamadhi felt sorry for her.  
Immediately she told her,  
&quot;In the marble hall you hide  
And bolt the door inside.&quot;

A close watch Sudamadhi kept,  
At a distance where she went.  
This way she tried her best,  
To save her friend in this test.

#### HE ASKED SUDAMADHI

His soldiers the prince kept,  
Well outside the garden gate,  
And he slowly walked in  
Like the early raising sun.

He searched for Manimegalai,  
But saw only Sudamadhi.  
He asked, &quot;Where's your friend?  
Why you've left her behind? &quot;

&quot;She with a tender breast,  
And a slender round waist,  
Is she aware of their nature,  
Or their beautiful posture? &quot;

&quot;Has her childish prattle,  
Now become quite stable?  
Have her teeth soft and brittle  
Now become hard like pearl? &quot;

&quot;Do her fish-shape eyes

Move towards her ears?  
Do they reveal what she tries  
To show her love in surprise? &quot;

&quot;From the holy ascetic place,  
Alone why she came to this place?  
You tell me where she is?  
From you I want to know this.&quot;

#### SUDAMADHI'S ADVICES

Sudamadhi advised:

&quot;Your forefather Karikal Valavan  
When he was a young person,  
To advise elders he wasn't bold,  
So, by a boon he became old.&quot;

&quot;But as an elderly prince you're  
Why now let yourself hear  
From me an ordinary woman  
On the life, a lengthy sermon? &quot;

&quot;You're in that exalted position,  
Still let me tell in this situation,  
The values of the life existence,  
And how we live in pretence.&quot;

&quot;This body came as a result  
Of the actions of its life past.  
Now it's a ground for actions  
Good or bad, and their reactions.&quot;

&quot;This fleshy body is useless,  
When it discards all controls,  
The young body takes old age  
Even at this early stage.&quot;

&quot;It's exposed to all diseases.  
It spoils the feeling senses.  
It leads to crimes senseless.  
It promotes anger useless.&quot;

&quot;Misery, mental worry, inaction,  
They come in body's possession,  
With endless sorrow to bear,  
And their lifelong ills to share.&quot;

&quot;The body of the woman,  
Whom you wish to win,  
Also is subject to this ill,  
Understand this truth well.&quot;

Her words fell not into his ears,  
Manimegalai was in his eyes,  
As the only target to be seen  
To meet her he was so keen.

Rajaram Ramachandran

# Mmgl Part 005-001 - The Appearance Of Goddess Manimegala

(After Udayakumaran left, Manimegalai comes out. She orally confirmed her desire for him, what she had in her mind. By then, Goddess Manimegala came and worshiped the Buddha altar. The Goddess started talking to Manimegalai. Evening came by then.)

WHAT TYPE SHE WAS?

The reflection on the marble wall  
Of Manimegalai, the beautiful girl,  
Outside the hall the prince saw  
And he stood amazed with awe.

It looked like a real portrait.  
Anyone would fall straight  
For her enchanting beauty.  
Cupid made her so pretty.

The prince still thought,  
It was only a wall portrait.  
He wondered at the artist,  
Who drew this piece of art.

He touched it by hand.  
No more he could withstand  
His crazy feelings for her  
In that lovely atmosphere.

Around the hall he circled  
As his feelings kindled  
A mad desire to meet her  
And express his desire.

He saw Sudamadhi then  
And asked her a question.  
&quot;Her look's so peaceful  
The portrait's beautiful.&quot;

&quot;Of what type she's?  
I want to know this.  
Tell me about her  
The one in this picture.&quot;

#### THE NATURE OF MANIMEGALAI

Sudamadhi spoke:

&quot;The Krouncha Mountain,  
Down it was broken,  
By the Lord Murugan,  
Who killed the Demon Suran.&quot;

&quot;Like him is your young girl.  
For her body love she never fell.  
By fate she's in the spiritual path,  
And she wears her ascetic cloth.&quot;

&quot;Her modesty to protect  
A chance she gives not.  
She has it as a safe weapon,  
To curse a molester, be anyone.&quot;

#### HIS JEALOUS HEART

&quot;Who can stop the flood water,  
When it gushes and flows over.  
Like this, when one is in mad love,  
Can it be prevented and how? &quot;

&quot;For her very sweet nature,  
Let her be my paramour.&quot;  
The prince expressed his desire  
Before he started to retire.

Once again he asked her,  
They were there what for?  
To know the reason  
He was too keen.

## SUDAMADHI'S FATHER

Sudamadhi said:

"Oh king, the best of warriors,  
Wearing the anklet 'victorious',  
May your royal tribe live long!  
To the righteousness may you belong! "

"My elderly Brahmin father,  
He lost my lovely mother.  
He gave up the habit of fasting.  
He cultivated regular eating."

"To receive copious rain,  
In every rainy season,  
He did fire sacrifice,  
Every time thrice."

"As the fate ruled it,  
Due to my own fault,  
And out of love for me,  
He showed pity for me."

"More in search of me,  
He started for the south sea,  
Named 'Kumari', for a dip,  
And he took up this trip."

"For a bath in the Cauvery basin,  
Accompanied by a few Brahmins,  
While he was coming here,  
By chance, he met me here."

"He caressed my head,  
And his tears he shed.  
I'm unfit to rejoin  
With our own men."

"But so much he loved me,  
He wished not to leave me.  
House to house he then went.

For daily food he was on the hunt.&quot;

#### THE JAIN'S DEED

&quot;A cow with its calf closely  
It attacked him violently.  
He got injured badly.  
But he remained calmly.&quot;

&quot;He came to our Jains,  
Still bearing his pains,  
As I was staying there  
Under their roof shelter.&quot;

&quot;As an ascetic not well behaved,  
His hand the leader waved,  
To signal us out of the premises  
Despite his duty to show kindness.&quot;

#### HELP FROM THE SANGAM HEAD

&quot;With tears in our eyes we cried.  
In the streets, for help, we tried.  
With our begging bowl we went,  
In the hot sun some time we spent.&quot;

&quot;A benevolent person came to us  
And he learnt our helplessness.  
To a nearby hermitage he took us,  
Where Sage Buddha entertained us.&quot;

&quot;From death my father was saved.  
From the agony he was relieved.  
This Sage was the Sangam head.  
A mass of followers he led.&quot;

Rajaram Ramachandran

## Mmgl Part 005-002 - The Praise For Buddha Dharma

&quot;Buddha dharma, he taught us.  
A god he was for all of us.  
He had, by nature, good qualities.  
Faultless and truthful he was.&quot;

&quot;The worldly discipline bound,  
A saintly life for 'self' he found.  
For himself he never lived.  
For others welfare he strived.&quot;

&quot;To remove unhappiness  
And to restore happiness  
This was his sole aim.  
For this purpose he came.&quot;

&quot;He deserves all the praises,  
In this period of our crisis,  
I can't say more anything.  
I pray, long live, oh king.&quot;

### THE WILL OF UDAYAKUMARAN

Udayakumaran spoke:

&quot;I learnt from what you said,  
Your earlier life period,  
But I shall get Manimegalai  
With the help of Chitrapathi.&quot;

Thus he expressed his will  
His eyes were on her still.  
Tired, he left the place.  
Defeat he could never face.

### LET MY HEART GO WRONG

Manimegalai came out and said:

&quot;He blamed that I've no chastity,

Or any kind of modesty,  
Or for my safety marry a man.  
But I'm a body-seller woman.&quot;

&quot;Holding this view he wants me.  
His words didn't at all affect me,  
But my heart for him still went how?  
Is it the nature's work for love? &quot;

&quot;If it's so, let its strength vanish.  
I'm not for this undesirable wish.&quot;  
This way Manimegalai expressed  
While Sudamadhi stood distressed.

#### GODDESS MANIMEGALA

To witness Indran Festival,  
Manimegala came as a girl.  
She visited the marble center,  
And went round Buddha's altar.

#### WORSHIPED THE ALTAR

The girl praised:

&quot;You're the truth and purity!  
You've the virtuous quality!  
In family tradition, high you're!  
For crimes, you're not for! &quot;

&quot;You hate completely anger.  
First of all, you're the knower.  
Against Cupid, you're the winner.  
Happiness to all, you're the giver.&quot;

&quot;Bad habits you've never.  
To praise your feet forever,  
Thousands of tongues I need.&quot;  
This way the girl prayed.

#### THE BEAUTIFUL PUGAR

The Pugar Town as a girl,  
For fame she played a major role.  
She was bedecked with flowers.  
And her moats fed by the rivers.

Like beads jewel she had forts.  
Her shoulders were like tall gates.  
Two temples like her breasts.  
A palace as her face features.

#### THE DISEASE OF THE EVENING

The rising sun from the east,  
After the midday, moved to the west,  
Thus casting its evening light,  
All over Pugar and made it bright.&quot;

While the lotus flower closed,  
The female swan it enclosed.  
But the male swan tore it,  
And from the prison rescued it

Both the swans then went aloof,  
They sat o'er the coconut leaf.  
About the night, the female swan  
It made a mention to the male one.

From that swans inhabited jungle,  
The cows in groups and single,  
They ran towards the cowshed,  
Thinking of their calves to be fed.

The evening fire for sacrifices,  
It started in Brahmins' houses.  
The women of these houses,  
They lighted the oil lamps.

The sound of yazh and flute  
It made the listeners mute.  
The Pugar's late evening felt,  
For the missing sunlight.

Just like a soldier's wife,  
Who lost her husband's life  
Pugar Town missed her sunlight.  
While darkness came as a night.

Rajaram Ramachandran

# Mmgl Part 006-001 - Chakravalam Temple

(Goddess Manimegala advised Manimegalai and Sudamadhi to Leave the garden and proceed to Chakravaalam Temple. As it is a graveyard temple, a doubt arises in the mind of Sudamadhi. The Goddess explains the importance of Chakravaalam Temple. Later on She takes Manimegalai thru' the skyway to Manipallavam.)

## THE MOONLIGHT SPREAD

The evening time disappeared.  
With its rays, the moon appeared.  
In the clear sky its faulty color  
It made its look very poor.

Still, its shining cool rays flowed,  
Like the milk from the pot poured.  
In the honey overflowing garden,  
The moonlight was seen in between.

## THE GODDESS APPEARED

In the shape of a beautiful girl,  
To play her timely helping role,  
Like the lightning came in speed,  
Goddess Manimegala appeared.

Buddha's altar first she touched.  
The Lord she worshiped and praised.  
As a girl from Pugar she posed.  
Her veneration to him she exposed.

What for Sudamadhi stood,  
She asked and understood.  
To help them there she came,

Without revealing her name.

## SUGGESTION OF THE GODDESS

What Sudamadhi said,  
The goddess heard.  
That thru' Chitrapathi  
He would get Manimegalai.

The goddess said then,  
&quot;The prince has just gone,  
As in this flower garden  
Live the ascetic ones.&quot;

&quot;He'll still be after her.  
To the temple Chakravalam  
So, better go from here  
And spend the night time.&quot;

&quot;By the main road don't go.  
Thru' the small western gate go.  
Ascetics many live there.  
You can stay with no fear.&quot;

## SUDAMADHI'S QUESTION

Sudamadhi questioned:

&quot;Barring the cunning Marudha Vegan,  
And you the charming beautiful one,  
To the rest of the people it's known  
As a graveyard outside this town.&quot;

&quot;How it's Chakravalam Temple?  
Answer this question simple.  
What's the hidden reason  
To call it temple of the town? &quot;

## THE GODDESS EXPLAINED

The Goddess began to explain  
The background and its reason,

&quot;With no fear you listen.  
Though it'll be dark soon.&quot;

&quot;The burning ghat is near  
The flower garden here.  
To burn corpses in fire.  
It belongs to this Pugar.&quot;

#### FOUR BIG GATES

&quot;There're four gates.  
One is meant for Devas,  
With all artistic designs  
And ornamental works.&quot;

&quot;The second one leads,  
To the paddy fields,  
Sugar cane wet lands,  
And tank water beds.&quot;

&quot;The third is a simple gate,  
That has no work of art.  
It's given a lime coating.  
That's like silver shining.&quot;

&quot;The fourth gate is one,  
That's dedicated to a demon.  
It has a tongue protruding  
And two eyes terrifying.&quot;

#### VARIOUS TEMPLES

&quot;Some men strong willed,  
There own lives they killed.  
It's a kind of vow they took.  
Their heads hang in a hook.&quot;

&quot;A tall tree spread  
Its own branches wide,  
On all the four sides  
Around the courtyard.&quot;

&quot;There's a tall altar  
For anyone to offer  
Their sacrifice proper,  
To Durga the savior.&quot;

&quot;Small temples many stood,  
O'er dear and near dead.  
They're tomb temple odds,  
Of their personal gods.&quot;

&quot;Tall pillars stand there  
For the people to offer  
Their sacrifices neatly  
And in a manner orderly.&quot;

&quot;There're raised platforms,  
Closed shelters and rooms,  
For anyone to take rest,  
Or have sleep nice and best.&quot;

&quot;Scattered there are many things,  
Like dead ones belongings,  
Smoky flags, leaf-hangings,  
Burnt torches and odd things.&quot;

&quot;This area is Chakravalam,  
The dead ones sacred realm,  
About which I was telling,  
A place fit for hiding.&quot;

Rajaram Ramachandran

## Mmgl Part 006-002 - Distress Sounds

&quot;Some burn the dead.  
Some leave the dead  
For dogs or fox to eat  
By dead of night.&quot;

&quot;Some in deep pits  
Bury the dead ones.  
Some leave the dead  
In low areas closed.&quot;

&quot;Some keep the dead  
In big pots covered.  
Like this day and night,  
People come and visit.&quot;

&quot;Here none would like to stay,  
But they come and go this way,  
Making their terrible noises,  
With their sorrowful voices.&quot;

&quot;To remind those who're alive,  
That one day they'll also die,  
The dead ones' drumbeats  
Shook the living hearts.&quot;

&quot;In honor of the dead ascetics,  
Prayer chants by their followers,  
The crying sound of near relatives,  
The howling sound of foxes, &quot;

&quot;The hooting owls' sounds,  
All such graveyard sounds,  
From Chakravalam one can listen,  
Normally not visited by anyone.&quot;

### FIVE DIVISIONS

&quot;Henna, Kudai Vela, Vagai trees,  
They're tall eastern trees,

Surrounded by desert plants,  
Where a ghost group haunts.&quot;

&quot;This is called Vagai division.  
The second Vellil division,  
Where, with skin, Vilaam fruits,  
The group of birds eats.&quot;

&quot;The third one is Vanni division,  
Where the Kapalikars remain  
To perform ceremonies  
Under the Vanni trees.&quot;

&quot;The fourth Irathi division makes  
From the dead ones' skulls  
A garland to hang on Ilandhai trees  
And worship in their rituals.&quot;

&quot;Some corpse-eaters took,  
In the pots what they cook,  
And this one was the last one,  
Which's called Vellidai division.&quot;

&quot;The broken fire pot pieces,  
The mud pots for last rites,  
The corpse carrying poles,  
The thrown away cloth pieces, &quot;

&quot;The strewn flower garland pieces,  
Paddy, puffed and cooked rice,  
This is the Chakravalam place,  
For anyone the final resting place.&quot;

#### THE GRAVEYARD'S MORAL

&quot;High rich men or great ascetics,  
Innocent young girls or boys,  
God of death has no choice,  
Old or young makes no difference.&quot;

&quot;In this cruel task many he kills.  
Many bodies the pyre swallows.

Though rich men many see this  
They go not virtuous in their lives.&quot;

### THE GHOST DANCE

&quot;This kind of a graveyard,  
Sarngalan, a young lad,  
He thought it to be a town,  
And a special security zone.&quot;

&quot;This decaying body is made  
Of bones, flesh, and blood,  
But people attached to this  
They forget what virtue is? &quot;

&quot;A decaying body dead,  
Badly soaked in blood,  
It was lying in the yard,  
Reduced to half, worm fed.&quot;

&quot;It taught many lessons,  
To the worldly persons,  
But they never listen,  
Even after this vision.&quot;

&quot;One of its soft foot,  
A fox pulled and ate.  
It started howling thereafter,  
Having satisfied its hunger.&quot;

&quot;Its open naked breast  
An eagle pricked and ate.  
The bird made a big sound  
O'er the joy it had found.&quot;

&quot;Once bangles worn hand,  
Now bone from this hand,  
A dog took it for a bite.  
It barked o'er the joy it got.&quot;

&quot;Once rubbed with sandal paste  
Now the open breasts' taste

A donkey was enjoying,  
And it started braying.&quot;

&quot;All those mixed sound waves,  
Shook up and down the graves,  
Amidst heaps of body ashes,  
In that graveyard premises.&quot;

&quot;A ghost woman plucked  
The head of that dead.  
She ate its both eyes  
And did ghost dance.&quot;

#### THE LAD SAW AND DIED

&quot;After seeing this scene,  
The lad, due to shock, ran.  
He fell down dead then.  
A mother had lost her son.&quot;

#### THE MOTHER'S CRY

&quot;His mother stood at the gate,  
Hugging the dead body tight,  
And said, &quot;My husband is blind.  
My dead son is now on my hand.&quot;

&quot;Oh Sambapathi, you're our goddess,  
Supposed to protect all of us,  
But why you've no grace  
In my innocent son's case? &quot;

#### SAMBAPATHI APPEARED

&quot;In this ghost moving place,  
When none here even to trace,  
Why you called me here? &quot;  
Goddess asked the mother.

#### THE MOTHER'S APPEAL

&quot;To help me, there's none.

This is my innocent son.  
By the graveyard side,  
He went and died.&quot;

&quot;Due to his ill fate,  
His life a ghost ate.  
As if in sleep now,  
See, he looks how? &quot;

Rajaram Ramachandran

## Mmgl Part 006-003 - Sambapathi Spoke

&quot;There's nothing like ghost  
That haunts life to eat.  
His ignorance only put out  
His life and he lost it.&quot;

&quot;It isn't the ghost's act,  
But his ill fate that did it.  
So, give up your thought  
That his life ghost ate, &quot;

### MOTHER'S PRAYER

&quot;I pray his life be restored.  
My life you take instead.  
He can help my husband,  
Who's helpless and blind.&quot;

### NONE CAN GIVE LIFE

Goddess Sambapathi heard her,  
And felt sympathy for her.  
She said, &quot;After one's death  
One can have only rebirth.&quot;

&quot;In this do you've any doubt?  
To bring the reborn to this spot  
And relive your pain  
I can do but in vain.&quot;

&quot;So, you worry not.  
Some doing things rot  
They may even like to say  
&quot;Murder is a virtue anyway.&quot;

&quot;It's their utter ignorance,  
When they say this sentence,  
&quot;Give up one life  
To restore another life.&quot;

&quot;Thousands of world kings  
Sleep in their graves.  
Will they not be alive  
When such life-exchange thrive? &quot;

#### MOTHER'S BOLDNESS

&quot;The good four Vedas,  
Doesn't it say, &quot;All Devas  
They give whatever boons  
To the well read Brahmins.&quot;

&quot;You're the greatest goddess.  
My wish if you don't bless  
I'll give up my life here.  
I don't have any fear.&quot;

#### SAMBAPATHI CONSOLES

&quot;If the Chief Lord of Fate,  
Or any other gods here state  
That life they can give,  
Then I can also give.&quot;

&quot;What a fool you're!  
Here see my power.  
I'll call all the gods  
And other demigods.&quot;

&quot;Oh, Gods in the Heaven,  
The Moon and the Sun,  
Devas, Asuras and men,  
To my words you listen! &quot;

&quot;This Chakravalam Zone  
Are you not held in!  
This is her worry main.  
Give back her son.&quot;

To the Goddess's call,  
There appeared soon all  
The gods from the heaven

And saw the dead son,

To the sad mother they told,  
The same what Goddess told,  
That they have no power  
Back her son to restore.

The mother realized then.  
On the pyre she burnt her son.  
Leaving her erstwhile lament,  
With her husband she went.

#### THE IMPORTANCE OF CHAKRAVALAM

Surrounded by the sea, Chakravalam,  
Amidst mountains, it was calm.  
Centered around Meru Mountain,  
It was situated near peaks seven.

Four different big islands,  
Two thousand small islands,  
They were in their respective places.  
Thus they made its importance.

Generation after generation,  
What were all in the tradition,  
It took the people in ideal ways.  
It taught them of the life-values.

#### THE GRAVE YARD ZONE

The goddess said:

'Beyond the four walls' outside  
Of this popular graveyard,  
This Chakravalam is situated.  
As graveyard zone it's also called.

#### REACHED MANIPALLAVAM

After narrating the background,  
About the burial ground,

With no ego at her heart,  
The goddess said at last.

"There's no permanent pain,  
Nor any permanent gain  
In this world of life,  
Mixed with joy and strife."

It was then almost midnight.  
Into deep sleep Sudamadhi went.  
The goddess left her there.  
Manimegalai she took care.

She carried her sky-way  
Towards the southern way,  
At a Manipallavam Island  
Left the girl in that land.

Thus the goddess took care,  
Of Manimegalai's welfare,  
Ensuring the safety of her;  
She disappeared thereafter,

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# Mmgl Part 007-001 - Woke Up From Sleep

(Goddess Manimegala kept  
Manimegalai in Manipallavam.  
At night she came to Pugar and  
went away advising the prince.  
She consoled Sudamadhi also.  
Sudamadhi went to the council  
At Chakravalam zone. There  
she met Kandirpavai, who told  
about Sudamadhi's previous birth  
and not to worry about Manimegalai.  
Morning Sudamadhi told the entire  
events to Madhavi, who became  
worried.)

## GODDESS'S ADVICE TO THE PRINCE

After keeping Manimegalai safely,  
Goddess Manimegala left quickly,  
From the Manipallavam island,  
And she reached the Pugar land.

There restless was Prince Udayakumaran,  
After seeing Manimegalai in the garden.  
"By morning in my hands she should be."  
With this thought sleepless was he.

Goddess Manimegala appeared  
And this way she advised.  
"If the king's scepter bends  
Oh prince, his rule will bend."

"If his rule bends,  
His justice will bend.  
If his justice fails,  
There'll be no rains."

"The country will be dry,  
And many lives will then die.  
"In other life my life is, "

A king should think like this.&quot;

&quot;So after Manimegalai don't be.  
From your mind allow her free.  
She is virtually an ascetic now.  
So, forget her somehow.&quot;

#### GODDESS ADVISED SUDAMADHI

Next the goddess went to the garden.  
Sudamadhi was in deep sleep then.  
But from the sleep, up she woke  
When the goddess called and spoke.

&quot;To see Indran Festival I came.  
Goddess Manimegala is my name.  
Listen to me. Don't be afraid.  
Everything is for the good.&quot;

&quot;A virtuous path Buddha had set.  
Manimegalai is involved in that.  
Thru' the sky-way I took her,  
And at Manipallavam I kept her.&quot;

&quot;In her previous birth what she was,  
There she'll come to know this.  
She'll come back to this town,  
The seventh day from now on.&quot;

&quot;Even if she goes from here,  
And hides herself elsewhere,  
From you she'll hide it never.  
This you should remember.&quot;

&quot;On the day she'll be here,  
Many events will occur.  
Tell Madhavi about her daughter,  
The way how I saved her.&quot;

&quot;Madhavi knows about me.  
Kovalan once sang about me,  
When both were on the seashore.

After me he named her daughter.&quot;

&quot;That night, in her dream I told her,  
That she would beget a daughter,  
A healer of other's wound and pain,  
In virtuous path she would remain.&quot;

&quot;All these things, go and tell her.&quot;  
The goddess disappeared thereafter.  
To Sudamadhi it came as a relief.  
She was a little while free from grief.

#### PUGAR AT NIGHT

Sudamadhi got up from there.  
Still her worry didn't leave her.  
It was midnight for Pugar,  
Things went there how far?

No dance sound,  
Nor the flute sound,  
Nor even yazh sound,  
Nor also music sound.

A husband once went astray.  
With red eyes his wife that day,  
When he back at night,  
She hugged him with no fight.

The children became too tired,  
After the daylong play they had.  
To them medicines their mothers fed  
Then they coaxed the kids to bed.

The house-doves and the birds outside  
They pulled their tongues inside,  
And made no noise that night.  
The festival spirit with drums slept.

#### VARITIES OF NOISES

Inside the king's temple,

A pinhole water vessel,  
To measure the seconds,  
It made its drops' sounds.

In a shed, an elephant,  
With no food it went.  
For food every second  
It made its call sound.

In all the main streets,  
The men in their night beats,  
They bet their sticks to alert  
Their presence that night.

The sailors in the harbor side,  
They drank raw toddy outside.  
In intoxicated mood they sang  
Their usual popular folk song.

After the child-delivery  
The girls became weary.  
They took bath in the tank  
Even in the hour dark.

The soldiers at nights,  
To get in war fights,  
Everlasting success,  
They invoked war gods.

After their delivery the girls,  
The innocent little boys,  
The first born son,  
The pregnant women,

Also the wounded persons,  
To cure their serious ills,  
The tantrics at night did  
Chants in the graveyard.

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## Mmgl Part 007-002 - Sudamadhi Stayed With Ascetics

These sounds disturbed her mind.  
So, peace Sudamadhi couldn't find.  
In that semi-darkness she moved.  
Chakravalam zone she reached.

She crossed the big gate.  
The ascetics there she met.  
She stayed in a corner.  
Where none was there.

### A FEMALE DEITY BEFORE SUDAMADHI

Sudamadhi saw opposite her  
A female deity in the pillar,  
Who suddenly came there,  
And started telling her.

"As King Iravivanman's daughter  
In your previous birth you were.  
You married King Duchayan,  
And died of an accident then."

"As Kowsikan's daughter  
In this birth born you're.  
You married Marudha Vegan.  
Now, you carefully listen."

"On the seventh day,  
She shall, in anyway  
By midnight, be here.  
So, don't have any fear."

The deity disappeared,  
But still Sudamadhi feared.  
Manimegalai came with her,  
But now separated from her.

### MORNING ARRIVED

For the night security men  
To sleep it was their turn.  
Those still in soft beds  
They woke up from beds.

The sounds of conchs  
Reached all corners.  
The chants of ascetics  
Mellowed the ears.

The elephants called.  
The cocks crowed.  
The horses neighed.  
The birds chirped.

The bees slowly hummed.  
The girl's bangles jingled.  
The prayer songs echoed.  
The flute and veena sounded.

At their house front  
Several food items meant  
For free distribution to the poor  
Some neatly kept there.

From the sea-horizon,  
Rose the morning sun.  
Tearing the darkness  
From its eastern base.

#### GOING TO MADHAVI

Like arrow pricked wound  
Suffered Sudamadhi's mind.  
Unmindful of the pain,  
She walked into the town.

She met Madhavi and told  
Whatever that happened.  
On hearing Madhavi felt sad.  
Sudamadhi also then felt bad.



# Mmgl Part 008-001 - Worry At Maniplallavam

(Manimegalai, who was left alone in the Manipallavam island, started crying when she woke up. At that time one dharma deity appeared.)

OPENED HER EYES

Waves jumped towards seashore.  
Conchs ploughed the same shore.  
Pearl and coral bits scattered here and there.  
Waves rolled sandalwood logs there.

Tall tiger-nail Konrai Tree one  
It grew on the slushy portion.  
Underneath this tree grew  
Lotus and lily flowers a few.

Near that was a deep water tank.  
Fresh flowers decorated its bank.  
These flowers bees hunted  
For their food, as they scented.

A tall but bent Punnai tree,  
And short flower bearing trees,  
They served like a sunshade.  
Cool it was under this shade.

Manimegalai from her sleep  
Suddenly she woke up.  
There was none there  
All around to look for.

A PLACE IN THE GARDEN?

Forgetting dear and near ones,  
Under the fate in its final roles,  
As if reborn in another place,  
Manimegalai felt that place.

A picture of her past place,  
It stood before her face.  
It was her pure imagination,  
That gave her such a vision.

Above the blue ocean,  
She saw the morning sun.  
This place, she thought,  
It was the garden's part.

#### MY DEAR COME

"Where have you, Sudamadhi, gone?  
To me why you gave this pain?  
Is this real or a dream, I know not?  
I'm afraid; tell me, will you not? "

The painful night passed away.  
Madhavi will faint as I'm far away.  
Why don't you, Sudamadhi, come here?  
Is it an evil plan of the goddess, I fear?

#### NO HUMAN BEINGS SEEN

O'er the waves seabirds swam.  
Birds and animals, in groups, came.  
She went round the sea shore  
But saw no human trace anywhere.

#### "OH FATHER, " SHE SAID

Manimegalai cried and cried.  
To control herself she tried,  
But in her distress she thought  
Of her father at that moment.

"Oh father, it's my fate  
That drove you out  
With Kannagi, my mother,  
And you were killed there."

#### DHARMA DEITY

A Dharma Deity she found,  
Who stood above the ground,  
On a tall marble platform  
In his excellent form.

It was a platform laid  
By Buddha, the Lord,  
So, o'er it flowers  
Fell like rain showers.

The birds never went near  
Nor they did any noise there.  
Lord's feet made of rubies.  
They showed a sign of peace.

There was a battle in that island.  
Two kings fought in that land  
To take the Deity to their land  
But in their attempt they failed.

“Give up your mutual fight.  
On this deity we've our right.  
Like this Lord Buddha said.  
Before her this deity appeared.

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# Mmgl Part 009-001 - Seen The Seat - Known The Birth

(Manimegalai worshiped the deity's feet.  
Through the deity she came to know of  
her previous birth. She was eager to know  
about her husband in the previous birth  
from the deity.)

## WORSHIP AND REALIZATION

Manimegalai saw Buddha's seat.  
With reverence she worshiped his feet.  
Tears flowed in both her eyes.  
She walked around the seat thrice.

Then she prostrated before him.  
When she got up, at the time,  
In the previous birth who she was,  
As a vision it came to pass.

## BRAHMA DHARMAN

Manimegalai spoke:

"Oh Madhava, the All-knower,  
You told us once whatever  
At Kayangarai, they're true.  
This I realize now from you."

"Athipathi, king of City Puruvadeyam,  
Which fell under the Country Kandharam,  
He ruled with justice, praised by everyone.  
His wife's brother was Brahma Dharman "

## DESTRUCTION OF NAGAS ISLAND

"You're the Chief to mention  
To the king on the destruction  
Of Nagas Island in seven days,

As an earthquake was on the way.&quot;

&quot;You only foretold this  
So, none would miss  
From this ill fated island,  
That was to sink underground.&quot;

#### DEPARTURE TO AVANTHI

&quot;This news the king announced,  
Then every being was evacuated,  
Thus a great disaster was avoided.  
Towards Avanthi he departed.

#### INCIDENT AT KAYANGARAI

&quot;At a place named Kayangarai  
All arrived including Athipathi.  
As you predicted it happened.  
The entire city went underground.&quot;

&quot;At Kayangarai you preached  
There to all those who reached.  
On the ethics and morals  
To be followed by the people.&quot;

#### SURRENDERED TO YOUR FEET

&quot;To Asodhara's King Iravivanman,  
And Rasamadevi, the Queen,  
As their daughter I was born.  
My name was Lakumi then.&quot;

&quot;To the King Athipathi,  
And the Queen Neelapathi,  
They gave birth to a son.  
His name was Raghulan.&quot;

&quot;I was married to Raghulan  
Along with him I came then  
To visit your lotus feet  
In this exalted seat.&quot;

Rajaram Ramachandran

# Mmgl Part 009-002 - To Be Born At Pugar

Deity spoke:

"Your husband Raghulan  
He died out of snake poison.  
You entered his funeral pyre.  
And died then and there."

"In the next birth you're born  
In the Cauveripoom town,  
Because of your chastity,  
And the praiseworthy modesty."

## A PLACE IN THE ISLAND

"In this birth of yours,  
When you're in distress  
Deity Manimegala will take you  
And in a safe island will keep you."

## WORSHIP THE SEAT

"You'll reach Buddha's seat  
And worship his lotus feet,  
For which two kings fought,  
But they both failed to get."

## WHERE'S MY LOVER?

"Then I'll come to show  
And you'll come to know  
All about your own self  
In your previous life."

"Goddess Manimegala will tell  
Where your past-life-lover may dwell."  
But Manimegalai wasn't told  
Where her lost-lover could be found.

## WILL NOT GOD COME?

"Will not that God come here? "  
Manimegalai cried and shed tears.  
Though she became an ascetic,  
Her plight was really pathetic.

Rajaram Ramachandran

# Mmgl Part 010-001 - Given Mantras

(Goddess Manimegala appeared and told her that Raghulan was Udayakumaran, that Tara and Veera were Madhavi and Sudamadhi. She teaches Manimegalai three Mantras and disappeared)

## THE GODDESS APPEARED

From the Buddha's feet-seat,  
All the past Manimegalai learnt.  
The Goddess Manimegala appeared  
Before the girl, whose nature was good.

## THE GODDESS PRAISED THE SEAT

Within the Manimegalai's ear shot,  
The goddess praised the seat.  
"The living beings, morals they lost.  
To hear good things, ears they lost."

"Their own wisdom they lost,  
That ended in poverty at last.  
The world became bereft  
Of virtuous deeds very fast."

"When there was darkness,  
And the world was helpless,  
You appeared here as a light,  
To expel the darkness out."

"I submit myself to your feet.  
I praise your noble seat.  
Let the world live in peace.  
Let their lives be ease."

## WHERE IS MY HUSBAND?

Manimegalai said, "Oh Mother,

By your mercy and timely care,  
I learnt my past life with ease.  
Tell me where my husband is? &quot;

#### ONE DAY YOU FELL FOR

The goddess spoke:

&quot;One day in a flower garden,  
With your husband Raghulan,  
You exposed your passion high,  
When to free it he made a try.&quot;

&quot;By then came a saintly person,  
Right before you in the garden.  
You were shocked to see him.  
As you didn't expect him.&quot;

#### WORSHIPED HIS FEET

&quot;You became shy of your action.  
Then with all your devotion,  
You prostrated before him,  
And there welcomed him.&quot;

&quot;When angry became Raghulan,  
He asked you, &quot;Who's this man? &quot;  
You shut his mouth with your hand,  
As the Saint's value he didn't understand.&quot;

&quot;The saint was Buddha's devotee,  
From the material life who was free,  
And before him you both prostrated  
Thus your devotion you demonstrated.&quot;

#### FOOD GIFT

&quot;You gave food and cool water.  
The Saint accepted your offer.  
He ate and blessed you both,  
To end the sorrows of birth.&quot;

## GOD'S MIND

"The one who came to the garden,  
He's none but Udayakumaran.  
He's mad after you.  
He really loves you."

"For dharma you're a seed.  
In this path, there's a need  
For your involvement deeply,  
So, I brought you here safely."

## YOUR SISTERS

"You must carefully listen.  
Kachaya Kingdom's King Duchayan  
Who was great among the warriors,  
He married Tara and Veera your sisters."

Rajaram Ramachandran

# Mmgl Part 010-002 - Padapangaja Mountain

&quot;The first among the ancient,  
The ruler of the dharma mount,  
Buddha, the remover of all pains,  
He's the greatest among the saints.&quot;

&quot;He preached non-violence  
He taught unity and peace.  
On this hill remain his lotus feet,  
Which wipe all our sins out.&quot;

## THE IMPORTANCE OF WORSHIP

&quot;To worship those lotus feet.  
I came here to this noble seat.  
You also worship his feet.  
Like this told that saint.&quot;

&quot;Their regular worship then  
Resulted in their births later on  
As Madhavi and Sudamadhi  
With you, the gem of beauty.&quot;

## TAKE THESE MANTRAS

&quot;Your past life now you know.  
The nature of virtue also you know.  
What other religions say you listen,  
But for their false words don't listen.&quot;

&quot;As a young girl now you're,  
To their sweet words don't fall for.  
Take these mantras on the air to fly,  
And to change your shape for safety.

## THE AUSPICIOUS DAY

&quot;On an auspicious full moon day  
In the Tamil month Vaikasi,  
Buddha had his enlightenment,

The extinction of all attachments.

"You should give up worldly life  
And taken up spiritual life,  
To promote your knowledge higher  
And know this is my desire."

#### MANTRA TO GIVE UP HUNGER

The goddess said:

"Bow to his lotus feet  
And go back straight  
To your native town."  
So saying, gave two mantras then.

She came back there again.  
Hunger freeing mantra one  
She gave the girl as the third,  
And finally she disappeared.

Rajaram Ramachandran

# Mmgl Part 011/001 - A Gift Of Divine Bowl

(Before Manimegalai, who came to know about her previous life and got three mantras, there stood the presiding goddess of the island. She gave Manimegalai a divine bowl, Amudhasurabhi, which would give on charity endless food. The goddess impressed her that the best among all the charities was giving food to the hungry persons.. Then Manimegalai left thru' sky-way and Reached Pugar, where she met her mother.)

&quot;WHO ARE YOU? &quot; SHE ASKED

After Goddess Manimegala left,  
Around the island Manimegalai went.  
She crossed the white sand dunes  
And saw cool springs and gardens.

There the island's deity appeared.  
&quot;Who're you? &quot; The goddess asked,  
'Something you appear to have lost  
Like a girl from a capsized boat.&quot;

MY ARRIVAL HERE

Manimegalai spoke:

&quot;I don't know, who you are,  
Yet let me tell, how I came this far.  
I was once the wife of King Raghulan.  
My name was Lakumi then.&quot;

&quot;In this birth, I'm Manimegalai,  
The daughter of dancer Madhavi,  
I was brought here by my goddess,  
Manimegala with a purpose.&quot;

&quot;My past life I learnt  
Thru' this famous seat

And I got this benefit,  
Surrendering to his feet.&quot;

#### I'M THE ISLAND'S DEITY

The island deity spoke:

&quot;There's another island Rathnam  
Beyond this island Manipallavam.  
There's a Mountain Samandagam,  
In that island, noted for its fame.&quot;

&quot;On its peak a Buddha's seat,  
Dedicated to his lotus feet,  
It helps to cross the ocean  
Of miseries by anyone.&quot;

&quot;I take care of this divine seat,  
As ordained by this saint,  
After worshiping his feet,  
I came here to meet.&quot;

#### THE ISLAND DEITY'S PRAISES

&quot;As the chief of dharma,  
He's, our Lord Buddha.  
To follow his preaching  
It's praise worthy thing.&quot;

&quot;Only those who're in this vow,  
Their past life they can know.  
But such persons are very rare,  
Who reach the seat of honor.&quot;

#### THE APPEARANCE OF AMUDHASURABHI

&quot;Here, what's more prominent,  
It's bowing before the Lord's seat.  
There's a tank Gomuki here,  
With lotus flowers o'er water.&quot;

&quot;During the early summer,

The sun is slightly warmer,  
By then the divine bowl comes.  
Amudhasurabhi is its name.&quot;

&quot;On the same full moon day  
It's Buddha's appearance day.  
This bowl was with Aaputhiran.  
Who's also a divine person.&quot;

#### THIS IS THE THAT DAY

&quot;On that full moon day,  
The same one as this day,  
It's time for the arrival  
Of this divine bowl.&quot;

&quot;This bowl, non-stop, gives food.  
The receiving hands go tired.  
Its level never goes reduced.  
Nor about numbers it's worried.&quot;

#### RECEIVED AMUDHASURABHI

Manimegalai eager to possess,  
Amudhasurabhi, when it comes,  
She went to the water tank.  
She stood on its bank.

The island goddess also went.  
After some time both spent,  
They saw the bowl coming  
Near them slowly floating.

From the water the bowl rose up.  
To Manimegalai's hands it went up.  
It reached the proper hand.  
To supply food on demand.

#### THE PRAYER AND BLESSING

In an immeasurable joy-ocean,  
Manimegalai was thrown,

Having received the bowl,  
The one very much useful.

She prayed, &quot;Oh Lord,  
You've won the Cupid.  
You've no hatred  
Or any habits bad.&quot;

&quot;You try to take everyone  
In virtuous path, the only one.  
Yours isn't the choice of Heaven,  
But to take care of everyone.&quot;

&quot;You're above human level.  
Every being knows this well.  
With your divine inner vision  
To bless others is your mission.&quot;

&quot;Evils you hear not.  
Evils you speak not.  
Even the sinners you bless,  
To relieve their distress.&quot;

&quot;How can I praise you,  
Or how can I worship you,  
With my limited senses  
And my limited resources? &quot;

Rajaram Ramachandran

# Mmgl Part 011-002 - The Hunger Removed

The island goddess saw her,  
And the praises in her prayer  
Of the Buddha's kindness  
O'er the suffering masses.

She said, "Hunger is one,  
That'll degrade anyone,  
As it's the worst disease,  
In the world, none it'll please."

"One is good, it doesn't know.  
One is educated, it doesn't know.  
One is shy, it doesn't care.  
One is pretty, it doesn't care."

"Even to beg it'll drive one,  
With his wife and children,  
In the streets or shop front,  
As they can't bear its brunt."

"The best among the charities,  
It's the food of all the priorities.  
Anyone who removed the hunger  
Deserves all the praises forever."

## ATE DOG'S MEAT

"It was a dry hot summer.  
Grass and trees were in fire.  
Hunger spread everywhere.  
To eat nothing was there."

"Sage Viswamitran once ate  
Even the worst dog's meat,  
To satisfy his burning hunger.  
This fact one may remember."

"He did one yaga to Indran,  
With whose mercy the rain,

In plenty, it came down,  
And helped lives to regain.&quot;

#### SEE THE GOOD VIRTUE

&quot;To give one anything  
In return for something,  
That was, in charity, given,  
It turns to be buy and sell one.&quot;

&quot;Anything that is given,  
For nothing in return,  
It's the true charitable act,  
You must know this fact.&quot;

#### THE BENEFIT OF CHARITY

Manimegalai said:

&quot;King Raghulan, my husband,  
Of a snake bite he died.  
I then fell down swoon.  
My life went off soon.&quot;

&quot;Before death, in my dream  
An ascetic person came.  
And I gave food to him.  
So, to me this bowl came.&quot;

#### LIKE MOTHER I'LL TAKE CARE

&quot;In those virtuous houses,  
Blessed with all riches,  
When the hunger attacks  
They forget their status.&quot;

&quot;Some of them don't see  
Sun or rain, they go free.  
Before the shops they stand,  
And feel for their miserable end.&quot;

&quot;They regret on their past deeds,

Which were short of virtuous deeds,  
And they run up and down,  
To get food in their town.&quot;

&quot;Her milk a mother gives,  
When for it a child cries.  
Likewise, I'll give food  
To those persons in need&quot;

#### FORGOT ONE

The island deity said:

&quot;About its ability,  
And on its utility,  
I forgot to tell you.  
Now I'll tell you.&quot;

&quot;Virtue is its only object.  
So, the food will come out  
To feed the good people  
And satisfy them in full.&quot;

&quot;Now that you know  
Better at once you go  
To your home town,  
And start on your own.&quot;

#### SHE STARTED

&quot;Manimegalai fell at her feet,  
And took leave of the divine seat.  
With Amudhasurabhi in her hand,  
She flew sky-way from the island.

#### A WONDERFUL THING SHE SAID

What Goddess Manimegala told,  
On the seventh day it happened.  
To the great relief of her mother  
Manimegalai stood before her.

A wonderful thing she said.  
This Sudamadhi also heard.  
Everything was like a dream  
When back Manimegalai came.

#### TOLD ABOUT THE PAST LIFE

"Oh you, the daughter of Iravivanman,  
As well as the wife of Duchayan!  
Also Tara and Veera, listen  
As my mothers you're born."

"Your names are Madhavi  
And the other one Sudamadhi.  
Let me worship your feet.  
And your presence I greet."

#### SNAP YOUR TIES

"Let your body get rid of  
All the bad deeds of life!  
Learn from Saint Aravana here.  
Follow his words whatever."

#### SURRENDER TO THE FEET

"Once, Aaputhiran had this bowl.  
Now, you worship this vessel.  
Let us all go to this saint  
And then fall at his feet."

Madhavi and Sudamadhi started.  
Manimegalai with them departed  
The saint Aravana to meet,  
And surrender at his feet.

Rajaram Ramachandran

# Mmgl Part 012 - 001 - Worshipked Aravana Adigal

(Manimegalai, Madhavi and Sudamadhi met Aravana Adigal And worshiped him. Manimegalai told him all those events pertaining to her. He told the previous life history of Sudamadhi and Madhavi and taught all the virtues to them.)

## WORSHIPED ARAVANA ADIGAL

With Madhavi and Sudamadhi,  
To the ashram went Manimegalai,  
To worship Aravana Adigal,  
And on his lotus feet to fall.

With grey hair an old man,  
Spoke clearly in a soft tone.  
He was Aravana Adigal  
Highly revered by all.

She worshiped him  
And prayed to him  
Her mind was at peace  
When she saw his grace.

## TOLD ABOUT EXPERIENCE

In the past all that happened  
To Aravana Adigal she told.  
"Sudamadhi took me to the garden.  
There to meet me, came Raghulan."

"Goddess Manimegala took me.  
In Manipallavam Island she kept me.  
In that place I saw Buddha's seat,  
And then I came to know my past."

"I was in my previous life,  
This visitor Raghulan's wife.

Tara and Veera, my past sisters  
They're now Madhavi and Sudamadhi.&quot;

#### WORSHIPED AND TOLD

She then told, &quot;Three Mantras I got  
From Manimegala at Buddha's seat.  
Then thru' the Goddess of the island  
Amudhasurabhi, the divine bowl I had.&quot;

#### SAW DUCHAYAN

Aravana Adigal heard  
What all she said.  
He blessed her  
For her good future.

He told her, &quot;To Buddha's seat  
For worshiping his lotus feet,  
I used to go there quite often.  
There I saw once King Duchayan.

#### DUCHAYAN SAID

&quot;Unhappy I found his face.  
I asked him for its cause.  
He started narrating his story,  
And how he was in worry.&quot;

&quot;A mad elephant ran one day.  
It trampled his wife, Veera, on its way.  
On hearing the death of Veera,  
Also died his second wife Tara.&quot;

&quot;I told him not to worry,  
As it was their destiny,  
That took them away,  
In a miserable way.&quot;

#### CONTINUED TELLING

&quot;After your last death

You've taken rebirth  
And as stage dancers  
You're now here.&quot;

Though Adigal told it  
He didn't sit quiet.  
He continued telling,  
Whatever he was feeling.

#### THE WAY THE LIVES GO

&quot;In the act of dharma  
The first Lord was Buddha.  
As a head, the world he led  
About virtues many he said.&quot;

&quot;All his preaching spread  
In the world far and wide,  
The virtuous path is full of thorns.  
The evil path is free from thorns.&quot;

&quot;The people have the easier choice.  
So, virtue suffers with no voice.  
Just like the red hot sun,  
In the snow fog, it's hidden.&quot;

&quot;What can't be seen by us,  
It can't be deemed as useless.  
The truth can't directly be seen,  
But it is realized thru' saintly person.&quot;

Rajaram Ramachandran

# MmgI Part 012-002 - Unclear People

&quot;In the hole so narrow,  
Pricked by an arrow,  
The entire ocean,  
It can't be hidden.&quot;

&quot;But in that small hole,  
Some water drops do sprinkle.  
Likewise, slowly virtue reaches  
In this world, the entire masses.&quot;

&quot;For many it may not be clear  
The good words I say whatever.  
They many not become ascetics.  
But they may observe some virtues.&quot;

## BUDDHA APPEARED

In Chakravaalam all the Devas  
They assembled at one place.  
At the feet of Prabhabalan  
With respect fell everyone.

Like the sun that removed  
The darkness that covered  
In the year 1616 from now on  
Lord Buddha will be born.

Like the flood water  
Into a tank it enters  
His preaching will enter  
In a small way all the ears.

## GOOD THINGS HAPPEN

Like the magnet stones  
Reflected more of sun-rays  
The Buddha-sun cleared  
Darkness from every mind.

When the Buddha-sun appeared  
The sun and moon showered  
The light of virtue forever  
Non-stop the world over.

The ever circling stars above,  
In a good manner they behave  
So, the rain never fails.  
Plentiful remain the fields.

All the living beings  
They'll be freed from ills.  
The wind will blow right.  
Prosperity will be the sight.

The seafood will be plentiful.  
The milk will be bountiful.  
The birds will live cheerful.  
The animals will be peaceful.

The devils and ghosts will vanish.  
There'll be no hunchbacks, dwarfs,  
Dumb or deaf and other defects.  
Animals or mankind will be perfect.

I'LL NEVER FORGET

"Born in the Buddha's days,  
And following his ways,  
They cross the pains of birth.  
Never will I forget in every birth."

YOUR IMPORTANCE

"Oh you, young girl and mothers,  
For you there lie many events  
After these incidents occur  
Your mind won't be clear."

BOTH WILL JOIN GOOD TEAM

"They two worshiped the seat

Of the ancient Lord and his feet,  
So, they'll go in the righteous path  
With the blessings of Buddha for both.&quot;

#### THE VIRTUE OF PENANCE

&quot;You got the divine bowl  
That gives food to all.  
Removing the hunger disease,  
It's the best among all services.&quot;

Aravana Adigal told her,  
All the truths living ever,  
And she took the bowl,  
To help the hungry people.

Rajaram Ramachandran

# Mmgl Part 013-001 - Aaputhiran's Ability

(Aravana Adigal told the story of Aaputhiran to Manimegalai. The story limits itself with his getting the bowl as told by Aravana Adigal.)

## SON OF SALI

Aravana Adigal spoke:

"To the story of Aaputhiran,  
You may now like to listen.  
At Kasi there was a Brahmin.  
His name was Abanjigan"

"His wife, Sali, was known  
As a very chaste woman.  
She had a bath in south sea.  
She returned from the sea."

"She had labor pain on the way.  
And it was getting dark that day.  
She delivered a child in darkness  
And left it there merciless."

## A COW FED MILK

"A cow from the herd  
This child's cry it heard.  
For seven days, its milk it fed.  
Its best attention it paid."

## ILAMBHOOTHI TOOK IT

"In the Vayanangkodu town  
A Veda reciting Brahmin  
Its loud cry he heard  
Tears for it he shed."

&quot;He gave it to his wife,  
Who took best care of its life  
They adopted it as their own.  
Happy they were with a son.&quot;

#### THE CHILD GREW

&quot;We got a beautiful son.  
A progeny God gave us one.&quot;  
They expressed their joy  
And brought up this boy.&quot;

&quot;Even before the thread  
Put on his chest as sacred,  
In Veda recital he excelled.  
In which he was initiated.&quot;

#### SAW KILLING SACRIFICE

&quot;Once, he went to a Brahmin's house.  
There he saw a flesh-sacrifice-place.  
Its horns were decorated with flowers.  
There breathless it stood in fears.&quot;

&quot;A deer tried to escape the arrow  
But it was caught in a trap narrow.  
Like this, with a rope the cow was tied,  
While in fright aloud it cried.&quot;

&quot;He saw its pathetic plight.  
He felt, it wasn't right  
To kill the innocent animal.  
He shed tears all the while.&quot;

#### KIDNAPPED THE COW

&quot;He vowed to kidnap it  
By the same midnight  
And take it far away  
To end its misery.&quot;

&quot;At midnight he took it

And far away he left.  
A sharp stone route  
He crossed and went.&quot;

#### THE BRAHMIN'S WRATH

&quot;All the Brahmins went  
With security men to hunt.  
They caught hold of him  
And the cow with him.&quot;

&quot;They cross examined him.  
They tied and beat him.  
They expelled him then  
As an outcast Brahmin.&quot;

#### COW'S ACTION

&quot;The boy was wriggling with pains.  
It saw and pricked with its horns  
All the torturing Brahmins in protest  
And it ran away into the forest.&quot;

#### AAPUTHIRAN'S QUERY

Aaputhiran queried them.  
&quot;Why do you cause harm  
To any innocent animal  
And kill them at your will? &quot;

&quot;A cow eats only grass,  
But its milk it gives us  
From the day of our birth,  
Till the time of our death.&quot;

&quot;Oh you Brahmins, be kind.  
Tell me what is in your mind?  
Let me know what its cause is?  
You recite the ancient Vedas.&quot;

Rajaram Ramachandran

# Mmgl Part 013-002 - Brahmin's Criticism

The Brahmins criticized

"Lord Thirumal is our protector.  
His son Brahma is our creator,  
Who gave us all the Vedas.  
How dare such remarks you pass? "

"You're a young immature boy  
Fit to be born as the cow's boy.  
You're unfit to be a Brahmin's son.  
You're the most ignorant one."

## THE SAGE'S BIRTH

Aaputhiran said:

"Sage Asala was a cow's son.  
Sage Sringi was a deer's son.  
Sage Vrinji was a tiger's son.  
Sage Kesakam was a fox's son."

"What if I'm a cow's son?  
Has your Vedas said anyone  
That it's a sin to be a cow's son? "  
Aaputhiran put this question.

## THE BRAHMIN SAID

"Behinds his birth, I know it,  
There's a hidden secret.  
A Brahmin woman was coming.  
I asked her where she was going? "

She told me:

"At Varanasi, I married a Brahmin,  
Who was famous in that town.  
Quite against Brahmin's tradition,  
I behaved and went astray then."

&quot;I lost my chastity and my husband.  
I ran away as I was afraid  
That they would beat me  
And for my fault torture me.&quot;

&quot;Along with a touring party  
To south sea I went hastily.  
After taking bath in the sea,  
I was just thinking of me.&quot;

&quot;Near Perur of Pandian King  
From south I was coming.  
By then I had my labor pain.  
And I delivered a son.&quot;

&quot;I left him in a garden,  
Not minding, he's my son.  
I'll never get pardon  
For this grave sin.&quot;

Brahmin said:

&quot;This boy is her son.  
He's a shameful son.  
Better you avoid him  
And now banish him.&quot;

HE LAUGHED

&quot;Aaputhiran laughed  
After he heard  
What the Brahmin said  
In that hostile crowd.&quot;

&quot;Who's Sage Vasishta?  
Who's Sage Viswamitra?  
Are they not sons of a dancer?  
She's Thilothama, the dancer.&quot;

&quot;If they're harmless  
Sali also is blameless.

What for your preference  
And then make this difference? &quot;

#### HE GOT ILL TREATMENT

&quot;Out of town he was banished.  
By his father he was disowned.  
None gave him there food.  
He went to Madurai for his good.&quot;

#### AAPUTHIRAN'S KINDNESS

&quot;He stayed at the temple gate  
And made it a permanent seat.  
Door to door he went begging.  
And ate whatever he was getting.&quot;

&quot;Oh blind, deaf, lame persons,  
Orphans and diseased persons,  
You all come here to eat.  
Plenty of food I've got.&quot;

So he was calling them.  
He was eating with them.  
At nights there only he slept  
Under his head the bowl he kept.&quot;

Rajaram Ramachandran

# Mmgl Part 014-001 - The Bowl's Greatness

(Amudhasurabhi was a divine bowl  
Aaputhiran got. Aravana Adigal  
narrated this For his charity  
he had to sacrifice his life in the  
hands of Lord Indran.)

## AAPUTHIRAN'S GREAT GRIEF.

Aravana Adigal said to Manimegalai:

&quot;How Aaputhiran got the bowl?  
There's a story behind this bowl.  
At midnight in the darkness once  
Some strangers came to that place.&quot;

&quot;They woke up Aaputhiran,  
Who was sleeping then,  
For food they asked him,  
And prostrated before him.&quot;

&quot;He was quite upset  
Their hunger to note,  
But no food was available  
In that begging bowl.&quot;

## THE GIFT OF CHINDHADEVI (SARASWATHI)

&quot;He cried for those hungry people.  
As no food was available.  
The light of knowledge came.  
Goddess Saraswathi by name.&quot;

&quot;A divine bowl he got from her,  
That will give food forever.  
She told him, even in famine,  
The bowl can feed everyone.&quot;

## CHINDHADEVI'S BLESSINGS

"Oh Goddess of knowledge!  
The light of arts of every age!  
The mother sitting in our tongue!  
Give us knowledge, old or young! "

"These people are hungry.  
Show on them your mercy.  
Listen to my humble prayer  
And remove their hunger."

#### SOUGHT GIFT OF LIFE

"He removed their hunger.  
From that day whoever  
Came there they ate well  
The food that came from bowl."

"People, animals and birds  
All the living-being-crowds  
Around him they stood,  
Day and night for food."

#### INDRAN CAME

"His great charitable action.  
It shook up and down the heaven.  
There came Lord Indran  
In disguise as an old Brahmin."

"I'm Indran of the Heaven.  
Behind your charitable action,  
Tell me, what's the reason?  
Its benefits now you can own."

#### THE KING OF DEVAS

Aaputhiran laughed and said,  
"I haven't heard what you said.  
They're your words mere.  
Please go away from here."

"Whatever happens in this world

May be, it's for good or bad,  
It's your nature to enjoy  
And come here with a ploy.&quot;

&quot;There's none in your heaven,  
To give charity to anyone,  
Or, give shelter to the poor,  
Or, any penance doer.&quot;

&quot;Your place is so good,  
And you're its Lord.  
What's there to worry  
When you're so happy.&quot;

WHAT IS YOUR GIFT?

&quot;It's my divine bowl,  
That gives all people,  
To eat sufficient food  
And I serve their need.&quot;

&quot;Are you giving me Lord,  
Woman, dress or food  
Or, any other guard  
My interest to safeguard? &quot;

Rajaram Ramachandran

# Mmgl Part 014-002 - Indran's Anger

&quot;Indran became angry then.  
He ordered, &quot;The deities in the heaven  
They should turn the earth golden  
So, none will go to Aaputhiran.&quot;

## THE POSITION OF THE SEAT

&quot;Pandian Kingdom suffered  
With no rains it dried  
For nearly twelve years  
And people lived in fears.&quot;

&quot;Indran brought plenty of rains,  
And more than sufficient grains,  
So, none knew what hunger was.  
The time went on like this.&quot;

&quot;To Aaputhiran's place came lovers,  
Loafers, gamblers and dancers,  
For want of charitable activities.  
Due to Indran's cunningness.&quot;

## AAPUTHIRAN WENT OUT

&quot;Aaputhiran went out of the temple  
&quot;Anyone to eat? &quot; He asked the people.  
They laughed at him and said  
&quot;Who's this fellow who's mad? &quot;

&quot;He wasn't required by anyone.  
His food was wanted by none.  
He walked all the way alone,  
As expected by Lord Indran.&quot;

## THOSE WHO CAME TOLD

&quot;From the sea boat some men,  
They directly came down,  
To meet and tell Aaputhiran

On the misery of another town.&quot;

They said, &quot;In our town  
There's no drop of rain  
People with hunger pain  
They died one by one.&quot;

HE GOT INTO THE BOAT

&quot;By the order of Indran,  
He got no hungry man,  
So, he got into the boat,  
The hungry people to host.&quot;

&quot;At Manipallavam Island  
The boat had to land  
As in the rough wind,  
It couldn't go beyond.&quot;

&quot;From the boat they got down.  
Aaputhiran also went down.  
When the sea was calm by night,  
They woke up and sailed the boat.&quot;

&quot;Aaputhiran was left behind.  
They thought he had joined.  
The boat went far ahead,  
Leaving him in the island.&quot;

SAD AT MANIPALLAVAM

&quot;Aaputhiran felt very sad,  
Left alone in the island.  
There was none living there.  
Nor anyone to take care.&quot;

&quot;His life became useless,  
And he was there helpless.  
Of what use the bowl was?  
Quite often, he thought of this.&quot;

AAPUTHIRAN DIED

&quot;In the 'Gomuki' tank water  
He dropped the bowl forever,  
And said to it, &quot;Once in a year  
You come out and appear.&quot;

&quot;If any monk comes to this land,  
You can go to his or her hand.&quot;  
He then observed fasting strictly.  
And gave up his life slowly.&quot;

HE TOLD ME

&quot;On those days I went to him.  
What the problem was I asked him.  
Whatever troubling his mind  
He told me and I could find.&quot;

DEATH AND BIRTH

&quot;The sun rose in the east  
And it set in the west.  
Like this, the deceased Aaputhiran  
He was again born as cow's son.&quot;

Rajaram Ramachandran

# Mmgl Part 015-001 - Begging With The Bowl

(In Savaga Kingdom, Aaputhiran was reborn to the cow of Sage Manmagan. The king, who had no son, took him as his son and made him a king. Manimegalai, in the beggar's role carried the Amudhasurabhi in her hands and went for begging. Kayachandigai advised her to go to Adhirai's house to take the first alms from her.)

## COW'S REBIRTH

"When the merciless Sali's son,  
Who was left in the garden,  
Its milk a cow gave him,  
And it took care of him."

"This cow after its death,  
One day, it had its rebirth,  
In the hermitage of Manmagan,  
And it gave milk to everyone."

## THE SAGE'S FORESIGHT

The sage was well aware,  
Past, present and future.  
He foretold, "A son  
To this cow will be born."

"Unlike the other creatures  
He'll have human features.  
In a golden egg he'll come out.  
He'll safeguard others' interest."

## THE WORLD PRAISED SON

"Though he wasn't in sick bed,  
His life thru' fasting he laid.  
He took care, as his own mother,

The same cow forever.&quot;

&quot;So, he was again  
Born as its son.  
In the Jambu Fruit Island  
To prosper this land.&quot;

#### THE IMPORTANCE OF BIRTH

&quot;In the burning summer season,  
Aaputhiran was again born,  
On an auspicious day  
That matched Buddha's day.&quot;

&quot;There was not only rain  
But also flowers like rain  
In the world showered,  
Indicating good days ahead.&quot;

&quot;As in the Buddha's days  
We see in these days  
Peace and prosperity  
At Chakravalam in plenty.&quot;

&quot;Everyone talked of his glories,  
That he came to solve the worries  
Of the suffering masses,  
And Aravana Adigal knew this.&quot;

Rajaram Ramachandran

## Mmgl Part 015-002 - He Became A King

&quot;King of Savaga, Bhoomichandran,  
Surrendered before Sage Manmugan,  
And said, &quot;I've no son for the throne,  
With your mercy, let me have this son.&quot;

&quot;So this cow's son  
Became the king's son.  
Who inherited the throne,  
After the king reached heaven.&quot;

### DO DHARMA

&quot;Has Indran no share in the sacrifice?  
Has the Cholan King no justice?  
Despite Cauvery gave her water  
Why the country doesn't prosper? &quot;

&quot;When the milk ocean was churned,  
Devas got the nectar as it turned.  
The ate part of this nectar  
And hid the left over somewhere.&quot;

&quot;That wasn't useful to others.  
To keep the bowl with no use,  
When the people starve for food,  
For the kingdom it's no good.&quot;

### SHE REACHED BIG STREET

&quot;After hearing Aravana Adigal,  
Manimegalai at his feet fell.  
The divine bowl then she took,  
In the role of a beggar's look.&quot;

&quot;She reached the Pugar Main Street.  
People one by one came to greet  
Infatuated youngsters and indecent boys  
They also came and raised their voice.&quot;

"Those who saw Manimegalai  
They said, "It's a wonder why  
She carries a beggar's bowl?  
What happened to this girl? "

A BIG PRIDE IT IS

Manimegalai out of joy said  
"I feel it very much proud  
To receive alms at first  
From the girls who're chaste."

ENTER THIS HOUSE

Kayachandigai, who heard this  
Said, "Like a tall beautiful lotus  
In a pond among other flowers,  
Adiraiyal is the best choice for this."

KAYACHANDIGAI

At Kanchanapuram she was born  
In a big city that fell northern,  
And she was cursed by a sage  
For what she did in her young age.

She wandered in Pugar  
Streets here and there,  
With her painful hunger.  
She could bear it no longer..

Rajaram Ramachandran

# Mmgl Part 016-001 - Adhirai Gave Alms

(Adhirai's husband, Sadhuvan fell in the company of a prostitute and lost all his wealth. That prostitute left him out. He went abroad to earn wealth. On the way the boat capsized, but he swam all the way to Naga land. There he gave council to the Naga leader. When Adhirai was about to immolate herself, a voice from the sky spoke That he was alive. He came back with wealth and restarted his life with his wife. From this Adhirai's house, Manimegalai sought her first alms.)

## KAYACHANDIGAI SPOKE

Kayachandigai told Manimegalai,  
"Listen to the story of Adhirai,  
Who is like a tall beautiful lotus  
In the midst of other flowers.

## BAD HABITS OF SADHUVAN

"Adhirai's husband Sadhuvan,  
Who was once a family man,  
Later for a dancing girl he fell.  
She initially treated him well."

"In gambling, his wealth was lost.  
Next, the touch with her he lost.  
His mistake he then realized.  
But he had nothing on hand."

## BOARDED THE SHIP

"The girl, who, till then, gave him  
Food and shelter, later teased him.  
"No gold with you, " she said.

Her true color now he read.&quot;

&quot;He wanted to become rich.  
A source for it, he began to search.  
He boarded a ship to find a way.  
Thus, his fate began to play.&quot;

#### REACHED NAGA HILL

&quot;In the sea, strong wind blew  
The sailors worried, &quot;what to do? &quot;  
The ship mast broke into two.  
The broken piece near him flew.&quot;

&quot;He held this wood tight,  
And it held him as a float.  
The waves, in the midst of roar,  
Pushed him slowly ashore.&quot;

&quot;It reached close to Naga Hill,  
Where some naked Naga tribal  
Rescued him from the water,  
And took him to their shelter.&quot;

#### THE ESCAPERS TOLD

&quot;Some of them swam ashore,  
And they reached their Pugar.  
They told, &quot;Sadhuvan died.  
In the sea he was drowned.&quot;

#### ADHIRAI'S DECISION

&quot;Adhirai cried, &quot;Oh brothers,  
Give me death by graveyard fire.&quot;  
So, she chose death in a pyre,  
And she sat alive on this pyre.&quot;

#### UNTOUCHED BY THE FIRE

&quot;The fire didn't touch her dress.  
It didn't scorch her flowers.

She sat there like a goddess,  
Like a sweet smelling lotus.&quot;

#### ADHIRAI'S SORROW

&quot;Oh Fire, it's my ill fate,  
That you too hate  
Killing me, why so?  
Now, where can I go? &quot;

#### A VOICE FROM THE SKY

&quot;Oh Adhirai, he's alive still.  
He's now in the Naga Hill.  
He'll come back to you,  
To begin a new life with you.&quot;

&quot;With Chandradhathan, a trader  
One day, he'll come here.&quot;  
From the sky a voice broke,  
In clear voice it spoke.&quot;

#### SURPRISED SHE WAS

It was a pleasant surprise  
For Adhirai to know this.  
She got up from the pyre.  
And she said her prayer.

&quot;Oh God, let my lover  
Quickly go over here.&quot;  
She went home thereafter.  
It was almost a rebirth for her.

She joined those chaste women,  
For whom came regularly the rain.  
Charitable deeds she did,  
And for her husband she prayed.

#### THEY WOKE KUP SADHUVAN

While Adhirai like this was

Her husband Sadhuvan was  
Found under a shady tree  
On the shore of the sea.

From the sea he escaped  
But he was over tired.  
For days no food he had.  
He was lying like a dead

The fearful Naga tribal  
Found his condition pitiable,  
They woke him up  
From his deep sleep.

They thought of his flesh,  
That could be eaten fresh,  
So, they tried to wake him  
And to their place take him.

WENT TO GURU'S SON

The language they spoke  
Sadhuvan knew to speak.  
His position he explained  
And they also understood.

They said, "Our guru's son  
Who stays here in our cavern.  
He'll be pleased to meet you."  
They took him to place of guru.

Rajaram Ramachandran

# Mmgl Part 016-002 - Met Guru's Son

The place was so untidy  
There were pots of toddy,  
And bones giving stench smell.  
It looked more like a hell.

Like a black bear, guru's son,  
He sat with his wife and men.  
Sadhuvan made friendship with him  
And sat under a tree near him.

## QUESTION AND ANSWER

Guru's son asked, 'What for  
And how you came here? '  
Sadhuvan told him of the terror  
He faced in the sea of horror.

The son said, 'His story is sad  
His plight seems to be very bad  
All the days he had no food.  
Our sympathy he needs.'

'Give him toddy hot and fresh,  
To eat give him sufficient flesh.  
To serve give him a young girl.  
Let him take rest for a while.'

## REFUSAL AND WONDER

Sadhuvan was surprised to hear  
Guru son's each and every order,  
He said, 'I heard harsh words.  
I never asked for these offers.'

The guru's son was enraged  
And he then challenged,  
'With no girl and food  
What else there is good? '

## GOOD ADVICE GIVEN

'Wine intoxicates the mind.  
Eating flesh of any kind,  
By killing innocent animal,  
It's, elders say, also harmful.'

'Death after birth  
And birth after death,  
In fact, it's like  
Sleep and wake.'

'Good deeds take one  
Surely to the heaven,  
While bad deeds take one  
To the hell, not Heaven.'

## HOW WILL IT GO?

Guru's son laughed  
And he then asked  
'How life that leaves one body  
It can enter another body? '

## THE TRUTH OF LIFE

Sadhuvan explained:

'Good or bad enjoys the body,  
When life is in the body,  
There's no feeling in the body,  
When life goes out of the body.'

'You must know from this  
Life in every body exists.  
This is how a life moves  
Body to body it travels.'

## BORN AGAIN

'One who left his body,  
He's sure of a place of stay,

And I can also assure this  
As everyone knows this.'

'In the dream, the body is here  
But the life goes elsewhere.  
This you would have seen.  
So also life enters body, a new one.'

#### MORAL SUITS US

Sadhuvan's good moral lesson,  
Opened the eyes of guru's son,  
How to stop flesh and wine  
To know this he was keen.

#### SADHUVAN TOLD

'Save shipwrecked sailors,  
And kill not their lives.  
Kill only old dying animals  
And not other animals.'

#### NAGA GAVE GIFT

Guru's son heard  
What all he said.  
He told, 'This advice  
I like and it suits us.'

'We ate earlier shipwrecked men  
And their shiploads are lying down.  
Sandalwood, clothes, and other things,  
You can take all these things.'

#### SADHUVAN RETURNED HOME

Sadhuvan accepted the offer  
They enriched his coffer.  
In the ship of Chandradhathan,  
He had his home return.

He lived with his wife

And started a new life.  
Rich he became thereafter.  
He gave gifts to the poor.

#### STOOD BEGGING

'Take alms first from Adhirai'  
This way told Kayachandigai  
To the begging Manimegalai  
The famous daughter of Madhavi.

#### ADHIRAI GAVE FOOD

In Amudhasurabhi bowl Manimegalai held.  
With her food, Adhirai brimful filled  
And prayed, 'Let this disease hunger  
From this world completely disappear.'

Rajaram Ramachandran

# Mmgl Part 017-001 - Went To Ulagavaravi

(Kayachandigai ate the food what Manimegalai gave from Amudhasurabhi. She satisfied her hunger, which was like an elephant fire, and got relieved from the hunger disease. Thereafter, she directed Manimegalai to go to Ulagavaravi and then proceeded to her native place thru sky-way. After she left, Manimegalai went to Ulagavaravi and distributed food to hungry people.)

## KAYACHANDIGAI WONDERED

When a man is good,  
His earning ways are good,  
And he uses them for good,  
His time will ever be good.

Like this, when Adhirai ate well  
From Manimegalai's beggar-bowl,  
It became all the time brimful,  
Despite she gave food handful.

The receivers' hands became tired.  
But never the bowl or giver got tired.  
This gave surprise to Kayachandigai.  
But immense pleasure to Manimegalai.

## SHE REQUESTED

Kayachandigai then bowed  
To Manimegalai and said,  
"Thirumal came as Raman,  
Who built bridge, a big one, "

"Monkeys brought big stones.  
In the sea they were thrown.  
Into the sea's stomach entered  
All these stones in thousands."

&quot;Like this, all the food I ate  
Into my stomach they went,  
But due to my ill fate  
My hunger refuses to abate.&quot;

&quot;Oh mother, cure my disease.  
You've the medicine for this.  
Listen to my humble prayer,  
Give it to me to kill my hunger.&quot;

#### HUNGER DISEASE CURED

Manimegalai gave Kayachandigai food  
From the bowl on her hand,  
Which cured the hunger disease,  
As a pleasant surprise.

#### CAME TO SEE PODHIGAI

Kayachandigai spoke:

&quot;Kanchanapuram is my town.  
For its security it's well known.  
I came with my husband Vinjayan,  
To see Podhigai Mountain.&quot;

#### THE GREAT JAMUN FRUIT

&quot;By the swirling river side  
I sat, saddled with my pride.  
I enjoyed its beauty side,  
With my husband on my side.&quot;

&quot;By then came Vrichigan,  
A Sage with a fruit Jamun.  
On the bank he kept it  
And for a bath he went.&quot;

&quot;To my ill fate  
I crushed the fruit  
Under my foot

That had its effect.&quot;

## THE CURSE OF VRICHIGAN

&quot;The sage came to eat,  
But saw the crushed fruit,  
And myself standing near it.  
So, he cursed me for that.&quot;

&quot;One divine fruit a tree gives  
Once in twelve years,  
And for all these years  
It'll remove one's hunger.&quot;

&quot;I wanted to eat it,  
But you spoiled it.  
For your cruel act,  
You'll suffer for it.&quot;

&quot;You'll lose your power  
To fly up in the air,  
And an elephant-hunger  
You'll have for twelve years.&quot;

'With your divine food  
I feel quite good.  
So, I'm well pleased,  
Now the curse is released.

Rajaram Ramachandran

# Mmgl Part 017-002 -The Grief Of Vinjayan

(Vinjayan = demigod)

"My husband Vinjayan felt  
Not happy o'er this incident.  
He called me to fly up,  
But I couldn't and got stuck up."

"He felt sorry for what I did.  
To help me his best he tried.  
But he couldn't do that.  
The curse began to act."

## WHAT MY HUSBAND TOLD

"There're charitable people,  
Who always helps such people,  
In Jambu Island of Tamilnadu,  
There they'll take care of you."

## HE WILL SEE INDRAN FESTIVAL

"For the festival for Indran,  
To see me he came down.  
He counted the years to come,  
When normal I shall become? "

## TOOK LEAVE AND WISHED

"The hunger that tortured me,  
You've removed it from me.  
For this help I worship you.  
And let me take leave of you."

"Ulagavaravi is a town  
At Chakravaalam zone,  
Keep that as your home  
Where hungry people come."

Kayachandigai thanked her,

And then flew up on the air.  
Manimegalai took her advice  
And went to that place.

#### REACHED ULAGAVARAVI

Manimegalai reached that place.  
She went round Ulagavaravi thrice.  
She then went to Sambapathi temple,  
Surrounded by many hungry people.

God gave her an opportunity  
To serve this poor community.  
For this great mission of Manimegalai  
Her partner became Amudhasurabhi.

#### INVITATION AND RESOUND

"This is the gift of Aaputhiran.  
This is my humble invitation  
To whoever hungry people,  
Here you may assemble."

Rajaram Ramachandran

# Mmgl Part 018-001 - Udayakumaran Went To Ambalam

(In the beggar's role, Manimegalai begged alms. Chitrapathi got annoyed and vowed before the dancing girls. She went to Udayakumaran to instigate him to get Manimegalai. At first he refused but influenced by her sweet words his own lust, he proceeded towards Ulagavaravi. He asked Manimegalai why she took this ascetic role? She told him the reason for it. and disguised herself as Kayachandigai. Not knowing this, he took a vow before Sambapathi.)

## CHITRAPATHI'S NATURE

Manimegalai's ascetic role,  
And her giving others dole,  
From the Amudhasurabhi bowl,  
Chitrapathi heard from the people.

She felt like a red hot rod  
That went into her wound.  
She told the stage dancers,  
"I'll stop this nonsense."

## AN ACT OF JOKE

"After Kovalan's demise,  
Madhavi, as a surprise,  
Joined the Buddha's school,  
That was an act of ridicule."

"It's a talk of the town,  
And is a mockery to anyone,  
Who normally says, "It is worth."  
This is the exact truth."

## NOT CHASTE WOMEN

&quot;We aren't that kind of women,  
Having lost their dear men,  
To jump into the funeral pyre  
And burn themselves in the fire.&quot;

&quot;We're that kind of women,  
Who receive things from men,  
So, we can't be chaste women  
In the livelihood we've chosen.&quot;

#### COMMUNITY DISCIPLINE

&quot;After the yazh player dies,  
To another hand the yazh goes.  
After sucking honey from flowers  
The bees care not for these flowers.&quot;

&quot;We're like these yazh and flowers,  
Sometime, we also leave our lovers,  
Once we take out what all they've.  
This kind of profession we've.&quot;

#### I'LL BRING HER BACK

&quot;My daughter is Madhavi.  
She gave birth to Manimegalai,  
Whose embrace Udayakumaran  
Is longing for time and again.&quot;

&quot;I'll bring and here she shall be,  
For the sake of our prince-bee  
Who'll not fall for anyone,  
But, for her, he has fallen.&quot;

&quot;That bowl she should give,  
To those willing to receive.  
With the prince, I'll bring her  
In a golden chariot here.&quot;

#### CHITRAPATHI'S VOW

"Our stage dancers carry blame,  
On their heads with no shame,  
And a villain I shall be  
In this drama, you'll all see."

#### WENT TO THE PRINCE

Then she walked all the distance  
To meet the royal prince,  
Along with some stage-girls,  
Wearing jingling bangles.

#### MET UDAYAKUMARAN

It was a beautiful hall,  
With raised pillars tall,  
Artistically designed walls,  
Which glittered like pearls.

In the hall, she met Udayakumaran,  
Who was sitting on a golden throne.  
She bowed to his lotus feet.  
She got up and began to greet.

#### NO MISTAKE

In a sarcastic manner,  
The prince received her.  
He inquired from her  
About their welfare.

"Is the beggars' role of Madhavi  
And her daughter Manimegalai  
It's going on unbroken? "  
This was his question.

#### THE FLOWER IS FREE

Chitrapathi said:

"The flower has bloomed.  
But it's not yet groomed.

Oh Prince, as a bee you're  
To taste it you're meant for.&quot;

&quot;That flower in this town,  
Is in the graveyard garden,  
And it lives like a mendicant,  
That's not so significant.&quot;

#### MENTIONED HIS DESIRE

Just like a drowning man  
Catching straw piece one,  
The prince took Chitrapathi  
To get hold of Manimegalai.

The prince said:

&quot;One day, in the marble hall,  
I saw a beautiful girl,  
Who stood like a portrait.  
To leave her then I thought.&quot;

&quot;Her magnetic fingers' hold,  
They clubbed together to fold,  
And reveal her tender breast.  
I happen to see this just.&quot;

&quot;Her coral-pieces-like lips  
Hiding her teeth in rows  
They threw a new kind of smile  
That I wished to drink and avail.&quot;

&quot;Like the Kayal fish her eyes,  
&quot;She's different from others, &quot;  
This the eyes said to her ears  
The same as I found in hers.&quot;

&quot;Outside the marble hall,  
I saw this coral-color-girl,  
I thought she was so hiding  
For fear of my heart breaking.&quot;

&quot;With these thoughts in my mind,  
Even by midnight no sleep I could find.  
I was awake through out the night.  
I was immersed on this portrait.&quot;

Rajaram Ramachandran

# Mmgl Part 018-002 - Goddess Appeared And Told

"A goddess like woman appeared  
About my royal duties she said.  
To forget Manimegalai she told.  
I remained too much confused."

## GODS ALSO FELL

Chitrapathi smiled and told,  
"Oh prince, forget those days old.  
Even Gods weren't spared  
From the love play they faced."

## DEVAS' LUST

"For Sage Gowthaman's wife sake,  
A curse Lord Indran had to take,  
That he'll have one thousand eyes,  
And suffer painful sorrows."

"There lived powerful sages,  
Near Meru Mountain for ages.  
The Fire God fell in love  
With their wives somehow."

"What his consort did then?  
She took shapes like those women  
To satisfy his burning urge,  
And his madness to purge."

"Oh King of powerful sword,  
Take it as God's word,  
With your desire go ahead,  
And get yourself pleased."

## NOT A FAMILY GIRL

"A young girl, her father cares,  
After marriage, her husband cares,  
After the husband, her son cares

So, all her life, everyone cares.&quot;

&quot;This kind of a family girl  
Need not go even for a while,  
To seek outside pleasure,  
And spoil the image of her.&quot;

&quot;But Manimegalai isn't the one  
In such a family she's born,  
To give up her profession,  
And avoid outside men.&quot;

#### THE COMMUNITY NORMS

&quot;To entertain all the people,  
On the stage plays our girl.  
For them she sings and dances.  
She seeks them with her eyes.&quot;

&quot;She attracts their mind.  
For her just to find,  
A way to get them,  
And entertain them.&quot;

&quot;With her sweet speech,  
She sucks like a leech,  
The wealth of everyone  
And throw out one by one.&quot;

&quot;Such a girl can't speak  
On virtuous path to seek,  
And as a king for our tradition  
You should give protection.&quot;

#### THE PRINCE STARTED

Her appeal touched his heart.  
He rode on his horse quite fast.  
He saw Manimegalai with her bowl.  
She was giving food to the people.

DO PENANCE, WHY?

His passion for her grew high,  
When he saw her with a deep sigh,  
To her earlier life, she should revert.  
It was better for her, he keenly felt.

He went near her and asked,  
"What for this virtuous deed?  
I want to know its reason."  
It appeared as a funny question.

#### MANIMEGALAI'S HESITATION

"My husband this man was.  
In my previous birth it was.  
Raghulan his name was.  
His still loves me for this cause."

"To worship his feet,  
I'm even now quite fit.'  
So, she fell on his feet  
And gave her respect.

"What to do? " Hesitated she  
Once her partner, not now she,  
But she can't say "No" to him.  
She was afraid of yielding to him.

#### SHE SAID

"Since you have ears to listen,  
And a keen sense to learn,  
To my words will you hear?  
I'll tell you why I'm here."

"After birth day by day,  
One gets old, no other way.  
In between suffers disease,  
Leading to death or pains."

"This body is the source  
And desire is the cause,

This fact I've learnt.  
So, I've no attachment.&quot;

&quot;For a warrior of your grace  
Is it fair for a woman to trace  
The need for virtue in your case,  
And girls you're not to chase? &quot;

#### SHE CHANGED SHAPE

She then left him there.  
Her safety to take care  
She entered Sampathi Temple,  
That wasn't so big, but simple.

&quot;Who knows how man acts?  
She weighed these facts.  
She took Kayachandigai-shape,  
And before him she stood up.

#### WILL WAIT FOR YOU

Udayakumaran went near her.  
But someone else was there.  
With the bowl he saw Kayachandigai,  
And not his dear Manimegalai.

He thought, she had vanished,  
Giving the bowl to her friend.  
He said, &quot;I'm prepared to wait  
Till she comes back to meet.&quot;

#### PRAYED TO REDRESS GRIEVANCE

&quot;Oh Goddess, Sambapathi,  
You must listen to me.  
Coral-like red lips she has.  
Like pearls teeth she has.&quot;

&quot;Like Kondai fish are her eyes.  
Her eye brows are like bows.  
Her nose is like a pointed thorn.

Her breasts are like horns.&quot;

&quot;She is a source of attraction.  
She caused my mental distraction.  
She hid herself in your temple.  
I shall not leave this temple.&quot;

&quot;Upon your feet I mention this.  
You know, this is my grievance.  
You must redress this one.&quot;  
So said the Prince Udayakumaran.

Rajaram Ramachandran

# Mmgl Part 019-001 - Prison Turned Charity House

(Udayakumaran requested Sambapathi to show Manimegalai. There one statue explained the futility in his attempts. He then left that place. In disguise as Kayachandigai she continued to do her charity role. She went once to the prison house and gave food. The jailors told the king about this. The king ordered them to bring her to him. He asked her what he could do for her. On her appeal, he ordered to turn the prison house into a charity house.)

## DEITY STATUE ADVISED

With his mind, body and soul  
And his heart as a whole,  
The prince prayed Sambapathi.  
He vowed to take Manimegalai.

A nearby statue heard his prayer.  
It told, "Oh prince, such a favor  
How dare you ask our goddess?  
It exposes your tongue's weakness."

## WONDERED AND CHANGED

The prince's mind got disturbed  
On the statue's words what he heard.  
"Don't keep your thoughts on her.  
She isn't for you, forget her."

To the prince it was a wonder,  
How she served the hunger  
With food from a small bowl  
That never seemed to fail.

"How a statue could talk

And about her speak? &quot;  
He realized her greatness,  
Side by side his weakness.

#### WENT WITH A DEEP SIGH

It was time for the sunset  
The world was in its wait  
To receive the darkness  
In its nocturnal eagerness.

Like a run away elephant,  
When mad it was in its heat,  
The prince came out  
With his body hot.

As usual, the lads of the town,  
With their love birds were seen,  
But the poor prince went alone.  
His love in pieces it was torn.

#### IN DISGUISE AS KAYACHANDIGAI

In the temple of Sambapathi  
She couldn't stay as Manimegalai  
For fear of the prince behind her,  
Also it was any time risky for her.

Kayachandigai was known  
To everyone in the town,  
So, to disguise in her shape  
It was Manimegalai's only hope.

She served in that new role  
Food to all the needy people,  
And thus her holy mission  
It continued to function.

#### WANDERED ALL AROUND

&quot;It's my duty as an ascetic  
To one place not to stick,

But I shall go out to meet  
Needy ones in every street.&quot;

So, with the bowl in her hand  
In Pugar Town she went round.  
Thus she drove away the hunger  
Wherever housed they were.

#### WENT TO THE PRISON HOUSE

In the prison house she entered.  
There her role became centered.  
The prisoners were satisfied,  
With the nice food she served.

#### WONDERED AND HURRIED

&quot;How one bowl too small  
That served the prisoners all&quot;  
To wonder the jailers began,  
And to the king they ran.

#### KING WAS IN THE GARDEN

Mavali was a demon king once.  
He was a villain against peace,  
But was the most charitable person,  
Who gave whatever asked to anyone.

Lord Thirumal, who was tall,  
He came as a man too small.  
His three foot steps of land,  
He begged from Mavali's hand.

Mavali agreed to give readily.  
The Lord measured hurriedly,  
Kept in the Heaven his one step,  
And on the land his second step.

Where to keep the third step?  
He kept it on Mavali's head up.  
He then pressed the demon

Far below the ground down.

Mavali's descendant was the queen.  
With the king she was in the garden.  
The king was enjoying every scene  
That was before him to be seen.

#### HE SAW FLOWERS

In the tree branches dragon-flies  
They sounded their flutes.  
In the flower garden the bees  
They sounded their veenas.

The colorful peacock danced free.  
To the cuckoo's tunes from the tree,  
And the king was happy to see  
All these creatures care-free.

#### FOLK DANCE, IS THIS?

With the swan pairs in the pond  
The pairs of peacocks were fond  
Of dancing in the flower garden.  
He enjoyed this lovely scene.

Their dance was like folk one  
That was played by Lord Krishnan  
And His brother Balaraman  
In their lovely flower garden.

#### SHE FED PARROTS

He saw a few peacocks  
Happily eating mangoes,  
And gave also to parrots  
A part of these fruits.

It was like a maiden  
Feeding her children  
With all her affection,  
In a flower garden.

## LOVER'S SWING

A male monkey on one side  
With its two pairs it played  
And the lover's swing it pushed  
Where the pairs sat blushed.

Rajaram Ramachandran

## Mmgl Part 019-002 - Scene Of Worship

Side by side was the bamboo tree  
With the flowering Kadamba tree.  
It was a pleasant sight to see  
In an atmosphere carefree.

It appeared like Kannan,  
Who played with Balaraman.  
So, these trees he praised  
And as Gods he worshiped.

### TIME SPENT WITH GIRLS

Here and there sat beautiful girls  
Who were shining like pearls.  
Some of them were dancers,  
And a few were singers.

A few were story writers  
For the stage performers.  
There were veena players,  
And also a few drummers.

There were some flutists,  
And a few trained artists.  
There were some musicians  
And also some beauticians.

Some sandalwood paste makers,  
Some flower garland makers,  
Some brisk hair dressers,  
They were assembled there.

It was a beautiful big garden,  
With all such men and women,  
The king sat there like Indran,  
The Lord of the heaven.

### WAVED HIS HANDS

The sweet smelling flowers  
Gave varieties of flavors.  
The short legged mongoose,  
He saw with long eared hares.

He waved his hand to invite  
The deer and goats to his site.  
The queen and the king enjoyed.  
O'er the sight seeing they rejoiced.

#### MOVED AND PLAYED AROUND

The king, the Cupid in action,  
The pleasant spring season,  
The soft breeze southern,  
The man made stone mountain,

The well that ran by a machine,  
The waterfalls and fountain,  
The underground water tanks  
The wide spread water lakes,

The sites to play hide and seek,  
The place to sit and speak,  
The marvelous marble hall,  
They both visited them all.

#### SAT COMFORTABLY

Special laborers from Magadha,  
Trained workers from Maharashtra,  
Avanthi country's blacksmiths  
Yavanas skilled Carpenters,

Tamilnadu's expert craftsmen,  
All those task force men,  
They built a hall golden  
Inside the flower garden.

It was designed so well,  
It caught the eyes of all.  
It was such an artistic hall

That looked majestic and tall.

Its pillars and top beams shone,  
Studded with different stones,  
Like ruby, coral and pearl ones,  
And the roof with sheets golden.

Sandalwood paste all over  
Was smeared on the floor.  
King Cholan and his queen  
They sat on a golden throne.

#### THOSE CAME, THEY PRAISED

To the jailers it was a wonder  
How Manimegalai could render  
Such a great service to the prisoners,  
And they told this to the gate keepers.

The gate keepers rushed to the king  
To inform him about everything.  
They stood at a distance before him.  
They prayed and praised him.

"Oh King, lands many you captured,  
And wars many you conquered.  
Elephant, horse and chariot army  
You defeated them so many"

"We pray, may you live long,  
And make this kingdom strong.  
May your enemies get lost.  
May your fame go high till last."

#### THEY INFORMED

"To this town came a stranger,  
Who had a disease of hunger.  
She gives food to everyone  
Including those in the prison."

#### ORDERED TO COME

The king ordered, "Ask her  
At once to come here."  
She came to fulfill his desire.  
She started her prayer.

He asked, "Who're you?  
This bowl who gave you?  
How it gives food of this kind?  
An ascetic you're I find."

#### PRAISED HIS FAME

Like Kayachandigai she walked  
And like her she talked.  
"Oh king, by a curse I got this  
Elephant type of hunger disease";

"The food from this divine bowl,  
It completely cured my ill.  
Oh King, live long you'll  
May your lands have rainfall";

"Pray, may there be no evil.  
May goodness ever prevail.  
This is a rare divine vessel.  
I received this in a temple";

"A goddess gave this to me.  
And its food cured me.  
I cure others hunger in turn,  
With its life giving medicine";

#### REQUESTED AND COMPLIED WITH

"For this young girl  
What can I do, tell."  
The king kindly asked  
And she thereto replied.

"Turn this prison house  
Into a charity house.

Do this for my sake.  
This is what I ask&quot;

The king was pleased.  
The prisoners he released.  
It was no more a prison,  
But a house of charitable men

By the king's merciful order,  
It became a spiritual center,  
To glorify the name of Pugar  
And its noble souls forever.

Rajaram Ramachandran

# Mmgl Part 020-001 -Kanchanan Killed Udayakumaran

(After the release of the curse, Kayachandigai did not return to her place. So her husband, Kanchanan, a heavenly person, came to Pugar in search of her. He saw Manimegalai in his wife shape and followed her closely. When he saw Udayakumaran was after her, he killed the prince at midnight. Later on, he regretted for his action, when he heard the truth from the deity statue in the temple. He went back to his abode with a heavy heart.)

## A CHARITY HOUSE IT BECAME

What was once a prison  
It later stood as a heaven.  
It was Manimegalai's grace,  
The king changed its face.

Men born in lower classes  
They could reach higher classes  
By their good deeds here  
To have good birth in future.

It became a popular place,  
Blessed by Buddha's grace,  
For ascetics to eat and stay  
Also do worship and pray.

## UDAYAKUMARAN HEARD

In Udayakumaran's ears  
Entered this great news,  
That Manimegalai did this  
As Kayachandigai in disguise.

That the prison house  
Turned a charity house,  
As the king ordered this  
To fulfill her wishes.

## HE WENT TO ULAGAVARAVI

"Wise men may talk ill of me.  
King may get angry with me.  
But this time I'll catch her.  
In my chariot I'll bring her."

"Her knowledge I'll share.  
Her discourses I'll hear.  
This way he thought  
And he began to start.

To Ulagavaravi he went  
Fast in his chariot.  
Manimegalai was then  
Giving food to everyone.

## KANCHANAN CAME

In the cloudy Podiya Mountain  
Between a bamboo garden,  
And a wild river bed,  
A sage there resided.

He cursed Kanchanan's wife  
That for twelve years of her life,  
She would suffer with hunger  
And roam about here and there.

Twelve years had passed.  
The curse was released.  
Yet she didn't return.  
It was Kanchanan's concern.

In search of her he came down.  
Nook and corner in the Pugar town  
In public places like flower garden,  
And temples she wasn't seen.

At places where wise men stayed,  
And other public clubs he tried,

But nowhere was she found,  
Not even in the Ghost's ground.

#### KANCHANAN SPOKE

He saw the beautiful Manimegalai  
In her disguise as Kayachandigai,  
Keeping hunger at a distance  
Of hungry people in a public place

He wondered, "With one bowl  
How she satisfied all people?"  
Was it gifted by any Devas  
After the release of the curse?"

#### UDAYAKUMARAN SPOKE

Kanchanan spoke to her,  
But she didn't like to hear.  
She moved from that place  
And went towards the prince.

She explained to Udayakumaran,  
Pointing out to an old woman,  
How decayed this human body?  
How it was highly unsteady?

"Her beauty faded like black sand.  
Her hairs turned like white sand.  
Her skin, now old, lost its luster.  
Her face has lost its splendor."

"See now her sagging eye brows.  
Once they were like strong bows.  
See how her once beautiful eyes  
Now they shed painful tears."

"See her shrunken dirty nose  
That pours a liquid like pus.  
See her missing rows of teeth,  
And her foul smelling mouth."

"See her ears look like a rag.  
And her breasts like an empty bag.  
See how her shoulders drooped  
Once, like bamboo stem, up they stood."

"Her skin lost touch with her nerves.  
And her nails with her fingers.  
Once her plantain stem like thighs  
See how they're shrunken in size."

"See her nerve exposed legs  
How they shake and sag.  
See how her once tender feet,  
Now their true color they've lost."

"This foul smelling body,  
It will, in fact, look shoddy,  
But for the pleasant odors  
Of the scents and flowers."

"Oh you the king's son,  
You must know this one,  
That the body isn't the one  
What outward it's seen."

"It's covered in clothes  
And adorned in jewels,  
With an impression false  
How beautiful it appears? "

Rajaram Ramachandran

# Mmgl Part 020-002 - Kanchanan's Confusion

More confused was Kanchanan.  
&quot;She goes behind a strange man.  
Not accepting any words of praise,  
But giving him proper advice.&quot;

&quot;Perhaps, he may be her lover  
So, she wants to stay here.&quot;  
Like this he mistook her  
And became angry with her.

He watched their movement,  
In his vengeful excitement,  
Hiding himself in a safe corner,  
Like cobra releasing its anger.

## UDAYAKUMARAN'S MADNESS

The prince paid no heed  
To whatever she said.  
To him she so appeared  
As his girl to be loved.

He thought, &quot;Here she came  
In Kayachandigai's name,  
Carrying a small bowl,  
And giving beggars dole.&quot;

&quot;She's still up in my mind.  
Now a way I should find,  
To catch her at midnight  
When none will be at sight.&quot;

Stung by the Cupid's arrow,  
With madness and sorrow  
He started toward his palace  
Waiting for the night's chase.

## HE CAME AT NIGHT

The town was asleep by midnight.  
He started alone as he thought.  
As a tiger hunting an elephant,  
He slowly reached that spot.

Like a cobra entered its hideout,  
He entered the temple gate.  
The applied sandalwood paste  
It gave good smell from his chest.

#### KANCHANAN DID THE MURDER

Before the prince's arrival there,  
Kanchanan was hiding there.  
&quot;For her sake the prince is here.&quot;  
Thus he expressed his fear.

He followed behind the prince  
And cut his shoulder into piece.  
At one stroke of his sword.  
The prince fell down dead.

#### THE DEITY STATUE CAUTIONED

Into the temple Kanchanan entered  
To catch Kayachandigai by hand,  
And take her sky-way to his abode,  
But in the middle he was stopped.

The statue said, &quot;Don't proceed.  
She's Manimegalai indeed.  
She took this shape  
Just for her to escape.&quot;

#### KAYACHANDIGAI'S END

The statue continued:

&quot;It was this Manimegalai  
Who cured your Kayachandigai  
From her hunger disease,  
After the twelve years.&quot;

&quot;The trespassers returned never  
As Goddess Durga came to devour  
Those who crossed the Vindhya Mountain  
That was her protected jurisdiction.&quot;

&quot;When your wife tried to cross  
She wasn't allowed to pass.  
The Goddess swallowed her  
So, this is the end of her.&quot;

#### THE FRUIT OF THE FATE

The statue further continued:

&quot;Oh Kanchanan, feel not for that.  
It's the hands of the fate,  
That played its defined part  
And the prince's life it ate.&quot;

&quot;But still for your action  
You'll face its reaction.  
For the crime you've done  
Behind you it'll run.&quot;

Kanchanan heard this and flew.  
The reaction part he well knew.  
Not only had he lost his wife,  
But it ended in his gloomy life

Rajaram Ramachandran

# Mmgl Part 021-001 - The Stone Deity Foretold Events

(Udayakumaran died in the hands of Kanchanan. Manimegalai felt sorry for this. She gave up her disguise as Kayachandigai and took her original role as Manimegalai. She cried for the prince. The stone deity consoled her and foretold what would happen in future. She got mentally relieved and became bold thereafter.)

## GOT UP AND SWOONED

On a tall stone pillar  
A carved deity was there.  
Close to its western side  
Sambapathi temple stood.

Manimegalai was sleeping inside.  
She woke up and saw outside  
With her eyes what happened,  
Shocked by it she swooned.

## CAME OUT FROM HER FALSE SHAPE

She saw Kanchanan's evil action,  
That led to the death of Udayakumaran.  
She also heard what the deity said  
To Kanchanan about his deed.

Leaving her false shape  
She took her original shape.  
Near the prince she went and stood..  
He was lying in a pool of blood.

## SHE SOBBED

"Oh dear, that day when you died  
Of snakebite, I also fell and died  
In the red hot funeral pyre  
As my grief I couldn't bear."

&quot;In the next birth you met me.  
In the garden you waited for me.  
But Goddess Manimegala took me  
At Manipallavam she kept me.&quot;

&quot;There Buddha's seat she showed me.  
About our last birth she told me.  
On this decaying body I told you.  
I was in disguise to avoid you.&quot;

SHE CRIED

&quot;Kanchanan took me for his wife.  
For that his sword took your life.'  
Manimegalai cried and cried aloud.  
She swooned, got up and again swooned.

THE DEITY CONSOLED HER

&quot;Don't go near Udayakumaran.  
There were many births when  
He was born to you as your son  
Or as daughter to him you were born.&quot;

&quot;This is apart from your life  
In the last birth as his wife.  
Now in the divine path you're  
So, you cry what for? &quot;

MANIMEGALAI ASKED

The deity's every soothing word,  
Manimegalai carefully heard,  
But she asked. &quot;Oh mother,  
Why he died? To know I'm eager.&quot;

&quot;A serpent killed him last life.  
A sword cut him in this life.  
Tell me why he died like this?  
Do you know the reason for this? &quot;

HIS FATE

The deity spoke:

"A Holy Monk Brahmadharm,  
Who preached Buddha Dharma.  
Near Kayangarai River he stayed.  
As his followers you prayed."

"You invited him for a feast.  
And he also accepted it.  
Next day it was dinner time,  
When the monk came."

"The cook slipped and fell down.  
The pot of rice also broke down.  
For this, Raghulan cut his head,  
In his anger, with his sword."

"This Raghulan is none other than  
In this birth he's Udayakumaran.  
For his cruel action in the past,  
He has to die at present."

#### THE FRUIT OF ACTION

"To say that God will save us  
Any time from our distress,  
It isn't out of our intelligence,  
But it's out of our ignorance."

"Good actions bring good results.  
Evil actions yield bad results.  
This is what happened  
To your thoughtless husband."

#### YOU WILL BE IMPRISONED

"The king having lost his son,  
He'll keep you in the prison,  
On his courtiers' advice,  
Be prepared for this."

## YOU WILL BE RELEASED

&quot;The queen will release you,  
After hearing about you  
From the Holy Aravana Adigal.  
The truth when he'll reveal.&quot;

## YOU WILL GO TO AAPUTHIRAN

&quot;After this you'll go to Aaputhiran.  
With him you'll have discussion  
On the subjects more spiritual  
And their ethic and moral.&quot;

&quot;In a sea boat you'll go with him,  
And again reach Manipallavam,  
The place of the Lord's seat,  
To submit yourself at his feet.&quot;

## YOU WILL REACH VANCHI

&quot;The king of Savaga is Aaputhiran.  
He'll know where he was born  
Thru' the island's deity  
And he'll leave for his city.&quot;

&quot;You'll leave that island  
And will go and find  
A place at Vanchi Kingdom  
And join men of wisdom.&quot;

## DIFFERENT RELIGIOUS PERSONS

&quot;In that place different persons,  
They speak different versions  
About the truth they've found  
By the faith they're bound.&quot;

&quot;God is our chief, some will say.  
He's the creator, they'll say.  
He has no form some will say.  
He only gives life, they'll say.&quot;

&quot;Some will say about the painful rituals,  
Which eventually will take their souls,  
To the height of eternal happiness,  
Leaving this world of unhappiness.&quot;

&quot;Some say, the shapes and forms  
They're from the five elements.  
Earth, water, air, fire and space  
Spread over in every place.&quot;

&quot;You'll come across,  
Many such false cases,  
And you'll be forced to hear  
These untruth everywhere.&quot;

Rajaram Ramachandran

## Mmgl Part 021-002 - About Your Birth You Will Tell

&quot;There's no god as such.  
One will come and vouch.  
There's no birth after death.  
So, why lead a virtuous path? &quot;

&quot;With this false assertion,  
If one comes for a discussion,  
You should laugh at him.  
Then about your past life, tell him.&quot;

### REMOVE HIS CONFUSION

&quot;When you say to him  
That in your confused dream  
A power influenced you  
He'll then listen to you.&quot;

&quot;You'll not allow him to talk,  
But on the truth you'll speak,  
To convince him on rebirth  
Even after one's death.&quot;

### GODS WILL SPEAK

&quot;Deities made of perfect trees,  
Good sands and stones,  
They never offer to speak.  
It's why so? I shall talk.&quot;

&quot;The sculptures and artists,  
With their best talents,  
They made these deities  
In perfect wood and stones.&quot;

&quot;These wood and stones,  
They never raised their tones,  
But the Deities in them  
They guide us in every form.&quot;

"They're invisible to the naked eyes.  
But they're visible to the inner eyes.  
They're there to open our blind eyes,  
Our dumb mouths and deaf ears."

#### THE STONE DEITY'S STORY

"My story will you hear?  
I'm carved in the pillar here,  
By Mayan, the temple builder.  
My importance he did consider."

"I'll never leave this statue,  
As this is a place of virtue.  
My name is Duvadhigan,  
And my friends name Chithrasenan."

"Gods in the heaven cannot understand  
As much as what men can understand,  
People came to know wherever I moved  
And I played with my friend."

"They drew my portrait  
And my statues they kept  
In all those sacred places  
Showering on me their praises."

"Whatever sure to happen  
I told you, it's no fun  
You must trust me  
And have faith in me."

Manimegalai carefully heard,  
And told, "I take your word  
To be true and to be followed,  
But tell me where I'll end? "

#### YOU WILL REACH KANCHI

"For lack of adequate rain  
The place, Kanchi town  
It'll lose its ancient beauty.

The people will be hungry.&quot;

&quot;So, you take the divine bowl  
And give food to all those people.  
Aravana Adigal stays there.  
You take your mother there.&quot;

#### MANY EVENTS INDICATED

&quot;As Aravana Adigal is there,  
By him you'll be taken care.  
You'll be freed from other faiths.  
You'll follow Buddhism faiths.&quot;

&quot;You'll feed all the people  
With your divine bowl.  
You'll save them from starvation  
This'll be your future mission.&quot;

&quot;In that holy Kanchi place  
Many events you'll face,  
Leading you to virtuous path,  
And strengthening your faith.

#### ARAVANA WILL SPEAK

&quot;Whatever so for you've heard,  
The leaders of other faiths said,  
You tell Aravana Adigal  
Who'll understand without fail.&quot;

&quot;He'll teach you in a proper manner  
The dogmas of our religious order,  
All sinful actions will disappear  
When Lord Buddha reappear.&quot;

&quot;I shall remain in my allotted space  
And follow the truth in this holy place.  
May your mother and you live long  
Free from any actions wrong.&quot;

#### MANIMEGALI'S END

&quot;You'll hear Aravana's preaching,  
And will follow his teaching.  
Thereafter your life will end  
At the famous Kanchi yard.&quot;

&quot;In all your future births  
It'll be your male births.  
You'll stick to your faith  
In your every future birth.&quot;

&quot;You'll be the first among disciples,  
Sticking to the Buddhist principles,  
You'll sever attachments all,  
And attain 'Nirvana', the ultimate goal.

#### THE RESULT OF ACTION

&quot;You hear me further,  
Once, your wise forefather  
He was rescued from the sea  
By the Goddess Manimegala.&quot;

&quot;You gave food to Sadhu Sakaran  
Your birth is a very rare one.  
Manimegala knowing this one  
She appeared in the garden.&quot;

&quot;To Manipallavam she took you,  
And there she kept and saved you.&quot;  
Manimegalai got out of her sad moods.  
In the east, the sun rose free from clouds.

Rajaram Ramachandran

## Mmgl Part 022-001 - Imprison Her

(Udayakumaran was killed by Kanchanan.  
The women staying at Chakravalam heard this news. They kept Manimegalai at one secret spot and told the news to the king in a careful manner. The king, a man of justice, ordered his commander to arrange for the funeral rites of the prince and imprisonment of Manimegalai.)

### KNEW AND HIDDEN

The Sun appeared in the horizon,  
Driving away the darkness to run.  
Visitors to the Sambapathi temple,  
They carried this news to the people.

At Chakravalam, the sages also heard.  
They went to Manimegalai and asked,  
Whether she knew anything about it?  
She narrated everything about it.

They kept her and the prince,  
At different secret places,  
And they went to the palace  
To tell the king about this news.

### LONG LIVE THE KING

They reached the tall palace gate.  
They got the permission to meet  
The king, who received them,  
And he paid his respects to them.

They praised, "Oh King long live.  
In prosperity let your kingdom live.  
Let your scepter rule by justice,  
Let there be everlasting peace."

### ANCIENT MANY

&quot;Oh King, in this town  
It has become common,  
For the men of burning lust  
To harass women, who're chaste.&quot;

&quot;It's there from ancient time  
Those men even die for them.  
After they lose their heart  
In their crazy love, when lost.&quot;

#### FEAR FOR PARASURAMAN

The Virgin Goddess Sambapathi once  
She told, Oh King, Go from this place.  
And hide yourself in the Podhigai Mountain  
As Parasuraman will kill you, it's certain.&quot;

&quot;But King Kaandhan was worried  
&quot;Who'll save this country, &quot; he queried.  
For this, he called his son, Sugandhan.  
To a dancing girl he was born.&quot;

&quot;Sugandhan was a powerful fighter  
Though others took him lighter  
For his birth inferior-in-rank  
But the king didn't mind his rank.&quot;

#### KING SUGANDHAN

The King Kaandhan said:

&quot;To rule by birth, as you've no right,  
With you, Parasuraman will never fight  
Blessed by Sage Aghasthyan until I come  
You take care of this kingdom.&quot;

As Sugandhan ruled this kingdom,  
Sugandhi became its name.  
For his safety Kaandhan took shelter  
Under Sage Aghasthyan thereafter.&quot;

## SUGANDHAN'S SONS

"A Brahmin woman, Maruthi by name,  
After her bath in the River Cauvery came.  
At that time King Sugandhan's son  
He saw her there coming alone."

"You come with me, " he told her.  
It gave a big shock to her.  
As there was none near  
To come and save her."

## THE SORROW OF MARUTHI

"A chaste woman, she felt,  
Can never enter other's heart,  
As for the sake of such woman  
In this world we get the rain."

"Having entered another heart,  
She considered herself unfit  
To join her husband in holy rites,  
As she had lost her rights."

## HER SOBS IN THE GHOST CENTER

"With this feeling she went  
In the Ghost Center to repent,  
And appealed to the deity there  
To render proper justice to her."

## MARUTHI'S MISTAKE

The deity spoke:

"For a woman her husband is the God.  
She can't worship any other God.  
If such a chaste woman calls for rain  
There'll be a downpour of rain."

"But you've lost this claim  
As your pure devotion to him

It's diluted by your other faiths.  
You give up those wrong faiths.&quot;

#### THE OFFENDER WAS DESTROYED

&quot;I can punish any offender  
When he doesn't surrender  
Within seven days of the crime  
Till then I can't punish him.&quot;

&quot;In your case, King Sugandhan  
With his sword, he'll kill his son,  
For his unpardonable offence,  
And thus he'll restore justice.&quot;

The same thing what the deity told  
On the seventh day it happened.  
The king killed his son,  
Who committed the worst sin.&quot;

#### PUBLIC TALKED ABOUT VISAGAI

&quot;There was one Dharmadattan  
A young man of the town,  
He had his uncle's daughter,  
Visagai was the name of her.&quot;

&quot;She loved this young man.  
Secretly she married this man.  
The public who heard  
Ill of her they talked.&quot;

#### SHE PRAYED THE STONE DEITY

&quot;Visagai prayed to the deity  
Who took on her pity  
And confirmed her chastity  
Before the men of the city.&quot;

#### VISAGAI IN THE GIRLS'HOSTEL

&quot;The deity vouched my chastity

But the people of this city  
They still doubt my action,  
So, I need my separation.&quot;

&quot;In my next birth, let me be his wife  
I'll join the monastery in this life.  
To her parents she told this proposal  
And then she joined the girls' hostel.&quot;

Rajaram Ramachandran

# Mmgl Part 022-002 - Family Went To Madurai

"With his father and mother,  
Dharmadattan then left Pugar,  
After praying the Stone Deity,  
All went to South Madurai city."

## THE HEART OF DHARMADATTAN

Dharmadattan vowed, "I'll see never  
Any other girl, except my lover,  
Visagai, my uncle's daughter,  
Let me remain like this forever."

He spent his life in trade.  
In that a big fortune he made.  
King's Title "Etti, " he received  
Later, sixty years he reached.

## RETURNED TO PUGAR

On day, a Brahmin  
Came to Dharmadattan,  
And told, "Rich you're  
But you've no son so far."

"Your forefathers to join  
Don't you need a son?  
You go back to Pugar  
And join your Visagai there."

Dharmadattan on his advice,  
He went back to his place,  
Leaving South Madurai  
In search of his Visagai.

## VISAGAI ADVISED

Visagai heard his arrival.  
She came out of the hostel.  
She met him after a long time.

He wanted her back this time.

She then told, &quot;We lived never  
Under one roof together  
To understand each other,  
And sixty years now you're.&quot;

&quot;Our charm we've now lost  
Our young days are dead past.  
Our craving for sex is gone.  
The luster of my hair is gone.&quot;

&quot;I can't join you in this life,  
By next, pray I'll be your wife.  
The riches you've are unreal.  
The spiritual path is only real.&quot;

&quot;So, forget your thoughts,  
And do charity to havenots.&quot;  
He agreed to what she said.  
Charitable deeds many he did.

#### HE LIKED VISAGAI

&quot;King Sugandhan another son,  
Elder brother of the dead son,  
Killed for harassing Maruthi,  
He harassed on the road Visagai.&quot;

&quot;When that son took his garland,  
And to put it on Visagai he tried,  
He couldn't then lift his hand,  
As her chastity power played.&quot;

&quot;Sugandhan killed also this son  
For offending a chaste woman.  
Before the power of a chaste woman  
Can anyone stand? None.&quot;

#### THE KING QUERIED

The king carefully heard

What the great sages said.  
&quot;Oh sages, your words I heard.  
Tell me, any more from your side? &quot;

#### THE EVILS OF LUST

&quot;Oh king, let your scepter  
Maintain its justice forever.  
Five vices are forbidden,  
As laid down by our holy men.&quot;

&quot;Wine, lie, theft, murder and lust,  
These five vices aren't must.  
Of all these, lust is the worst.  
Once lust is lost, one will be great.&quot;

#### THE LUST OF UDAYAKUMARAN

&quot;Chitrapathi's daughter Madhavi  
She has a daughter, Manimegalai..  
Buddha's school Madhavi joined  
After her lover was murdered.&quot;

&quot;Manimegalai her daughter,  
As beautiful as her mother,  
Joined the ascetics' ranks,  
And is begging in the streets&quot;

&quot;Your son, who was mad after her,  
He went to the temple to meet her,  
In the dark hours of the night,  
When none was there at sight.&quot;

#### THE FATE'S ACION

One of the sages said:

&quot;Knowing his arrival there,  
Manimegalai with her power,  
Kayachandigai she became  
Just to escape from him.&quot;

&quot;Kayachandigai's husband Kanchanan  
By mistake he killed Udayakumaran  
Thinking he was after his wife,  
And mercilessly took his life.&quot;

&quot;The fate made her stay there  
It brought your son there  
It induced her disguise there.  
It told Kanchanan to kill him there.&quot;

#### FUNERAL AND IMPRISONMENT

The king said to the commander,  
&quot;To all of us this is a reminder,  
That justice finally prevails  
Where there're such atrocities.&quot;

&quot;We hail from the family  
Of Manu Cholan dynasty.  
King Manu killed his son,  
As a calf was killed by his son.&quot;

&quot;A cruel son appeared here.  
Before this news goes out from here  
You burn his body in the funeral pyre  
And bring her here as a prisoner.&quot;

Rajaram Ramachandran

# Mmgl Part 023-001 - Released From The Prison

(The king sent Vasanthavai to console the queen, who was highly depressed over her son's death. But the queen became very hot with Manimegalai. The queen kept Manimegalai with her and ill treated her, but the latter didn't mind it. The queen regretted later and Manimegalai led her in the virtuous Path. The queen appreciated and became submissive finally.)

## VASANTHAVAI BLESSED

Vasanthavai was an old woman,  
She was treated as a senior person  
In the royal family to give advice  
In family matters of importance.

She was a well learned person.  
She used to console anyone  
In their distress or pain,  
On any such occasion.

The king sent her to the queen,  
To relieve her mental pain,  
O'er the death of her son,  
And she did her best then.

She didn't fall at queen's feet  
Nor o'er the loss she wept.  
She paid her respects as a routine,  
And then blessed the queen.

## VASANTHAVAI TOLD

Vasanthavai told, "Oh queen,  
In the royal family once born,  
To die of old age or disease,  
It's considered a disgrace."

&quot;The noble death is one,  
That one dies in the fight to win,  
But the death of your son,  
Is it praise worthy one? &quot;

&quot;The king is for the people.  
So, keep not your face painful  
Before him when he has to rule  
And has many problems to tackle.&quot;

#### THE QUEEN'S VENGEANCE

The queen didn't show outside,  
But she kept her feelings inside.  
She wanted to reap vengeance  
And to the king gave her advice.

&quot;Oh dear, our son was unfit  
On the royal throne to sit,  
As he loved a holy woman  
Which act is forbidden.&quot;

&quot;She gave up her family life  
And chose an ascetic life.  
So, to keep her in prison  
It'll become another sin.&quot;

#### RELEASE FROM PRISON

The King told the queen:

&quot;The righteous path those who take  
The true subjects, they all make.  
Now you've understood this,  
So, better give her release.&quot;

#### FREEDOM AND DRUG

The queen replied:

&quot;With me she can stay,

Or outside can go away,  
Now she can do anyway.  
None stands in her way.&quot;

The queen took her,  
To the inner chamber,  
And silently gave her  
A drug to madden her.

But it didn't affect her,  
As she knew her future,  
And she was quite normal  
Despite queen's act cruel.

It was the queen's intention,  
To make her a mad woman,  
On the roads to get her beaten,  
And avenge the death of her son.

TRY TO SPOIL

&quot;Then the queen called,  
A young man uneducated,  
And said, &quot;Tell the public  
You molested this ascetic.&quot;

For this, gold coins he took  
And he went inside to look,  
But Manimegalai took manhood  
When a mantra she chanted.

The young man was panicky  
As it became a mockery.  
He suspected the queen,  
How inside she kept a man? &quot;

He ran out of the country  
Saying, &quot;The queen's cruelty  
I've now understood well,  
It's nothing but next to hell.&quot;

KEPT HER IN STARVATION

&quot;Why should I keep her alive  
When she let my son die, &quot;  
The queen gave her no food  
And in a room kept her closed.

The mantra to forget hunger  
Manimegalai chanted there.  
She remained safe and sound.  
This the queen then found.

#### SURPRISE AND PRAISE

The queen saw this surprise.  
She became quite nervous.  
She said, &quot;For what I've done  
You must give me pardon.&quot;

&quot;In my distress o'er my son,  
I gave you this intensive pain.  
You're no ordinary woman,  
But a realized holy woman.&quot;

Rajaram Ramachandran

## Mmgl Part 023-002 - Wherefrom You Cried?

&quot;Your son in his last life,  
He had me as his wife.  
He died of snakebite.  
Due to his ill fate.&quot;

&quot;Not to live thereafter,  
I burnt my life in fire.  
Where were you then  
To mourn for your son? &quot;

&quot;As a queen you're so good,  
But what you did, it's no good.&quot;  
Thus Manimegalai tried to open  
The eyes of the depressed queen.

TO LIFE OR TO BODY?

&quot;For your son's body you cried?  
Or for his life you cried?  
Who burnt it in graveyard,  
If it's for the body you cried? &quot;

&quot;If it's for the life you cried  
Where his life now entered?  
If his life you really love  
Then all the lives, you must love.&quot;

THE DEED HAS WON

&quot;Listen to this, Oh queen,  
In his last life your son,  
He killed a cook as the pot  
From his hand slipped out.&quot;

&quot;For this evil deed he did  
By snakebite he was last killed  
And now by Kanchanan he's killed,  
So is the result of a bad deed&quot;

## TELLING HER STORY

'How I know these things?  
Now you may be asking.  
The stone deity foretold  
What all things I've told.&quot;

## EXPLAINED HER SKILL

&quot;Your drug didn't make me mad.  
Your man couldn't do anything bad.  
You kept me in dark cell with no food  
But that plan also miserably failed.&quot;

&quot;As I have the power to fly up,  
Or can take any kind of shape,  
I could have easily escaped.  
But I stayed for your son, my husband.&quot;

&quot;I'm here to console you,  
And also to correct you.  
Your ignorance I wish to clear.  
What I'm going to tell, you hear.&quot;

## THE LUST'S ILL EFFECT

&quot;Due to a king's tyranny  
A kingdom was shaky.  
A decent woman lived  
There with her only kid.&quot;

&quot;Her husband left her.  
This she couldn't bear.  
Later she left her son.  
And went to another town.&quot;

&quot;He was under a Brahmin's care,  
Not known to anyone there.  
This boy grew up to share  
His bed with his mother.&quot;

&quot;Her mother it was, he knew not first,

But later when he came to know the fact,  
He felt ashamed of his immoral action,  
And gave up his life in retribution.&quot;

#### THE NATURE OF MURDER

&quot;Once a hunter sent an arrow,  
That killed a deer in sorrow.  
Its stomach the arrow pierced.  
While it carried its unborn kid&quot;

&quot;The hunter went near it.  
He felt sorry for it.  
He also died on the spot  
As it touched his heart.&quot;

#### THE INTOXICATING WINE

&quot;When a drunkard went  
Before a wild elephant,  
He was crushed to death.  
Thus he invited his death.&quot;

#### FALSE MANNERS

&quot;People with false manners,  
Are they not bad planners?  
Do they prosper well?  
Never with manners ill.&quot;

#### THE EVILS OF THEFT

A thief can never prosper  
As always he lives in fear.  
I need not tell you these things.  
It's for those ignorant of things.&quot;

#### CAME OUT OF THE SORROW

&quot;All learned cannot realize  
The ultimate true conscience.  
Only one with a clean heart,

He's deemed to have learnt.&quot;

&quot;Only one who gives charity  
That one lives in the world of plenty.  
One who removes hunger that one  
Knows the path to the Heaven.&quot;

&quot;One who loves others, that one  
In fact, is a realized person.&quot;  
Such soothing advice she said  
And the queen carefully heard.

#### MUTUALLY PRAISED

The queen heard Manimegalai's advice  
And she got her mental peace.  
When she started her worship  
Manimegalai told her to stop.

Manimegalai told, &quot;You're mother  
Of my husband and it'll be unfair  
If you worship your daughter.  
Let me worship my mother.&quot;

This way they mutually praised  
An ascetic, how a queen respected  
A queen, how an ascetic respected,  
From their actions they revealed.

Rajaram Ramachandran

# Mmgl Part 024-001-Reached The Land Of Aaputhiran

(When Chitrapathi heard that Manimegalai was with the queen, she regretted and shuddered for her action, which finally killed the prince. She went to the queen and told that if Manimegalai was hurt the whole city would be ruined. She requested the queen to send Manimegalai with her. The queen ruled out this. By then Aravana Adigal came with Madhavi and gave the queen sound moral advice. Manimegalai paid her respects to everyone And took leave of all. She then proceeded to Savaga Country thru' sky-way.)

## CHITRAPATHI CAME

It was Chitrapathi who influenced  
Udayakumaran to get hold  
Of her ascetic grand daughter  
And bring her back as a dancer.

But when she heard the prince  
Brutally murdered in this process,  
Her heart began to shudder  
On the fate of her granddaughter.

She appealed to the queen  
To release from the prison  
Her Madhavi's daughter,  
Showing mercy on her.

## THE DANCERS' BIG COMMUNITY

&quot;Indran court eleven dancers  
His five other defective dancers  
Who were on this earth born,  
Making a total of sixteen.&quot;

&quot;Another one hundred four

Dancers were born here  
Cursed by Sage Agasthian  
Offended by Indra's son.&quot;

&quot;The Indran's court dancer  
Urvasi, the prettiest dancer  
Cursed by Lord Indran  
On this earth she was born.&quot;

&quot;So, one hundred twenty-four  
They came to this earth floor,  
As pioneers in our profession,  
They settled in this big town.&quot;

&quot;Like me they never suffered  
From the day one they landed  
It's me who's in great trouble.  
Than those dancing people.&quot;

#### CHITRAPATHI'S WORRY

&quot;Madhavi joined the ranks,  
In the school of monks,  
After the death of Kovalan,  
As she took this decision.&quot;

&quot;Manimegalai with her bowl,  
Went door to door for dole,  
Leaving her dancing profession,  
This being her own decision.&quot;

&quot;O'er these two cases,  
There'll be no praises,  
From all our dancers,  
But they'll only criticize.&quot;

&quot;Their roles in deviation,  
It doesn't suit our profession.  
It killed already your son,  
Also it'll ruin this town.&quot;

#### KILLI'S LOVER

&quot;Near the salty backwater  
And on the long seashore  
Inside a garden so beautiful,  
King Killi had his stroll.&quot;

&quot;In that early summer,  
When the flowers spread odour  
And the gentle breeze took it all o'er,  
A lovely maiden came there.&quot;

#### THE MAIDEN DISAPPEARED

&quot;Who could be this maiden?  
Has she come from heaven?  
The king fell for her beauty.  
The Cupid started his duty.&quot;

&quot;The king who was so violent  
In his fight at the battle front  
He became too submissive  
For she was so permissive.&quot;

&quot;She stayed just for a day.  
They both enjoyed the day.  
At the end of the day.  
She silently went away.&quot;

&quot;Not knowing who she was,  
Now unhappy the king was.  
She didn't also tell him  
Wherefrom she came.&quot;

#### OH SAGE, DID YOU FIND?

&quot;Where's this maiden?  
Where has she gone?  
Where's she hiding? &quot;  
The king was searching.

&quot;A sage, who can walk on water,  
Who can fly up on the air,

And jump down from the sky,  
The king asked him to try.&quot;

#### A SON WILL COME

The sage said:

&quot;I haven't seen her  
But I know her.  
She's the princess,  
In the land of Nagas.&quot;

&quot;Her name is Peelivalai  
And her mother's Vasamailai.  
Her father is King Valaivanan,  
A fearless strong man.&quot;

&quot;Predicted by an astrologer  
That a son will be born to her  
Thru' a king from Sun Dynasty,  
She came to you for a day.&quot;

&quot;Her son may come to you,  
But she'll not come to you.  
So, don't feel for her  
And search for her.&quot;

#### DON'T FORGET THE FESTIVAL

The sage advised:

&quot;For this island's welfare,  
You never took any care.  
The island may sink in the sea.  
This is Manimegala's prophesy.&quot;

&quot;As the Indran festival wasn't done,  
The island may sink for this reason.  
So, start early the celebration  
And never forget Lord Indran.&quot;

Rajaram Ramachandran

# Mmgl Part 024-002 - Allow Me To Take Her

Chitrapathi requested:

&quot;Oh queen, I know this  
That Manimegala Goddess  
She'll save my granddaughter,  
So, allow me to take her.&quot;

SHE'LL BE WITH ME

The queen said, &quot;Listen,  
She left your profession  
As the trade prostitution  
Is the one in five forbidden.&quot;

&quot;They're, drinking wine,  
Lust for women  
Telling lies, commit  
Murder or theft&quot;

&quot;So, she'll stay with me  
Here she'll serve me.  
Never will she go with you.  
Nor will stay with you.&quot;

MADHAVI AND ARAVANA

Madhavi was deeply worried,  
About Manimegalai when she heard.  
At the feet of Aravana she fell down.  
She prayed him to save the situation.

WITH RESPECTS WELCOMED

The queen and her maids  
Manimegalai they welcomed  
And their respects they paid  
To the sage, who just arrived.

WASHED THE FEET

The queen gave him proper seat.  
She then arranged to wash his feet,  
She did this as a mark of respect,  
To be shown to a sage on visit.

#### WELCOME ADDRESS

The queen said:

"You're welcome here  
After lapse of many years.  
Many more years, Oh Sage,  
I wish you despite your old age."

#### IS IT NATURAL?

The sage said:

"Oh queen, I'm like the setting sun.  
In this world all those born  
They'll be old and die one day  
This is quite natural, so to say."

#### THOSE WHO KNEW SELF-CONTROL

"Action, feeling, dislike, ignorance,  
Touch, smell, Thirst, appearance,  
Attachment, birth, five senses,  
Results of good or bad deeds, "

"These twelve qualities take one  
To the ultimate stage of Nirvana.  
Those who don't understand this,  
They're exposed to miseries."

#### IGNORANCE

"What does ignorance mean?  
He's an adamant person,  
Who believes not what's seen,  
But believes what's unseen."

&quot;He'll argue that hare's horn  
Many of them he has seen.&quot;  
Thus he exposes his ignorance.  
By sticking to such nonsense.&quot;

#### BIRTH AND RESULT OF DEEDS

&quot;Up, down and middle,  
Of these three worlds,  
The intelligent world  
It remains manifold.&quot;

&quot;It has six separate divisions,  
Earth-people, Brahma, Devas,  
Hell-people, animals, and ghosts,  
Besides good and bad deeds&quot;

&quot;To suffer birth one takes,  
Or to enjoy the fruit of deeds.  
If deed is good its result is good.  
If deed is bad its result is bad.&quot;

#### BAD DEEDS

&quot;In that what's birth after bad deeds?  
Murder, theft, lust, the three bad deeds  
They appear in all the weak bodies.  
Leading them to four kinds of offences.&quot;

&quot;Telling lies, back biting, harsh words,  
Besides these, the last one useless words  
Followed by 'desire, anger and intoxication, '  
Thus bad deeds arise on these ten occasions.&quot;

#### GOOD DEEDS

What all free from the ten bad deeds.  
They're really good deeds.  
One should build good character.  
Do charity and respect any elder.&quot;

## DO GOOD DEEDS

&quot;Oh queen and all others  
Do good deeds always.&quot;  
Good advice the sage gave  
He got up and took leave.&quot;

## ANNOUNCEMENTBY MANIMEGALAI

Manimegalai stood up and said,  
&quot;Oh queen, Chitrapathi and maids,  
Don't forget what Aravana Adigal said.  
Follow and get benefited by his words.&quot;

&quot;If I continue to stay in this town,  
The people here may point me as one  
Who caused the death of king's son  
So, I will go to the land of Aaputhiran.&quot;

&quot;Then at Manipallavam I'll stay,  
And respects to the Lord's seat I'll pay.  
To all the Vanchi's chaste women,  
Be assured, I shall care everyone.&quot;

&quot;You'll ever be in my heart.  
And don't feel on your part  
That I'll face troubles there  
If I leave alone from here.&quot;

Manimegalai worshiped them  
And then took leave of them  
From a dancing girl to ascetic  
Her activities were hectic.

## WENT TO SEVAGAM

The day's hot sun was setting.  
Manimegalai also was moving.  
She went to the temple of Sambapathi,  
And she worshiped the stone deity.

She flew on the way to Heaven

And settled in a flower garden  
Outside the land of Lord Indran  
And met there Sage Dharmasavagan

For sometime she took rest.  
Then she touched the Sage's feet.  
She asked for the name of the town.  
And also the ruler of the town.

#### THE SAGE TOLD

The Sage said, "This is Nagas town.  
The king's name is Punyarasan.  
From the day he was born  
In this country there's good rain."

"The land and the trees  
They give their riches.  
There're no mental worries  
Here for any kind of lives."

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# Mmgl Part 025-001 - Reached Manipallavam With Aaputhiran

(When Punyarasan asked, Manimegalai said that the bowl in her hand belonged to him. She told him to worship the Manipallavam seat and think about his previous life. He started by ship. She went sky-way. Both reached Manipallavam. The Island Deity told him about his previous life and asked Manimegalai to go to Vanchi, as the Pugar Town was swallowed by the sea. Manimegalai and Punyarasan after speaking about the truth and virtue left for Vanchi.)

## THE KING'S ARRIVAL

With his close relatives Punyarasan  
Came and visited the flower garden.  
The holy feet of Sage Dharmasavagan  
He worshiped him with devotion.

About the virtues' divisions,  
The sins' qualities and aversions,  
Things which are unstable,  
And those which are stable,

The nature of miseries,  
And the places of lives,  
Where they go after death,  
Ignorance with no faith,

How to tackle them with ease?  
How to attain Buddha's peace?  
About all these spiritual things  
The Sage explained the king.

## WHO IS SHE?

The sage asked:

&quot;Who's this woman so beautiful?  
Keeping in her hand a beggar's bowl,  
But listening to the matters spiritual,  
Her eyes showing no lust or evil.&quot;

#### THE BODYGUARD SAID

With due respect to his king,  
The bodyguard started telling:  
&quot;In this island there's none  
Equal to this young woman.&quot;

&quot;Once I went to Pugar Town  
To have friendship with Killi Valavan,  
Thru' the Sage Aravana I learnt  
On this young woman's talent.&quot;

&quot;On my return I also told you.  
The same woman is now before you.&quot;  
Like this Manimegalai got introduced,  
Before the sage when she was produced.

#### COME TO MANIPALLAVAM

Manimegalai said, &quot;It's your bowl,  
That has become now my bowl.  
Since you have become so rich,  
About it you don't matter much.&quot;

&quot;Even if you know not last birth,  
Don't you know your present birth  
That you're born to a cow  
But what you're doing now? &quot;

&quot;You'll not learn any life principle,  
Till you visit Manipallavam temple.  
So, please go to this place  
To find peace and solace.&quot;

#### REACHED MANIPALLAVAM

She flew up in the clear sky.

Before the sunset in western sky,  
She came down near the seashore  
And walked around Manipallavam floor.

#### WORSHIPED THE SEAT

Manimegalai saw Buddha's seat  
And she went around Lord's feet.  
She had a vision of her previous life.  
By his mercy in her present life.

#### REMEMBERED THE SAGE'S SPEECH

"At Kayankarai River bank  
You told men of every rank  
To get rid of bad habits,  
And get into good habits."

"You told that a saint will come  
To deliver every one of them,  
Who follow his virtuous path  
On the Lord who have faith."

#### THE POWER OF BUDDHA'S SEAT

"I and my husband heard,  
Carefully what you said,  
And then you told us  
Also something else"

"Before Buddha appeared,  
This seat Lord Indran installed.  
I asked you why this seat  
It reminded me of the life lost."

"None can take that seat  
Barring the Buddha's feet.  
Indran gave power to this seat  
To tell about one's life past."

"Thru' you I learnt my past.  
I now live my old life lost.

This is what I feel on this day.&quot;  
She praised and prayed this way.

#### MOTHER'S WORDS OBEYED

From the flower garden,  
The king went to his town.  
A sage was his father,  
And a cow was his mother.

In an egg shell he was,  
Inside the cow when he was.  
Later he became a king  
In place of a childless king.

Thru' his foster mother  
He had a chance to hear  
But he felt bad for this  
Unnatural history of his.

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## Mmgl Part 025-002 - Renunciation Is Better

In the previous birth his mother,  
Left him, a new born, near the river,  
The present birth also was inferior,  
Even the life of a king wasn't superior.

As king, he must serve elders.  
Dramas he must witness  
Music, he must hear  
With queens he must share.

He should please them  
He must coax them.  
Instead of this lustful life  
Better he took ascetic life.

Keeping this in his mind,  
Punyarasan wished to find,  
A life more of virtuous kind,  
That'll spiritually bind.

### THE ADVICE OF SANAMITHRAN

Sanamithran, the minister,  
He saw the king's mind waver,  
He touched the king's feet,  
And made this request.

"Oh King, Your father,  
Before you came here,  
For nearly twelve years,  
He had his own fears."

"There was no adequate rain.  
The country suffered then.  
The lands have all dried.  
Lives many miserably died."

"It was such a bad period  
When a mother left her child

With no mercy on the road,  
But she took alone her food.&quot;

&quot;In the burning hot summer,  
The rainy clouds made it cooler.  
Just like that, you appeared  
In that critical period.&quot;

&quot;Here when you came,  
With you the rain also came.  
Everything got reversed.  
The country then prospered.&quot;

&quot;So, if you leave forever,  
The people will suffer.  
As a child with no mother  
Cries will remain everywhere.&quot;

&quot;In this world of miseries,  
It's the king who cares  
For the subjects' welfare  
So, you should be here.&quot;

&quot;If other lives are well,  
You too remain well.  
This is the upright moral  
That Lord Buddha did tell.&quot;

&quot;How can you leave this day,  
Leaving the country at bay? &quot;  
Like this the minister advised,  
And the king patiently heard.

#### THE KING'S FINAL DECISION

The king said:

&quot;Let me go to Manipallavam  
Just for a month's time.  
This'll quench my thirst,  
In fulfilling this holy visit.&quot;

&quot;It's your duty to take care  
In a manner free and fair,  
And administer this land  
With your tactful hand.&quot;;

He got into a boat,  
That went straight,  
With no halt in between,  
To the correct destination.

#### THIS IS DHARMA'S SEAT

Punyarasan reached the shore.  
Manimegalai checked it sure  
It was his boat that landed safely  
She received him happily.

Both went round the island.  
As a mark of their gratitude.  
She told, &quot;Oh King, it's this seat  
That explains the birth's secret.&quot;;

#### CAME TO KNOW HIS BIRTH

The king went round the holy feet,  
Placed o'er a ruby embedded seat.  
His previous life before him flashed.  
Like a clean mirror it reflected

#### THE KING'S POSITION

&quot;About my previous life I learnt  
My worries all, where they went?  
You gave me a divine bowl  
That gives food without fail.&quot;;

&quot;People come day or night,  
From this bowl food they eat,  
In my life I'll never forget,  
This kind of your valuable gift.&quot;;

#### AT GOMUKI'S BANK

The king and Manimegalai,  
Both went to the Tank Gomuki.  
They took rest care-free,  
Under the shadow of Punnai Tree..

#### THE ISLAND DEITY TOLD

&quot;To the people of this world  
You gave people food  
In your previous birth  
And saved them from death.&quot;

&quot;Now you've come here.  
Once those who left you here  
Later they came again here,  
And laid their lives here.&quot;

&quot;See these scattered bones.  
They belong to those eight men.  
And also their servants  
Who gave up their lives.&quot;

&quot;You had a starvation death,  
And so they had similar death,  
Out of their sympathy for you,  
So many lives taken by you! &quot;

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# Mmgl Part 025-003 - The Son Of Peelivalai

&quot;The princess Peelivalai was,  
The daughter of the King of Nagas,  
She came with a child in her hands  
And went round this island.&quot;

&quot;She worshiped this holy seat.  
She then went to meet  
Kambala Setty in the boat,  
That just arrived at the coast.&quot;

&quot;About him she first inquired.  
Then she gave him the child.  
Saying, &quot;Take my son,  
Who's your king's son.&quot;

&quot;He received her son gladly.  
The boat started slowly.  
But on the way it collapsed.  
And many of them died.&quot;

&quot;A few survivors went  
And told about the accident  
To the King Killi Valavan,  
Who felt sorry for his son.&quot;

## FESTIVAL FORGOTTEN, TOWN DESTROYED

&quot;The loss of his son in the sea,  
The king couldn't bear and see.  
On the shore he searched for his son,  
Like a cobra that lost its stone.&quot;

&quot;The city dropped the celebration,  
On the Indran Festival function,  
It incurred the wrath of the deity.  
Under water his curse sent the city.&quot;

## THE KING ESCAPED

&quot;The city submerged under water.  
But the king came out of water,  
And he was left alone on the shore.  
Thus the Pugar city was no more.

#### WENT TO VANCHI

&quot;With their close relatives,  
Safe are your two mothers.  
They now stay at Vanchi.  
About them there's no worry.&quot;

#### ASK ARAVANAN

&quot;Do you want to know the story,  
How the merciful Manimegala Deity  
She saved one of your forefathers  
From the sea in those days? &quot;

&quot;He did many charitable deeds  
And his fame rose up indeed.  
If you want more information,  
Know it in Vanchi from Aravanan.&quot;

#### SWOONED AFTER SEEING BONES

The kind hearted King Punyarasan  
He began to open one by one  
Here and there the sand mounds  
And bones of men he found.&quot;

He thought of his previous birth,  
When there were so many deaths,  
Which accounted for these bones.  
Its very sight made him swoon.

#### ABOUT VIRTUE HE SPOKE

Manimegalai asked:

&quot;Oh king, you came here  
To find out your past here.

I invited you to come here  
To establish your name here.&quot;

&quot;If a king goes in the righteous path,  
His subjects will go in that path.  
The best among the charities are  
Giving food, clothe and shelter? &quot;

#### THE KING'S ANSWER

&quot;Whether it's my country,  
Or it's any other country,  
I'll not show any disparity,  
But to all I'll give charity.&quot;

&quot;Since in this thought of mine,  
It's you, who brought me in,  
I'll not be able to bear  
Leaving you alone here.&quot;

#### GETTING READY FOR VANCHI

Manimegalai said:

&quot;Now don't feel sorry.  
Your country feels sorry,  
For your absence there.  
It's inviting you there.&quot;

&quot;So, get into your boat.  
Go to your land fast.  
I'll go to Vanchi.&quot;  
She went up the sky.

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# Mmgl Part 026-001 - Reached Vanchi City

(Manimegalai went thereafter to Vanchi City. She worshipped the statues of Kannagi and Kovalan. Kannagi appeared and narrated her old story. She told how she attained salvation finally. Manimegalai then went in the ascetic dress to Vanchi, the famous city of King Senguttuvan.)

## KANNAGI STATUE

She wished to see Kannagi her mother  
And also Kovalan her father  
So, towards Vanchi she flew  
And visited their two statues.

She stood before Kannagi's statue  
And cried "Chastity was your virtue.  
You gave up your life for this cause.  
Tell me the reason for this."

## GODDESS APPEARED

When Manimegalai cried  
Before her Kannagi appeared  
And said, "I couldn't bear  
The injustice done to my lover, "

"After Madurai City got burnt  
Its Deity bore the entire brunt.  
She appeared before me  
And tried to console me."

## THE FRUITS OF ACTION CLARIFIED

Madurai Deity spoke to Kannagi:

"You suffered pains in this life  
'Cause of the misdeeds in your previous life.  
Kalinga was ruled by kings two.

Vasu and Kumaran were those two.&quot;

&quot;One stayed in Singapuram,  
And the other in Kabilapuram,  
There was a buffer zone  
That divided in between&quot;

&quot;People were scared to pass  
Thru' that deserted place.  
A trader, Sangaman by name,  
He went stealthily to Singapuram.&quot;

&quot;Some soldiers saw him  
As a spy they suspected him.  
They took him to Barathan,  
The King's security man.&quot;

&quot;This Barathan your husband  
Got the innocent Sangaman killed.  
Sangaman's wife couldn't bear this  
For suicide she went up the hills.&quot;

&quot;Before jumping she gave a curse.  
For Kovalan's death this is the cause.&quot;  
In this manner Kannagi explained  
And Manimegalai painfully listened.

#### BAD DEEDS' REACTION

Kannagi spoke:

&quot;My temper I lost.  
City Madurai I burnt.  
We're now in heaven  
For some past good action.&quot;

&quot;For our misdeeds then,  
We'll be born again.  
This kind of 'once born  
And reborn' is quite common.&quot;

#### BUDDHA SUN WILL RISE

&quot;In the beautiful Kabilavasthu City,  
Of the great Magadha Country.  
A bright Buddha Sun will rise  
To spread the virtuous rays.&quot;

&quot;Under the Bodhi Tree  
These rays will be free  
To deliver the lives  
From all the miseries.&quot;

#### HOW TO AVOID BIRTH?

&quot;Our daily worshiping these  
Lord's seven Indra Vihars  
It yielded good results  
Of no more rebirths.&quot;

&quot;Let us hear his messages,  
Sincerely with all our hearts  
So, we'll live with no miseries  
And will have no more births.&quot;

#### ADVICE TO DAUGHTER

&quot;You go to this old town,  
Every faith you carefully listen.  
You yourself will understand,  
How false based they stand.&quot;

&quot;Then the three, Modesty,  
Personal skill and Philosophy,  
These are, in future, required  
And by you, it'll be acquired.&quot;

#### ASCETIC SHAPE

&quot;None will tell you the truth,  
'cause you're now a youth.  
Better another shape you take  
Even it appears to be fake.&quot;

Manimegalai took her advice  
And she went in disguise  
As an old sage to learn  
The other faiths, one by one.

#### REACHED VANCHI CITY

The King Cheraman Senguttuvan  
Had his hands strong like mountain,  
And he ruled Vanchi Kingdom  
With all his care and wisdom.

His huge army had elephant-wing,  
Horse-wing, Chariot-wing,  
Field men-wing and warriors-wing,  
With a fighting force in every wing.

He crossed the Ganges in the north  
His sovereignty went up to north.  
From Himalayas he brought a stone  
To make Kannagi statue from this stone,

Such a victorious king he was  
He was so popular and famous.  
In his kingdom Manimegalai stayed.  
The Lord's lotus feet she prayed.

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# Mmgl Part 027-001 - Religions Leaders' Faiths

(Manimegalai went to Vanchi City and heard the faiths of all religious leaders, like Alavaivadi, Saivavadi, Brahmavadi, Vainavavadi, Vedavadi, Aseevagavadi, Nigandavadi, Sankyavadi, Vaisedigavadi, Boodhavadi.)

SHE ASKED ALAVAIVADI

As a sage, Manimegalai went  
Alavaivadi leader first she met.  
She asked, "Tell me the truth  
As followed in your faith."

After hearing their sentiments,  
And their futile arguments,  
Manimegalai told her opinion  
On their misconception.

(Their settled opinion on the various theories is explained in Annexure I in the prose order for more clarity)

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# Mmgl Part 028-001 - Entered Vanchi City

(Manimegalai heard several faiths  
from the various religious leaders,  
Then she came to the interior of  
Vanchi City and saw many important  
places there. She then went to worship  
Masathuvan. She told her grandfather  
whatever happened to her. He told  
about his renunciation and the services  
to Buddhism rendered by his forefathers.  
He advised her to go to Kanchi. She went  
Sky-way and relieved the King of his  
Hunger disease. Aravanar came there.  
She worshiped him and asked him to  
tell her about the truth and righteousness)

## LEFT THE OUTSKIRT

Manimegalai from the outskirt  
She moved to the main city next.  
Vanchi City was surrounded by moat.  
The soldiers were guarding the fort.

## APPEARANCE OF THE MOAT

Water flowed to the moat  
Continuously from different spots.  
Washed sweet smelling water  
Of the girls from their hairs.

Pure water from the rains,  
Scented water from the temple drains,  
Colored paste water from the tanks  
And that from overflowing banks.

From the palace, sweet smelling water,  
From the Sages feet, washed-water,  
The domestic houses bath water,  
From the fields excess water,

With these waters the moat was full.  
It suppressed the foul smell  
That came from fish and crocodile,  
Besides from other animals.

The moat had flowers like lotus and lily.  
The bees were busy drinking their honey.  
The moat had pleasant appearance.  
In Vanchi, it had its special importance.

#### CROSSED THE FORT

The fort gate was well guarded.  
To repel enemies who attacked.  
It had several spots hidden,  
To throw sharp weapons.

The fort was so tall and wide  
An army can fight from any side  
Or from its top with deadly weapons  
To prevent enemies' intrusions.

The royal flag on its top flew high.  
It was painted with moonlight dye.  
Manimegalai crossed the fort,  
And then entered the city gate.

#### CROSSED STREETS

She crossed several streets.  
For the guards a broad street,  
Varieties of fish market street,  
And white salt sellers street.

Toddy and sweet sellers' street,  
Sheep-mutton-market street,  
Betel leaves sellers' street,  
Panchavasam sellers' street.

Pot and vessel makers' street,  
Goldsmiths' and carpenters' street,  
Plumbers' and masons' street,

Artists' and cobblers' street,

Tailors' and garland makers' street,  
Astrologers' and Bhanar's street,  
Bangles maker's street,  
Beads chain makers' street,

Dancing girls' and shopkeepers' street,  
Weavers' and builders' street,  
King's street and ministers' street,  
Royal courtiers' and politicians' street,

Clubs, temples, and Matt streets,  
Elephant and horse trainers streets,  
Manimegalai crossed so many streets,  
She felt happy to go thru' these streets.

#### SCENES WITNESSED

She saw highly placed waterfalls,  
From man-made-artificial hills,  
Sweet smelling tree groves,  
Good water ponds and tanks,

Roads, temples, halls,  
Decorated art places  
With stories self-explanatory,  
To see them all she was happy.

#### ENTERED BUDDHA SCHOOL

With her sage dress as usual,  
She entered the Buddha School,  
Where several realized disciples,  
Stayed at Indravihar premises.

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## Mmgl Part 028-002 - Saw Masathuvan

She went to Masathuvan,  
The father of Kovalan,  
Who took renunciation  
For his self purification.

She one by one explained,  
What in the past happened?  
How she got the bowl,  
That gave food to the people.

How the Savaga's King,  
He received blessing,  
Thru' the food he ate,  
That changed his fate.

A world ruler he became.  
To the Holy Seat he came.  
How his past-life-vision came to him,  
How the Island deity consoled him.

How Cauveripoompattinam,  
It went into the sea bottom,  
Aravana Adigal, Sudamadhi,  
And Madhavi came to Vanchi.

Savaga's King left the island  
And reached safely his land.  
As a sage she went to leaders  
Of different religious faiths.

She came to Aravana Adigal  
To hear Buddha's principle  
Of Dharma, the best faith  
Among all other faiths.

### THE RENUNCIATION OF MASATHUVAN

&quot;You're a realized pure soul  
To see you with this bowl

What good deeds I did? &quot;  
Happily Masathuvan said.

&quot;Kovalan, your father  
Kannagi, your mother  
Their misdeeds burnt  
Madurai City, the great.&quot;

&quot;He also miserably died.  
Then I slowly understood,  
Family life is but an illusion.  
I came to this conclusion.&quot;

&quot;Wealth and body never  
In this world stay forever.  
O'er this, I can claim how  
I follow Buddha's love? &quot;

&quot;To realize the truth,  
In the righteous path,  
I started doing penance  
With all my reverence.&quot;

&quot;This Vanchi Town  
The most popular one  
Why I chose this one,  
I'll tell, you listen.&quot;

#### THE SAGES' ARRIVAL

King Kudakkoch Cheraladha Cheran,  
He went upto Himalayas and won.  
He was staying in this garden,  
Once with all his kith and kin.&quot;

&quot;A few Buddhist Sages went  
To the Lanka's 'Samanolli' Mount  
And on their way back came down  
To meet the king in the garden.&quot;

#### WELCOME AND PREACHING

&quot;The king rose up to greet  
And he fell down at their feet.  
He gave them respectable seat,  
And also nice food to eat.&quot;

&quot;The sages were well pleased.  
Buddha Dharma they preached.  
The king felt it a fortune,  
Their moral advice to listen.&quot;

#### THE FOREFATHER OF KOVALAN

&quot;Before nine generation,  
A forefather of Kovalan,  
Who was another Kovalan,  
He lived in this Town.&quot;

&quot;He was too close to the king.  
What sages said, he was listening.  
He was immensely pleased.  
The futility of life he realized.

&quot;All his wealth he gave in charity.  
To the poor, who lived in poverty.  
He then chose to renounce.  
He started doing penance.&quot;

#### BUDDHA MONASTERY

&quot;Lord Buddha's Monastery here,  
The rich or poor, it'll hear,  
Their appeal and prayer,  
And give relief to the sufferer.&quot;

&quot;Our Cauveripoompattinam,  
It's under a spell of doom,  
So, it'll sink, the sages said.  
That was what we all heard.&quot;

&quot;Their message cleared my mind.  
This place then, I was able to find.  
With the Lord's mercy and grace

I stay here with some mental peace.&quot;

## KNEW THE NEXT BIRTH

&quot;Oh, Manimegalai, your faith  
It's going on the righteous path,  
By the force of my ill fate,  
I went to Madurai for what? &quot;

&quot;To hear about your father by then  
He has already reached the heaven,  
By virtue of his past good deeds,  
Until the fruit of his actions lasts.&quot;

&quot;He'll again take his birth  
On this mundane earth  
To study Buddha's faith  
And follow the Lord's path.&quot;

&quot;He'll stay with Kannagi  
In the holy place Kabilai  
And hearing daily Lord's message  
He'll attain Nirvana at the last stage&quot;

&quot;Like this the great sages said  
After their advice I decided  
That I should also listen  
And learn Buddha's every lesson.&quot;

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# Mmgl Part 028-003 - What Aravana Said

&quot;About your future events  
Didn't you have some hints  
As revealed by the Stone Deity.  
This Aravana told me one day.&quot;

## HE WENT TO KANCHI

&quot;Aravana Adigal went to Kanchi.  
With Sudamadhi and Madhavi,  
As that place was most suitable  
To perform all deeds noble.&quot;

## YOUR DUTY

&quot;The beautiful Kanchi once  
Now lost its brilliance,  
For failure of monsoon,  
And want of adequate rain.&quot;

&quot;Many lives died there  
Some survivors came here.  
Better you now leave here  
To feed the rest go there.&quot;

## CAME TO KANCHI

He remained serene and calm.  
She then took leave of him.  
With her divine Amudhasurabhi  
She flew towards Kanchi.

She saw the pitiable condition  
Of the people in starvation.  
She went around the fort.  
She chose a center to halt.

## WORSHIPPED THE TEMPLE

King Killi built a Buddha temple

She went around this temple.  
Then she proceeded southwestern  
There to take rest in a garden.

#### A SERVANT TOLD THE KING

"Oh king, the daughter of Kovalan  
Who has taken renunciation,  
She's now in our temple land  
With a divine bowl in her hand."

#### THE KING WENT TO WORSHIP

The king rushed to the garden.  
He met her, with his kith and kin.  
"The stone deity's foresight,  
It has come true, " he thought.

He asked her, "Oh holy maiden,  
Has my righteous rule bent down?  
Or, is any holy man at fault?  
Or, is any woman's chastity lost? "

"Is it for this reason  
Here there's famine?  
I don't know what to do?  
I did whatever I can do."

#### MANIPALLAVAM

"Like this when I was confused,  
A merciful God before me appeared.  
And told, "A maiden handsome  
With a divine vessel will come."

"The rain will come with her arrival.  
The tanks will then become full.  
You make out this place beautiful.  
And I made this to look wonderful."

SEAT! TEMPLE!

Manimegalai saw the garden.  
It was like Manipallavam garden.  
She thought, it was the proper site  
To build up the Buddha's seat.

She got this work done,  
By the king very soon.  
A beautiful temple was built  
She entered and worshipped it.

#### THE FOOD DISTRIBUTION

She invited all to eat food  
All came there for the food.  
There was a big crowd.  
Around her they stood.

The blind, deaf, lame, orphans,  
The dumb, sick, ascetics,  
The hungry men and lazy men  
All assembled near the garden.

In thousands they all came.  
They praised her name.  
The bowl non-stop fed,  
To all sumptuous food.

#### ARAVANA ADIGAL AND MOTHER

To the charity house of Manimegalai  
There came Madhavi and Sudamadhi,  
To visit, along with Aravana Adigal,  
When she was feeding all the people.

#### MEGALAI WORSHIPED

Manimegalai welcomed the visitors,  
And their feet she then worshipped.  
She gave them tasty food  
It was so nice and good.

She asked Aravana Adigal,

"Let me hear, by your will,  
What all I should learn  
In this spiritual line."

Rajaram Ramachandran

## Mmgl Part 029-001 - As A Sage Heard All Virtues

(Aravana Adigal told Manimegalai that he knew Pugar's end and that he came with her mother to Kanchi specially for her. She prostrated before him and requested him to teach her the truths. He explained to her the various faiths and the intricacies of dharma faith.)

### FORGOT TO CELEBRATE FESTIVAL

Her due respect Manimegalai paid  
By Aravana Adigal she was blessed.  
He began to tell her how Pugar  
Was cursed to sink under water.

&quot;The victorious king Nedunkilli  
Married Nagas' princess Peelivalai.  
She delivered a son and took him  
To the Island Manipallavam.

She gave her son to a boat owner,  
Kambala Setty, who knew her,  
And asked him to hand him over  
To the king on the other shore.

The boat got badly damaged,  
Near Pugar, before it reached.  
Kambala Setty escaped unhurt,  
But the child with him he lost.

He went and told the king,  
Who went on searching  
All along the sea shore,  
But he wasn't traced ashore.

To find out the lost child  
He was too much worried.  
In that worry he forgot  
Indran festival to celebrate.

## SEA SWALLOWED

"Your life is that of your father.  
In his family he had a forefather  
Who was in the society so popular,  
In his active period earlier."

"Once, his boat in the sea moved.  
Suddenly the boat capsized.  
He was thrown into the sea.  
For seven days he was in the sea."

"Death was almost nearing him.  
His virtuous deeds then saved him.  
Indran saw his pitiable plight.  
He couldn't bear this sight."

"He called Manimegala Goddess,  
To rescue him from the distress.  
From the sea she saved him.  
It was a second life for him."

"Your father heard this  
And as a gratitude for this  
He named you in her name,  
As Manimegalai, the same."

"In your mother's dream,  
One night this Goddess came.  
She told your mother in advance,  
Your family life you'll renounce."

"Since the annual Indran Festival,  
Never the king tried to fulfill,  
For that the sea swallowed Pugar.  
For your sake now we came here."

## WITH THE TRUTH BESTOW ME

Manimegalai paying due respect,  
She made a humble request,

&quot;Oh Master, This is what I heard  
From the Island Deity when she told.&quot;

&quot;So, I came to this Vanchi City,  
That's similar to the Pugar City.  
In disguise of sage I daily went.  
To know the other faiths, time I spent.&quot;

&quot;They proved their faiths,  
As false as my fake dress.  
But what's the real truth?  
O'er what should we've faith? &quot;

What was the truth  
And behind it the untruth,  
Of each and every faith  
He clearly put forth.

(These aspects are explained  
briefly in Annexure II in the  
prose order for more clarity.)

Rajaram Ramachandran

# Mmgl Part 030-001 - Vow To Snap The Ties Of Birth

(The light of knowledge Aravana Adigal showed to Manimegalai to realize the ultimate truth. She heard in the role of a sage and vowed in her mind to snap the bondage of birth.)

## TOOK REFUGE

Manimegalai knew her life past.  
Also an insight on truth she got.  
Charity minded always she was.  
She came up morally famous.

&quot;Buddha, his dharma, and Sangam&quot;  
Part of her life these three became.  
She took refuge under the Sangam.  
She rendered services to them.

The three Buddha Mantras:

&quot;Buddham Charanam Gachami  
Dharmam Charanam Gachami  
Sangam Charanam Gachami&quot;

Meaning:

I go to the Buddha for refuge  
I go to the Dharma for refuge  
I go to the Sangam for refuge)

## ARAVANA'S TEACHINGS

A dharma free from controversy,  
And about its true efficiency,  
Aravana then explained to her.  
Manimegalai began to hear.

&quot;Here Buddha's avatar came  
When restless the gods became.  
To save the world they prayed,

Which the God supreme heard.&quot;

&quot;He gave up his princely life  
And chose an ascetic life.  
Under the Bodhi Tree  
He did penance carefree.&quot;

&quot;Innocence, ignorance and passion,  
With them he severed connection.  
He came here to lead the people,  
To take them in the path spiritual.&quot;

&quot;Buddhas many came one by one,  
They came with the same plan,  
To relieve people from miseries  
And give protection to their lives.&quot;

#### SHOWED ILLUSTRATION

With illustrations he explained,  
What was the truth behind?  
To abide by it she resolved.  
To give up evils she vowed.

(Buddha's teachings as explained  
by Aravana Adigal to Manimegalai  
are given in Annexure III in the  
prose order for clarity)

#### THE END OF MANIMEGALAI

-: oOo: -

Rajaram Ramachandran

# Mom Or Son, Who Is Guilty?

"Mr. John, do you plead guilty,  
Or, say for this theft not guilty? "  
The judge asked the young thief,  
At the end, this question in brief.

"No, My Lord, I'm not guilty,  
I say this upon the Almighty.  
To tell the truth, my mom is guilty,  
For her care upon me faulty."

"My dad passed away,  
I still remember that day,  
When my mom cried,  
I was then just a child."

"In my student days,  
I stole in small ways,  
Coins from my house.  
But my mom ignored this."

"When I was grown up,  
My wants also grew up.  
I became a pick pocket,  
Around the busy market."

"My mom didn't say a word,  
Much about me when she heard,  
No corrective steps she had taken,  
Nor, with a stick I was beaten."

"For her fault, I bear the brunt.  
I'm taken to the court front.  
This is a lesson to every mom.  
Now it's my duty to inform."

The judge found some reason in this,  
But failed to admit the plea of his,  
As his blame on the mom to shift,  
Never did the law book permit.

Rajaram Ramachandran

# Mother Earth's Prayer

Oh Lord of the Heaven,  
With your mercy I was born,  
As your wonderful creation,  
Free from any dirty pollution.

I was fresh and green once,  
But untold misery now I face,  
For not one, but many reasons,  
Thus causing erratic seasons.

Forests many I've lost  
As my children had cut  
Trees after trees countless,  
Just to build concrete jungles.

Pumping out my stored water,  
From my underground reservoir,  
They replace it with foul water  
That is gushing from the gutter.

In the name of underground test,  
They not only disturb my rest,  
But pound the top of my belly  
With an atom bomb, really.

I give them all rich food to eat,  
But why this way they treat  
Draining all my resources out,  
And piling on me every waste.

Shocking news, one more, I hear,  
That in future, not far off, but near,  
The mobile phones' killer waves  
Will destroy all our friendly bees.

When the bees perish like this  
Who'll pollinate the flowers?  
Will it not affect the trees?  
Oh God, answer me, please.

Is there no end to their greed?  
Why they drive me to plead  
For Your mercy every day,  
And to solve this, is there no way?

Oh God, let the bees hum!  
Give more protection to them!  
Let the bee-population swell!  
Let Your Earth prosper well!

Rajaram Ramachandran

# Mother Of Downtroddens

In the order of worship list  
Mother occupies rank first,  
While Father, Teacher and God  
Come next in this world.

Mother by her own children,  
Mother by child's adoption,  
Mother from the order of nun,  
So many Mother's roles run.

To ethnic parents, Albanian,  
A girl child was born  
In the year after Jesus Christ,  
1910, 26th of August.

At the age of sixteen  
She became a nun  
Of the Loreto Abbey,  
The Holy order to obey.

Christened as Sister Teresa,  
The future of her, she saw  
In the land of Kolkata,  
The eastern part of India.

Early Nineteen twenty nine,  
At Kolkata, she settled down,  
And worked as Headmistress  
For more than fifteen years.

Her "Missionaries of Charity, "  
A religious congregation holy  
Order, in 1950, found its way,  
For all the people to pray.

Thus she became "Mother Teresa"  
In the heart of the city, Kolkata,  
As a free a citizen of India  
Gifted by the country, Albania.

Her first home for the dying poor,  
And her mobile clinic for every leper  
In the street, still run popular,  
What a mother's role spectacular!

In 1960, United States of America  
Welcomed the holy Mother Teresa  
And heard her missionary work  
For the downtrodden and the sick.

The "Decree of Praise" to Mother,  
A Pope Paul VI Vatican order,  
In 1965, was conferred on her,  
To enroll her as a Vatican member.

Her "Missionaries of Charity" spread  
To the several parts of the world.  
The Nobel Peace Prize she received  
In 1979, for her work, as an award.

Her marathon tour east and west  
Had a telling effect on her weak heart.  
In 1997, 5th September, at last.  
She died of a failure of her heart.

Beatification of the Mother  
In 2003, 19th of October  
A religious Pope's order  
Was bestowed on her.

A saintly lady from Albania  
Enhanced the prestige of India,  
Which was a launching pad  
For her fame across the world.

One in million, arises a star  
Like Teresa, our Blessed Mother,  
A Godsend peaceful messenger  
Living in our hearts forever.



# Mother Teresa (13) The Television Interview

During 1968, an English Journalist,  
Malcolm Muggeridge, also a satirist,  
Who was working by then in India,  
Took an interview with Mother Teresa.

It was a horrible experience  
For him to see the lepers,  
The children, the diseased,  
The battered and the unwanted.

Inside the House of Dying,  
When his crew was filming,  
The light was too poor,  
For the events to cover.

They had filmed anyway,  
Whatever possible that day,  
But lost hopes of the shots  
Taken in dim-poor lights.

When they filmed lepers,  
His eyes were full of tears,  
To see them printing pamphlets  
In the House of Printing Presses.

They filmed the House of Children,  
Schools and hostels, one by one,  
Despite unfavorable condition,  
That retarded their shots then.

"If filming is part of God's plan  
He'll take care of His intention, "  
So said Mother Teresa calmly  
When they wound up finally.

To scrap them, they were ready,  
But they turned out beautifully.  
As there was massive welcome,  
BBC had to repeat this program.

Mother wasn't for any money,  
But it came to her in plenty  
When people came to know,  
After this successful show.

Rajaram Ramachandran

# My Juhu Beach Walk

Along side the sea shore I walk,  
Alone, none by my side to talk,  
Every evening in the Juhu Beach,  
Very near my house to reach.

On the sands, Policemen in the jeep,  
A vigil, up and down, they keep,  
For the safety, in their daily rounds,  
Of the visiting tourists.

The hot spicy fast food vendors,  
Sell the food to their customers,  
With pungent smell of different sorts,  
From their glass case moving carts,

Some kids build a sand castle.  
Some dig deep pits with a tussle.  
Some play cricket, the players  
Unmindful of the beach walkers.

Some, for a swim, jump into the sea,  
Some stand, with fear, near the sea,  
Some pick up fresh shells in the water  
And yet others throw rubbish into the water.

Young couples hug each other,  
As they move, step by step, closer,  
Into their own imaginary paradise,  
Not caring for other's prejudice.

Fishermen with their pricy catch,  
Looking for a fair price to fetch,  
Dock their boats on the pitch,  
Marked reserved for them each.

A group of retired old men,  
Busy on subjects in common,  
Talk about their days bygone,  
And pristine glories one by one.

I, for one, go on my own way,  
On the wet side of the bay,  
Keeping my view on the seaside,  
And the landside panorama aside.

The red ball of the setting sun,  
Descending slowly into the horizon,  
Appear to drown itself in the sea, Arabian,  
Before the eyes of men and women.

For a moment my imagination,  
Runs riot now and then,  
To the sea what'll happen  
When this scene becomes a real one?

Then will there be a sea  
For any one of us to see?  
Or will the earth survive  
For any one of us to live?

What is seen goes unbelievable!  
What is unseen is believable!  
The ways of nature are quite funny  
And appear to be deceptive really!

Rajaram Ramachandran

# Nalan 1.01 A Story Was Born

This is a popular love story that was originally written in Sanskrit By Poet Harsha of North India under the title 'Naishadam.' It was later translated into Tamil by Poet Pugazhendi of South India in the name of 'Nala Venba' somewhere between 9th and 13th century AD. Apart from the story value, the poetic style in which it was written in Tamil was very much unique and unparallel in its presentation. Though the English rendering of the contents in the poetry form has not been that much easy, the author has tried his best to present here the story, as written in Tamil to the extent possible. This series containing 32 episodes will reveal the life style and the culture of the people of those time to the present generation. The author welcomes any comments on this version to his email address: rajaram1931@

## Chapter 1 – Self-Chosen Wedding

### 1. A Story was born

The Sad faced King Dharman

It was the King Dharman,  
Among Pandavas, the first born,  
Who, in a gamble, lost his wisdom.  
As a result, he lost his kingdom.

The Lord Krishna was chosen,  
The best among all the men,  
From his side, as a messenger,  
Who went as a peace maker.

In the court of Duryodan,  
The Lord asked him to return  
Back to the King Dharman,  
The kingdom he had taken.

Duryodan refused to return  
Back a piece of land even,  
That led to a serious situation,  
A-fight-to-end confrontation.

On the Pandava's side.

The Lord took up the lead.  
For days the war went on.  
Massacring men after men.

One day, in the forest,  
Dharman sat quite upset,  
O'er the events of the past,  
With a sense of deep regret.

#### Friendly Visitors Came

He sat among the holy men,  
Who left royal place of their own,  
Learnt the four Vedas by heart,  
And chose a life of the forest.

Befitting royal visitors came,  
Who held him in high esteem,  
And paid due respects to him,  
Even during that adverse time.

#### The arrival of Veda Vysa

To remove the ignorance,  
And build a world of peace,  
Sage Vyasa gave Vedas four  
Rig, Sama, Atarvana, Yajur.

To console the king in distress  
The Sage came there to discuss.  
It was a blessing in disguise  
He met such a sage, the wise.

#### Dharman Praised the Sage

Lord Kannan was so kind,  
Just to go on an errand,  
At the invitation of Dharman,  
As a messenger to Duryodan

Dharman felt it a great honour,  
To receive the sage at that hour.

In the Sage's holy presence,  
He paid his due obeisance.

He told the Sage like this,  
"Oh the Compiler of Vedas,  
I'm blessed by your presence,  
And relieved of all my worries."

Why worry yourself?

Sage Vyasa, the learned one,  
Who was universally best known  
For his knowledge on Vedas,  
Saw Dharman's worried face.

"Oh you, the dispassionate one,  
And the strongest among men,  
Never had you any likes  
Nor any kind of dislikes."

"Wealth didn't influence you,  
Nor any worries affected you.  
But why then you're perturbed?  
I find, you're mentally disturbed."

To Kailash I sent

To speak only the truth,  
Either on this earth,  
Or the celestial world,  
Dharman was always bold.

He narrated the reason,  
For his mental tension,  
"I sent my brother, Arjunan  
To get the dreadful weapon."

"To get "Pasupada" I sent  
And long back he went  
To the golden Kailash alone,  
The Lord Shiva's heaven."

## His Two Shoulders Guard

Vyasa consoles Dharman

"Your brother stopped once,  
The clouds from moving across,  
When the burning fire spread  
To devour Kanda forest as its food."

"Even Devas ran helter-skelter,  
Chased in war by your brother,  
And his two strong shoulders  
Will guard him, have no fears."

"Surely, he'll finish his work,  
And come successfully back.  
So, don't worry about him.  
He'll be here any time."

What is the Reason?

"Our great empire we had lost.  
Our wealth is a thing of the past  
In this beautiful wild forest  
We're forced to take rest."□

"What's the reason for this? "  
Dharman, a King of justice  
And fair play, asked the Sage  
In a sad tone at this stage.

Know the nature of a King

"Know this truth simple.  
It's natural to lose in gamble  
All the harmless wealth  
By any king on this earth."

"So, do not feel sorry  
Or have any worry  
For the past at any time."  
The Sage advised him.

Is there anyone?

“Your chest that is broad  
Wears the holy thread,  
Like the lightning one,  
From the sky, came down.”

“Oh Sage, was there any king  
Who played this evil gambling,  
Having lost his wisdom,  
In turn, his very kingdom? ”

“Did he went thereafter  
To the forest to suffer? ”  
Dharman with mental pain  
Asked him in words plain.

The Story of Kali’s influence

Veda Vyasa narrated then,  
The Story of King Nalan,  
A matchless ruler of ancient time  
Who had lost his own kingdom.

Under the Kali’s influence,  
King Nalan had lost his sense.  
His kingdom, he had to abandon.  
To a miserable life, he was driven.

Rajaram Ramachandran

## Nalan 1.02. Love Was Born

The Country Nitada's greatness

Surrounded by deep oceans,  
This world of many nations  
Held 'Nitada, ' Nalan's Kingdom,  
As the foremost among them.

The kingdom was full of riches.  
Kayal fish jumped in its waters.  
With honey, lotus buds bloomed.  
Their petals, lily buds unfolded.

The entire kingdom appeared,  
As if its land was blessed  
By Lakshmi, Goddess of wealth,  
And nothing was in dearth.

(Kayal fish = carp fish)

The Town Mavindam's greatness

From the chests of young women  
The herbal creams flowed down  
Making the ground more slippery,  
Adding to the streets, already marshy.

Even big elephants slipped,  
There, while they walked.  
Arts spread far and wide  
Making it a town of pride.

The Buildings' greatness

Among the town folks,  
There spread wide talks,  
That the smell of town's air  
Was very sweet and fair.

The air got its sweet smell

From the scented smoke well,  
That went up from buildings,  
With their own distinct flags.

The sweet smelling smoke rose  
From the women's wet hairs,  
When dried up by the herbal smoke,  
After the day's bath they took.

The Citizens' greatness

Only the bows, one could see  
Bent in their forms, wherever be,  
While the people's unbent mind  
Everywhere, one could find.

Tired women's soft hairs,  
Perhaps one may trace,  
But not even a tired citizen,  
Anywhere in that town.

If there were cries aloud,  
It wasn't by the people around,  
But by the anklets of the maids  
That made "Jal, Jal" sounds.

Any turbidity one could see,  
Perhaps, in water it might be,  
But not on the citizens,  
The crystal clear persons.

No illiterates, None in wants

Many good literatures alone  
Were visible in that town.  
But what was not seen  
Were the hips of maidens.

It may sound unreal,  
But it was so real,  
That no beggar was seen,  
Nor even an illiterate person.

## Muranai and Mavindam

Mavindam, Nalan's Capital Town  
Resembled the Muranai Town,  
Ruled by Chandran Suvarki, the one  
With his broad shoulders like iron.

There was one Nalan

In that Mavindam Town,  
There was one Nalan,  
With his army, the unbeatable  
And to fight, the most capable.

As the lovelorn bee went  
Behind Its chosen mate  
None was there to drink  
The honey that broke.

Those honey-drops fell down  
O'er the breasts of women,  
Who stood nearby there  
Wetting them all over.

The honey from the garland  
Like this, spread all around  
The chest of great Nalan  
An iron like strong man.

The Greatness of Nalan's Rule

Pollen grains spilled down  
From the garland of Nalan.  
He was then very keen  
In watching an unusual scene.

A natural enemy, vulture, forgot  
And stayed with a green parrot,  
A pet bird of every maiden,  
Not separately, but in cage one.

His white royal umbrella shone,  
Like that of the cool moon,  
Under which he ruled the kingdom  
With all his inborn wisdom.

Under his matchless rule,  
The country flourished well.  
In an extraordinary way,  
He protected his country.

He went thro' the streets

The joyful bees were drying  
Their own drenched wings  
After drinking the honey  
From the sweet water-lily.

This kind of water source  
King Nalan's land did possess.  
It was a place of beauty,  
And things looked so pretty.

The beautiful eyes of girls,  
And their jingling bangles,  
Made visible their presence  
In the garden full of flowers.

They were looking at Nalan,  
Passing thro' this garden,  
And going into the street,  
As a part of his usual visit.

The Spring Welcomed

The Jasmine creepers spread  
O'er the stalk of millets dried  
And kept alongside closely.  
Its flowers appeared so lovely.

Amidst the sloping hills  
King Nalan's land fell.  
With his sugarcane bow

Cupid incited the love.

The love brought the spring,  
Adding beauty to everything.  
Mild wind blew the flowers.  
Like rains, they fell in the streets.

Out of fear for the sunrise,  
The left over darkness  
Hid itself behind the hills,  
Awaiting the sun up the hills.

The black bees went around,  
Repeatedly whistling their sound.  
O'er the neat dresses of girls,  
The dust of his chariot fell.

The flowers on their heads  
Sprayed honey on the roads  
And the dust settled back  
Like water swept the track.

He passed thro' like this  
Many gardens and streets.  
His chariot went on and on,  
Till he reached the destination.

A Swan appeared

In that lovely flower garden,  
The great beautiful Nalan,  
Amidst lotus, saw a white swan,  
Swimming in waters up and down.

It made the garden white  
And the water red-bright  
With its leg, red colored,  
And its body, white, as it moved

"Catch it, " He said

The buffalo-herd entered

The thick sugarcane field,  
Chewed tender sugarcanes  
And spat the leftover wastes.

Such a land of plenty,  
Grew itself in prosperity,  
Watered by Ganges River,  
That dried up never.

The king of this land, Nalan  
Ordered a servant maid then  
"Oh maiden, go there,  
And bring that swan here."

Caught and brought

Many maid servants ran,  
In circle, to catch the swan.  
They, with their thick-long hairs,  
Swarmed it like a group of peacocks.

At last they caught the swan,  
And placed it before Nalan,  
With all their due respect,  
Having done a thrilling act.

Regret and worry

The choicest bangles, they wore,  
When they brought it to the shore  
And placed it before Nalan,  
An errand successfully done.

It regretted for separation  
From its close kith and kin,  
And was worried more  
On seeing King Nalan there.

Do not fear, Oh swan

Around Nalan's garland  
For honey bees swarmed.

On its face, Nalan saw fear  
And he gently went near.

“Oh beautiful swan, have no fear, ”  
Said Nalan, “I got you here  
To find, whose walk is the best,  
Yours or the maidens’, just”

Worry disappeared

The maid, who brought it,  
So resembled, in fact,  
Like Lakshmi, the Goddess,  
Who was sitting on a lotus.

On the soft words of Nalan,  
It got rid of its worry then  
That no intention he had  
Of killing the innocent bird.

Dhamayanthi most suitable

The swan revealed then,  
“In all the eight directions,  
As a chariot king, far and wide,  
Indeed your fame has spread.”

“A faultless angel-like lady,  
Dhamayanthi, has a slender body  
And bamboo-like thin shoulders  
Befit your strong shoulders.”

Whose daughter she is?

The moment he heard,  
What the swan said,  
In his imaginary world  
She had already entered.

Also Cupid’s arrow fell  
On Nalan like a spell.  
He asked the bird like this,

“Whose daughter she is? ”

Daughter of Vidharba’s King

“Oh King, you can win  
Even a pillar made of iron  
With your strong shoulders,  
Sure, it is no wonder.”

“When farmers till the soil,  
They step over lilies and spoil  
The flowers full of honey,  
That, in turn, becomes muddy.”

“The great Vidharba king’s hand  
Virtually rules this fertile land.  
His daughter is Dhamayanthi  
A symbol of matchless beauty.”

A majestic woman

‘Shy, tender, fear, disgust’  
Are a woman’s four traits  
‘Body, mouth, eye, nose, ear, ’  
Five senses, ministers they are.”

“The anklets give away noise  
Like that of beating drums.  
The looks of the eyes  
Are sharp like swords.”

“Her face is like the moon.  
Under an umbrella open,  
She sits like a royal queen,  
Which’s a magnificent scene.”

Her crying anklets

“Her tender fattened waist  
Knocked her budding breasts.  
Her sagging tinkling anklets,  
Weighing heavily, cried always.”

Her sagging waist

"Oh King, a conqueror  
Of seven worlds, please hear,  
A slim waist she has  
But unshakable it is."

"Even the six legged bee  
Cannot move it free,  
With the air from its wings  
Around her while moving."

A place for sharpening arrow

"Cupid kept aside his bow,  
And sharpened the arrow,  
At a suitable place,  
For its ready use."

"Like the sweet honey  
She talks so nicely.  
Her face, below the hair,  
Like a crescent, looks fair."

To think of, life faints

"When I think of her,  
My life faints here.  
Tell me, how you're  
Connected with her? "

"Please let me know.  
What all you know  
In detail, " asked Nalan  
Expecting its reply soon.

Went to learn walking

"Cupid saw her sharp eyes  
And made several tries

To learn the art from her  
How to fight in the war."

"Though we're birds,  
About her walk, we heard,  
And went there to learn  
How to walk like a maiden."

"We were very close always,  
To the servant of her palace,  
Who moved like peacocks,  
Playing with the princess."

My life is, as you say

What all the swan said  
King Nalan carefully heard.  
His heart beat violently.  
He was almost shaky.

In the burning fire of love  
He took a plunge now.  
Whatever be his shyness,  
Slowly he began to lose.

"My life is, as you say,  
And you'll from this day  
Tell me more about her, "  
Nalan told it thereafter.

Rajaram Ramachandran

# Nalan 1.03 Swan, The Messenger

The Swan Flew

“Oh King, the people hold  
You as a Saviour of this world,  
As under the white umbrella of yours  
You rule them well always.”

“Vimarasan’s daughter, she is.  
Dhamayanthi, her name is.  
I’ll now go and see to this  
That she matches your shoulders.”

Saying this, up the swan flew,  
And disappeared from his view,  
Towards her place to meet  
The one with a slender waist.

The King Sighed

There flourished well then,  
Three kinds of religions,  
Under the rule of Nalan,  
That ran as a stable one.

His force of killer elephants  
Fought well in war fronts,  
But such a warrior king,  
Like this, started sighing.

“By now, has the swan  
To her place gone?  
Has it, by now, seen,  
Since long, it had been?”

“About my fond love,  
Has it told her, by now?  
By this time, it may,  
Perhaps, be on its way.”

(Three religions: Kanna,  
Kabola, Beeja)

### His Soul Did Melt

The young swan bird,  
With its two legs, red,  
Spent its time always,  
Amidst the lotus flowers.

From the time, it told,  
And of her, what he heard,  
He fell in love with her,  
And could wait no more.

When a female cuckoo bird,  
The call of its mate heard,  
How it would have felt,  
Similarly his soul did melt.

### His Heart Faded

Its words, when he heard,  
Made his heart really fade  
For a woman of his choice,  
Having cuckoo-like voice.

He couldn't even bear that time,  
A peacock's dance before him,  
A natural disease for any lover,  
To suffer at that lonely hour.

### Oh Creepers, Do Come

With his deep thought,  
And his broken heart,  
He took a deep sigh  
Craving for Dhamayanthi.

"Oh creepers, you're just born  
To match her waist, the tender one,  
Near me, you all come, "

With folded arms, he invited them.

Will this heat cool down?

“I’ll drink the tender water,  
From the breast of her.  
Her lustful speech will taste  
Like the sugarcane-sweet.”

“Also I’ll swim in the cool,  
Flower-full, beautiful pool,  
With no rest, play there,  
In the swirling water.”

“Under the garland she wears  
And her flower-decked hairs  
I’ll stay to cool down this lust  
That’ll quench my thirst.”

Like this, he went on saying,  
Thus exposing his inner feeling,  
His heart that was yearning,  
And his love that was burning.

Which one you sought?

The beautiful bird swan,  
The messenger of Nalan,  
Reached the Vidharba Town,  
Near the place of that maiden.

She had charming eyebrows.  
She gave up her plays  
And to a lonely spot moved,  
Where the swan landed.

“Why are you here?  
You came what for?  
She asked for the reason  
From the bird then.

For your sake, the King

The Swan praised Nalan

“He has a cool, kind heart.  
Also he’s perfect on his part.  
His rule is full of justice.  
He’s attractive to young girls.”

“Truth means, it’s Nalan.  
He’s a famous person  
Both in this world  
And the higher world.”

“Among all the men,  
He’s the best person,  
The only suitable one  
For yourself to own.”

Will the Chariot Kings match?

The swan continued

“In his heart stays  
All the virtuous paths,  
And from his eyes drops  
All the grace and kindness.”

“In his strong shoulders  
All the bravery rests.  
In this vast world  
Lies his beautiful land.”

“When the Lord Thirumal even  
Cannot match that Nalan,  
How can other chariot kings then  
Match him? ” - queried, the swan.

Lustreless White face

O’er her long- soft hairs  
Swarmed the bee tribes,

And like Goddess Lakshmi  
She appeared so pretty.

She heard every word  
Uttered by the swan bird.  
The Cupid's flower arrow  
Played its lovely part now.

She fell in love with Nalan  
Like the waning moon,  
Her face lost its lustre,  
And whitened in its colour.

On hearing the words of swan,  
She also fell in love with Nalan.  
Her imagination went so far,  
As if she had hugged him before.

With her empty eyes then,  
She held her head down.  
And gazed at her breasts,  
As if leaning on his chest.

Your heartfelt words

Hearing the words of swan  
Her heart yearned for Nalan.  
With her intense love then  
She suffered beyond description.

"Oh swan, the one who lives  
Amidst the flower-pools,  
Go and tell that Chariot King,  
How I am now suffering."

"My life, you give me,  
By doing this for me,  
Otherwise, it'll be lost  
In the wild dead past."

On these words, the swan  
Assured her once again,

"I shall see that Nalan  
Becomes your man."

"His shoulders will cover  
Your pretty breasts forever  
Like an upper garment,  
I'll do what I meant."

Its few words of love,  
Relieved her somehow.  
With her message to Nalan,  
It flew up the sky then.

Rajaram Ramachandran

# Nalan 1.04 Self-Chosen Wedding News

Some Change Exists

The signs of love-sickness,  
Were visible on the princess,  
But her maids couldn't guess  
What was the reason behind this?

They were scared about her,  
And told this to her mother,  
"Dhamayanthi, your daughter  
Is not doing well, as before."

"Some change exists, we see.  
Of late she's not care free."  
On hearing this, her mother  
Carried the news to her father.

Her Father came

On hearing the same,  
Vimarasan, her father came,  
Accompanied by her maids,  
Many walking on both sides.

Some blew conches.  
A few bet drums.  
Others shook fans  
To give him cool breeze.

Heading this royal procession,  
He reached her mansion,  
In a tense atmosphere  
To know more about her.

The Girl Carried Creeper

Honeybees swarmed  
Her flower garland  
And were humming

Around while circling.

With her soft hair  
She looked so fair.  
She fell at his feet  
As a mark of respect.

Wedding thoughts.

As she stood up face to face,  
He saw her sweating face.  
Her face was full of beauty  
That made him so happy.

He thought, as a father,  
"A chance be given to her  
To select a bridegroom  
Of her own, well in time."

It was a prevailing custom  
To select a bridegroom  
From an assembly of princes  
Eligible to marry a princess.

The bride went round,  
With a flower garland,  
To select her own  
Choicest groom then.

Suyam-Varam day for the girl

The flooding surplus water,  
From the Ganges River,  
Was flowing, with noise,  
O'er the green palm leaves.

The good country's ruler,  
Vidharpan, also her father,  
Sent his royal messengers  
To other states' kings.

"We'll have, from this day,

On the seventh auspicious day,  
The Suyam-Varam ceremony  
Of the Princess Dhamayanthi.”

Like this, he issued orders  
Thro’ the tom-tom criers  
To all the nooks and corners,  
Also the towns and countries.

(Suyam-Varam = bridegroom  
self-chosen by bride)

Great Kings Assembled

Great kings assembled,  
For the ceremony held.  
With all their royal pomp  
And show they came up.

One with an umbrella, white,  
Another, on a royal elephant,  
The third, wore a big garland,  
That, by bees, was swarmed.

One looked like a warrior,  
Chandran Swarki, one more,  
Also those, who praised him,  
And, in Tamil poetry, adored him.

Like this, Kings in groups,  
Of various, assorted types,  
In Vidharba’s Capital arrived  
And in the hall they assembled.

Royal Kings Arrived

To swallow the pollen grains,  
Many bees swarmed the garlands,  
Worn by the king Vimarasan,  
The rich, broad chested man.

Elephants tied to posts,  
Stood at his main gates.  
Royal kings gathered in.  
With their kith and kin.

Some of them stayed around  
In tents laid on open ground,  
Some in guest house or inn,  
Awaiting the grand function.

Happiness everywhere

The Vidharpa's King always held,  
A spear of victory in his hand.  
The red-lined-eyes of his daughter  
Were pretty and crystal clear.

Like the Goddess Lakshmi  
She represented beauty.  
Like gold, shone her body.  
Everyone was after this lady.

Inside the flower gardens,  
Where birds stayed in,  
And alongside lotus ponds  
Some of them stayed in tents.

Came With Clouds

Nalan kept his eye vision  
Right in the direction  
By which the swan  
Was likely to return.

He kept open his ears  
To receive the news  
From Dhamayanthi,  
Whose face was lovely.

In the whirlpool of love,  
He was immersed now,  
That kept him very tired

In looking for swan that side.

In the sky, thro' the cloud,  
The flying swan hurried  
Towards his direction,  
That reduced his tension.

A Feast for the Ear

Nalan killed his enemies,  
Who disobeyed his orders.  
Such a great warrior  
Stood like a beggar.

He was like a mendicant,  
Who was a dependent  
On rich men's mercy,  
To relive his poverty.

His posture was like this  
When he heard the news  
How she also loved him  
And cared more for him.

He was so simple  
And looked humble,  
When the swan told  
What all it heard.

No harm to her?

Nalan had a victorious spear,  
That made his enemies fear.  
He humbled his enemies,  
Whose ego, he did suppress.

Immediately after he heard,  
From the mouth of the bird,  
He told, "Oh Swan, dear  
The King of Swans, you're."

"It's you, who got back,

My lost life for my sake,  
Any harm did she face,  
Let me know, in any case? "

Told And Lost

At the command of Nalan,  
There went the swan,  
Met the lovely princess,  
And conveyed the news.

It brought back the news  
From the side of princess,  
And passed the same on  
To the victorious Nalan.

After hearing the news,  
He lost his mental balance,  
Could think nothing else,  
And he became helpless.

Like an elephant in pit, he was

When he heard, she fell sick  
Due to love, his heart broke.  
Like an elephant in a pit  
He fell into this love-pit.

He couldn't come out  
From this love-pit  
That like fire burnt  
His body and spirit.

Scene of Truth

The doors of Nalan  
Were always kept open,  
And never closed  
During any period.

Bees slept with mates  
In the beds of flowers

And it was fertile land  
With greeneries around

The messengers who came  
There to inform him,  
Reached his palace  
And gave him the news.

Get the Chariot

When they told Nalan  
The news from Vimarasan,  
He ordered his charioteer  
To bring his chariot there.

First Man of the Town

Readily the chariot was kept.  
At once Nalan took his seat.  
He told the charioteer then  
"Start the chariot soon."

To the land of Vimarasan  
Fast the chariot moved on  
It was a land of plenty.  
People lived there happily.

By the sea coastal side,  
Vimarasan's land spread.  
From lotus flowed honey,  
That made the land sticky.

Good lives lived in this land

Agriculture flourished there  
Thick plants grew everywhere,  
With gold like paddy grains  
In his Nidathanadu plains.

Leaving this land behind,  
His chariot went far ahead  
In the land of Vimarasan

And reached the main town.

A sea of soldiers marched.  
In alert, a bow-force stood,  
As if it was scene of war  
Ready to fight anywhere.

On this ceremonial occasion  
The daughter of Vimarasan  
Had a beautiful flower garland,  
Adding colour to the back ground.

He saw beauty everywhere.  
It was a great pleasure  
For him to be there  
In the land of his lover.

Rajaram Ramachandran

## Nalan 1.05 Indra's Messenger.

The heat ever remained high  
In Lord Shiva's forehead eye,  
But when Sage Narada came  
Cool, this hot eye became.

Wherever Sage Narada went  
He played a string instrument,  
Magada Yazh was its name,  
And it earned its own fame.

The Sage went to Indran,  
The ruler of the heaven,  
Where Karpaka Tree grew  
Around which bees flew.

He saw Narada's face

The wings of the mountain  
Were once clipped by Indran,  
The Lord of all Devas,  
The higher heavenly beings.

Indran owned a Vajra force  
Like the lightning-brightness  
He doubted why no warrior,  
Nor any king came there?

He looked with grace  
Narada's saintly face  
Expecting some news  
From his own source.

The News of Suyam-Varam

Narada, the senior of all sages,  
And who surpassed many ages,  
Never, at anytime, spoke a lie.  
He went around the earth and sky.

He told the Lord Indran,  
About the King Vimarasan,  
His daughter's wedding  
And the kings' gathering.

Security to Cupid's wealth

"Though beautiful she was  
Weak she appeared because  
Of her love-sickness  
That caused her weakness."

"Honeybees moved closer  
To her long dark hairs,  
Having a natural flavour,  
Attracting them all near."

"To the tribe of Vimarasan,  
She was a matchless one,  
Like the light of a lamp,  
That burned non-stop."

"Like a security she did  
To the wealth of Cupid, "  
Like this Narada said,  
Which Indran heard.

Got up for the sake of garland

Indran severed the wings  
Of all the mountains once,  
When his great Vajra force  
Went on a fighting course.

His ego made him arrogant.  
With other Devas, he went  
To the Suyam-Varam function  
Leaving his beautiful heaven.

Lost and search

Nalan, who had lost

For his lover, his heart,  
Came in search of it,  
Fast in his chariot.

On the way, Devas met  
Nalan in his chariot,  
That stopped for a while  
On seeing them all.

Agreed for the job

Indran requested Nalan,  
"May I ask you one?  
Will you please agree  
To do a job for me? "

Nalan agreed readily  
Not knowing really  
What job to be done,  
But, just to please Indran.

Go to the girl as a messenger

Indran said, "Oh King, listen  
I know you're the one  
Having many red eyed elephants  
And fast moving chariots."

"You'll go, as our messenger,  
To the great Vimarasan's daughter,  
And tell her to garland one of us.  
This, we'll leave it to her choice."

On hearing this, Nalan  
Took up his hard decision  
To give up his love for her  
And go as a messenger.

Like a flute mind rolled

Nalan, as a great ruler,  
With his ever cool nature,

Was stuck up in between  
Duty and love, which one?

Like a flute, wavered his mind.  
No reason he couldn't find  
To reject the offer he made  
Nor forget the love he had.

How to go unnoticed?

Great Nalan had the will,  
The sea of love, to control.  
"Oh Devas, " he then asked,  
How can I go there unnoticed?

"You know, that beautiful place  
Is surrounded by strong force,  
Tell me, how I can pass  
Thro' all the security force? "

In invisible form see

The wings of the mountains,  
Excepting Mynagam Mountain,  
Were once severed by Indran  
With his Vajra army, who won.

Indran said, "Never mind  
No one will find  
When you're there.  
Go without any fear."

It was like a golden city

Vimarasan's golden city  
Had its own beauty  
With many secured gates  
And well designed houses.

Did it come from heaven?  
This was the question  
That came up to anyone

Who went thro' any town.

Lily and Lotus

To Kundinapuram went Nalan  
Unnoticed by any one.  
He entered the mansion  
Where his lover stayed in.

Dhamayanthi saw Nalan  
Who stood there alone.  
Both eyes and eyes met  
Not knowing each other yet.

They saw each other  
In that unusual hour,  
As if a lily flower  
Looked at a lotus flower.

Chastity unlocked the door

Beautiful Dhamayanthi's eyes  
Gazed Nalan's lotus-like eyes.  
Her hidden desire for him  
Just then opened before him.

The chastity that locked the door  
Now opened the same for her.  
She landed in a new situation  
On this unexpected occasion.

Vision that touched the heart

It wasn't clear to her then  
Whether her eyes' vision,  
That touched her heart  
Got extended at last.

King Nalan, the victorious,  
With his broad shoulders,  
Had a sea of beauty in him,  
That pulled her towards him.

Shyness obstructed love

“Will my covered breast  
Hug his broad chest? ”  
Before this kind of feeling  
Her shyness was obstructing.

“Tell the truth, ” she asked.

When shyness prevented her  
She asked him, “Who, you’re?  
This is a virgin’s mansion.  
How dare you’ve come in? ”

“Tell me the truth now.  
You came here how?  
How the security outside  
Allowed you inside? ”

While asking like this  
Her eyes shed tears,  
Drenching her ear rings,  
Which went off twinkling.

Nalan replied

“My name is Nalan.  
Nidathanadu is mine.  
As Indran’s messenger  
I came to you here.”

Like this, he explained her,  
What for he came there?  
While telling this, he hid  
His love-feelings deep inside.

Garland one of Devas

Bees were drinking honey  
From the flowers many,  
Rolled into her garlands,

Touching her both hands.

“Ignore not my advice  
That it’s not so wise,  
Let your garland go to Indran,  
Who’s a Lord in the heaven.”

Suyam-Varam for your sake.

“Oh Victorious King, listen,  
It’s for you, goes this function,  
With all pomp and show  
Better, this you must know.”

Saying this, she insisted  
On keeping it in his mind.  
Thus, out she revealed  
Her true love, in the end.

Come to the Assembly

The beautiful, Dhamayanthi,  
Told him then, “To the assembly  
Do come with your Devas.  
I shall see you with my eyes.”

He prayed Indran

Nalan, as a messenger,  
Passed on to her,  
What Indran had said.  
With that his duty ended.

He worshiped Indran  
And conveyed him then  
How he advised her  
To chose Indran for her.

Promise and Advice

Nalan once again  
Told Lord Indran

About his advice to her  
And the promise of her.

### Granted Boons

Indran, the Lord of Lords,  
Varunan, the Lord of rains,  
Yaman, the Lord of Justice  
Agni, the Lord of Fire

All gave him a boon  
"You'll get, as and when,  
You desire, fire, nectar, jewels,  
Water, garland, and dresses."

"Whenever you want this,  
Wherever you need this,  
Sure, have no doubt  
You'll certainly get it."

### Bridegroom present

Devas gave Nalan,  
Each one a boon,  
For the work done,  
Pleasing every one.

He then silently went  
And in a corner he sat  
In the assembly hall  
Among one and all.

Rajaram Ramachandran

## Nalan 1.06 Sickly Heart

Heart broken

When Dhamayanthi told  
Her love in all words bold,  
To Nalan, on his face straight,  
She saw him backing out.

Everything then, she suspected.  
With heavy sigh, she breathed.  
Her face began to sweat.  
Speechless, she fell down flat.

Life withered

Hit by Cupid's arrow,  
Her heart felt sorrow  
O'er the turn of events,  
That led to her distress.

Tears from her eyes  
Flowed like floods.  
Like tender leaves  
Baked in fire, she was.

Her life withered  
And she was tired.  
She lost her shame  
Yet helpless she became.

Desire never left

Her speech was very sweet,  
Like Yazh's musical notes.  
She could speak hardly  
But she whispered slowly,

"Cupid arrows made holes,  
My life went thru these holes  
Yet, my desire never left

Thru them, is it my fate? "

(Yazh = String Instrument)

Time for Sunset

The world lost one day.  
No more light in the sky.  
The stream had lost its birds.  
And salty backwater, its herds.

Peacocks lost their pairs.  
Inviting the darkness,  
The sun set and hid  
Behind the mountain side.

Darkness came

On the sky, the hot Sun  
Drew the dark curtain  
In the stage, for all, to see,  
How darkness would be?

At a distance, the sound  
Of Veda recital aloud  
Marked the sun set in  
Behind the tall mountain

Slowly moved the evening

Bees blew jasmine buds,  
Like conch did on all sides  
Cupid's flower-bow  
Started its work by now.

Jasmine flower garland,  
On shoulders, landed.  
Step by step, the evening  
Towards darkness, was moving.

Evening did the trouble

The above-said sunset  
Did create its ill effect  
On the minds of lovers,  
Who were not together.

When two enemies fought  
Both sides were in fright,  
Likewise, separated lovers,  
Worried for each other.

Cool Moon was hot

Dhamayanthi, with her eyes,  
Spear-shaped-dark-lined ones,  
In the court yard, was resting  
Under the moon shining.

The darkness disappeared  
When the moon appeared,  
That almost was drinking  
Her life that was sinking.

Moon as fire

The cool moon tore into pieces,  
And drove out the darkness,  
That was like the dark pastes,  
Applied to the maiden's eyes.

But the same cool moon,  
For her, became hot soon.  
She was lying down  
Facing this hot moon.

Alive if I come?

"Oh Swans, You're gone.  
Also, the Sun is gone.  
The dark night is here  
That'll leave never."

"Accompanied by lightning,

The rain showers are falling.  
You can call my name,  
Alive, if I come? "

Boils in the cool sky

"Oh my dear maidens,  
By the heat of the moon  
Boils are in the sky  
They're stars, you say why? "

False story nailed

"The forest, wide gardens  
Are the Cupid's prisons.  
The sky is his chariot path.  
The sea is his fish-flag-cloth."

"The whole world is  
His working place,  
Where he dominates  
With his activities."

"If that be the real case,  
The Cupid's story goes false,  
Into ashes, Shiva burnt him,  
Long ago, once upon a time."

The night's evil heart

"My life is looted and gone.  
The wild moon is like a thorn.  
The night has an evil heart."  
Like this she cried out.

Right thru the night  
Aloud she cried out.  
Her severe love-sickness  
Landed her in weakness.

Why this burning night?

“Why this dark night  
Burning my body right?  
Is it for the mere reason,  
It ate the heat of the sun? ”

“Or is it due to the heat  
That arose from my breast?  
Am I baked in the heat  
The moon has spit out? ”

Heat from the Moon

Her body was burnt,  
With the moon’s heat.  
All these evil spirit,  
Formed one full night.

“Why cock, the keeper of time,  
Didn’t sound its alarm?  
Like she was crying  
That was unending.

Unbearable Sorrow

The speckled bees flew,  
Near her eyes’ view.  
Her breast heaved high  
With a long deep sigh.

When she was love-sick  
She became very weak.  
She could not even guess,  
How to overcome this?

Cupid’s Flower Trap

“Oh you Cool Moon,  
As Cupid fries everyone  
Did he send his flower  
To capture you forever? ”

“Did he send the night

To befriend you right?  
Have you any special reason  
To burn her in this moon? "

All her Sufferings

Under the moon's heat  
Her head became too hot,  
Besides the bees' wings  
Flew around her like rings.

Black her garland became,  
From her hot breath that came.  
The night stood as a witness  
To all her sufferings.

She did penance

Honey-like speech she had,  
But now tears only she shed,  
Her bangles loosened and fell  
It was like living in a hell.

Cupid's arrow burnt her  
The pain almost killed her.  
She did penance all the night,  
To reach her lover straight.

Like a public woman's heart.

To pass that terrible night,  
It wasn't so easy and light.  
The night was too adamant  
To care for any torch light.

Like a public woman's heart,  
For none cared, the dark night.  
So, heartless was the night  
Can it do anything right?

Night sentries alerted

Making their loud noise,  
Alerted the night sentries.  
Their hands held spears.  
And walked with no fears.

They wore night dresses,  
And had long swords.  
Their colour was black  
Like the night that was dark.

As the night-vigil-guards,  
They came on their rounds  
The night went on disregard  
Of these vigil guards.

### The World Slept

In their own covered sheds  
Entered, all war-elephants.  
All the Yazhs did enter  
Into their own covers.

Cupids arrow entered  
Its box well covered.  
Swarming bees slept well  
After the day's toil.

With the sea around,  
The whole world,  
With no obstacle,  
Had its sleep cycle.

### Ghost slept Night ☐

In its mouth, a ghost kept  
Its prey that slipped out,  
When, to sleep, it went  
Amidst tiresome night.

Tears rolled

One eye, peacock kept shut,

While the other eye, open it kept  
To watch closely its mate,  
Even during every night.

That also became false,  
In the mate's absence,  
For which it cried out  
And in search, went out.

She cried out, likewise,  
As from the sickly loneliness,  
She suffered in that night,  
And was in a pitiable plight.

Am I a prey for the night?

"Oh King, like mountain,  
Your shoulders remain,  
Why this darkness fry me  
Could you please tell me? "

"Am I a prey to the night,  
That eats me bit by bit?  
Like this she wept  
Thru out the night."

Can't bear North Wind

"Any sword or spear  
Dark night had no fear  
But there came north wind,  
For the night, it didn't mind."

"Like a flower, with no honey,  
That was drunk by bees many,  
The evening ate the essence  
Of my life, and left nothing else."

"Even that North wind  
Has come with a mind  
To tease my soul  
And fry me well."

With shyness, heart broke

Her love-sickness, like flame,  
Had caused a serious alarm.  
Suddenly she would stand.  
Then fall down in her bed.

She held on to the pillar.  
Then sit down on the floor.  
Her heart sunk like this.  
She felt shy to express.

Life of fire

The darkness of the night  
Spread o'er the moon light.  
Holding her hair in her hand  
She lied flat in the bed.

Her very life became fire.  
She breathed out fire.  
In bed, she got up and sat,  
Not being able to lie flat.

Like this, she was restless,  
Spending a night sleepless.  
When she fell into sea of grief,  
No posture gave her any relief.

Unmoving Night

"The night has no power,  
Since its full power,  
O'er me, it showered,  
Leaving me withered."

"Or, the dark night loved,  
So deeply the devil Cupid,  
That it has no mind to go.  
Perhaps, it may be, is it so? "

Got up and swooned

Sometime she swooned.  
After that she regained.  
Rapidly her heart bet.  
She fell down in heat.

Aimlessly, she walked.  
Within herself, she talked.  
Her ornaments slipped.  
With no sleep, she was tired.

Is there safety to life?

The stubborn dark night  
Had its deep root.  
Even the evil ghost  
Couldn't pass thru it.

In such a horrible night  
How a life had felt  
With no proper safety  
But allowed only to cry?

Rajaram Ramachandran

## Nalan 1.07 Suyam-Varam Scene

It was early in the morning,  
Flowers started blooming,  
While the lily and the lotus  
Similarly opened their eyes.

Along with those fresh flowers,  
Meant for the gracious hands,  
The world too opened its eyes  
Driving away the darkness.

It was not a pleasant sunrise  
For Dhamayanthi, the princess,  
Though flowers o'er her hair  
Gave pleasant smell in the air.

The Sun rose

Cupid lost his arrows.  
The moon lost its importance.  
The night that was a hell  
To Dhamayanthi, broke well.

After their disappearance,  
The reddish sun rose,  
From the hill's head,  
On the eastern side.

Before the kings, this happened,  
While their desire deepened,  
To receive her garland,  
And then hold her hands.

Many Eligible Kings came

After the drum-beat announcement,  
For the grand engagement,  
When the seventh day opened  
Many eligible kings assembled.

Announcers blew white conches  
And bet the morning drums  
Kings came with head wears  
And their colourful garlands.

Came to the centre

Calves chewed black lotus  
And spat the flowers,  
In all the house courtyards,  
That fulfilled petty desires of maids.

This kind of kingdom Nalan had.  
More penance he really did  
To satisfy Dhamayanthi's petty desire,  
So, he came and sat at the centre.

The Bride Came

Wearing precious jewels,  
Made of beads and pearls,  
Princess Dhamayanthi came  
There to the Suyam-Varam.

Many of the kings' minds,  
Closely followed her behind,  
Her makeup was so excellent  
Towards her, all eyes went.

Sights in the gap

With her, came rows of maids,  
Like deer followed their calves,  
And in the gap between the maids  
The kings' sights went to her side.

She entered the hall

The swan, with its red-foot,  
And its wings, so white,  
Swam in the water cool,  
Filled in the red-lotus-pool.

When she entered the hall  
All the kings' visions fell  
Towards her direction  
Without any exception.

Cupid stood waiting

The king of flower arrows,  
Cupid, went on his rounds,  
And his bow, ready he kept,  
At the proper time to shoot.

King by king was shown

A wise maid, who knew well  
"Who's who in the hall"  
Introduced one by one  
To Dhamayanthi then.

From what tribe, he came?  
What was his name?  
Which was his kingdom?  
How about his wisdom?

All those details, the maid  
Explained to the bride,  
While introducing each one  
For the selection of her own.

He was Cholan

"Oh, Your Highness!  
My exalted princess,  
He's King Cholan  
The best among men."

"He has a big spear force,  
That can throw out enemies.  
By the Ponni River side  
His Kingdom is spread."

He was Pandian

“Oh beautiful Princess!  
Here is the beautiful prince,  
Sitting like Lord Murugan.  
He is King Pandian’s son.

“Once, King Pandian won,  
Meru, the highest mountain,  
Such a famous king he was.  
From his tribe, he comes.”

He was Cheran

“Oh Gracious, listen!  
This prince is the one  
Coming from the west  
And also is the best.”

“His mountainous place  
Is full of many streams,  
And high his flag flies  
In the region he rules.”

King of Yadu Tribe

“Once this king washed,  
His arrow, blood soaked,  
In the sea for purification  
After a bloody confrontation.”

“He knows seven types of music  
And takes a leading part in music.  
He’s a messenger of Indran.  
And is a Yadu Tribe’s son.”

King of Kuru Nadu

“If you like, you can see,  
A fit person, he may be,  
And from a royal race  
Of Kuru Nadu place.”

"In his place, a crane chick  
Mistook a petal, grown thick,  
As a cobra and cried out,  
But its mother consoled it."

"Vallai Creeper in plenty,  
Grows in his country.  
Such a famous place,  
From where, he comes."

Son of Mathira Kingdom

"This pretty strong prince,  
Belongs to a fine place,  
Mathira is its good name,  
For rich fields, rose it's fame."

"Oyster placed its pearl  
O'er a lotus petal  
And the flower held it  
Firmly to honour the gift."

Son of Machatar Kingdom

"You deer-like princess!  
Like water, sugar cane juice  
Flowed into the rice fields  
Yielding 'Sanjali' paddies."

"This straw, when buffaloes ate  
From calves' mouth, milk came out.  
So plenty, everything is  
In Machatar, where he stays."

King from Avanthi

"Rare Buffaloes tried to eat  
Lily flowers, but did hesitate  
As inside those flowers,  
Bees made so much noise."

“Such a fertile country,  
Where things are plenty.  
So, you can see this prince  
From the Avanthi place.”

King of Panchal

“From Panchal comes  
This glorious prince,  
Whose spear is the one  
Dipped in deadly poison.”

“From the fishhook its bait  
By chance, slipped out.  
The hook then swung up  
Hitting a honeycomb on the top”

“Honey flowed into fields  
Which yielded rich corns.  
In such a fertile place  
Lives this noble prince.”

King of Kosala

“In the early morning  
Swans started running  
Towards the lotus field  
Where farmer harvested.”

“Farmer sharpened his sickle,  
On the hard shell of turtle.  
From such a prosperous  
Country, this prince comes.”

King of Magadha

“Like the burning fire,  
Lotus petals spread over,  
While on top the bees fly  
Like the smoke rising high.”

“Magadha King, he’s here,

And he's a fast charioteer.  
You can consider him.  
If you like, see him."

King of Anga

"From the conch shell,  
Young ones came well,  
But they got stuck up  
On Coral reef's top."

"The sea out of pity  
Brought them to safety,  
He rules such a nice  
And prosperous place."

King of Kalinga

"Buffaloes woke up  
Vaalai fish from sleep.  
Fish, in turn, stirred the waters  
Full of lotus flowers."

"Then birds and bees  
Flew away out of fears.  
Such water resources  
Are plenty in his lands."

"King of Kalinga is here.  
Whom you may consider."  
Like this the maid  
Took her as a guide.

King of Kekaya

"The sea born magara fish  
Was brought by Konda fish  
And led into Ganges water.  
Making the country prosper."

"He defeated his enemies  
And killed many elephants

With his deadly spear  
And now he's here."

King of Gandhara

"Ghandhara King is here.  
In the tank, with more water,  
O'er the creepers, the swans walk  
Like the girls on circus rope walk."

King of Sindhu

"When conch shells were disturbed,  
The lotus flowers, out of fear, dropped  
Their honey into the waters  
Of the fertile paddy fields."

"The ruler of Sindhu State,  
If you like, you can meet."  
Like this he led her to them  
Explaining her about them.

Devas in Nalan shape

In disguise as King Nalan  
Four Devas were seen.  
Dhamayanthi was confused,  
And stood there, spell bound.

Who was her real Nalan?  
Why this confusion?  
Her mind wavered.  
In a shock, she stood.

Heavenly Devas Came

"Dhamayanthi gave her beauty  
To the ornaments on her body.  
Kings lost their shyness,  
And sat with broken hearts

Which king did not come

To this Suyam-Varam?  
All the Kings came.  
Devas too as Nalans came

She prayed for mercy

“My fate enveloped me  
And the same forced me  
To keep King Nalan  
In my heart as mine.”

“If I’m the real daughter  
Of Vimarasan, my father  
And am a real virgin  
Oh God, bless me then.”

“As the swan told me  
So God, help me  
To garland the man,  
The bird had chosen.”

Found Nalan

He winked his two eyes.  
His foot rested on floors.  
His colourful garland faded.  
He was the one, she decided.

(Devas never do these things)

She garlanded

Devas were badly hurt.  
Others too felt like that.  
She went near King Nalan,  
And garlanded the real one.

Faces Faded

The colourful garland of victory  
Went to the man of glory,  
The faces of Kings, who had lost,

Turned like lotus white.

Walked with pride

The great King Nalan  
Went in royal procession  
In the streets, with pride,  
Like a cow that walked.

Dhamayanthi accompanied him,  
Who waited too long for him.  
Devas couldn't hold it even,  
As marriage was made in heaven.

Met Kali

The disappointed Indran,  
And his other companions,  
Having lost the garland,  
Were back to their land.

They saw Kali on the way,  
Who did harm, night and day,  
To this world, dashed by waves  
Of the sea around the coasts.

Why are you coming here?

The great Lord Indran  
Asked him a question,  
"Why are you coming here,  
So late at this hour? "

Kali replied, "Why you're here?  
For the same reason I'm here.  
I wish to marry the daughter  
Of Vimarasan, so I'm here."

Leave your desire and go

Indran told him then  
"Better you also return

As she had already chosen,  
As her partner, King Nalan.”

I will spoil! I will punish!

“When you’re from heaven, ”  
How she chose an earthly Nalan?  
I’ll spoil her intention.  
I’ll punish her husband, Nalan.”

Kali retorted like this.  
He made this promise.  
Thus began the confrontation  
Between the earth and heaven.

Told and left

Indran advised Kali  
On the chastity  
Of Dhamayanthi  
And her purity.

Also of the Nalan,  
Whose rule was clean,  
His strength to fight,  
And then Indran left.

Poisonous snake he became

When Indran told like this,  
Evil Kali became furious.  
He vowed, “I’ll never  
Allow both to live together.”

Like a poisonous snake,  
This promise he did take,  
That he would harm them  
By separating both of them.

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# Nalan 1.08 Marry And Be Happy

He came on auspicious day

The Sun came in his chariot,  
His hot rays, to spread out.  
He was also very keen,  
To see the wedding function.

Its petal, red valli flowers  
Closed and slept for hours.  
The fire in Dhamayanthi  
Cooled down slowly.

Put on dresses and jewels

Dhamayanthi's smile was,  
It appeared, the main cause,  
For the hate and distress  
In the minds of all the kings.

To have a royal appearance,  
She came in pompous dress,  
And fine precious jewels,  
Accompanied by her maids.

Entered golden room

Their marriage took place,  
On a day, very auspicious,  
Fixed by the astrologers  
Based on their ruling stars.

Other events followed.  
Happily her maids served.  
They entered a golden room  
As bride and bridegroom.

Cupid gave five

Cupid played his part.

Five flower arrows he sent,  
Inciting fire in them,  
At the right chosen time.

There were no twos

The two souls became one.  
There were no twos then.  
The happiest moment came  
As one, when both became.

She surrendered

It was her total surrender.  
Resting on his shoulder,  
She gave her dear lover  
Supreme love like river.

The river of love□

The river of love to the pair,  
Was in spate at that hour,  
Flooding Nalan's chest  
And cooling them both fast.

Nalan joined

The great warrior, Nalan,  
Joined with her as one,  
In an act both mentally  
As well as physically,

Together for a long time

Her hands, Nalan took  
And in everyone's look  
They lived together happily  
For a long time merrily.

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# Nalan 2.01 Scenes Pleasant To The Eyes

## 2. Kali Follows Chapter

### Thirumal's Lotus Feet

Lord Thirumal's lotus feet,  
Gave protection on the spot,  
To the elephant in distress,  
Also to the Ayarpadi Gopis.

Real Lord is there

O'er the head of Shiva,  
Rests the glorious Ganga  
And also the crescent moon  
Of the sky that shines.

Hardly has He stayed in  
His own silver mountain.  
But He lives in the hearts  
Of his close devotees.

He got into the chariot

The fields were full  
With paddy and coral.  
King Nalan owned them  
In his great kingdom.

He got into the chariot,  
That was well built,  
With exquisite carving  
And artistic designing.

(Nalan is showing  
Dhamayanthi  
Beautiful sceneries.  
On the way)

Bees came around

'You see, my dear,  
How the maids are here  
To collect flowers  
But have their own fears."

"Speckled Bees came  
To invite all of them,  
But the maids do fear  
When bees came near."

Flower pole lowers

"See, flower pole lowers.  
The maids pluck flowers.  
The pole also showers,  
On their feet flowers."

See sweating maid

"How beautiful the maid there,  
With a face of lotus flower,  
Sweats and chases the bee  
That flies near her face, just see."

"The bee mistakes her face,  
For a beautiful lotus,  
And goes for its honey  
As it feels hungry."

See, she plucks tender

"See here, a maid walks,  
Like a forest peacock,  
And no sound comes  
From her two anklets."

"For those tender flowers  
Only she goes and plucks,  
Where bees do not come,  
For want of honey in some."

Flowers on her feet

“To put on a flower  
O’er her long hair  
He just tried, but  
Laid it on her feet.”

She created confusion

“Flowers fell on the ground,  
By the force of the wind,  
With that, also the pearls  
Fell from her bangles.”

“It’s like a flower bed  
For the newlywed,  
Just in the river bed  
Caused by the flood.”

Garden beauty disturbed

“Flowers fell on the ground.  
Their branches, spell bound,  
Quite upset, shake up and down,  
Having lost them, one by one.”

“Like a girl, it looks  
After her love plays,  
Now lying on the bed  
Of flowers, so tired.”

Water-lily opened its mouth

“See how the water-lily  
Opened its mouth widely  
On seeing the maid’s face  
Thinking it is moon’s face.”

As if she is three eyed

“See, that maid has kept  
Red-lily petal, a bit

On her nice forehead  
As if she's three-eyed."

She keeps her face closed

"See, how her lover splashes water  
From the water-fall o'er her.  
She keeps her face closed,  
As if her guilt, she accepted."

She has three faces

"Two lotus flowers in her ears,  
Give her a funny appearance,  
As if she has three faces,  
Like Lord Murugan, who has."

See her getting tired

"See that man, who is upset  
Because his lover is lost  
Amidst lotus flowers  
In the cool waters."

"With him, she plays fun,  
In the water, plunging down,  
Amidst thick lotus flowers  
Staying under the water."

Mad became the serpent

"See, how that maid there  
Is twisting her wet hair,  
Like Raghu, the serpent,  
Eating the moon, bit by bit."

Crescent moon rose up

"See that girl taking bath,  
Using her hands both  
To push aside her hairs  
Falling on her face."

"This looks like crescent moon,  
Tearing the clouds, one by one,  
And trying to show its beauty  
Claiming its self liberty."

A scene he showed

"See that maid with blue eyes.  
She didn't pluck the red-lilies,  
As it appeared to her as blue  
Because, her eyes are blue."

They took rest together

Thus Dhamayanthi and Nalan  
Both enjoyed every scene.  
After bathing in the Ganges river,  
They took rest there together.

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## Nalan 2.02 Lovers' Quarrel And Reunion

Like garden surrounded by fields

"My dear, how pretty you're!  
The beautiful garden here  
Is like the one surrounded  
By fields, where I stayed."

Does it compare?

Dhamayanthi with hesitation  
Asked, "Oh King, is it certain  
That this beautiful garden  
Is like the one you stayed in? "

She stood with her red eyes' corner

Her red lips quivered.  
In her face, sweat flowed.  
Her eyes' corners were red  
She was love-sick and stood.

Her eye brows danced

Her eye brows danced.  
They, in turn, signalled  
The love-friction she had.  
This, Nalan observed.

He touched her feet

Her mood to soften,  
And cool her down,  
He touched her feet,  
That had its effect.

Her petty anger vanished,  
When, with love, he touched,  
As it always happened  
Between wife and husband.

She sowed lust-plant

Away her anger went.

She sowed lust-plant

O'er Nalan's chest

And quenched her thirst.

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## Nalan 2.03 Happy Life

Vallai Fish came to the shore

Waves dashed at the shore.  
Vallai fish in pits, near the shore,  
Saw Kendai fish, with the waves,  
And joined them in the waters.

Such a potential shore,  
Had the Ganges River,  
Nalan and Dhamayanthi  
Both enjoyed its beauty.

The cups welcomed

The young hungry plantain cups  
Welcomed the mango juice  
That in excess flowed down,  
Creating a wrong impression.

Dhamayanthi who saw this  
Doubted, "Have these cups  
Made their own pure honey?  
Such scenes, they saw many.

Our City

Nalan said, "Our city is this.  
See how those skyscrapers  
Rise in our Mavindam city,  
Famous for its beauty."

Twelve years life

The Victorious King Nalan,  
With his wife, was seen,  
Going around gardens,  
Lakes, waterfalls, and hills.

Twelve years slowly went.

Happy days they spent,  
Visiting all lovely places  
With no trouble serious.

She delivered two kids

Some changes in her body  
And signs of pregnancy  
In course of time, were seen.  
She delivered a daughter and a son.

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## Nalan 2.04 Kali Arrived

Went round; found nothing

Kali saw in the rule of Nalan,  
Everything was perfect  
And there was no defect  
So, no damage could be done

One day Kali entered.

Before evening prayer,  
One day, with water,  
Nalan washed his feet,  
In a way incomplete.

That was the proper time,  
Evil Kali entered him,  
To control his mind  
And as a slave bind.

Nalan went to his brother  
Pushkaran, to work there,  
As an assistant to him  
And thus spent his time.

Kali took over

The one, who failed to chant  
"Narayana" the letters eight,  
Kali took o'er control  
Of such a sinful individual.

Kali's Plot

To go to the worst hell  
Kali plays his part well.  
This way he played a trick  
Pushkaran, for this, he did pick.

Kali told him, "With me come.

I'll cheat Nalan in a dice game  
You'll have good fortune  
Of getting his throne."

Went to win

His brother Pushkaran  
Went with his plan  
To Nidadam, to win  
The Kingdom of Nalan.

Pushkaran at Nidadam

The wild looking bulls  
Were under Ganges water,  
That rose up to the shores  
And flooded both the sides.

The fields got submerged  
Under water and damaged  
The crops, thickly grown,  
All o'er, fresh and green.

As planned early, Pushkaran  
Reached the city of Nalan,  
Who was under the control  
Of Kali, the undesirable devil.

What kind of flag?

Nalan asked Pushkaran,  
"What kind of flag is this one? "  
Pushkaran said, "A flag winning  
One in any big gambling."

Nalan invited him

King Nalan said, "If it's so,  
For any gambling, I shall go  
You gamble with me.  
Who wins, let us see."

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## Nalan 2.05 Lost In Gamble

Minister advised

"You're aware, it's a sin,  
Loving any other woman,  
Or gambling, or drinking liquor,  
Or telling lies, or preventing a donor"

Never wise men do

"The world's code of conduct  
Will it not uproot and throw out?  
To them, hell is the only place.  
One may gain stake, but lose grace."

"Virtuous deeds will disappear.  
Evil actions will appear.  
Will any wise individual  
Touch this cruel gamble? "

Wise men never gamble

"It'll destroy body strength,  
As well as status and truth,  
Also the hard earned wealth,  
Besides self-respect and health."

"Friendship will never remain.  
Such evils are many, not one."  
Like this, in many words  
His ministers advised.

Criminal he was

"The hands that touch dices,  
Or, other prostitution-vices,  
Are the worst criminals,  
Says the moral scriptures."

Nalan's decision

Nalan did not heed  
To all the wise words.  
"I shall keep up my word, "  
This way, he replied.

"Let good may come,  
Or bad may come,  
Do not prevent me.  
But you'll allow me."

What is the stake?

Pushkaran asked, "Oh Nalan,  
If you're serious, then  
What is your stake  
For this gambling sake? "

He staked jewel

Nalan said, "My stake is  
This jewel made of gems.  
Mine I told you, yes,  
Tell me, what's yours?"

Pushkaran replied him,  
"I shall offer this time,  
My elephant as stake.  
Now this dice, let us take."

Kali turned the dice

The shape of a dice,  
Kali took in a trice.  
In favour of Pushkaran  
The dice took its turn.

Nalan lost the stake

Pushkaran said, "I've won.  
What's your next one?  
Like this the game went on.

It was a total loss for Nalan.

First thousand gold coins  
Next double those coins  
In thousands, like this  
Nalan lost all the coins.

Lost four kinds of army

He lost horses in thousands,  
Chariots in tens of thousands,  
Numerous elephants, both males  
And other fighting ones.

Maids he lost

“What next? ” Pushkaran asked.  
Nalan staked all the maids.  
When the dice was cast,  
This chance too he had lost.

Goddess of wealth joined.

Lakhmi had to leave Nalan  
In the end, she had to join  
The side of Pushkaran  
What a tragic situation?

Stake your wife

Pushkaran said, “You’ve lost  
Everything now except  
Your wife to be staked,  
Place her as the last stake.”

It was enough

Poor Nalan now realised.  
Further play, he stopped.  
“No more stake to play.  
Here, let us not stay.”

He told his wife like this.  
He lost his royal face  
In this game of dice  
It was too late to realise.

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## Nalan 2.07 Family Scattered

Go to Vimarasan City

"Oh my dear, listen  
Take the two children  
To your father's place.  
You can live in peace."

"For them, it'll be difficult  
To cross the hot dessert.  
So, you go with them  
And take care of them."

Like this, the tired Nalan  
In the interest of the children  
Tried to convince Dhamayanthi,  
Who heard it reluctantly.

Difficult to get a lover

She said, "It's easy to beget  
Children, as many as we want,  
But it's difficult to get  
A lover of your might."

Tears flowed in her eyes,  
When she said like this.  
She was very much upset,  
And didn't like to depart.

Person with no children

"Dhamayanthi! Listen,  
A person with no children,  
Will never go to heaven,  
So, take care of our children."

Is there one?

"Wealth, one may have,

Or, fame, he may have.  
If he has no children  
His life is empty then."

What is the use?

"A person may learn,  
All the scriptures even,  
Yet, without children,  
His life is a waste then."

Let us go

"She said, "You've lost,  
Everything to the last,  
Let us go to our father  
And comfortably live there."

It is a shameful act

He said, "It's like begging  
Rich people, for our living.  
Having lost our wealth  
It'll be an act of filth."

Not a man, but madman

"A king begging another king  
Is it not an unworthy thing?  
He's not a man, but madman  
If he does it like a cheap person. "

Send children

She told, "If it's so,  
Let the children go,  
And stay with my father,  
For their good future."

Why separate us?

Children tried to impress,

“Why do you send us  
To another distant place.  
Please don't separate us.”

She was sad

When the children cried,  
She was very much sad.  
She hugged them closely  
As a mother cried loudly.

Life was taken

A Brahmin led the children,  
To the palace of Vimarasan,  
While their parents cried,  
In their duty, having failed.

Heart broken

With a broken heart,  
Behind them Nalan went,  
For some distance,  
Till their disappearance.

He did not talk to her,  
And silently stood there.  
Was his fate, the main one,  
Or his act caused his ruin?

Thinking and thinking,  
He kept on worrying,  
His mind became blank,  
And he became sick.

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## Nalan 2.08 Lost The Dress

The baking heat

With his wife, Nalan  
By walk, he went on  
Thru baking hot desert  
And snake infested forest.

Kali as a bird

Kali had no sympathy,  
Nor any kind of mercy,  
Even while Nalan was  
In extreme distress.

In the shape of a bird,  
Before them, he appeared.  
Its colour was golden  
That gave more attraction.

She said, catch it

Once Sita told Rama for  
Catching a golden deer.  
Here Dhamayanthi told Nalan  
To catch the bird golden.

He tried to catch

Nalan kept a watch  
And tried to catch  
But it escaped  
Every time he tried.

A single dress

He told, "Let me share  
Your sari and spare  
My dhoti as a trap  
For rounding it up."

Rounded up

He shared her sari,  
Threw up his dhoti,  
O'er the golden bird,  
That got trapped.

I defeated you, see

Along with the dhoti  
It went up the sky  
And told, "I'm the one  
For your losing down."

Soul and dress

Like their souls became one,  
Their dresses also became one.  
It was a blessing in disguise,  
That Kali came in disguise.

Thought of her fate

She thought like this,  
"Those disregarding virtues  
Those living on falsehood  
In the hell, they'll land."

"Those disobeying moral code,  
Those talking ill of God  
Those losing self-respect  
They'll reach the hell at last."

"Those begging the rich,  
This hell, they'll reach.  
May be you, Kali, will,  
With them, go to the hell."

She felt for her own act,  
And also for her ill-fate.

Both faced this setback,  
Due to their bad luck.

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## Nalan 2.09 Darkness Around

If God had spoiled

Dhamayanthi Said,  
"If God had spoiled,  
Nothing can be done,  
From here let us go on."

Set as if taking bath

While this was the position,  
In that hot desert, the sun,  
As if going for a bath, set  
In the sea of the west.

Slowly went the couple.

It was dark at the sunset.  
Even for a young ghost  
The way wasn't visible.  
Slowly went the couple.

Saw a stone hall

Where to go, they thought,  
In the forest that was hot?  
A dilapidated stone hall,  
Was there, like another hell.

Go there to sleep

"It'll become darker.  
So, for us, it's better,  
To sleep in that hall  
By the nightfall.

The sound of Yazh

"Once Nalan had heard,  
The Magara Yazh-sound,

But now hears mosquito-sound  
Lying on this bear ground."

Dhamayanthi saw this  
And cried for this  
Unbearable situation  
Beyond imagination.

He consoled her

"Dear, have no fears,  
And shed no tears,  
We're ruled by fate,  
We can't escape it."

Oh King, I don't see

'Oh King, there is  
No soft bed of roses  
Nor proper bed rooms,  
And royal securities."

She cried aloud for it,  
And was terribly upset.  
From a King to a Pauper  
Time-wheel set the order.

Our duty to sleep

Nalan saw her crying aloud.  
"No use crying, " he said,  
"Our duty now is to sleep  
And like this, not to weep."

"This wild wood had slept.  
Eight directions had slept.  
Even the ghost had slept.  
So, let us both sleep."

He kept his hand  
Below her head,

While flat she lied  
On the sandy bed.

Felt sorry for her

In the dead of night,  
He saw her plight.  
He cried, "Why my eyes  
Did not go blind, to see this? "

"Why still my heart  
Didn't break on seeing it?  
Why my life still exists? "  
He went on crying like this.

Sari not there

Poor Nalan was inside,  
Her sari-covering-end.  
She cried, "He's here  
On this sandy floor."

"Even my sari end  
Can't be used as bed.  
My hand is the only pillow  
To rest his head now."

He felt sorry

She slept there somehow.  
Nalan woke up by now,  
And cried, "The daughter  
Of Vimarasan is here."

"Her garland, what Devas lost,  
Came to my shoulders at last,  
And for this noble soul  
Why this kind of hell? "

"In the dead part  
Of this dark night,  
Only this heap of sand

Serves as her royal bed.”

“Is there anyone  
So far had won,  
The fate’s icy hands  
In any part of our lands? ”

Kali shook him

He was not for  
Deserting her,  
But Kali gave him  
The idea this time.

Kali had no heart  
Even on this spot.  
What a devil he was,  
Words can’t express.

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## Nalan 2.10 The Hardship Of Separation

Struck on different feeling

With a view to attack,  
Raghu, the celestial snake  
Surrounded the reddish sun,  
That became dark soon.

Like this, Kali planted  
In the innocent Nalan's mind  
A different idea, wicked  
And the one most crooked.

Thought to cut

Her deplorable condition  
Was unbearable to Nalan,  
And decided to leave her  
In that very dark hour.

But how to cut the sari  
Was then his worry.  
It was binding them  
As one at that time.

Came as sword

Kali knew his thought  
And came to the spot  
In the shape of a sword  
Just to fulfil his need.

Cut! Shocked!

With the sword,  
What he found,  
He cut her sari  
Into two easily.

In that poor condition,

He saw her position,  
And thought of her  
Dark helpless future.

Mind was churning

Gopis churned the curd  
With their two hands,  
Which went forward  
And backward.

His restless mind  
Like this wavered  
On the thought,  
To leave or not.

Heart pained

Once the Sage Narada  
Turned the River Ganga  
Into a cold ice block  
That stood like a rock.

Like this, Kali hardened,  
This time, his soft mind.  
Nalan took the decision  
To leave her then.

Oh Gods!

He made a request,  
"Oh Gods of this forest  
I'm leaving her  
Under your care."

"In this dark hour  
I'm leaving her here  
Like a strange man,  
Having no concern."

He walked out

In that dark night,  
He walked out,  
Left and right,  
Hurting his feet.

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## Nalan 2.11 Maiden Lost Her Companion

Where did you go, King?

She searched for Nalan,  
But he had already gone.  
Tears dropped from her eyes  
Like a chain of white pearls.

“Oh King! Where’re you?  
Where can I search for you?  
With the two hands of her,  
She searched all the floor.

She saw the cut sari

She saw the cut sari  
And cried, “I’m sorry,  
Where’ve you gone?  
What’s the reason?

She fell down

That empty floor bed,  
Many times she touched,  
She became worried,  
Then cried and cried.

She searched everywhere,  
Every nook and corner,  
In all the directions there,  
But found him nowhere.

She fell down tired,  
And was deeply worried,  
Where he would have gone  
Leaving her there alone?

Vimarasan’s flag fell down

As the flag of Vimarasan,

Till then, she did remain,  
But she cried and fell down  
Like this flag, shot down.

The Cloud and the lightning

From the cloud, that was moving,  
Towards the earth fell a lightning.  
Similarly, she fell on the floor,  
Not finding her missing lover.

Cock tribe crowed

Cocks saw her sad plight.  
With their wings straight,  
They hit their bellies,  
To express their sorrows.

They all crowed to invite,  
The sun to shine bright,  
With his rays of light,  
And say 'goodbye' to the night.

Sun showing the way

The sun, from his chariot,  
Gave light to the forest,  
Like showing the way  
To find Nalan by day.

She talked and talked

"What was my fault?  
Here, I was brought  
By you only, but  
Alone why you left? "

"Oh you mighty king!  
Why you're not talking?  
Is there an end to my trouble,  
In this situation horrible? "

In flood, she fell

Tears, her two eyes shed.  
In that flowing tear-flood  
She got herself drowned  
Not finding a helping hand.

Can you show him?

“Oh deer! Have you seen him?  
Oh peacock, did you find him?  
You’ll live for a long time.  
Like this, she asked them.

Went near python

Not finding an answer  
From those creatures,  
She was more upset  
And cursed her fate.

She saw a hungry python,  
With its mouth wide open,  
Ready to swallow anyone  
On see it, she fell down.

Python swallowed.

Leaving her head side,  
Up to breast it swallowed  
Like Snake Raghu, the big one,  
Swallowed the big moon.

For help, she cried

For help, she began to cry.  
“Oh King, before I die,  
Come here and save me.  
From this python free me.”

Your face, without seeing

"Oh dear, I'm now dying,  
Your face, without seeing,  
I'm still inside this python.  
To save me, is there none? "

Will you see him?

"Oh parents of Nalan  
Will you see your son?  
Why my life is still with me,  
When my partner left me? "

She prayed

Her both palms, she folded,  
And like this, she prayed,  
"Won't you say goodbye  
To me, before I die? "

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## Nalan 2.12 Hunter Was Burnt

A Hunter Saw

A hunter hunting nearby,  
Heard Dhamayanthi's cry.  
He rushed to the spot  
And saw her plight.

In fear she cried

"Oh you're great!  
I'm now caught  
In python's mouth,  
And am close to death."

"I'm under your shelter.  
Save me from this danger.  
My life is in your hand.  
And under your command."

The Hunter rescued her

Just like Chandran Swarki  
Saved many from Kali,  
The hunter pulled her  
And from python saved her.

Is there any reward?

She thanked and said,  
"My life, you've saved.  
Is there any reward  
For the help of this kind? "

Come with me

He fell for her beauty,  
And called her, "Oh pretty,  
With me, you can come."  
She had what a bad time.

Ran away with fear

Seeing his bad intention,  
Away she tried to run.  
On the way, her tears  
Flowed like rivers.

Her long hairs got stuck up,  
In bushes, when running up,  
Like falling from frying pan  
To fire, she felt and ran.

He was burnt into ash

Like a running deer,  
Before a chasing tiger,  
She ran, but became tired  
And at some stage, stopped.

She saw the hunter  
With all her anger,  
And he was then burnt  
Into ashes that moment.

Regret for bad days

The desert was full of heat.  
In a shady corner, she sat  
Thought of her husband  
Who pushed her to this end.

She thought of her old days  
When, in many ways,  
Happy and gay she was,  
But now fell in distress.

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## Nalan 2.13 She Reached Sethinadu

Trader found

A trader happened that day,  
To pass thru this old way,  
And saw Dhamayanthi  
There crying under a tree.

Trader enquired

“What’s your name?  
Wherefrom you come?  
Who's your father  
And your mother? ”

“Why are you crying? ”  
Like this he was asking  
Question after question,  
With a good intention.

Not found; so I’m crying

She said, “My husband,  
King of a powerful land,  
Because of my ill fate,  
Left me here and went.”

“I’m searching for him,  
But couldn’t find him.  
So, I’m left here alone  
With help from none.”

He led her to Sethinadu

The kind noble trader  
After listening to her  
Led her to the city,  
Sethinadu, out of pity.

Found a maid

Some maid from palace  
Saw her in a market place.  
They told the queen,  
"We've seen a woman."

"Half-cut-sari, she wears.  
Tears roll in her eyes.  
We saw her in distress.  
"In words we can't express."

"Bring her" Queen ordered

On their report, who she was  
To know, the queen was curious.  
She ordered, "Here, bring her.  
Let me personally enquire her."

See the pain of fate

Before the noble queen  
Dhamayanthi fell down  
And cried, "I'm brought  
To this low level by my fate."

Tell the facts

The queen asked, "It's not clear.  
The facts about you let me hear.  
I see you're highly disturbed.  
Let me know what happened? "

How I came here?

"My husband left me alone.  
In the forest, he wasn't seen  
In search of him I came here.  
This is the act, why I'm here? "

Stay here

The queen said, "Stay here.

Until you meet your lover.  
I shall send you with him  
After I search and find him.”

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## Nalan 2.14 Brahmin Came In Search

Go and find out

Vimarasan sent a Brahmin  
To find out King Nalan,  
His daughter Dhamayanthi,  
And bring the news early.

Brahmin came

Wherever the Sun went,  
The Brahmin also went.  
At the end of his search,  
Sethinadu he did reach.

He cried, she also cried.

The Brahmin found her.  
Out of pity, fell on her.  
On seeing her, he cried aloud  
On his feet, she fell and cried.

Body and soul

Her tears washed his holy feet.  
His tears caused her body wet.  
This showed their sea of affection  
And their mutual appreciation.

Oh Queen, see

“Oh Queen, see how she cries?  
How sad your daughter feels?  
How her hairs got locked?  
How her sari got clipped? ”

(The queen was sister to  
Vimarasan's wife,  
Mother of Dhamayanthi.  
For this reason Brahmin

Says, "Your daughter.")

Queen also wept

When the Brahmin told,  
The kind queen found,  
She was the daughter  
Of her own sister.

The pathetic story  
Of poor Dhamayanthi,  
Melted the queen's heart  
And choked her throat.

Back to her father

Dhamayanthi stayed there  
With the son and daughter  
Of Sethinadu's king just  
Her worries to forget.

One day, with the Brahmin  
She was sent to Vimarasan,  
Her father for protection,  
And her final destination.

Everything got upset

When she got back  
It gave terrible shock,  
To the palace, her chambers,  
And the colourful creepers.

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## Nalan 2.15 Gone To Her Birth House

Sea of love

Some cried, some fell down,  
Some said, "it is miracle one,  
That back here she came, "  
She was surrounded by them.

Out of love for Dhamayanthi,  
There was jubilation in the city,  
They all welcomed her,  
And tried to cheer her.

Saw her father

On seeing her father,  
She cried, "Oh father,  
How can I tell you now,  
All the time, I suffered how."

O'er him, her tears fell.  
On his feet, she fell.  
She cried and cried,  
Non-stop, she cried.

Floated on tears

Parents couldn't bear this.  
They also floated on tears.  
Their tongue dried up.  
Perplexed, they stood up.

Mother cried

"In that dilapidated hall,  
In the darkness like devil,  
How Nalan left you there?  
Alone how did you stay there? "

"What did you think there?

What did you do there? "  
Like this, her mother  
Cried for her daughter.

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## Nalan 3.1 King Cobra's Gift

Chapter 3. Kali had gone

The Lotus feet's mercy

Gajendran, the elephant  
In danger, cried out  
For help, and Thirumal  
Rushed up to its call.

He saved it from a crocodile.  
He helps those who call.  
Behind cows, He went.  
We submit to His Lotus feet.

In the temple of mind.

Let Lord Mahadevan save us.  
With a deer in hand, He dances.  
He's in the hearts of devotees.  
And is the Master of all Devas.

King Cobra surrendered

Chased by Kali, Nalan  
In the forest walked alone.  
A King Cobra called him,  
"Oh King, please come."

"Under you, I take shelter,  
As I'm now in danger.  
From this forest fire  
Save me at this hour."

He saw him burning

As the fire was spreading,  
The Cobra was burning.  
Nalan saw this plight  
And went to him straight.

He went to King Cobra

The Fire God's boon  
Came to his mind then.  
So, he crossed the fire  
And slowly went near.

Save me he said.

"Due to a sage's curse  
I'm burnt like this.  
Please help me  
From fire save me."

Like this Cobra said.  
His story Nalan heard.  
He decided to help him  
And from fire save him.

Take me away

Cobra said, "Take me.  
In a safe place, leave me.  
My curse will leave me  
Once you save me."

He saved the Cobra

Nalan took him away  
For him to stay  
At a safe distance  
From the fire place.

Count ten and put me down

The cobra told Nalan,  
"Please count ten  
From your first step  
Drop me at the tenth step."

Nalan counted ten

From the first step  
To the tenth step,  
When Nalan counted ten  
The cobra bit him then.

What was the reason?

Nalan asked, "Tell me  
Why did you bite me?  
With no provocation,  
What's the reason?"

Body became dark

When cobra bit Nalan  
For a valid reason,  
His body became dark,  
Short and shrunk.

Explained the reason

"I bit you for the reason  
You'll not be known  
To anyone in this body  
Which is too ugly."

"I'm Karkotakan.  
I did this in return  
For what you did.  
Now you can hide."

Take this robe

"From this forest fire,  
You brought me here.  
Take this robe for use  
Whenever you need this."

On use, it will shine

"This shape will disappear

Your old one will appear,  
This robe, whenever you use.  
So, carefully keep this.”

Be a charioteer

“Your name is not Nalan,  
But will be Vagugan,  
Meaning short-handed man,  
And as a charioteer, you’ll join.”

“Go to Ayodhya direct  
And there you'll start  
Your fresh career  
As the best charioteer.”

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## Nalan 3.2 Stay At Ayodhya

Nalan started

On the advice of Karkotagan,  
For Ayodhya, started Nalan.  
With no proper place for rest,  
He was passing thru the forest.

Saw the seashore

He saw the seashore.  
A male bird there  
Was awake in the night,  
While its mate had slept.

He felt shy, having left  
His sleeping wife at night,  
Instead of guarding her  
By her side forever.

No word from the bird

Nalan said, "Oh young bird,  
Why no consoling word  
From you on my action,  
In leaving my wife alone? "

Lost his soul

He saw a speckled male bee,  
Waiting on its female bee,  
While drinking sweet honey  
From the flowers many.

He felt sorry for his action  
In deserting her alone  
In the dead of night  
Like a coward's act.

Crab, you tell

Into its hole, a crab ran  
On seeing a man,  
As its natural habit,  
But Nalan mistook it.

“Oh crab, why do you run  
And hide yourself in your den?  
Perhaps, it may be the reason  
I left her in the forest alone.”

What she thought?

Nalan saw a sea crane  
And asked, “Oh crane,  
Of me, what she thought,  
When she woke up at night? ”

Left her at night?

“Oh sea, you’re going  
And back here coming,  
Is it that you’ve also left  
Your wife at night? ”

Many laughed

On the shore, when he walked,  
Many seaside girls laughed,  
On seeing his shape, short  
And ugly to look at.

He reached Ayodhya City,  
With water sources in plenty,  
To seek his livelihood  
In the shape what he had.

Inform my arrival

He reached the palace,  
And told, “Oh guards,  
Inform your king,

Here I'm standing."

"I'm a charioteer  
And can take care  
Of horses and chariot,  
Clean and neat."

"I'm a good cook.  
So, I can also work  
In the royal kitchen,  
If a chance is given."

Went before the king

They informed the king  
Of the message, everything.  
He heard and ordered them  
"Before me bring him."

King of Ayodhya asked

The King asked Vaguvan,  
The incognito King Nalan,  
"What kind of work  
You wish to seek? "

N alan replied

"Oh King, I'm an expert  
In driving any chariot,  
And in the art of cooking,  
For any work, I'm willing, "

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## Nalan 3.3. Brahmin Who Searched

Search for the king

Dhamayanthi got relief,  
A little bit, from her grief.  
She asked the Brahmin to find  
What was in Nalan's mind?

How to find?

"Ask him how manly it was  
To leave his wife in darkness  
When she was sleeping  
In a dilapidated building? "

"What reply he has for this?  
Go there and find this."  
She told, how to find him,  
And where to look for him,

Reached Ayodhya

The Brahmin went in search,  
And finally he could reach  
Ayodhya City after many days,  
Walking on rough road ways.

Came before

"Is it fair for a wise man  
To leave her woman  
In the dark forest?  
For a king, does it fit? "

This query, the Brahmin put  
In the King's royal court,  
Where Nalan was present  
He came there in front.

The result of fate

\*Vaguvan said, "It's the fate  
That forced him like that.  
It wasn't his intention  
To leave her and run."

\*Nalan in disguise

Did you find him?

In the court, what he heard,  
The same Brahmin told.  
Dhamayanthi asked him,  
"Did you find him? "

"Where did you stay?  
Did you, on your way  
Meet our noble king?  
Did he say anything? "

The Brahmin replied

"He speaks like our king  
But he's not our king.  
He's only a charioteer,  
In the palace there."

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## Nalan 3.4 Second Suyam Varam

Another Suyam-Varam

Dhamayanthi told the Brahmin,  
"Go to Ayodhya again.  
Tell them, we've once more,  
Having Suyam-Varam here."

Suyam-Varam tomorrow

To Ayodhya the Brahmin went  
And told, "Here I'm sent  
To inform, by tomorrow certain,  
Suyam-Varam will go again."

What to do?

The king who heard,  
The Brahmin's word,  
Asked his charioteer  
"How to go there?"

It was evening by then.  
Next day is the function.  
Within these few hours  
How to reach there?

Can it be talked?

Nalan said, "She's a woman,  
Having no mind for another man,  
How can such a chaste woman  
Even talk of any other man? "

The King told Nalan

"On the last occasion  
Her garland fell on Nalan.  
It should have been mine,  
When it was thrown."

Nalan's worry

"Is she trying to find me out?  
Like this, never in the past,  
A talk of this kind arose  
But now why it goes? "

Realised his duty

Nalan realised his duty.  
He kept the chariot ready  
With good galloping horses  
To reach the spot in hours.

(Suyam Varam = A princess  
chooses her own prince  
among the invited  
for her wedding.)

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## Nalan 3.5 The Chariot Went Fast

Got into the chariot

Nalan told the king,  
"I'm now bringing  
The best chariot,  
The one fastest."

"Like the sun's chariot  
This one will run fast.  
Oh King, please get in  
We'll be there by morn."

Faster than thought

The chariot ran so fast,  
It was faster than the thought  
Of the King, whose mind  
Was on another man's maid.

Fell down and take it.

When the chariot ran fast well  
The king's upper garment fell  
By then, he began to tell  
It crossed four-six miles.

Think and see

The king told Nalan  
"In the nearby garden  
Trees, ten thousand,  
You can now find."

There Nalan stopped  
And quickly counted  
The exact number  
To the King's wonder.

Change our work

The king appreciated,  
And immediately said,  
"You take my work.  
I'll take your work."

Kali went away

Nalan became too wise  
Having learnt all the arts  
From the Ayodhya-king  
The art of fast counting.

Kali became panicky then,  
That Nalan will win  
In any tough gambling,  
With his art of counting.

Once for all, Kali left Nalan,  
Whose good days began.  
From that moment onward  
His life went forward.

Rajaram Ramachandran

## Nalan 3.6 In The City Of Vimarasan

Reached the City of Vimarasan

The King left his Ayodhya City,  
The big and the beautiful one,  
And reached Vimarasan's City,  
Another beautiful one.

In the Vimarasan's palace

His chariot made a halt  
Before the palace gate.  
Alone he went inside,  
Keeping Nalan outside.

What for you came?

When Irudubarnan came,  
Surprised Vimarasan became.  
"What for you've come? "  
Vimarasan asked him.

(Irudubarnan is the name  
Of the King of Ayodhya)

Desired to meet you

"I came to you  
Just to meet you, "  
The visitor said then  
Hiding the real reason.

Rajaram Ramachandran

## Nalan 3.7 Children And Father

Entered the kitchen

Nalan untied the horses  
And took them for rests.  
He entered the royal kitchen  
To cook food for his king then.

(Perhaps a custom for a king  
to have food from his own cook  
wherever he went for  
self-protection)

Without filling filled

When he went inside the kitchen,  
With no effort of his own,  
Everything got itself cooked.  
By Devas' boon, he once received.

(In 1.5 – Indra's messenger,  
Last but one heading:  
Granted boons)

Know and come

Wise Dhamayanthi sent  
Her clever maid at night  
To find out from the cook  
Some items, how to cook?

Sent her son and daughter

Her daughter and son  
She sent them to Nalan  
To find out how he felt  
And to know the result.

Whose children?

Nalan hugged them  
Tight in his bosom  
Like his own he felt.  
He tried to find out.

"How nice you're!  
Whose children you're?  
With all his affection  
He put this question.

They said, we're the children  
Of Nalan, who went out alone.  
Our land is ruled by another man,  
And not by our father, Nalan."

Stood almost lifeless

When the cook Nalan heard  
What the children said  
He stood almost lifeless,  
And shed his tears.

Disgraceful act

"Oh prince, your king  
Is ruled by another king  
You left your own city,  
And live in this city."

"Don't you feel it  
A disgraceful act  
To live like that?  
I feel so, in fact."

Truth is strength

The prince replied,  
"Oh cook, you said  
Those words impertinent  
As an inferior servant."

"To keep up his words

My father went to woods.  
Truth is strength, he knows.  
That's how his life goes."

Scars on the feet

"The scars on his feet  
Many you can count.  
In his fight with kings  
He had these things."

Bowed his head

Nalan bowed his head  
And to the prince said,  
"Cooks does not know  
What the kings know."

Dhamayanthi got the truth

Dhamayanthi's maid revealed  
What all between them happened.  
When she knew he was Nalan  
She cried and fell down.

Cried out in despair

In despair, she cried out,  
And she had this doubt  
How ugly he became  
As a cook when he came.

"Did the smoke cause it?  
Did the heat change it?  
What a royal face he had?  
How it turned now so bad? "

Rajaram Ramachandran

## Nalan 3.8 Family United

He was the king

Dhamayanthi was certain  
That the cook was Nalan.  
She told this to her father  
"As a cook, Nalan is here."

Vimarasan got confused

Vimarasan saw the cook,  
But with cook's ugly look,  
He got confused, how that man  
Could be his daughter's Nalan?

From the talk he learnt

The cook talked like Nalan,  
So, it could be her Nalan,  
At first, Vimarasan guessed.  
This finally, he confirmed."

Show your real shape

Vimarasan said, 'Oh Nalan,  
Of this great land you own,  
This is not your shape.  
Show me your real shape."

King Cobra's robe

Nalan thought for while,  
And gave a soft smile.  
He got himself dressed.  
With the robe he had.

(The robe was given  
By the King Cobra)

Charioteer was gone

The shape of charioteer,  
Was no more there,  
Instead, the great warrior  
King Nalan stood there.

Children found

His children shed tears  
When they saw their father,  
And fell at his feet  
As a mark of respect.

How Dhamayanthi came?

There Dhamayanthi came  
Wearing half cut sari, the same  
One she wore in the forest.  
With tears, she fell at his feet.

Tears covered her vision

He left her alone in the forest  
Because her eyes were shut.  
Now the tears blocked her vision.  
So, clearly she couldn't see Nalan.

Flowers rained

All Devas from the heaven  
Showered flowers like rain.  
They said, "Is there anyone  
So noble like this Nalan? "

Kali's request

Before Nalan, Kali appeared.  
"Oh king, I'm well pleased.  
For chastity, it's your woman.  
For justice, you're the one."

"You ask for any boon.

I'll grant the same one."  
This Nalan's story did melt,  
Even the Kali's stone heart.

Don't go near

Nalan prayed, "Don't go near  
Those pious people, who hear  
My story and trouble them  
Now or at any time."

Kali's promise

Kali said, "I promise  
That I'll not catch those  
Who hear your story,  
Or cause them any worry."

Gave a feast

Vimarasan gave a feast  
To Nalan and the rest,  
To celebrate their reunion  
After years of separation.

Ayodhya King requested

Ayodhya King requested  
"I may kindly be excused, "  
He took leave of Nalan,  
And went back alone.

Rajaram Ramachandran

## Nalan 3.9 Restored To Status

Got into the chariot

In front his army marched.  
Behind him Kings followed.  
With his wife and children,  
To his own land, started Nalan.

What was the distance?

To Dhamayanthi's question,  
On the distance to destination,  
Nalan said, "After seven hills,  
Our Mavindam City lies."

The Sun rise

Nidadha Nadu became bright,  
When the sun rose with his light.  
The City had a majestic look,  
With the return of Nalan back.

Reached the city

King Nalan reached closer  
To The Mavindam-border,  
With his wife and children  
And his army of men.

Sent a messenger

His messenger, he sent  
To Pushkaran straight  
Asking him to meet  
There on the spot.

Pushkaran saw

Pushkaran saw King Nalan  
With his wife and children

Backed up by a big army.  
And studied them slowly.

Made enquiry

He enquired, "Oh Nalan,  
Hope all of you are fine?  
Any trouble on your way?  
Glad to see you this day."

Placed the ring

For a dice game,  
Nalan invited him.  
Pushkaran agreed.  
His ring Nalan staked.

Won the winner

Nalan played skilfully.  
He won the games finally  
All those he had lost,  
He got them back at last.

Pushkaran went away

Having lost his game  
And also his fame,  
He went back to his place  
With all his disgrace.

Nalan reached his place

Having won the game  
And also his fame,  
Nalan got back his city  
And went there finally.

How to describe?

Mavindam, the city of peace  
Will it match peacock dance

Or the abundant fertile land  
That lies in and around?

Sage Vyasa blessed and went

Vyasa conclude, "Oh Dharman,  
You heard the story of Nalan.  
So, stop worrying at last."  
He blessed him and went.

Long live! Long Live!

Long live all the Vedas.  
Long live learned Pundits.  
Long live those who heard  
And also those who read  
This story of King Nalan

The End

Rajaram Ramachandran

# Never A Drug-Addict Be

A lad went to a chemist  
With a big medicine list  
Where one puzzling item  
Wasn't familiar to him.

'A tablet for happiness, '  
Never in his business,  
He heard of, any time,  
Was that unusual item.

However, he gave a small tablet,  
That no where anyone could get,  
What the lad ate and thought,  
Of no more stress to worry about

The brain, a drug can knock off  
And give him a momentary take off  
To an unknown distant paradise,  
With no pride or prejudice.

But to the hell he'll return,  
To fall back again to yearn,  
For that hours of happiness lost,  
And take the drug till his days last.

Happiness comes not from outside,  
But is generated in the heart inside,  
With no stress or over-strain  
To the God-given wonderful brain.

The charm on objects whatever  
Material stays not for ever.  
It's in the everlasting spiritual mind  
An eternal happiness one can find.

Never a drug-addict be,  
Nor go after momentary glee,  
But in the divine path see  
How happy you're going to be?

Rajaram Ramachandran

# Never Advise A Fool

Never advise a fool,  
On the use of any tool,  
That'll end in the story,  
Of a foolish monkey.

On the top of a tree,  
It lived a life care-free,  
The sky being its roof,  
A shelter no weather proof.

A weaverbird in its nest,  
Spent its days all the best,  
With its lovely chicks a lot,  
Sun or rain, it cared not.

"Oh Uncle, dear monkey,  
Why you're now so funky?  
Why in this rain you roam?  
Better build your own home."

The little bird out of pity,  
More from its curiosity,  
Addressing the quadruped,  
These good words it said.

"Oh, you puny creature,  
How dare ill of my feature,  
You speak with no fear  
These dirty words here? "

Angry it became next,  
And tore the bird's nest,  
Thus every one to learn,  
The titled moral lesson.

Rajaram Ramachandran

# No Loss No Gain

The candle melts itself,  
And the wick burns itself,  
Just to give us away its light.

The incense stick ashes itself,  
And turns to smoke itself,  
Just to give us its aroma.

The sandalwood grinds itself,  
And a paste, it becomes itself,  
Just to give us away its scent.

The rose crushes itself,  
And in water sinks itself,  
Just to give us its flavor-drink.

The sugar cane crushes itself,  
And becomes crystal itself,  
Just to sweeten our food.

The field takes the seeds itself,  
And turns them into plants itself,  
Just to give us rich corn.

The tree labors itself,  
And grows tall itself,  
Just to give us its juicy fruits.

The cocoon spins itself,  
And then unwinds itself,  
Just to give us its silk.

The milk curdles itself,  
And again churns itself,  
Just to give us its butter.

The mother suffers pain herself,  
But still smiles herself,  
Just to feed the baby with her milk.

The camphor fumes itself,  
And turns black smoke itself,  
Just to illuminate the Lord.

One can gain something,  
Only by losing something,  
That's the law of nature.

Yes, the sacrifice's the mother,  
Of what, in our life, we gather,  
As the fruit of our labor.

So, grieve not over your loss,  
A stepping stone to your success,  
If you want to remain happy always.

Rajaram Ramachandran

# Oh Corruption, My Dear

To allow inside a poet,  
A gate keeper corrupt,  
Collected half of what  
From the king he got.

With the usual condition,  
A poet got his admission,  
And in the king's presence,  
Did well his performance.

The king was pleased  
To give him an award,  
But the poet asked  
For a peculiar reward.

'Oh Lord, what I want,  
Is one hundred in count  
Of lashes by your whip,  
On my back, above the hip.'

The king gave permission,  
And the whipping went on.  
The poet stopped at the middle  
To reveal his strange riddle.

'My Majesty, with a poor  
I've promised to share  
One half of your gift,  
And it's time now for it.'

The king now understood,  
The poet's intention good,  
And threw the gateman out,  
After inflicting the punishment.

Likewise, which Samaritan  
Will hear a common man  
And root out this menace  
From the earth's surface?

Oh Corruption, my dear,  
How long you're here,  
On this earth, to endear  
Your well wishers cheer.

Your nick names are many,  
As under the table money,  
Greasing the palm money,  
Black or illicit commission money.

The Mount Etna's eruption,  
Or any political corruption,  
Leave alone any midway option,  
Will it end in termination?

There was once a suggestion  
To legalize the listless corruption  
Given as a practical solution  
To this kind of social pollution.

Men may come, Men may go,  
But the corruption will never go,  
And remain here for ever,  
Thus a taker exists to please a giver.

Rajaram Ramachandran

# Our Mother Earth

'I've no water or air,  
I'm a ball of fire.  
Don't come near.  
You can't live here.  
Here, it's no fun, '  
So said, the hot Sun.

'I've no water or air.  
You can't stay here.  
But for the Sun's light,  
I won't shine bright.  
I'm but stone and mud.'  
The moon cried and said.

'I've no water or air.  
Will your life can bear,  
With nothing for sustenance,  
My hollow existence?  
Stay, where you're, '  
Said, the planet Jupiter.

'We've no water or air.  
What's there to share?  
Nothing but the death,  
With no further birth, '  
The Venus, The Mars and the Saturn,  
Said, in their turn.

'Admission to only Angels,  
And, not for body, but souls, '  
Said, the sign board,  
Kept aside the road.  
The Heaven said, 'Sorry, '  
When I went with my body.

'Why do you go elsewhere,  
When I'm down here? '  
Said, my mother earth.  
'To you, I've given birth,

With your body and soul,  
To enjoy and play your role.'

Yes, Mother, what isn't there,  
For us, on this earth, to share?  
Free food, water and air,  
Everything looks so fair.  
Thank God, for what we've,  
And grieve not, for what we don't have.

Rajaram Ramachandran

# Parable Of The Prodigal Son

'Let me have my share,  
Oh, my dear father,  
I'll seek my fortune  
Abroad, ' said his second son.

In the form of gold his property  
He gathered and took his journey  
Into a far away country  
Hoping for a life of bounty.

All his wealth he spent,  
And he was left in want,  
With his riotous living  
And no help coming.

His hunt for a job in vain  
Made him a servant to feed swine.  
The swine-food-husks he ate,  
And in regret, he cursed his fate.

He recalled the days bygone,  
When the servants one by one,  
Stood before him with folded hands  
And obeyed all his commands.

A sinner, he felt, against Heaven  
And wished to go back again  
For seeking his father's pardon,  
To forgive and forget his sin.

He lost his rights moral,  
As he went out in quarrel,  
And wished to join the farmhouse  
As servant, not as son of the house.

His father saw his homecoming,  
And went towards him fast running.  
He hugged him and kissed him,  
Showing all his compassion to him.

'Father, I've sinned against Heaven,  
And I'm not worthy of thy son.  
Forgive my sin, ' said the son,  
'As a servant, please take me in'

The father brushed aside his words,  
And to the servants gave orders  
To give him best of the robes,  
A golden ring, and polished shoes.

He ordered for a grand feast,  
And to cook a calf, the one fattest,  
To give his son the finest treat,  
Welcoming his homeward retreat.

'My son was dead and alive again,  
And was lost and now found again, '  
So saying his father patted his son,  
To the merriment of everyone.

The elder son in the field returned.  
One of the servants mentioned  
What, in his absence, happened  
Which made him disheartened.

He stood, in anger, outside,  
And refused to come inside,  
As his father never gave him  
Such a grand party to him.

'My son, with me your stay is long,  
And all that I've, to you they belong.  
He was dead and is alive somehow  
He was lost and is found now.'

'You join us in this grand meet  
To give him this welcome-treat  
And let us forgive and forget  
What he did as he knew not.'



# Peace Be With You (Latin-Pax Vobiscum)

Oh God! I need a quiet place,  
Where flows the nectar of peace,  
Not that kind of dead peace,  
In the grave, one finds with ease.

I went to the Himalayas Mountain,  
But peace there was no certain,  
As the solitude tore my mind,  
A little peace when I tried to find.

I heard good spiritual lectures,  
Those from eminent preachers,  
For peace, I left no place unturned,  
But with a perturbed mind I returned.

Tell me, oh God, that unknown place,  
Where lies that elusive peace,  
What I need, now I can find,  
So, I'll have peace of mind.

God answered, "Hey you fool,  
First learn to keep yourself cool,  
Don't search elsewhere out,  
But dive deep into your heart."

"Peace isn't an object that lies outside,  
But it's a feeling that's generated inside.  
Learn to cultivate peace in your heart.  
To enjoy this peace, better you now start."

"Know this I'm in your heart.  
I fill it up with peace quite a lot.  
This divine peace when you merit,  
No need to go elsewhere for it."

Rajaram Ramachandran

# Peace Or War, It's For You To Decide.

When I plucked a rose flower,  
The thorn pricked my little finger  
And the blood came with pain,  
Oh Jesus, how you wore a crown  
Made of thorn, with no pain?

When I lifted a bench alone,  
My legs couldn't move or turn,  
I had a catch at my back with pain.  
Oh Jesus, how you took the cross  
O'er your shoulders with ease?

When the lift, one day, failed  
I went up with my loads in hand,  
But every step took my breath out.  
Oh Jesus, how you managed the weight  
Up on the mountain, when you went?

When I went out in the hot sun,  
With no water to drink, I fell down,  
And my vision failed to lead me on.  
Oh Jesus, how you walked all the way  
Unmindful of the sun, can you say?

When I struck a nail on the wall  
The hammer stuck my fingernail  
And the nail turned blue with pain horrible.  
Oh Jesus, how you took those blows terrible  
When nailed on the cross, an act so cruel?

When one man kills another, it's murder,  
But when thousands get killed, it's holy war  
Which act's justified, it's correct how far?  
Oh Jesus, how can you remain silent  
When this world has become so violent?

May the Heaven now send hundreds of Jesus  
For this earth be turned into a world of peace?  
May better sense prevail among warmongers

To stop, this killing-spree, justified as holy wars?  
Now peace or war, it's for you to decide?

Rajaram Ramachandran

# Power Is Great Or Service?

In a dense forest, under a shady tree,  
Gowtham, a young lad of twenty-three,  
Did arduous penance for countless days,  
With hopes of gaining Divine powers.

One day, suddenly, he was disturbed,  
When a small twig fell o'er his head,  
And his upward look with a sharp gaze,  
Took him to the height of his rage.

A poor crane, he found, was the culprit,  
On the tree, for rest, it came down to sit.  
A ball of fire that shot from his eyes,  
Charred the white bird into black, alas.

His head weighed now more with pride,  
'I'm now a powerful God-man', he cried.  
He then wound up his penance and prayers,  
And left the forest to seek his alms.

'Three mouthful, please give me food,  
That'll bring your family all the good,  
A wanderer, I'm from the nearby wood, '  
He said, before a house, as he stood.

There was no sight of any one coming out,  
And his patience, beyond his control, ran out,  
But by then, came the lady of the house,  
A compassionate hearted domestic spouse.

She saw the anger dancing on the lad's face,  
'Oh Lad, I was in the midst of my service,  
To my husband, as my daily chore,  
So I couldn't hurry up here before.'

'Do you think, I'm that Crane in the wood,  
To become a prey for your angry mood? '  
She said, 'Be pleased with my offer of food,  
What is given now for your own good.'

To Gowtham, it was a pleasant surprise.  
In the lady's mind, how could this arise?  
'How you came to know, Oh Mother,  
Of what happened in the wood, I wonder? '

'Go to the butcher in the market place,  
For this question, my son, the answer lies,  
In his hands, that'll clear your doubt.'  
She said and slammed the main doors shut.

To the butcher's shop, his curiosity took him,  
But to his surprise, the butcher told him,  
'My brother, I know, the lady sent you,  
But wait here till I reveal the clue.'

'To serve my old parents, it's time for me,  
I'll answer your doubt, just wait for me, '  
Thus saying the butcher went inside.  
Who, an hour passed, but wasn't seen outside.

By now, Gowtham, became wise,  
As the events made him to realize,  
That serving his old parents at home,  
Was better than his choice to roam.

He got, to his query, an answer,  
Without waiting more for the butcher,  
To serve his parents, he then vowed,  
And to the butcher, he mentally bowed.

Rajaram Ramachandran

# Prabhupada - Abhay Charan, A Pet Son

Gour Mohan, his pious father,  
And Rajani, his kind mother,  
Strictly brought up Abhay Charan,  
Though he was their pet son.

In a religious holy atmosphere,  
He grew up well, under their care,  
Hearing daily bhajans and songs,  
Sounds of temple bells and gongs.

His father kept a bowl of rice  
In the shop for fear of mice  
Gnawing clothes in hunger,  
And saved goods in this manner.

Back home, he made it a point,  
To take japa beads and chant.  
He would then worship the Lord,  
Before going for his food, then bed.

He was so affectionate,  
He used gentle words to correct,  
In his usual very soft tone,  
Any mistake of his dear son.

His aim was to train his son,  
In the spiritual path chosen,  
To become a true servant,  
Of Radha Krishna at last.

He was keen to teach his son  
How to play Mrdanga, sing bhajans,  
Speak on Srimad-Bhagavatam,  
And in groups, handle the team.

Side by Side, Abhay's mother,  
Rajani too was very particular  
That Abhay was on the right path,  
Free from danger, disease or death.

Many times she was fasting  
For the sake of his well being,  
And took care of his education,  
Besides his health and hygiene.

The Supreme Lord Krishna  
Was popular in North India.  
The Bhagavad Gita was famous,  
Widely read in every house.

In this divine atmosphere  
It's no wonder, therefore,  
He dedicated himself to the Lord,  
Whose mercy for which he had.

With all his heart and soul,  
He, no doubt, aimed at this goal,  
With his every breath, every second,  
From his childhood till the end.

Rajaram Ramachandran

# Prabhupada - Abhay Charan's College Days

While Abhay was in the college  
His father performed his marriage.  
But the couple lived not together,  
Until his studies were o'er.

Radharani Datta was his spouse,  
Who lived in her parent's house.  
As Abhay's father was so keen  
On his son finishing graduation.

Hardly his fourth year was o'er,  
There arose a national uproar,  
And a "quit India" movement  
Against the British government.

Subhas Chandra Bose, his senior,  
Who became a national leader,  
Urged the students to come out,  
And extend their active support.

Always non-political Abhay was,  
This time, he liked this cause  
For freeing this Dharmic country,  
From the shackles of slavery.

Mahatma Gandhi, another leader,  
Promptly influenced him further  
With a slogan of "Non-co-operation, "  
That, in turn, shook the entire nation.

Krishna's Bhagavad Gita Book,  
Gandhi, with him, always took,  
And read some portions therein,  
While addressing the nation.

As Abhay loved Gita always,  
He felt it one of Gandhi's ways  
To attain the country's freedom,  
Fighting from a spiritual platform.

In 1920, he gave up his studies,  
After passing fourth year exams,  
And refused to accept his diploma,  
As a protest, to liberate India.

The killing of people unarmed,  
At Jallianwalla Bagh, in hundreds,  
While attending a peaceful meeting,  
Triggered a massive national uprising.

This action of British government  
Resulted in a total resentment  
Among all the Indian people  
Against their demonic rule.

Abhay's father was concerned,  
Of his future, and remained worried,  
But didn't go against his son's free will  
And kill his spirit to join a national call.

He got his son fixed up in a job  
In his doctor friend's 'Bose lab, '  
Where Abhay joined as a Manager  
Just to please his worried father.

Rajaram Ramachandran

# Prabhupada - Abhay Charan's Parents

In those days, British ruled India,  
With their Capital City of Kolkata.  
Indians lived in the Northern City,  
And British, in the Central City.

Abhay's home was situated  
At No.151, Harrison Road,  
On the city's Indian side,  
Where rich aristocrats lived

His father, a cloth merchant  
Was member of a prominent  
Wealthy Mullick family, who sold,  
To British traders, salt and gold.

A Muslim ruler had conferred  
The title, Mullick, meaning Lord,  
On those rich families, who owned  
Rows of properties in that Road.

For Radha-Govinda Deities,  
A temple, as old as 150 years,  
Stood near their houses  
For their daily worships.

They offered daily cooked rice,  
Fried vegetables and Kachories,  
To the deities before giving them  
To visiting devotees as prasadam.

Also Abhay Charan was a visitor,  
Escorted by his mother or father,  
Or servant, without fail, daily  
To worship the Lord humbly.

As a pure Vaisnava, Gour Mohan  
Trained up his son Abhay Charan  
To cultivate Krishna consciousness  
Right from his very young days.

Abhay's parents were so religious,  
They never touched, as pure Vaisnavas,  
Tea, coffee, meat, fish, or eggs,  
Or such kinds of forbidden things.

Abhay Charan did grow up thus,  
In this background, highly religious,  
That laid down the foundation  
For his future course of action.

Abhay loved his father always,  
Who trained him, in many ways,  
That led him in the religious path,  
Until the day of his last breath.

Rajaram Ramachandran

# Prabhupada - The Rath-Yatra Festival

The Rath-yatra annual festival  
Of the Lord Jagannath Temple  
For Krishna, Balarama, Subhdra  
Is famous at Puri, Orissa, India.

Four hundred years before  
Chaitanya Mahaprabhu was there  
Chanting, dancing and leading  
The chariots as they were moving.

Wherever Krishna temples exists,  
Particularly in the principal cities,  
This grand festival is celebrated,  
Pulling chariots on main roads.

Abhay wanted his own chariot,  
And pleased with his request,  
His father made out a small cart,  
That was like a good chariot.

His playmates helped him  
To pull the cart every time  
It was put on the roads  
With their tender hands.

Pleased with their playful fun,  
The mothers of these children  
Prepared snacks and sweets  
For distribution in the streets.

Thus he was held a leader  
Among his circles, as a junior,  
And Bhavatarini, his sister,  
Gave him more help and cheer.

For eight days the festival ran,  
And he chalked out every plan,  
Engaging each and every one  
In the dance and bhajan.

All his family members  
And other friendly neighbors  
Joined this grand assembly  
And celebrated it happily.

It was this childhood play,  
That helped him one day,  
When he set his foot first  
On the American streets.

In his life time, to his credit,  
Several Rath-yatras stood,  
Which are being run still  
In Krishna's every big temple.

Rajaram Ramachandran

# Prabhupada-The Birth Of A Spiritual Soul

"When virtue, on this earth, subsides,  
And wide spread vice prevails,  
I come to help mankind, "  
Lord Krishna thus declared.

"Ways there're many, not one,  
But among millions, only one  
Seeks me as a true devotee,  
And comes too closer to me."

"Some take me as a friend,  
And some others, a husband,  
But rarely in a role different  
One serves me as my servant."

"Besides Karma or Dhyna Yoga,  
The best one is Bhakti Yoga,  
As one's sincere love for me,  
Pleases my heart and binds me."

The Supreme Lord Krishna  
Thus spoke in Bhagavad Gita,  
In many clear words to show  
The spiritual ways for one to follow.

The year 1896 saw on the first  
Of September, a son, the one best,  
Was born at the Kolkata City  
With his face shining pretty.

His name was Abhay Charan,  
"Abhay, " meant the fearless one,  
And "Charan, " the soul surrendered  
To Krishna, the Supreme God.

Rajani, his beloved mother  
And Gour Mohan De, his father,  
Consulted the family astrologer  
For what stars foretold his future.

He gave an excellent prediction,  
"It's really our great fortune,  
This spiritual child is born  
To lead, at 70, Vedic Religion."

"He'll surely cross the ocean,  
And 108 temples he'll open,  
When he attains the ripe age,  
And goes popular at that stage"

Among all the family members,  
His grand arrival brought cheers  
And the joy of his dear parents,  
In fact, found no boundary limits.

Rajaram Ramachandran

# R01. Many Religious Faiths

SRI RAMANUJA

There were those dark days,  
When some groups, in many ways,  
Fought that God of one group,  
Was superior to the other group.

Also they well knew then  
That God was only one,  
But had a different name,  
For His duty done each time.

As Brahma He creates..  
As Vishnu He protects.  
As Siva, He destroys,  
So He has many names.

A man is one but plays  
Roles with many names  
Relating to his functions,  
In his daily life, when he does.

He is a father to his daughter,  
A husband to his partner  
A teacher to his students,  
And a master to his servants.

When he speaks, he is a speaker.  
When he sings, he is a singer.  
When he paints, he is a painter,  
These are only functional names.

To the temple, he wears sacred dress.  
For a marriage, he wears costly dress.  
To a funeral, he wears a black dress.  
Although three-in-one he just appears.

Like this God is one, not many.  
His name is not one, but many,

When He does different duties,  
As God, His name also changes.

This being the fact known to all  
Why then they are forced to fall  
Into meaningless groups and fight  
Claiming their side only is right?

One may be a group of Vaishnavites,  
Following their God, Lord Vishnu,  
And the other a group of Saivites.  
Worshiping their God, Lord Siva.

Each one may play a different role.  
But all the faiths lead to the same goal.  
To prove this many messengers came,  
Sent by God to this earth every time.

Ramanujar came with a great mission,  
To uplift all those suffering people,  
Left uncared for in the religious circle,  
And lead them in the pathway to Heaven.

Rajaram Ramachandran

## R02. Early Life Of Sri Ramanuja

### SRI RAMANUJA

About Ramanuja's life, one opinion is,  
That he lived, a long life of 120 years,  
From 1017 to 1137 AD, as a role model  
To all the Hindu religious people.

Another deep study of his life says  
That he lived only for 80 years,  
From 1077 to 1157, on the basis  
Of the ancient historical records.

Born to Srimathi Kantimati, his mother,  
And Sri Kesava Diksitar, his father,  
In a Village Sriperambudur, he lived,  
Near Madras City, from his childhood.

Earlier, his father had no children,  
And sought the help of the divine,  
By going with his wife to the shrine  
Of Lord Parthasarathi at \*Triplicane.

(\*Thiru-alli-keni means Lily-lake  
situated at Madras)

The Lord answered his prayers  
By appearing in his dream once,  
And granting him a precious boon,  
That as his son He would arrive soon.

Thereafter a beautiful son was born  
With marks of Vishnu as a sign,  
Showing the appearance of Lord.  
So, as Ramanuja, he was named.

From his very childhood days,  
With his extraordinary intelligence,  
He began to master all the lessons,  
By one-time-hearing in his class.

This was a strange phenomenon,  
That attracted each and everyone,  
Who appreciated well his talent,  
In grasping each subject by heart.

As he was a center of attraction,  
To all the devotees of Lord then,  
He began to show his concern,  
More for them, on every occasion.

Rajaram Ramachandran

## R03. A Devotee Kanchipurna

SRI RAMANUJA

A devotee Kanchipurna by name,  
All the way to Kanchipuram came,  
From far away Village Poonamallee  
To worship Deity Varadaraja at Kanchi.

On his way, he had to cross,  
Every day, Ramanuja's house,  
Who keenly observed this scene  
And was attracted by his devotion.

Ramanuja invited him once  
To take food in his house,  
But this stranger did hesitate,  
As he was from a low caste.

But on Ramanaju's persuasion  
He finally accepted the invitation,  
And had sumptuous food there  
Shedding the fear he had earlier.

Thereafter he was taking rest.  
Ramanuja to massage his feet  
Caught his legs, but he refused  
As a low born man, he avoided.

&quot;By wearing the sacred thread,  
One doesn't become a Brahmin,  
But one who's devoted to God  
He alone is fit to be a Brahmin.&quot;

Like this Ramanuja told him,  
And then humbly requested him  
To show open his tired feet,  
That needed every comfort.

Humanity is above any religion,  
For one's spiritual liberation,

And caste cannot be a barrier,  
To reach God, the Creator.

Yes, Ramanuja became so famous,  
In the minds of all his followers  
For this kind of liberal principles,  
A revolutionary change in the rules.

Though some orthodox devotees  
May not agree with his findings,  
He was accepted in the religious circles  
As one who led the helpless masses.

Rajaram Ramachandran

## R04. His Orthodox Wife

SRI Ramanuja

Ramanuja found his wife,  
Not matching to suit his life,  
As she went against his views  
On diluting the orthodox rules.

When the invitee had his food,  
She felt to serve him wasn't good,  
As he was an untouchable guest,  
Who came from a lower caste.

With a long stick she removed  
The leftover leaf, not by her hand,  
In order to clean up the pollution  
Made by this unfamiliar situation.

She then cleaned up that place  
With cow dung without a trace  
Of any pollution that was left  
Behind by this low-caste guest.

Ramanuja became so sad  
He thought it was very bad  
To treat the invited guest  
Just like an unclean dust.

He took up with her then  
For her disgusting action,  
As he treated all people alike  
Without showing any dislike.

Her way of life was like this,  
As she followed her parents,  
Who were strict in their lives,  
Observing such orthodox rules.

But why Ramanuja became  
So liberal minded to welcome

Anyone unmindful of caste,  
May be it was a divine test.

It was for these reasons,  
He became so famous,  
That in the spiritual world  
A long leading life he lived.

No wonder even if he had lived,  
For 120 years in this world,  
For this long period of his age,  
It was to serve the humanity at large.

Rajaram Ramachandran

## R05. Guru Yadavaprakasa

SRIRAMANUJA

In his 16th year, Ramanuja married,  
But his father, Kesava Diksita died  
Just after a month of their happiness,  
That kept them all in unhappiness.

To keep up their busy routine,  
Also for his higher education,  
They moved to Kanchipuram,  
A famous town known to them.

As Ramanuja learnt the Vedas  
And many other Sanskrit lessons  
From his late father earlier.  
His found higher studies easier.

To learn the advanced philosophy,  
And also the Vedanta particularly,  
He then became a student under  
Yadavaprakasa, a famous teacher.

He served his teacher obediently,  
And studied more attentively,  
What the teacher taught daily,  
That he learnt everything easily.

His Guru was also pleased well,  
With his extraordinary skill,  
Of mastering every subject,  
By next minute, it was taught.

On the one side Guru was happy  
On the other side he was unhappy  
For the reason his student went,  
Ahead of Guru beyond his limit.

While Yadhava taught Advaita,  
Ramanuja argued on Dvaita,

Which irritated the Guru then,  
Against the latter's opinion.

Advaita, it means, all Souls  
Form part of the Divine Soul  
While Dvaita says all Souls  
Differ from the Divine soul.

This difference of opinion,  
Widened as days went on,  
And the Guru began to hate  
Ramanuja for his argument.

Rajaram Ramachandran

## R06. Plot To Kill Ramanuja

SRI RAMANUJA

&quot;God created this entire universe,  
But He remains always as a witness,  
And doesn't involve Himself  
Until a sufferer prays for relief.

Devotion to a personal God,  
Was deep in Ramanuja's mind,  
Which was opposed to the idea,  
From the start, of his Guru Yadava

His Guru followed Advaita,  
The philosophy of Adi Sankara,  
Saying all things come from God  
And finally end up with the Lord.

This kind of dualism in the worship,  
What Ramanuja openly spoke up,  
Went against his theory of monism  
That there exists only one Supreme.

So he feared that, one day, Advaita,  
May vanish giving room for Dvaita,  
That shouldn't happen in any case,  
Against his belief all these years.

Guru thought of only one way,  
That was to kill Ramanuja one day,  
To save the world from this dualism,  
In order to protect the ancient monism.

He convinced his other disciples  
To drown Ramanuja in Ganges,  
While taking bath in the river,  
And to finish him silently there.

On the way to the River Ganges,  
They had to pass thru' many jungles.

His close friend, Govinda, revealed  
That he was going to be killed.

In the dense forest, one midnight,  
Ramanuja escaped from their sight,  
Hiding himself from tree to tree,  
And Merciful God's saved him free.

Guru thought that he was lost  
Trekking himself in the forest,  
Or was killed by a wild animal,  
Or by one of the tribal people.

Rajaram Ramachandran

## R07. Escape From The Forest

SRI RAMANUJA

Stuck up in the deep dense forest,  
Ramanuja couldn't find a way out.  
He sat under a shady tree for rest,  
Not knowing what to do next?

At that critical time came there,  
With his wife, a strange hunter,  
Who had a friendly chat with him  
To find out his real problem?

After hearing his story they said,  
They were going to southern end,  
On pilgrimage to Rameswaram,  
And promised all the help to him.

They walked all the distance,  
And one night at a safe place,  
Slept in an abandoned shed,  
Feeling very much exhausted.

.  
Next morning he found a well,  
Drank its water, took bath as well,  
Carried some water to the couple,  
But he found them not available.

What a surprise for him it was,  
He found there a few houses.  
And when he asked the inmates  
They told him the name of the place.

It was his town Kanchipuram,  
Where he spent all the time,  
With a spiritual life of his own,  
Showing devotees his concern.

How by God he was saved?  
How the hunters disappeared?

How he came to his town?  
Who'll answer each question?

Perhaps it was God's intention,  
That Ramanuja, a selfless person,  
Should take a leading position,  
More in the spiritual organisation.

The fact remains that he lived,  
As a leading Master, born to guide  
Devotees in the rosy spiritual path  
From their thorny material path.

Rajaram Ramachandran

## R08. Back To Srirangam

SRI RAMANUJA

Ramanuja came back to his place  
With no injury, not even a trace,  
Escaping from the treacherous plot  
Of his selfish Guru, Yadhava, at last.

Back to the same old school,  
He went to the surprise of all,  
His Guru took him back well,  
As if everything was normal.

Once again the Guru started  
Teaching afresh the same old  
Advaita philosophy lessons,  
Much against his personal views.

Guru said, &quot;Things do not exist  
Severally in the universe, in fact,  
It's like pearls strung on a thread,  
They're one and the same like God.&quot;

When he told, &quot;God isn't the same  
Like all the things created by Him,  
The Guru asked him to leave then,  
Never to come back there again.

He took it as a God-sent-boon,  
To find out another Guru soon.  
By then Yamuna, the temple head,  
At Srirangam was in the sick bed.

He called for Ramanuja at once,  
To take o'er charge in his place  
To lead the Vaishnava Devotees  
As he was counting his last days.

It took nearly four days for him,  
To walk and reach Srirangam.

While Yamuna breathed his last,  
He saw only the dead body at last.

Also he observed the dead,  
Folding three fingers inside,  
That gave an idea of each finger  
To say some purpose was there.

What was the message behind it?  
To find it out he tried his best.  
At last, he found out the intention  
Of the folded fingers, one by one.

Rajaram Ramachandran

## R09. Three Folded Fingers

SRI RAMANUJA

Ramunaja by his own intuition  
Found out Yamuna's intention  
To fold his right three fingers  
Even after his final departure.

1.&quot;Remaining in the Vaishnava fold,  
I should write commentary  
On Nammalvar's Thiruvaimozhi  
And start preaching on self-surrender.&quot;

2.&quot;I should write a commentary  
On Badarayana's Vedanta Sutra  
And also deliver lectures on this  
Ideal subject to the devotees.

3.&quot;In the memory and honor  
Of Parasara, the great Sage,  
Who wrote the Vishnupurana  
I should be a true Vaishnava.&quot;

As he told these three points  
The dead opened three fingers,  
One by one, to confirm his views,  
To the surprise of all the devotees.

With due respect and honor,  
The funeral ceremony was o'er.  
And back to Kanchi he returned,  
With a grief stricken mood.

At Kanchi he spent less time,  
With his family at home,  
And more time he served  
Varadaraja, the temple Lord.

Raksambal, his orthodox wife,  
Was upset with his way of life,

Spending more time in the temple,  
And breaking freely the caste rules,

At this point, he was in search  
Of a competent Guru to teach  
The essentials of Vaishnava Dharma,  
And he approached Guru Kancipurna.

Kancipurna from a lower caste,  
Who was reluctant to accept,  
Directed him to Mahapurna then,  
A great Guru, for his initiation

Rajaram Ramachandran

## R10. Ramanuja Took Sanyas

SRI RAMANUJA

As advised by Kanchipurna  
To meet Guru Mahapurna  
Ramanuja started towards  
Srirangam, the divine place.

Mahapurna from his side left,  
With an intention to meet,  
Ramanuja in order to bring him  
To lead the temple at Srirangam.

Halfway through, they both met  
In the temple of Lord Vishnu at  
A place called Madhurantakam,  
Unexpectedly at that same time.

Instead of going to Srirangam,  
Ramanuja returned with him  
Back to his place Kanchipuram  
To become a Vaishnava under him.

It was here Guru Mahapurna  
Who gave initiation to Ramanuja  
As a full-fledged Vaishnava  
Chanting its religious Mantra.

The seals of conch and discus,  
Were applied on both his arms,  
As a proof of his admission  
Into the Vaishnava religion.

During this time, Ramanuja,  
Learnt from Guru Mahapurna  
Four Thousand verses in Tamil,  
Known as Divya Prabandham well.

One day, the wife of Ramanuja,  
Insulted the wife of Mahapurna,

While both were drawing water,  
From the well at the morning hour.

Mahapurna with his wife left,  
Without informing his student,  
As they both couldn't tolerate  
This unfortunate sad incident.

Ramanuja sent his wife then,  
To her parents for protection,  
And took sanyas in the name  
Of Yatiraja, at that crucial time.

Rajaram Ramachandran

## R11. Departure To Srirangam

SRI RAMANUJA

As Yatiraja, the initiated name,  
Ramanuja stayed for sometime  
At his place Kanchipuram,  
Before going to Srirangam.

Guru Yadava, who wanted  
To kill Ramanuja, regretted  
Later on for his sinister plot,  
And fell at his disciple's feet.

Guru Yadav took a new name,  
Govinda Jeer and then became  
Ramanuja's Vishnava disciple,  
As it was Lord Varadaraja's will.

Guru Mahapurna once again came,  
And took Ramanuja to Srirangam  
Where he learnt many lessons  
From the Vaishnava Scriptures.

Under advice from Mahapurna,  
He went to Guru Gostipurna,  
For his conversion to Vaishnavism  
Continuously almost eighteen times.

Guru Gostipurna initiated Ramanuja,  
In secret, with a powerful Mantra  
That would take him to Heaven  
If he didn't reveal it to anyone.

If, by chance, he let it out,  
He would go to Hell at last.  
He was warned like that,  
On the power of its secret.

From the roof-top of a temple,  
He called the local people,

And told them all to chant  
Thus breaking the secret out.

When his Guru heard the news  
He denounced him for this  
Breach of trust in his action  
That showed his indiscipline.

But, in reply, he began to tell,  
"I don't mind going to Hell,  
If other people go to Heaven,  
By this mantra, the powerful one."

His broad outlook Guru realized,  
And as his disciple he surrendered.  
Thus Gurus became his disciples  
As he was so simple and humble.

Rajaram Ramachandran

## R12. Head Of Srirangam Temple

SRI RAMANUJA

When Ramanuja became Full-fledged  
Vaishanava Devotee he was elevated  
As the Head of the Srirangam Temple  
But to manage it was not so simple.

A number of irregularities  
Came up to his personal notice  
And he took up timely actions  
To enforce corrective measures.

He dismissed some office bearers,  
And took new hands in their places,  
On which there arose a big resistance,  
From the head priest and a few others.

To poison him the priest tried  
But the murder plot failed,  
As the Lord was with him,  
To free him well in time.

The people at large appreciated  
His new measures, well planned,  
And his efficient management,  
Which were more in their interest.

The Southern Vaishnavism,  
Known as Sri-Vaishnavism,  
Was devoted to the Lord,  
More on Krishna as God.

Many hymns were composed  
Praising Ranganatha, the Lord,  
By twelve famous devotees,  
Who were known as Alvars.

It showed their love for God,  
Treating Him as a comrade,

Or as a partner, or a child,  
Or a servant of their Lord.

It was one of the great Alvars,  
Named as Tirumangai Alvar,  
Who had renovated the temple  
At Srirangam to a great level.

Perhaps it was God's will then,  
In South only all Alvars were born,  
Like the great devotee Ramanuja,  
To worship their Lord Narayana.

Rajaram Ramachandran

## R13. The Tamil Veda

SRI RAMANUJA

There was a scholarly devotee  
With his name as Nathamuni,  
Who collected all the songs  
Sung by the various Alvars.

He compiled all those songs,  
Neatly into four thousand verses,  
As the Tamil Veda they became,  
Thus reaching the height of fame.

In most of the Vaishnava temples,  
Particularly in Srirangam temple,  
These songs were recited by devotees  
To perpetuate the memories of Alvars.

His son, Yamunacharya, a scholar  
Who was well versed in Vedic Studies,  
And who led a royal life of his own,  
He took an ascetic life later on.

He made Srirangam as Headquarters,  
For all the Vaishnava devotees,  
To explore Adi Sankara's Vedic Texts  
And the emotional religion of Alvars.

As his last days began to approach,  
He couldn't do this kind of research.  
So he had to entrust this matter  
To Ramanuja to pursue it further.

To hear Ramanuja's lectures  
On Nammalvar's thousand verses,  
Namely, the Tamil Prabhandam,  
Devotees thronged before him.

He subdued several pundits,  
Who challenged him in tests,

And they became his disciples,  
Having failed in their arguments.

One of them, Yagnamurthi, it was,  
Who argued for seventeen days,  
But he failed in his theory utterly  
On many Mayavada topics finally.

Ramanuja became very popular,  
As the chosen Temple Leader,  
By Lord Ranganatha, the deity  
For his devotion and sincerity.

Rajaram Ramachandran

## R14. Visit To Kashmir

SRI RAMANUJA

Ramanuja popularized Tamil Veda,  
To fulfill his first promise to Yamuna,  
Whose three right fingers were folded  
Even after death, which he noticed.

It was his second promise to write  
A commentary on the famous text  
Of Badarayana's Vedanta Sutras,  
On the merits of devotional paths.

On the devotional Vaisnavism,  
Sage Bodhayana's book became  
An authority on this subject,  
And he was searching for it.

He went by walk to Kashmir,  
To find this rare book there,  
In the library of Saradapitha,  
Once the seat of Adi Sankara.

The Pundits gave him an excuse,  
That it was eaten away by white ants,  
For they feared he might destroy,  
With his skill, the Advaita philosophy.

But by Goddess Sarada's mercy  
With the book he went back silently,  
But they caught him on the way  
And took back the book forcefully.

On his way, during four nights,  
He had studied all the pages,  
And came to know, by heart,  
Its contents as a God's gift.

Back to Srirangam, he wrote  
His commentary on the text.

Explaining the Vedanta Sutras,  
In the name of Sribhasya.

It was God's will that played,  
In his role as the Temple Head,  
Thus he made every task possible,  
That was considered impossible.

It was his desire to undertake,  
All India pilgrimage by walk,  
Along with his close disciples,  
To share his ideas with others.

Rajaram Ramachandran

## R15. Visits To Religious Places

SRI RAMANUJA

Ramanuja went on his visits,  
To several religious places,  
In order to get the blessings  
Of the various Temple Deities.

By challenging with Pundits  
Of other school of thoughts,  
His sole aim was to spread  
The Vaishnavism far and wide.

He visited several temples  
In the Southern regions,  
And went to North then  
To cover temples one by one.

To Kashmir when he went,  
The Pundits of Sarada Mutt,  
Argued right and left with him,  
And he failed to convert them.

But he converted thereafter  
The then Ruler of Kashmir  
To his faith on Vaishnavism,  
Thus he succeeded in his aim.

At Kasi he met several Pundits,  
Who after hearing his lectures,  
Accepted his faith willingly,  
And he converted them finally.

At Puri he opened an Embar Mutt,  
But scholars there, fearing defeat,  
Couldn't face his challenges,  
And stayed back in silence.

After visiting many places  
At Tirupati he settled a case

Of doubt if the Deity image  
Was like Siva or Vishnu.

By the power of his inner vision,  
He settled the dispute in question,  
In favor of Vaishnavas then  
To best of their satisfaction.

After his long successful mission,  
Back he took charge once again,  
As the Temple Head at Srirangam  
With his renewed enthusiasm.

Rajaram Ramachandran

## R16. Parasara And Vyasa

SRI RAMANUJA

In the memory of Parasara and Vyasa,  
Who produced the Vishnupurana,  
It was Ramanuja's third promise  
To trace another pair of scholars.

This third promise of Ramanuja,  
Was fulfilled by his disciple Kuresa,  
Who, along with his wife Andal, was  
Taking care of his daily needs.

Kuresa, a rich land lord, came,  
From the Town Kanchipuram.  
He spent all his wealth in charity,  
To the needy with all his pity.

Not happy with his rich life,  
Accompanied by his wife,  
He went to serve Ramanuja  
In the temple at Srirangam.

He followed his Guru always  
During the trip to other places,  
And begged for his food there,  
Like an ascetic with no care.

By the Lord Ranganatha's grace,  
Andal delivered a pair of twins,  
Who were named by Ramanuja,  
As the next Parasara and Vyasa.

Parasara, as he grew up, became  
A great scholar of that time,  
And later on succeeded Ramanuja  
As a great leader of Vaishnavas.

If Ramanuja could easily guess  
What the three folded fingers

Of the dead Guru wished to cover?  
It was by his amazing divine power!

He was Lord Ranganatha's choice  
That many devotees heard his voice  
And turned themselves as Vaishnavas,  
Thus following his divine foot steps.

Not only was he a Temple Head,  
But also as a great leader he served  
For the cause of his religious belief,  
And with pure devotion spent his life.

Rajaram Ramachandran

## R17. Siva And Vishnu

SRI RAMANUJA

The King Kulothunga Cholan  
Gave orders that Saivism alone  
Should be the sole religion  
In his state as a strict condition.

He also summoned the leader  
Of Vaishnavism to declare,  
In writing, that the Lord Siva alone  
Was worthy of worship by everyone.

To protect Ramanuja from danger,  
Kuresa, with Mahapurna, went there  
Impersonating himself as Ramanuja  
But the King was told he was Kuresa.

When the King learnt the truth  
He severely punished them both,  
By blinding their eyes at once,  
What a heartless King he was?

Mahapurna died on the spot,  
But Kuresa from there went  
To Madurai for taking shelter  
In a Vaishnava Temple there.

Through the hilly regions  
Of the long Western Ghats,  
By God's grace Ramanujam  
Escaped then from Srirangam.

He reached Mysore territory,  
Ruled by the Hoysala dynasty  
King Bittideva, a Jain by faith,  
And briefed the King of the truth.

In the assembly of great scholars,  
He defeated them all by his talks,

And also converted the King then  
To worship Lord Vishnu alone..

The name of King Bittideva,  
Became then as Vishnuvardhana,  
And with the King's guidance  
He converted many Jain followers.

At a beautiful place Yadavadri,  
Later on known as Melkote,  
He founded a great Temple,  
Worshiped by many people.

Rajaram Ramachandran

## R18. The Melkote Temple

SRI RAMANUJA

Once some Muslim invaders,  
Who destroyed many temples,  
Attacked the Melkote temple,  
And the surrounding people.

Yadavadripati, the Deity was  
Buried deep under the sands  
To save Him from the invaders,  
But not known where He was?

It was the most auspicious time,  
When the buried Deity came,  
One night, in Ramanuja's dream,  
And revealed where to find Him.

The Lord was taken out then  
And was installed once again  
In a newly well built temple,  
For worship by all people.

Where had the Deity gone  
That was every time taken  
Out on streets in procession,  
For the devotees' Darshan?

In his dream once again,  
He had a divine vision,  
It was at Delhi in the hands  
Of a Muslim young princess.

The King returned the idol,  
But it was so dear to the girl,  
That she followed the same  
All the way to Srirangam.

After the King Kulotunga died  
More tolerant Kings succeeded,

With liberal views on religion,  
That facilitated Ramanuja's return.

Though a Muslim girl she was  
None of the visiting devotees  
Objected to her movements  
Inside the temple premises.

Her mad love for the Lord,  
All of them well realized,  
And not her own religion  
That may invite an objection.

Rajaram Ramachandran

# R19. The Last Message

SRI RAMANUJA

By the time Ramanuja came  
From Mysore to Srirangam,  
His old age was more than  
One hundred years by then.

The approaching last days,  
He could very well guess.  
So he called his disciples  
And gave them his advice.

"Worship spiritual persons.  
Have faith in their teachings.  
Never be slaves to your senses.  
Don't be after material things."

"Chant the names and glories  
Of God as well as His devotees  
As God loves those who loves  
His devotees and His creations."

"Read sacred books of Alvars  
And the writings of Acharyas.  
Seek the company of devotees.  
And follow not the atheists."

"Surrender at the feet of God  
As your life is determined  
Based on your past Karmas,  
And so have no grievances."

"Perform well your duties,  
Without waiting for its results,  
As the fruits of your actions  
Lie in the Almighty's hands."

"If you find them like thorns,  
Then shed all your egos down

And just follow men of wisdom  
Who'll guide you all the time.&quot;

&quot;Find out who your friends are  
And who your enemies are?  
All holy men are your friends  
And God's foes, your enemies.&quot;

Thus his parting advice at last,  
Touched deeply their hearts,  
And tears flowed in their eyes,  
As a sign of their sad feelings.

Rajaram Ramachandran

## R20. His Last Days

SRI RAMANUJA

According to some historians,  
Ramanuja lived for 120 years.  
And he spent more of his time  
In the temple at Srirangam.

Teaching all his disciples,  
And the visiting devotees,  
In between he had written,  
Books on Vaishnava religion..

One day it so happened  
That he suddenly stopped  
In the midst of his discourse,  
To the surprise of devotees.

From the corner of his eyes  
Blood trickled down in drops  
As the eyes of his stone image  
Were being carved at that stage.

After hearing the prayers  
Of the assembled devotees,  
He transferred his powers then  
To his statue made of stone.

He told them, "Leaving my old body,  
I shall now reside in this new body."  
So saying he breathed his last  
And joined the Lord's lotus feet.

Yes, as all his devotees believed,  
He's still living in this stone world.  
To remind his devotees everyday  
For them to go in the spiritual way.

During February,1137, his end came  
When he was at the height of fame

But he's worshiped as a great leader  
Of the Vaishnava's religious culture.

His liberal views on religion,  
Attracted even a common man,  
Who blindly believed him as one  
Born to lead everyone to Heaven.

It is a pleasure for me to write,  
On Ramanuja's life story, in fact,  
Though it is like a deep ocean,  
To take it up and venture on.

Note: Ramanuja's mummified body  
Is kept inside the Srirangam Temple  
Even after 1000 years of his departure  
From this world

The End

Rajaram Ramachandran

# Ramayan Part 00 - Prayer Song

Hare Krishna, Hare Krishna,  
Krishna, Krishna, Hare Hare.  
Hare Rama, Hare Rama,  
Rama, Rama, Hare Hare.

Hey Ram! Thy names are many,  
As sweet as the nectar Honey;  
By which name if I call  
Show mercy on me, Thy will?

Raja Ram or Sita Ram?  
Janaki Ram or Jaya Ram?  
Bala Ram or Atma Ram?  
Kalyan Ram or Pattabhi Ram?

Rajalakshmi, my mother,  
Prefixed me her first four letters,  
And Ramachandran, my father,  
Suffixed me his first three letters.

Thus I became Raja Ram,  
An eldest son in the family,  
Now in my seventies, an Old Ram,  
To write about Thee, Dasarath Ram.

In the past, numerous authors,  
Like Valmiki, Kambar, Tulsidas,  
Wrote Ramayan with Thy permission,  
And with Thy given inside vision.

.  
Ask not, what is more to be written,  
What others, about Thee, haven't done?  
No answer to this question,  
I've with me, a simple person.

Not because my name is Raja Ram,  
I wish to take up Thy story  
But because I love Thee, Sita Ram,  
I've this thirst to write Thy history.

I ask nothing from Thee,  
Jaya Ram, please allow me  
To write Thy story in verses,  
Free from any faults serious.

Rajaram Ramachandran

## Ramayan Part 02 - The Birth Of Ram And His Brothers

By the side of the river, Sarayu,  
The ruler of Solar dynasty, Manu  
Built up the kingdom of Kosala,  
With its capital city, Ayodhya.

With all its natural beauty,  
The well planned Ayodhya City,  
Was twelve yojanas in length,  
And three yojanas in width.

Its royal roads well formed,  
And many highroads ramified,  
Colorful with flowers strewn,  
Had their daily water-wash clean.

Its majestic arched gateways,  
Strengthened by stubborn doorways,  
And its giant boundary walls tall,  
Made it a fortified city well.

Encircled by a wide-deep moat,  
It kept its access more difficult,  
Besides its posse of elephants, horses,  
And camels for its defense purposes.

The market place, ever busy,  
With all sorts of trees shady,  
And the plays of troupe-dancers,  
Made the city more populous.

The stone mansions, like mountain,  
The houses built of faultless design,  
Each one with a balcony and an attic,  
Made it look like Indralok.

Surrounded by rich rice fields green,  
And copious water, like of sugar cane,  
Kept the lands fertile around the year,  
The word scarcity none could hear.

The sounds of tomtoms, kettledrums,  
And the resonance of lutes and drums,  
The gentle winds carried through,  
Wide across the city, as they blew.

The citizens lived happy and gay,  
Each one had his own share to pay  
For the City of "Heaven on the Earth",  
To keep it neat and free from filth.

The kingdom ruled by Dasaratha,  
With its capital city, Ayodhya,  
Was protected by a mighty army,  
From any surprise attack by enemy.

He had several top ministers,  
To advise and execute his orders,  
And also other great sages of vision  
To guide and act in his mission.

His rule kept everyone happy,  
But never was he happy,  
For he had no heir to his throne,  
Despite his long prayers for one.

Under his wise council's advice,  
To perform a horse-sacrifice,  
And that to get a male progeny,  
Preparations were got ready.

In the Heaven, by that time,  
To demon Ravan's crime,  
Devas drew Vishnu's attention,  
With their humble mercy petition.

He was protected by Brahma's boon,  
That he be not killed by any one  
Of Devas, Asuras, Gandharvas,  
Nor by any such higher beings.

Never did he fear death

From anyone of mankind on earth,  
Nor, one such, it occurred to him  
Could endanger his life any time.

Brahma made this known to Vishnu,  
Who became happy and flew  
To take His birth as a man,  
And kill this wild demon.

In Dasaratha's sacrificial fire,  
There came a majestic figure,  
Holding a glittering golden bowl  
With a sweet drink in the vessel.

This sweet sacred beverage was  
Shared by his three Queens,  
Half the bowl to Kausalya,  
Half of the rest to Sumitra.

To Kaikeyi, the remaining portion,  
And to Sumitra, the leftover again,  
Thus the sweet beverage from fire,  
Every one of them had her share.

Expectant mothers they all became,  
By God's grace, in course of time,  
Dasaratha's four sons were born,  
By the date due, one fine morn.

Ram was born to mother Kausalya,  
And to mother Kaikeyi, son Bharata,  
While Sumitra delivered Lakshman,  
With his twin brother Satrughun.

What a festive occasion it was  
For every being in the Universe,  
When Vishnu as Ram, the Savior,  
Came to this earth at the right hour!

Yes, when the virtue subsides  
And the vice prevails,  
The mankind, God saves

From the hands of devils!

God's Avatars, more than ten,  
This world of virtue has seen!  
To kill Ravan, the avatar of Ram  
Was on the topmost this time.

One Yojana = 8 miles; Avatars = Appearance on the earth  
God Vishnu - Protector of the Universe; God Brahma - the Creator  
Devas, Asuras, Gandharvas - Heavenly Bodies;  
Indralok = The Land of Lord Indra

Rajaram Ramachandran

## Ramayan Part 03 - The Sage Viswamitra

The four princes grew up well,  
Strong, virtuous, brave and lovable,  
As archers and warriors in every field  
They were trained and moulded.

One day the sage Viswamitra  
Arrived there to see Dasaratha,  
Who didn't, his visit, expect,  
Received him with full respect.

Viswamitra was a king once,  
Who did his severe penance,  
For one reason or the other,  
Hundreds of years together.

With his army, he went out once,  
Met the Sage Vasishta by chance,  
And all the guests of his entourage  
Were fed sumptuously by the Sage.

How it was possible for a sage,  
To feed such an army huge?  
Never before, he saw this kind.  
Its reason, he was eager to find.

Vasishta called Sabala his cow,  
And told the king as to how,  
It was a fountain of plenty,  
That gave food in bounty.

The king wanted to take it,  
But the sage refused to give it.  
He was bent upon somehow  
To use force and take the cow.

The poor distressed cow,  
Stood against his vow,  
But his madness by now,  
Drove him fight with bow.

Vasishta held his hand stick,  
That received the arrow's prick,  
Thus the King's red hot rage  
Couldn't harm the smiling sage.

Out of his utter frustration,  
Broken down by humiliation,  
He gave up his throne at once,  
To the forest, went for penance.

The years of penance nonstop,  
His fame, as a sage, rose to the top.  
Unhappy with the title "Raja Rishi",  
He observed rigorous austerity.

Until the Sage Vasishta accepted  
From his spoken word and said  
That a "Brahma Rishi" he was,  
He didn't give up his cause.

To the world his contribution,  
By his act of self-determination,  
Earned him all the reputation,  
He deserved on each occasion.

Rajaram Ramachandran

## Ramayan Part 04 - The Sage Viswamitra (Continued)

Viswamitra was so impulsive,  
That all his penance intensive,  
Was lost every time he was angry,  
Or over-powered by sympathy.

King Trisanku from Solar dynasty,  
Wished to ascend with his body  
To the Heaven, after his death,  
Leaving this mundane earth.

This unnatural idea Vasishta opposed,  
And to give it up, he was advised.  
The Sage's sons, he then approached,  
But "Be you a chandala", they cursed.

He roamed in the deep forest,  
Ugly his face turned fast,  
'Cause of the curse spell cast on,  
Right from the next day dawn.

He fell at Viswamitra's feet,  
And narrated about his defeat.  
He earned the sage's pity,  
O'er his cursed destiny.

A sacrifice was performed,  
Up on the air he was lifted,  
But Indra pushed him down,  
Back he fell upside down.

In the midair on the top,  
The sage ordered his stop.  
Thus a Trisanku Heaven  
Came to exist in between.

The Devas were stunned  
By the sage's command  
And accepted his creation  
Of a new Trisanku Heaven.

His severe penance again  
Went into the drain,  
As he fell for Menaka  
Sent by her master Indra.

Next he lost his years of penance,  
In the dancer Rambha's presence,  
Sent by Indra to lure him down,  
She was cursed to become a stone.

Controlling his breath once again  
He performed a severe penance so stern  
That fire from his body source  
Enveloped the entire Universe.

At the celestial Devas' prayer,  
Brahma was forced to appear,  
And give him a title 'Raja Rishi',  
That made him not happy.

Until from the Vasishta's lips,  
He heard these blessed words  
That a 'Brahma Rishi' he was,  
He pursued this noble cause.

It was a sage of this kind  
That Dasaratha received  
And welcomed his presence  
With all the Royal reverence.

Rajaram Ramachandran

## Ramayan Part 06 -Viswamitra's Cottage

Viswamitra and the two princes spent,  
On the bank of Sarayu river, that night,  
And it was here they were taught,  
Mantras "Bala and Atibala" to chant.

The mantras were to guard them,  
Both from fatigue and harm,  
They slept at the bank that night,  
And went ahead by day light.

Crossing the Ganga river, they  
Passed a long winding way,  
Thro' the dark dense forests,  
Full of trees and beasts.

"This is the Dandaka forest,  
Where Thataka, the worst  
Demon, with her monster son,  
Mareecha frightened everyone."

"Don't think she's a woman,  
She's but a terrible demon,  
Kill her at once, with no mercy,  
For she's our worst enemy."

"For the sake of human safety,  
It's the king's bounden duty,  
To kill an attacking wild animal,  
Male, female, or criminal."

By then, Thataka came there,  
And there was an encounter.  
As a death-blow to the monster,  
Ram's deadly arrow pierced her.

"What shall I do, in return,  
For all that you have done?  
Take these weapons deadly,  
For your offensive use timely."

With these words, Viswamitra  
Taught the use of every Astra,  
And led them to his Ashram,  
Which was silent and calm.

The ceremony went on,  
Till the sixth day morn,  
When a sign of demon,  
O'er the sky was seen.

The sky was dark suddenly,  
When there came openly,  
Mareecha and Subahu,  
The demons overhead flew.

Hundred miles far away,  
Mareecha was hurled away,  
By Ram's powerful weapon,  
That frightened this demon.

Subahu was killed then,  
And the rest, one by one,  
Pierced by His arrows sharp,  
Thus he kept his words up.

It was a great success,  
To complete the sacrifice,  
And happy was the sage  
At young Ram's courage.

What for Ram was born?  
Not that, it was unknown,  
To the Sage's foresight,  
Yes, to restore what was right!

Towards the city of Mithila,  
Where the mighty king Janaka,  
Was to perform a sacrifice,  
He led them both in silence.

(Ashram = Cottage)

(Asthra = weapons)

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# Ramayan Part 07 - Wedding Of Sita, Daughter Of Janaka

Janaka, the King of Mithila,  
A close friend of Dasaratha.  
In a sowing ceremony held,  
Ploughed a chosen field.

He saw amidst a nearby shrub,  
A new born beautiful female babe,  
And took her, as a father childless,  
A gift from Mother Earth priceless!

To the palace, he brought her.  
Sita, the lovely, he named her,  
Adopted as his own daughter,  
Proud of being her lucky father.

When she reached the proper age,  
Almost ready for her marriage,  
Janaka searched for an alliance,  
Of the most suitable lovely prince.

He arranged for a competition.  
To eligible princes sent a notification,  
That her hand was for a worthy prince,  
Who stringed the Shiva's bow once.

Princes of all the countries  
Came and gave their tries,  
But miserably failed to lift,  
Bend or even slightly move it.

This brought worry to Janaka,  
While the Sage Viswamitra,  
Along with Lakshman and Rama,  
Was nearing the city, Mithila,

On the way, an Ashram they saw  
Of the revered Sage Gautama,

But none there was to be seen,  
The Sage told them the reason.

Indra fell in love with Ahalya,  
And in disguise as Gautama,  
He had an undesirable union,  
That she could have forsaken.

Indra tried to run away,  
But the sage on the way,  
Thro' his inner eye view  
What happened, he knew.

As a Gautama's curse for his act,  
His manhood total, he had lost,  
And for the crying-pleading wife,  
She had to live an invisible life.

He told that she be freed,  
Back her visible life restored,  
When the blessed feet of Ram  
Touched the floor of the Ashram.

When Ram entered the site,  
Ahalya appeared in their sight,  
Gautama, by then, came there.  
As a purified wife, he took her.

On their onward journey,  
Towards the city roadway,  
They went ahead slowly,  
For the Royal ceremony.

King Janaka's joy knew no bound,  
At the sight of the lads he found.  
He was so happy to give them  
Both a hearty warm welcome.

At the king's humble request,  
And at the Sage's behest,  
Ram bent, with ease, the divine bow,  
But, just it broke into two.

Janaka offered the hand of Sita,  
As a trophy for the winner Rama!  
Dasaratha soon joined them,  
For their marriage to perform.

What a pomp and show it was,  
Beyond one's description and guess?  
Thus ended the Holy wedding of Sita-Ram,  
With people hailing "Jai Janaki Ram! "

It was the design of the Heaven,  
That Goddess Lakshmi be born  
As Sita to marry Rama incarnation  
Of God Vishnu, in this Holy mission.

Even today, there goes a belief,  
That a Hindu unmarried gets a relief,  
Once he or she reads this in Ram's life,  
Gets married soon as husband and wife.

(Ashram = Cottage)    (Indra = Lord of all the heavenly bodies)

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## Ramayan Part 09 - Coronation Preparations

All his four sons Dasaratha loved,  
To Rama he was more devoted,  
'Cause of his royal qualities,  
And his dharmic principles.

He wished to crown Ram,  
Entrust to him the kingdom,  
And to the forest retire,  
For a quiet life austere.

His intentions, he revealed,  
To the courtiers assembled,  
Who welcomed the same,  
All in favour of Ram's name.

Orders he gave one by one,  
To prepare for the coronation,  
To Vasishta for the sacred rites,  
And ministers o'er other formalities.

Embracing Rama, Dasaratha said  
"You're a good prince beloved  
Of the people. You'll do well,  
And earn always their goodwill."

On his pre-coronation fast,  
Rama was initiated at last,  
By Vasishta, the Court Sage,  
With mantras at every stage.

Here, the story would have ended,  
Had Rama really been crowned,  
But the pre-plan of the Heaven,  
Was it not of a different version?

Queen Kaikeyi had a woman,  
Manthara, more of a companion,  
A cunning hunchback devil,  
With brain full of ideas evil.

She saw the people rejoice,  
With dresses of their choice,  
To join a grand festival,  
Fit for an occasion royal.

When she heard the news,  
It was like thousand blows  
Struck on her hunchback,  
That took her in a wrong track.

She brainwashed Kaikeyi's mind,  
With coercive words of every kind,  
And asked why coronation was done,  
Even before his son, Bharata's return?

To her words, Kaikey gave no ears,  
And wasn't sharing her wild fears,  
As she loved Ram so deeply,  
And was in his favour happily.

Manthara left no stone unturned,  
As her evil heart so much burned,  
At the queen Kaikeyi's innocence,  
And the king Dasaratha's pretence.

Dasaratha fell for Kaikeyi's beauty,  
And married her hoping for a progeny,  
As a successor to him, he had no son  
Either by the first or the second queen.

Dasaratha promised her father,  
That the son born to her  
Shall be on the throne  
After him in succession.

To fight with a demon, Sambara,  
Kaikeyi helped the king Dasaratha,  
Wounded he was in the battle  
Struck by the arrows body full.

Pleased with her services,

He gave her two promises.  
She wished to avail the same,  
On a future date and time.

These two incidents of the past,  
Manthara fixed in her mind fast,  
To see that she found a way out,  
To achieve her desired object.

Time moved fast and played its role,  
As if it was under Heaven's control,  
The Devas, from the sky, in suspense,  
Kept their watch down below tense.

In the scheme of things to happen,  
Under what had been pre-written,  
Kaikeyi's mind, as no exception,  
Fell for Manthara's evil intention.

The Dasaratha's two boons once,  
She decided to ask him at once,  
Bharata to ascend the throne,  
Rama for fourteen years in exile alone.

To Rama, the Vishnu incarnation,  
He wasn't keen on coronation,  
To him life in city or forest,  
One and the same, in the least.

Whatever his father decided,  
That rule shall be obeyed.  
This was the spirit he ever had,  
As the most obedient son, indeed.

Dharmic = Virtuous  
God Vishnu = Protector  
Devas = Heavenly bodies  
Mantras = Chanting holy words

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## Ramayan Part 10 - The Queen Kaikeyi's Demands

Manthara's influence was total,  
Her words, one way, sounded real,  
So thought Kaikeyi, the queen,  
But how to execute their plan?

Kaikeyi became very serious,  
Why his promises previous  
Dasaratha conveniently forgot?  
She once again deeply thought.

She wasn't, by now, confused,  
Her love for Ram vanished,  
Her pity for Bharata doubled,  
Her action plan then followed.

Lay on the floor with unkempt hair,  
Her jewels scattered on the floor,  
Flowers strewn every where,  
She awaited Dasaratha's arrival there.

The happy news to share with her,  
The king came running there,  
But saw her in a gloomy mood,  
Which made him think no good.

With soft words, he consoled her,  
Gifts and boons, he promised her,  
She was his heart, he told her,  
To fulfil her desires, be whatever.

She was so serious in her talk,  
That he wasn't sure to make,  
What she would like to ask?  
His face became pale and sick.

She told him in clear words,  
Rama's exile to Dandaka woods,  
Bharata to be crowned as king,  
The boons on him were binding.

Dasaratha was thunder struck,  
His promises, he now should stick,  
He was caught in a tricky trap,  
Wherefrom there was no escape.

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# Ramayan Part 11 - Dasaratha's Appeal To Kaikeyi

From the shock Dasaratha came out,  
At Kaikeyi, he shouted first,  
"Are you a devil or a demon,  
Or destroyer of my royal clan? "

"How can I banish Ram,  
And stay here calm?  
How can I remain alive?  
Will Kausalya survive? "

"More than your son, Bharata,  
Didn't you love your Rama?  
It's not your plan, I'm sure,  
Someone spoiled you, it's true."

"You spoke no unworthy word,  
Till now no rough talk I heard,  
What was your Ram's fault,  
To give him this kind of jolt? "

"I beg you, ask something else,  
Better use your good sense,  
And save me from the sins  
Of violating my promises."

"Who corrupted your noble mind?  
Why you're so heartless, now I find?  
Will Bharata sit on the throne  
Once your Ram is gone? "

"When Ram goes out,  
I'm sure to die first.  
Then Kausalya, his mother,  
Is that what you wish for? "

"You'll carry other's blame  
For your heartless crime,  
Nothing you'll be able to gain,  
Except your downfall with pain."

"Oh night, please stay on,  
To avoid the day dawn,  
For how can I face my people  
Awaiting this coronation festival?

"No, let the night depart at once,  
So I see not this sinful woman's face,  
After years of prayer and penance,  
I had my Ram by the God's grace."

"My love, take this kingdom as yours,  
But see that the coronation goes,  
With your hands let Ram be crowned,  
So your name goes up in the world."

"Do this, my love, my life,  
I took you as my beloved wife,  
"Cause of your matchless beauty,  
I fell for, which kept me happy."

All these appeals didn't work,  
To her demands, Kaikeyi stuck.  
Further talk he found useless.  
At last, he fell unconscious.

Rajaram Ramachandran

## Ramayan Part 12 - Rama Obeys Father's Orders

The day doesn't wait for any one.  
Yes, it broke out with the dawn,  
Minding not the events foregone,  
Nor whatever destined to happen.

Vashista with his disciples,  
With holy waters in vessels,  
From various sacred rivers  
Waited near the palace doors.

The courtiers and the citizens,  
Not knowing the reasons,  
Why there was a delay in start,  
Assembled near the palace gate.

Dasaratha was like a fish  
Out of water, nearing his finish,  
But still had hope fervent,  
That she would, perhaps, relent.

Kaikeyi was totally adamant,  
Upon her demands, she was bent.  
To bring Ram, a man was sent.  
She was upto, what she meant.

Ram came and saw his father,  
Lying speechless on the floor,  
The reasons why he asked her,  
Paying due respects to her.

"What happened to my father?  
Why he's so silent, Oh mother?  
What offence I've committed?  
Please tell me." Ram asked.

"Your father's two boons old,  
I now got them; what he told,  
That you shall go to the wood,  
And Bharata shall be crowned."

So said Kaikeyi in a voice stern,  
But Ram took it easy, in his turn.  
His father's orders to obey,  
He told her that he was ready.

He touched at once their feet,  
As a mark of his high respect,  
And hurried towards his mother  
To tell and take leave of her.

City or forest makes no difference,  
For Ram's suffering and sacrifice,  
In his earthly life, on every occasion,  
Exposed his equanimity and compassion.

This part daily those who read,  
No doubt, they are blessed,  
By Ram's strength and grace,  
To bear any sorrow they face.

Rajaram Ramachandran

## Ramayan Part 13 - Lakshman Follows Ram To The Forest

Ram bowed before Kausalya, his mother.  
She heard the command of his father.  
Thro' words, it can't be expressed,  
How she felt very much distressed?

It was like an ear-piercing thunder,  
That deafened her ears forever.  
She embraced Ram and cried,  
Why still she lived, better died?

By now erupted the hot volcano,  
The fiery Lakshman shouted, "No,  
You'll defy father's command,  
Your holy rights we shall demand."

"What moral right he had,  
To send you to the wood,  
On a wicked woman's word  
Why this old man should yield? "

"While the younger brother, a king,  
Oh mother, what an ugly thing  
The eldest goes to forest for a living  
And run for his daily food begging? "

"Let us overthrow, my brother,  
This mad king, the dotard of a father,  
Give me your kind permission,  
I'll put down all the opposition."

"Single handed I shall fight,  
To claim your legitimate right,  
Will people praise us for cowardice meek,  
Or, will Ayodhya our brave resistance seek? "

"I can't stand any more this injustice,  
There's no use, our now being nice,

The strength of my arm, mother  
You'll see, also you my brother."

His words came to her as a solace,  
But she was afraid on the surface  
Over his talk of ousting the king,  
And the throne thereafter seizing.

"With our enemies how can I stay?  
Leaving me alone, if you go away,  
Consider over Lakshman's say  
Yes, I feel, there's no other way."

She was pleading Ram to remain.  
And said this again and again.  
Ram patiently listened to them,  
But stood stead fast and firm.

"You should help, Oh mother,  
Our distressed old father,  
Your life in the jungle,  
Will be full of struggle."

"Lakshman, control your anger,  
I doubt not your prowess or valour,  
As you're my heart and soul.  
Know this throne isn't my goal."

"Whatever be the reason,  
It'll be an act of treason,  
To fight with our father,  
O'er his will and pleasure."

"Our father's promise given,  
It's my duty, as his loyal son,  
At any cost, to fulfill the same,  
To keep high his honor and name."

"Angry we shouldn't be  
With Kaikeyi whatever be  
Her side of claims or desires  
For her kindness all these years."

"Destiny played its tricky hand,  
Kaikeyi fell for its command,  
Once succumbed, as its virtual tool,  
Blinded by its stern control."

"Let us not blame any one,  
What shall happen do happen,  
As a king, for me, what joy is there,  
Bharata and father once disappear."

Lakshman grew calm by now.  
Ram convinced him somehow,  
And wiped out his bursting tears.  
Yes, Ram's touch works wonders.

Lakshman was hot ever,  
And Ram cold and hot never.  
But still they lived inseparable  
As pairs, the most lovable.

Rajaram Ramachandran

## Ramayan Part 14 - Sita Accompanies Ram

After the talk with his mother,  
And Lakshman his brother,  
Ram went to Sita's chamber,  
To brief her on his future.

He told her the whole story,  
For her fate, he felt sorry,  
And of his parents, to take care,  
It was her duty, he told her.

He gave her patient advice,  
How she should ever be nice,  
With the in-laws of the palace,  
During his inevitable absence.

Quite upset over what he said,  
With tears, she cried aloud.  
Both angry and sad at once,  
She spoke to the gentle prince.

"Alone leave me not away,  
From your sworn pathway,  
We're one soul, body be two,  
To the forest take me too."

"Demon, lion, bear, or snake  
Surely none of them will attack  
For they'll flee from us  
Once they see your brave face."

"The Sun, rain, wind, or hunger,  
I shall endure with cheer,  
But if you leave me here,  
I'll die, no doubt, be clear."

"When you're with me there,  
Why should I've any fear?  
Aren't you a great warrior  
And in strength far superior? "

Ram's heart soft by nature,  
And with loving concern for her  
Forced him finally to agree  
To her every point and plea.

Lakshman took this chance,  
In his appeal to convince  
Ram, his inseparable brother  
To follow his path wherever.

Casting away the royal robes free,  
Right earnestly started the three,  
To forest with the most austere dresses,  
Made out of mere barks and leaves.

What Kaikeyi wanted she gained  
And despised by all she remained.  
She took their departure very light,  
But Dasaratha swooned o'er this sight.

"Forest for us now is Ayodhya,  
Better leave forest-turned-Ayodhya, "  
So saying all the citizens followed,  
But do stay on there, Ram appealed.

Thus began their journey  
In the pathway of destiny  
To fight the evils and destroy  
And let virtues on earth stay.

Rajaram Ramachandran

## Ramayan Part 15 - Journey To The Forest

Dasaratha got up grief stricken,  
To fall down speechless once again,  
Cursing his stars, he cried aloud,  
"Why I'm still alive, not dead? "

"Your very sight, I do hate,  
You, the harbinger of my ill fate,  
Touch me not from now on,  
You, an embodiment of sin."

"If Bharata, on the throne, sits,  
Let him not do my last rites.  
My spirit will accept not,  
His offering, reject it but."

"How can Ram sleep  
In the wild forest deep  
In the bare wet ground  
Amidst disturbing sound? "

"Long live as a happy widow,  
O'er the success you got now, "  
Thus he went on lamenting,  
But Kaikeyi kept on ignoring.

With her wounded heart,  
Kausalya tried her best,  
To relieve him from the pain,  
And comfort him, but in vain,

Sumitra said, in her turn,  
"Sister, your heart-burn,  
Will affect badly everyone,  
Also Ayodhya in the long run."

"Grieve not o'er the event,  
What our destiny can't prevent,  
Indeed a blessed woman you're,  
Gifted you're as Ram's mother."

"Lakshman, my son, I'm proud,  
Will protect Ram in the wood,  
Sita, born to face any hard life,  
Will serve him best as his wife."

"Ram's best virtue and purity,  
Is a stunning source of security,  
Indeed a fine shield and armour,  
To all of them, yes, I'm sure."

"One day, your hero-son  
Will ascend this throne,  
To the delight of everyone,  
All those who now mourn."

These sweet words of Sumitra,  
To the wrecked mind of Kausalya,  
Gave all the comfort and relief,  
From her mountain of grief.

What was the scene outside?  
The people of Ayodhya tried,  
To stop their beloved Ram best,  
But he spoke with a touch-soft.

"Citizens, your love for me I know,  
To keep my promises you'll allow,  
And be kind to Bharata, my brother,  
Whose heart is noble and tender."

They followed despite his request,  
Fast went the speeding chariot,  
Came to a halt near Tamasa river bank,  
And settled down for the night dark.

Lakshman made a grass-bed,  
On the ground he had it spread,  
Rama and Sita slept on the bed,  
For the night, he was on guard.

Long before the dawn broke,

Ram and Sita quietly awoke,  
Then all the three left towards,  
The direction far southwards.

The citizens woke up by morn  
Were grief-stricken and torn  
To find their prince gone  
To a destination unknown.

They returned to the city,  
To find it in a state of pity,  
And wrapped in utter gloom,  
O'er their missing dear Ram.

Rajaram Ramachandran

## Ramayan Part 16 - Ram Meets Guha, The Chieftain

Towards the forest they travelled,  
Streams one after another crossed,  
Kosala's southern boundary reached,  
At that stage the chariot stopped.

Ram bent his head in prayer,  
"Oh, Ayodhya, my father,  
And my mother live under  
Your most benevolent shelter."

"A jewel among cities you're,  
To them you give all the care.  
After my penance is over,  
Let me be under your banner."

They reached Ganga, the river,  
And saw no words to admire,  
The beauty of the flowing water,  
And for the night, they stayed there.

The chief of the region, Guha,  
Came running to greet Rama.  
With all his love embraced him,  
Extending a hearty welcome.

"Treat this land as your own.  
It's really my good fortune,  
At this moment opportune  
To serve you, guests of mine."

"All the time, you stay here,  
You need not go elsewhere,  
Promise, I shall take care,  
For me it's a great pleasure."

So said Guha, with his prayer,  
Ram took him as his fifth brother,  
But politely rejected his offer,  
Of a fourteen-year-long shelter.

The night passed as the day broke,  
Sumantra, the charioteer took  
Leave, with his grief-stricken look,  
For his return to Ayodhya back.

Ram then told Guha not to press,  
For their stay there endless,  
As he was bound by promises,  
To live only in forest premises.

As his help Ram sought,  
Guha took them in a boat,  
To the river's other side,  
They all safely reached.

Guha left them behind,  
With half heart and mind,  
For three of them to find  
A place of rest some kind.

Bharadwaj's Ashram they reached  
The sage's feet they touched  
His hospitality they accepted  
And his advice they followed.

To the remote hill, Chitrakoot,  
Their onward journey on foot,  
Took them near Yamuna River  
To their surprise and wonder.

For us, any day, to cross,  
The ocean of our life across,  
To overcome untold miseries,  
We seek for Ram's kindness.

Notes:

(Even though Guha belonged to a menial caste,  
Ram accepted him as his own brother for his  
hospitality. Ram was free from the barriers of  
caste)

Rajaram Ramachandran

## Ramayan Part 17 - Life In Chitrakoot

With logs and bamboos,  
Tied with forest creepers,  
Lakshman made a raft,  
In the Yamuna River to float.

Its strength was so proved,  
When, to other bank, it moved,  
On the way streams they crossed,  
A big banyan tree's site reached.

"Oh, holy banyan tree,  
Let Ram be harm-free,  
At the end, let me see  
My queen mothers three."

"Allow him to fulfill  
His vow, an unbroken will, "  
The tree heard Sita's prayer.  
Its leaves shook, "so it be" in answer.

In front brother Lakshman,  
Sita Lakshmi in between,  
Behind the two Ram,  
Their march went calm.

In their forest bound journey  
They were at the height of joy,  
Resting somewhere at night fall,  
Moving again before its fall.

They ate fruits and nuts,  
Rested in caves and huts,  
Took bath in holy rivers,  
And did their daily prayers.

It was a dry hot summer,  
But under shade and shelter,  
Of tall trees grown thickly,  
They spent their time happily.

The hanging hives of bees,  
O'er the variety of trees,  
The multi-colored flowers,  
Fallen on the forest-floors,

The sweet songs of the birds,  
The animals' march in herds,  
All these sights and sounds,  
Added joy to their rounds.

This way they reached,  
The Chitrakoot hill touched,  
The beauty of it watched,  
And at its base they rested.

It was a Mini-Heaven,  
A calm-beautiful region,  
A panorama of bushy green,  
A sage-sought-paradise-gain.

A forest with edible roots,  
And plenty of juicy fruits,  
It did attract the three of them,  
And gave them all pleasant time.

A sturdy hut of the first rank,  
On the Malyavati's River bank,  
Built of bamboos and mud,  
Beautified its river-bank-bed.

This weather-proof hut,  
Lakshman skilfully built,  
With every raw material,  
In the forest freely to avail.

Life for them here,  
Was free from care,  
Happy were they all  
At this rough foothill.

Unaware of the sorrows,

Of the approaching morrows,  
Their life went on smoothly  
Amidst the sages happily.

Rajaram Ramachandran

## Ramayan Part 18 - Dasaratha's Last Moments

Back the charioteer Sumantra,  
Returned to the city, Ayodhya,  
Broke the sad news slowly,  
In the people held assembly.

On both sides of the streets,  
The wailing women's shouts,  
Filled the gloomy air of the city,  
Moving the men's hearts in pity.

Dasaratha was dumb-found,  
Lying ugly still on the ground,  
All the queens sitting around  
In circle deep-grief-bound.

"Can any one borrow,  
My heart-filled sorrow?  
Lo, you kept your promise  
At some one's expense."

For this Kausalya's lament,  
The half-dead king couldn't  
Find an answer or repent,  
And he still remained silent.

He mustered his strength,  
And told her at length,  
The curse of a grieving sage,  
He got in his young age.

"I can aim by the ear,  
And shoot as I hear  
Any animal coming near,  
By the skill of mine mere."

"Once in my hunt,  
An arrow I sent  
At the sound near  
The Sarayu River."

"I thought it was a sound,  
Of an elephant around,  
Drinking the river water,  
Not far off, but near."

"Alas, the voice of a lad,  
As he cried aloud I heard.  
I realized, he was the target,  
Of my fatal shot that hit."

"Before breathing his last,  
He told of his parents' thirst,  
And to give the water pot,  
I should rush to their spot."

"His parents blind,  
Were eager to find,  
The reasons for delay  
In the water supply."

"When I told them in brief,  
They fell down with grief,  
No words could be found,  
As I remained spell bound."

"To the river bank I carried  
Both where the lad lay dead,  
They felt his body by touch,  
And cried aloud too much."

"In his burning funeral pyre,  
Both jumped o'er the fire,  
Cursing me that I shall die,  
Parted from my son similarly."

"A childless father I was,  
Their heartburn curse,  
It was a blessed boon  
To get me a son soon."

"The curse now played its role,

This is the sad story whole,  
In grief I'm ill-fated to die,  
No other reason for us to sigh."

Does the Time care anyone?  
The night slowly passed on.  
He went into an eternal sleep,  
For his survivors life-long weep.

Rajaram Ramachandran

## Ramayan Part 19 - Bharata's Return To Ayodhya

The city was thrown,  
Into a state of mourn,  
With its king passing away,  
Leaving one and all far from gay.

In oil they kept his body,  
No son was there ready,  
Nor one available nearby,  
For the funeral ceremony.

For his last rites to perform,  
Messengers went to inform  
The two, Bharata and Satrughun,  
Who were at Kekaya then.

Messengers with a caution  
Not a word, to mention,  
Were advised to be so formal  
To show everything normal.

The city ever busy and happy  
Surprisingly appeared gloomy  
To Bharata on his way,  
At the peak of his dismay.

Silence dominated everywhere,  
None came forward to answer,  
What was that puzzling matter,  
That kept on increasing his fear.

He went first to his father,  
Who wasn't seen there,  
Then ran to his mother,  
To find what was the matter?

Thro' his mother's mouth,  
He heard his father's death,  
And the rest of the truth,  
That shook, in her, his faith.

Kaikey tried her best,  
To convince him first,  
But he didn't accept,  
The throne in protest.

Why he was born to her?  
What a curse of a mother,  
Who caused his father's death?  
Why, to grab all his wealth?

How could he live at rest,  
When his Ram was in forest?  
What sin did he commit,  
This punishment to inherit?

To these Bharata's words,  
His mother did firmly oppose.  
And forced him to take,  
The throne for her sake.

What a mother she was?  
A woman who made a mess  
To be hated by her own son,  
With support from none.

Rajaram Ramachandran

## Ramayan Part 20 - Kaikeyi's Fruitless Efforts

“How can you now set aside,  
The rule, also custom beside,  
And crown the younger son,  
Overlooking the eldest son? ”

“Why Ram was banished?  
You ought to be banished.  
You’re a cruel woman,  
Dharma having forsaken.”

“Your husband you murdered,  
Kausalya’s grief you caused,  
You sent her only child  
To the forest far and wild.”

“I’m ashamed to call you  
My mother; you shall too  
Stop calling me your son,  
From this moment on.”

“The obsequies I shall do,  
To the Ram’s place go,  
To beg his pardon  
And seek his early return.

“To cleanse myself of the sin,  
And the shame you brought in,  
The life of an ascetic I’ll lead,  
Ram shall be the King indeed.”

In so many words he blasted,  
Like this, his accusations lasted  
Till his mother wept and cried,  
While in his anger she was fried.

It was like “In haste act,  
Later at leisure regret.”  
She was a victim of her haste,  
Her husband and son having lost.

He went to Kausalya mother,  
And prostrated before her.  
He told her, he became a victim  
Of his mother's heinous crime.

Kausalya told him  
As a son to perform  
His father's rites last,  
No more time to waste.

She asked him a boon  
To let her join  
His noble father  
In the funeral pyre.

These words hurt him,  
As a helpless victim,  
He clung to her feet firm,  
Until she exonerated him.

Kausalya was proud of him,  
As one more son beside Ram,  
She consented to accept him  
Like the dear son of earlier time.

Then things moved fast  
The king's rites last,  
Bharata did it at last,  
With all due respect.

Bharata hastened an army,  
For them to accompany,  
In his march to the forest,  
To bring back Ram fast.

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## Ramayan Part 21 - Bharata Goes To The Forest

On the bank of the Ganga River,  
A great army encamped there,  
On the other side of the Bank,  
Guha saw men of each rank.

From the flag he came to guess,  
This might be a Bharata's fuss,  
A show of his strength to kill Ram,  
Or create some kind of a problem.

He came to Bharata to find  
What was the plot behind?  
But saw tears in his eyes,  
Not a sign of any war cries.

On Bharata he took pity,  
Helped him and his army,  
To cross the river safely,  
Batch by batch swiftly.

He showed them the way  
Where all the sages stay  
And towards Bharadwaj's place  
Marched the anxious prince.

Bharadwaj put him to test,  
To know his mind at first,  
And saw his good intention,  
That deserved proper attention.

Not to be harsh with his mother  
The sage told him, whatever  
Happened was for the good  
Of the world, as he understood.

The sage entertained them all,  
To their satisfaction in full,  
And directed them to the place  
Where Ram stayed in peace.

The entourage next moved,  
Towards the winding road,  
That led them to Ram's hut,  
With their faces bright.

It was another opportunity,  
For the entire community,  
To meet Ram, their great  
Prince with a merciful heart.

Thus Bharata's place one,  
In the great epic Ramayan,  
In all the letters golden,  
Has highly been written.

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## Ramayan Part 22 - Bharata's Request To Ram

In that peaceful forest, one day,  
Ram saw a dust storm in the sky,  
And animals hither and thither  
Stampeding in great fear.

“Lakshman, don’t you hear,  
A noise of animals running here,  
Chased by some hunting party  
Or by an attacking army.”

Lakshman saw from north,  
An army marched towards south,  
A full complement of chariots,  
Elephants, horses and soldiers.

Eyes red with anger,  
He kept his finger  
On the bow ready  
To fight the army.

He said, “Bharata’s force,  
Is coming to attack us,  
We’ll fight the enemy,  
And chase them away.”

“Have patience Lakshman,  
Not that kind of man  
Bharata is, to fight with us,  
As he really loves us.”

“He’s here why I know,  
Sure, he wants us now  
To go back to the palace  
And live there in peace.”

Bharata halted the army,  
At some distance away  
From the hut of Ram,  
And went near them.

Ram asked his brother,  
Why he left his father,  
Who required all the care,  
And why he came there?

His father was no more,  
It was sad news to hear.  
Ram did the obsequies  
And other ceremonies.

Ram couldn't bear the sight,  
Of Bharata's broken plight,  
Who wore ascetic robes shoddy,  
O'er his grief-stricken body.

Bharata wanted Ram as king,  
But his promise to the late king,  
He didn't want to give up,  
And wished always to keep up.

These episodes full of pathos,  
Showed how they, too close,  
Were not for benefit material  
But they all set an example.

Ram or Bharata, which brother,  
As a role model, excelled the other,  
It's difficult, even today, to pick.  
No wonder, Ramayan is an epic.

Rajaram Ramachandran

## Ramayan Part 23 - Bharata's Role As Ram's Deputy

The citizens and the army,  
Reached a state of joy,  
To see all the four princes,  
Along with the three queens.

It was their pleasure,  
And they were sure  
That Ram would return,  
And sit on the throne.

The queen mothers wept,  
To see how fate had kept,  
Sita, Ram and Lakshman,  
Their life condition inhuman.

They lived in a hut,  
Slept in a grass mat,  
At nights almost frozen.  
And bathed in the open,

For any amount of pressure,  
From the queens assembled there,  
Or from Bharata, his brother,  
Ram gave only one answer.

His promise to his father,  
He would keep up ever,  
King Bharata should return,  
To fulfill father's wish in turn.

"Ram, you always rushed,  
And help you never refused,  
How can you now deny it  
To Bharata, under your feet? "

Vasishta so asked Ram,  
But Ram remained calm.  
He told, his any such action  
Would breach father's instruction.

Bharata to rule as a deputy,  
Under Ram's authority,  
The sage suggested to them  
To solve this problem.

Deferring to the sage wisdom,  
Ram gave away the kingdom,  
For Bharata to rule as deputy.  
With his verbal authority.

In the eyes of their eager look  
Ram's sandals Bharata took,  
Carried them o'er his head,  
Followed by the crowd he led.

He stayed in Nandigram,  
As deputy to the King, Ram,  
Kept the sandals on the throne,  
Till the time of his return.

In the forest, Ram did penance,  
In Nandigram, Bharata did penance,  
Like this fourteen long years  
Of their life were expected to pass.

Rajaram Ramachandran

## Ramayan Part 24 - Demon Viradha Destroyed

Janasthana was a hamlet,  
Near the hill Chitrakoot,  
Ruled by demon Kara,  
A brother of Ravana.

They molested all sages,  
Who left their hermitages,  
And prayed for Ram's presence,  
To fight this growing menace.

After Bharata's departure,  
There wasn't a moment of pleasure,  
For Ram in his disturbed mind,  
And mental peace he couldn't find.

The thoughts of widowed  
Mother quite often echoed,  
Bharata's tearful face look,  
Melted his heart as it shook.

The sad memories of the past,  
Disturbed his mind fast,  
To seek other place of rest,  
He decided to move at last.

They left Chitrakoot for a change,  
And went to Atri's hermitage.  
The sage's wife Anasooya  
Gave jewels as gift to Sita.

As they moved on further,  
They saw a site better,  
A colony of holy men  
Friendly and humane.

They entered by next morn  
Dense Dandaka forest again  
And saw a gigantic demon  
Moving like a hill broken.

Viradha was his name,  
To attack them he came.  
He was ugly and cruel,  
A man-eater of the jungle.

Under a spell of curse  
A celestial being he was  
Forced to live as demon,  
As a menace to holy men.

He was on the spot killed,  
And the curse was released.  
He went back to his abode,  
Wishing them all the good.

The news of Viradha's fall,  
Gave such relief to sages all,  
With their mind fully at ease,  
They could perform penance with ease.

In the Ashram of Sarabhanga,  
And then of Suteekshna,  
They were received and blessed  
For all the services they did.

They set their foot again,  
In the dense forest region,  
With a radiant appearance  
By the great sages' grace.

Rajaram Ramachandran

## Ramayan Part 25 - Years Roll By In The Forest

Moving from place to place,  
Blessed by the sages' grace,  
The forest life went in peace,  
Thus ran ten years apace.

"Princely order you renounced,  
Why then you pronounced,  
That the demons be destroyed,  
And the holy men protected."

"How in this ascetic role,  
You've the right to kill,  
If they take up the fight,  
You can then kill, as your right."

"Why in haste you gave,  
Sages your promise to save;  
Committed you're now  
To kill demons with your bow."

So pleaded Sita to Ram,  
But Ram remained firm,  
And said he couldn't go back,  
To his words, he would stick.

Thus ten years passed away,  
They spent their life this way,  
Protecting the sages virtuous,  
And killing the demons vicious.

Ram went to Agasthya,  
In south, on their way,  
The sage embraced him  
And then blessed him.

Many stories of Agasthya,  
Like the sage Viswamitra,  
Run in the spiritual world,  
And are interestingly told.

Agasthya was sent to south,  
To counterbalance north,  
Where all the sages congregated,  
When Shiva and Parvati married.

Vindhya Mountain grew tall,  
In response to Heaven's call,  
He with his spiritual power,  
Ordered it to flatten and lower.

Vatapi and Ilvala, the demons,  
Gave trouble to the holy men.  
"Vatapi enjoyed a terrible boon,  
Dismembered, he'll still rise a full man.'

Ilvala cut Vatapi into pieces,  
Mixed them in the food recipes,  
Fed the holy men well  
Thereafter made out a call.

"Vatapi come out"  
When Ilvala cried out  
Alive he came out  
Tearing the guest's gut.

Agasthya went one day,  
When Ilvala acted this way,  
Vatapi couldn't come out,  
With Sage's power to digest.

It was this Sage mighty,  
Ram had the opportunity,  
To meet and get blessed,  
That was what he wished.

Vishnu's bow, he gave  
Ram, the warrior brave  
Received it more to save  
The mankind from grave.

He advised the prince,

To go to Panchavati place,  
And spend the remaining years,  
In peace, with no fears.

Rajaram Ramachandran

## Ramayan Part 26 - Soorpanaka, Ravan's Sister

On their way to Panchavati,  
Perched on a big tree,  
Jatayu, the giant vulture,  
They met this huge figure.

“Sita I shall look after,  
When alone you leave her  
For the hunt you go for, ”  
The vulture made a voluntary offer.

The bird’s offer Ram accepted,  
With gratitude and proceeded,  
On their onward journey,  
To the destination Panchavati.

Lakshman built an Ashram,  
On the site chosen by Ram,  
With Trees, River, Birds,  
Clean sand and flowers.

One fine morning, early winter,  
They went to Godavari River,  
For their bath, their prayer,  
And their needs of water.

On the way they saw a woman,  
Soorpanakha, the female demon,  
The sister of demon king Ravan  
Who was a terror in that region.

“The moment I saw you,  
I fell in love with you,  
Don’t mind your wife,  
I can take away her life.”

“Why should you wander,  
In the forest here and there?  
I can take any shape I desire,  
We can, as couples, live here.”

So saying she pounced on Sita,  
But was stopped by Rama,  
Who told her, in the present life,  
He vowed to have only one wife.

He directed her to Lakshman,  
Purposely with an intention,  
That some proper action  
He would take to mend her.

Lakshman took his dagger,  
He maimed the nose of her.  
She ran to Khara, his brother,  
To show what was done to her.

His generals Khara ordered,  
"Bring their bodies dead,  
For offending my sister,  
And drag Sita alive here."

The generals, no surprise,  
Ram killed them all in a trice.  
Next she brought her brother,  
With a big army together.

Like rays from the sun,  
Ram's arrows one by one,  
Went at the speed of light,  
In his relentless fight.

They went in all directions,  
Destroyed warriors, chariots,  
Horses and elephants,  
Pierced demons' bodies.

Finally a fierce battle arose,  
When Ram came across  
Khara, the powerful demon,  
Who was also to death done.

When the human form,

The Almighty does assume,  
He gets limitless power,  
It's, at all, no wonder!

Rajaram Ramachandran

## Ramayan Part 28 - Mareecha Turned Golden Deer

"Oh Ravan, please listen,  
Don't bring your people ruin,  
Your action to covet Ram's wife  
Will spell an end to your life."

"It appears, they're born,  
Mainly for your ruin,  
The way you now plan,  
For the fall of your clan."

"Your act of adharma,  
Against Ram's dharma,  
Will destroy your kingdom,  
So, now use your wisdom."

"Will Sita yield to you?  
Her chastity will burn you.  
Your own death, don't seek.  
I'm sorry this way to speak."

"Once I was far away flung,  
At that time, Ram was young,  
I tried to pour blood and flesh,  
Viswamitra's sacrifice to crush."

When bad time is in stay,  
The mind goes astray.  
Ravan turned deaf ear  
To Mareecha's words of fear.

The spotted golden deer,  
Roamed here and there,  
That caught Sita's attention,  
As if destiny's function.

Sita fell for the deer  
Wished for it to rear  
Prayed Ram, her dear  
To catch it for her.

Lakshman suspected a foul play,  
He cautioned not to fall a prey,  
To the demon's wishful trap,  
Some evil design coming up.

Sita became more eager,  
Attracted by its fine color,  
Ram, out of love for her,  
Ran behind it, to please her.

The deer ran far away,  
Ram followed its way,  
This gave enough time  
To Ravan play his game.

Ram has gone too far,  
He had his own fear,  
He might lose the deer,  
Out of his sight near.

At last, an arrow he shot,  
That killed it on the spot,  
As last words, it screamed  
"Oh Sita, Oh Lakshman, " and died.

Some trouble Ram smelt,  
Lakshman was right he felt,  
He thought about Sita's fear,  
No fear, Lakshman was there.

Wrong was his thinking of no risk,  
As Sita took Lakshman to task,  
For not running for Ram's help,  
She gave vent to her feelings up.

The way of Destiny is so cruel,  
Which doesn't see any level,  
And plays its own given role,  
Showing its action impartial.

Rajaram Ramachandran

## Ramayan Part 29 - Sita Abducted By Ravan

On the safety of Ram,  
Lakshman was calm,  
But Sita was worried,  
And aloud she cried.

“Go at once, don’t delay,  
Don’t you hear his cry?  
He’s in some danger,  
Why are you still here? ”

“Why don’t you now go?  
You too have turned a foe.  
You want Ram to die,  
And then secure me? ”

“You’re a traitor, imposter,  
I shall burn myself in the fire,  
Or drown myself in the river.  
You’re what kind of a brother? ”

She went on casting aspersions,  
Despite his good intentions,  
For the safety of poor Sita,  
And his needs to obey Rama.

He appealed to her,  
“Oh Goddess Mother,  
No one can touch Ram,  
Or do him any harm.”

“I was asked to guard you,  
So, alone I can’t leave you.  
This appears to be a trick  
Of some demon’s work.”

Her blind love for Ram,  
Goddess in the human form  
She cried like any other woman,  
Who wailed for her missing man.

He drew a line around the hut,  
(Lakshman Rekha they call it)  
And advised her not to cross it,  
Nor any outsider could step o'er it.

He went out under pressure,  
Not to incur her displeasure,  
With a heavy heart and anger,  
O'er the cruel words of her.

Ravan came in disguise,  
As a poor mendicant wise,  
Begging for some alms,  
With a bowl in his arms.

The line barred him inside,  
He asked her to come outside,  
And drop in the bowl food,  
To keep her future good.

She was thus caught,  
When she came out,  
And he took her up,  
In his flying spaceship.

Jatayu, the vulture fought,  
But its wings Ravan caught,  
And cut them with his sword,  
Down fell the wounded bird.

As the spaceship moved,  
Her jewels she dropped,  
Down on the ground,  
As a mark to be found.

He kept her in Asoka Garden,  
Under the care of a warden,  
Surrounded by guards well,  
For night and day vigil.

Rajaram Ramachandran

## Ramayan Part 30 - Sita Guarded In Asoka Garden

“What kind of a warrior,  
You boast yourself, you’re?  
Someone’s wife you steal,  
Aren’t you ashamed to feel?”

“In the husband’s absence,  
His wife, with no sense  
You carry to your place,  
Upon you, what a disgrace?”

“What a heroic deed you did,  
In killing an innocent old bird,  
To save me from your hold,  
You aren’t really bold.”

“You know not Ram’s power,  
To fight his enemies shiver,  
Now your days are over.”  
Sure, your end is almost near.”

“How can I accept you?  
How foolish are you?  
I would prefer to die here  
Rather yield, out of fear.”

Little attention to what she said,  
Ravan, on his way to Lanka, paid.  
In Asoka Garden, as a prisoner,  
With strict guards, he kept her.

His attempts to woo her,  
Failed to convince her,  
To become his consort,  
Despite his best effort.

Twelve months, he gave her,  
To come to a decision fair,  
Either to accept him,  
Or to be eaten by him.

Though overwhelmed by grief,  
She had the faith and belief,  
Ram and Lakshman, one day,  
Would rescue her, come what may?

So strong was her belief,  
She was sure of relief,  
Neither terrorised by his threat,  
Nor fascinated by his assets.

Ravan sent feelers how,  
Ram disposed of his days now?  
How far he lost his will,  
To fight with him still?

Rajaram Ramachandran

## Ramayan Part 31 - Rama's Search For Sita

Ram hurried back to Ashram.  
He was worried about them,  
He felt tricked by the demon,  
In his behind-the-deer run.

He met Lakshman on the way,  
From Sita's place far away,  
And questioned his action why,  
He left her with no security.

He had his own suspicion,  
Sita would have been eaten,  
By some blood thirsty demon,  
In their absence, by then

"If I don't see her there,  
Then, of my death, be sure.  
As a sole survivor you're,  
Ayodhya awaits you there."

"Why you left her alone?  
Why listen to a woman?  
If she is now no more,  
My life is then what for? "

"I consider her as my mother,  
And not as wife of my brother,  
But she accused" told Lakshman  
"That I was a traitorous man."

"Also that your death I wish for,  
By which I could secure her.  
Oh my brother, how can I bear  
Such violent words from her?

"At this hour of great sorrow,  
Let us not have ideas narrow,  
Her whereabouts, we'll trace  
She may be here, by God's grace."

By these words of Lakshman,  
Ram's mind began to soften,  
They searched nook and corner,  
But there was no trace of her.

They were from the Heaven,  
But were more human,  
As mortals in their behavior,  
Still Ram came as our Savior.

Ram could have killed Ravan,  
As he disposed any other demon,  
But what for Sita be stolen,  
This Destiny only can explain.

In the context of such events,  
How at those crucial moments  
Personalities like Ram react,  
Is the lesson we learn to act.

We can find a wealth of morals,  
From the different episodes,  
In this great story of Ramayan,  
Deeply carved out but hidden.

Rajaram Ramachandran

## Ramayan Part 32 - Jatayu, The Bird Dies

Every forest and mountain,  
They searched, but all in vain,  
Sita couldn't be found,  
In their non-stop round.

They saw at one place,  
Some foot-steps trace,  
And some gold bead bits,  
Split from her jewel sets.

Also they saw there,  
Blood clots everywhere,  
And Royal headgear,  
Normally kings wear.

A battle had been fought,  
That was what Ram thought.  
A scuffle between demons  
To eat Sita, showed these signs.

Nearby, a mutilated body,  
Wings broken and bloody,  
Gave him an impression,  
Of a serious confrontation.

It was Jatayu, the bird,  
In feeble voice, they heard,  
The whole story behind,  
What exactly had happened?

"I saw Sita in Ravan's chariot,  
And hit it with my might.  
I smashed well his chariot  
And slewed the charioteer out."

"A fight between the old  
And the young hot blood  
How long it can hold?  
Finally I lost and failed."

"I did my best to save her,  
But I saw them disappear,  
Towards southern direction  
In my helpless condition."

The bird sighed and died.  
Ram flung his bow aside,  
Embraced tightly the bird,  
And lamented for it aloud.

"I'm an unhappy man still alive,  
I lost my kingdom, in forest to live,  
Here also I have lost Sita my love,  
And father like Jatayu now."

"I'm the unluckiest man,  
One day, you Lakshman,  
I shouldn't lose like them,  
Here I've, what a bad time? "

Ram broke out and cried,  
The bird's last rites they did,  
This was the highest honour,  
They gave for its valour.

Rajaram Ramachandran

## Ramayan Part 33 - Meeting Sugreeva

Ram and Lakshman went on,  
Despite difficulties, quite often,  
They had to face in their search,  
At every point, they could reach.

They were both suddenly caught,  
By Kabandha with no head or feet,  
But with two long arms able to eat.  
Being a barrel-shaped ugly giant.

His two arms were severed,  
One by one with their sword,  
Thus he became helpless,  
As a massive creature harmless.

He got this ugly form,  
As Indra cursed him,  
Once for his evil deeds,  
To survive on massive feeds.

Indra promised him freedom,  
When two princes would come  
One day to cut his arms,  
And commit his body to flames.

To the monster, they set fire,  
To fulfill his last desire,  
A heavenly person he became,  
From out of the burning flame.

He directed them to Pampa,  
To seek the help of Sugreeva,  
On the hills of Rishyamooka,  
To find the whereabouts of Sita.

On the way to Pampa, they met  
An old woman, Sabari, in her hut,  
The sister of Matanga, the late Sage,  
A wrinkled lady of very old age.

This saintly woman's hospitality,  
Gave them mental strength and ability.  
With renewed vigour they reached,  
The Pampa's borders, as they touched.

The trees, birds and spots lovely,  
Increased Ram's grief abnormally,  
As Sita would have enjoyed,  
Had she, with him there, stayed.

From the hills, at a distance,  
Sugreeva saw their presence,  
And he suspected whether,  
Killers were sent by his brother.

He sent his minister, Hanuman,  
In disguise as a learned Brahmin,  
To know who they were,  
With weapons in ascetic attire.

Hanuman heard their story,  
And felt very much sorry.  
He appreciated their friendship,  
And promised them all the help.

Up the hills, he brought them.  
Briefed Sugreeva about them.  
Thus their mutual friendship,  
Began with a good relationship.

About his miserable life history,  
In the form of a pathetic story,  
Sugreeva told Ram briefly,  
And Ram heard him carefully.

"Once a demon named Maayavi,  
At midnight, he called Vali,  
My own brother, for a fight,  
Both were engaged in a combat."

"Maayavi ran and went into

A cave on seeing us two,  
Vali followed him inside,  
While I waited outside."

"I waited long, but in vain,  
And noticed an awful sign,  
Of a loud cry with blood,  
I heard and saw, as I stood."

"No more was my brother,  
And concerned about the other,  
A big stone lid, I placed,  
The cave's mouth, I closed."

"To save our Kishkindha, this I did,  
The demon, inside the cave, I hid,  
The ministers asked me to occupy  
The vacant throne forcibly."

"Suddenly, one day, Vali,  
Appeared and dethroned me,  
Took my wife as his own,  
And ascended the throne."

"I now live in this hill forest,  
With a few of my friends best,  
As Vali under a curse of death  
By a sage can't touch this earth."

They took an oath of friendship,  
By a consent for mutual help,  
Sugreeva, to trace Sita, assured,  
Ram, to kill Vali, promised.

Rajaram Ramachandran

## Ramayan Part 34 - Rama Sees Sita's Jewels

Sugreeva heard Rama's story,  
And touched by the calamity,  
He told Ram not to worry,  
As he would find Sita early.

"We saw, one day, a lady  
Who made a hue and cry,  
In a chariot moving on the sky,  
For reasons not known why? "

"She was crying "Oh Rama,  
I'm here. Oh Lakshmana, "  
As she saw us from the sky,  
Sita, it must be, from her cry."

"This bundle she threw,  
When up above they flew,  
And we kept it safely here.  
Confirm if it belongs to her."

The jewels Sugreeva gave him,  
Each one was examined by Ram,  
He saw Sita in each one of them.  
To kill the demons, he was firm.

"I've lost my kingdom,  
Along with my freedom  
I live now in disgrace,  
My wife taken by force."

"Yet I control my sorrow,  
Despite my limited narrow  
Movement inside this hill,  
'Cause of my strong will."

"If a Vanara can do this,  
You can also easily do this.  
So control your grief now,  
Plan for a way out how? "

“Kill my brother first,  
And make me a king next,  
I’ll get additional forces,  
And other better resources.”

Ram agreed to the proposal,  
And vowed for the disposal,  
Of his brother Vali soon,  
And gave him this boon.

Rajaram Ramachandran

## Ramayan Part 35 - Sugreeva's Encounter With Vali

Sugreeva doubted Ram's strength,  
Compared to Vali's mighty strength,  
He told Ram how powerful Vali was,  
The story behind and the cause.

"To four oceans Vali goes,  
In his palm he daily takes,  
Sips water with his prayers,  
Back to Kishkinda he comes."

"A heavy rock he can lift  
And like a ball toss it.  
He can pull out giant trees  
Just like blades of grass."

"Once in a buffalo's shape,  
A demon, Dundubhi, came up,  
Challenged Vali for a dual fight,  
When he was taking rest."

"You won't believe if I say,  
Vali flung its carcass miles away,  
Its blood spilled all the way,  
Pieces of flesh fell as prey."

"A blood-fall on the Ashram site,  
Of Sage Matanga polluted it,  
And he cursed for his death,  
Once he touched the site's earth."

"I'm hiding inside this site,  
As Vali can't any time visit,  
On account of the curse fear,  
Which keeps me safe here."

His strength to prove at once,  
Ram's arrow went to pierce,  
Seven Sal trees one by one,  
Thus Sugreeva's faith he won.

Sugreeva called for a fight,  
But Vali with all his might,  
Threw him out of the place,  
And he returned in disgrace.

As they both looked alike,  
The target Ram didn't strike,  
For fear of killing his friend,  
In his sincere action to defend.

His problem Sugreeva understood,  
Wearing a garland, he again stood  
On the spot, Vali came for a dual,  
And sounded his death knell.

Sugreeva was losing his grip,  
By then Ram's arrow tip,  
Hit Vali's chest deep,  
And sucked his life up.

In his death bed Vali accused  
Ram for having misused  
His weapon hiding backward,  
Instead of fighting forward.

Later several interpretations go,  
For Ram's behind the back show,  
As Indra's necklace was a talisman,  
None could face him direct and win.

To animal class, Vali belonged,  
One can kill an animal from behind.  
Ram justified killing by this choice,  
As on Dharma, an animal had no voice.

Vali misused his powers, drove out,  
His own brother, with his wife slept,  
The sages in the forest he offended,  
As an unruly criminal, rules he quoted.

Ram gave a word of friendship,

To remove Sugreeva's hardship,  
He had to keep up his word,  
No alternative but this way he killed.

Vali entrusted his wife Tara,  
And his young son Angada,  
To the care of Sugreeva,  
And died blessed by Rama.

Rajaram Ramachandran

## Ramayan Part 37 - Preparation For Search

The rainy season began,  
Days and months ran,  
Sugreeva was happy,  
But Ram unhappy.

Ram spent days weary,  
Waiting in a cave nearby,  
As paths were flooded,  
With torrents overflowed.

Ram was really restless,  
Spent nights sleepless,  
Irate from weariness,  
Expressed his unhappiness.

What Sita was doing?  
Where she was staying?  
How she was suffering?  
His mind was worrying.

After a long dreary privation,  
Sugreeva, in his new position,  
Drowned himself in enjoyment,  
And spent days in merriment.

The rainy season was over,  
And the sky became clear.  
Life in forest began to resume,  
With an odour of flowers' perfume.

No sign of search for Sita,  
From the side of Sugreeva,  
Gave Ram mental pressure,  
In turn, more displeasure,

Lakshman, as a messenger,  
Was deputed by Ram there,  
To pull him from his slumber,  
The promise he gave, to remember.

Tara came in mediation,  
Hanuman in negotiation,  
Sugreeva in realization,  
Lakshman in reconciliation.

The army of eight divisions,  
Were sent in eight directions,  
To comb nook and corner,  
To trace Sita's place sooner.

His ring to Hanuman,  
Ram gave the right one,  
As a mark of identification  
For Sita's satisfaction.

The entire army, in a month,  
Except the one from south,  
Reported back of "No Sita, "  
They found all over the area.

The army headed by Hanuman,  
Searched all parts southern,  
They couldn't get any clue,  
In which direction Ravan flew.

Sampati the elder brother,  
Of Jatayu, that went under,  
Heard their talk on the beach,  
O'er the failure in their search.

Once Sampati and his brother,  
Jatayu were flying together,  
On a combat, in the sky,  
Midway Jatayu couldn't fly.

As the Sun was scorching  
Sampati was protecting  
Jatayu from the Sun's heat  
And got his wings burnt.

With no wings, he had to hop,

To find his food on the top  
Of the hills or near the sea shore,  
Eat whatever he got, less or more.

With his sharp eye vision,  
He saw Sita's position,  
On the other side of the sea,  
As far as his eyes could see.

With joy Vanaras went round,  
O'er what they had found  
All their shout and sound  
Marked their search end.

Having thus helped Ram,  
Sampati's good time  
Began, with wings new  
On both sides that grew.

Rajaram Ramachandran

## Ramayan Part 39 - Search For Sita In Lanka

Hanuman's happiness knew no bound,  
When Lanka city at last he found,  
To trace Sita was foremost in his mind,  
But how far it was possible to find?

Ravana's magnificent city  
Was beautiful and wealthy,  
With all its tight security,  
Surrounded by a strong army.

Hanuman had reason to doubt,  
How with fortress guard so stout,  
Was it all possible to make entry,  
Or, would it frustrate even an army?

What was, to enter, the best time?  
Better he thought of night time.  
He took himself a small shape,  
And went around looking up.

A Goddess of the Lanka City,  
Its guardian, Lanka Devi,  
Questioned him at the gate,  
For his stealthy entry at night.

A blow Hanuman gave her,  
On the ground it sent her.  
She stood aside to give way,  
And he silently sneaked away.

Some ugly women here,  
Some beautiful women there,  
Some giant like men here,  
Some soft looking men there,

But Sita wasn't seen anywhere,  
In palace, houses, every corner,  
A doubt entered his head  
Whether she was alive or dead?

For mercy, he prayed Ram,  
Suddenly a flash of vision came,  
And he saw a beautiful park,  
To search there, he went back.

The park was Asoka Vana,  
There he might see Sita,  
So he thought and reached,  
And thoroughly searched.

Rajaram Ramachandran

## Ramayan Part 41 - Trijata's Dream

Sita was sure of Ram,  
That he would come,  
Rescue her from them,  
And take her home.

The frequent visits of Ravan,  
Advice from the guards, one by one,  
Seemed to test her will,  
To hold on to Ram's visit still.

The demons planned within,  
A plot among them to dine  
On her flesh, one fine morn,  
Before she went further thin.

Once she was thus eaten  
This would free Ravan  
From thinking of her  
And spoil his future.

Sita shuddered at this plot.  
She prayed Ram what  
Prevented him killing Ravan  
And rescuing her soon.

'What happened to Ram?  
Why hadn't he come?  
How could I forget him?  
Had Ravan killed him? '

These thoughts worried her,  
But she parried them thereafter,  
Saying Ram was on his way,  
To take her back any day.

A friendly demon, Trijata,  
Of her dream, she told Sita,  
That Ram killed Ravan,  
In Lanka left none.

She reprimanded each Demon,  
Not to persecute a saintly woman,  
Not to seek their own destruction,  
But fall at her feet in prostration.

The only support was Trijata,  
As God-send to the poor Sita,  
But there were good omens then  
That began to appear one by one.

Hanuman saw her tears,  
And he had his own fears,  
Ram should soon take her back,  
Lest her heart might break.

From his hiding place  
He uttered in a low voice  
The sweet name of Ram  
Many times as "Ram, Ram"

Ram's story he sang softly,  
To comfort her really,  
Which Sita heard keenly,  
Her mind recovered slowly.

Rajaram Ramachandran

## Ramayan Part 42 - Hanuman Meets Sita

The songs of Hanuman on Ram,  
Kept Sita's mind slightly calm.  
She saw a monkey on the branch  
That was on her keeping a watch.

Nothing else she could see,  
Above or around the tree.  
Sita hesitated to trust it,  
But its look was radiant.

Was this another Ravan's trick?  
He came once as an ascetic.  
Again in monkey's role,  
For this he would go to hell.

To prove their mutual trust,  
What they knew of the past,  
Exchanged with each other  
Before proceeding further.

Ram's ring he gave her,  
That brought her tear,  
And she shed her fear,  
As Ram was almost near.

For the mistaken identity,  
She made her apology,  
Saying, it was an error,  
To suspect him an impostor.

"I don't know to rejoice  
Or grieve at your news.  
Only two months remain  
To be killed by Ravan."

"Ravan's younger brother,  
Vibheshan is my supporter,  
Who persuaded Ravan  
To give up his evil plan."

"His words went in vain,  
Into the ears of Ravan,  
My Lord will destroy him  
And Lanka city with him."

These words, Hanuman heard,  
And his back he offered,  
Saying he would carry her,  
And at Ram's side, place her.

"I'm not for taking risk,  
As it is a dangerous task.  
I may drown on the way,  
If they fight you midway, "

"I don't like to engage,  
Affecting Ram's prestige,  
As a king he should fight,  
And take me in the broad day light."

"As a proof, having seen me,  
This headwear jewel with me,  
You take and hand over to him,  
And two instances report to him."

"Once on my lap,  
He was fast asleep.  
A crow pecked me,  
And it troubled me."

"He got up and threw,  
A dart that behind flew,  
And chased the crow  
To kill it at one blow."

"It was a crow-demon,  
Begged for Ram's pardon,  
And he released it,  
As it fell at his feet."

"On another occasion,

Due to over perspiration,  
The tilak on my forehead,  
Got in the sweat washed."

"A powder, he picked,  
Down from the red mud,  
Between eye brows of mine,  
Applied, it was so fine."

Hanuman took leave of her,  
Promising fast relief to her.  
He told her to await Ram,  
To take her back in time.

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## Ramayan Part 43 - Hanuman's Threat To Ravan

To shake Ravan's arrogance,  
And break his self-confidence,  
Hanuman wanted to instill a fear  
As a sign of the impending danger.

He assumed a huge figure  
Went round to disfigure  
And destroy assets whatever  
That came handy there.

Tall trees were uprooted,  
Gardens were destroyed,  
Asoka Park, Ravan's pride,  
Was the worst hit in the raid.

The demons fled in despair,  
Ran helter-skelter in fear,  
How entered this monster,  
Breaking the cordon there?

Everyone asked this question.  
And a report went to Ravan,  
About the monkey's atrocity  
In and around the Lanka city.

That Sita had a secret talk,  
With the monkey in the park,  
Was the news, the guards carried,  
And Ravan became worried.

A strong force was sent to find,  
With sturdy ropes to bind,  
And bring it before Ravan,  
To know its intention?

None could capture him,  
Nor go and fight with him.  
But he killed several soldiers,  
Throwing trees and boulders.

“Long live Ram!  
Long live Lakshman!  
Long live Sugreeva!  
I’ve come to destroy Lanka.”

“There are in Sugreeva’s armies,  
Many powerful monkeys,  
They are here expected,  
You’ll all be destroyed.”

This warning from Hanuman,  
Shook the nerves of everyone.  
The matchless warrior Jambumali,  
Was crushed to death for his folly.

Fear entered Ravan’s mind,  
For the first time to find,  
The entire force defeated,  
And five commanders slaughtered.

Aksha, his heroic son,  
Who was the one,  
Offered to face the foe,  
Ravan told him to go.

In a fierce battle held,  
He was finally killed,  
Ravan this time sent,  
His son Indrajit went.

He was a powerful fighter,  
None could take him lighter,  
As his weapons Divine,  
Could conquer anyone.

The Brahmastra he sent,  
Straightaway it fast went,  
Bound Hanuman’s body tight,  
So that he couldn’t fight.

His body they began to drag,

Like a big piece of fallen log.  
He got Brahma's boon, the astra  
Could bind him for one muhurta.

He became quite submissive,  
And held himself captive,  
To know the mind of Ravan,  
Of the consequences to warn.

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## Ramayan Part 44 - Hanuman Meets Ravan

Hanuman stood upright,  
The King Ravan in his sight,  
Appeared to be majestic,  
In his royal court artistic.

He pitied for Ravan,  
A scholar of a person,  
A most powerful demon,  
In wealth second to none.

He wasn't offered a proper seat,  
As a messenger normally sat,  
So, his long tail, he curled it,  
And sat equal to Ravan's seat.

To Ravan's query why,  
He gave him a reply,  
That he was an envoy,  
Of Sugreeva, his King-monkey.

He was from Kishkinda,  
Where the prince Rama,  
As their friend was ready,  
To attack Lanka and destroy.

He advised softly Ravan,  
To ask for Ram's pardon,  
Give Sita freedom to return,  
Or face his death soon.

"What an outrageous message? "  
Ravan shouted out with rage.  
"Kill the monkey" he ordered,  
To stop it Vibhishana pleaded.

He told that no purpose served,  
If a messenger's head was severed,  
As it was an unlawful act,  
To kill a messenger in fact.

Ravan agreed, but ordered,  
To set fire to its tail end,  
Flog it and release it out  
Never allow it to repeat.

They tied up his tail,  
With a cloth soaked in oil,  
Thereafter set fire to it,  
And led him in every street.

Sita who heard, in her anxiety,  
Prayed for Fire-God's mercy,  
Hanuman felt the fire cool,  
Despite its presence on the tail.

Shrinking his size small,  
Shaking off the ropes all,  
He came out of his bondage,  
And back to his shape huge.

To every mansion he set fire,  
The whole city was under fire,  
People ran hither and thither,  
In utter panic and fear.

His dipped the tail in water,  
To put out the burning fire.  
The fire played havoc,  
But didn't touch Asoka Park.

Climbing up the hill top,  
He jumped and flew up,  
On the beach, he alighted.  
His friends were delighted.

They saw his face bright,  
And guessed that news right,  
He would have brought,  
That he met Sita at last.



## Ramayan Part 45 - Hanuman Narrates His Experience

Hanuman arrived at Mahendra Peak,  
Vanaras expected him to speak,  
About his overseas experience,  
He could see their impatience.

From the time he left the shore,  
Till he came back ashore,  
His deeds, Sita's meeting  
All he told the gathering.

The next course of action,  
Was under their discussion,  
Jambavan advised them  
First to go and tell Ram.

They alighted at Kishkinda,  
A team went to Sugreeva,  
And told the entire story  
Along with Hanuman's glory.

Then Hanuman revealed,  
All the events detailed,  
Crest jewel he handed,  
Ram was much pleased.

The old crow-demon-peck,  
And the missing red tilak,  
The two incidents, what Sita told,  
A proof of his visit, Ram heard.

Ram embraced Hanuman then,  
Praised him for what he had done,  
Sugreeva felt proud of him,  
This way began their good time.

Their next plan of action,  
That should go in perfection,  
They started the discussion,  
Amidst this happy occasion.

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## Ramayan Part 46 - Preparations For The Fight

Hanuman's wonderful deed,  
Was the greatest in deed,  
None could even think of it  
In the world, for an attempt.

In this manner Ram praised,  
Hanuman he again hugged,  
How to reward him for it?  
Only Ram's embrace was it.

But how to cross the sea,  
The entire army to be,  
On the shores of Lanka,  
Ram asked Sugreeva.

"We have our Hanuman,  
And our senior Jambavan,  
Besides powerful Neela, Nala,  
Dwivida, Mainda, and Panasa."

"Have no doubt, we can do it,  
.The moment Hanuman saw it,  
Think Lanka has fallen,  
Be sure of Sita's return."

In so many words Sugreeva,  
Reassured success for Rama,  
And the Lanka's layout plan,  
In detail laid out Hanuman.

The size of Ravan's army,  
The alertness of the sentry,  
The moats, gates, drawbridges  
He gave all such details.

They were ready for fight,  
But the starting time right,  
Was to be fixed by Ram,  
To go ahead with them.

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## Ramayan Part 47 - Vibheshana's Surrender To Ram

Sugreeva's army marched,  
And they all reached,  
The shores of the ocean,  
Near Mahendra mountain.

Ram climbed the peak,  
Had an overall look,  
Surveyed the sea shore,  
For a strategic war.

On the other side of the shore,  
Ministers were called for,  
To work out a strategy,  
To face any contingency.

His ministers, in flattery,  
Told Ravan of his bravery,  
Underplayed the monkey-army,  
On the side of his enemy.

Vibheshana, his younger brother,  
Who was of a soft nature,  
"To restore Sita to Ram  
And give up fight, " advised him,

Indrajit, Ravan's son lost patience,  
And told that his talk of peace,  
Made no sense, but a disgrace,  
To their entire warrior race.

Ravan who was very adamant,  
And wasn't in agreement,  
With his brother totally,  
Insulted him on the contrary

There was no place for Dharma,  
So thought the sensible Vibheshana,  
And his possessions, he renounced,  
To join Ram's camp, he proceeded.

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# Ramayan Part 48 - Ram Accepts Vibheshana's Surrender

A question arose, to accept  
Vibheshana's surrender or reject,  
In the Sugreeva's camp,  
For discussion this came up.

Sugreeva opposed his admission,  
Not to believe his confession,  
As the demons were upto  
Any tricks they could do.

Most of them agreed with,  
Sugreeva's views forthwith,  
But Ram looked upon  
Hanuman's fair opinion.

We could admit him here,  
As his face was quite clear,  
There was no cause to reject,  
Hanuman told Ram to accept.

For refuge when one came,  
His duty was to accept him,  
And not totally reject him,  
Even on the face any harm.

What a noble policy of Ram!  
All are equal before him.  
Surrendered soul at his feet  
Never faced any defeat.

Ram had one more brother,  
With Vibheshana's surrender,  
This was Ram's noble character  
A model of the highest order.

Ravan rejected him as his brother.  
Ram accepted him as his brother.

What a contrast between Adharma  
And the praise worthy Dharma!

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## Ramayan Part 49 - The Bridge Across The Sea

A secret spy, Suka, Ravan sent,  
Who met Sugreeva in his tent,  
And spoke to him to join,  
The mighty king Ravan.

“Ravan’s days are over,  
Tell him to surrender or,  
Face his death sooner,  
In the field of war.”

With this warning Sugreeva  
Sent the spy back to Lanka.  
How could he join adharma,  
Against the interests of dharma?

Sugreeva, Vibhishana and Lakshman,  
Discussed how to cross the ocean?  
The best way was to start  
Praying Sea-God, they thought.

For three days Ram prayed,  
The king of sea never turned.  
At last, the sharp arrow of Ram  
To the seashore, it brought him.

He justified his inaction,  
As nature in its jurisdiction,  
Couldn’t overrule its law  
And create any flaw.

He was willing to support,  
Stones or wood to float,  
O’er the surface of the sea,  
For their causeway free.

The big army of Vanaras stood,  
Dumped pieces of stone and wood,  
The long causeway was built  
Within the fixed time limit.

In a long row, they began to cross,  
This way the entire army went across,  
And reached the Lanka's shores,  
As scheduled, with no time loss.

Even at this juncture Malyavan,  
The grandfather of Ravan,  
Dissuaded him from war path,  
This only increased his wrath.

Men and monkeys meant nothing,  
To Ravan, the atrocious king,  
His fighting force was ready  
With weapons to face the enemy.

Ram was sorry for the people,  
For the sake of a person single,  
The entire citizens of Lanka city,  
Were forced to face a big calamity.

He arranged the army in such way,  
There was no confusion in any way,  
Thus on both sides they were ready,  
To take up the challenge mighty.

Rajaram Ramachandran

## Ramayan Part 50 - Dharma Fights Adharma

The Vanara army was ready,  
They scaled the walls to study,  
The strength of the warriors,  
And the weapon carriers.

Amazed with its beauty,  
Ram looked at the city,  
And showed it to Lakshman  
As they moved further in.

Suddenly Sugreeva sprang up,  
Alighted on the terrace top,  
Where he saw Ravan in his seat,  
And jumped o'er his broad chest.

Ravan was taken by surprise,  
For his follies, was paying the price,  
Both, as wrestlers, had a tough fight,  
Neither had a success or defeat.

When Ravan turned to magic side,  
Sugreeva not aware of tantric side,  
Sprang back to his own army side,  
For which he received Ram's chide.

It was not for the king to risk,  
When the army was in task,  
Why in haste, he had to run,  
Not consulting anyone?

Ram cautioned him like this,  
And gave him a sound advice.  
Sugreeva told, his anger on Ravan,  
Stirred up when he saw the villain.

Vanaras blocked the way every side,  
As Ram sent for Angada and said,  
"As a messenger, Ravan you tell  
To come for peace, not go for his fall."

Angada went and told Ravan,  
Who slighted his final warn,  
And he ordered to kill Angada,  
But he leaped back to join Rama.

When this final peace talks failed,  
The army in action Rama hailed,  
And he gave orders to assault on Lanka.  
The army marched headed by Rama.

Vanara = Monkey

Dharma = Virtue

Adharma = Vice

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## Ramayan Part 51 - Ravan's Tricks With Sita

Suka, the Ravan's spy,  
Who failed in his try,  
Told Ravan to go for peace  
And the war-cry to cease.

His spies, in disguise, went  
As monkeys to scent  
What preparation was up  
In the enemy's camp.

Vibhishana caught them  
And sent them to Ram,  
With an advice to kill them,  
But Ram released them.

It was Ram's intention,  
That their preparation,  
Thro' them, be known,  
To the opponent Ravan.

The spies also told Ravan,  
Not to depend too much upon  
His own weapons' strength,  
As they were equal in strength.

Brushing aside every advice,  
He wasn't for path of peace,  
His ego blinded his eyes,  
Into deaf ears went their cries.

Ravan ordered for a false head,  
To look like Ram's head,  
And sent it to the park Asoka,  
To be placed before Sita.

"Ram's army has been destroyed,  
And Ram has been beheaded, "  
A terrible lie Ravan told Sita,  
Hoping she'd thereby forget Rama.

Ravan received an urgent call,  
In the military assembly hall,  
He hurriedly went back,  
Of the situation, to take stock.

Sita's sympathizer Sarama told,  
That Ram's head was only a mould,  
Real Ram was coming with army,  
To fight and win his enemy.

The demons of Lanka heard,  
At the drums' sound they feared.  
The noise reached Sita's ears,  
She enjoyed it, with no fears.

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## Ramayan Part 52 - The Nagastra (Serpent Darts)

Ravan saw from the roof top,  
The Vanara warriors came up,  
From all the sides armed well,  
For him it was a scene of hell.

Ram also saw the Lanka City,  
Well guarded by demons army,  
And he gave orders to attack,  
"Go forward, don't look back."

With all the drum beats,  
And the trumpet blows,  
From both sides armies,  
Moved on a collision course.

Bodies mangled, slaughtered,  
Massacred, strangulated,  
Everywhere were scattered,  
With a river-like bloodshed.

Boulders flew like missiles,  
Arrows like torrential rains,  
As the wounded soldiers' cries,  
Echoed right upto the skies.

Scenes of strong individuals,  
Engaged in tough duels,  
Went on hand to hand,  
Club to club, sword to sword.

Ravan's son, Indrajit,  
Serpent darts he shot,  
That made Lakshman and Ram  
Unconscious, bound by them.

Ravan brought Sita to the site  
Of Ram, to deceive her sight,  
But later Trijata, her well wisher,  
Told that still alive they were.

They were no more to fight,  
Everyone, both sides, thought,  
When Vulture Garuda appeared,  
The serpent darts disappeared.

The Vanaras were happy,  
To find them healthy,  
With all force they attacked,  
The enemy front got detached.

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## Ramayan Part 54 - Fight With Kumbhakarna

Tired, Ravan came alone,  
Back home crestfallen,  
With his head downward  
And his rage upward.

He ordered his army of men  
To wake up Kumbhakarna  
Who, by a curse, slept  
For months, as a habit.

Drums were beaten,  
Conches were blown,  
His body was shaken,  
By thousands of men.

O'er his body, elephants walked,  
With cudgel he was belabored.  
Slowly his eyes, he opened,  
Pushed them aside and yawned.

Pots of blood, heaps of meat,  
And barrels of wine kept  
Ready to quench his thirst,  
And satisfy his voracious appetite.

After finishing his food,  
Like a tall tower he stood,  
What the urgency was?  
He asked for its cause.

The emergency, he realized,  
And to Ravan's palace rushed.  
He would kill them, he said,  
Also drink their blood.

They saw a mini-mountain,  
Moving towards enemy line,  
When they saw the giant,  
Kumbhakarna in front.

When he aloud roared,  
Vanaras feared and fled.  
After their chiefs struggled  
They were reassembled.

He had a close encounter,  
With Sugreeva, the aggressor,  
Who escaped from the site,  
With wounds in the fight.

Vanaras a lot were crushed,  
And many were pressed,  
Under his heavy feet,  
Thus faced utter defeat.

This catastrophe Ram saw,  
The arrows from his bow,  
Severed his limbs one by one,  
And his head in the last run.

Thus his end came to their relief,  
But this news threw Ravan in grief.  
Who felt his right hand was cut,  
And his life then was in threat.

Till then all the care he took,  
So that none entered Asoka Park.  
He reinforced the defences again  
And returned with his mental pain.

Rajaram Ramachandran

# Religion In The Eyes Of A Dove

There lived a white dove,  
Caring its chick with love,  
Inside the hole of an arch,  
O'er the gate of a church.

As the church needed repair,  
The pair went out in despair,  
To take shelter in a temple roof,  
Inside a ventilator-hole rainproof.

The temple needed repairs later,  
So, they again went thereafter  
To settle under a mosque dome,  
Making it their sweet home.

One day, they left in search  
Another safe place to perch,  
As the dome needed attention,  
From its dilapidated condition.

Then the mother built a tiny nest,  
O'er a treetop, the safe and best,  
Far away from any dwelling,  
Or, in any unsafe old building.

"Oh mother", asked the puzzled chick,  
This tree at last why did you pick?  
"My child, we're safer in a tree  
Where we can live carefree."

"Man destroyed trees and built,  
His buildings and felt no guilt.  
What was our forefathers' place,  
We can't find now, even a trace."

"In the Church I was a 'Dove.'  
I lived not as a 'Christian-dove'  
In the Temple also I was a 'Dove'  
I lived not as a 'Hindu-dove'"

"In the Mosque too I was a 'Dove'  
I lived not as a 'Muslim-dove'  
But stranger are the ways of these 'Men',  
Than what is told in the religion."

"In the Church, they're no 'Men',  
But they're the Christian-men."  
In the Temple, they're no "Men, "  
But they're the 'Hindu-men.'"

"In the Mosque, they're no 'Men.'  
But they're the 'Muslim-men.'  
We remain the same 'Dove' forever,  
When forced to move wherever."

"But these men remain not so,  
They change wherever they go.  
Thus we follow one religion,  
While the men many, not one."

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# Rm01. Where To Find The Almighty?

RAMANA MAHARISHI

Ramana was Rishi of Rishis (Saints) . So he was called Maharishi (Saint of Saints) . He lived in the hills of Annamalai, Tiruivannamalai, South India. On 29-12-1879 he was born, When the clock struck one, In the Thiruchuzhi Town, near Aruppukkottai, Madurai. On 14-04-1950, Friday it was, at exact time.08.47 hours He sat himself in Padmasan sitting Pose and his breath stopped his heart. He had many followers world over. This series briefly narrate his life story.

===

&quot;Oh! Lord of the Heaven,  
I fell into a total confusion.  
Up in the sky, is there a Heaven?  
Or below the earth, a Hell hidden? &quot;

One says, &quot;Mind is in its own place,  
It's the ignorant man, who makes  
A Heaven out of Hell, his own,  
Or, a Hell out of his Heaven.&quot;

Many theories do exist, I find,  
That really confuses my mind,  
As one says, &quot;God is nowhere, &quot;  
Another says, &quot;He is everywhere.&quot;

Advaita says, &quot;Bodies are different,  
But Souls are one with the Divine,  
As everyone says &quot;I&quot; that means,  
All are one-God that makes sense.&quot;

Dvaita says, &quot;God remains as one,  
All Souls are different, but not one,  
They take rebirth on the basis  
Of their, good or bad, past Karmas.&quot;

Atheist says, &quot;It is the Nature,  
That is spread o'er everywhere.  
It rules the Universe, left or right.  
Also creates this day and night.

Scientist says, &quot;Proof is required,  
On the lab table, if there is God,  
And everything is man made,  
With the help of Nature's hand.&quot;

Doctor says, &quot;I've done my best,  
In the hands of God lies the rest, &quot;  
O'er a patient awaiting his last,  
After taking all his treatment cost.

A Sadhu says, &quot;It is that Supernatural Power,  
Call Him by any name, be it whatever,  
He is God, the Almighty, the one Shapeless,  
Who can't be seen thru' our naked eyes.&quot;

Krishna says, &quot;I stay in every heart.  
If I'm not there, one is dead at last, &quot;  
But pity, one looks for me outside,  
While I'm staying there inside.&quot;

Which theory I must follow,  
My brain has become hollow.  
To decide one, in particular,  
Now my mind isn't so clear.

Karmas = Deeds

Advaita = Individual Souls Merge with Super Soul Go

Dvaita = God is different from individual Souls

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## Rm02. What Is Liberation?

RAMANA MAHARISHI

&quot;If you don't know `who you are, '  
Then your `Self', you know how far?  
When the true `Self, ' you come to know  
The eternal, infinite, divine, it'll show.&quot;

&quot;The sense of &quot;I&quot; relates to a person,  
That covers his body and mind then.  
The greatest power, at his command, lies  
When deeper into his &quot;Self&quot; he dives.&quot;

One may call it the Soul or Nirvan,  
Hindus call it by name &quot;Liberation.&quot;  
One has not really lost himself,  
But he has, in fact, found himself.&quot;

&quot;When he knows for the first time,  
Then his true &quot;Self&quot; takes him  
To a higher level of himself,  
Not gained so earlier in his life.&quot;

&quot;This quest of the true &quot;Self, &quot;  
It'll clear all doubts about life.  
Men may avoid this inquiry,  
But what else is more worthy? &quot;

The importance of &quot;Self&quot; knowledge,  
Ramana Maharishi, at every stage,  
He preached to his visiting devotees,  
Though he maintained silence always.

The powerful light of his eyes,  
Penetrated into others' eyes,  
Thus his vision itself spoke,  
What his mouth didn't speak.

His loin cloth dress, too simple,  
Attracted many visiting people,

Who came to that hilly place,  
To receive his divine blessings

It is not so easy to write,  
And cover every event,  
That happened in his life  
As he led a long glorious life.

Rajaram Ramachandran

## Rm03. Ramana Maharishi's Early Life

RAMANA MAHARISHI

On 29-12-1879 he was born,  
When the clock struck one,  
In the Town of Thiruchuzhi  
Near Aruppukkottai, Madurai.

Lord Shiva of the Temple,  
The Deity of the local people,  
Went in procession in the streets,  
That day being very auspicious.

In the month of Marghazhi.  
On the day Thiruvadhirai,  
The Lord visits every house  
To shower His blessings.

Azhagammal, as a pious mother,  
Gave him all the love and care.  
He grew up like other children,  
Revealing no special sign then.

'Venkataraman' was his name.  
As 'Ramana' later it became,  
When he chose a life more divine  
After taking up his renunciation.

His father Sundaram Iyer  
Was working as a pleader,  
A popular man of the town,  
Respected by everyone.

His elder brother, Nagasami,  
Younger one, Nagasundaram  
And younger sister Alamelu,  
Under one roof, they all grew.

He studied in the local school,  
From fifth in a school at Dindigul

In a High School at Madurai then,  
Run by the Christian Mission.

This was his background, in brief,  
Before he took up a renounced life,  
But as a boy, none could wake him up,  
As he went always into a deep sleep.

They tried to beat him even,  
But he didn't feel the pain,  
A strange phenomenon it was  
They felt, not knowing its cause.

Rajaram Ramachandran

## Rm04. His Query 'Who Am I?'

RAMANA MAHARISHI

One of his uncles came home  
When Venkataraman asked him  
To know where from he came?  
He replied, 'From Arunachalam.'

When he asked his uncle again,  
'Where is this Arunachalam?'  
He said, 'It's at Tiruvannamalai.'  
It sat deeply in his mind then.

His ailing father suddenly died,  
When he was just 12 years old,  
But he stood before the dead,  
Not crying, but like a wood.

'Is death to the body itself?  
Or even to the inside life?'  
This thought was in his mind  
When others openly cried.

He asked himself 'Who am I?'  
'Am I this body what I carry,  
Or my life inside the body?'  
This thought gave him worry.

On many days, alone he sat,  
As dead man he began to act  
To know what had happened,  
To his life, when his body died?

His imaginary acting took him  
To the query, 'Who really I am?'  
He was very active in sports,  
But not so keen in his studies.

'How to go to Arunachalam?'  
As he waited for a good time,

An opportunity really came  
As if it was God's gift to him.

Nagasami gave him five rupees,  
For remitting his college fees,  
But the boy took three rupees  
Keeping back the two rupees

He also kept a letter saying,  
"From the house I'm leaving  
In search of my father's life  
As he left his body, not his life."

As the money wasn't sufficient  
Half way he traveled by train  
And some distance he walked,  
\*Here and there, begging for food.

For a sum of twenty rupees  
He pledged his two ear rings  
With an old lady of a house  
To meet his way side expenses.

She also fed him sumptuously  
Which he ate very happily  
And also gave him a packet  
Full of edibles on his way to eat.

At last, he reached the temple  
At Tiruvannamalai, his final goal,  
He stood, with tears in his eyes,  
Before the Deity speechless.

Note: - \*One of his forefathers refused to give food  
to a hungry Sanyasi, who cursed that in every family  
after him, one son will become a Sanyasi, who will  
beg for his food. Perhaps this curse fell on this boy  
to become a Sanyasi and beg for his food.

Rajaram Ramachandran

## Rm05. From Venkataraman To Ramana Maharishi

Ramana Maharishi

It was the Sanyasi's past curse  
Or his destiny's influence  
Venkataraman took sanyas  
Giving up all his earthly wants.

He came out of the Temple.  
To adopt a new life so simple,  
He tore a piece of cloth  
And wore it as his loin cloth.

He got his head neatly shaved,  
Threw out his sacred thread,  
Along with his unwanted dresses,  
Like a Sanyasi under the skies.

He then sat inside the temple hall,  
Called as Thousand Pillars Hall,  
And began to meditate deeply,  
Keeping his eyes closed tightly.

Some children playing games  
Threw at him small stones,  
That disturbed his meditation,  
In the open hall, quite often.

He moved to an underground cave,  
Where no trouble the children gave,  
But his body was bitten by ants,  
And many hungry little insects.

As days passed, blood with pus,  
Began to ooze from his wounds.  
Some devotees took him out  
To the hospital for treatment.

When he became quite well  
He moved to another temple

At Gurumurtham, and did penance,  
For nearly two years in that place.

He wrote a devotional song there  
In praise of Lord Arunachaleswar,  
Known as Arunachala Aksharamanamai,  
That showed his deep love for the deity.

He was named as Ramana Maharishi,  
By a senior devotee, Ganapathy Sastri,  
In 1907, the year of importance spiritually,  
To call Venkataraman as Ramana Maharishi.

Rajaram Ramachandran

## Rm06. Ganapathi Sastrigal

RAMANA MAHARISHI

On the November,17,1898 morn,  
The Child Ganapathi was born,  
When his father was out, praying  
In the Ganapathi temple, early morning.

So, he kept the child's name,  
As Ganapathi, the Lord's name,  
But the child didn't talk or take food  
For five years, as a sign not good.

On his body, just for a moment,  
When they gave hot iron treatment.  
He shouted aloud 'Ha, ho, ' then  
And his loud voice came out clean.

To the surprise of his father,  
He proved himself a scholar,  
Each and every Sanskrit text,  
He learnt them easily by heart.

At twelve years he married,  
His wife, just eight years old,  
By name Visalakshi, as a child,  
Which, in those days, was allowed.

A Sanskrit Pundit he became,  
At twenty years, the right time  
For the 'Kavya Kanta' title to get  
From the hands of Kasi Pundits.

To the surprise of town people,  
He became Ganapathi Sastrigal,  
And turned as a spiritual person,  
Leaving his home for this reason.

As he heard Ramana's name  
He was eager to meet him

So, he climbed the sacred hill  
Where Ramana was there still.

Moving closely with Ramana  
He wrote a book, 'Sree Ramana Gita, '  
Compiling all Ramana's answers  
To the queries of his devotees.

He saw several miracles,  
Not one, but many occasions,  
That increased his abundant faith  
On Ramana, as God on this earth.

A septic boil on his armpit  
Took away his life out  
And he died at 58 years  
On 25th July, 1936, alas.

Rajaram Ramachandran

## Rm07. Seshadri Swamigal

RAMANA MAHARISHI

On 22-01-1870, the Saturday,  
That was an auspicious day,  
At Vandhavasi, Vazhuvur Town,  
Seshadri Swamigal was born

Varadharajan was his father,  
And Maragadhammal his mother,  
But like Ramana, he left his house,  
On renunciation, as his own choice.

First, at Tiruvannamalai Town,  
As a sanyasi, he threw down  
His sacred Brahmin thread,  
And got his head neatly shaved.

In the year 1890 he took sanyas,  
While Ramana, after six years,  
Joined him in that sacred place  
Both living as pious Sanyasis.

In their very young days,  
Both had lost their fathers.  
As boys left their homes early,  
And lived in the hills closely.

At the hands of very seniors,  
They both suffered as juniors.  
Even in their roles as Sanyasis,  
They managed it with patience.

In the streets of the town  
Seshadri Swamigal ran  
Everywhere like a madman  
For no rhyme or reason.

Some people in the town,  
Mistook him for a madman,

Yet they all respected him  
As a great Sanyasi of that time.

When he entered any shop  
The shopkeeper had a hope  
That day's sales would go up  
As his feet touched his shop.

With Ramana he always moved,  
Not too close like a friend,  
But as the incarnation of God,  
Who was, by him, well respected.

On 14-01-1929 his end came.  
As a mark of respect to him,  
Ramana Maharishi was by his side  
Till his Samadhi took him inside.

Rajaram Ramachandran

## Rm08. Venkataraman As Sanyasi

RAMANA MAHARISHI

The spiritual path of a Sanyasi  
It isn't practically that much easy.  
So many conditions are there  
For one to observe everywhere.

He mustn't keep any secret,  
Nor have with him any asset,  
No money he should keep.  
On the floor he must sleep.

He must control his anger.  
Also control his hunger.  
He must use moon light free  
And stay only under a tree

He can stay in a temple,  
Or outhouse of a temple,  
Or hill, inn, cave, hut  
Or any river bed or mutt.

No taste in food he must feel.  
He must treat all as equal,  
Like his own father or mother,  
Or his own brother, or sister.

He must keep on moving,  
Giving everyone his blessing,  
With no likes or dislikes,  
For all God's creations.

When Ramana took sanyas  
A Temple Hall was his choice,  
But he had to move to a hill  
To avoid young ones trouble.

With his innermost vision  
Seshadri Swamigal had seen,

This boy's rotten condition,  
Who was in deep meditation.

He told Venkatesa Mudaliar  
One of his close followers  
To go to the Temple cave  
And take care of this boy.

But he was given proper attention  
By Rathinammal, a temple visitor,  
Wife of Vellore Velayudha Chettiar,  
For his daily food and medicine.

With the help of good people,  
He was saved from the Temple,  
And was brought to a safe place  
For his treatment of the disease.

As this boy was in deep trance  
He wasn't aware of things  
That happened in and around,  
And he sat like a dead wood.

Rajaram Ramachandran

# Rm09. Young Ramana Shifted

RAMANA MAHARISHI

Shifting Ramana from the cave,  
Mudaliar told his helpers to save  
The boy from being hit by stones  
Thrown by mischievous children.

They moved him to the portal  
Of Lord Subramanya Temple,  
But he wasn't aware of this  
As he was deeply in trance.

"He was a God-man, " they felt  
"For his own body, he cared not, "  
And as a "Brahmin Swami" called him  
To be taken more care of by them.

Keeping their eyes well open,  
They waited for his eyes to open,  
Whenever he opened his eyes,  
They gave him milk and fruits,

When he didn't open his eyes,  
They opened his mouth by force,  
And poured liquid gruel into it  
Like a child forced to drink it.

He was shifted to many places.  
Like gardens, under trees,  
Inside Mangai Pillaiyar Koil,  
Just to avoid troublesome people.

By 1896, a bold person came  
To stay and take care of him,  
Uthandi Nayanar was his name,  
Who stood like a guard for him.

Once a boy passed his urine,  
On Ramana's backside open,

But he wasn't for chiding him  
While Nayanar ran to hit him.

Ramana was calm and quiet,  
Not serious on any such event,  
As it made him more polite  
When he took it very light.

At this stage Annamalai Thambiran,  
Well known to Uthandi Nayanar then,  
Took Ramana to a safe Temple,  
Called Gurumurtham Samadhi Temple.

Earlier he was serving the Mutt,  
Called Kundrakudi Aadhinam Mutt,  
He left it due to difference of opinion,  
And stayed at Tiruvannamalai Town.

This Samadhi Temple was under his care,  
Added to this, he also took Ramana's care.  
He collected food from all donors,  
Singing 'Thevaram' in the streets.

The collected food he distributed  
To those poor people who deserved,  
He was such a noble minded Sanyasi,  
To take care of this young Sanyasi.

Rajaram Ramachandran

# Rm10. In Search Of Venkataraman

RAMANA MAHARISHI

Young Venkataraman left his house  
On August 29,1896, with a purpose  
Of searching for one's life after death,  
In his role of a Sanyasi on this earth.

For years, his relatives searched,  
But all their efforts on this failed.  
Not knowing his whereabouts,  
It drove them into terrible sadness.

Once they came to know he was  
In a theater full of audiences,  
Seeing a show at Tiruvananthapuram,  
But it was another boy, not him.

When Annamalai Thambiran tried  
To sanctify Ramana like living God,  
He wrote this message on the board  
&quot;This is service, &quot; for charity of food.

By this, they all found out,  
He can also read and write,  
And to know his native place  
They asked him many times.

As &quot;Tiruchuzhi Venkataraman, &quot;  
He wrote on the board again,  
But they couldn't understand  
Where from he just arrived?

He showed from 'Periapuranam'  
Sundaramurthy Swami's poem  
Indicating his place as Tiruchuzhi,  
That caught their attention clearly.

In the year 1898, month May.  
A young man heard, one day,

This good news that he was a Sanyasi  
Staying in the hills of Tiruvannamalai.

This news spread far and wide,  
When this young man also heard  
And he carried this good news  
To the worried family members.

Azhagammal, his mother sent  
Nellaiapparto the same spot  
To bring the boy back to her,  
Telling him, sooner it was better.

Rajaram Ramachandran

# Rm11. Where Had Guards Gone?

RAMANA MAHARISHI

At Gurumurtham for 18 months  
There were two main persons  
Taking care of Ramana as guards  
But still there were few troubles.

Thambiran had some job outside  
He told Nayanar, "Please guard  
Ramana, the junior, for a month  
Until I come back next month."

But he never came back again  
So, Nayanar took care, in turn.  
He had also somewhere gone,  
Leaving Ramana there alone.

God sent one more person,  
As a surprise from the town,  
Whose name was Pazhanisami  
To guard this young Sanyasi.

On the top of a watch tower,  
Pazhanisami was sitting there,  
Guarding Ramana as divine son,  
Who was in his deep meditation.

Nellaiappar came by then  
To Tiruvannamalai Town,  
And he got the information,  
Ramana was in the mango garden.

To enter the mango garden  
He had no special permission.  
He approached Sub-Registrar  
Requesting him to interfere.

He sent a chit, "Manamadurai  
Advocate is in Tiruvannamalai

To interview the Sub-Registrar  
And obtain his personal favor.&quot;

Immediately he got permission  
To enter the mango garden.  
He was shocked to see him,  
While trying to convince him.

But this old man's soft words  
Failed to enter Ramana's ears.  
When the boy kept silence,  
He had lost all his patience.

He went back, in frustration,  
Without the boy, to his hometown.  
How to face the poor mother?  
He was feeling pity for her.

Rajaram Ramachandran

## Rm12. The Life Of Pazhanisami

RAMANA MAHARISHI

In the last Chapter we read about  
The helper Pazhanisami in short,  
But what is his past life history  
Let us see in this chapter briefly,

He was from Kerala by birth  
But he served till his death  
The great Ramana Maharishi  
For nearly twenty-one years.

Srinivasa Iyer, a devotee  
Of young Ramana Maharishi,  
Told him, "Serve Maharishi,  
Instead of local Lord Ganapathi."

"Ganapathi will not be angry,  
If you serve him sincerely,  
His body is soaked with blood  
And many times he foregoes food."

Under Iyer's pressure daily,  
He went to Gurumurtham  
Where Maharishi was in trance  
With a bright divine face.

He was easily then convinced  
That any devotional service he did  
To Maharishi would take him  
To lotus feet of God anytime.

With an intention to do service  
He came to Maharishi's place  
And looked after his every need  
Like a mother did to her child.

He went daily on rounds,  
To bring rice from donors,

Cooked and fed first Maharishi  
And then ate the left over happily.

Ramana was also happy  
In his devotional company,  
He lived like a nice servant,  
And earned Ramana's respect.

When he was in death bed,  
Ramana kept his one hand  
O'er the dying man's head,  
And on chest, his other hand.

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## Rm13. Mother's Visit

RAMANA MAHARISHI

Maharishi's stay at Mango garden  
For hardly six months it went on.  
Then a month he spent in the hall  
Of Lord Arunagirinathar Temple.

Thereafter in different temples,  
Some days in flower gardens,  
Like this he was shifting places  
One by one, at various locations.

In September 1898, he chose,  
At Pearl Hill, a nice place,  
Where his pitiable mother came,  
And with tears she invited him.

He didn't speak a single word.  
The usual silence he maintained.  
She begged him to come back  
But in his turn, he didn't talk.

She said, "Oh my son, leave this  
Unpleasant naked appearance,  
To see this, my stomach burns,  
Having given birth to you it suffers.

"Don't be very much stubborn,  
You'll be safe in our town.  
There you'll be comfortable,  
Without any kind of trouble."

She said, "Don't be stubborn."  
But he wasn't ready to listen,  
Nagasundaram also invited him.  
Saying all kind words to him.

Pachaiappa Pillai, a visitor,  
Told the boy, "Write in a paper

'Yes' or 'No, ' for your answer,  
And gave him pencil and paper.

"One's fate dictates all events.  
What must happen, do happen.  
Even if tried, none can stop it.  
Better keep silence about it."

Like this when he wrote on paper,  
There was no use staying there.  
So, he took back his mother,  
Who was crying with tears.

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## Rm14. Life Spent In Caves.

RAMANA MAHARISHI

One may come to a conclusion  
That Ramana's indifferent action  
Towards his mother wasn't fair  
Even after her shedding tears.

It might perhaps be his intention  
That her mother's contention  
About "I, " "I'm here, " "My son, "  
"My place, " were all just illusions

To come out of "I" and "Mine, "  
Softness might not work then,  
So, he kept continuous silence  
In her interest for renunciation.

At the Pearl Hill, he stayed  
There for a short period,  
Thereafter he lived in caves  
Of the famous Arunachala Hills.

There were plenty of caves,  
For him to choose any cave,  
And from 1899 to 1916 period  
In those caves only he lived.

Cave Virupaksha was his choice,  
Which was on the top of the hills.  
There he stayed for several years,  
Observing silence on many days

In "OM" shape this cave was  
And to go there up the hills  
One must walk two miles  
On a rough path full of stones.

The ashes of Virupaksha Thevar  
A great Rishi, was kept there,

And it was managed by a Trust,  
That became a non-functional unit.

Two groups went to court.  
For years unused it was kept.  
It was in this cave he stayed  
And visitors there only prayed.

His age then was just 20 years,  
When persons of 30,40,50 years,  
Visited his cave for his darshan,  
As they felt age wasn't the criterion.

One group collected three paise  
From visitors coming for visits.  
Hearing this irregular practice,  
He moved out to sit under trees.

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## Rm15. Sharing The Food

RAMANA MAHARISHI

When the cave's agent charged fees,  
Ramana moved out to sit under trees,  
But back he came to the cave later on  
When the agent stopped his collection.

As the agent felt for his action  
And asked for Ramana's pardon  
He came back there once again,  
Not to cause the agent any pain.

Such a soft heart Ramana had,  
Not to treat anyone as bad,  
When one regrets for his action  
This was his nature to mention.

Virupaksha Cave was good in winter,  
But it was very hot in summer,  
When visitors suffered from heat  
He thought of their interest.

In summer inside Mango tree cave,  
In winter inside Virupaksha cave,  
Like this he moved in every season,  
For their comfortable darshan.

Earlier Pazhanisami only served him,  
As time passed, many devotees came.  
They stayed there to serve him  
With their pleasure all the time.

All the offerings visitors brought,  
Like milk, fruits, biscuits, meals packet,  
Whatever available they shared equally,  
Thus they spent their time happily.

When there was shortage of food,  
They, in streets, went round,

Rice from houses they collected.  
Then cooked and shared the food

His 'Arunachala Aksharamanamalai' song,  
They all in the streets sang,  
While collecting the dole rice  
From ladies of different houses.

This kind of sharing the food,  
It was found morally good,  
As they were there, not for food,  
But to remain spiritually good.

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## Rm16. Is There Anything New?

RAMANA MAHARISHI

Young Ramana changed many places  
But never changed his daily habits,  
Like meditation, Tapas, Samadhi,  
And also his observance of silence.

Pazhanisami brought religious  
Books from local libraries,  
Which Ramana read keenly  
To update his knowledge freely.

Anyone can ask "Who am I?"  
But he had explained for this "I";  
100 years back in his own way  
That attracts people even today.

Highly well educated persons,  
And those in high positions,  
They also went to meet him  
To know the truth from him.

They saw his intensity in tapas,  
Besides his ever shining face,  
Thus revealing his inner intention,  
Without a need for oral explanation.

Even on those days of silence  
His eyes contact with persons  
Mesmerized them for good,  
So much vital power his look had.

People thronged his place.  
There was not even a trace,  
Of dislike for them on his face,  
As he saw that "I" in every case.

Uthandi Nayanar, after a long time,  
Came, with 100 Rupees, to see him,

But did the Maharishi take it?  
No, he was not even for touching it.

Of the dignitaries who came often  
Municipal Overseer Seshaiyer was one,  
Who was a devotee of Lord Rama  
And wrote several books on Him.

He visited Ramana to explain,  
And clarify on some portions,  
From his book 'Rama Gita, '  
And got clarified by Ramana.

One more prominent person  
By name Sivaprakasam Pillai  
Approached Ramana similarly  
To clarify on his every question.

Tapas = Penance

Rajaram Ramachandran

## Rm17. Sivaprakasam Pillai.

RAMANA MAHARISHI

In 1897, near Chidambaram Town  
Sivaprakasam Pillai was born.  
During his student days his mind  
Was struggling for this "I" to find.

After his graduation, he went  
And joined Revenue Department,  
Under Collector of South Arcot  
District Office, in a decent post.

In 1902, for the first time,  
On duty, he had to come,  
And had an opportunity then  
To visit Tiruvannamalai Town,

He heard about the greatness,  
Of the young Ramana's deeds,  
And got necessary clarifications  
From him for thirteen questions.

It was more about, "Who am I?"  
What Ramana had about this "I";  
In 1910, leaving his job he went  
To his Ashram on frequent visits.

In his personal life he met  
Several tragic incidents,  
Like the death of his wife,  
A serious one in his sad life.

"To remarry a girl or not,"  
He could not decide it.  
If Ramana could solve it,  
He would thank him for it.

He forgot really at that stage,  
To ask about his marriage,

As Ramana, in his young age,  
Didn't think about his marriage.

Ramana's power acted there,  
To erase his thought forever,  
Of marrying a girl once again,  
More in favor of renunciation.

He died on 12-01-1948 at last,  
Leaving this earthly bound life,  
His thought of one more wife,  
Had also disappeared with that.

Ramana said, &quot;Siva Prakasamanar&quot;;  
As his name was, &quot;Sivaprakasam&quot;;  
To mean that his soul got merged  
With Siva, the most merciful God.

Rajaram Ramachandran

# Rm18. M.V. Ramaswami Iyer

RAMANA MAHARISHI

If there was one person  
Who was a Supervisor,  
As well as a musician,  
It was Ramaswami Iyer.

In Public works he worked  
And was in the music world  
Singing, in public, songs  
And composing many songs.

One day, with his assistant,  
To meet Ramana, he went.  
On return, his assistant  
Passed a bad comment.

"After climbing the hill  
With all pains and will,  
Seeing this boy is just  
I feel it, a mere waste."

With a boy almost naked,  
He was not much impressed.  
Against his talk like this  
Iyer had different views.

Iyer composed two songs,  
In Carnatic style, in praise  
Of Maharishi, a living God,  
What it was, deep in his mind.

He dropped his assistant  
During his next visit  
And went alone to meet  
Young Ramana, in private.

Iyer had a digestion problem,  
Not cured for very long time,

A pancake Ramana gave him  
It got digested in no time.

Freed from this trouble,  
Iyer took it as a miracle,  
On reaching his house,  
He told this to his spouse.

Much impressed Iyer was,  
On seeing Ramana's face,  
And the look of his eyes,  
Showing full of kindness,

He was a Maharishi, born to bless  
God's every purposeful creation  
And he came as God incarnation.  
To liberate every living soul.

Rajaram Ramachandran

# Rm19. Devotee Echammal

RAMANA MAHARISHI

"Wounded leg remains wounded.  
Affected family remains affected,  
And in Tamil, "Patta Kaalileye Padum,  
Similarly, "Ketta Kudiye Kedum."

This proverb was true in one case,  
Echammal's pathetic case it was.  
One after another tragedy she met,  
That affected very much her heart.

Hardly when she was 25 years,  
One sad day, she lost her husband.  
Soon after this, her only son died.  
Shortly, her only daughter also died.

On pilgrimage, she went round.  
That didn't pacify her mind.  
Also she served many Sadhus,  
But she felt, it was of no use.

She practiced yoga also then.  
That didn't relieve her pain.  
In 1906, the tragedies she told  
To Ramana, what all she faced.

He used to take things easy,  
But after hearing her story,  
He felt too much pity for her,  
And restored confidence in her.

Thereafter to serve Maharishi,  
She stayed at Tiruvannamalai,  
She also entertained many sadhus  
Giving them free food and shelters.

In her thirty eight years,  
She faced many hurdles,

But with her mental ability,  
She maintained her stability.

Her desire to do "Laksharchanai";  
To him with a lakh of tender leaves  
Did not complete in summer  
For want of tender leaves

When she told Maharishi  
He asked her to cut her flesh  
And offer it to the picture,  
As he meant it as a stricture.

He disliked her daily worship  
Thus causing plants hardship  
As one day, these tender leaves  
Would support plants as big leaves.

For the strength of a plant,  
He showed more interest,  
Than what she would get  
By offering them at his feet.

On the day of her death,  
She first offered him food,  
And after that only she died.  
Thus she had a blessed death.

Rajaram Ramachandran

# Rm20. His Second Death Experience

RAMANA MAHARISHI

When he was seventeen years,  
He had his first death experience,  
At Madurai in Subbaiyer's house,  
Where he came to know what it was.

He had a similar experience,  
Later on, after his morning bath  
Along with his close followers  
In Pachaiamman temple tank.

He spoke like this: -

"Every natural scenery before me  
Disappeared from my eyes suddenly,  
While a white screen spread slowly.  
So, I stood without walking further."

"When this screen disappeared suddenly,  
I started walking again, but slowly,  
In my body some weakness I felt.  
I leaned on "Tortoise Stone" for rest."

"Third time also this white curtain  
Obliterated fully my eyes-vision,  
Then I had to sit on this stone.  
My head started reeling again."

"My heart and blood circulation,  
I felt, they stopped their functions  
As a sign of death, within seconds,  
O'er my body, black color spread."

"After seeing this condition,  
Our Vasudeva Sastri began  
To cry and hug me tight,  
As if I'd die in a moment."

&quot;Vasu's hugging me, I felt.  
Many others' talking also I felt.  
My hands-legs became then chill.  
My heart stopped, I knew it well.&quot;

&quot;But I didn't feel any fear,  
Nor any tension, to care for,  
My thoughts were clear,  
My 'Self' touch was there.&quot;

&quot;I sat in the Padmasan Pose  
With folded legs, closed eyes,  
There was no blood circulation  
But still, I sat in Padmasan.&quot;

&quot;For about fifteen minutes,  
Perhaps it continued like this,  
Suddenly, a flash of power  
Restored all the inner functions.&quot;

&quot;My heart started beating.  
My blood began circulating.  
The black colour on my body  
Began to vanish slowly.&quot;

&quot;With my sweating body,  
I stood up again steadily,  
Keeping my eyes open,  
I came back to my routine.&quot;

&quot;I called them all, &quot;Come on.  
Let us go, &quot; way back again,  
We reached Virupaksha Cave  
That was on the hills above.&quot;

&quot;Wantonly I'm not saying this.  
Never I wanted this experience.  
But it came of its own accord.  
That is all for me to conclude.&quot;

Rajaram Ramachandran

## Rm21. Annamalaiar Temple Visit

RAMANA MAHARSHI

It was Purattasi Tamil Month,  
And Dasara grand season, both.  
Goddess Abhithakuchalambal  
Had special Puja in the temple.

Pazhanisami had his darshan  
And saw the special decoration  
Made that day for the Goddess  
And wanted Ramana to see this.

Ramana was eager to visit.  
He was wearing Sami's dhoti  
With a tilak on his forehead,  
And late in the night both went.

If he went there late at night  
It might not cause disturbance  
To other early visiting devotees,  
To help them, he went like this.

But the temple poojari saw him  
And he at once recognized him.  
He told all the gathered devotees  
About Ramana's unusual presence.

He shouted, "You all come here.  
You'll see, who is present here,  
With a tilak, he's Brahmin Swami  
Who has graced us by his presence."

He took a flower garland  
And gave it in his hand,  
Besides Goddess prasadam,  
As a mark of respect to him

Not to disturb other devotees,  
He took those gifts in his hands,

And returned soon to reach  
Virupaksha Cave, his place.

His second visit to the temple,  
Surrounded by many people,  
Was a good experience for him,  
For that, the temple honored him.

Rajaram Ramachandran

## Rm22. Taking Alms (Biksha)

RAMANA MAHARISHI

A beggar asking for alms  
And a sanyasi taking alms  
Are not one and the same,  
But differ in each name.

A beggar goes for alms  
But a sanyasi for biksha.  
Cooked or uncooked items  
A beggar willingly takes,

A sanyasi takes only raw items  
Like uncooked dhal and rice,  
As they must cook it once a day,  
Without keeping it for next day.

If there is anything excess,  
It must be given to others,  
Without keeping it for self use,  
Like this, there are strict rules.

Ramana as a young sanyasi,  
He went out very rarely,  
Asking for biksha from anyone,  
Or for that matter, everyone.

Temple Poojari used to give him  
Washed rice water sometime,  
He drank that salt-free water  
As God's gift to satisfy his hunger.

Another time he had taken  
Three handful of curd rice  
As Biksha in the house  
Of Krishna Iyer at nights.

Rarely did he go for any feast.  
But he was forced to eat,

In the house his grandfather,  
By name Ramachandra Iyer.

Two people carried him  
And used force at that time  
So, there was no other way  
He had to eat only that day.

Next time, a Mutt's Head  
Carried him away to his Mutt,  
And in the midst of ten servants  
He couldn't escape, but had to eat.

Not so particular he was  
For taking his daily meals  
Or any other food in preference,  
As a Sanyasi, he had no choice.

Rajaram Ramachandran

## Rm23. Visits By Foreigners

RAMANA MAHARISHI

Ramana Maharishi's fame spread,  
Not only in India but also abroad.  
Many foreign visitors, at that time,  
Came to our country to meet him.

A newspaper reporter in London,  
By name Paul Brunton,  
Was writing a historical book on  
'A search in secret India, ' then.

In India, as soon as he landed  
A Tamil reporter he contacted,  
Venkataramani was his name,  
Who, to Kanchipuram, took him.

There, Maha Swami told him  
&quot;Better you go to Tiruvanmalai  
Meet Ramana Maharishi this time,  
You'll get, what you want, from him.

When he told about his hurry  
To go next day to his country,  
Maha Swami compelled him  
To cancel his flight and meet him.

It was after meeting Swami,  
He began to forget his hurry.  
The purpose of his short visit,  
It was well served, when he met.

In 1934, this book was released.  
Which, even today, is in demand.  
In the look of Paul Brunton  
Maharishi held a high place then.

These are his observations:

&quot;No 'pomp and show' he does.  
His sight is like endless waves,  
It cures well any anxiety disease  
Of all those suffering hearts.&quot;

&quot;The bright light of one's Soul  
Near him, does shine very well.  
From the rays of his knowledge  
One's mind gets charged well.&quot;

&quot;If one understands his path  
In search of this bright Soul  
And also his mental attitude,  
His preaching acts like a guide.&quot;

&quot;He never played any trick  
Or demonstrated any magic,  
Just to get one's blind faith,  
So straight he was in his path, &quot;

&quot;Like two twinkling stars,  
He had two shining eyes,  
Whose penetrating rays,  
Cured one in many ways.&quot;

Rajaram Ramachandran

## Rm24. Visitors After Visitors

RAMANA MAHARISHI

One L. H. Humphreys came.  
And met Maharishi three times.  
He worked in the Police Department,  
Later on, he became a Catholic Priest.

His dialogue with Maharishi he sent  
To one of his friends at London,  
Which got published in the newspaper,  
"International Psychic Gazette."

When Humphreys wanted to do  
Some service to this world,  
Ramana said, "Help yourself first.  
Are you not part of this world?"

"Know that you're the world.  
World isn't different from you.  
The fact is, by helping yourself,  
You're helping this world."

After this Humphreys asked  
"Whether it is possible  
For us to do miracles  
Like Krishna and Jesus? "

He replied, "Did they realize  
When they did all such miracles  
Against nature their action was?  
Humphreys simply said, "No"

Maharishi was very particular  
About self inquiry by one,  
"Who am I, " rather than  
Outward show by anyone.

A retired army officer then  
Major Chadwick, came from Spain.

In the name of 'Sadhu Arunachala, '  
For 25 years, he served Ramana.

He wrote a book with a title,  
'A Sadhu's Thoughts, ' well.  
Its contents are very clear,  
To go through by any reader.

In 1938, Madam Pascaline Mallet,  
A French Lady, with her friends, met  
Ramana Maharishi and then wrote  
A book titled, 'Turn Eastward.'

In 1940, an American Lady came.  
About her experience with him,  
And on her return, a letter she wrote  
That she laid her soul under his feet.

Rajaram Ramachandran

## Rm25. Mother Azhagammal Visits

RAMANA MAHARISHI

In 1898 December, she visited her son,  
And in 1913, she came there again.  
After her trip to Kasi, when he was  
At Virupaksha Cave, in silence.

Nagasundaram, his younger brother,  
Mangalam, wife of that brother,  
Who had no children, came there,  
To visit him, along with his mother.

"The childless mother Mangalam  
Should get her male child in time, "  
This was his mother's request.  
For this, his blessings she sought.

In 1914, Mangalam delivered a son,  
Whose name was Venkataraman.  
In short, he was called Venkatu,  
Who managed well Ashram later on.

Venkatu, for 45 years, well managed it  
And was mainly responsible to bring it  
As a famous Ashram in the world,  
That, even today, is well remembered.

After visiting the Deity at Tirupathi,  
Mother came to see Maharishi,  
But she was laid up there suddenly  
With high typhoid fever severely.

He became worried about her  
And he wrote four prayers  
To the Lord Arunachaleswarar,  
To save his mother from fever.

In reality the prayer songs were  
Not only to save her from fever

But also for her `self' liberation  
From the fever of illusion,

Soon his mother got cured.  
Back to her town she returned.  
But her life became still bad.  
To clear debts, her house was sold.

Many devotees stayed in Ashram  
As it gave peace of mind to them,  
From the donations from them  
Everyday food was served to them.

In the year 1916, she came back  
To Tiruvannamalai so as to make  
Her life more devotional there,  
And serve them all much better.

Ramana wasn't for her stay,  
But agreed to it one day,  
As all the devotees prayed.  
And for her stay they pleaded.

Rajaram Ramachandran

## Rm26. Mother Azhagammal's Stay

RAMANA MAHARISHI

When mother Azhagammal stayed,  
Some people from outside criticized.  
Besides this, Nagasundaram  
His younger brother joined him.

Mangalam, his wife, died  
After the birth of her child,  
From the time he lost his wife,  
He was fed up with the family life.

Then he became a sanyasi.  
He took up his new name,  
As Niranjananda Swami,  
And managed the Ashram.

Even the great Seshadri Swamigal  
Told his follower, "Go to the hill,  
You'll find there a family man,  
Who gives sweets to everyone."

True, Azhagammal prepared food,  
That was so nice and good,  
Leaving aside sanyasi's rules,  
That one must beg for raw grains.

Perhaps, as an exception  
God allowed this union  
Of a family under one roof  
To spend their renounced life,

For Ramana, it was like a lotus,  
Floating o'er the water-surface,  
But untouched by the water,  
To stay with his mother and brother.

His mother was very strict,  
In observing widow's rights,

And privileges of those days,  
But he criticized her for this.

So liberal minded he was then,  
As it was his main intention,  
For them to slowly learn  
How to take up renunciation?

The rules of renunciation,  
One must ultimately learn,  
Step by step, in the long run,  
When that knowledge they gain.

His way of approach was one,  
That any individual can learn,  
More by his inward experience,  
Than by blindly following rules.

Rajaram Ramachandran

## Rm27. Mother's Upliftment

### RM27. MOTHER'S UPLIFTMENT

After Ramana allowed his mother  
To stay there with him forever,  
Every opportunity he gave her,  
To spiritually, day by day, uplift her.

She also wanted to give him  
Sumptuous food every time  
What food he liked the most,  
In his younger days, that he ate.

Papad was one, he used to take,  
That she was trying then to make,  
And for his help when she called,  
To assist her, he flatly refused.

Alone when she was preparing,  
A song on papad he was writing,  
In order to keep her more sensible,  
Against making such a tasty edible.

The song goes like this: -

"Grind into powder urad dhal,  
Add Pirandai plant juice a little  
From this dough make small balls,  
You can eat papad fried in hot oil."

"Like this, grind this ego one  
In the soul-search-machine,  
Add the juice of good company  
Make this dough thick and pasty.

"With a hand roller of peace,  
Roll a ball on a moral wood-piece,  
O'er the fire of knowledge heat  
And in the hot ghee of virtue, fry it."

"Eat this fried papad daily,  
That goes inside "Self" only,  
To make you ever dependable  
On the divine path, more spiritual."

His mother heard his lectures  
O'er a period of six years,  
And became totally a realized soul,  
Going on the spiritual path well.

Near the Virupaksha Cave side,  
Water for bath was in demand,  
Ramana daily used to bring  
Water from a distant spring.

Kandaswami, a devotee felt  
Why not an Ashram be built  
Near the spring to facilitate  
Their daily life in all respects.

An Ashram in a few days came,  
As Skandashramam by its name,  
With all beautiful surroundings  
Like trees and flower plants.

-----  
Note: Translation of 4 Ramana's songs by Prof. nathan  
is more authentic, which is as under: -

Ramana's four songs go like this: -

(1) "Here encased in five sheathes of organs, Mind, Intellect and Sleep  
of blissful-ignorance and different from them, grows the kernel,

The self, the Abhiman felt as "I." Pound it with the wisdom-pestle  
Of the inquiry "Who am "I, " reducing it to powder as  
"Not I." "Not "I."

(2) "Now mix the juice of the edible-Cactus Pirandai. This is sat-sanga,  
the company of the elevating which removes discord, add Jeera and  
black pepper which are Shama and Dama, equanimity and self-restraint.  
Toss in some salt of Uparati which is non-attachment. Round it off with  
Hing for good vasanas, the tendencies which free us."

(3)&quot;With an inward turned pestle of mind pound away &quot;I-I.&quot;  
Unrelenting

at its stubborn out-going disobedience. Then with the rolling pin of Shanti,  
roll out on the platter of evenness. The Appalams and see for yourself! &quot;

(4) &quot;Taking the bottomless vessel of endless-Mouna with the wholesome oil  
Of the One Self of all, fired by the flames of wisdom's enquiring, fry the papads  
Without let up till the questioning Self reaches and remains the source.

Thus you can have the papad and eat it too! &quot;

Rajaram Ramachandran

## Rm28. Mother's Last Days

RAMANA MAHARISHI

After coming to Skandashramam  
Life changed better for them.  
Mother collected edible leaves  
And roots from the hilly places.

She served cooked leaves  
And roots to the devotees.  
She treated all the servants  
Very kindly as her own sons.

She was always near her son  
And didn't go anywhere even  
To attend her daughter's invitation  
For the new house opening occasion.

She had planned her death  
As to give up her last breath  
In her son's divine presence  
And not to die anywhere else.

From 1920, her health deteriorated.  
All the intensive treatments failed.  
Her last moment had approached.  
Ramana felt her condition not good.

On her breast, he kept his right hand,  
And on her head, his left hand,  
In order to deliver her soul  
To reach her final divine goal.

As renounced life she had lived.  
In a Samadhi she was buried,  
At the foothill, near the Tank Pali,  
Instead of burning her body.

O'er the Samadhi they installed  
Both a Chakra and a Siva Lingam

Mathrubootheswarar they named Him,  
And like a small temple they worshiped.

A wonder took place thereafter.  
Near her Samadhi was there  
A wet land with water trickling,  
That when deepened it gave a spring.

They dug a deep well in that place,  
That gave water for their daily use,  
Thus even after Mother's departure  
She served them all with well water.

Samadhi = Grave

Rajaram Ramachandran

## Rm29. Niranjananda Swami

RAMANA MAHARISHI

Nagasundaram, Ramana's brother  
Who came there with his mother,  
Got himself settled as a sanyasi  
With a new name Niranjanananda Swami.

He managed the Ashram efficiently  
And laid many conditions strictly  
Like the one, "No work, No food,"  
His strictness, no one there liked.

On account of his sincere efforts  
There came several buildings,  
Like dining halls, rest rooms,  
And new facilities for devotees.

As cheap edition of the book  
"Who am I?" he only took  
For publishing many copies  
And collecting sizable funds.

As Ramana, he liked animals.  
A puppy dog, very small,  
Was bitten by a grown up pig,  
Inflicting wounds, deep and big.

He took the animal in a basket,  
O'er his head he carried it  
To the town veterinary hospital  
For treatment until it became well.

On 17-03-1949, the temple work  
After his ten year's hard work,  
Got finished, and was ready for use  
Because of his very sincere efforts.

Many great religious leaders  
Came there, with their followers,

And the temple was opened by them  
On an auspicious day and time.

His last days were approaching  
On the bed he was instructing  
His successor, Venkataraman  
Before all his known persons.

&quot;This Ashram belongs to Bhagavan, &quot;  
He treated Ramana as God incarnation,  
So, he used to call him as Bhagavan,  
The living God worshiped by everyone.

&quot;Take best care of his properties.  
Be sincere in all your actions,  
Be truthful to all the devotees.  
Ramana will bless you always.&quot;

He then saw Ramana's picture,  
Hanging straight on the wall there,  
And chanting his divine name aloud  
From this mundane world he departed.

Rajaram Ramachandran

## Rm30. Ramana And Lord Muruga

RAMANA MAHARISHI

Many people compared Ramana  
With Pazhani Lord Muruga  
For similarities in their actions  
And also their mode of dress.

Muruga left his place, Kailash,  
When he was young in age.  
Ramana left his place Madurai  
When he was young in age.

Muruga left Kailash in anger,  
Ramana left his place in anger,  
Both left their respective places  
Out of anger for some reasons.

Muruga lived in Pazhani Hills,  
His dress is only a loin cloth.  
Ramana in Arunachaleswarar Hills.  
He was wearing a loin cloth.

Ramana wanted equal treatment,  
To everyone who came to eat,  
But when partiality was there,  
He got angry with the servers.

Once he gave up buttermilk  
As for him, more they gave,  
While for others, less they gave,  
Which action he did not like.

When plantain fruits were not  
There for all, who came to eat,  
Why he was served with that fruit  
Denying others the same fruit?

Like this, he took objections.  
He cared more for his devotees,

Who must get fair treatment,  
Without any disappointment.

One day Santhammal served  
Ramana some more quantity,  
And for others less quantity,  
That time silence he observed.

Next day, he called her and said,  
&quot;Why to me more you served,  
And less for others you served?  
On your part, is it fair and good? &quot;

&quot;If you had given me less quantity,  
And given them more quantity,  
I would have been the happiest man  
And appreciated your action then.&quot;

Such a liberal Maharishi he was  
In taking good care of his devotees,  
Who came daily to worship him  
As a living God there to bless them.

Rajaram Ramachandran

# Rm31, Ramana, The Maharishi

RAMANA MAHARISHI

Ramana was considered Rishi of Rishis,  
For this reason, he was called Maharishi,  
As his heart was full of compassion  
To all living beings under God's creation.

One day Sundaram, Ashram's cook  
Served vegetables not fully cooked,  
To all devotees, but not to him,  
As it might cause indigestion to him

Ramana took up seriously with him  
For serving the same to all of them  
Saying, "When I can't digest it  
How can others digest it?"

As days passed, there was a set back  
In his health keeping him weak,  
One devotee gave him an advice  
To drink daily a glass of fruit juice.

In reply he said, "If I must take  
All the 200 devotees must drink,  
What is the cost of fruit juice  
If all of us drink daily one glass?"

"Can we afford to meet its cost,  
If all of us daily take it?"  
So, he rejected this very thought  
As they could not easily afford it.

He had such a noble mind,  
That he was always concerned  
More about others' interests  
Than his own personal benefits.

In all his open conversations,  
In all his day to day actions,

In all his contact with people  
He was so plain and simple.

Perhaps, it was God's will  
That on the top of the hill  
He must stay and teach the world  
On "Who am I, " to reach its end.

He could have stayed in a jungle  
Not to be disturbed by people,  
But he remained with them all,  
By his role, as a living example.

"Search deep inward yourself,  
Who am I? " to find yourself."  
This message he carried himself.  
By doing this exercise himself.

Rajaram Ramachandran

## Rm32. Thayumanavar

RAMANA MAHARISHI

Ramana used to tell stories  
At nights to those devotees,  
Who were awake in their beds  
Waiting to hear his moral stories.

He told a story on Thayumanavar  
Which was like this for all to hear.  
Once a pregnant girl was there  
On one side of the Cauvery River.

Her mother went out saying,  
"For your delivery I'm coming, "  
But in time, she couldn't come  
As the river was flooding with foam.

She prayed Lord Siva, "Oh God!  
I'm held up on this side of flood.  
I'm helpless to go to her now  
Help my daughter somehow."

Next day, the flood was over,  
When she went to her daughter,  
She was surprised to see a baby  
Sleeping in her hands deeply.

The daughter thanked her mother,  
For her timely help at that hour,  
But mother told her side of story  
That she couldn't come timely.

The daughter took up with her,  
For the bad memory of her,  
Then it was clear to the mother,  
That Lord Siva had come like her.

Siva readily grants boon,  
With no delay, but soon,

To anyone prays to Him,  
For His help, at any time.

The devotees were all happy  
To hear this bed time story,  
And went to sleep that night  
With their mind full of rest.

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## Rm33. The Wants Of A Sanyasi

RAMANA MAHARISHI  
(BED TIME STORY - 2)

A greedy Sanyasi there was,  
Who wanted many disciples  
To serve him as his servants,  
And to build his own mutt.

Some disciples joined him  
But soon left on seeing him,  
That a bogus person he was,  
Having no special powers.

So, the sanyasi left that town  
With the bag of his own,  
And moved to a distant place  
To spend his days in peace.

A house was kept open.  
He carefully went in,  
Kept his bag inside,  
And silently sat outside.

The housewife saw him  
And inquired about him.  
He said, "My disciples  
Kept my bag in your house."

"You can see for yourself  
If it is on your front shelf."  
When she went inside  
She saw the bag as he said.

Sanyasi alone shouted then,  
"I asked you to come soon,  
But why are you coming late  
And for you I have to wait."

There was no one there

But he acted as if there  
Was one of his disciples  
Giving some silly excuses.

This kind of cheating scene,  
The landlords have seen,  
And kept his bag hidden,  
In some secret place then.

When he asked for the same  
They coolly replied him,  
"At present we don't have it  
As your disciple has taken it."

The man who wanted to cheat,  
Got himself cheated by his act,  
And he silently walked out,  
Keeping his mouth shut.

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## Rm34. Chanting Mantra

RAMANA MAHARISHI  
(BED TIME STORY 3)

Once there was a King  
To find out something  
He went to the residence  
Of his Minister in silence.

He was chanting Gayatri Japa  
The King waited till the end  
And asked him what he did?  
He replied, that was Gayatri Japa.

The King wanted to learn it  
But the Minister denied it.  
So, the King went away  
And came back one day.

He told the Minister then,  
He learnt it from someone,  
And he can recite it by heart  
If he had to go for a test.

Minister ordered his servant  
To shake Kings' hands,  
And told him to do thrice  
But he hesitated to do that.

The King told the servant  
To shake Minister's hands  
Without any hesitation he went  
And shook Minister's hands.

Then Minister told him like this,  
"Oh Maharaj, a competent person  
Only can give any such orders,  
He obeyed, as you're such a person."

"Similarly, from a Guru,

You must learn, it is true,  
Any Mantra to get its power,  
Not from any commoner.&quot;

The King realized thereafter  
That any Mantra he must hear  
From a Guru's mouth direct,  
If the power inside must act.

Rajaram Ramachandran

## Rm35. Bachelor's Touch

RAMANA MAHARISHI  
(BED TIME STORY - 4)

Ramana said, "One can't judge  
A realized Rishi at any stage,  
By his mere facial appearance,  
But judge by his real intentions.

To support this he told a story.  
"A lifeless male child was born  
That caused his parents worry,  
And they prayed Krishna then."

"Krishna said, any touch  
By a pure bachelor which  
Will give life to the child  
But everyone was afraid."

"Even Sukadevar was afraid  
To touch the lifeless child,  
As he might be exposed,  
If the child remained dead."

"When Krishna touched him  
Alive the lifeless child came.  
He was none other than  
Parikshith Maharaj later on.

How can He claim to be pure  
Moving with Gopis? None was sure,  
But who can doubt the Lord  
When He gave life to the child? "

A realized soul only can feel,  
The presence of one such soul,  
Thus Ramana told the devotees,  
Who began to sleep in their beds.

Rajaram Ramachandran

## Rm36. Petty Challenges

RAMANA MAHARISHI

On the top of the hill, at Skandashram  
Bhagavan stayed there every time,  
But he visited Mother's Samadhi spot,  
Often, down the foothill, to pay his respect.

In the year 1922, December, one day,  
He went there permanently to stay,  
And never returned to Skandashram  
Where he was residing all the time.

There were a few thatched sheds  
For devotees to come and stay  
With their donations every day  
That attracted three thieves.

One night those three robbers  
Came to loot the devotees.  
Bhagavan told thieves not to harm  
Or try to beat any one of them,

He told, &quot;You take what you want,  
Without breaking building parts,  
And without harming anyone.&quot;  
But they did not care to listen.

When they searched they found  
Some silver plates, mango fruits  
A little rice and money-ten rupees,  
At last this was all what they looted.

When someone with a roller  
Went to beat those thieves  
Bhagavan prevented him  
From beating all of them.

He said, &quot;They're poor fellows.  
Let them take their loots.

If you beat and they die  
It'll complicate matters.&quot;

His approach to everyone  
Even if he was a bad man  
It was too soft to mention  
No doubt, he was a Bhagavan.

Bhagavan = God

Rajaram Ramachandran

## Rm37. Cow Shed (Goshala)

RAMANA MAHARISHI

In the year 1926, September month,  
One day, there a devotee came,  
With a cow and calf to gift both,  
For the benefit of the Ashram.

At first, Bhagavan was reluctant  
For the reason it was difficult  
To take care of them in Ashram  
As there was none at that time.

A local devotee offered to keep  
Both cow and calf under his care  
And all devotees assembled there  
Requested him to accept the offer.

The calf was too smart to look at  
Her name as Lakshmi they kept.  
She came everyday to Ashram,  
And stood before his room.

After taking what he gave to eat,  
Back to her mother she went.  
This became her regular routine,  
To visit Ashram daily and return.

Years passed, when she came,  
One day, with her calf to Ashram,  
And she stayed there itself  
Till the last day of her life.

She became so close to his heart,  
Till she ate her food he used to wait.  
One day, he didn't take his food  
As there was no grass for her to eat.

One of them rushed to the town  
Brought cart load of grass then,

And after she took her feed  
He started eating his food.

After her arrival, more cows came.  
They built a Goshala near Ashram.  
On the opening day, she led him  
To Goshala as a captain of the team.

Time came for her final departure.  
He had all the appreciation for her,  
As she had spent a glorious life,  
He gave her a tearful send off.

Rajaram Ramachandran

## Rm38. Animals In Ashram Site

RAMANA MAHARISHI

Animals and birds in and around  
Ashram site came on daily rounds  
To be in touch with Bhagavan,  
Without harming him or anyone.

Rangaswami Iyengar used to come  
On a regular visit to the Ashram.  
Once, by midday, he went alone  
For a bath in tank under hot sun.

A thirsty tiger came to drink,  
Cool water from the tank,  
As that was the crucial hour  
For wild animals to drink water.

Bhagavan through inner vision  
Saw this dangerous situation,  
He went and told the tiger  
To go and come afterwards.

It went back on his request  
Without quenching its thirst,  
With his words of kindness  
He tackled also wild animals.

A devotee gave him two doves  
And the pairs started their plays  
Both kept flying everywhere  
And jumping here and there.

Squirrels came in their turn,  
And he fed them one by one.  
To go back they refused,  
Until they got their food.

While he was going in a jungle,  
Followed by his Ashram people,

All of them felt too much thirsty,  
But there was no water nearby.

All monkeys there noticed this  
And shook the Jamun trees.  
They ate Jamun fruits in plenty  
And felt then no more thirsty.

There were many such incidents  
When all animals and birds  
Were so friendly with him  
For his kindness with them.

Rajaram Ramachandran

## Rm39. Humorous Incidents

RAMANA MAHARISHI

There were a few humorous incidents  
Bhagavan told on different dates.  
It revealed his humorous tendencies,  
During his younger and older days.

Once, as a young boy he stood  
For a photo in black and white film  
A fly sat on his nose at that time  
When the camera was clicked.

As its final result, it was  
His hand o'er his nose,  
That was hiding his face.  
As a bad show in his case

In his letter to his cousin  
He wrote, "With blessings, "  
While his cousin at that time  
Was ten years older than him.

When his cousin told him,  
"You're not that much old  
To bless me when you're  
Not my senior but a junior."

Once a music party came  
Sang his name as Ramanar  
Instead of his name Ramanan  
As a mark of respect to him.

He then jokingly commented  
"One should call Lord Sivan  
As Lord Sivar, if the letter "N"  
Has no respect to the Lord."

Once a fake Sadhu attracted  
Many people by his deeds,

Like driving away ghosts  
Curing diseases with ashes.

But Bhagavan was so simple  
He only advised those people  
To meditate inward to know  
&quot;Who am I&quot; without any show.

So, they remarked what kind  
Of a Sadhu he was when his hand  
Wasn't showing any miracle  
Like the fake sadhu, who was real.

More jokes he said now and then,  
To keep them all in good humor,  
But on the top of all these things  
He was ever in pursuit of his &quot;Self.&quot;

Rajaram Ramachandran

## Rm40. Maharishi And Mahatma

RAMANA MAHARISHI

Maharishi had not seen Mahatma  
Mahatma had not seen Maharishi  
Yet, they know well each other  
By their individual spiritual power.

Maharishi was almost naked  
But for his loin cloth cover.  
Mahatma was called half-naked  
Fakir of India with no upper cover.

Maharishi worshiped Annamalaiyar,  
While Mahatma prayed before Rama.  
In the Political World, Mahatma was.  
In the spiritual world Maharishi was.

Bullet shots killed Mahatma.  
Sarcoma cancer killed Maharishi  
These were the similarities of both  
The two followers of the Truth.

Gandhiji sent Babu Rajendra Prasad  
Along with Jamnalal Bajaj to have  
Peace of mind at Ramana Ashram  
And there both of them came.

While Babu didn't ask anything  
Bajaj was interested in questioning,  
Maharishi just to know at that time,  
What was that spirit behind him?

Bajaj: "Is it alright to desire for Independence?"

Maharishi: "Yes. To achieve a great object,  
one goes for a long struggle. It integrates  
a devoted citizen with his country.  
Like this, one must integrate with his soul  
without any fear or favor."

Bajaj: "After a long sacrifice and struggle should we not feel proud of our freedom?"

Maharshi: No. If you have to win this war you must pray always the owner of this world, the Almighty and surrender to Him. When by God's grace one wins the war, how can he claim that glory belongs to him? Don't claim your rights. That kind of duty only is selfless action.

Bajaj: How can a politician remain faultless?

Maharishi: His surrender to God or Guru only will save him. Let him not worry about straightforwardness. Only when he acts against his leader doubts will arise.

Bajaj: Is there no supernatural power to give strength to a freedom fighter?

Maharishi: (silence) No answer.

Bajaj: (Clarifies) Will not the sacrifices made by our elders help us?

Maharishi: Yes, it will help. No one can claim those sacrifices as his own. All selfless persons have a share in them. For this country based on Dharma principles, this is a great awakening indeed. Is it not due to God's grace!

Like this dialogue went on  
Between Bajaj and Maharishi  
That enlightened everyone  
To remain as a selfless person.

-----

Maharishi = Ramana Maharishi

Mahatma= Mahatma Gandhi

Rajaram Ramachandran

# Rm41. Shri Muruganar

RAMANA MAHARISHI

Muruganar, as second son, was born  
In the year 1890, Month August,  
In the family of a poor Brahmin  
At Ramanathapuram Town.

Subbalakshmi was his mother,  
And Krishna Iyer was his father,  
In his young age he lost his father.  
He was under the care of his mother.

Kamakshi was born as his sister.  
He didn't talk for five years,  
Perhaps God kept him in silence,  
To become a poet in his later years.

His research on Tamil literature,  
Yielded very remarkable results,  
As he moved with great scholars  
Who inspired him in his studies.

At Chennai when he was  
He was advised to visit  
Ramana Ashram at least once,  
To know about divine songs.

So afraid his mother was  
That he might take sanyas,  
She opposed his going there  
But he somehow convinced her.

After meeting Ramana Maharishi,  
He fell for his magnetic personality,  
And couldn't go back to Chennai  
From the place, Tiruvannamalai.

When his mother died at Chennai  
In the month of July 1926 he came

To settle himself permanently  
At his desired place, Annamalai.

More than 30,000 Tamil songs  
He wrote and were inaugurated  
By scholars in the spiritual world,  
And to his credit they all stood.

In 1971, his health had a set back  
On 28-08-1973 he was so sick  
That he couldn't recover from it  
And passed away on that date.

His body was buried near Ashram  
At the foothill of Annamalai,  
And puja is done to his Samadhi  
Every year, in honor of him.

Rajaram Ramachandran

## See Not, Sing Not (Thyagaraja)

A song not for the Lord,  
Or a dance against God,  
The Saint hated to hear  
Or see anytime, anywhere.

One day, it so happened  
That his disciples visited  
A marriage dance variety  
Of a dancing girl's party.

When they returned home,  
They imitated the same,  
As held in the performance  
To the Saint's annoyance.

In anger, he began to shout,  
And drove them all out  
From his house then,  
For their immoral action.

His wife asked for pardon,  
Saying, "There's thorn  
In the plant, besides rose,  
Still, we go for the rose."

"Always men are made  
Of good and bad mixed,  
If they're told softly,  
They'll hear it surely."

His anger came down,  
And he allowed them in,  
When they all realized then,  
Their Guru's good intention.

(He sang in Raga Sama then  
Santhamu Leka Sowkyamu Ledhu,  
Sarasadhala Nayana)

“Oh Lotus eyed Kanan  
If the senses are not won  
Also if one is not calm,  
Peace will never come.”

“Wealth, wife, children, penance,  
Divine Knowledge, sacrifice,  
To be a Pundit in Vedas,  
All are useless, if there’s no peace.”

“Oh Rama, King of Kings,  
The Giver of blessings  
To your pious devotees,  
Keep them all in peace.”

Rajaram Ramachandran

# Seed First Or Tree First

Seed first or tree first,  
Egg first or hen first,  
Man first or woman first,  
Who can tell what came first?

What's unseen does exist,  
What's seen doesn't exist.  
The unseen air does exist,  
The mirage doesn't exist.

A lighted candle stick,  
Makes the fire visible  
And the sound invisible,  
To the ears it's audible.

A sheet paper shaken  
Very fast, up and down,  
Makes a fluttering noise,  
That's heard well by the ears.

A train that moves  
Or a jet that flies,  
What a noise it makes?  
This everyone knows.

Our mother earth rotates,  
Non-stop, on its axis,  
But where the noise goes,  
Fast, around, as it moves?

The stars on the night sky  
Who can count, how many?  
Who keeps them afloat,  
When they're moving fast?

Does the sea swallow the land,  
When the earth rotates around?  
From the hot sun or the wild wind,  
Who saves the entire mankind?

As an invisible power, the supernatural,  
And a performer of any kind of miracle,  
He lives in our heart, as the Supreme God  
And for our comfort, He gifted this world.

He can do or undo, as the Almighty.  
Any thing, He can create or destroy.  
Every balancing act, for Him, it's a play,  
And He controls the Universe this way.

He asks from us nothing?  
Our faith in Him unending  
And our love for fellow being  
That's what, He's expecting.

Rajaram Ramachandran

# Showered Compassion

Next, Buddha moved to Rajagriha,  
The Capital of Kingdom Maghada.  
King Bimbisara received Buddha well.  
As he was already his disciple.

Buddha and his disciples  
Went with their alms-bowls,  
And the king gave them food,  
With reverence and gratitude.

For their comfortable rest,  
He gave the bamboo forest,  
Veluvana, near the capital,  
Which was very beautiful.

A convenient place it was  
For their preaching use,  
Also for their meditation,  
And practicing lessons.

When the king was a visitor,  
Others followed him there.  
Veluvana became crowded,  
When all people visited.

They came with disturbed mind,  
But with great relief, they returned.  
Buddha showered compassion,  
Rich or poor, to everyone.

All his disciples found  
That he was very kind  
Towards them uniformly  
And treated them nicely.

One was slow in learning  
As he wasn't remembering  
Whatever taught to him.  
Others mocked at him.

Buddha took up this case  
And handled him with ease.  
He told him one, one sentence  
Each day, with all patience.

As if it was a miracle,  
In a few days, this disciple,  
Picked up lessons well  
To the surprise of all.

Buddha just said catch words,  
"Words, thoughts and actions,  
Greed, anger, and stupidity,  
Which settled in his mind quickly.

The disciple said, "From now on,  
My thought, speech and action,  
I shall control to avoid  
Anger, stupidity and greed."

Buddha completed, "Thereby  
You'll attain enlightenment surely."  
Buddha was an incarnation  
Of limitless compassion.

Rajaram Ramachandran

# Siddhartha's Compassion

Siddhartha, one fine morn,  
Was walking in the garden,  
And saw a wounded swan  
From the sky falling down.

Near the bird, he ran fast.  
It was hit by an arrow shot.  
When he pulled out the arrow,  
He couldn't control his sorrow.

Blood dripped from the wound,  
As he took it from the ground,  
With his silk scarf, he dressed it.  
He felt, as if he was hurt.

By then, Devadatta, his cousin,  
Came and claimed the swan,  
"Well, I shot this swan.  
So, give me, it's mine."

Siddhartha said, "No, I'll not.  
While I'm trying to save it,  
You feel like killing it.  
It's no good on your part."

"It belongs to the saver,  
And not to the killer,  
So, it's mine, not yours.  
I'll not give you this."

With a disappointed look,  
The cousin went back.  
The prince took care  
Of the bird thereafter.

Later, he released the bird,  
When it was fully cured.  
It was the first occasion  
What life was, he saw then.

No wonder, such a man  
On this earth, was born  
To save all suffering mass  
Or even one life in distress."

Rajaram Ramachandran

# Siddhartha's Marriage

King Suddhodana's selection  
As wife for Siddhartha, his son,  
Was Yashodhara, the princess,  
The most beautiful among ladies.

Her father, King Suprabuddha,  
However doubted Siddhartha,  
Whether he would fight,  
If a war broke out?

As Siddhartha was too soft,  
Peace loving and introvert,  
He, the bride's father, so felt,  
And entertained this doubt.

He held a competition  
To select a suitable man  
From the royal families  
To marry the princess.

Among those eligible men,  
Prince Siddhartha was one,  
Who took up the challenge  
To prove his valor and courage.

To satisfy his father's pride,  
He joined the horse ride,  
And won the race at last  
Reaching the target first.

Devadatta, his cousin,  
Had miserably failed to win,  
Though he was very keen  
To claim her as his own.

The princess, with a garland,  
As her final test, went round,  
To select the man of her choice  
From among all the princes.

Siddhartha, the winner of race,  
Also was the winner of princess,  
When she garlanded him  
Keeping her willing eyes on him.

The marriage of the prince,  
In Kapilavastu City, took place,  
With all pomp and show then,  
As a royal grand celebration.

The King built another palace  
For the prince and princess,  
In the vicinity of Himalayas,  
To enjoy its soft breeze.

From the outside world,  
It was well barricaded,  
For the prince to remain  
Attached to his domain.

Rajaram Ramachandran

## Something We're Sure To Miss.

A king nicknamed Mr. Miser,  
Always tried to be too wiser.  
His subjects opposed him never,  
But they also tried to be clever.

The king had a daughter,  
Famous for her open laughter.  
On the wedding day of her,  
He issued a royal order.

"That every citizen shall pour  
A pot of cow's milk pure  
Into the big drum that's kept  
At the palace front-gate."

Each one just thought,  
His neighbor had brought  
Pure cow's milk in his pot,  
That made up the whole lot.

It became a secret matter,  
That everyone poured water.  
No milk was in the drum,  
But water-full upto its brim.

Often, we think, we're wiser,  
More than our neighbor,  
And if everyone thinks like this,  
Something we're sure to miss.

Rajaram Ramachandran

# Spgm 001 - Silappadigaram, The Killer Anklet

The story of 'Silappadigaram or &quot;The Killer Anklet&quot; has been attracting me for several years for two reasons.

(1) It was written some 1400 years ago by a Prince-turned-Jain Saint, Illangovadigal in the Sangam age Tamil poetry, which reflected the culture and the life style of the people of that time in the Southern parts of India.

(2) The story was filmed in black and white more than 50 years ago. It touched my heart to see the sufferings of Kannagi, a chaste woman faithful to her husband Kovalan, despite his extra relationship with a dancing girl, Madhavi, which broke down later on due to a misunderstanding between the two. He joined back his wife to restart his life by selling one of her anklets, but he was killed by the king on a false charge of theft of a queen's anklet brought on him by a cunning goldsmith, who actually stole it. Kannagi proved that the king was wrong by breaking her second anklet. The king died for the miscarriage of justice, followed by the queen, who also died on the spot. One anklet was the root cause for several deaths and so, the story revolves around this killer anklet that happened at three places, Pugar, Madurai and Vanchi of those ancient periods in Tamilnadu, South India.

This book was well appreciated by Dr. APJ Abdul Kalam, the then President of India. He wrote to me on 6th July 2006, saying that he liked the book very much, and in particular, the stanza (Verse-14 Page 275 of the Book) .

"She's like a daughter of Pandian,  
Now settled with him in the Heaven,  
'Pandian shall die, if justice is broken,  
She made this rule, let us sing about her.'

The Late American Poetess, a Fowler of West Virginia, USA, gave her liberal comments on this book, (about 10 pages) , which I shall post later on to show how she liked this story in simple verse format.

Rajaram Ramachandran

# Spgm 002 - The Kannagi Statue

## KANNAGI STATUE

This statue of Kannagi has been erected on the first line Marina Beach, Chennai, Tamilnadu, South India, to celebrate her chastity, modesty, and devotion to her merchant husband, Kovalan, despite his disloyalty to her by going astray with a dancing girl, Madhavi, who betrayed him later on.

Kovalan was beheaded at the command of King Pandian on a false charge of stealing the Royal Queen's anklet, while it was actually stolen by the goldsmith, who cunningly shifted the blame on this poor Kovalan.

Kannagi, Kovalan's chaste wife, then burnt the Madurai City by invoking the Fire God, sparing the virtuous people, innocent children and animals from her curse. Even today, this tragic story has become a burning topic in several open debates and group discussions, held on important occasions.

Rajaram Ramachandran

## Spgm 003 - Brief Story Poem

What the tribal of Kudanadu  
in the western hills saw?

\*\*\*

Illangovadigal renounced his royal life.  
In the ascetic robes he stayed aloof.  
Some tribal, one day, went to him.  
A tragic love story they told him.

“Under the shadow of a Vengai tree,  
That spread healthy air free,  
It had plenty of golden flowers,  
Which fell down like showers.”

“We saw there an ideal woman  
Having lost her partner one.  
Under this tree she stood  
In a melancholy mood.”

“Up from the sky came down,  
Messengers from the Heaven,  
From a beautiful chariot golden,  
And close by her they got down.”

“Accompanied by her husband,  
They led her Heaven-bound.  
It was a strange sight for us,  
Oh noble monk, may you hear this.”

Rajaram Ramachandran

## Spgm 004 - Narration By Poet Sathanar

At that moment was there,  
A poet by name Sathanar.  
In Tamil an erudite scholar  
Of that time he was popular.

He told the monk, "I know why  
They took her up above the sky?"  
He narrated its background,  
Of whatever facts he found.

"Pugar was a famous town,  
The capital of the domain  
Ruled by the Dynasty Cholan,  
Who wore a victorious crown."

"There lived in that town,  
A rich merchant, Kovalan  
With Kannagi, his wife,  
Spending a carefree life."

"All his precious wealth he lost,  
In the company of a dancer at last.  
Then he came back to his house,  
To live with Kannagi, his spouse."

"Only her two anklets were left,  
What the remnant she had kept,  
Which he then wished to sell,  
Just to restart his days well."

"Both reached Madurai Town,  
A poets' praised popular one,  
Full of mansions rich and tall,  
Which was King Pandian's capital."

"In hand he took her one anklet,  
And went thro' the market.  
On the way, a goldsmith he met,  
And his desire to sell it he let."

&quot;The goldsmith had earlier stolen,  
One of the queen's anklets golden.  
Timely this new piece came,  
Which looked like the same.&quot;

&quot;He worked out a devilish plan,  
To involve this innocent man,  
Stating none other than the king,  
Can buy such a costly thing.&quot;

&quot;He bade Kovalan there to stay,  
And went to the king to say,  
That the queen's stolen anklet  
From a stranger's hand he got.&quot;

&quot;As the fate rules everyone,  
It spared not poor Kovalan.  
Destiny played its vital role,  
To lay its hands on this soul.&quot;

&quot;No enquiry was made.  
What the goldsmith said,  
The king simply heard,  
And he took his every word.&quot;

&quot;In the spur of the moment,  
He passed an instant judgment.  
He sent soldiers to the spot  
To kill him and bring the anklet.&quot;

&quot;To execute the King's orders,  
There rushed the obedient soldiers.  
The innocent Kovalan they killed.  
Thus his command they fulfilled.&quot;

&quot;Not finding a place for herself,  
Wept and cried his helpless wife.  
A chaste woman she being,  
She caused the death of the king.&quot;

&quot;She then invoked the Fire God,

Cried and prayed to the Lord  
To burn the entire town,  
And destroy it fast down.&quot;

&quot;What a chaste woman she was.  
Thus all her deeds and cause,  
Everyone praised this woman,  
Whom the tribal had seen.&quot;

Thus spoke Sathanar, the poet.  
The monk didn't remain quiet,  
But asked him about the result  
Of one's deeds against the fate?

\*\*\*

Rajaram Ramachandran

## Spgm 005 - The Fruit Of Destiny

The Poet Sathanar continued and said,  
While Illangovadigal, the gracious heard,  
&quot;Once in the Capital Madurai town,  
I was in a temple lying down.&quot;

&quot;It was a temple of the Lord.  
The hair-tress on His head  
Was seen beautifully covered  
By Konrai flowers, yellow colored.&quot;

&quot;The presiding deity of Madurai town,  
Appeared and told the distressed woman,  
&quot;Oh you, the destroyer of this town,  
What a fit of anger you've shown.&quot;

&quot;It was the irony of your destiny,  
That caused your miseries so many.  
Your husband in his previous birth,  
Earned a curse that caused his death.&quot;

&quot;The wife of a merchant, Sangaman,  
She gave this curse to your man,  
Who cannot be now like others seen,  
In the shape of a living man.&quot;

&quot;In an astral body you can find him,  
On the fourteenth day by the sunset time.&quot;  
This was exactly what I heard,  
On that midnight, the poet said.

Rajaram Ramachandran

## Spgm 006 - Oh Monk! You Do It

"A ruler, who dedicated his life to truth,  
And walked ever on a righteous path,  
He gave up his life for a cause  
Where upright he wasn't because."

"A celebrated chaste woman,  
The praise of the citizens to earn,  
And the misdeeds of the life past,  
That recoiled became true at last."

"All these show what a great moral!  
The anklets here became a symbol  
To say on action and its reaction,  
A truth to the world of perfection."

So said Ilangovadigal, the saint,  
To compose a poem what he meant.  
"Silappadigaram, " he named it,  
For the role played by an anklet.

Sathanar, the poet told, "Oh sage,  
Fit you're to write every page  
For the kings, this story do concern  
The three, Chera, Chola and Pandian."

Rajaram Ramachandran

# Spgm 007 - The Importance Of Pugar

## Part I - Pugar

### The Praises and Good wishes

(In the city of Pugar, Kovalan, the son of Masathuvan was married to Kannagi, the daughter of Manayakan. Her friends sang in praise of this marriage function.)

#### 1. Let us Praise

The moon has all our praises,  
When up on the sky it raises  
For it spreads cool light  
That makes this world so bright.

For his ample generosity  
Also his everlasting glory  
And his garland of victory  
We praise Cholan, that's why?

To the ever moving sun  
Around the Meru mountain  
By the side of the Cauvery river,  
Let us praise it and revere.

As the most charitable King Cholan,  
We receive our life-saving rain,  
That moves majestically o'er the ocean.  
Our praises go to it again and again.

In this world, encircled by copious water  
The King Cholan's tribe became so greater  
It brought, in turn, fame to the Pugar Town,  
Let us give all our praises to this town.

#### 2. The importance of Pugar

It may be any other mountain,  
Or even the Himalayas Mountain

To resettle anytime was never known  
To the ancient tribes, not even one.

Pugar had its own importance,  
For great many souls' existence,  
In fact, it knew no fear ever  
But was known for its power.

The great men of perfect knowledge,  
They praised this town in every age,  
They never spoke of anytime defeat.  
This way its fame rose to its height.

It was like the famous Naga town,  
And its name wide spread shone.  
It was so popular of that time,  
And was free from any crime.

Rajaram Ramachandran

# Spgm 008 - Kannagi And Kovalan

## 3. Kannagi

From the sky like the liberal rain  
In that Pugar town was Manayakan  
In giving charity to every one,  
As his unfailing hand refused none.

Kannagi, his daughter, shined like gold,  
She was a girl of twelve years old.  
She resembled a jasmine creeper stem.  
So thin was her feminine body frame.

Like Lakshmi, the popular Goddess,  
Who sits in the beautiful flower Lotus,  
She was in the hearts of all women,  
And a highly praised girl of that town

## 4. Kovalan

Cholan, the ruler of this big land,  
He gave titles, under his command,  
To some as head of his citizens,  
Who were held as honored persons.

One among them was Masathuvan,  
A popular head and a wealthy man,  
Who was keen to distribute his income,  
To those in need of help came to him.

Such a great man had a son,  
Who was sixteen-year-old Kovalan.  
He visited several countries,  
And became famous in business.

The moon-faced women of the town,  
In all sweet words of their own,  
They praised him as a beautiful son  
Out of their love for this charming person.

Rajaram Ramachandran

# Spgm 009 - Their Marriage

## 5. The Marriage

One fine morning, the parents of both,  
Wished them in their wedding clothes,  
And see the beauty in their wedding robes,  
Then started their preliminary jobs.

A beautifully dressed charming maid,  
She moved and circled on an elephant ride,  
Thus the news of their marriage spread,  
In and around the country, also far and wide.

The day of marriage came then.  
With the sound of trumpets blown,  
And the beats of drums played,  
The wedding in time started.

The procession slowly moved on,  
Like a royal march that went on,  
With white big umbrellas wide open,  
Thru' the roads of the Pugar town.

It was a wedding hall supported by pillars,  
With shining diamond-studded-fillers,  
And with beautiful hanging flowers,  
Also made up of blue silken towers.

In this hall started the function,  
Which drew everyone's attention.  
The couples at the auspicious hour,  
They were led to the hall center.

Like Arundhadi, the star of the sky,  
Kannagi saw it twinkling so high  
It was just matching her beauty,  
Also it revealed her divinity.

A Brahmin priest, an old man,  
He read mantras one by one,

While the couples went around  
The fire on the sacred ground.

It was a pleasant sight to all the eyes.  
The noise around reached the skies.  
They became husband and wife,  
From the day one of the married life.

Rajaram Ramachandran

# Spgm 010 - The Marriage Scene

## 6. The marriage scene

With sweet smelling seeds came some.  
With beautiful flowers some came.  
Well colorfully dressed came some.  
Talking in groups some came.

Singing melodious songs came some,  
Thru' eye's corner looking shyly some came.  
With Tilak paste vessel came some.  
Like these maids after maids came.

With marriage mirth came some,  
With attractive garlands some came  
Maids with beautiful breasts  
Assembled there in groups.

With flavored lime paste some came,  
Next to these groups some  
With bright lamps came.  
With cosmetics came some.

With sprouted seedlings some came.  
With decorated filled-pots came some.  
Some girls with flower-dressed-hair came.  
Like these number of young girls came.

&quot;May these lovers separate never!  
May the lovers' hands be joined ever!  
May you destroy all the evils!  
May you be happy! &quot; blessed all the girls.

O'er Kannagi flowers they showered.  
In many sweet words they blessed.  
Then they brought her on the sacred dais,  
This way went the marriage ceremonies.

Then they praised their King,  
&quot;You're the King of Kings,

In battles you're unbeatable.  
You're so strong and able.&quot;

&quot;Your &quot;Tiger&quot; flags fly so high,  
Far south below the Himalayan sky,  
Also on the north of Himalayas,  
You've inscribed &quot;Tiger&quot; signs.&quot;

&quot;You're the only one to go everywhere  
On the wheels of success as a sole ruler.  
May you live long with all the riches, &quot;  
Thus blessed the maids with due reverence.

Rajaram Ramachandran

# Spgm 011 - Their Married Life In Pugar

2. - The story of their married life

(This part deals with the period of the married life of Kovalan and Kannagi. They settled away from their parents and for a few years they spent their life happily in their separate residence}

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The rich traders traveled abroad,  
They were the citizens highly praised,  
And were in the king's good books,  
Also were held high in the people's looks.

The Pugar became a famous town,  
Because of such high business men,  
And for those visiting foreign traders,  
Who crossed all the coastal borders.

Traders from different countries,  
Crossed the land and sea barriers,  
To bring their new-new products  
In bulk that flooded the local markets.

People weren't tired of buying,  
For whatever they were craving,  
Thus making the place free for import  
Besides pushing up the trade export.

Bound by their traditions the traders  
Flourished well in and out side borders.  
One such successful businessman,  
Who came up well was Kovalan.

He was residing in the fourth floor,  
Of the building with seven floors,  
And spent his time happily,  
With his wife Kannagi, the lovely.

Rajaram Ramachandran

## Spgm 012 - The Southern Breeze Came

The crystal clear water, the white lily,  
The lily's open petals, the lotus blown fully,  
The water-flowers in the fields,  
The unopened flower buds,  
The pandanus flower's white petals,  
The flowers like garland of pearls,

The juice of these flowers drank the bees,  
Now searched for the sweet smells,  
That came from the hairs of the girls,  
But couldn't find the way to reach them.

Side by side these disappointed bees  
There came the Southern breeze,  
Which entered thru' the windows,  
Of that house, screened with bead-rows.

Kannagi and Kovalan welcomed,  
The arrival of the Southern wind,  
That kindled their feelings of love,  
To its extreme height somehow.

To the seventh floor they went,  
In the open terrace they spent  
Their unforgettable moments happily  
Went under the cool-moon lovely.

Rajaram Ramachandran

## Spgm 013 - The Flood Of Ecstasy

O'er their sleeping-cot,  
Fresh flowers a lot,  
On what bees would've fed,  
Have nicely been spread.

They sat on this flowerbed.  
O'er her shoulders broad,  
He drew sketches of sugarcane  
And lily in a beautiful design.

How the sea would shine,  
If the rays of sun and moon  
Get together, like that scene  
Their souls became one.

The hungry bees blew open  
The closed buds one by one  
This garland of Jasmine,  
He wore was as white as the moon.

The garland, beautiful one,  
Made of flowers, water borne,  
With their petals unbroken,  
It was by her nicely worn.

They two well embraced.  
Their garlands intertwined,  
They did appear to swoon  
Yes, for a moment, but soon.

In that state of embrace,  
To see her beautiful face,  
He relaxed his hands grip,  
And moved his fingers tip.

What all before he thought,  
Right then his mind brought,  
The words from his lips ran.  
And to admire her he began.

Rajaram Ramachandran

## Spgm 014 - Praising Her Shape

&quot;The crest moon that adorned,  
The hair-knot on the head  
Of the God, Lord Shiva  
Was well adored by Devas.&quot;

&quot;But weren't you both born  
In that deep milk-ocean?  
So, it does belong to you.  
Pray, God gives that to you.&quot;

&quot;The battlefield is a place,  
To receive any warring race,  
To fights out the enemies  
And to win by any means.&quot;

&quot;Like that your two eye brows,  
Have defeated the Cupid's bows,  
To make it a real comparison,  
Here, it's but me they've won.&quot;

&quot;The deathless medicine nectar  
It came, in its turn, only after  
You appeared from the ocean,  
So, you're the Goddess Lakshmi born.&quot;

&quot;Indra, the Lord of the Heaven,  
Who has a Vajra-army really can  
Make your hip also strong,  
As this army, he keeps strong.&quot;

&quot;The six-faced Lord Murugan,  
Me as an enemy he didn't mean.  
So, seeing my melting heart like ice,  
He sent His spear to be your eyes.&quot;

THE SHAPE AND THE TONE.

&quot;The blue-big-tailed peacock,  
It went to the cool forest in a shock,

Your beautiful shape after it saw,  
It had to disappear really in awe.&quot;

&quot;The swan was rendered inactive,  
After it saw your steps active.  
In the lotus field it hid itself,  
Ashamed of facing yourself.&quot;

&quot;The green-small parrots many,  
They lost their voices like honey,  
As they had no other choice,  
After hearing your musical voice.&quot;

&quot;But they still stay with you,  
The sweet speech from you  
To learn, they never left you,  
But they love and listen to you.&quot;

Rajaram Ramachandran

## Spgm 015 - No Need For Ornaments

&quot;Oh you, scented-flower-worn maid,  
For the ornaments is there any need?  
When your own natural beauty,  
It speaks of your body-pretty.&quot;

&quot;Isn't it enough that your hair dress  
Be beautified with a few small flowers?  
What do they gain by this over load  
Of a big-well-opened-petals-knit garland? &quot;

&quot;Your hair was exposed well,  
To the incense-smoke-smell,  
It's all right, but why it's fixed,  
With the Cupid's love-mixed? &quot;

&quot;Why not they leave your breast plain?  
Why should it carry a single-pearl chain?  
Why drops of sweat roll on your face-tip?  
Why these fools with ornaments bend your hip? &quot;

TO SPEAK IN PRAISE.

&quot;Aren't you the spotless pure gold!  
You're the pearl from conch, now I hold!  
Don't you smell like the spotless grain!  
Aren't you sweeter than the sugar cane! &quot;

&quot;To own myself, the best girl you're!  
To my sustenance, the nectar you're!  
You hail from the best business family!  
I say, you're a bead not born the tracks hilly! &quot;

&quot;You're the nectar, but from the waves never.  
You're the music, but from the strings never.  
For the black hair-pleats you're the owner  
I should praise you, tell me in what manner? &quot;

LIVED TOGETHER!

Kannagi had liberal praise this way,  
From Kovalan almost everyday.  
They spent their days happily.  
Their life went on merrily.

Kovalan's beloved mother,  
Who had a long well grown hair,  
And of a good moral character,  
She wished to act on her long desire.

One day, she kept them aloof,  
To see how they managed their life,  
How far all the riches they earned,  
And the traditions they followed.

They also spent their happy days,  
To satisfy her in many ways.  
Several years passed like this,  
In that newly acquired bliss.

TAIL PIECE.

&quot;In this world nothing is stable.&quot;  
This truth they knew well.  
They lived together happily.  
Thus had their life homely.

It was like two hot snakes,  
Twined in their love make,  
Also Cupid and his consort  
Hugged, never to separate.

The more they were engaged,  
The more love they earned.  
Their hearts merged into one  
As their thoughts became one.

Rajaram Ramachandran

# Spgm 016 - Inauguration Of Dance

SPGM 016 - INAUGURATION OF DANCE.

(This chapter touches the episode,  
where Madhavi, a dancing girl,  
had been dancing before the King Cholan.  
When her dance on the first stage was  
inaugurated Kovalan had his relationship  
with her. So, he had to leave Kannagi  
and started staying with Madhavi)

MADHAVI WAS TRAINED.

The Hill Podiya was more divine.  
In that hill lived Sage Aghasthyan.  
His curse on Sayandan, Indra's son,  
And Urvasi there prevailed on.

Urvasi, born as Madhavi, in her age  
Danced on the popular drama stage.  
Sayandan, born as Venu, in his age  
Helped Madhavi on the same stage.

The curse was released by the sage  
Later on, as planned, in that stage.  
In the drama field she was an expert.  
As she was from the Heavenly resort.

To Chitrapathi, a dramatist, she was born.  
In the art of dancing, she was unbeaten.  
She had a charming personality then,  
As she was Urvasi from the heaven.

She, her mother's only daughter,  
Was taken all the best care.  
In the make up, drama and singing,  
She was given the best training.

For seven years she was trained,  
To be perfect she herself strained.

When she was twelve years of age,  
She was taken to the palace stage.

To the king, her mother took her.  
Pleased he was with the dance of her.  
This way she earned a good name.  
She rose up to the height of fame.

#### THE DANCE MASTER.

The dance Master knew the art,  
Its ins and outs, its every part.  
He knew eleven types of dances  
Both classical and traditional ones.

In dance, music, steps and beats  
He was known to be perfect.  
Such a great dance master  
He came to the stage with her.

#### THE FLUTE MASTER.

The sounds of veena and flute,  
They enhanced the steps and beats,  
And helped the musician  
In his perfection much to gain.

Every song, every tune,  
Every pitch, every tone,  
Every word to what length  
He was quite familiar with.

The mood of the Artists,  
The timing and their tastes,  
What songs to match them,  
These tricks he knew every time.

One such was the flute master,  
Madhavi took the stage whenever.  
He had in himself perfect confidence,  
Which enhanced her performance.

## THE TAMIL MASTER.

The Tamil Master knew to sing,  
In Tamil language everything,  
That all o'er the world  
Tamilians knew every word.

He did know the rules,  
The techniques and tools,  
Of the dances, their positions,  
And the songs' compositions.

The steps matched the words,  
And the instrumental sounds,  
The words chosen were good.  
He knew to avoid what was bad.

He could speak on pictures,  
And had knowledge in scriptures.  
He was a master of his tongue,  
And seem to be fairly young.

A poet this kind of,  
She was in need of.  
He was the Tamil Master,  
Who always taught her.

Rajaram Ramachandran

# Spgm 017 - The Accompaniments

## SPGM 017 - THE ACCOMPANIMENTS

### THE EXPERT DRUMMER.

Dance, songs, music, Tamil,  
Error-free words, steps, style,  
The drummer knew them all  
To accompany the artists well.

His fingers played the drum,  
To blend nicely with them,  
He became the expert teacher,  
As he played well as a drummer.

### THE FLUTIST.

He followed the prescribed rules.  
To suit the songs, he used proper tools.  
Each step, each word, each tune,  
He heard well to play the flute fine.

He knew the limits, where to reduce,  
Or the level of sound where to increase,  
For that he followed closely the singers,  
And the other instrument-players.

He became the flute teacher.  
In all respects it suited her,  
As he was an expert player,  
On the stage in particular.

### THE VEENA PLAYER.

The seven perfect notes,  
Played as fourteen notes,  
Well hidden in the four strings,  
Were plucked out by his fingers.

For playing this string instrument

One should be so eminent  
To bring all the sounds nicely,  
From the four strings wisely.

For tones, strong, medium and light,  
The strings should be tuned right,  
To produce the proper effect,  
From this delicate instrument.

All these qualities he possessed,  
His plays being traditionally based,  
He became her teacher,  
And taught veena to her

#### THE ARTISTIC STAGE.

After a deep research on fine arts,  
Based on the advice of artists,  
To keep up to this stage science,  
They set apart an isolated place.

Bamboos from the Podhiya hills,  
They brought down the hills,  
And prepared proper scales,  
To measure the dimensions.

To those scales of measurement,  
On four sides, pillars they built.  
On the pillars top, fixed boards,  
On both sides, made two gates.

They kept below the rooftop  
Four Varuna Deities for worship.  
Lights were fixed to avoid shadow  
Of the pillars on the stage show.

Screens displayed art works.  
They were tied on rafters.  
Several garland of pearls  
Were hung across beams.

Thus the stage looked fantastic,

As it was built so artistic.  
The dance inaugural function,  
Madhavi did here in perfection.

Rajaram Ramachandran

# Spgm 018 - The Head Baton And Prayer Song

SPGM 18 - THE HEAD BATON AND PRAYER SONG

THE HEAD BATON

(A short staff carried by  
certain public officials  
as a symbol of office)

After a battle was over,  
When enemies left in fear,  
Their white umbrella stick  
The winners went to pick.

This stick, that came as a prize,  
It was cut and polished to size.  
Colorful bead-strings were tied  
To every stem-bulb just wide.

A few thin gold plates as hubs  
Were rolled between these bulbs  
They worshiped this baton,  
As Sayandan, Indra's son.

This was called as Head Baton.  
To this Baton a bath was given,  
With water from a pot-golden.  
Flower-garlands were tied then.

One fine day this decorated Baton,  
With the royal elephant was taken,  
Besides chants thru' every street,  
For the people to see and greet.

In this march, drums were played.  
The royalty symbols displayed.  
With his troupe the king followed.  
What a honor the Baton received.

At the end of this procession,

A poet took this royal Baton,  
In front of the stage he placed,  
Where the drama was staged.

#### THE PRAYER SONG

While the king took his royal seat,  
His troupe sat in their respective seats.  
The accompanists their own seats.  
The servants stood on their feet.

Madhavi placed her right leg,  
As a first step on the stage,  
And the right side of the stage,  
To honor the rule of that age.

The other girls to dance with her  
They in a row stood at the rear.  
Then started the prayer song,  
With folded hands they sang.

The band of instruments then,  
As a team took their turn.  
The audience with rapt attention  
Awaited the onward presentation.

Rajaram Ramachandran

# Spgm 019 - The Honor After Dance

## THE MUSIC AT PLAY.

Veena started its play.  
Next flute its play.  
All the rest joined.  
As one they were tuned.

## THE FOLK DANCE.

Next, Madhavi started her dance,  
To begin the days' performance,  
Keeping track of her movements  
To follow the rules' requirements.

Her dances picked up well,  
Amidst perfect silence in the hall,  
She received their appreciation  
With claps and standing ovation.

## THE CLASSICAL DANCE.

In six and four the steps she took,  
As a follow up in the audience look.  
After playing the folk dance  
She took up the classical dance.

As a dancing golden angel,  
She appeared to the people.  
She danced to their satisfaction,  
She got their appreciation.

## HONOR RECEIVED.

To respect the tradition,  
The king gave salutation,  
He gave his emerald chain,  
To Madhavi in appreciation.

The king conferred, 'Chief Dancer, ';

A title she got as a guest of honor.  
A grant she was given,  
Of thousand-eight gold coins.

MADHAVI AND KOVALAN.

One thousand eight gold coins,  
She can exchange for this gold chain.  
She sent her hunchback maid,  
To get this amount by anyone paid.

"Anyone paying this gold,  
Madhavi's hands he can hold, "  
The hunchback announced,  
In public places as she went round.

There came the lads of the town.  
But none took it except Kovalan.  
With the hunchback he went,  
And its price amount he spent.

She received him happily  
He embraced her tightly.  
Into her love trap he fell  
He enjoyed that day well.

As Madhavi appeared lovely,  
He forgot Kannagi slowly.  
Alas! Kannagi, his chaste wife,  
She got separated from his life.

Rajaram Ramachandran

# Spgm 020 - The Highlights Of The Evening

(How Madhavi is found happy,  
and Kannagi is left unhappy  
one evening is highlighted in  
this episode)

## KANNAGI'S SEPARATION.

"Oh Sun, the Lord of the sky,  
You spread all your rays why?  
To illuminate the world  
Under your threshold."

"The sole ruler, you're the one,  
This under your great dominion,  
All the lives, you control,  
While doing your role."

"On a single-wheel-chariot you ride,  
With your skill, up on the sky so wide.  
Oh you, the setting sun of the skies,  
You've our heart-felt praise."

"Now is the time for the moon,  
After you set, for him to come soon.  
But where can I find my lover,  
Who's not seen at this hour? "

"The moon has to light the sky,  
With all his cool wide spread ray,  
But he's also not present,  
Why is he now absent? "

Kannagi asked sun and moon why,  
When she began to sob and cry  
To get back her missing Kovalan,  
Who was with Madhavi then.

## THE EVENING CAME

The loyal subjects felt for their king  
Who ran away leaving everything.  
In the evenings, cried those women,  
Who had lost their own men.

At the same time, some women  
Were happy, who had their men.  
Some men walking homewards,  
Were playing flutes on the roads.

The southern wind chased away.  
The bees when sucking honey,  
From the open jasmine flowers  
And blew their smell like showers.

In the town, the beautiful girls,  
Who wore shining colorful bangles,  
They kept in their house front,  
The wick-oil-lamps at the gate.

The flourishing Pugar Town  
A peculiar picture of its own  
It presented in the evening,  
That gave a mixed feeling.

#### THE ARRIVAL OF THE MOON.

Though young, one might be,  
He can chase out the enemy,  
In any battlefront he met,  
To speak on his talent.

The deity of his king was moon.  
He was so keen to see the moon.  
Overcoming sorrows of the evening,  
He won over his distress feeling.

The moon spread milky light  
And made all places look so bright.  
The popular Pugar received the moon  
When the evening visited the town.

Rajaram Ramachandran

# Spgm 021 - Kovalan And Madhavi

## SPGM 021 - KOVALAN AND MADHAVI

The flowers of the house garden  
Including the pleasant Jasmine,  
They sent their scents inside,  
Where they were side by side.

O'er her silky garment upper,  
Her coral chain swung there,  
Though a little it disturbed her,  
She was involved with her lover.

In the open courtyard they sat,  
Under the bright moonlight.  
She gave him again and again,  
Her feelings of love feminine.

She rose up and embraced him,  
To express her deep love for him.  
When this disturbed her make up,  
She again tried to mend it up.

Embracing him and mending it right,  
She was doing this all the night,  
This way she was drowned  
In sea of happiness, love bound.

## COMPANY OF MAIDS

The maids sprinkled incense powders,  
The smoke spread all o'er the places.  
In the circular stone got from north,  
They ground the sandalwood from south.

To their bodies, this paste they applied,  
Coolness and pleasant smell it supplied.  
They wore garlands of Lotus buds and flowers,  
Colorful pearls and assorted herbal leaves.

Around the colorful chalk powders,  
And on the bed of assorted flowers,  
The girls with their flowery eyes,  
They went into intoxicated sleep nice.

Rajaram Ramachandran

## Spgm 022 - The Status Of Kannagi

Her beautiful, fine and small feet,  
They became free from the anklets.  
O'er her breast, the upper garments  
Also became free from the ornaments.

Also became free her breast  
From the usual Kumkum paste.  
Barring the single sacred chain,  
Her neck was free and plain.

Her two ears showed no earrings  
Her charming face wasn't sweating.  
Her eyes-lining forgot the paste black,  
Her coral-reef forehead lost its tilak.

Her teeth shone, but Kovalan she lost.  
Her hair was long, but hair oil it lost.  
Separated from her lover, Kovalan,  
In that moon light, she cried alone.

### GIRLS SEPARATED FROM LOVERS.

Girls separated from lovers  
Their hearts burnt like the red fires  
Rising from the blower's end  
With no shield to defend.

They were sweating in winter,  
Also shut the windows in summer.  
The need for sandalwood paste  
Or ornaments, they had no taste.

Even the beds of roses,  
They felt them thorns.  
From beds they got up,  
Not getting proper sleep.

Their watering-down noses  
Became free from nose rings.

From the eyes tears flowed.  
They mumbled and cried.

#### THE ACTION OF CUPID.

In the fresh waterfall swirling  
The gentle swans started learning  
Their footsteps and slow walking,  
They practiced morning and evening.

The full-grown lilies sprayed their smell.  
The water pool wasn't seem to be lull,  
But full of sweet-smelling, honey-filled  
Red-colored lotus majestically stood.

The bees sang the early-hours-bed-rise songs.  
At that time, lily-buds opened their wings.  
The drums, like birds, bet their signals early.  
The speckled cocks crowed intermittently.

All these sounds woke up Pugar Town.  
It saw both happy and sorrowful men.  
The Cupids went on hunting at nights.  
So, who wasn't wakeful at nights?

It was the Cupid's rule that went.  
The nights at Pugar were spent,  
Under his bow's influence,  
Perhaps, for its love or annoyance.

Rajaram Ramachandran

# Spgm 023 - Festival Of Indran In The Town

(This episode covers the layout of Pugar,  
the inhabitants of the town, their  
celebration of Indran festival. Both husbands  
and wives participate in this festival  
hilariously. Kannagi's left eye and  
Madhavi's right eye are twitching.)

## THE APPEARANCE OF THE SUN.

The Mother Earth's dress is the Ocean.  
Her breasts are the mountains.  
The rivers are her ornaments.  
The rain clouds are her hairs.

The land is her broad body.  
The darkness covered her body.  
The rising sun lifted this dark blanket.  
O'er her he spread his bright light.

## MARUVARPAKKAM.

The roofless moonshine courtyards,  
Finely decorated halls and yards,  
Tall mansions with cross ventilators,  
That was the place of Yavanars.

They earned their riches thru' boats,  
For this they took abroad their lots.  
Foreigners mixed with local men  
And lived in the shore house then.

Colorful mixtures, chalk powders,  
Cool scented pastes, fine flowers,  
Incense sticks, grains and sweets  
The traders sold them in the streets.

A settlement of weavers in the town,  
They made fabrics of silk and cotton.  
A street was there to sell Silk, Coral,

Sandalwood, incense, Gold and pearl.

General stores, Sweet, wine, fish shops,  
White salt, betel leaves, meat, oil shops,  
Brass, copper vessels, wooden shops,  
Goldsmith, artists, sculptures, tailors shops,

Leather, cloth-wooden dolls shops  
Busy were always all these shops.  
Musicians, veena, flute players,  
And small scale manufacturers,

Maruvurpakkam in Pugar,  
Thus it became so popular  
For the people, to work in harmony  
With no crime, to live peacefully.

PATTINAPAKKAM.

Next to the big royal street,  
There was a Flagged Rath Street,  
Besides a long shops street,  
In addition to big traders street.

Pundits, farmers, Ayurvedic Doctors,  
Astrologers, Bangle manufacturers,  
Cheaters, gamblers, Timekeepers,  
Beauty parlors, small laborers,

Dancing girls, prostitutes, domestic servants,  
Traditional workers, players of instruments,  
Clowns, horse and elephant drivers,  
Chariot drivers, cart drivers,

These settlers in Pattinapakkam,  
To Pugar town, they brought fame.  
This remained always a busy place,  
With no criminal activities to trace.

Rajaram Ramachandran

## Spgm 024 - Worship Sentry Deity In Nalanagadi

Nalangadi was situated between,  
MaruvurPakkam and Pattinapakkam Towns,  
Just like a buffer zone in between  
Two mighty kings fight to win.

Many shops were in this town,  
Built of woods by those men,  
Whose voices and buyers' voices,  
Echoed to sell and buy their choices.

On the Chitra full moon day,  
The tribal girls celebrated the day,  
Praying, 'May our Victorious King  
Musukunda live sorrow-free long.'

To the Sentry Deity they offered,  
On the altar, what He preferred,  
Like flowers, boiled soup, sweet sesame balls,  
Incense smoke, cooked plain and sweet rice.

A variety of folk dance,  
They did, praying in trance,  
'May our hunger and disease vanish!  
May our powerful kingdom flourish! '

The celebrations went on like this.  
The beautiful looking tribal girls,  
They offered sacrifice to the deity.  
They danced and danced in gaiety.

WARRIORS SACRIFICE.

At Maruvur Pakkam,  
Also at Pattinapakkam,  
There lived many warriors,  
Who were good fighters.

They went to the altar,  
And said their prayer,

'May our king ever be victorious  
And be free from obstacles! '

'May our boundary be strong,  
We shall die to make it strong.'  
They were armed with spears,  
And wore rank metal badges.

They clapped their shoulders,  
And shouted for victory as soldiers.  
Wherever there was war,  
They fought ahead too far.

Fire emanated from their eyes,  
Whenever they made war-cries.  
They offered their heads voluntarily,  
For their king to come out victoriously.

Thunders roared wide in the sky,  
As if their offers taken by the deity.  
To add, the sound of drums blared.  
Thus these war-tribes self-sacrificed.

#### THE SUCCESS OF THIRUMAVALAVAN.

To annex other parts to Tamil territory,  
The King Thrumavalavan secured victory,  
Right up to the states below Himalayas,  
And he installed there his 'Tiger' Flags.

He became angry with Himalayas,  
For the obstacles he couldn't cross.  
He returned back to the Chola Territory,  
After scoring massive victory.

The northern kings paid ransom  
Which was plenty and handsome.  
This way these territories became one,  
As the small kingdoms he finally won.

Rajaram Ramachandran

## Spgm 025 - Gifts From North

The Vajra King gave a bunch of pearls,  
The Magadha King a school hall,  
The Avanthi King a decorated gate  
Studded with beads and golden built.

Thirumavalavan brought them,  
And he carefully fixed them.  
He made them as one hall.  
Named it 'Chitra Mandap' to call

FIVE TYPE OF CENTERS.

The foreigners with identity cards,  
Their imported foreign goods,  
Kept in heaps by Cauvery side,  
The river of the country's pride.

For any theft, punishment was severe.  
In such a case, the culprit's head to sever,  
Or, to take a head-load long walking.  
So, there was a first 'Divine' center.

Hunchback, blind, dumb, deaf, and lepers  
When they took bath in sacred waters,  
They got back their normal shapes.  
So, there was a second 'Hospital' center.

When one was tricked with medicine,  
Or, when one was induced poison,  
Or, when one had snakebite,  
They were cured in a third 'Stone-ray-cure' center.

The fake swamis who were cheats,  
The immoral girl-drop-outs,  
The traitors who betrayed,  
Those with others' wives stayed,

The backbiters of the foulest,  
They were killed by a ghost.

And devoured by this ghost,  
So was there a fourth 'Ghost' center.

Any royal public servant misbehaved,  
Or, any court justice in his duty failed,  
Or, giving one-sided judgment,  
They faced severe punishment.

For this, was there a fifth 'Justice' center,  
Pugar had all these five centers.  
People praised the centers all,  
As justice they got at every level.

#### THE FLAG OF PROSPERITY.

To the Indran's Vajra block,  
A big drum, kept on the back  
Of a decorated elephant,  
In its march, was sent.

On the Indran's temple function,  
The drummer drummed, to mention  
The details of the day's function,  
To bring the public's close attention.

They unfurled the flag then,  
Also invoking Lord Indran  
To supply copious rain,  
And bless them, everyone.

#### THE BUSY STREET.

Its legs studded with emerald,  
Mixed with coral and diamond,  
And the roof plated gold,  
The palanquin of Indran stood.

He was taken in procession,  
On the route full of decoration,  
The people waited to see it,  
As it moved on street to street.

All the front gates of the houses,  
Were decorated with arches,  
Studded with pearls and stones,  
Which were pleasant to the eyes.

They received Lord Indran  
With sacred water pots golden  
And other sacred provision,  
Fit for that holy occasion.

Rajaram Ramachandran

## Spgm 026 - Lord Indran Given Bath

For the festival came there  
All the heads, prince, traders,  
Horse riders, elephant riders,  
In singles, and groups together.

&quot;Long live the king, &quot; they prayed,  
The Cauvery River water they sprayed,  
And the deity was given a bath,  
While they prostrated in the path.

### DIFFERENT GODS' FESTIVAL.

The temples of Siva, Arumugan,  
Baladevan, Narayanan, Brahman,  
All were given a special attention,  
It began in a grand celebration.

Vasus, Adhitar, Urudhitar, Maruthuvar,  
Devar, Asurar, Munivar, Kinnarar,  
Kimpurudar, Garudar, Iyakkar,  
Irrakadar, Gandharvar, Sidhar,  
Charanar, Vidyadharar, Naragar,  
Boodham, Vedhaham, Dharaganam,  
All were worshiped at their centers.

### THE IMPORTANT PLACES.

The school of literates,  
The charity centers,  
The Mutts for gurus,  
Were the important places.

### PRISONERS RELEASED.

The kings who were defeated,  
And who were imprisoned,  
They were overnight released,  
As Cholan's pardon they received.

## MUSIC A MUST.

The expert folk dancers,  
The instrument players  
The veena playing poets,  
The vocal musicians,  
All gave their best performance.  
Day and night the bands played  
At nook and corner they spread.

## THE CHANGE OF BREEZE.

The southern breeze came,  
Malayamarudam by name,  
Like the life of Kovalan,  
An easy-going man.

He left his beloved wife,  
And choose a lustful life.  
For the Dancer Madhavi he fell  
As if he was bound by a spell.

Like the bees were mad after flowers,  
And like the mad elephants after showers,  
Kovalan was mad after the dancer,  
And never thought of leaving her.

Rajaram Ramachandran

## Spgm 027 - Madness Of The Males

&quot;The moon carrying a black spot,  
And the dark picture of a rabbit,  
Was he afraid of facing his enemy,  
In this breeze, right on the sky? &quot;

&quot;Has the waning moon came here  
To find out and drink the water  
From this earth, to grow  
Full by the Cupid's arrow? &quot;

&quot;To show the ruling king,  
The richness of everything,  
Has Goddess Lakshmi came to visit  
As this Pugar's chief guest? &quot;

&quot;To meet this Goddess  
Does the lily, lotus  
And all other flowers  
Search her in the streets? &quot;

&quot;Any male person is there,  
Who changed his behavior,  
But not his murderous nature,  
Came as a female in Pugar? &quot;

Many fallen dancing girls,  
They wandered in the streets  
To attract this kind of males,  
As the town experienced this.

MALES REACHED HOME.

The Cupid's arrow shot,  
Influenced the girls a lot  
To chase the young boys,  
With their lustful eyes.

Though the girls pressed,  
The husbands refused,

Came home depressed,  
And very much tired.

The wives became wild,  
But they became mild,  
With the arrival of guests,  
At that odd hour just.

But still some women  
Sought some medicine,  
To be relieved of the pain,  
What the moon had given.

#### 19. TEARS OF SORROW AND JOY.

As the feeling were deep inside,  
They couldn't bring it outside.  
But tears rolled in their eyes,  
Despite their efforts to suppress.

The tears of sorrow Kannagi had,  
While tears of joy Madhavi had.  
When Kannagi's left eye twitched  
Madhavi's right eye then twitched.

Rajaram Ramachandran

# Spgm 028 - The Seashore Resort

(Vinjayar was a warrior. He comes with his lover to witness Pugar Indran Festival. Madhavi's eleven types of Dance he showed to his lover. After the show Kovalan went with Madhavi. They loved each other at the shore. Then they mixed with the people And remained happy thereafter.)

## LORD CUPID'S FESTIVAL.

A Vidyadhara's warrior,  
Along with his paramour,  
Both worshiped the Cupid,  
And took their flowery bed.

## WHAT THE WARRIOR TOLD HER LOVER.

He told her that it was the day,  
The Lord Indran's festival day.  
When the powerful Avunas attacked.  
While King Musukundan repulsed.

He saved the Indran's big town.  
When the lost Avunas away ran.  
Later, with a feeling of vengeance.  
They sent a missile of darkness.

Musukundan's Indran sent a Ghost missile,  
That destroyed the darkness missile.  
Thereafter the Ghost stayed in the town,  
To ever safeguard this town.

Earlier, Amaravadi town was saved,  
So, in exchange, king Amarar secured,  
Five different centers, passed on  
To Chola kings for administration.

Sage Narada's musical delight songs,

And the heavenly maids' prayer songs,  
Both filled up the ears for a full day.  
But Urvashi failed to dance that day.

That time with Indra's son she was.  
For which she incurred Indra's curse,  
That she be born on the earth,  
As Madhavi on her next birth.

"God has given us a chance  
To see Madhavi's performance  
So, let us see her dance, "  
The warrior his lover once.

#### ARRIVAL AT PUGAR.

The warrior showed her,  
Mount Himalayas, River  
Ganges, Unjai Town,  
And forest one by one.

Pugar they reached then,  
And visited Nalangadi Town,  
Five Centers, Temple of Indran,  
And the festival, in their turn.

#### MADHAVI'S ELEVEN DANCES.

Dances on Thirumal's glory,  
And on four Varuna's glory,  
To bless all the lives till last,  
Madhavi did nicely at first.

For the good of the world,  
In the graveyard field,  
The Siva's glory dance,  
She did it in a trance.

To invoke the Lord four faced.  
The Pandarang folk, she danced  
The Thirumals' play next she did,  
The Murugan's play she also did.

The dance of Mayan  
And the dance of Kaman,  
The next two folk dances  
Both were in excellence.

The Durga dance  
And the Lakshmi dance  
They were no nice  
To see and praise.

All these popular eleven  
Were enjoyed by Vinjayan,  
And his lover that day,  
As a memorable day.

Rajaram Ramachandran

# Spgm 029 - Madhavi With Kovalan

SPGM 29 - MADHAVI WITH KOVALAN.

The Indran's festival came to end.  
Kovalan never before saw this kind,  
So stupendously Madhavi danced.  
His mad love for her deepened.

To attract Kovalan closely,  
She dressed herself gorgeously,  
Spraying the best of nice perfumes,  
Which mixed with incense fumes.

On the top of her ecstasy,  
With him she was too busy,  
In sharing her deep love,  
Shot by the Cupid's bow.

SEASHORE TRAVEL.

It was the beginning of summer.  
The sea attracted every swimmer  
To take bath in the roaring sea,  
In an atmosphere carefree.

It was time for the twilight on.  
Cocks crew to break the dawn.  
Madhavi loved to go and see,  
The plays all around the sea,

With Kovalan she went  
When he gave his consent.  
It was a lovely sight to see  
For both, sitting near the sea.

ASSORTED LAMPS AT THE SEASHORE.

To turn the dark seashore bright  
Assorted lamps spread their light,  
Of different traders who were busy,

In selling their products cozy.

Some sold attractive colorful pastes,  
Some sold edibles of various tastes.  
Their nets the fishermen cast,  
To catch fish that moved in fast.

In this busy atmosphere all around,  
The seashore became her playground,  
Where she wanted to play a game  
With her maids, who also came.

#### THE JOY OF THE PEOPLE.

In some of the parks green,  
Several joyful persons were seen  
Like lovely princes, busy traders,  
Several singers, and sexy dancers.

The famous Pugar town,  
At the River Cauvery basin,  
With its widespread seashore,  
It was found busy with its uproar.

#### MADHAVI AND KOVALAN.

The flowers' sweet smell,  
Overtook the fishy foul smell  
That polluted the atmosphere  
Of that crowded seashore,

Under a shady Punnai tree,  
Madhavi with Kovalan sat free,  
Playing her veena instrument,  
To her joy and his merriment.

Rajaram Ramachandran

## Spgm 030 - Song Full Of Satire

(In this part, Kovalan and Madhavi sing songs playing the veena simultaneously from their imagination. At the end Kovalan's mind changes and he leaves Madhavi.)

### THE INTRODUCTION.

Her fine-tuned veena Madhavi took out,  
From the cover made of artistic velvet.  
With all her reverence she touched it.  
Eight different tunes she raised on it

Her fingers with exquisite rings,  
Moved up and down o'er the strings,  
Just like the bees, which were swaying  
Up in the air, when they were flying.

Her keen sense of hearing,  
Perfected the tunes she was raising,  
The eight types of music while playing,  
And was deeply immersed in singing.

"Then what's your style? "  
He asked her with a smile.  
To him she offered it,  
For his turn to play it.

He played varieties of tunes fine,  
River Cauvery and sea being his main  
Theme in melodious songs  
Which one by one he sang.

### SONGS ON THE RIVER CAUVERY.

"Like the glorious Sun he was famous.  
His victorious-white-umbrella was famous.  
He was the King Cholan, the great,  
Who ruled up to the River Ganges belt."

"Long live, you Cauvery River,  
Though he joined Ganges River,  
Chastity-bound, never you hate him.  
I know that you still love him."

"Kanya Kumari in his unbent rule,  
He brought her also under his wise rule.  
Yet you never choose to hate him,  
As chastity drove you to love him."

"Amidst the farmers' ploughing sound,  
The flowing river's gurgling sound,  
And the festival of the people around,  
You majestically walk on the ground."

"All these noble deeds of yours,  
Aren't they indeed your favours  
To the brave King Cholan's rule? "  
He sang in praise of the river cool.

#### SONGS IN PRAISE OF PUGAR TOWN.

"The charming eyes of my paramour,  
They resemble the black lily flower.  
Which once blossomed during the day,  
An unnatural event of the day.

"Oh Sea God, has whatever  
You told became true? Never.  
How this poor knew earlier her attitude,  
That she was rid of any moral turpitude? "

"Not following your words true,  
Her acts have become untrue.  
Does this kind of peculiar nature  
Exist not in our Pugar proper? "

"Out of her mad love for me,  
For my favour, she followed me.  
But now, a stranger to me  
She appears, not recognizing me."

&quot;The bees go around those lilies,  
Not identifying such unusual lilies,  
These bees exist in our Pugar town.  
This fact is known to everyone.&quot;

&quot;On the shore, the conch shells,  
Make much voice well,  
With the sea-waves rubbing them,  
When the waves run every time.&quot;

&quot;These moving waves wipe out  
From the seaside sands wet,  
The young girls' every footprint,  
Leaving no trace or hint.&quot;

&quot;To see this, these girls love it,  
And they praise you for it.  
Then their garlands they throw,  
How the sea pulls it, to know.&quot;

&quot;That way any passer-by goes,  
He's stunned to see with his eyes,  
Such a flower-decked scene there,  
And motionless they're at the shore.&quot;

Rajaram Ramachandran

# Spgm 031 - Exchange Of Unpleasant Words

THE AFFECTED LOVER SAID.

The grazing conch shells on the sands,  
They leave their scars on the wetlands.  
O'er which the Punnai-tree-flowers  
Fall to make a blanket that covers.

But his mad-love-disease,  
Created by her charming eyes,  
By merely gazing at her bust,  
It got cured like that just.

THE UNKNOWN!

"At the field stands a girl,  
To drive away any animal,  
Coming to eat dried-chips,  
During the vigil she keeps."

"The buzzing bees flew around  
To find a place on her garland,  
What they looked for to get,  
From those flowers they met."

"Like those scented flowers  
Hunted by these bees,  
A captivating girl was there,  
Not knowing when I went there."

"In the slum a fisher woman,  
In her right hand had a cane,  
And on the drying fish had a watch,  
From the birds rushing to snatch."

"She didn't accept his cunning love,  
And drove him out somehow.  
Poor man, he felt for the love lost,  
And was left to brood over his past."

## WHAT IS THIS?

"With her bow-like eyes' look,  
Her black-cloud-like hair lock,  
Ho moon, you see her face how  
It makes me crave for her love."

## THE THING THAT CAUSED PAIN.

"My friend, the flowers with good smell,  
The wide spread sands with fresh smell,  
The error-free sweet words,  
The young looking stout breasts,  
The full-moon-like face,  
The curved eyebrows like two bows  
The indescribable lightning hip,  
All these things threw me in pains."

"My friend, the wave-spread wide shore,  
The beautiful broad seashore,  
The sweet smelling good flowers,  
The thickly spread tree forests,  
The natural smelling curled hairs,  
The full-moon-like beautiful face,  
The Kayal-fish-type two eyes.  
All these things threw me in pains."

"My friend, the conch bearing shore,  
The fragrant wide spread garden,  
The full-blown sweet smelling flowers,  
The place where she wanders alone,  
The budding rows of her teeth,  
The full-moon-like face,  
The bust that suits her young age,  
All these things threw me in pains."

Rajaram Ramachandran

## Spgm 032 - Seen What Was Lost

"Know the livelihood of your forefathers?  
It's by going to the sea and killing lives.  
You also enter my heart to kill.  
To live like this, is it your will? "

"I'm enchanted by your hot bosom.  
A source of pain it has become  
I find, to your sagging hip,  
Never it should be given up."

"Your father catches and kills  
Lives thru' his deadly eyed-nets.  
You also kill me with your eyes  
Which are more like these nets."

"Your pearl-worn-bosom sways  
Like the lightning on the skies,  
In turn, affecting your hip,  
Never it should be given up."

"In the boat your bothers sail,  
And the sea-lives they kill.  
But it is me your eyebrows kill,  
While they play my death knell."

"Think o'er of others' pain  
With patience God-given.  
Never allow your heavy bust  
To overload your hip just."

HOW TO COMPARE HER?

"Do her red eyes resemble the lilies?  
No, no, it can't be so nice,  
As they reveal not morals,  
Like a pestle made of corals."

"Under the shady punnai tree,  
Near the foul smelling sea,

Like a swan steps, is her walk,  
Her red eyes, evil only they talk.&quot;

&quot;The honey full blue flowers she holds,  
And drives away the birds,  
To prevent them from picking  
The fish under the sun drying.&quot;

&quot;Do her red eyes resemble silver spears?  
No, no, they're still deadlier than spears.  
Oh you swan, behind her go never,  
For her beauty stuns people world over.&quot;

#### A BRIEF DESCRIPTION.

Madhavi heard his every song.  
She found out something wrong.  
She suspected another woman,  
In every sarcastic song hidden.

She was keen to stay with him,  
It was her intention every time.  
With veena she sang, in her turn,  
An ironical song with her sweet tone.

#### HER SONG ABOUT RIVER CAUVERY.

&quot;Surrounded by the buzzing bees,  
And the beautiful flowers as your dress,  
Oh River Cauvery, you flow across  
Between the both sides as you pass.&quot;

&quot;I know, your slow and steady flow,  
What's meant for your husband's glow,  
Your grace these actions indeed show.  
Long live your life-long flow.&quot;&quot;

&quot;In the flower garden the peacock dances.  
The cuckoo birds sing in sweet voices.  
Near you enchant the maids' garlands,  
With them you also flow from the uplands.&quot;

&quot;Your action as a fence around,  
Is it not to cover your husband?  
Your grace these actions show,  
Long live your life-long flow.&quot;

&quot;Long live his growing nation, &quot;  
As a mother for his protection  
Never you shirk your responsibility,  
Long live your fame and nobility.&quot;

Rajaram Ramachandran

# Spgm 033 - We Will Never Forget

IS IT A PEARL TRADE?

&quot;In return for the pearls it gives,  
The sea-wave takes the flowers.  
Do you also wish to give pearls,  
And take away our beautiful girls? &quot;

&quot;Our Pugar Town is famous for pearls,  
And also for the charming girls,  
So, the pearl trade is the main,  
Our livelihood, for our gain.&quot;

THE LOTUS BLOWN.

&quot;I can see the lovely girls' play,  
And their stealthy pathetic display  
Of the down-falling-bangles  
From their red forehands.&quot;

&quot;Seeing the swans and the flowers,  
Burst opened the blooming lilies.  
My lover also yielded to your desires,  
Not knowing your evil designs.&quot;

THE SEDIMENTS CLEARED

&quot;Just like the wine, with its bitterness,  
Intoxicated the drunkards in darkness,  
You spread diseases among girls fallen,  
For which there appears no medicine. &quot;

&quot;The sea-wave deposited pure sands,  
To cover sediments with its hands,  
Like wounds pricked by spears,  
These girls shed their helpless tears.&quot;

&quot;Can such girls go and clean  
All sediments from the ocean?  
No, but still they took courage

To clear this Pugar's outrage.&quot;

NON-PERCEPTION OF COLORS..

&quot;He saw the sea-crabs  
With their own pairs.  
Also in the flower garden  
He saw me, not as a burden.&quot;

&quot;He lost his self feeling,  
And his mind was wavering  
Like the sea-waves roaring.  
I'm also like this thinking.&quot;

WE WILL NEVER FORGET..

&quot;Has he forgotten me?  
He has no grace for me?  
His own self has he lost?  
Or, about glorious past? &quot;

&quot;Let him go like this.  
Oh swan, listen to this.  
Let him go away any time.  
But I won't forget him.&quot;

&quot;The unpleasant evening,  
My eyes are weeping,  
For his long separation,  
Leaving me in desperation.&quot;

&quot;Oh lotus, you the charming,  
Have you seen him here coming?  
If you see him here any time  
Of my sorrow you tell him.&quot;

&quot;Oh sea, you sprinkled your water,  
Wherever the chariot of my lover  
Traveled on the sea shore,  
Where have you gone forever? &quot;

&quot;Oh sea, what can I do further?

You've no justice for me here?  
You're for my lover who left me  
Why this way you're against me? &quot;

&quot;Oh sea, you too never feel,  
For my love sickness to heal,  
Like my lover who deserted me,  
Then to do what is left in me? &quot;

&quot;Oh you, the roaring sea waves,  
Oh you, the garden of flowers,  
Oh you, the swan with your paramour,  
About my agony, why not tell my lover? &quot;

&quot;Long live oh you, the wet seashore,  
My touch with you, what I had before,  
By your partiality, you lost it forever  
More due to your liking for my lover.&quot;

Rajaram Ramachandran

## Spgm 034 - Does Mother Also Know

&quot;Oh you, my dear sea-mate,  
My wounds are more of late  
With the Cupid's arrow shot,  
If my mother knows it, I'm lost.&quot;

&quot;Oh you, my dear sea- mate,  
Why I have to suffer at any rate,  
Not knowing the cause for it?  
If my mother knows it, I'm lost.&quot;

&quot;Oh you, my dear sea-mate,  
Why I'm a party to his hate?  
Why I'm here alone left?  
If my mother knows it, I'm lost.&quot;

IS ANYONE SEPARATED LIVES IN THIS TOWN?

&quot;The early darkness is everywhere.  
The day's sun appears nowhere.  
The unavoidable tears flowed.  
The depth of my sorrow it showed.&quot;

&quot;Oh you, the well-dressed maids,  
Even in the town where he resides,  
There also visits this voluptuous evening  
That keeps on everyone intoxicating.&quot;

&quot;The setting sun gave room for darkness.  
The painful-tears came out of my weakness  
At this evening time, when the moon  
On the sky pushed back the sun.&quot;

&quot;The birds started taking rest.  
The day's sun has set in the west.  
Tears my love-sick-eyes have shed  
O'er my dear lover, who has fled.&quot;

NONE CAN FORGET.

&quot;To this tree-covered place  
There came a man of lies,  
Who went back after his game  
But still I remember his name.&quot;

&quot;To this flower garden,  
There came a strange man,  
Who then begged for my favor,  
But now he went back forever.&quot;

&quot;The pairs of swan my man showed,  
When he chose me and wooed.  
Why now he should leave,  
And let me like this grieve? &quot;

NONE SHOULD COME HERE.

&quot;I wish none should come here  
But you go to the deserter.  
Of my sickness tell him.  
And about me remind him.&quot;

Rajaram Ramachandran

# Spgm 035 - Kovalan Left Her Alone

MADHAVI SANG.

While playing the strings,  
Madhavi continued to sing  
Several other classical songs,  
With her melodious tunes.

LONG LIVE THE EVENING.

"Oh evening, when strings I played,  
You came here and with me stayed.  
It's what for? To loot my happiness,  
Or, my life that fell in love sickness."

"The sweet words of my lover,  
They still reverberate in my ear,  
Why you, the wretched evening,  
Here you're also mourning? "

"Is it to take my life, you're here?  
What relationship you've there  
With the attacking strong king  
Outside the fortress of a weak king? "

"From my sickness I've no rest.  
The sun has already set in the west.  
The whole world is now at sleep.  
The evening is here to make me weep? "

TO WORSHIP THE LOTUS FEET.

"The evening shares my worry.  
It's intoxicating, but is fiery.  
I believed his words as real,  
And into his trap why I fell? "

"Oh my Sea-God, bear with him.  
For my sake, don't do any harm.  
I submit myself to your lotus feet,

This request I again repeat.&quot;

KOVALAN LEFT HER ALONE.

When Madhavi sang like this,  
Kovalan took her words amiss.  
He then suspected her fidelity,  
And doubted on her morality.

Though this dual play was no reason,  
But his fate turned it up as treason.  
It was time for him to slip out,  
As his destiny finally decided it.

&quot;It's time for us to leave.  
Shall we get up and move? &quot;  
She asked him submissively,  
And looked at him invitingly.

He didn't accept her invitation,  
But preferred her separation.  
As fate would have it, he left  
On his own way, after this rift.

SHE LEFT ALONE.

After he left her in the garden,  
Much worried she became then.  
She had to silence all her maids.  
Thereafter, she spoke no words.

In her coach unusually this time,  
She went home alone, not with him.  
Thus their love-tie came to an end.  
The destiny's ways, who can mend?

Rajaram Ramachandran

# Spgm 036 - The Story Of The Spring Season.

SPGM 36 - The story of the spring season

(The spring season came. The pang of separation of Kovalan was hurting Madhavi. She sent her maid as a messenger to him. He refused to entertain her maid. She was very much over it on the hope, &quot;If not today, he may come tomorrow&quot; and she spent every day with her broken heart.)

## THE SPRING SEASON CAME

The Vindhya Mount in the north,  
The Kumari Sea in the south,  
As Tamil-borders they served  
Here the Tamil-land spread.

In this land were there,  
Four cities more popular,  
Madurai, Vanji, Uraiur,  
And the port city Pugar.

King Maravel the great,  
The ruler of the Tamil State,  
Well-received the home coming  
Of the season, the Cupid's spring.

Every alert notice was given,  
O'er the advent of this season,  
For the modesty of the women.  
Thru' the king's tom-tom-man.

## MADHAVI IN THE MOONLIGHT COURTYARD.

From the time, out of the spring garden,  
Near the sea shore, when Kovalan  
Left Madhavi in desperation,  
She couldn't bear his separation.

The arrival of the lovely spring,

It increased her passionate feeling,  
That gave her an intense craving  
For his company everlasting.

She went to the top floor,  
To relax in the cool air.  
This way she tried her best,  
But still her mind wasn't at rest.

Even the cool sandalwood paste,  
Or, all her ornaments the best,  
They didn't lessen her pain,  
When she suffered in vain.

She then sat flat on the ground  
For the pleasing veena's sound,  
She played sweet songs first,  
But it ended in sad tunes at last.

Her every melancholy song,  
It brought a signal wrong?  
Something she felt missing.  
She swooned while singing.

#### MADHAVI'S GIDDINESS.

While brooding o'er her past,  
Her hands moved on the strings fast,  
But every time her thoughts  
Slowed her hand movements.

He was uppermost in her mind.  
Not knowing a way to find,  
She swooned once again,  
With her heart full of pain.

Rajaram Ramachandran

## Spgm 037 - Sending A Peace Letter

As if the Cupid's flowery arrow,  
That came to end her sorrow,  
&quot;Let me send a letter, why not? &quot;  
At that very moment she thought.

O'er a long white flower petal,  
With a pen made of light metal,  
In red ink she wrote that love letter,  
To be sent to her estranged lover.

&quot;A young prince joined me here,  
When the spring visited everywhere,  
For all the living creatures to drown  
In the ocean of that joyful season.&quot;

&quot;At the close of the weary day,  
It was chosen time for a love play,  
The moon on the sky came to display  
His bright face spreading his cool rays.&quot;

&quot;How he influences lovers, you know,  
He brings them closer somehow.  
So, for my sake you come here,  
And have mercy on this poor.&quot;

The words of sweetness,  
With a tone of softness,  
They dominated her letter,  
Thus inviting him sooner or later.

Vasanthamalai, her servant,  
Took that letter and went,  
To bring him back to her,  
And live with her forever.

THE DELIVERY OF THE LETTER.

Kovalan was in the market,  
Where Vasanthamalai met.

The letter she gave him  
As instructed, she invited him.

#### KOVALAN'S REFUSAL TO RECEIVE THE LETTER

"A tilak I saw on her forehead.  
In colorful red it was pasted.  
She had enchanting eyebrows.  
They were curved like bows."

"Her nose resembled a flower bud.  
Her mouth was like kovai fruit red.  
That time she was beautiful, in fact,  
But I found later, it was her dubious act."

"Her enchanting appearance,  
Her shining moon like face,  
Besides her dazzling necklace,  
They all blinded my eyes."

"But her deceptive mouth,  
It speaks words of no worth,  
As it wants me to come  
And go at her will and whim."

"With her sweet voice parrot like,  
And her light walk swan like,  
They were an act to trap me,  
And out thereafter throw me."

"The sound of her anklets,  
The jingles of her bracelets,  
All the tricks of her actions,  
They proved her false intentions."

"With all her fanciful dresses,  
And her voluptuous advances,  
She wanted to mesmerize me,  
In her love play act with me."

"When I'm living elsewhere,  
She's telling everywhere

That from my separation,  
She lives in desperation.&quot;

&quot;Only in the evenings she feels,  
This story she goes and tells  
Whoever she happens to meet,  
But isn't a dramatic act? &quot;

&quot;As she's a dancing girl,  
Her actions prove not real,  
Though they befit her role,  
To get me was her only goal.&quot;

MADHAVI LEARNT HIS REGUSAL.

Vasanthamalai felt very much,  
O'er Kovalan's refusal to touch  
Madhavi's invitation to him,  
As his response appeared slim.

She brought back the letter.  
The news Madhavi learnt from her,  
Which gave her a terrible shock,  
When she saw the letter back.

HER SLEEP SHE FORGOT.

The well dressed Madhavi,  
Though her heart felt heavy,  
She thought o'er sometime,  
She would next day meet him.

She spent sleepless night,  
Shaken by a real fright,  
With her eyes full of tears,  
She had her own fears.

Rajaram Ramachandran

## Spgm 038 - The Dream That Told The Story

(Kannagi dreamt a bad dream. She told her friend about the same. The dream was, Kovalan came back to Kannagi. she offered him her anklets. Before sunrise they left their house at Pugar and traveled towards Madurai.)

### GIRLS WORSHIPPING THE EVENING.

The day closed. The evening came.  
The Pugar girls, fresh they became.  
In their houses spreading jasmine,  
They lighted the hanging lanterns.

They changed their dresses light,  
To suit the oncoming night.  
In this way they entertained  
And this system they maintained.

### MALATHI'S MENTAL WORRY.

Malathi by name, a woman  
Was feeding her step-son,  
Whose throat the milk choked,  
And he suddenly died.

All the Gods in the Heaven,  
She prayed for his return,  
But they turned deaf ears  
To her repeated prayers.

### THE GRAVEYARD GHOST'S DEED.

A ghost came there at last,  
And ate the dead as its breakfast.  
Even the dead body she had lost,  
In the graveyard of the ghost.

### SATHAN'S BLESSINGS.

Sathan, the ruling deity,  
On her he took pity,  
And told her "Oh mother,  
For the dead, don't bother."

He turned himself a baby then.  
With this son, a new one,  
She went home with mental relief,  
And gave him to the other wife.

#### DEVANDHI'S TRAGIC STORY.

As the divine child grew of age,  
He acquired all the knowledge.  
He married Devandhi in time.  
They both had a happy time.

One day, he said, "Oh my dear,  
I'm going on pilgrimage this year.  
You must bear this separation.  
Bid me goodbye on this occasion."

So saying, he disappeared  
And as Sathan he reappeared.  
Devandhi was left alone,  
On this her loss to mourn.

#### DEVANDHI'S PRAYERS.

In the temple she settled herself,  
For years praying for her relief,  
Praying the deity Sathan,  
To restore her lost man.

#### SHE COMES TO KANNAGI.

Kannagi's story she learnt,  
And to her house she went.  
"God bless you," she told  
"You'll join your husband."

KANNAGI'S DREAM.

&quot;I've lost my family life.  
I may live as his parted wife.  
As yester night he came  
In my tragic dream.&quot;

&quot;My hands he caught hold of,  
And we left to a city far off.  
One day, the people said,  
He was killed and dead.&quot;

&quot;I reported this to the king,  
But shocked to find something  
Like an accident to the king  
And the city went wrong.&quot;

&quot;I foresee something bad,  
For me to lead a life sad,  
Of this dream I'm afraid,  
Will he join me? &quot; she queried.

Rajaram Ramachandran

## Spgm 039 - Devandhi Consoles Kannagi

&quot;You've always been a faithful wife  
Through out your married life.  
A vow in your previous birth  
You fulfilled not before death.&quot;

&quot;May that sin be gone forever.  
And this is my humble prayer.  
We'll go to the flowing Cauvery River.  
And have a dip in Soma and Surya Waters.&quot;

&quot;We'll go to the Kaman Temple,  
And there do a ceremony simple.  
Thereafter you'll live with him  
Be sure, no doubt, all the time.&quot;

Thus spoke Devandhi to console her.  
Also she promised to accompany her.  
As their lovers both had lost,  
They tried to regain the paradise lost.

KANNAGI'S REPLY.

Her talk when Devandhi finished,  
Kannagi slightly admonished,  
Saying, &quot;The way isn't this,  
That will bring credit to us.&quot;

KOVALAN RETURNED BACK.

While this conversation was on,  
There came her husband Kovalan.  
Straight he went to their bedroom.  
He then revealed a picture gloom.

&quot;In the company of a cheat,  
I lost all my glory and asset.  
I feel delicate to come here  
Having lost I had whatever.&quot;

SHE OFFERED HER ANKLET.

In her bright beautiful face,  
Of bitterness there was no trace,  
But a sign of joy she showed,  
And her anklet she offered.

KOVALAN'S FUTURE PLAN

&quot;Listen my dear, I'll invest  
This anklet as capital first.  
I'll get back the lost fame,  
And restore the family name.&quot;

&quot;In Madurai City we'll find  
An opening of some kind,  
And there let us search  
Our fortune when we reach.&quot;

Before the day break, in darkness  
They left for Madurai in distress,  
Their livelihood to find out,  
Their distant fate knowing not.

Rajaram Ramachandran

## Spgm 040 - Seeing The City

(After leaving the house and Pugar,  
Kovalan and Kannagi walked towards  
Madurai City along with Kownthi  
Adigal. Passing thro' Thiruvarangam,  
the three proceeded to Uraiur of  
Chola Nadu)

CROSSED THE GATE.

It was time for the dawn soon,  
That hid the twilight moon.  
The sky became dark then.  
Kovalan left his mansion.

The court yard they passed,  
The outer gate they crossed.  
This well designed wooden gate,  
It revealed their artistic taste.

THEY WORSHIPED DIVINE PLACES.

They first went round the temple  
To worship Lord Thirumal,  
Resting o'er the serpent bed,  
Adhi Sesha with hoods spread.

They worshiped Indra Vihara,  
The house of Lord Buddha,  
Which spread his teachings,  
And preached his messages.

They went round the holy houses  
Of saints, who controlled their senses,  
To get their blessings for success,  
In their strange and unknown places.

They crossed the main gate  
Of the famous Pugar Fort,  
They went with other groups

And with traveling troupes.

THEY MET KOWNTHI ADIGAL.(FEMALE MONK)

&quot;I find from your face and dress  
You belong to a higher class.  
You don't seem to be poor.  
Where do you go at this late hour? &quot;

To this Kownthi Adigal's query,  
Kovalan replied, &quot;For your inquiry  
No answer I've, but for the reason  
We go to Madurai to seek our fortune.&quot;

&quot;She can't walk on rough pathway,  
With her delicate feet on the way,  
It's difficult to cross forest after forest  
For you both with no proper rest.&quot;

&quot;Forget your travel there.  
Better you stay with us here,  
Kownthi Adigal told thereafter,  
But they didn't listen to her.

She said, &quot;Since you want to go  
With you let me also go.&quot;  
Kovalan replied, &quot;It'll be to our gain,  
When you come, we'll forget our pain.&quot;

THE NATURE'S ROLE ON THE WAY.

&quot;Listen, Oh Kovalan, not one,  
But many obstacles, it's no fun,  
We'll have to face on the way,  
One by one to you I shall say.&quot;

&quot;To avoid the hot sun,  
If we go by the garden,  
The ground is dug there,  
With holes here and there.&quot;

&quot;We can't avoid these holes,

Which are but false,  
Filled up with flowers,  
Unseen by naked eyes.&quot;

&quot;The big jack fruits ahead,  
They'll knock our heads.  
Or o'er their slippery seeds,  
We can't march onward.&quot;

&quot;The fields are even worse,  
Bad injury as it may cause.  
Your wife may have fear  
When the dogs rush near.&quot;

&quot;These field are full of water,  
Kayal and Valai fish grow there.  
The dogs hunt for these fish,  
So you can't go, even you wish.&quot;

&quot;When the honeycombs break,  
Drops of honey the streams take.  
This honey-water you can take,  
To quench your thirst sake.&quot;

&quot;The poisonous spotted bees  
Surely harmful they may be.  
There're chances you may fall  
Bitten by these insects' tail.&quot;

&quot;The canal bunds are still worse,  
Where snails and crabs cause distress.  
So, we'll select a path barring these  
That takes us to the city across.&quot;

Rajaram Ramachandran

# Spgm 041 - They Started Their Journey

Her spotless bowl to beg,  
And her shoulder carry bag,  
Kownthi Adigal took them up,  
To go ahead in this arduous trip.

She prayed, 'Lead us the way,  
Oh God, in this trip night and day.  
They three started their journey,  
To reach Madurai hopefully.

## THE COUNTRY'S RICHES

'Despite odd weathers,  
By the abundant rainfalls  
In the Kudagu Mountains  
The Cauvery River floods.'

'As there's plenty of water,  
The growths are far better.  
You hear sounds everywhere  
Of canals and the flowing river.'

'See the sight of fields green,  
Paddy, grain, sugarcane,  
Lotus, crows, hen, crane  
Water birds and swan.'

## THE FARMERS' SUPERIOR POSITION

The mud coated buffaloes  
They rubbed their itching bodies  
On the packed grains stacks  
Spilling down the grain seeds.'

The village handicraft smithies,  
And their associate blacksmiths,  
They made their combined noises,  
Coupled with their chatting voices.

The field labors of the lowest class,  
Appeared in their muddy faces,  
With their intoxicated red eyes,  
Sang folk music in drunken voices.

Amidst the weeds and grains,  
The farmers sang plough songs,  
Which were heard at a distance,  
When they passed thru' that place.

After the harvest to remove the grains,  
The farmers brought them to the plains.  
While they were beating the grass for the grains,  
They sang in chorus to bear their strains.

#### THEY WALKED AND WALKED

They heard all these sounds,  
In their marching rounds  
By the side of the rivers,  
As three tired wayfarers.

From sacrificial fire the smoke,  
All around the sky it broke.  
They saw several river boats,  
Kept near other wooden floats.

They saw the farmers' huts,  
Alongside the river beds,  
Walking a few miles a day  
They took rest on the way.

Village after village, city after city,  
They walked towards Madurai City.  
Halting from place to place,  
And going from place to place.

Rajaram Ramachandran

# Spgm 042 - Charitable Saranar Appeared

One day, at Thiruvarangam City,  
Some noble Saranar of charity,  
Who were blessed by Lord Arugadevan,  
They happen to come there by then.

## THE ADVICE OF THE SARANAR

Kovalan and Kannagi fell down  
At the feet of Saranar then.  
The purpose of their birth  
The Saranar leader put forth.

As he was bold with no likes,  
Nor he had any dislikes,  
He was not disturbed  
Nor mentally perturbed.

He knew quite well,  
The impending trouble,  
The three would face,  
But he kept silence.

## THE DIVINE ARUGADEVAN

'Who can escape from fate  
Even someone should hate  
The destiny decides that  
Good or bad on every date.'

'What is prewritten,  
It shall sure to happen,  
It can be prevented by none,  
True, never this can be done.'

'The life ends and goes out,  
At one stroke of the fate.  
He, the supreme power,  
Knows everything everywhere.'

'He follows the rule of justice.  
He's the Principal of peace.  
He's beyond the boundaries  
Of knowledge as all He knows.'

'He's the Life of all lives.  
Past, present, future He knows.  
He's the most Charitable One.  
He's the Truth, the Absolute One.'

'He's the Oldest, also the Latest.  
Among scholars He is the First.  
He has no anger as the Lord of Lords.  
In the Heaven, He's the God of Gods.'

'He's the Supreme, the most virtuous.  
He's the Light to lead every one of us.  
He's the best Friend, Philosopher and Guide  
He's the All Powerful, the Almighty God.'

'He's the Product of all the success.  
He's the main God, the Teacher of the mass.  
He's the Nature by Himself, He's our Leader.  
He's the All Famous, He's the breeder.'

'He's the King of kings, the Self-effulgent.  
He's the Founder of Vedas, the Ancient.'  
Thus spoke the Saranar leader to them.  
To worship Him, the leader advised them.

Rajaram Ramachandran

## Spgm 043 - The Determination Of Kownthi Adigal

Kownthi Adigal heard what the leader said.  
He held his hands o'er his head and said,  
'My ears will never open  
To innocence, lust and passion.'

'My tongue will not say other than  
Thousand eight names of Arugadevan.  
My eyes will not see other than  
His holy feet, the only vision.'

'When I'm not aware of His presence,  
My body on this earth is useless.  
My both hands will never join  
To worship other than Arugadevan.

'My head will never bow  
Other than His lotus feet from now.  
My mind will never miss  
His words of endless happiness.'

She expressed her feelings,  
In so many words like this.  
Saranars felt happy to hear  
And they all blessed her.

'Your attachment on this earth  
Is the cause for repeated birth.  
Detached life has no such birth  
And is free from birth and death.'

So saying they flew away,  
And disappeared in the sky.  
'For us too no attachment from now, '  
Kovalan and Kannagi took this vow.

### THE RUMOUR-MONGERS' WILD GOSSIP

Then, the three took a small ferry,  
And crossed the River Cauvery.

To a flower garden they went.  
There some time they spent.

Just then came a vamp-woman  
Hugging closely her day's man.  
She asked Adigal, 'The beautiful pair  
With you why are they here? '

Adigal replied, 'My people they're.  
Very much tired now they're.  
So, please go away from here  
Let them stay free there.'

'Your people you say,  
Born with you are they?  
Are you leading a family life,  
With those husband and wife? '

She said this sarcastically,  
Addressing Adigal particularly.  
What an unscrupulous woman  
Who criticized another holy woman?

#### THE CURSE AND ITS MITIGATION

Hearing the adverse comment,  
Kannagi felt bad that moment,  
And closing her two ears,  
She expressed her own fears.

Kounti Adigal cursed them both,  
'As cunning foxes henceforth  
In the forest you shall roam.'  
As foxes they then became.

Kannagi and Kovalan were afraid,  
When the foxes' howling they heard,  
And they pleaded for mitigation  
From the curse, as a retribution.

'They'll hide in the graveyard.  
Their twelve months' life shall be hard,

Then be released from the curse, '  
The Adigal so reduced her curse.

THE END OF PUGAR CHAPTER

Rajaram Ramachandran

# Spgm 044 - Life In The Forest

## THE MADURAI CHAPTER BEGINS

(Kovalan, Kannagi and Kownthi Adigal—the three  
Were walking towards Southern direction. They  
learnt from Mangattu Sage the nature of the route.  
Kanurai Deity in disguise of Vasanthamalai tried  
to prevent Kovalan from going to Madurai.  
Ignoring her advice, they went ahead and  
reached the Aiyallin Temple)

## THE SAGE HAD COME

The Presiding Deity of the town,  
Under the shadow of the sun,  
Who had a beautiful decoration,  
The three worshiped Him then.

As the Saranar directed them,  
They stayed at Thiruvarangam,  
In the company of devotees,  
And spent that day in peace.

Before the break of dawn,  
The next day they moved on,  
Towards southern direction,  
After crossing Uraiyur town.

The sun rose from the east.  
There was a bench for rest  
Near cool water tank bund.  
This on the way they found.

While they were taking rest,  
They saw a very old pundit.  
They inquired each other  
What for they were there?

## SALUTE TO THE SOUTHERNER

King Pandian had brought,  
In several battles he fought,  
Many kings under his feet,  
Who had to face retreat.

The southern sea once rose up  
When his spear he threw up,  
And it sucked in a portion  
Of the land near Kumari Mountain.

To compensate this loss in south,  
He extended it up to Ganges in north,  
To bring it under his dominion,  
Long live, with fame, King Pandian.

As a strengthen to his lunar dynasty,  
O'er his broad chest hung the mighty  
And powerful talisman of Lord Indra.  
Long live, with fame, King Pandian.

For sometime there was no rain,  
He forced the clouds to rain,  
Thus went his country's gain.  
Long live, with fame, King Pandian.

Kovalan saluted the pundit.  
'Which your place, oh pundit,  
And what for you're here? '  
The pundit gave an answer.

#### THE DESIRE OF THE PUNDIT

The Pundit said:

'Lord Thirumal, I wish to see,  
With her consort Lakshmi  
Resting on Audhi Seshan's bed,  
With its one thousand heads.'

'Near the western mountain side,  
The village Mangadu inside,  
I live and all the way came here.

To see my Lord is my desire.'

OH PUNDIT, WHAT IS OUR WAY?

'The riches of this southern place,  
I've already seen with my eyes.  
My blessings go to Pandian, '  
Said the pundit to Kovalan.

'Oh pundit, tell me the way  
To go to Madurai. I pray.'  
Asked in eagerness Kovalan,  
The pundit began to explain.

CAN YOU COME IN SUMMER?

'Just like king, an autocrat  
As his mind goes to act,  
The summer sun scorches  
Whatever objects it approaches.'

'This time with your consort  
Why you chose this part? '  
Will this weather suit? '  
Asked the learned pundit.

Rajaram Ramachandran

# Spgm 045 - Three Kinds Of Path

PUNDIT SAID:

'After crossing stony and hilly side,  
And encountering mirage in the hot road.  
In between Kodumbazhur and Nedunkulam  
To three different routes you'll come.'

IF YOU GO BY RIGHT...?

'If you dare to go by the right,  
You'll see all the horrible sight.  
Withered trees, desert plants,  
Dried grass and bamboo plants.'

'The thirsty deer cry for water.  
This, you'll feel sorry to hear.  
Then you'll see white paddy,  
Sugarcane, other crops dry.'

'Jack fruits, white onion,  
Turmeric and plantain,  
And other wild creepers  
As you go deeper and deeper.'

'You'll see a small mountain,  
Crossing which will reach plain,  
That will be your destination,  
Madurai, the biggest town.'

IF YOU GO BY LEFT...?

'If you don't go that way,  
On the left there's another way.  
You'll find tanks, deep and wide,  
Uplands and gardens of pride.'

'After this, forests if you cross  
You'll reach Thirumal's place.  
Holy tanks then you'll see,

Yes, not one but three.'

'Saravanam, Bavakarani,  
And the third one Ittasidhi.  
If you bathe in Saravanam water,  
You'll become a Tamil scholar.'

'In Bavakarani if you bathe,  
All those in your previous birth,  
You'll come to know then,  
Why this birth and its reason? '

'In Ittasidhi, if bath you take  
You'll achieve what you think.  
Down the earth inside the cavity,  
You must go there in piety.'

'You'll find Thirumal's feet  
Thrice you go around the feet.  
There you can see a Goddess  
Who'll give all the happiness.'

'Goddess Varothamy is her name.  
You know, how famous she became  
For her numerous questions on ethics,  
For which she expects your answers.'

'Once you satisfy her queries,  
You'll have no more worries.  
All the gates she'll open.  
You'll pass them one by one.'

'A beautiful woman will appear,  
To welcome you thereafter.  
For your wish she'll ask  
That'll be done, be it any task.'

'She will take you across.  
All the gates thus will pass.  
Keep chanting 'Namasivaya',  
And 'Om Namo Narayana''.

'To reach the 'Garuda' flag pole,  
These chants will help your soul.  
You would have reached by then,  
The famous Pandian Madurai Town.'

IF YOU BY THE CENTER...?

'In between the two is a center.  
If you choose that road to enter,  
It'll not be so difficult one,  
As it is thru' flower gardens.'

'Crossing forests on the way,  
And spending a few days,  
A troublesome deity will obstruct  
Your way, but with respect.'

'If you're able to go ahead,  
There you've by then reached  
Madurai, your final destination,  
This I leave it to your selection.'

Rajaram Ramachandran

# Spgm 046 - Kownthi Adigal's Reply

KOWNTHI ADIGAL SPOKE:

&quot;Oh Pundit, enough we heard,  
What all the details you told  
In our interest, but no need  
For us, one by one, to carry.&quot;

&quot;No need to go into the cavity,  
Nor for us to take a dip in piety,  
As by nature that place is pure  
Which will bless us, be sure.&quot;

&quot;You go by your own way.  
Allow us to go by our way.&quot;  
He told the Pundit in this way,  
And started out for the day.

ON THE BANKS OF A HOLY TANK

They spent that day in a town  
And went by the route well known.  
One day, Kannagi and Adigal both,  
They took rest on the roadside path.

Kovalan went to a tank nearby,  
As he was too much thirsty.  
He stood at the right bank  
To drink water from the tank.

GODDESS APPEARED

The local goddess appeared  
To captivate him to her side.  
Vayatamalai shape she took,  
Giving her usual servant's look.

She fell on his feet with tears.  
And said, &quot;It was Madhavi's fears  
That on her letter you're serious,

Also you became furious.&quot;

&quot;She hated me for your absence,  
Fell down unconscious, with no sense.  
Is a dancer's life the lowest one?  
Like this to be left alone? &quot;

&quot;I came all the way to tell.  
That she made her life hell.  
Tell me, what's your order,  
For me to go and tell her? &quot;

#### I AM THE GODDESS OF THE FOREST

The pundit had already told,  
That a Goddess would hold  
Their way in the midst  
Of the road to the forest.

Kovalan knew how to break,  
The goddess ingenious trick.  
She came out from disguise  
And revealed to him as Goddess.

Thereafter Kovalan drank water,  
In a lotus leaf he brought water,  
And quenched Kannagi's thirst.  
The three took some more rest.

#### THEY REACHED AYYAIN TEMPLE

The hot sun above was scorching.  
Patiently they were marching.  
Kownti Adigal was slowly leading  
Them both thru' safe crossings

They reached Ayyain temple.  
The deity removed any hurdle,  
In the hunters' prayers to attain  
Whatever they wish to gain.

Rajaram Ramachandran

# Spgm 047 - The Hunter's Folk Songs

(In Ayyain temple side, Kovalan, Kannagi  
and Kownthi Adigal were taking rest.  
There 'Salini' Goddess said about  
the future events in Kannagi's life.  
Then the hunters dance singing folk songs)

## RELIEF FROM SICKNESS

The sun started scorching severely.  
Kannagi became weak and sickly.  
In fever her feet turned red.  
Often her breath shortened.

They broke the journey as she was sick.  
Moreover exhausted from a long walk,  
They went to Ayyain temple corner  
And for rest sat quietly there.

## SALINI ROARS

In Maravar tribe Salini was born.  
The tribes kept their vows like a loan.  
It remained unpaid for a long time.  
This was deemed a serious crime.

So, the Deity came in Salini's possession.  
She went into a trance in obsession.  
All the hairs in her body stood erect.  
She danced and said in that state:

'Enemies have entered the town.  
Maravars have spoiled this union.  
There's no peace or prosperity,  
'Cause of theft in this community.'

'Unless your vows you settle,  
You'll never win any battle,  
As you live only to eat, live and die.  
Why not your dues you now give.'

## THE STATE OF THE KINGDOM

In their loyalty to their state  
Maravars have their heads cut  
As a sacrifice with their own hands,  
When such an occasion demands.

They were bold warrior men.  
They decorated a woman  
With tiger nails, pig horn,  
In the dress of a tiger skin.

A strong bow she took,  
And sat on a deer's back.  
She was offered a cock,  
A parrot and a blue peacock.

For them she was a queen,  
As she looked fresh and green.  
Several girls followed her  
With gifts to please her.

Bands and drums in front  
Sounded as they all went.  
They first worshiped Ayyain  
And the day's queen then.

## SALINI FORETOLD

Salini's trance was at its peak,  
She began then to speak.  
"This Kannagi, a famous woman,  
Born to be worshiped by Pandian."

"She'll shine in the world,  
More than diamond or gold, "  
On her voice top this she said,  
Pointing the finger to her side.

## KANNAGI FELT SHY

Kannagi said, &quot;What this woman,  
Said in a trance may not happen.&quot;  
She hid herself behind Kovalan,  
As she felt shy and shaken.

Rajaram Ramachandran

## Spgm 047 - Visiting The Town

(Kovalan kept Kownthi Adigal and Kannagi at a place in Mudhoor. He then went around Madurai City to see important places and came back to them.)

### MADURAI WOKE UP

At the outskirts, there were  
Lakes filled with water,  
Flower gardens and fertile fields  
Full of harvesting crop yields.

The birds got up early  
And made sounds lovely.  
The grand sun opened the buds  
Of the lotus o'er the water beds.

The undaunted ever victorious king  
He got up from bed early morning.  
With him the Madurai City woke up,  
The day's challenges to take up.

### THE MORNING DRUMS SOUNDED

The temple conches sounded,  
And the drums-beats echoed,  
To indicate the arrival of the sun,  
As usual, early in the morn.

These sounds reverberated on the sky,  
From the temples of Shiva with His third eye,  
Of Thirumal with His flag Garuda flying high,  
Of Balaraman with His victory-plough.

Of Murugan with His cock bird flag  
And of the temple of the royal king,  
Like a morning alarm to wake up  
The sleeping city they sounded up.

## UNDER YOUR SAFE CUSTODY

&quot;Kownthi Adigal was in meditation.  
Kovalan praised for her dedication,  
And told, &quot;My life suffer degradation,  
As I'm now in a state of deprivation.&quot;

&quot;Thru' forests to a land unknown,  
Kannagi had to walk on sharp stones.  
I've fallen down to this disgrace,  
But I pray now for your grace.&quot;

&quot;I'll go and explain my position,  
To get rich traders' compassion.  
Till I search for an accommodation.  
Can you give her you protection? &quot;

## DON'T WORRY. GO AHEAD.

Kownthi Adigal replied,  
&quot;This is the truth implied,  
When some past deeds are bad,  
The present period turns sad.&quot;

&quot;Strong is the hand of fate.  
Never has it failed to act.  
So, give up your hate  
For your awful state.&quot;

&quot;Do the reckless men  
Care and tend to listen  
To all the advices given  
By the elderly wise men? &quot;

&quot;When their bad deeds burn  
Their fingers in turn,  
They begin to mourn,  
And a lesson they learn.&quot;

&quot;A wise learned person  
Never fails in his action.

The fate may be a reason  
But he knows it as one.&quot;

&quot;The pinching pains of death,  
Don't they occur after every birth?  
The pain how a mother bears  
When a child she delivers? &quot;

&quot;The Cupid's arrow shot  
Does it not make one hot?  
So also a husband to mourn,  
When leaving his wife alone.&quot;

&quot;For an avowed single person,  
A solitary path having chosen,  
He never has this kind of pain  
Nor he's affected by anyone.&quot;

&quot;A madman after women,  
And a voracious glutton,  
Both ends in severe pain,  
Not in an endless gain.&quot;

&quot;This kind of untold misery  
Forward the dead past carry  
As one's mental torture,  
To the present and future.&quot;

&quot;To the forest he left.  
Sita, his wife he lost.  
For this he did worry.  
This is Lord Rama's story.&quot;

.&quot;To the forest he left.  
Damayanthi, his wife he lost.  
For this he had to worry.  
This is King Nala's Story.&quot;

&quot;But you aren't like them,  
As your wife like a gem,  
She's so attached to you,  
That she's always with you.&quot;

&quot;At Madurai find a place  
To live there with all grace.  
Come back soon with success  
And make good all the losses.&quot;

Rajaram Ramachandran

## Spgm 048 - The Offer Of The Goddess

"She wears the crest moon on her head.  
She has an ever open eye on her forehead.  
Her mouth is like a red coral.  
Her feature shines like a pearl."

"Her neck is black having taken poison.  
Like a bow she bent the Meru Mountain.  
A snake on her breast as a chain she wears.  
In her bangles-hand a spear she carries."

"An elephant skin she wears,  
With a tiger skin as her blouse.  
Her small left leg has an anklet.  
Her right leg another victorious anklet."

"These anklets make sounds,  
When she goes on rounds.  
She's worshiped by all  
She has no end at all."

"She has an ever-winning-sword.  
The demon Mahidasuran she killed.  
This demon had a buffalo's head,  
And a human body under this head."

"She's young always.  
She's the war-goddess.  
Inside her womb-core,  
The entire world she bore."

"Thirumal's younger sister she is.  
In her hind-hand, a sword she has.  
It is a sword winning always.  
In the art of fight, steady she is."

"She's the Goddess of all arts.  
She owns all rare products.  
To worship by all she came  
As a young girl she became."

"She has already blessed us.  
It's time we pay our dues."  
All the assembled Maravars  
They praised the Goddess.

#### IN FRONT OF THE ALTAR

Flowers, Sandalwood pastes,  
Fruits and variety of sweets.  
Before the deity's altar,  
They were kept as an offer.

#### THE BEST TRIBE

"You do your penance here,  
Oh Mother, it's what for?  
Under you mercy we all run.  
We're the hunters, the best born! "

"Well dressed in Ayyain temple,  
How do you look so simple?  
With our bows we've won.  
We're the hunters, the best born! "

"You're the best in the art of fight.  
For your penance is there any limit?  
Bows made of bamboo we all own,  
We're the hunters, the best born! "

#### OH MOTHER, STAND UP

"Oh, the wearer of an elephant skin,  
And o'er that, a tiger skin,  
Keeping your leg on the head  
Of a buffalo, by your mercy we're led."

"Worshiped by the Devas in Heaven,  
Above the Vedas you're the one.  
As eternal knowledge you remain.  
Oh Mother, you're for our own gain."

&quot;Your bangles worn hand,  
Took the sword in hand,  
And killed Mahidasuran,  
The troublesome demon.&quot;  
&quot;Then you stood on a deer,  
With black horns, a pair,  
In the hearts of Gods you're  
As light of lights you're.&quot;

&quot;In your lotus hands you've  
A conch and a disk to save  
O'er a fierce lion you stand  
To give your command.&quot;

&quot;You've taken the left part,  
Of the Lord, who has kept  
Ganga o'er His hair knot,  
Oh Mother, you're our lot.&quot;

Rajaram Ramachandran

## Spgm 049 - The Victorious Dance

Despite your love and patience,  
You also played a war dance,  
To kill the evil Demons,  
And to save the virtuous Devas.

### THE FOLK DANCE

"Your anklets in pure gold,  
They make "Jal, Jal" sound,  
To warn and destroy the Avunars  
Who're cunning sword fighters."

When you danced like this  
Heavenly Devas showered flowers.  
It appeared to us as showers.  
This is a sign of your powers.

### THE SUCCESS

A mild warrior went  
From a town for a hunt,  
The Goddess with a sword,  
Behind him she followed.

When both were after victory,  
In the nearby forest territory,  
A black sparrow with its song  
It warned something wrong.

### THE VICTORIOUS WALK

The woman, who sold the country-wine  
She refused to give freely wine,  
For which a hunter got upset,  
And he went out for a hunt.

The goddess was too kind to him  
She got him success at that time.  
She sat o'er his bow's tip.

She brought victory to his trip.

#### THE CHARITY

&quot;Oh you young and black huntress  
See here how the cows of enemies  
Loiter in the courtyards of the drummer,  
The blacksmith and the yazh player.&quot;

&quot;Also you see this wonder  
How these cows wander  
In the Court yards of the wine-seller,  
The forest spy and the fortune-teller.&quot;

&quot;Better you see these cows  
In the courtyards of the huntress,  
Side by side the old hunters.  
The cows brought from the enemies, &quot;

#### SACRIFICE AT THE ALTAR

&quot;Oh Mother! Before your feet  
We bow and repay our debt  
With this offer of our blood,  
From our wounds that shed&quot;

&quot;Worshiped also by the king,  
You accept our blood flowing  
From the wounds as our offer  
To fulfill our vows here.&quot;

&quot;To avoid tigers prowling at nights,  
The hunters live in rock heights.  
Their blood that now flows  
You accept and release their vows.&quot;

#### SACRIFICIAL OFFER

&quot;Oh Sankari, accept the sacrifice  
Of these hunters with all your grace.  
To go anywhere they've no place,  
They always look upon your face.&quot;

Rajaram Ramachandran

## Spgm 050 - Stay At The Outskirts

(The day's sun was hot. So, they didn't go by day, but traveled in the moon light at night. On the way Kowsikan brought a letter from Madhavi. Kovalan sent him back to Pugar and played yazh with Bhannar, the yazh player. He learnt from the Bhannar how far Madurai was and crossed the Vagai River in a wooden boat. They all reached a slum area at the outskirts of Madurai.)

### EXPECTING THE ARRIVAL OF THE NIGHT

As said before, the huntress,  
Who wore the queen's dress,  
She came out from that disguise,  
And went back to her house.

At the feet of Kownthi Adigal, Kovalan fell  
And the problems, one by one, he began to tell.  
"She can't bear the heat of the sun.  
Her feet can't bear the sharp stones."

"Still we don't find any wild bear,  
Nor any leopard ran after a deer.  
Snakes, devils, crocodiles and thunder,  
They're harming none, it's a wonder."

"This is the state, southerner's rule,  
Who're famous for their model role.  
Better we avoid going by the day  
And go by the night every day."

This had Kownthi Adigal's support.  
They waited for arrival of the night,  
For their journey onward to start  
Towards Madurai after the sunset.

### THE MOONSHINE

Along with his army of stars

The moon rose up in the skies  
Spreading his milky rays,  
As he moved slowly across.

The moon's milky white ray,  
That fell o'er Kannagi on the way,  
It gave her a feeling of love  
But she felt to reveal how?

The mother earth kept her heat low,  
Out of her pity she did show  
On seeing Kannagi's helpless plight,  
In that lovely moonlight night.

#### AS THEY WALKED, THE DAY BROKE

On the way, Kannagi became tired.  
Kovalan told her, "Don't be afraid  
Of the leopards, owls, and bears  
Which do make horrible noises."

O'er her shoulders he held his hand.  
Kownthi Adigal, who came behind,  
Told them the codes of conduct  
One had to keep in mind and act.

The wild forest they crossed.  
It was dawn when cocks crowed.  
They reached the Brahmin's street  
Which was echoing songs sweet.

Kovalan kept them both at a safe place,  
And he went here and there to trace  
For their needs a source of water  
Somewhere in that early hour.

#### THE CREEPER, MADHAVI

Seeing his wife's suffering,  
While with him walking,  
Kovalan was in distress.  
His health failed, bad to worse.

Kowsikan, Madhavi's messenger,  
Mistook Kovalan for a stranger,  
His face having lost its luster,  
In that difficult forest atmosphere.

He indirectly told a creeper,  
"Like Madhavi, you appear  
To have lost your splendor  
In the sun's heat, I wonder."

These words having heard,  
Kovalan slowly went forward  
To meet the messenger,  
Who stood near the creeper.

The messenger told Kovalan,  
"There you've left Madhavi alone.  
Your old father and mother mourn  
Like a serpent lost its costly stone."

"All the relatives feel sorry,  
Drowned in the ocean of worry,  
They sent servants in every direction  
To find out your present location."

"Just like Ayodhya was upset,  
When Rama went to the forest  
Pugar Town feels your absence.  
It's longing for your presence."

Rajaram Ramachandran

# Spgm 051 - Madhavi's Mental Agony

&quot;Madhavi's body became pale  
When she heard the sad tale  
What Vasanthamalai told her,  
As she was upset o'er the affair.&quot;

&quot;You know, she's bedridden,  
With the past events one by one,  
Haunting her memory still  
Thus losing her charm and will.&quot;

&quot;When I went to see her,  
A request came from her,  
That to you I give this letter,  
When I meet you wherever.&quot;

&quot;Town after town, I went round,  
Now you're here, I've found.&quot;  
So saying Kowsikan gave the letter  
In Kovalan's hand thereafter.

## KOVALAN RECEIVED THE LETTER

From his past life he knew well,  
The touch of her sweet smell,  
Which he could find from the seal  
On the letter and then feel.

His mind couldn't refuse it,  
So, he received and opened it.  
Its contents he started reading  
With some affected inner feeling.

## THE CONTENTS OF THE LETTER

&quot;My submissions to your feet, my dear,  
These words of mine may not be clear.  
But still, show me some compassion.  
Your old parents you've forgotten.&quot;

&quot;After the midnight you left,  
With your wife from an upper caste.  
For that what's my fault?  
This almost stops my heart.&quot;

&quot;Your return back to Pugar Town,  
It'll relieve me from my pain.  
For the truth ever you remain.  
My praises for you again.&quot;

Kovalan realized her greatness  
From the words in her humbleness.  
He came to know that she was faultless.  
It was destiny's play and he was blameless.

#### KOWSIKAN WAS SENT BACK

Kovalan gave back the letter,  
Saying, &quot;Show this to my father,  
Who may understand me well,  
And against me bear no ill will.&quot;

#### KOVALAN DANCED WITH BHANNAR TROUPLE

Kovalan met a Bhannar troupe,  
As they moved still further up.  
He sang and danced with them.  
&quot;How far is Madurai? &quot; he asked them.

#### SOUTHERN WIND HAD ARRIVED

The Bhannars replied:

&quot;The southern wind carries,  
The sweet smell of flowers,  
And other pleasant incenses.  
Madurai is near, it shows.&quot;

#### THE SOUND OF DRUMS

As decided earlier, by day,  
At some place, they had to stay,

And moved out by night  
In the visible moon light.

As usual, the day broke.  
With that the city woke,  
And the temple drums  
Sounded like wake up alarms.

The pundits recited the Vedas.  
The devotees sang their prayers.  
The city's tumultuous noise around,  
It got mixed with the drum sound.

Kovalan felt Madurai welcomed  
Their arrival with this mixed sound.  
They got themselves mentally relieved.  
Good days were ahead, they believed.

Rajaram Ramachandran

## Spgm 052 - Richness Of The River Vaigai

The Vaigai river bank couldn't be seen,  
As under variety of flowers it was hidden.  
It was a colorfully decorated scene,  
A sight for them, never before seen.

Vaigai River resembled a maid  
The flowers coating her lips red,  
Her teeth like the white jasmine  
Her hairs like the black sand line.

As if she knew the bad days ahead,  
Her flood of water was like tears shed  
In sympathy for Kannagi the victim  
She hid her feelings in her bosom.

### THEY CROSSED BY WOODEN RAFT

They both worshiped the river,  
Admiring the water as crystal clear,  
In a wooden raft they then crossed,  
And the southern bank they reached.

### 'DON'T COME' SAID THE HIGH FLAG

They went round the Madurai City  
Where rich citizens lived in plenty,  
But with tears the bees began to cry,  
O'er the impending calamity.

The grand city's flag flew high,  
It appeared to fly with a sign of sigh,  
As if warning them not to come,  
But stop and go back home.

### THEY REACHED MUDHOOR

The rich fields full of birds,  
The farms surrounded by ponds,  
And a variety of fruit trees

They saw as they walked across.

They entered Mudhoor Town,  
A place full of charitable men,  
Kownthi Adigal went ahead.  
Kannagi and Kovalan followed.

Rajaram Ramachandran

## Spgm 053 - Visiting The Town

(Kovalan kept Kownthi Adigal and Kannagi at a place in Mudhoor. He then went around Madurai City to see important places and came back to them.)

### MADURAI WOKE UP

At the outskirts, there were  
Lakes filled with water,  
Flower gardens and fertile fields  
Full of harvesting crop yields.

The birds got up early  
And made sounds lovely.  
The grand sun opened the buds  
Of the lotus o'er the water beds.

The undaunted ever victorious king  
He got up from bed early morning.  
With him the Madurai City woke up,  
The day's challenges to take up.

### THE MORNING DRUMS SOUNDED

The temple conchs sounded,  
And the drums-beats echoed,  
To indicate the arrival of the sun,  
As usual, early in the morn.

These sounds reverberated on the sky,  
From the temples of Shiva with His third eye,  
Of Thirumal with His flag Garuda flying high,  
Of Balaraman with His victory-plough.

Of Murugan with His cock bird flag  
And of the temple of the royal king,  
Like a morning alarm to wake up  
The sleeping city they sounded up.

## UNDER YOUR SAFE CUSTODY

&quot;Kownthi Adigal was in meditation.  
Kovalan praised for her dedication,  
And told, &quot;My life suffer degradation,  
As I'm now in a state of deprivation.&quot;

&quot;Thru' forests to a land unknown,  
Kannagi had to walk on sharp stones.  
I've fallen down to this disgrace,  
But I pray now for your grace.&quot;

&quot;I'll go and explain my position,  
To get rich traders' compassion.  
Till I search for an accommodation.  
Can you give her you protection? &quot;

## DON'T WORRY. GO AHEAD.

Kownthi Adigal replied,  
&quot;This is the truth implied,  
When some past deeds are bad,  
The present period turns sad.&quot;

&quot;Strong is the hand of fate.  
Never has it failed to act.  
So, give up your hate  
For your awful state.&quot;

&quot;Do the reckless men  
Care and tend to listen  
To all the advices given  
By the elderly wise men? &quot;

&quot;When their bad deeds burn  
Their fingers in turn,  
They begin to mourn,  
And a lesson they learn.&quot;

&quot;A wise learned person  
Never fails in his action.

The fate may be a reason  
But he knows it as one.&quot;

&quot;The pinching pains of death,  
Don't they occur after every birth?  
The pain how a mother bears  
When a child she delivers? &quot;

&quot;The Cupid's arrow shot  
Does it not make one hot?  
So also a husband to mourn,  
When leaving his wife alone.&quot;

&quot;For an avowed single person,  
A solitary path having chosen,  
He never has this kind of pain  
Nor he's affected by anyone.&quot;

&quot;A madman after women,  
And a voracious glutton,  
Both ends in severe pain,  
Not in an endless gain.&quot;

&quot;This kind of untold misery  
Forward the dead past carry  
As one's mental torture,  
To the present and future.&quot;

&quot;To the forest he left.  
Sita, his wife he lost.  
For this he did worry.  
This is Lord Rama's story.&quot;

&quot;To the forest he left.  
Damayanthi, his wife he lost.  
For this he had to worry.  
This is King Nala's Story.&quot;

&quot;But you aren't like them,  
As your wife like a gem,  
She's so attached to you,  
That she's always with you.&quot;

&quot;At Madurai find a place  
To live there with all grace.  
Come back soon with success  
And make good all the losses.&quot;

Rajaram Ramachandran

## Spgm 054 - Going By Shortcut

Encircled by a long deep moat,  
And sentries posted at the gate,  
The well guarded Madurai City,  
It was ruled by Pandian, His Majesty.

Kovalan chose a shortcut,  
The royal elephants that let,  
And walked the entire distance,  
To find out a suitable place.

### REACHED THE OUTSKIRT

At the gate the guards  
Kept ready their swords,  
Their enemies to face,  
Even at a short notice.

There unnoticed by anyone  
Kovalan entered the town,  
A rich and beautiful one,  
To seek his good fortune.

### GIRLS TOOK RIVER BATH

The arrival of the western wind.  
The creepers of the vast land  
Warmly greeted and welcomed  
As they fluttered and danced.

Leaving their houses the girls,  
They went in pairs and couples.  
In the river took bath merrily  
And spent their time happily.

### GIRLS PLAYED IN FLOWER GARDEN

The cool jasmine flowers  
And the deep water lily flowers  
Sent their powerful scents

From the girls' head tresses.

Nice garlands of white pearls,  
And of jasmine adorned the girls.  
They had applied sandalwood pastes  
To their bodies and slender waists.

They went to the flower garden,  
At the outskirts of Madurai town,  
To get themselves engaged in play  
Joyfully through out the day.

#### THE GIRLS' EVENING PASTIME

It was time when the sun set.  
In the courtyard of moonlight,  
The girls were immersed in delight.  
With their lovers spent the night.

#### THE GIRLS IN THE RAINY SEASON

Wearing light red silken dresses,  
And variety of flowers in their tresses,  
The Madurai girls looked so beautiful  
In the rainy season that was bountiful.

#### IN THE COOL WINDY SEASON

Closing the windows the girls,  
Along with their own males,  
Around the fireplace they sat.  
Also they did daylong chat.

#### IN THE EARLY WINTER

In the days of south bound sun,  
At the start of the winter season,  
Any cloud, not even a white one,  
O'er the sky was rarely seen.

The girls stood in the courtyard  
For the little warmth what they had.

Under the sun's mild heat cover,  
Each one spent time with her lover.

#### IN THE MIDST OF WINTER

In the harbor all the boats  
Stood like a crowd of floats,  
Facing the eastern cool wind,  
Which blew towards the land.

It went deep inside the town,  
To invite the Cupid's action  
To make all happy and gay  
In that festival of love play.

#### IN THE EARLY SUMMER

The early summer came,  
Which was slightly warm,  
The couples talked of that time,  
Of the severe days yet to come.

#### THE END OF SUMMER

In the animal inhabited forest,  
The heat was like a fire-burst.  
Elsewhere the king wished to move out,  
To escape from the summer heat.

Rajaram Ramachandran

## Spgm 055 - To Go By The Royal Path

The gifts of Bullock cart,  
The stone studded cot,  
And the beautiful palanquin,  
By the king they were given.

The newly married couples,  
Well received these articles,  
Besides a sword with sharp edge,  
On the eve of their marriage,

The servant maids gave them,  
In golden cups to the brim,  
Fresh country made liquor,  
That pushed them to the floor.

The speckled humming bees,  
Not only went around the trees,  
But also hovering o'er garlands  
And flowers in the girls' hands.

A girl drove the bees out,  
When they tried to sit,  
O'er her here and there,  
Shouting at them in fear.

The tender lips of the girl,  
Like a red flower o'er a pearl,  
They looked so for a while.  
When she threw a smile.

To her lover's near advances,  
She gave him no chances.  
Her hot speech hurt him much,  
As he bore not her words such.

Sometime he felt her joking,  
Or, she was just mocking,  
To him her two curved eye brows  
They looked like two bent arrows.

Her two red eyes was similar  
To that of red fish so popular.  
Little drops of sweat flowed  
On her face and forehead.

Kovalan saw those traders,  
And the king's courtiers,  
Happy with their lovebirds,  
In the sex sellers' wards.

#### THE STREET OF ARTISTS

Many stage artists were found  
Living in thatched roofs around,  
Like brick houses they appeared not,  
Still, by a king they were sought.

Specialized in classical dances  
And many other folk dances,  
They gave performances so perfect,  
What the people there did expect.

To the exact tunes and music,  
Marched their footsteps basic,  
They were seen in Madurai City  
Attracting every street passerby.

In their visual traps and nets,  
Youngsters many fell like pets,  
Even the best hunted these players,  
Like honeybees ran after flowers.

The sexy men every day  
They fell in their love play  
This kind of streets many  
Kovalan saw on his way.

#### THE STREETS WITH SHOPS

Kovalan saw many busy streets,  
Crowded with Bullock carts,

Also luxurious closed carts  
And goods dumped in lots.

The chariots' fancy handles,  
The protective body shields,  
All sorts of war-weapon  
They were for sale in open.

The leather made hand drum,  
Waist belts, hand stick like some,  
Hand-bristle fans, pig faced talisman,  
Plenty in the market they were seen.

Pearl studded spear stick,  
Pictures more of artistic,  
Copper and bronze material,  
All were kept there for sale.

All handicrafts coir made,  
Garlands made of fine beads,  
Cutting knives and sharp axes,  
They were available in all sizes.

There were ivory art pieces,  
Different flavor incenses,  
And colorful decorative pastes  
For buyers' choice and tastes.

Rajaram Ramachandran

## Spgm 056 - The Ornament Streets

He came across the streets,  
Where assorted ornaments,  
Made of diamond and gold,  
Free from faults were sold.

Jewels of emerald, blue stone,  
Arsenic and fine crystal stone,  
Which dazzled the public eyes,  
Were sold for a fancy price.

Cat's eye like Pushparagams,  
Honey drops like Vaiduriyams,  
Sparkling blue stone gems,  
Redish-yellow Komedhagams,

Also twinkling five sided Manickams,  
These shops dealing such gems,  
Kovalan was amazed to see as he went  
Thru' the Madurai jewel street.

### THE STREET FOR GOLD

Four kinds of ornament gold,  
For Buyer's choice were sold.  
There were experts in this field  
Their small flags high they held.

### THE WEAVERS' STREET

Cloths out of cotton,  
Nice cloths silken,  
Those out of hairs,  
Were sold in the fairs.

### THE STREETS FOR PROVISIONS

It was a busy market for pulses,  
Grains, pepper kept on sales.  
There every agent ran after,

Their prospective customer.

## REACHED THE FORTRESS SIDE

Nook and corner he wandered.  
At their lay outs he wondered.  
Streets branched in fours some.  
And went off in threes some.

It was midday sun pouring hot,  
But he went thru' every spot,  
Where shade gave him comfort,  
And relief from the burning heat.

His joy then knew no bound,  
O'er what all he found,  
All places well planned,  
In this city at last he landed.

Rajaram Ramachandran

# Spgm 057 - The Story Of Asylum

(Returning to the outskirts, Kovalan narrated what wonders he saw at Madurai. Kownthi Adigal was worried about them. Madalan came at that time and told what all good about Kovalan. Kownthi Adigal and Madalan persuaded Kovalan to go into the City, Madura before the sunset, as the outskirts were meant for sages and sanyasis. Kovalan was confused. Kownthi Adigal entrusted Kannagi to Madhari, who happened to come that side. She took Kannagi with love and affection to her house.)

## THE FAULTLESS MADURAI CITY

On the faultless Madurai City,  
And about the ruler of that city,  
His idea Kovalan was narrating  
While Kownthi Adigal was hearing.

"Richness everywhere I found,  
In the fertile Madurai lands around,  
And in the shadow of king's justice  
People lived there in total peace."

"The King Pandian never failed  
In his duty and this people hailed.  
The rule under his crown  
Fame in the world it has won."

"Not a day the people thought  
Once and for all going out  
From the land of prosperity,  
The famous Madurai city."

"I saw in the city noble persons,  
And charitable minded persons,  
In the streets wherever I went  
During the few hours I spent."

## THE NARRATION OF MADALAN

A Brahmin, by name Madalan,  
He came there just by then.  
He knew all the Vedas four.  
He was human to the core.

To the Pothigai Hills he had been,  
Where Sage Agasthya he had seen.  
For a bath in the Kumari sea he went then,  
And he met Kownthi Adigal on return.

Kovalan as a mark of respect,  
He fell at the Brahmin's feet,  
When the latter began to narrate  
Who he was and what he knew about.

## NAMING MANIMEGALAI

Madalan spoke:

"Madhavi had a good rapport,  
With the king's royal support.  
She delivered a baby girl,  
As pretty as a pearl."

"The elders wished to name her.  
As Manimegalai they called her,  
After their personal goddess' name  
To deliver a great soul who came."

"It's your girl whom they blessed.  
Now you know what you missed.  
When Madhavi's love you shared,  
Like rain, gold on her you showered."

Rajaram Ramachandran

# Spgm 058 - Forget Not Kindness

Madalan to Kovalan:

"A learned pundit with his hunchback  
He was walking with his hand stick,  
A mad elephant came on his track,  
As his walking was slow and slack."

"You rushed to the spot,  
And saved the pundit,  
Also controlled the elephant,  
With your inbuilt talent."

"Sympathy for others you've,  
And by nature you're brave.  
This is what I observe.  
All the praise you deserve."

## IMMOVABLE WEALTH

"A Brahmin killed in haste  
'Cause of his wife's foolish act  
Their child-like mongoose  
That grew in their house."

"Annoyed with his spouse,  
He then left his house,  
And settled in the forest  
To repent for this cruel act."

"For this sin, you gave in charity  
Gifts to pundits in plenty  
And brought him to start his life  
Once again with his wife."

"Wealth you gave them.  
Happy you made them.  
Such a noble heart,  
You've on your part."

## A SAVIOR OF THE POOR

"Once a liar told a husband  
That his wife was morally unsound.  
A ghost caught the liar to eat  
As all liars, by habit, it ate."

"When for his life you pleaded,  
The hungry ghost never heeded,  
Though your life you offered,  
In return for his life instead."

"To the affected family,  
You helped them liberally.  
You show pity to any sufferer.  
So, a savior of the poor you're."

## THE RESULT OF PAST ACTION

Madalan, in distress, spoke:

"Oh you wise, Kovalan,  
To me you're always known  
By the good actions of your own,  
But why you've to suffer then? "

"It's your past life's action,  
That plays its own reaction,  
When you're here in this life,  
With the gem of your wife."

## THE DREAM EFFECT

Kovalan replied:

"In the city, by a low class man,  
This well-hair-dressed woman  
Shaking more out of her fear  
She was driven to suffer."

"My robes by others taken aside,  
O'er a buffalo I had my slow ride.

Then I reached that last stage,  
Throwing away my life bondage.&quot;

&quot;Madhavi gave her daughter  
Under the Bodhi Sage's care.  
A horrible midnight dream I had  
So, from Pugar here I hurried.&quot;

Rajaram Ramachandran

# Spgm 059 - The Grief Allayed

Kownthi Adigal and Madalan told:

"This outskirts place is for those  
Their lives spiritually to pass,  
And not for any family persons  
Like you for obvious reasons."

"Inside Madurai, on a word from you,  
Sure, the royal traders will accept you.  
Before sunset leave this place.  
Here, problem any better not face."

## MADHARI FELL AT THE FEET

Madhari, an old shepherd woman  
She came there from the town,  
To offer milk-rice to the deity,  
As part of her routine duty.

Kownthi Adigal she met.  
She fell at Adigal's noble feet,  
And paid her full respect,  
As a mark of devotional act.

## GIVE THEM SHELTER

Kownthi Adigal then thought  
Why not a shelter be sought  
As Madhari had a liberal heart,  
The two couples to accommodate.

"Oh Madhari, do listen.  
The rich traders in the town  
When they hear and know them  
They're sure to entertain them."

"I entrust them to your care,  
As I consider this step as fair,  
Till they go and join

A group of such men.&quot;

#### TO BEAR AS MOTHER

Kownthi Adigal continued:

&quot;This good woman is tired,  
As in the hot sun she's fried.  
As a mother, look after her.  
After a bath, neatly dress her.&quot;

&quot;For her husband present state,  
She feels much for his fate.  
A divine chaste woman she's.  
One such this kingdom needs.&quot;

#### THE NOBLES' WORDS FOR SHELTER

Kownthi Adigal said further:

&quot;The noble's words for shelter,  
They would shape your life better.  
This saying you would have heard,  
So, you must keep up to my word.&quot;

&quot;In the city Cauveripoompattinam,  
Where the gardens, plenty of them,  
Under the shadow of Asokan  
His disciples erected divine statue one.&quot;

&quot;Among them a disciple sturdy,  
With one hand black as a monkey,  
There he came and stood,  
The reason for which he told.&quot;

Rajaram Ramachandran

# Spgm 060 - The Monkey-Hand Disciple

Kownthi Adigal told a story:

"One by name Sayalan,  
A noble business man,  
He gave food in charity,  
To the needy in the city."

"Among them was a saint,  
For the food there he went.  
His remnants a monkey ate,  
Thus its hunger to satiate."

"It remained there quiet,  
And didn't cause any hurt.  
The saint told them to keep it  
And rear it as their pet."

"One day, this lovely pet died,  
All the rites the couples did.  
Later, as a noble's only son,  
At Varanavasi it was born."

"These charitable acts always pay,  
They yield good results any day.  
So Madhari, take Kannagi early  
And keep her with you carefully."

15. Surrounded by the shepherds

Her words Madhari appreciated.  
To take Kannagi with her she agreed.  
Towards their destination they walked.  
By then the sunset in the west started.

For feeding the calves by the evening,  
The cows were constantly yelling.  
The shepherds were returning  
With their cattle after grazing.

16. At the gates of Madurai

All the entrance gates to the city  
Were well guarded for its safety.  
It was surrounded by wide moats,  
Well defended by bows and boats.

Weapons of all sorts, stone throwers,  
Stone baskets, boiling hot oil sprayers,  
Long sharp edged spear sticks,  
Were kept, side by side, in heaps.

17. They reached Madhari's house

Its flag high up the fortress held.  
Before the darkness enveloped,  
Madhari crossed all the gates,  
With her new found guests.

She reached her sweet home.  
Other shepherdess with her came.  
At last, the couples had a shelter.  
It was for them a fresh life starter.

Rajaram Ramachandran

# Spgm 061 - The Murder Of Kovalan

(Madhari gave a place to Kovalan and Kannagi in her house. She kept her daughter as a guard to Kannagi. Kannagi cooked food and fed her husband, who felt for his present adverse condition. She gave her anklet to sell. He went out and found a goldsmith on the way to sell it. The goldsmith cheated him and got him involved in a theft plot, for which he was killed)

## SHE REACHED THE NEW HOUSE

Madhari became too happy  
To get the valuable company  
Of her new guest Kannagi,  
And she entertained her nicely.

Not in the shepherds' slum  
She kept both of them,  
But for their stay she chose  
A safe newly built house.

## AIYAI BECAME HER FRIEND

After Kannagi had a bath,  
She was given nice clothe.  
Her chest wore no jewel  
Yet she looked so beautiful.

Aiyai the daughtter of Madhari  
As a helpmate served Kannagi,  
Who found the place comfortable  
In the Aiyai's presence enjoyable.

## MOTHER LIKE RELATIONSHIP

Kannagi's tender heart melted,

And the old Madhari she adopted  
As her mother for her true love  
Which she was in need of now.

She asked Madhari with liberty  
For vessels for each variety  
Of vegetarian food to cook,  
Which Kovalan normally took.

#### THEY GAVE PROVISIONS

The shepherd girls gave her  
Vessels, rice, milk, butter  
Fruits, vegetables, and other  
Provisions she needed whatever.

#### SHE COOKED FOOD

Her charming face began to sweat.  
Her fingers became red and wet,  
When the vegetables she cut,  
And in a plate she neatly put.

Aiyai lit the fire in the kitchen.  
Kannagi came there by then  
And nice food she prepared  
What her husband normally desired.

#### SERVING THE COOKED FOOD

O'er a palm leaves mat,  
Designed in exquisite art,  
Kovalan came and sat,  
The well served food to eat.

#### KOVALAN ATE THE FOOD

Kovalan as a sincere trader  
He did his regular prayer  
As written in a sacred book  
Before the meals he took.

Madhari and Aiyai both saw,  
With their eyes full of awe,  
The beauty of the lovely pair  
Who appeared to them so fair.

Rajaram Ramachandran

## Spgm 062 - Kovalan's Mind

Kovalan, took the food,  
And happily went aside.  
She gave him betel leaves,  
Rolled in scented nut pieces.

He took her in his arms,  
And he eyed her charms.  
He began to speak to her  
On the injustice done to her.

"With these tender feet,  
You walked in the forest,  
Stepped o'er prickly stones,  
Unmindful of your pains."

"Even with your high fever  
You came with me here.  
My troubles only you share,  
With no complaints whatever."

"What kind of pains  
My two beloved parents  
Now in their old age,  
Suffer at this stage? "

"It's a trick and ill fate,  
Not knowing the fact,  
I did this misdeed.  
Now I regret indeed."

"Amidst wild gossipers,  
And adulterous debauchees  
I wasted my life time  
In moving with them."

"I was subject to criticism.  
With no morals I used to roam.  
I considered as poison  
Any good advice given."

&quot;Do I've any good habit?  
This I very much doubt.  
I cared not my parents' words  
And I did several misdeeds.&quot;

&quot;To Madhavi the wise and young,  
I gave her no good but only wrong.  
Also I never thought it wise  
To bring you to this place.&quot;

&quot;When I said, you start with me,  
Why you got up and came with me?  
I regret now for what I've done.&quot;  
This way he began to mourn.

#### KANNAGI'S REPLY

Kannagi replied:

&quot;I've failed in many ways  
In my duties for countless days,  
I haven't fed Pundits,  
Also not honored Brahmins.&quot;

&quot;I paid no obeisance to saints.  
I haven't entertained guests.  
Your old parents came once  
To see me in your absence.&quot;

&quot;Their anger on you they hid.  
Show of love for me they did.  
They showered praises on me.  
They felt sympathy for me.&quot;

&quot;I just showed them a smile.  
They could see for a while  
That behind it hid my pain  
Due to your long separation.&quot;

&quot;The deeds not to be done  
By any respectable man,

Those you've already done,  
But with you I ever remain.&quot;

&quot;None can change my love,  
Which for you only I've,  
So, I came behind you  
When you called, it's true.&quot;

Rajaram Ramachandran

## Spgm 063 - Kovalan Appreciated And Started

Kovalan said:

&quot;The foremost relatives, your parents,  
The errand girls and maid servants,  
Your friends, all you have left there  
When you came with me here.&quot;

&quot;The elders' well wishes, your modesty,  
Your self determination and chastity,  
With these things only you came,  
In my distress to console me.&quot;

&quot;My love, give me one anklet  
That adorns your soft foot.  
I shall go to the city market,  
And for a price sell it.&quot;

He then tightly embraced her.  
Shedding tears, he felt sorry for her.  
Pity, she was left alone there  
As no servant to serve her.

No more words he could talk.  
Unsteady became his walk.  
In the streets full of cows,  
He crossed them somehow.

REACHED THE MARKET

A buffalo came on his way.  
It wasn't a bad omen anyway  
For his tribe, so he proceeded  
And he went further ahead.

He crossed the streets  
Of the temple servants  
And reached the market  
To dispose of the anklet.

## GOLDSMITH APPEARED BEFORE

In the market, goldsmiths sold,  
Hundreds of ornaments in gold.  
But there came one with a stick,  
Whom Kovalan preferred to pick.

Kovalan told him, "This ornament  
For the royal queen it's meant.  
Could you sell it for a good price?  
As some money I've to rise."

## THE GOLDSMITH SAW

"Let me try, sure I'm not,  
For the royal king, I do a lot  
Crowns and ornaments in gold,"  
The goldsmith coolly told.

As a messenger of death  
He came there in his path.  
The anklet from Kovalan he took  
And gave it a prying look.

Inside ruby and diamond,  
Costly stones he found.  
The workmanship outside,  
It was an art of pride.

## GOLDSMITH'S EVIL PLOT

Goldsmith said:

"This anklet doesn't suit anyone,  
Excepting the king's queen,  
So, from the king let me find out,  
Till then you stay there in my hut."

Kovalan took back the anklet,  
And stayed in the smith's hut,  
Which was near the temple,  
And which was very simple.

He thought of shifting the blame,  
Which had already spoiled his name,  
That the queen's anklet by him was stolen  
Now on the head of this stranger, Kovalan.

Such a devilish person he was,  
He was a criminal for no cause.  
He acted like a noble man,  
And went to the King Pandian.

Rajaram Ramachandran

# Spgm 064 - Goldsmith Met King Pandian

Saying, she was having headache,  
The queen retired to her chamber back.  
Hidden in her heart, it wasn't the answer  
But the king's eye that was on the dancer.

The king left the court to see the queen.  
To visit and soften her he was so keen.  
The goldsmith met him on the way,  
And what he meant he began to say.

## CARRIED THE BLAME

The goldsmith said:

"With no tools to make a hole  
Thru' the strong palace wall,  
And with no magic wand,  
The thief used a magic sound."

"This sound brought sleep  
To the gate watchmen deep,  
He stole the queen's anklet  
He's now sitting in my hut."

## THE KING'S ORDER

It was time for the fate  
To play its role at the gate.  
So, it blinded the king  
O'er this from thinking.

He told the soldiers  
"These are my orders.  
Kill him for the theft.  
Bring the queen's anklet."

## HE WENT WITH SOLDIERS

What the goldsmith thought,

He went back to execute.  
Kovalan showed his anklet  
To the soldiers at the hut.

The goldsmith told then,  
&quot;Here is that person  
Who has nicely stolen  
The anklet of our queen.&quot;

#### THE SOLDIERS'DOUBT

The soldiers told:

&quot;His face shows he's innocent.  
He looks like a person decent.  
There is some confusion.  
Which needs investigation.&quot;

#### ABOUT THIEF'S SKILL

The goldsmith laughed and said:

&quot;A thief knows every trick.  
He can play some magic.  
With a knife he can prick.  
Or beat anyone with a stick.&quot;

&quot;Vanish suddenly he can,  
Or use drugs to poison.  
Even Lord Indra's chain  
He can take out clean.&quot;

&quot;In his tricks if you fall,  
The king's orders you fail,  
You may incur king's wrath  
For choosing the wrong path.&quot;

Rajaram Ramachandran

# Spgm 065 - The Old Theft

The goldsmith continued:

&quot;Like a royal messenger  
There came a stranger.  
He wore a woman's dress.  
And entered the palace.&quot;

&quot;He saw a young prince,  
With a golden necklace,  
In his bed fast asleep,  
But suddenly woke up.&quot;

&quot;A dual fight ensued then.  
The thief escaped and ran.  
Till today he wasn't seen  
To catch him there's none.&quot;

## THE YOUNG MAN'S SHOW

The goldsmith further told:

&quot;A young man had a spear.  
To go near him all had fear  
Once there came a thief  
With his axe and knife.&quot;

&quot;The thief saw the spear,  
And ran away out of fear.  
So, if you believe a thief,  
It'll result in your grief.&quot;

## KOVALAN FELL DOWN DEAD

A soldier threw his sword.  
Kovalan spoke no word,  
But he fell down dead,  
In a pool of blood.

The presiding deity

Of the Madurai City  
She was left to mourn  
O'er the loss of a son.

The king's scepter one  
It bent a while down  
As justice was undone  
In a case not proven.

#### A SORROWFUL END

Who was to be blamed?  
This end had fate timed?  
Or, the king was named?  
Or, the goldsmith framed?

Who'll give answer?  
No answer lies here.  
When justice is delayed  
Then justice is denied.

Rajaram Ramachandran

# Spgm 066 - The Shepherdess Folk Dance

(In the shepherd area there were many bad omens. The shepherdess were afraid of the consequences and prayed their tribal God Kannan, by performing group folk dances)

## STARTED CHURNING CURD

King Pandian's flag with fish symbol  
On the top of Himalayas it flew well.  
Under that flew Cholan's tiger flag.  
And the other one Cheran's bow flag.

Under the Pandian's dominion,  
Fell other small kings as one.  
He wore a white pearl chain.  
He had an umbrella, white one.

The morning drum beat sound,  
From the palace went around.  
Madhari told her daughter,  
&quot;Keep ready a pot of butter.&quot;

&quot;To supply palace kitchen  
A pot of ghee, it's our turn.  
So, churn the curd pot  
And the butter take out.&quot;

## BAD INDICATION

Indications many were bad.  
Milk never turned as curd.  
More tears crocodiles shed.  
Butter became stone hard.

The little lambs never played.  
The trembling cows cried aloud.  
Their neck-bells fell down.  
Madhari took it as a bad omen.

## INNER MEANING

“These bad omens indicated  
Something bad had happened.  
So, let us dance and say our prayer, “  
Madhari told this to her daughter.

## OPINION

She wore a garland rosy,  
That was full of honey.  
She loved a strong man  
Who faced a bull's horn.

## SHE WAS FOR HIM

She was for him, a bold man,  
Who took a bull by its horn.  
She was the right woman,  
To embrace such a brave man.

## SHE NAMED

Like this seven shepherdess  
Who were given seven names  
They danced in a circular form  
And held tight their arms.

## THEY STOOD IN A ROW

In a row, seven girls stood.  
The rules they understood.  
Each one in front came.  
Madhari gave one by one a name.

Mayavan, Balaraman, Pinnai,  
Baladevan, Muthai, Kaikilai  
And Vilari, the last  
These names they got.

In a circular movement,

They danced in merriment.  
It was a dance of the Lord  
Who measured the world.

Lakshmi sat on His chest  
While the Lord took rest.  
This was the dance theme.  
It was part of their scheme.

COME, LET US DANCE

The girls each in her turn,  
Started to sing one by one,  
Each one in a different tone,  
The total effect was fine.

The folk dance went on.  
This time it was about Kannan,  
The Lord of their choice,  
They sang in melodious voice.

Rajaram Ramachandran

## Spgm 067 - A Song On Mayavan

"Oh friend, the calf as stick  
At the fruit tree He struck.  
We'll hear from his flute  
When He comes in this route."

"Mayavan churned the milk ocean.  
He used a serpent as a rope to churn.  
When we'll hear His flute sound?  
Will He come somewhere around? "

"In the backyard Kannan broke a tree.  
By this day time, is He now free?  
Let us hear when the flute He plays, "  
They sang like this in so many ways.

"When she came, her sari He kept.  
How she would have then felt?  
Can we now see that shy face?  
See how He begins His plays? "

"He took revenge, we all know.  
But she never failed to show  
To Him, her heartfelt love,  
How can we praise Him now? "

"With her hands, her face she hid  
She lost her bangles in a bid.  
How He saw her at that time?  
How can we praise Him? "

### THE PORTION OF A SCENE

"With his disk, He hid the sun.  
Her lover is blue colored Kannan.  
She stood there in between  
Her brother Balaraman and Kannan."

"Narada, the celestial sage,  
Came there with a message,

While he played his string  
Like cuckoo began to sing.&quot;

#### THE DANCERS' PRAISE

&quot;The plays of our Lord Kannan  
And His elder brother Balaraman  
With the shepherd women  
How can they be forgotten? &quot;

#### THE HIDDEN PRAISE

&quot;How can they say our king  
He was someone, by guessing,  
Like the Lord who cared  
For the cows in the herd.&quot;

&quot;Our king held his tiger flag high.  
On the Himalayas how it flies?  
He stays in the Pugar fortress.  
And he controls huge armies.&quot;

&quot;King Cheran killed Kadamban  
Diving deep inside the ocean.  
He's staying at Vanchi Town.  
How he be equal to Kannan? &quot;

#### THE SONG IN THE FOREFRONT

&quot;Meru Mountain as a staff to churn,  
Vasugi Serpent as a rope to churn,  
You Sea Lord, you did churn  
Upside down the milk ocean.&quot;

&quot;Is that hand which churned, oh Krishna,  
It was tied by your mother Yasoda?  
Why are you like this?  
You're a puzzle to us.&quot;

&quot;In your mouth you kept the world.  
Is that mouth which swallowed  
The stolen butter, oh you the endless,

What's the magic that gives us giddiness.&quot;

&quot;You measured the entire universe,  
With your two feet for a noble cause.  
For Pandavas the same feet went  
When as a messenger you were sent.&quot;

&quot;You're Thirumal. You're Narasimhan.  
So many wonders you've done.  
You've killed all the enemies.  
What kind of magic are these? &quot;

#### GENERAL SONG

&quot;His two feet which stood  
O'er three worlds turned red,  
To the forest when they had been  
With his brother Lakshman.&quot;

&quot;He killed Lanka's Ravan.  
He destroyed one by one  
All the demons there.  
His fame let us listen.&quot;

&quot;What for these eyes?  
What for these ears?  
If we don't see or hear  
Our Lord, who's so near.&quot;

&quot;Our tongues exist what for?  
If they say not the daily prayer  
In praise of Narayana, our Lord,  
Who among all the Supreme God.&quot;

#### THE PRAYER

&quot;Let this folk dance prayer  
Be heard everywhere  
By the Lord who saves  
Us and our cows.&quot;

&quot;May Lord save Pandian

Who's second to none  
In fighting the enemies.  
We wish him more success.&quot;

Rajaram Ramachandran

## Spgm 068 - The Garland Of Evil

(After the folk dance and music,  
Madhari went to Vaigai River  
for a bath. The murder of  
Kovalan Kannagi heard and  
cried. She asked the burning  
Sun for the reason. A voice  
from Heaven broke, "Your  
husband is not a thief."

### SHE CAME IN A HURRY

The folk dance came to a close.  
Madhari, the old woman first rose,  
and went to Vagai River  
for her bath and prayer.

In the town, on some commotion,  
when people talked with caution,  
a shepherdess came to know this  
and rushed to Kannagi's house.

### KANNAGI SHOCKED

The shepherdess stood silent.  
To tell the news she was hesitant.  
It meant Kannagi a rude shock.  
Others persuaded her to talk.

Kannagi repeatedly asked her.  
"My husband hasn't come back here.  
What are they telling about him?  
My heart is burning like a flame."

"What news could make me shudder  
It's midday past, I don't find my lover.  
What others are telling about him?  
I'm very much worried about him."

"My dear, my lover hasn't turned up.

I don't know where my future lies up.  
Something terrible must have happened.  
My heart is sinking, so what has happened? &quot;

#### WHAT SHE TOLD

The shepherdess revealed:

&quot;For having committed the theft  
Of a beautiful queen's anklet,  
The guards killed your husband,  
Which's the news they all told.&quot;

#### SHE WAS UPSET AND SWOONED

Shocked by this terrible news,  
Like a burning flame she rose,  
But she cried &quot;oh my dear, my dear, &quot;  
And swooned down on the floor.

#### SHE MOURNED AND WEPT

Kannagi mourned and wept:

&quot;My husband confined to the flame,  
Myself as a widow with no shame,  
Should I carry the peoples' blame?  
When I lost and cry for him.&quot;

&quot;For the king's own error,  
Now I lost my dear,  
Oh Lord, take me too  
For no fault of us two.&quot;

&quot;Now my husband is no more,  
And he will be drowned in the fire.  
Because of the King's mistake,  
Why not my life also you take? &quot;

#### THE SUN DECLARED!

Kannagi shouted:

&quot;Those who're here see!  
Oh sun, fenced by the sea,  
As a witness to my grief,  
Is my husband a thief? &quot;

An anonymous voice broke.  
And these words it spoke:  
&quot;He isn't a thief, and I pity,  
The fire will swallow this city.&quot;

Rajaram Ramachandran

# Spgm 069 - Saurrounded By City People

(The anonymous voice everyone heard.  
Kannagi took her second anklet and went  
to see her husband's body. On seeing his  
condition, she cried aloud. She heard him  
also speak. Later, she wanted to see the  
king and went towards the palace.)

PLEASE HERE THIS

After she heard a voice from the sun,  
She took the anklet, the second one,  
And addressed the women of the city,  
To hear about the king's audacity.

"My husband isn't a thief.  
Is my anklet equal to his life?  
When my bad days are vanishing,  
An unbearable calamity I'm facing."

"I'll see him, this much I'm sure.  
The truth he'll tell, this is also sure.  
If I don't hear, you blame me like this,  
That I'm the cause for all his grievances"

THE PEOPLE SYMPATHIZED

To this pathetic cry of Kannagi  
All the people of Madurai  
They didn't know what to do,  
And they were upset too.

They said, "The loss met  
By this maid can't be offset.  
How our king's rule for justice,  
Now bent itself to injustice? "

"How the king of kings,  
Who cares for everything.  
Let this mishap happen?

What could be the reason? &quot;

&quot;How his victorious spear,  
And his cool umbrella-cover,  
Broke down and what for?  
What evil likely to occur? &quot;

&quot;With a golden anklet in hand  
What she liked to demand?  
Why this woman is crying?  
With her what went wrong? &quot;

#### SHE SAW HER HUSBAND

People out of pity for her loss,  
They blamed the king for this.  
Some came with an uproar.  
Some showed her lover.

On the floor, she saw him lying.  
The evening sun started setting.  
The Madurai City raised its noise,  
When it heard her sad voice.

That morning only a flower,  
She had it from her lover,  
But she saw him speechless,  
In a pool of blood motionless.

#### PLEASE SPEAK, PLEASE SPEAK

Kannagi wails:

&quot;Think of my grievance, you must.  
Why are you lying in the dust?  
Will you not tell me the reason?  
How did you allow this happen? &quot;

&quot;This evening, here is none.  
Before you, I'm also alone.  
Why you're lying like this?  
Will you tell me its cause? &quot;

&quot;Before my endless tears,  
In the blood-pool of yours,  
Why you're lying? What for?  
You're a victim of king's error.&quot;

IS THERE ANY? IS THERE ANY?

&quot;Is there no woman here?  
Like me who is born to suffer?  
Who can bear this loss like me?  
Is there any one like me? &quot;

&quot;Is there no wise man?  
Adopt a child who can?  
Not born to that man.  
Is there one in this town? &quot;

&quot;Is there a God in this town?  
Where the justice has fallen?  
The king's rule is broken.  
Is there a God in this town? &quot;

YOU HAVE TO REMAIN

Like this, she cried and cried.  
His body she then embraced.  
He suddenly got up and stood.  
Her tears with his hands he wiped.

She wept and fell at his feet.  
Her hands on his feet she kept.  
&quot;I join my ancestors, &quot; he said,  
&quot;Stay here, &quot; and then he disappeared.

KANNAGI'S GRIEF

Kannagi cried:

&quot;What a miracle I find?  
I've never seen this kind?  
What is the reason?

Why he didn't tell me one? &quot;

&quot;The anger that burns me,  
It hasn't till now cooled me.  
Let me ask the king the reason,  
Why he did this harm to my man? &quot;

SHE WENT TO SEE THE KING

Tears flowed from her eyes.  
She remembered her dreams.  
She wiped out her tears.  
And reached Pandian's palace.

Rajaram Ramachandran

# Spgm 070 - Complaint Lodged

(Kannagi went to King Pandian  
and lodged a complaint. The king  
realized his mistake. He fell down  
from the throne and gave up his life.  
The queen also died along with the king.)

## THE QUEEN'S BAD DREAM

The queen spoke:

"The king's scepter fell down.  
With that his umbrella was down.  
Non-stop rang the last gate bell.  
In my dream, I saw a hell."

"The eight directions then,  
They were badly shaken.  
The darkness swallowed the sun.  
In my dream, I saw this scene."

"At midnight, I saw a rainbow.  
At midday, comets fell I saw.  
All these bad dreams of mine  
They foretell what'll happen? "

## IN SHORT

"All these bad dreams, the scepter down  
With the umbrella, the bell warns the crown,  
At midnight the rainbow, at midday the comet,  
They indicate a danger we'll have to meet."

"We'll inform this to our king."  
She went to the court, so saying.  
"What's pre-written on one's forehead,  
Who can prevent it? " she said.

## THE QUEEN'S ARRIVAL

With mirror in hand some,  
With ornament plates some,  
With silk dresses some,  
With the queen they came.

With tender betel leaves some,  
With colored lime paste some,  
With incense sticks some,  
With the queen they came.

Maids, hunchbacked, dwarf,  
Also some of them deaf,  
They all accompanied her  
&quot;Long live the queen&quot;, hailed her.

She then narrated what she feared,  
About her dream the king also heard,  
But what was done, it was done,  
One can't get back what was gone.

#### SHE LOST HER HUSBAND

Kannagi spoke:

&quot;Oh guard, oh guard,  
Go and tell your Lord,  
With an anklet I'm here,  
And I wish to be there.&quot;

Before the king the guard said:

&quot;Long live the king, at the gate.  
An angry woman with an anklet,  
Having lost her husband  
She wished to see my lord.&quot;

Rajaram Ramachandran

## Spgm 071 - Who Are You

The king said, "Bring her here."  
Before him the guard led her.  
The king then asked her  
"What for you're here? "

Kannagi spoke:

"Listen oh king, I'll tell,  
There hangs a gate bell,  
Installed by King Cholan  
To ring and complain."

"I'm from this Cholan's Pugar City.  
He was a king of justice and fair play.  
His own son, he once killed,  
When a calf, the son killed."

"I married the son of Masathuvan,  
The son's name is Kovalan.  
Kannagi is my name.  
To sell my anklet he came."

"He was killed by your guard.  
I came here for justice, my lord.  
The truth you don't know.  
The other anklet I want to show."

SHE BROKE THE ANKLET

"Oh lady, to maintain justice  
A thief was killed, it's no offence.  
This shows the king's fair rule."  
He told her in a tone very cool.

"My lord, the anklet of mine,  
Inside it contains rubies fine."  
"My lady, the anklet of mine,  
Inside it contains pearls fine."

To prove her side she broke.  
A ruby stone shot at one stroke  
Right on the king's face as fire,  
And then fell down on the floor.

#### THE KING AND QUEEN FELL DOWN

When the king saw the ruby,  
He became very much shaky.  
He cried, "I've fallen low.  
My judgment failed now."

"On the goldsmith's complaint,  
On my part with no restraint  
I acted in haste, so I'm the thief,  
Unfit to be this country's chief."

"The rule of Pandians is broken,  
And I've become its reason.  
Alas! Let me die," he said  
And then fell down dead.

The queen worshiped his feet  
And the same end she also met.  
Justice was more than power  
King or citizen whomsoever.

#### THE TRAGIC END

Those who did acts of injustice,  
At the end, they'll never meet justice.  
The king's judgment error  
Took away three lives forever.

The king had his own fears,  
When he saw Kannagi's tears,  
And his life he finally gave up,  
When her case she took up.

Rajaram Ramachandran

# Spgm 072 - Reaping Vengeance

(Kannagi was surprised at the death of Pandian. She was still more surprised at the death of the queen simultaneously. She was proud that she was born in a place where chaste women were born.□ She vowed to burn the Madurai City and sends the Fire God to burn the city.)

## THE EFFECT OF BAD DEEDS

&quot;Oh queen! I'm the cause  
For your sudden demise.  
I never knew before  
Of your delicate nature.&quot;

&quot;Yet, any bad deeds done,  
It'll pay in the same coin.  
The end for any bad deed  
This will be like this indeed.&quot;

## CHASTE WOMAN

The Vanni Tree one  
And the temple kitchen  
They were the witness  
Once to a chaste lass.

A sand statue in a river,  
A girl built as her lover.  
She diverted the water  
To save it forever.

Adimandhi, the daughter  
Of Karikal Valavan, an emperor,  
She married Attanathi  
The king of Vanchi.

Once he was suddenly carried  
By the Cauvery River flood.

Finally his body sunk in the sea.  
She went alone there to see.

Non-stop she wept and cried.  
The sea heard and pitied.  
It gave him back alive,  
Happily both to live.

A girl stood near the seashore.  
She saw boats towards shore,  
But her husband wasn't there.  
Then she cried out of fear.

For days, she stood like a stone,  
Until her husband's return.  
For his safe homecoming  
The sea she was thanking.

Once a girl's co-wife's child  
In the well it got drowned.  
She dropped her own child,  
Then both of them she rescued.

After another's wife a man was mad.  
To save her modesty she cursed  
That her face be turned monkey  
And it became that of a monkey.

When her husband returned  
Normal her face she turned.  
Her chastity was thus saved.  
Happily with him she lived.

In another case, a beautiful lass  
To fulfill her mother's promise,  
The boy of her mother's choice,  
She married not raising any voice.

Rajaram Ramachandran

# Spgm 073 - If I Am Also A Chaste Woman

Kannagi said:

"With these chaste women  
In the famous Pugar Town  
I'm proud to have born,  
As one more woman."

"If I'm also a chaste woman,  
Let me also die with my man,  
Not before I destroy this Town,  
And reap vengeance of mine."

ALL LISTEN

Kannagi continued:

"All girls, boys, Gods of the sky  
And sages, you listen to my cry.  
Faultless I'm, so was my lover  
But the king silenced him forever."

SHE THREW HER LEFT BREST

The town she circled around.  
Three times she went round.  
With her hands she cut  
And threw her left breast.

THE FIRE GOD CAME

The Fire God came as a Brahmin  
He asked, "Oh chaste woman,  
Who're not to be killed  
From the fire you've called."

DON'T BURN THEM

Kannagi said:

&quot;Cows, sages Brahmins,  
Chaste women, old persons,  
Children, leave them free  
And let not evils go free.&quot;

The fire turned serious,  
And it became furious.  
It burnt the Pandian's city  
Showing no mercy or pity.

#### THE POWER OF CHASTITY

Even the Gods in the Heaven  
They couldn't save the queen  
Or the king or the soldiers,  
Or the elephants and horses.

They were burnt in the fire  
The chastity had this power,  
To destroy evils whatever,  
Which dominates whenever.

Rajaram Ramachandran

# Spgm 074 - The Story Of Burning Town

(The God of Fire Kannagi invoked.  
Madurai started burning in the fire.  
Four direction Gods and other demigods  
left the town. Here is an account of this.)

## THE FIRE OPENED

At Kannagi's call the Fire God came  
The city was engulfed by flame.  
The Frontier God sat inside  
Closing the temple door outside.

## THE GODS OF CHARITY

The King Nedunchezian was famous,  
But his single action became notorious,  
Due to a judgment that was erroneous,  
Which caused death of a man pious.

By his death the king restored the pride,  
Of his justice that spread far and wide.  
Besides this, the queen also died,  
That enhanced their individual pride.

## ALL WERE SHAKEN

Pundits, astrologers, priests,  
Taxmen, Mantra leaf writers,  
Palace servants, errand girls,  
They were speechless like portraits.

Trumpeters, charioteers, Horsemen,  
Swordsmen, under a total confusion,  
When the palace fire rose up they ran  
For their safety in the space open.

## THE LEADER OF THE DEMIGODS

Fresh pearl garland he wore

With his fiery three eyes like fire  
He followed his prescribed pathway,  
Who, the demigods' leader, also left away.

#### THE GOVERNORS' DEMIGOD

He had the body of coral  
He's the world ruler over all  
A leader, the most successful,  
He also went away once for all.

#### THE TRADERS'DEMIGOD

A golden body he had.  
He was the ruling demigod  
For farmers and traders.  
This god left the city under fire.

#### THE ARTISTS'DEMIGOD

His had an able body  
Which had the quality  
Fit for music and dance.  
He too left that fire place.

#### ALL THE DEMIGODS DISAPPEARED

All the demigods disappeared,  
When the burning fire appeared.  
Since the king lost his face,  
Due to miscarriage of justice.

Rajaram Ramachandran

# Spgm 075 - The Streets Burned

The grains bazaar, chariots streets,  
The four different castes' streets,  
The fire didn't touch pious  
But burnt the evil places.

## ANIMALS RAN AWAY

Milking cows and their calves,  
They ran away to safe places.  
The elephants and horses  
Ran away to save their lives.

## YOUNG LOVERS

The young beautiful girls,  
With their lovely pairs,  
They were lying flat  
In a lust drunken state.

## MOTHER AND CHILDREN

Young mothers with their children,  
They woke up from bed and ran,  
Towards the old women,  
For their safety and protection.

## OLD WOMEN

The old women were happy.  
They praised, "She's a lady  
Who with her anklet won  
The erred king Pandian."

"With her breast, she did this war.  
Is it really cruel? No, never.  
We praise Fire God in our prayer.  
We're grateful to him forever."

## THE DANCING GIRL'S SADNESS

The dancing girls ran far away  
Throwing their possessions away.  
They were all afraid of her,  
As the lady, who caused the fire.

#### THE DESERTED EVENING

No evening celebrations,  
No evening Vedas recitations,  
No evening usual prayers,  
No evening sporting players.

No evening gate lights.  
No evening jolly sights.  
No evening drums.  
Madurai became calm.

#### THE GODDESS OF MADURAI

Kannagi was breathing hot.  
Her husband having lost.  
She roamed in the streets.  
She would thus run or halt.

The Goddess of Madurai,  
She appeared before Kannagi  
Having been exposed to fire  
That spread widely everywhere.

#### THE THREE-IN-ONE

The Wealth Goddess,  
The Education Goddess,  
The Power Goddess  
All in one Kannagi was.

So, the Goddess of Madurai,  
She stood before Kannagi,  
Bound by the latter's chastity,  
And her inborn piety.

Rajaram Ramachandran

# Spgm 076 - The Story Of Past Life

(The Goddess of Madurai appeared  
Before Kannagi. About Kannagi's  
past life and the Kovalan's misdeeds  
she exposes. Kannagi leaves for  
Tiruchengu hills and as the Goddess  
advises she joins her husband.)

## THE GODDESS OF MADURAI

She had a crescent on her head,  
A long stress behind her head,  
Purple lily black lined eyes,  
In her silver shining face.

She had coral like mouth,  
And pearl like white teeth.  
Black blue her left side was,  
But golden her right was.

In the left hand she held,  
A golden lotus fully opened.  
She had in the right hand,  
An axe weapon to fend.

A string of beads artistically made  
In her right leg it was tied.  
An anklet that made sound  
In her left leg it was bound.

She was Pandian's family Goddess.  
As a Madurai deity, she had her distress.  
She felt for Kannagi's losses.  
She came before her to redress.

She asked Kannagi, "Oh dame  
What's your grief tell me.  
If you listen to me now  
To prosper I'll tell you how?"

DO YOU KNOW?

"With a sad face, who're you?  
Behind me why are you?  
Do you know the tragedy? "  
Kannagi asked the deity.

3. Listen to me girl.

The deity said:

"I know your mental strain  
That gives unbearable pain.  
I'm Madurai's presiding deity  
Let me tell you, it's my duty."

"To my heart burn you listen.  
The king had his death sudden.  
The cause of your husband's death  
It was in his previous birth."

"Barring the Vedas recital sound,  
The king never heard the sound  
Of the hanging complaint bell.  
He's not a tyrant, this I wish to tell."

PANDIAN'S REPUTATION

The deity spoke:

"From the sharp looks of a damsel  
For her wish anyone may fall.  
But not in the Pandian's case  
Who belong to a moral race."

THE BOLD PANDIAN

"Once in disguise went Pandian,  
As a night round in the town.  
He knocked the doors of a woman,  
Whose husband left her alone."

"If my husband lived with me,  
This will never happen to me, "  
She told, "Safely I can't remain,  
Here as a lonely woman."

On hearing this, Pandian  
Had cut his hand one  
That knocked the door  
At the night's odd hour.

"Anyone born in this family,  
He lives forever happily  
In his life with no shortfall.  
This I wish to tell."

Rajaram Ramachandran

# Spgm 077 - The Story Of Parasaran

Madurai Deity continued:

&quot;In the King Cholan's race,  
To save a dove in its place,  
He offered his own flesh  
Equal to its weight of flesh.&quot;

Another king killed his own son  
Who killed a calf for the reason,  
It was ran over by the chariot,  
When his son drove it fast.&quot;

In such a Cholan's popular town,  
There lived Parasaran, a Brahmin  
Who heard of King Cheran's generosity  
And he's liberal in giving charity.

He went to the King Cheran,  
After walking o'er mountain,  
Cities, towns, forests and plains,  
Unmindful of the distance and pains.

HE GOT PRIZE AND RETURNED

There with one principle  
Two similar individuals,  
Who held three riches,  
Were experts in four Vedas.

Five types of fire sacrifice  
With learned Brahmins six,  
How it would have been done  
In the same way did Parasaran.

He defeated others in competition,  
And received prizes as presentation.  
With these gifts in hand  
Towards his he returned.

## HE REACHED TIRUTHANGAL

He reached Tiruthangal town,  
In the kingdom southern,  
And at a public shelter rested,  
Keeping aside what all he had.

(Tirithangal near Sivakasi  
A pilgrim's famous center)

## HE PRAISED KING CHERAN

He praised King Cheran  
&quot;May he with all fortunes  
And with victories flourish  
In his rule with no blemish.&quot;

## THE YOUNGSTER'S WORK

As he was praising thus  
Out from their houses  
Many young children came  
And they surrounded him.

&quot;Oh children! Vedas when I recite  
You also join me and recite.  
You can take from my heap  
As my gift and you keep.&quot;

## THE SON OF VARTHIGAN

Dakshinamurthy was the son  
Of Varthigan, a Brahmin,  
He recited Vedas clearly.  
Parasaran felt it lovely.

He wondered at the boy  
Who did really employ  
His fully matured skill  
In his elaborate recital.

He gave the boy gifts many,

And started his journey  
Towards his home town,  
Minding not his strain.

#### IS THIS A DREAM?

Some of the town people  
Who were there watchful  
They felt very much jealous  
Against this Brahmin pious.

&quot;Out of the belongings of the king  
This boy has stolen something.&quot;  
They entrusted him to the guards  
Of the local prison wards.

#### VARTHIGAN'S WIFE

Varthigan's wife Karthigai  
She cried and wept for the boy.  
The temple door didn't open  
As long as the boy was prison.

Rajaram Ramachandran

# Spgm 078 - The Kingdom's Temple Door

The king inquired for its reason.  
And found the boy in prison  
O'er a false complaint foisted  
By some jealous men frustrated.

## VARTHIGAN GOT PRIZES

The king found no justice  
He ordered for the boy's release.  
He donated Varthigan sufficient land.  
He also gave several gifts in his hand.

The temple doors opened  
When justice was restored.  
Every one was happy,  
To see the Almighty.

## THE ANNOUNCER'S DRUM BEAT

The king further ordered,  
&quot;Let the prison be opened  
To release those imprisoned  
On such false charges framed.&quot;

He ordered the announcer,  
To drumbeat and tell this news  
He sat on the back of an elephant  
He told this wherever he went

## THERE LIES THE OLD SAYING

Madurai Deity continued:

&quot;Oh you innocent Kannagi,  
It's sure to happen in Adi  
Month on the Ashtami  
Krishna Paksham day.&quot;

&quot;It happened on a Friday,

Fire was to burn that day  
Which was pre-written,  
And this you must listen.&quot;

#### THE NEWS OF PAST LIFE

The Deity told Kannagi:

&quot;In the Kalinga Kingdom  
And Singapuram Kingdom.  
Two powerful kings ruled,  
Vasu and Kumaran named.&quot;

&quot;One day a Kalinga's trader  
In Singapuram he tried to enter  
In his last life your husband  
Barathan, was a palace guard.&quot;

&quot;Barathan killed this trader,  
As a spy of the invader.  
Before the king he blamed  
On a false charge he framed.&quot;

&quot;As a consequence in this birth,  
He faced this similar death.  
The curse of the trader's wife,  
It had taken out his life.&quot;

Rajaram Ramachandran

# Spgm 079 - The Assured Words

The deity assured:

"So, you listen to my word.  
After the mourning period  
On the fourteenth day  
You'll see his heavenly body."

"In a physical body see him not,  
This assurance from me you now got."  
So saying, she put off the burning fire  
And vanished to her abode thereafter.

## KANNAGI WENT AWAY

Kannagi said:

"I had my choice husband  
Of what I had in my mind  
But a way I couldn't find  
To retain him in this land."

"We entered the city one day  
By the eastern way  
Alone I leave this day  
By the western way."

## SHE WALKED! WALKED!

Night and day, aimlessly she walked.  
Along side the River Vagai she walked  
Up and down the rough road she walked.  
With the thought of joining him she walked.

At last she reached Neduvel Hill  
And she climbed up the hill.  
Where Lord Murugan was seated,  
For whose command she waited.

## UNDER THE SHADE OF NEEM TREE

A neem tree gave her shelter.  
She was crying for her partner.  
It was on the fourteenth day  
An occasion for her to pray.

In praise of her lover she prayed.  
The Lords of Heaven also praised.  
On her fresh flowers they showered,  
This way Kannagi was blessed.

Up the sky, a heavenly chariot took her,  
Where Kovalan's soul also joined her.  
Kannagi stayed in the minds of those  
Who were, to their husbands, too close.

THE END OF MADURAI CHAPTER

Rajaram Ramachandran

# Spgm 080 - The Dance Of The Hill

## THIRD PART - VANCHI SECTION

(Kannagi reached Tiruchengunru and stood under a neem tree full of flowers. As the Goddess of Madurai instructed, fourteen days passed after the death of Kovalan. From the heaven he came along with the messengers. He took Kannagi along with him in his heaven bound journey. This scene, the tribal people had seen and began to worship her as their family Goddess.)

## QUESTION AND ANSWER

The nomands asked Kannagi:

"Sparrows we scared away,  
And parrots we drove away,  
From our rich corn field  
To save our grains yield."

"After our work in the hills  
We took bath in the waterfalls.  
When we came here, we saw you  
So beautiful you're, who're you? "

Kannagi replied:

"I cursed to burn Madurai Town,  
Along with its King Pandian,  
As I lost the husband of mine,  
Now alone here I remain."

## THE BIG AMONG GODDESS

When the nomads heard,

The events what Kannagi told,  
They were very much scared,  
With folded hands they prayed.

They saw her with her husband,  
Both were going sky bound,  
A scene never before they saw,  
Which drowned them in awe.

&quot;Never a Goddess like her we saw before.  
We should worship her now therefore.&quot;  
So saying, they invited all others  
To worship and say their prayers.

#### THEY INVITED THE TOWN PEOPLE

The nomads said:

&quot;Oh inhabitants of this place,  
Have her as Goddess of our race.  
In this hill side, with running stream,  
There's a flowering tree, neem.&quot;

&quot;Under this tree's shade  
Let a temple be made  
Let the trumpet blown.  
Let the drums beaten.&quot;

&quot;Let the bells ring.  
Let us pray and sing  
Incenses you all bring.  
And come to this wing.&quot;

&quot;Let us bring flowers.  
Offer her like showers.  
She lost her one breast,  
Upon her let us trust.&quot;

&quot;Oh you our kind mother,  
Let this hill town prosper.  
Let us all assemble here,  
And liberally praise her.&quot;

## A GIRL BATHING IN THE STREAM

"Oh you ornamental beauty,  
To tell you it's our duty,  
Glowing powders you sprinkle.  
Let this holy place twinkle."

"In the hill's waterfall  
Take bath let us all.  
You must hear this call  
Again we invite you all."

"Don't have any fear.  
Accept what I say here.  
He said this to me.  
He enjoyed and left me."

"He never came to me.  
Perhaps he has forgotten me.  
Never mind, in the waterfall,  
Bathe with him let us all."

Rajaram Ramachandran

## Spqm 081 - Fainted Mentally

"Oh my friend, this stream water  
It runs on his hill rock forever.  
Why it hasn't got any rough behavior,  
Like what he has in a cruel manner? "

"In this water that touches his rock,  
When other women come like a flock.  
Why immediately I get heart pain.  
Can you tell me its reason? "

"In this water touching his hill,  
Thru' flower gardens up the hill,  
When other women take bath,  
Why I get pain and wrath."

"In his hillside fresh water,  
He takes bath whenever,  
With other women there,  
Why I get pain and shiver? "

### LET US SING FOLK SONGS

"Oh maid! One more to be said,  
That our black eyes became red,  
When in this fresh stream water  
We took bath hours together."

"Let us sing in praise of the Lord  
Murugan, our merciful hill God,  
Who killed a demon in the mid-sea,  
Where he was hiding like a big tree."

### THE SONG PRAISING THE LORD'S SPEAR

"Lord Murugan never left Thiruvankunram  
Tiruchendur, Tiruchengodu and Thiruveragam.  
Once, a demon hid in the shape of a tree  
It was Murugan who killed him under the sea."

"The Lord has beautiful faces six,  
And his hands twice the six,  
Like this he's the only one,  
To remain second to none."

"Riding on his peacock back,  
With his spear he did hack  
The demon which stood as a tree,  
Hiding deep under the sea."

#### WILL VELAN COME?

"Oh maiden, in the hill my lover  
He's from the plantation of pepper.  
Which itself acts as a medicine,  
But isn't his very presence a medicine? "

"Why mother didn't know this?  
She thought Murugan came close.  
She was in a state of trance,  
Don't you find it just a pretence.? "

"Listen to this, you maiden  
To satisfy my passion  
Will Velan come here?  
It's a joke, I find, mere."

"Isn't a funny question?  
What became of our Velan?  
To cure my love disease  
Will he come here please? "

"Fool they'll call him,  
If he ever wish to come.  
So, he'll not be here,  
I've my own fear."

#### REQUEST FOR WEDDING ORNAMENTS

"Lord Velan will play furious dance,  
When he comes to this hot place.  
But with his consort Valli he's calm,

When both of them here they come.&quot;

&quot;We'll request him for presents  
Of fitting wedding ornaments,  
When my wedding takes place  
In their holy presence.&quot;

&quot;Oh Velan the guardian of our tribe.  
We're from your Valli's tribe.  
We trust, you'll shower your mercy  
When we get married happily.&quot;

&quot;Oh Arumugam! Valli your consort  
She's from our family caste.  
Bless those who fall at your feet,  
For a successful wedding meet.&quot;

WE TOLD HIM

&quot;Our folk songs and dance  
Hiding at a distance  
He heard us and went.  
But this message I sent.&quot;

&quot;Decorated with Kadamba flower,  
Holding in hand a spear,  
A visit here you paid,  
In search of a maid.&quot;

&quot;Your six faces weren't there,  
Nor your peacock was there.  
Your hunter-maid wasn't there,  
Nor closeness of your shoulder.&quot;

&quot;So, as our God Murugan,  
Who will take you? None.  
The inhabitants of this hill  
They're but fools still.&quot;

Rajaram Ramachandran

## Spgm 082 - Let Us Sing About The Chaste Woman

"Like this when I told him,  
Of the large scale blame,  
He went back distressed  
As he was less impressed."

"Our man from a wide space,  
I guess, he would visit this place,  
And rush here in a hurry  
For proposing me to marry."

"It is remarkable that Kovalan  
Thru' his wife, a chaste woman  
He got into a higher position  
With her in the Heaven."

"When the king swerved,  
The loss he well deserved,  
Madurai came under fire,  
'Cause of the action of her."

"Let us praise her for this.  
While singing like this  
Let us ask for ornaments,  
Along with our lovers."

"She has earned a name.  
For chastity she was fame.  
Ever she lives in our backyard,  
When she got back her husband."

"The heaven praised, she's good,  
Under the neem tree she stood.  
She then got permanent peace.  
With him in the heavenly place."

"We, the maids of this town,  
To praise this noble woman,  
And to pray for our prosperity,  
We had a golden opportunity."

&quot;She only can grant us a boon,  
For our marriage very soon,  
With our lovers each one,  
Such a fame got this town.&quot;

#### PRAISING THE KING

&quot;When we sang like this  
Our lovers came towards us.  
They also married us.  
Our king may God bless.&quot;

Rajaram Ramachandran

## Spgm 083 - The Beautiful Scene

(When the King Cheran Senguttuvan went to see the mountain side, the hill tribes gave an account of Kannagi, who stood under the neem tree and the wonders thereafter. Sattanar, who was there that time, he also told about Madurai got burnt in fire. Senguttuvan wanted to erect a statue for Kannagi to worship her. The Northern kings, who spoke arrogantly Made Senguttuvan invade north.)

### THE VISIT TO THE MOUNTAIN

King Cheran held his bow flag high  
On the Himalayas it was fixed to fly.  
In that dynasty was born Senguttuvan.  
Whose sword never failed to win.

On the balcony that was like silver shine,  
He was sitting with Velmal, his queen.  
Also with him Illango was there.  
They saw nature's beauty everywhere.

The non-stop sound of the stream,  
It was so nice to attract them.  
"Let us go to the mountain side,  
To see its beauty, " he said.

He crossed the front gate of Vanchi Town,  
And walked towards the mountain,  
With Velmal and other shepherdess  
Who showed their willingness.

### STAYED IN THE FINE SAND HILL

It was like the Lord Indra's place,  
Where the heavenly ladies  
Can go and have their play  
And to enjoy, they could stay.

It was for heavenly pleasures  
With a garden full of flowers,  
A beautiful flowing river,  
Many ponds full of water.

Seated o'er the royal elephant,  
He reached the mountain front.  
It was covered by colorful flowers,  
Fruit bearing and flowering trees.

The flowing stream sound,  
The flower strewn ground,  
The hunting honeybee sound,  
Kept them all spell bound.

Its sides the river covered,  
With sand hill that spread  
On the top of this fine sand hill  
They went there to assemble.

#### SOUNDS ECHOED

They heard mixed sounds,  
The shepherds' folk songs,  
The prayers to Lord Murugan,  
The songs of the labor-women.

The hunters' uproar sound,  
O'er honeycombs they found.  
The drumbeat like sound,  
From the waterfalls around.

The sound of elephant's wailing,  
With a tiger while it was fighting.  
The drumbeat sound of hunters  
Who chased animals in the forests.

The hunters' strained sound to lift  
An elephant that fell inside a pit,  
The Cheran's army march sound  
When they pounded the ground.

All these echo sounds,  
They cheered their minds.  
Each one was musical  
To all those people.

Rajaram Ramachandran

## Spgm 084 - The Mountain Tribes' Offers

It was the courtyard of the palace  
Where the defeated kings in queues  
With ornaments and gifts stood,  
Gave the victor as much as they could.

It was like this the tribal people,  
One by one came to assemble,  
To give the king what they brought,  
And for a long time they did wait.

They brought elephant's ivory,  
Incense woods in plenty,  
Fans made of deer hairs,  
Sandal wood pieces in pairs.

Some had vermilion sticks  
Black lining eyelash pastes,  
Cardamom, musk of the deer,  
Coconut saplings and black pepper.

Some others brought mangoes,  
Herbal garland, jack fruits  
Garlic, creepers, sugar canes,  
Fruit basket and banana bunches.

Some had cubs of lion and tiger,  
Young ones of monkey, bear, goat, deer,  
Mongoose, male peacock, civet,  
Cock and the talking parrot.

The hillside people brought them,  
As tributes to offer them.  
This was the scene of crowd,  
All felt it great and proud.

WHAT THE HUNTERS SAID?

"For the next seven births,  
We're your humble slaves.

Oh King, long live your rule, &quot;  
Said the hunters from the hill.

&quot;We saw a chaste woman,  
She lost her breast one.  
Under the neem tree she stood  
And her face looked very sad.&quot;

&quot;A heaven blessed woman,  
She was taken to the heaven  
By the Lords with her husband,  
Right from this forest land.&quot;

&quot;From which country she came?  
What was her mother's name?  
We don't know as your citizens,  
Oh king live hundreds of years.&quot;

WHAT SATHANAR SAID?

To the joy of the motherland,  
Senguttuvan held in his hand,  
A powerful spear to defend,  
With his head that didn't bend.&quot;

Out of his love for the king  
There Sattanar was standing.  
As a Tamil teacher he said,  
What he knew about the maid.

&quot;Oh king, listen to this story.  
Of a chaste woman weary,  
Her anklet became a cause  
For her husband's demise.&quot;

&quot;Before King Pandian she told,  
With her one anklet she stood bold,  
And presented him her case  
With her sad and angry face.&quot;

&quot;Then her husband's innocence,  
She proved in the queen's presence,

By breaking her second anklet  
Which differed from queen's anklet.&quot;

&quot;From the face of her breast,  
There was a fire outburst,  
That burnt and brought down  
The big Madurai town.&quot;

&quot;From his lion shaped throne  
The king looked crest fallen.  
Thus he relinquished his crown.  
He dropped dead and fell down.&quot;

&quot;At his feet the queen fell and died.  
Thus her heartfelt respect she paid  
To the king, whom she adored  
And till her last she loved.&quot;

&quot;The Pandian's kingdom unsafe she found,  
Not willing to go to her own Cholan's land,  
Perhaps she reached your Cheran's land,  
Before, in the heaven, joining her husband.&quot;

Rajaram Ramachandran

## Spgm 085 - The Fate Of The Kings

What happened to the King Pandian,  
It pricked the feelings of Senguttuvan.  
Out of his sadness he began to say,  
What he felt in this way.

&quot;For kings like us this is a lesson.  
Before such bad news reach anyone,  
The news of our death shall go first,  
To prove that we're honest and just.&quot;

&quot;Born in a family good and royal,  
To safeguard the interest of all,  
To see that no curse befall  
The king has a definite role.&quot;

&quot;There should be no fear  
And it'll be horrible to hear  
That there's no fall of rain  
'Cause of king's bad reign.&quot;

This way Senguttavan said.  
He fell very much sad.  
For the Pandian who died  
As a result of his misdeed.

WHO IS THE WONDERFUL PERSON?

The king asked the queen  
&quot;Both died for noble reason,  
Who's great? The queen  
Or the other woman? &quot;

NEEDED WIFE'S PRAISE

The Cheran's queen heard and said,  
&quot;For Pandian's queen, who died  
'Cause of her love for the husband.  
Heavenly pleasures to get she was bound.&quot;

&quot;Let us worship this chaste woman,  
Who walked up to our dominion.&quot;  
The King agreed with her views.  
He asked the poets for the ways.

#### WHERE FROM TO BRING THE STONE?

The poets said, &quot;Let us bring  
The stones from the upper wing  
Of the Himalaya Mountain,  
Not from the Pothiya Mountain.&quot;

&quot;Let us immerse these stones  
In the holy River Ganges once  
And in the holy River Cauvery then,  
To sanctify each and every stone.&quot;

#### KING CHERAN SUGGESTED

The king asked, &quot;Why not stones,  
All from the Pothiya Mountain,  
And dip in Cauvery as laid down  
In our age old tradition? &quot;

#### CHERAN'S OATH

&quot;The king of Himalaya Mountain  
Will he not give us stone  
For an idol to this ideal woman,  
Who's now a goddess in the Heaven? &quot;

&quot;If he doesn't give the stones,  
My life becomes useless then.  
We'll get them at any cost,  
Even if we should fight.&quot;

#### THE SWORD OF VANCHI

King Cheran said:

&quot;With us anyone dares to fight  
We shall show our might.

At our Vanchi boundary  
We'll have definite victory.&quot;

&quot;Our city Vanchi is one,  
That'll never bow down.  
But garland my victory-sword,  
You'll now take my word.&quot;

Rajaram Ramachandran

## Spgm 086 - Willavan Kodhai Said

Villavan Kodhai in the crowd  
What he had in mind said,  
In all his words very cool,  
&quot;Long live your fair rule.&quot;

&quot;The king with tiger-symbol flag,  
And the one with fish-symbol flag,  
They both ran away defeated.  
This news everywhere spread.&quot;

&quot;Those from the Kongu and Kalinga,  
And others from Bengal and Karnataka,  
They joined to fight the Tamilian army.  
We know, you won elephants how many! &quot;

&quot;We still remember those days,  
When you fought in many ways,  
The invading Aryan armies,  
And gave them a hot chase.&quot;

&quot;The entire Bharath you fought,  
Under one Tamil land you brought.  
Who is dare enough to oppose  
When you bring stones from Himalayas? &quot;

ARUMBILVEL SAID

&quot;To our Vanchi people we'll inform,  
Thru' our messengers beating tom-tom,  
But not spread it far and wide,  
Our enemy spies at borders to avoid.&quot;

BATTLE CALL IN VANCHI

The king agreed to this suggestion.  
They went to Vanchi in jubilation.  
In Vanchi the news was carried  
Thru' a messenger forward.

&quot;Let our noble king long live  
Let his kingdom God save.  
To bring stones from Himalayas  
To the north our king goes.&quot;

&quot;If any king comes to fight,  
You show all your might.  
We shall win in any event.  
All stones we shall get.&quot;

Rajaram Ramachandran

# Spgm 087 - The Foundation Stone

(Senguttuvan invaded north and won those kings who opposed him. He dug the stone in the Himalayas to build a temple for the chaste woman)

## THE KING'S COURT ASSEMBLED

The proposed march of Senguttuvan,  
Towards the northern region,  
Thru' tom-tom in their beats  
Messengers announced in the streets.

Thereafter, the King Senguttuvan  
Took his seat in the royal throne.  
The courtiers, ministers who greeted  
&quot;Long live the emperor&quot; were seated.

The king then put forth  
His proposed visit to north,  
Which they earnestly heard,  
The details as he said.

## CHERAN'S OATH

Senguttuvan, the emperor,  
An ever successful warrior,  
Said, &quot;The Aryan king's blame  
All of us heard in shame.&quot;

&quot;To this, if we don't react  
It'll bring me disrespect.  
More than their abuses,  
We've our main purpose.&quot;

&quot;Stone is our present mission.  
This should be in our vision.  
An idol of this chaste woman  
To make, let us bring stone.&quot;

"Unless we fight to win,  
Our enemies may gain.  
If I allow this to happen,  
I'll become useless then? "

#### LET YOUR ANGER BE CALM

The royal court guru said,  
"Oh king, many wars you led  
To defeat Cholan and Pandian,  
Beside others and finally win."

"After hearing your oath to win  
Will any king oppose you? None.  
They wouldn't have abused you.  
So, have no anger, I request you."

#### AUSPICIOUS TIME

The court astrologer fixed time  
"Oh king, this is the best time  
For you to start the fight  
To go northward now is right."

The starting time when he heard  
"Take the swords, " he then ordered.  
One more battle he began,  
This time for the stone.

#### THE PEOPLE BLESSED

The soldiers heard the king's words.  
They stood up and drew their swords.  
The war drums then sounded.  
To the war front they landed.

An army of five battalions,  
With a batch of elephants,  
And king's active force,  
They marched very close.

The strategy planners,  
The war-rules observers,  
They all followed the king,  
Saying, &quot;Long live the king.&quot;

#### KEPT VANCHI FLOWERS

The king was proud of his soldiers,  
Who had all sorts of weapons,  
And came willingly to fight.  
They marched left and right.

Wearing full-open vanchi flowers  
O'ver his beautiful head tress,  
The king took up his sharp sword,  
And they all marched forward.

Rajaram Ramachandran

# Spgm 088 - Sat On The Back Of An Elephant

The beating of the war drum  
An impression it gave them  
'Defeated kings you come  
And pay us the ransom.'

The king in the Shiva temple,  
He went round in a circle,  
And prayed for his help  
In the mission he took up.

He sat on the back of an elephant,  
And to the battlefield he went.  
The strong army moved forward,  
O'er the king's command word.

## OFFERING OF LORD THIRUMAL

The offering of Lord Thirumal,  
It came there from some people,  
They blessed the king for victory  
Which was part of his history.

## THE DRAMA GIRLS WISHED

With folded hands the drama girls  
Wished, 'Oh king, the victory is yours.  
You'll come back to enjoy our play.  
For your prosperity we always pray.'

## HE LEFT VANCHI

The valiant elephant soldiers  
The brave horse soldiers  
The strong land warriors  
They crossed the city barriers.

Their conchs they sounded.  
War drums they pounded.  
Leaving Vanchi King Senguttuvan

Led forward his battalion.

## REACHED BLUE MOUNTAIN

The army chief men,  
And the army men  
They went in rows  
Like the sea waves.

The mountains' backs shook,  
With every step they took,  
They crossed every obstacle,  
Every uphill task they did tackle.

At the base of the blue mountain,  
The king camped with his men.  
They set up tents for their stay.  
With proper security on the way.

From the elephant, the king got down.  
His step-down style attracted everyone.  
Inside a specially erected royal tent,  
To sit and relax on a sofa he went.

## CELESTIAL SAINTS CAME

The army action gave an echo  
Celestial saints were tempted to go  
And see what was the cause  
For that ear piercing noise?

Before the king they stood  
He rose up and welcomed.  
Towards him they looked,  
And these words they said.

'Oh you King Cheran,  
You'll please listen.  
On the Himalaya Mountains,  
There live several Brahmins.'

'It's your duty to protect them.'

They should face no harm,  
While the fighting goes on, '  
They made a special mention.

Rajaram Ramachandran

## Spgm 089 - The Folk Dancers Came

The Konkan folk dancers,  
And the Karnataka dancers,  
They came before Cheran,  
And danced one by one.

As well-wishers of the king,  
They said, "Long live the king."  
By the mode of their dresses  
They were seen as folk dancers.

There, each male dancer  
With his female partner  
Both had a golden chance  
To show their performance.

### KUDAGAR CAME

The Kudagars men and women,  
They sang and danced in their turn.  
"Oh the best of the chaste women,"  
They said, "We adore, you're so divine";

"May you adorn yourself now,  
And before you we all bow.  
Look not at the time passing,  
But see the clouds racing";

"See how the clouds gather  
With a roaring thunder.  
The lover did a wonder  
See her chariot here";

Like this the women sang  
Their favorite folk song.  
They sang happily,  
And danced merrily.

### ARTISTS CAME

With well dressed women,  
Several artists came then.  
They said, &quot;Long live the king,  
Let him return as victorious king.&quot;

#### SANJAYAN HEADING OTHERS CAME

Dancing girls, horn blowers, loaded carts,  
Jokers and clowns and fancy chariots,  
In hundreds they came there,  
Headed by Sanjayan the leader.

Sanjayan told, &quot;Oh king, for stone  
If you've to fight and return,  
That job we would have done,  
For this, why should you strain? &quot;

&quot;Long live the king, &quot; he greeted.  
This in chorus others repeated.  
They came ready to support,  
A noble cause, 'stones to get.'

#### THEY KNOW NOT GREAT TAMIL'S ABILITY

The Cheran declared, &quot;The ability  
Of our Southern Tamil army  
The northern kings may not know,  
But our will to win, we'll show.&quot;

He told Sanjayan to keep ready,  
Several boats sturdy and steady  
To cross Ganges, the river mighty,  
And bring the stones heavy.

#### THE SOUTHERNER'S ROYALTY

Thousands of able servants,  
Brought deep sea pearls,  
And sandalwood in plenty,  
As Southerner's royalty.

The king's sealed letter

It was handed over  
To comply with his order.  
They returned thereafter.

#### HE WENT IN NORTHERN PARTS

The king Senguttuvan started then  
From his camp at Blue Mountain,  
And marched to win the small kings  
Spread over northern wings.

The Ganges River he crossed,  
The north bank he reached,  
In a boat moved by a team  
Who, in hundreds, helped him.

After crossing all the barriers,  
And the blockades in the interiors,  
He entered the territory of the enemy  
And set up a base camp of his army.

Rajaram Ramachandran

# Spgm 090 - The Enemy For War

Uttiran, Vichitran, Uruthiran,  
Bairavan, Singan, Chithiran,  
Dhanuthiran, and Sivedhan,  
They formed their union.

Kanakavisayan joined this team.  
They started the war in time.  
To see how the Southerner fought,  
A big army there they brought.

## THE WAR STARTED

To appease its hunger,  
A lion jumped o'er  
An elephant from herd,  
Despite its large crowd.

King Senguttuvan, like this,  
He attacked the joint force.  
With a tactical formation,  
To win was his determination.

The war drums pounded.  
The white conchs sounded.  
These war-sounds echoed  
And in eight directions spread.

## THE DUSTS ROSE

The shoulders like mountain,  
The spear handed army men,  
The fast moving charioteers,  
The elephant and horse warriors,

As they marched forward,  
The dusts rose upward  
That choked any bell  
From its sounding well.

## THE DEVILS ENJOYED

Both the sides clashed.  
The chariots were smashed.  
The heads were severed.  
And the bodies rolled.

The river blood flowed.  
The wounded cried.  
The ghost danced.  
The devils enjoyed.

## HE WORE THUMBAI FLOWER

More damage was done  
To the side northern.  
On the side southern,  
Near victory was seen.

Both sides lost heavily.  
But the final victory  
Was on Seguttuvan side  
Who won with a pride.

He fought and won,  
It wasn't a new one.  
He wore a Thumbai flower,  
As a final war winner.

## KANAKAVISAYAN WAS CAUGHT

The enemy Kanakavisayan  
Fell in the net of Senguttuvan.  
The remaining soldiers fled.  
To fight more they were afraid.

They ran in disguise  
As bearded sages,  
As dancers,  
And singers.

## THE VICTORY DANCE

The victory of the southern kings  
O'er the northern defeated kings  
Gave the winners a moral boost  
And they celebrated with a feast.

It was a dance so mixed,  
The devils o'er the dead  
And the winners over-glad  
They danced side by side.

#### HE BROUGHT STONE

The devils there were fed  
With the flesh of the dead,  
For which they blessed  
The king as he hosted.

The king instructed his army  
To show maximum courtesy,  
To the Veda Pundits there  
And to save their sacred fire

To the Himalaya Mountain,  
He went with his craftsmen.  
Who dug a beautiful stone,  
To carve the chaste woman.

Rajaram Ramachandran

# Spgm 091 - The Stone Immersion Ceremony

(To make a statue for Kannagi the stone was brought and immersed in sacred water. Thereafter Senguttuvan returns to Vanchi City)

## THE LOAD ON KANAKAVISAYAN'S HEAD

After they cut the sacred stone  
From the Himalaya Mountain,  
They brought the cut stone  
Slowly all the way down.

Kanakavisayan and his men,  
They had to carry the stone,  
O'er their heads for their angers,  
That drove them mad as war mongers.

## A GET TOGETHER

In the eighteen years' fight  
Devas won Asuras.  
In the eighteen months' fight  
Rama won Ravana.

In the eighteen days' fight  
Pandavas won Kauravas.  
But in the one day fight  
Senguttuvan won this fight.

## IMMERSED IN WATER

To the holy Ganges River banks,  
The king went with his warriors.  
He got the stone immersed in water.  
The Pundits sanctified it in holy water.

## STAYED IN THE TOWN.

Near the Ganges was a town,  
Specially designed and done

For the stay of Senguttuvan,  
Who fought and won.

The defeated Aryan kings,  
They arranged these things.  
He stayed as their guest,  
To avail a few days rest.

#### PRAISED THE WARRIORS

The king felt really proud  
Of the warriors, who died  
Bravely in the battlefield,  
All of them were honored.

It was a total horrible scene,  
In the battlefield he had seen,  
Dismembered soldiers' bodies,  
And severed warriors' heads.

He felt for their crying widows,  
And their mourning mothers.  
Many wounded cried in pain.  
They suffered this for the King's gain.

Those who died got his praise.  
Those who lived got his prize.  
After paying due honors  
He relaxed with his courtiers.

#### MADALAN'S GOOD WISHES

When Cheran was relaxing in his seat,  
A Brahmin, Madalan came to meet.  
He praised, "Oh king, this entire land  
Surrounded by the sea is now in your hand."

"The Madhavi's illusory song one,  
It had its effect on Kanakavisayan,  
Your enemy lost his head  
In the defeating war he led."

&quot;May you live long,  
As a victorious king.  
Your glory let us sing.&quot;  
Like this, he greeted the king.

#### CHERAN'S QUERY

The king asked, &quot;Oh Brahmin,  
Incidentally you told me one,  
A funny story not known,  
In this assembly to anyone.&quot;

Rajaram Ramachandran

## Spgm 092 - Madalan's Reply

"While the lovers Madhavi and Kovalan  
Were relaxing in the seashore garden,  
She sang an illusory song,  
Which gave a double meaning."

"As Kovalan's ill fate played its role,  
He left Madhavi once for all.  
He came to Madurai with his wife,  
There to start a new life."

"By mistake King Nedunchezhan  
Killed the unfortunate Kovalan,  
Whose wife came to your town  
And she reached the heaven."

### REASON FOR COMING

Madalan said:

"I went round the Podhigai Mountain,  
Where Sage Agasthiar now remains,  
And after my bath in the Kumari Ocean,  
I came to Madurai on my return."

"The ill fate of that town,  
That was burnt down,  
It was due to an anklet,  
Which caused this incident."

"For Kovalan Madhari felt.  
For his death she wept.  
Due to her mental torture,  
She plunged into the Madurai's fire."

"Kownthi Adigal heard this.  
She was upset o'er the loss.  
After her fast unto death,  
She also left this earth."

"I saw King Chezhian then,  
Who came to Madurai town.  
This tragic news when I learnt,  
To my home town I went."

"I was very much upset.  
Kovalan's parents I met.  
I told them what I learnt  
On this tragic event."

#### MASATHUVAN AND HIS WIFE

The death, after the blame  
On their son Kovalan came  
As a rude shock to his parents,  
On hearing these incidents.

Masathuvan, for Kannagi, felt sorry.  
The king's death gave him worry.  
All his wealth, he donated to the public.  
At Indra Vihara, he became an ascetic.

Unable to bear this, his wife  
In a few days, gave up her life.  
For all the deaths countless,  
One anklet became the root cause.

#### MANAYAKAN AND HIS WIFE

Kannagi's father Manayakan,  
He followed an ascetic Jain.  
His time at religious places he spent.  
Rest of his life, in divine path, he went.

His old wife unable to bear,  
With none for her to care,  
She became weak day by day  
And she left this world one day.

#### MADHAVI BECAME AN ASCETIC

On hearing this bad news,

Madhavi left her house.  
She cast away her usual dress.  
She wore then ascetic robes.

Before leaving, she told her mother,  
Her girl, Manimegalai, be taken care,  
Not to give her a life of prostitute,  
And corrupt her life as a destitute.

#### THE REASON FOR MADALAN'S COMING

Madalan said:

"In the holy Ganges I took bath,  
After hearing this death after death,  
I wanted to unload the sin.  
I came here for this reason."

Rajaram Ramachandran

## Spgm 093 - Life In Southern Kingdom

King Cheran asked Madalan,  
&quot;After the death of Pandian,  
How is the kingdom southern  
And by whom it is run? &quot;

Madalan told, wishing Cheran,  
&quot;Killi Chozhan, your cousin,  
In nine small kingdoms he was keen  
To keep them under his reign.&quot;

&quot;The nine kings didn't like him,  
And they never obeyed him.  
But you defeated them one day,  
And brought them to your way.&quot;

&quot;Oh king, listen, Korkkai's King Chezhan  
He came all the way to the Madurai town.  
He ascended the vacant Pandian's throne.  
And he brought life to Madurai again.&quot;

### PAST TIME

The day's sun set  
Down in the west.  
No more eves' red light.  
It darkened the night.

Slowly, up came the moon  
Which Senguttuvan had seen.  
The astrologer near him  
Knew the time and told him.

&quot;From Vanchi we were away,  
For thirty-two days of your stay,  
On this earth who can win you?  
Oh King, may God bless you.&quot;

### REACHED THE PALACE OF ART

The king started from that place,  
And he passed thru' that place  
Where his chariot could run,  
With no serious obstruction.

Many houses, big and small,  
Looking neat and beautiful,  
On both sides they were seen,  
Amidst meadows fresh and green.

Inside a grand palace of art,  
The king went and sat,  
But his mind wasn't at rest.  
And it went further in quest.

#### THE STATUS OF CHOLAN

The king sent for Madalan.  
And asked him a question.  
&quot;After nine Cholan princess died,  
How those kingdoms survived? &quot;

Madalan replied, &quot;In the kingdom  
Of Cholan, there was seldom  
Dearth of water or food grain  
Even during days of famine.&quot;

&quot;Not even a slight trouble  
Was faced by the people.  
King Cholan ruled well  
With all his good will.&quot;

#### MEASURE OF GOLD GIVEN

Pleased with what Madalan told,  
The king gave him fifty thulam gold.  
Hundreds of Arya Kings he then sent  
To spread his name wherever they went.

#### SHOW AND COME

The king sent the captured Arya princes

And the beautiful Arya princesses  
To visit the kingdoms of Cholan-Pandian,  
So they may know the strength of Tamilian.&quot;

Rajaram Ramachandran

## Spgm 094 - Started For His Kingdom

The Ganges had no time to sleep.  
It wide spread water was so deep  
That the fields had copious water  
Non-stop through out the year.

With broad-fresh-green leaves,  
The beautiful lotus flowers,  
Invited several buzzing bees  
To hear their droning sounds.

Early in the morning, the sun  
Rose o'er the eastern mountain  
With his wide spread rays  
And he showed the lighted ways.

The ever victorious King Cheran,  
Who ruled the kingdom eastern,  
After winning countries northern,  
He came to this part southern.

With his army he started then,  
To go back to his own region,  
Having fulfilled his mission,  
To his full satisfaction.

### THE SORROW OF VENMAL.

In the big and rich country,  
Buildings high up to the sky,  
As if obstructing the sun,  
They did shine in color golden.

Like a fully bent pearl chain,  
Their artistic arches stood in line.  
In a golden cot the queen,  
With a sad face she was seen.

She had no sleep for nights,  
As the king went for fights,

And she sat with her pain,  
Caressing her pet swan.

#### THEY SANG IN PRAISE

The assembled shepherd girls,  
They sang aloud in praise,  
All of them in one voice,  
On the king's success.

“Oh queen, as the king left,  
Never a day you slept.  
Stop your worry now.  
Be ready for a show.”

“The king has come back.  
So, don't be dull or slack.  
You should now be smart.  
To receive him, you start.”

#### THE GYPSIES' FOLK SONG

“The gypsy man drank toddy,  
And his walk became unsteady.  
As none watched the fields,  
The elephants ate the grains.”

“The king like an elephant,  
To fight our enemies he went.  
Let us welcome him to this place,  
With our folk song and dance.”

#### THE FARMERS SANG

“Our king destroyed fortress,  
Of northern kings in distress,  
Today is the day of their release  
From the locked prisons.”

“Oh plough, you've got  
Work to be done a lot,  
So, tomorrow to start

The work, you be smart.&quot;

#### THE SHEPHERDS' FLUTE PLAY

It was a regular pleasant scene  
The shepherd girls were seen  
Playing and bathing in the water,  
In the cold Thamiraparani River.

The river steps looked colorful  
And covered with flowers full.  
It resembled like the rainbow  
Of the Lord Indran's bow.

The bees hunted for the honey,  
From the blue lotus many,  
The cheerful girls played flute,  
That drove the listeners mute.

They sang, &quot;Our king has come,  
With Himalayas' cows handsome.  
These cows are bathing in the river,  
That is cold to make one shiver.&quot;

#### A TYPE OF FOLK SONG

The waves brought white sands,  
And covered the river side lands,  
A crowd of girls under the tree,  
They were in dance-spree.

They sang, &quot;Our king is coming.  
Let us welcome his homecoming.  
May his shoulders be strong!  
May this Vanchi kingdom be strong! &quot;

#### HE CAME TO VANCHI

The queen heard them all.  
When the king would call?  
Her heart yearned for him.  
She waited for that time.

The victorious king at last came.  
He had a warm welcome,  
From the Vanchi's people,  
Who celebrated his arrival!

Rajaram Ramachandran

# Spgm 095 - The Stone Installation

(The stone brought from Himalayas for the Chaste woman, Kannagi, was installed as a Goddess according to the prescribed procedure, with a grand celebration.)

## JOY AT VANCHI

Under one umbrella's cool shade,  
One dominion Senguttuvan made.  
Under him the country flourished.  
His rule all the people cherished.

In Vanchi, it was evening time.  
All the women, there they came.  
&quot;Long live the king of the world, &quot;  
This way they praised and told.

## GIVEN FOMENTATION

No more attack to fend.  
The war came to an end.  
Back went the warriors,  
To join their housewives.

With their wounds they went,  
Pricked by the tusk of an elephant,  
Or, by an arrow, or a spear,  
Or, by a sharp sword's tear.

With their raised bosom,  
Their wives embraced them,  
Not once, but in repetition,  
That gave a warm fomentation.

## WAS THIS A MEDICINE?

&quot;Whether this is a medicine  
That may cure my pain! &quot;

When his wife saw him  
During that evening time.

&quot;Just like the black cloud,  
Her hairs are wide spread  
O'er the sweet smoke smell  
Of incense that rose up well.&quot;

&quot;Her bright face inside this,  
And Cupid given her eyes,  
They relieve me from pain.&quot;  
A warrior took her for medicine.

#### JOY THEY GAVE

The men saw in the gaps  
Of their wives' red lips,  
Their smiles most inviting  
And pain relieving.

With their tender bodies  
These love starved ladies  
Embraced tightly their lovers,  
The war-returned warriors.

#### THE DRAMA GIRLS

With their attractive faces,  
And their curled hair dresses,  
Even their own shadows,  
They exposed their beauties.

They gave a warm welcome,  
To their lovers handsome,  
Playing veena instrument,  
And dancing in merriment.

#### MIDDAY CAME!

Like Senguttugan the emperor,  
Who failed in his duties never,  
The midday sun from its center

To the west it moved to disappear.

## MOON EVERYWHERE

The Cupid's controlled moon,  
It controlled men and women.  
The moon like faced women  
They courted their own men.

## SHE CAME TO SEE THE MOON

In his sea surrounded land,  
The Vanchi fort in upland  
Protected a golden palace,  
As a royal living place.

In its decorated courtyard  
The king and queen had  
Come to visit the moonlight  
To enjoy its cool light.

Rajaram Ramachandran

# Spgm 096 - The Queen's Arrival

Torchlight carrying ladies,  
Along with singing ladies,  
Instrument playing women,  
All followed the queen.

Some carried scented pastes.  
Some carried garland plates.  
The queen's private guards,  
Took possession of their sides.

Incenses and flowers,  
Dresses and mirrors,  
And beautiful ornaments  
Were carried by her servants.

## ALSO CHERAN CAME

In the moonlight courtyard,  
The queen in wait stayed.  
King Cheran came and sat  
To enjoy the moon's light.

## SAKKAIVAN'S DANCE

The anklets in foot and drum in hand,  
They gave their combined sound,  
When Lord Siva danced around,  
Thus it shook the entire ground.

Before the King Senguttuvan,  
This dance was enacted by Sakkaiyan,  
And the king left for his resort then,  
After enjoying these frolic and fun.

## THE STATUS OF CHOLAN AND PANDIAN

The guards returned headed by Neelan.  
Along with them came Pundit Madalan  
They sent word thru' the palace gateman,

Who went and told King Senguttuvan.

They stood before the king  
They told him everything.  
&quot;We went to Cholan's place.  
He sat at his grand palace.&quot;

&quot;The defeated Aryan kings,  
With their Aryan queens,  
They all came with us to salute  
The King Cholan and greet.&quot;

&quot;To save their own lives,  
They all ran in disguise,  
From the battle fields,  
Throwing away their shields.&quot;

&quot;It wasn't a big victory,  
To keep such kings in captivity,  
Like this King Sembian  
Jokingly told his army captain&quot;

&quot;We went from there to greet  
The King of Madurai and met.  
He received us with due honor,  
And told high in your favour.&quot;

&quot;That you've rightly won  
Those cowards who ran  
To save their own lives  
As false sages in disguise.&quot;

Like this told Madalan  
To the King Senguttuvan,  
Who, with interest, heard  
What the two kings said.

**CHERAN BECAME FURIOUS**

Cheran's eyes became red,  
O'er what Madalan said,  
A furious laughter he gave.

Like a roaring sea wave.

Madalan told him in reply,  
"Long live your dynasty, "  
Why the king was rough.  
He was, to know, wise enough.

#### MADALAN SPOKE

"Oh king, many wars you've won.  
Small-small lands you made them one.  
At Viyalur, you fought and won.  
At Nerivoil, nine kings you've won."

"At Idumbil, when you attacked,  
An army of chariots out it backed.  
Many tough wars you've won.  
In north, Aryans kings you won."

"Oh king, control your wrath,  
As a king and an army-head both,  
Don't disregard my words.  
Listen carefully to my words."

Rajaram Ramachandran

# Spgm 097 - The Unstable Body

Madalan continued:

&quot;Fifty years are o'er,  
Since you took o'er,  
As a king of this vast land,  
Which you did expand.&quot;

&quot;You went all these days,  
In the material ways,  
Fighting wars for days,  
Not in the spiritual ways.&quot;

&quot;A victor you may be,  
And your flag may be  
Flying high in Himalayas,  
Causing Aryans heavy losses.&quot;

&quot;May be, under your fair rule,  
The people are calm and cool.  
May be, you've taken o'er  
Defeating Yavanas in the war.&quot;

&quot;May be, you destroyed many forts,  
With your hard work and best efforts.  
May be, you did religious sacrifices.  
But all these achievements are fictitious.&quot;

&quot;Know this body is unstable.  
The riches and fame are unstable.  
See the fate of Aryan kings now.  
They're subordinates to you how? &quot;

&quot;The youth remains not so forever.  
Can an old become youth? Never.  
From this you may understand  
Nothing permanently stands.&quot;

THE NATURE OF LIFE

Madalan further continued:

&quot;The soul that goes to the heaven,  
Back it may come as human.  
An animal may be born as a man  
As animal, a man may be born.&quot;

&quot;So, the life doesn't remain  
In the same body one,  
But in different bodies it's born.  
On its actions it depends upon.&quot;

I AM UNABLE TO BEAR

&quot;I'm not approaching you,  
For any favors from you,  
I'm unable to bear the superior souls  
Which follow the path of general souls.&quot;

DO SACRIFICE

&quot;Now you do sacrifice,  
Under Brahmin's guidance,  
As laid down in Vedas.  
My request is this.&quot;

&quot;Tomorrow I'll do good,  
If one says, it's no good,  
As his life may disappear  
At that particular hour.&quot;

&quot;This is the last day of mine,  
Who can say? Surely none.  
So, do the religious rite.  
Now is the time right.&quot;

PERMISSION FOR THE RITE

King Senguttuvan gave permission  
To start the sacrifice function  
By the qualified Brahmins,  
As suggested by Madalan.

## ARYA KINGS WERE RELEASED

From the prison he sent  
And the Arya kings went  
To the guests mansion  
Till the religious function.

He ordered the Jailors, "Open,  
The gates of the prison,  
To their places send them.  
No more royalty from them."

## THE THREE WERE MADE TO UNDERSTAND

"For the women to maintain chastity,  
The kings should rule with integrity.  
Better to die when justice has failed.  
On Kannagi's role model Senguttuvan hailed.

## MAY GOD BLESS

"The power of her chastity  
Burnt the Madurai City.  
Thereafter under a neem tree  
She stood in a good country.

To build a temple for her,  
Everyone worked for her,  
Also went the southern king  
A Himalayan stone to bring.

This statue on the due date  
Was installed after a rite  
And a religious sacrifice.  
May God bless us! "

Rajaram Ramachandran

# Spgm 098 - The Blessings And Praises

(Kannagi's image goddess was sanctified.  
Senguttuvan came. Many subordinate kings  
came and paid their royalty. Devandhi and  
others came to Kannagi's temple and cried.  
Kannagi appeared with her heavenly body.  
She blessed Senguttuvan and others.)

## 1. Came to Vanchi

From the cape Kumari in the south,  
Upto the Himalayas in the north,  
King Neduncheraladhan spread  
Tamil language during his period.

His wife from the dynasty of Cholan  
She gave birth to Senguttuvan,  
Who won the war with Cheran,  
And he captured territories northern.

The Ganges River he crossed,  
And those lands he possessed.  
Angry by nature, kings he defeated  
In Vanchi's throne, he was seated.

## 2. Aryan Kings from north told

A princess selected one of the kings,  
Among the northern Aryan Kings.  
In their presence she garlanded him,  
And then she happily married him.

At that time, some kings told,  
&quot;When a southern king got hold  
On lands up to Himalaya Mountain,  
Where have we gone then? &quot;

These words Senguttuvan heard.  
To fight them he sent a word.  
This was how the war started,

O'er what those kings stated.

### 3. He won the northerners

All the Aryan kings he had won.  
They were defeated one by one.  
O'er their heads, he loaded the stone.  
In holy Ganges, he dipped this stone.

His anger then slowly came down.  
A Goddess he made out of the stone.  
He got this Goddess installed then.  
Royalties from the north he did gain.

### 4. The brief story of Kannagi

From the Kannagi's eyes  
Fell some drops of tears.  
Her hairs unkempt black  
Covered to hide her back.

Her husband Kovalan died,  
As the goldsmith had lied,  
Later, the king also died,  
When he lost his pride.

Kovalan's father Masathuvan,  
He heard this thru' Madalan,  
He took the renunciation  
His wife died of his separation.

Kannagi's servant maid,  
Another her dear friend,  
And the holy Devandhi  
To Madurai went the three.

They heard the tragic story  
And in a state of worry  
They went to Ayyai  
The daughter of Madhari.

With Ayyai, they climbed the hill

And saw Kannagi's image in the temple.  
They praised King Senguttuvan.  
And told him what was known.

5. Devandhi spoke

"This stone Kannagi was born  
In the Himalayas Mountain,  
After her bath In the Ganges  
She now stands before us."

"Oh King, I'm her dear friend,  
Now seeing her at this end  
In this shape an idol of her,  
I've my great love for her."

Rajaram Ramachandran

# Spgm 099 - Her Foster Mother Spoke

&quot;My Kannagi the beautiful,  
She ever remained faithful,  
Despite Madhavi another woman  
She lived with her Kovalan.&quot;

&quot;Kannagi's left her sweet home,  
She went to forest with him.  
Oh King, I'm her foster mother,  
All these years I cared her.&quot;

## 7. Her friend spoke

&quot;She didn't tell her own mother,  
And nor her foster and my mother.  
She went with him to keep up chastity.  
Oh king, with her I was friendly.&quot;

## 8. Devandhi spoke

&quot;I never had any God child  
And had a fiery dream wild  
What mistake I committed?  
Why her life Kannagi demitted.&quot;

## 9. Servant maid cried and said

&quot;The goldsmith, the cheat,  
For the sake of an anklet,  
He fixed Kovalan in a theft,  
And got him killed just.&quot;

&quot;His father Masathuvan,  
He took renunciation,  
O'er the news of his death  
After donating all his wealth.&quot;

## 10. Another friend cried

&quot;How much did she suffer,

For the death of her lover,  
Also for the others' blame  
That brought on her shame? &quot;

&quot;Under the Bodhi tree's shade  
There all the monks lived.  
Madhavi took renunciation first.  
Her daughter, Manimegali next.&quot;

#### 11. Cried for Ayyai

&quot;While Ayyai's mother died,  
For Kannagi's fate she cried,  
Saying that she failed to protect them  
Since Kavundhi Adgal entrusted them.&quot;

#### 12. Senguttuvan's surprise

It was a surprise to Senguttuvan,  
To see a woman from the Heaven.  
From the sky she was descending  
With a divine face soft looking.

#### 13. Kannagi spoke

&quot;The Southern King Pandian,  
He's a harmless person,  
Now a guest in Indra's Heaven.  
I'm like a daughter of his own.&quot;

&quot;This Tiruchengunru is a place,  
Where Lord Murugan plays,  
And I can't forget this place.  
Often you all come to my place.&quot;

#### 14. Come, let us sing

&quot;Oh Vanchi Citizens, come here.  
Neighboring Citizens, come here.  
Shepherd girls, you also come here.  
Let us all sing about her.&quot;

&quot;The woman who burnt the city  
With the power of her chastity,  
And the king died out of pity,  
Let us all sing about her.&quot;

&quot;She's like a daughter of Pandian,  
Now settled with him in the Heaven.  
'Pandian shall die, if justice is broken, '  
She made this rule, let us sing about her.&quot;

&quot;It's our king, who praised her,  
The goddess who came here,  
The Pandian's god-daughter,  
Let us all sing about her.&quot;

15. The shepherds spoke

&quot;We say she's our Cheran's daughter,  
But she says she's Pandian's daughter.  
Kannagi is now goddess, no matter.  
Let us all sing about her.&quot;

Rajaram Ramachandran

## Spgm 100 - Praises To Pandian

&quot;For saving the tears of a sad woman,  
He gave up his life; we praise Pandian.  
For this he reached a position higher.  
May the Pandian's tribe live forever! &quot;

### PRAISES TO CHERAN

&quot;All the kings of the Himalayas,  
Cheran brought them to his knees.  
O'er their heads he placed the stone.  
May God's mercy on him be shown! &quot;

### PRAISES TO CHOLAN

&quot;Oh friends, sing about Cauvery  
And its vast beautiful territory.  
Oh Goddess of Chastity,  
Let us sing on Pugar's beauty.&quot;

### SING ABOUT PUGAR

&quot;The sea on four sides as a fence,  
Well secured was Pugar's defence.  
Like Lord Indra in the Heaven,  
Well strong was King Cholan.&quot;

&quot;He destroyed three hanging castles.  
So strong were his muscles.  
About his valor we shall sing.  
About Pugar we shall sing.&quot;

### LONG LIVE PANDIAN

&quot;With the golden garland  
And the shining diamond.  
Oh our beautiful lady  
Flower balls let us play&quot;

&quot;Let Pandian who died,

Be blessed, be blessed  
Oh our beautiful lady  
Flower balls let us play.&quot;

&quot;Like lightning down came  
This lady here to roam.  
He'll be blessed, we pray  
While flower balls we play.&quot;

&quot;He came, but not here.  
He went, but not there.  
Let him be blessed, we pray.  
Flower balls let us all play.&quot;

#### PRAISES TO CHERAN

&quot;On the beautiful swing  
Let us play and sing  
On the Cheran's name,  
Who was popular and fame.&quot;

&quot;In the five and hundred wars  
Limitless food gave Cheran.  
Let us play and sing  
While we all swing.&quot;

&quot;The land of Greece,  
From the Mountain Himalayas,  
Upto the Kumari Southern  
All were conquered by Cheran.&quot;

&quot;The people of these lands,  
They were in his hands,  
Which guarded and fed,  
While these countries he led.&quot;

&quot;Let us now glorify Cheran  
And till our hips weaken  
Let us play the swing,  
While we happily sing.&quot;

#### A CREEPER SONG

(ABOUT CHOLAN)

Under a tree shade, the Pugar girls  
Pounded the fresh pearls,  
With the sticks of sugarcane,  
While singing about Cheran.

His strong and broad shoulders,  
His chariot with sturdy wheels  
His flag colorful and victorious,  
All spoke of his days glorious.

(ABOUT PANDIAN)

In their courtyard, the Madurai girls  
With a stick made of corals,  
They pounded pearls as they sang  
On Pandian and his fish flag.

(ABOUT CHERAN)

In big mortar, the Vanchi girls,  
With elephant ivory pestles,  
Pounded the beautiful pearls  
Singing on Cheran's glories.

SHE BLESSED

The rulers Cholan and Pandian,  
And the best archer Cheran,  
They don't worship here.  
So, blessing on them was rare.

She appeared as a light  
She told, she was right  
In blessing only King Cheran  
For his long life and fortune.

(Note: This temple was at the source  
of Vaigai River and at Tiruchenkunru.  
It was beyond the border of Pandian

Kingdom and situated in the Mountain  
Region of Cheran's Kingdom)

Rajaram Ramachandran

# Spgm 101 - The Story Of Granting Boon

(Devandhi told about Manimegalai's renunciation. Satan came on her and talked furiously. Kannagi's mother, Kovalan's mother, Madhari were born as children in their next birth and they explained the purpose of their birth. Devandhi got permission to worship the chastity goddess. Kings of other countries worshiped her and took leave of her. Cheran went to the sacrifice center. To the author, Kannagi told her previous history. Finally, with preaching the story ended,)

## WHO WAS THAT MANIMEGALAI?

Senguttuvan, the conquerer  
Of the northern rulers  
He saw Kannagi in the role  
Of a goddess in the temple.

Then he asked Devandhi,  
&quot;Who was that Manimegalai  
About whom the friend of Kannagi  
Made a statement with a cry? &quot;

&quot;What was the reason,  
For her renunciation?  
Now will you tell  
About her in detail? &quot;

## DEVANDHI SPOKE

&quot;May the king's success  
Grow high, but not less!  
May his kingdom flourish!  
May He fulfill his every wish! &quot;

## CHITRAPADHI'S QUERY

"That age she has reached  
When her black hair braided  
Into five types of hair dressing,  
To look more pleasing."

"Her black eyes with red linings,  
They know her age's feelings,  
But she doesn't know this,  
Which I can see from her eyes."

"Even her coral-like red mouth,  
Hiding her pearl-like white teeth,  
That kind of smile from a youth,  
It's absent, this is the truth."

"Her short breasts expanded.  
Her small chest widened.  
Her two thighs fattened  
Her two feet flattened."

"She appears so simple.  
That no upper class people,  
Would like to marry her  
What best to do for her? "

The disturbed Madhavi's mother,  
Chitrapadhi this way asked her.  
About her granddaughter,  
Manimegalai's near future.

SHE GOT HER RENOUNCED

Madhavi spoke:

"Oh Manimegalai, my daughter,  
Let me decide your future.  
You also come with me.  
For a renounced life like me."

She asked her to observe austerity,  
And to give her wealth in charity.

A monk life she also took,  
To save her from any bad look.

#### REASON FOR THE CRY

"When the king and people,  
Knew this news terrible,  
They felt like a ruby stone  
That fell and drowned in the ocean."

Devandhi told King Senguttuvan,  
In a feeling of frustration,  
That the young girl took renunciation  
On her mother's compulsion.

#### DIVINE SHE BECAME

Her head-hairs unfurled behind.  
Her eye brows trembled.  
Her wry smile wasn't visible.  
Her speech wasn't audible.

Her beautiful face sweated.  
Her two eyes reddened.  
Her two hands trembled.  
Her two legs danced.

Her body became possessed.  
Her tongue became dried,  
Her devotional speech revealed  
Her spiritual world she landed.

Rajaram Ramachandran

## Spgm 102 - Three Young Girls

To watch the king's festivals,  
With the Setti's twin-girls,  
A girl from pundit's family,  
Three mixed in that crowd easily.

### SPRING WATER

"Near the Kannagi Temple,  
Around and up the hill,  
Springs many are there,  
Full of fresh water."

"One spring is at the center.  
If one bathes in that water,  
His past life he'll feel  
And see it so real."

"This water I brought,  
Which you now got,  
And till the sun set,  
Its power isn't lost."

"If you sprinkle this,  
O'er the three girls,  
You'll find them seeing  
Their past life reappearing."

"I'm the Devil Satan.  
On this Brahmin woman  
I came in her possession,  
To tell you in precision."

### THE KING WONDERED

When the Devil Satan came,  
On Devandhi and told the same,  
The king was surprised to hear,  
This kind of great wonder.

## DEVANDHI'S BACKGROUND

"Her milk Malati one day fed,  
To her co-wife's child,  
Who suddenly died.  
To revive she tried."

"Why the child died?  
She was much worried.  
She for days stayed,  
Before Satan and cried."

"Satan took pity on her.  
He appeared before her  
Entering the dead child  
Who came as a live child."

"This child grew up well.  
His eyes on Devandhi fell.  
This young girl he married,  
For eight years, with her he lived."

"He revealed, he was Satan  
And was born for a reason  
That came to end then,  
So, he had to go back soon."

"He left her at home alone,  
And told her later to join  
At the temple where he stayed,  
And where life long she prayed."

## THE HOLY WATER GIVEN EARLIER

"In the temple, the same Satan  
He appeared as a Brahmin  
With a jug full of holy water  
And he gave it to me there."

"He also told me its purpose,  
And why he was there to discuss.  
Let me sprinkle this holy water

On the three girls who're here.&quot;

&quot;The truth we'll come to know.  
Oh King, it'll then show  
What the Satan had actually said,  
While he was on Devandhi's head.&quot;

#### KANNAGI'S MOTHER TOLD

&quot;The previous birth thoughts,  
It came to my mind in bits,  
When I felt for your position,  
In facing his insinuation.&quot;

&quot;To another kingdom you went.  
With your lover you were present.  
Too much trouble you underwent.  
Come, for your absence I lament.&quot;

#### KOVALAN'S MOTHER SPOKE

&quot;My dear son, by midnight,  
Unmindful, not even slight,  
With your wife you started  
Leaving us here, you parted.&quot;

&quot;What troubles others didn't face,  
All those happened in your case.  
How can I bear this pain?  
Please come back, my son.&quot;

Rajaram Ramachandran

## Spgm 103 - Madhari Spoke

&quot;I went to Vaigai River,  
To bathe in fresh water,  
And before I returned,  
The sad news I heard.&quot;

&quot;In my house I didn't find.  
This disturbed my mind.  
Oh young man, tell me  
It's you I want to see.&quot;

### ALL CRIED

All the assembled ladies cried,  
Before the king, from every side,  
Telling him whatever they felt.  
The king's heart it did melt.

### THE KING'S DOUBT

What was in the king's mind,  
From his face Madalan could find,  
And started explaining further,  
His doubts at the end to clear.

### THE BIRTH'S REASON

&quot;To receive gifts from Kovalan,  
Came to his house a Brahmin,  
Who went back well satisfied,  
And Kovalan was also pleased.&quot;

&quot;For all the charities Kovalan did,  
A heavenly life later he achieved.  
Kannagi's well wishers three,  
As girls they were born free.&quot;

&quot;Two were Setti's twin daughters,  
While the third the pundit's daughter,  
While the old shepherd woman

As pundit's daughter she was born.&quot;

#### THIS WAS THE NORM

&quot;It's not new to anyone  
That a person, who is born,  
Sure, he'll die one day,  
To be back again any day.&quot;

&quot;So, this is the norm.  
The body has a form.  
The soul takes a new body,  
It casts away the old body.&quot;

&quot;Based on one's past actions,  
Each one faces their own reactions.&quot;  
When Pundit Madalan told like this  
It took the king to the height of bliss.

#### CELEBRATION WITH PRAISE

Once popular for its music  
More of its folk and classic  
In the kingdom of Pandian  
It was burnt and pulled down.

The cause for this one,  
It was a chaste woman,  
For whom, this celebration  
Went on there in jubilation.

The king ordered decoration,  
In addition to grand celebration,  
Three times he went round.  
He prostrated on the ground.

#### OTHER KING'S PRAYER

The Aryans Kings from prisons,  
And the rest of the persons,  
Prayed, &quot;From our Himalayas she came,  
So, we are bound to worship her name.

## SHE GAVE BOON

From the sky at that time,  
A loud voice came,  
Saying, "Take this boon."  
And it vanished soon.

The king, the other kings,  
Besides army, all were praising  
With words of appreciation,  
O'er this divine vision.

With the Veda Pundit Madalan  
And others, the King Senguttuvan  
They entered the sacrifice yard.  
To Kannagi, his respects he paid.

"Oh king, may you've all treasures!  
May you've endless pleasures!  
Kannagi so blessed everyone.  
As a daughter of the heaven.

Rajaram Ramachandran

# Spgm 104 - The Author Blessed

The author said:

&quot;Kannagi stood before me.  
Also she blessed me,  
To be a king of pleasure,  
Beyond a limitless measure.&quot;

## THE AUTHOR'S REQUEST

&quot;Leave your worries.  
Be sure God exists.  
Listen to the wise.  
Fear for the lies.&quot;

&quot;To blame others don't rush.  
Stop eating food made of flesh.  
Never attempt to kill anyone.  
Do charity to everyone.&quot;

&quot;Observe moral code of conduct.  
To pay gratitude never forget.  
Bad companies completely avoid.  
False witness words never be said.&quot;

&quot;Be in the company of great men.  
Avoid the crowd of bad men.  
Never on other's wife cast your eyes.  
Save the animals from their pains.&quot;

&quot;Never do acts of sins.  
Avoid drinking wines.  
To theft, never resort.  
Never be after a life of lust.&quot;

&quot;Don't speak lies.  
Avoid vain gossips.  
Youth, body, wealth, yes,  
They never stay with us.&quot;

&quot;One can't avoid birth,  
Or after birth, the death,  
So, search for the truth  
While staying on this earth.&quot;

&quot;Lead a life of austerity,  
In this world of prosperity.  
Try to attain a state of eternity.  
This is my advice to posterity.&quot;

#### THE CROWNING GLORY

The crowned kings three,  
They had their rule free  
From worries or shortfalls,  
They ever remained peaceful.

Their capitals were joyful  
With festival after festival,  
They spent days on folk dances  
Side by side sang folk songs.

The city guards kept alert.  
At nights they never slept.  
The soldiers did their duty,  
For the safety of the city.

A peaceful life Senguttuvan led,  
After winning the wars he led.  
His crowning glory spread,  
In the world far and wide.

The End of Vanchi Chapter

The End of Silappadigaram  
The Killer Anklet story  
1400 years old in Tamil  
Language of South India.

Rajaram Ramachandran

# Spgm 105 - Ms. Sandra About Rajaram Ramachandran

SANDRA FOWLER

a Fowler, who is no more now, was born in West Columbia, WV, on February 4, 1937, and has been writing poetry for almost fifty years. Associate Editor, Ocarina from about 1978 to 1989. Had a poem nominated for The Pushcart prize, 1998. Wazir Agha dedicated his Selected Poems to her in 1998.

Interviewed by Skylark Purdue University Calumet in 2000. Honorary Doctorate, World Academy Of Arts And Culture, 2002. Wall Of Tolerance Honoree, 2002. Biography listed in Who's Who of American Women, Marquis, and The Dictionary Of International Biography, England. Chosen by The International Translation and Research Centre and The Journal Of World Poets Quarterly (Multilingual), and published in China, as one of The International Best Poets Of 2005.

## Appreciation of Rajaram Ramachandran

Rajaram Ramachandran is one of India's treasures. His fine epic poetry has built friendship bridges between the countries of the world without regard to race, culture, or creed.

His elegant verses can be understood by schoolchildren, and yet have enough depth and meaning to appeal to politicians and scholars as well. This is a tribute to a singular talent.

The warmth and wit of this poet has reached out with compassionate understanding to promote peace and harmony between the peoples of the East and the West. He deserves recognition and praise for this.

At seventy-five years of age, (now 85 years of age) Rajaram Ramachandran has lost none of his creative powers. "Silappadigaram, The Killer Anklet" is a work of art. It contains beautiful word paintings, lyrical verses and speaks the universal language of music when it is read aloud.

It is a great gift to be able to bring a legend of two thousand years ago to life again. Yet the poet has met the Himalayan challenge with courage and dedication. Because of his skill, we are moved by the tragedy of Kannagi, the incarnation of a chaste woman, as if we had just met her yesterday. Indeed Rajaram Ramachandran's vivid portrait of this saga from The Golden Age of

Tamil literature makes us realize, to our surprise, that human nature changes very little from age to age.

I salute the artisan of this story for his great achievement. It is a world-class effort, and I recommend it without hesitation to both readers in the East and the West. I believe, like *Kannagi*, it has the power to be remembered for a long, long time.

Sandra Fowler, Litt.D.  
22rd June 2006.

Note by the Author Rajaram Ramachandran:

Ms. Sandra Fowler was my friend for more than 10 years and she is no more now. We both met in unter during November of the first year 10 years back and so she used to call me AS November friend. I feel her absence very much now, as she has been writing to me letters almost every alternative day appreciating my poems as very simple and musical. At her request, I wrote the Holy Bible in full and posted in assuming my name as Simple Simon and under my name Rajaram R. I am really proud of her long association which I can never forget in my life time. Please see how she has elaborately given an analytical Review on my story poems &quot;Silappadigaram, the Killer Anklet, &quot; that shows her liberal heart in praising others' poems irrespective of any religion from West or East.

Rajaram Ramachandran

# Spgm 106 - Sandra On Silappadigaram Part 1

## SANDRA ON SILAPLPADIGARAM, THE KILLER ANKELET - PART I

Rajaram Ramachandran excels in translating epic literature into something that is clear and understandable to the average reader. Simplicity is an art not easily achieved, but the writer of "The Killer Anklet" is the rare exception. His fine-tuned lyrical style hammered out through long hours of dedicated work show him to be a wordsmith of some note.

The original story of the killer anklet was written some two thousand years ago by a royal prince turned Jain Saint in the Golden Age of Tamil Literature. The poet has condensed this complex work into simple English verses that compels the interest of scholar and laymen alike.

In the preface the artist tells us that this story was filmed in black and white some fifty years ago and that it touched his heart to see the sufferings of Kannagi, a chaste woman, who loved her husband, Kovalan, in spite of his affair with Madhavi, a beautiful dancer of some renown. Thus, these three are the protagonists of this rich, exotic tale, which revolves around Kannagi's anklet.

One can almost hear the fatal clinking of her anklet as the poet moves her musically through his passionate stanzas to the inevitable fate of Kannagi and Kovalan in Madurai Town.

This noble woman has seen her happy marriage laid in ruins because of her husband's infatuation with the seductive dancer, Madhavi. However, her love remains steadfast, even though Kovalan, once a rich merchant, returns to her virtually penniless. Instead of chiding him, she selflessly offers him one of her precious anklets to sell so that they can begin a new life together.

One can almost see Kannagi's tears falling, like pearls, as she whispers:

"The deeds not to be done  
By any respectable man,  
These you've already done,  
But with you I will remain." (159) ,

and Kovalan's acknowledgement of her worth, which is above jewels:

"The elders' well wishes, your modesty,

Your self determination and chastity,  
With these things only you came,  
In my distress to console me.&quot;

&quot;My love, give me one anklet  
That adorns your soft foot  
I shall go to the city market,  
And for a price sell it.&quot;

&quot;He then tightly embraced her.  
Shedding tears, he felt sorry for her.  
Pity, she was left alone there,  
As no servant to serve her.&quot; (160) .

However, as fate would have it, Kovalan chose a goldsmith who had previously stolen an anklet identical to Kannagi's anklet from the wife of King Pandian, the ruler of Madurai Town. He seized upon the opportunity to exonerate himself by accusing the hapless Kovalan of the theft. We can hear the malice in the voice of this wicked soul as he accuses an innocent man before King Pandian:

&quot;With no tools to make a hole  
Thro' the strong palace wall,  
And with no magic wand,  
The thief used a magic sound.&quot;

This sound brought sleep  
To the gate watchman deep,  
He stole the Queen's anklet  
He's now sitting in my hut.&quot; (163) ,

and so the king orders the death of Kovalan:

&quot;A soldier threw his sword  
Kovalan spoke no word,  
Nevertheless, he fell down dead,  
In a pool of blood.&quot; (166) .

The poet then asks the unanswerable questions as to why this sorrowful end has occurred:

Who was to be blamed?  
This end had the fate timed?  
Or, the King was named&quot;

Or, the goldsmith framed?

Who'll give answer?

No answer lies here.

When justice is delayed

Then justice is denied. (167) .

Rajaram Ramachandran

## Spgm 107 - Sandra On Silappadigaram Part II

When Kannagi sees her husband we hear her heart's lament in these eloquent verses:

On the floor she saw him lying.  
The evening sun started setting.  
The Madurai City raised its noise,  
When it heard her sad voice.

That morning only a flower,  
She had it from her lover,  
But she saw him speechless,  
In a pool of blood motionless. (180) .

Her cry, in intense, passionate poetry, echoes through the town:

"Is there a woman here?  
Like me who is born to suffer?  
Who can bear this loss like me?  
Is there any one like me?

"Is there a God in this town?  
Where the justice has fallen?  
The king's rule is broken.  
Is there a God in this town? " (181) ,

therefore, she decides to confront King Pandian for his sins:

Tears flowed from her eyes  
She remembered her dreams  
She wiped out her tears  
And reached Pandian's palace (182) .

Before the King and Queen she stands and declares in a bold voice:

"I married the son of Masathuvan,  
The son's name is Kovalan  
Kannagi is my name  
To sell my anklet he came."

"He was killed by your guard  
I came here for justice, my lord.  
The truth you don't know  
The other anklet I want to show." (186) ,

and as she bends down to remove her anklet she declares:

"My Lord this anklet of mine,  
Inside it contains rubies fine"  
My lady, this anklet of mine,  
Inside it contains pearls fine."

To prove her side she broke  
A ruby stone shot at one stroke  
Right on the King's face as fire,  
And then it fell on the floor (186-187) .

It is then that the king's terrible mistake is revealed and his conscience becomes his executioner. We hear his impassioned cry in these powerful verses:

"On the goldmith's complaint,  
On my part with no restraint,  
I acted in haste, so I'm the thief  
Unfit to be this country's chief" (187) .

So saying, he falls down dead. Her heart, as broken as Kannagi's anklet, the Queen touches her beloved husband's foot and joins him in death.

The poet sums up what has happened in these sad words:

Those who did acts of injustice,  
At the end, they'll never meet justice.  
The king's judgment error  
Took away three lives forever (187-188) .

Kannagi's heartrending cries from two thousand years ago still have the power to move us, for grief knows no barriers of time, distance, or culture:

"If I'm also a chaste woman,  
Let me also die with my man,  
Not before I destroy this town,  
And reap vengeance of mine." (191) .

Thus, she invokes the gods to send down fire from Heaven on Madurai. Then she circles the city three times and with her own hands cuts off her left breast. The gods hear her and the city burns, nor is the fire selective in spite of Kannagi's desperate prayer:

&quot;: Cows, sages, Brahamins,  
Chaste women, old persons,  
Children, let them be free.  
And let not evils go free&quot;

The fire turned serious,  
And it became furious  
It burnt the Pandian's city,  
Showing no mercy or pity.&quot; (192) .

It is impossible to say how many people died that day because of something so delicate and so beautiful as Kannagi's musical anklet. Everything was prewritten. Not even the prayer of a chaste woman could change it.

Rajaram Ramachandran

## Spgm 108 - Sandra On Silappadigaram Part Iii

Kannagi leaves the ruined city by the western gate. On Neduvel Hill she sits down under a Vengai tree and cries for her husband. It is the fourteenth day after his death. The poet speaks of her in these elegiac verses:

"In praise of her lover she prayed.  
Lords of the Heaven also praised  
On her fresh flowers they showered,  
This way Kannagi was honored.

Up the sky, a heavenly chariot took her  
When Kovalan also joined her  
"Kannagi" stayed in the mind of those  
Who were to their husbands too close. (209) .

Moreover, what was the fate of the beautiful dancing girl, Madhavi, of whom Kovalan said,

"Her enchanting appearance,  
Her shining moonlike face  
Besides her dazzling necklace,  
They all blinded my eyes." (81) ?

The poet tells us that when Madhavi heard of the death of Kovalan and his old parent, she rejected the world never to dance again.

R. Rajaram expresses the moral of the story of the killer anklet, which was the root cause of the loss of so many lives, in words of priceless eastern wisdom:

"One can't avoid birth,  
Or after birth, the death,  
So, search for the truth  
While staying on this earth."

"Lead a life of austerity,  
In this world of prosperity,  
Try to attain a state of eternity  
This is my advice to posterity." (292,293) .

Does this tragedy have any basis in reality? The answer is lost in the mists of

history and legend. But the poet tells us that there are several temples in South India dedicated to the worship of Kannagi, that woman turned goddess who became, in the minds of many, an incarnation of the chaste woman.

Sandra Fowler,  
23-06-2006

Rajaram Ramachandran

## Test After Test

On the top, Baron Massy felt  
The Lady's matter be dealt  
With an iron hand for the reason  
One girl was fooling everyone.

To restraint, he had the power,  
Anyone with mental disorder,  
When it caused a breach of peace  
Or turned to be a public nuisance.

He decided to entrust  
The case of Bernadette  
To a reputed psychiatrist  
And get his final report.

He selected a specialist,  
Who questioned Bernadette,  
Next day, in the hospital,  
To start with, in general.

He switched o'er to the topic,  
And was more specific,  
To ask "Was she Virgin Mary,  
Whom you call the Lady? "

She replied, "I never called her so.  
I saw only a Lady at the Grotto."  
This kind of questioning  
She was tired of answering.

He coaxed her to come  
To his nursing home  
For his close observation  
And his final conclusion.

She got scared and ran  
For help towards the Dean,  
Who refused to spare her  
For this kind of torture.

The police told the Dean  
That she had to be taken  
For this compulsory test  
Under orders of the State.

.  
The Dean shouted then  
"If she has to be taken,  
You may have it done  
After shooting me down."

This kind of his support,  
Which she didn't expect,  
Was really a turning point  
In the life of Bernadette,

She was taken to a secret place  
With her mother Louise  
And kept in a parish house,  
That even police couldn't trace.

Rajaram Ramachandran

# The Ant And The Dove

A dove saw an ant struggling,  
To come out water, but failing,  
From a pond, down below the tree,  
And wished to rescue it free.

A small leaf, the dove dropped,  
And o'er it, the poor ant jumped.  
From its drowning, it was rescued,  
And to the shore, safely it reached.

A hunter, one day, saw this dove,  
And was ready to kill it, with his bow.  
He aimed at his target, on the treetop,  
Pointing his arrow, dead sharp.

The ant saw the fate of the dove,  
And wished to help it somehow.  
It ran up near the hunter, to bite,  
And divert him from the target.

The hunter felt a prick in his foot,  
And raised his hand, to kill the ant,  
But by then, the smart ant ran away,  
While the fortunate dove, flew away.

Rajaram Ramachandran

# The Balance Of Life And Death

Thunderbolt! Thunderbolt!  
Of tons of T.N.T..  
All his commandents heard,  
As the Lord of Death roared.

Around the conference hall,  
Assembled were they all,  
With pin-dropp silence,  
To review their performance.

This was an annual show,  
For the Lord to know,  
How His force fared,  
In the work, they shared.

In the opening session,  
The Lord held a discussion,  
O'er their holy profession,  
Well dedicated to devotion.

He felt quite upset,  
O'er the shortfall in target,  
That was year before set,  
But wasn't reached yet.

He threatened drastic action,  
O'er their slow action,  
And expressed his dissatisfaction,  
In every direction.

Up stood the Eastern Command,  
"Sorry, for your reprimand.  
My Lord! " he said,  
"The best of all I did".

"I took, God knows,  
How many lives,  
Countless in number,  
I don't now remember".

"Am helpless, of late,  
Despite their fate,  
Their will to live,  
Keep many still alive".

"Death and disease,  
They conquer, with ease,  
By new found drugs,  
Made of poisons".

"Satan came to my help,  
To turn forests into pulp,  
And all running rivers,  
Into stinking gutters".

"Mercenaries turned killers,  
Disposed a few lives.  
Also bombs from arsenal,  
Played their death knell".

The Lord wasn't happy,  
O'er E.C's slipshod reply,  
As he meant business,  
And not stories, useless.

The Western Command stood up,  
Hoping to cheer up,  
The dispenser of justice,  
Free from pride and prejudice.

"The men of wealth,  
Endowed with fair health,  
From their very birth,  
Have no fear of death".

"The die not of hunger,  
But by hang over,  
As they drink and drink,  
And finally sink".

"Their gun boat diplomacy,

Plays the role of supremacy,  
From the western-wing,  
To dominate every thing.

“Chemical war, Germ war,  
Cold war, Star war,  
War on land, sea or air,  
Every thing looks so fair”.

“More and more plans,  
To unleash odd weapons,  
Are on the anvil,  
For a massive kill”.

“My Lord! Wait and see,  
None is born free,  
From my clutch hold,  
Young or old! ”

“Mr.W.C. I go by results,  
And not by your methods,  
Billions, I see, survive,  
While millions only die”.

“Life outweighs  
Death for years.  
My balance stands tilted  
More towards life side”.

The Northern Command spoke,  
At one and only stroke,  
Of the regimentation,  
Beyond one’s imagination.

Death was a secret,  
It wasn’t let,  
Out of the curtain,  
But it is certain”.

The N.C. was brushed aside,  
There being no secret to hide,  
Before the Lord of Death,

Who had no more birth.

The Southern Command rose,  
And explained his role, verbose,  
Placing his annual accounts,  
O'er death, on different counts.

"Poverty and malnutrition,  
Unrestricted food adulteration,  
Caste, creed and colour,  
Killed more and more".

"Multi racial discrimination,  
Multi religious faction,  
Multi language friction,  
Helped more life elimination".

"Infantile mortality,  
Abortion against fertility,  
Trade on debauchery,  
Terminated so many".

"Tragic child labour,  
Traditional bonded labour,  
Age old order of slaves,  
Took many to graves".

The incarnation of Truth,  
Justice and death,  
Glorified not S.C.  
But took it easy.

In the final session,  
The Lord's red eye vision,  
Threw a fit of temper.  
Chilling all commands shiver.

"Activate earthquake and valcanoes,  
Send more floods and cyclones,  
Engage more contract killers,  
Encourage terrorists and hijackers".

"The ends of justice,  
Rests in my balance,  
That should stand equal,  
Otherwise, it shall be a hell".

"The advance warning signals,  
Oh! Our Lord, for natural calamities,  
Kept death at a distance,  
Giving life more a chance".

"From U.N. to NAM,  
Also far east Vietnam,  
Peace was preached,  
And also was practiced".

"We will do our best,  
From the year next,  
Keeping your balance,  
For our guidance".

With a vote of thanks,  
Satan wound up the sessions,  
Assuring all his help,  
For targets to be kept up.

Rajaram Ramachandran

# The Best Smile

It was a portrait  
Of six feet height  
Full size Lady Grace,  
Minus lips on her face.

With all his skill  
The artist failed still,  
To give her a smile,  
Free from any style.

He scanned every mile,  
For that unseen smile,  
One lovely to admire,  
Forever, the world over.

Smiles, smiles every where,  
But not a smile there,  
New, true and plain,  
His lady should own.

His wife smiled.  
His girl smiled.  
His servant smiled.  
His boss smiled.

The milkmaid smiled.  
The cartman smiled.  
The beggar smiled.  
The neighbour smiled.

The dandy smiled.  
The waiter smiled.  
The grocer smiled.  
The councilor smiled.

He saw an ambitious smile,  
Not an aesthetic smile,  
And a cunning smile,  
Not a winning smile.

He saw a dubious smile,  
Not a divine smile,  
And a greedy smile,  
Not a graceful smile.

He saw a mischievous smile,  
Not a magnanimous smile,  
And a voluptuous smile,  
Not a virtuous smile.

Smiles, with strings, he found,  
Wherever he went round,  
But not the best one,  
The Lady Grace won.

The smile, the best,  
He found at last,  
From his own child,  
Rocking in the cradle.

Now the Lady Grace smiled.  
Thanks to the child.  
The portrait was acclaimed,  
The best of its kind.

(Longest word in English is 'Smiles'  
Because there is a mile between 'S' and 'S')

Rajaram Ramachandran

# The Day The Earth Stands Still

The day the earth stands still  
You know, what'll happen?  
What'll happen to a running bicycle  
When stopped by the brakes sudden?  
The earth and the cycle will,  
With no balance, fall down.

Only one will be down,  
With the cycle's fall.  
How many will be thrown,  
Out with the earth's fall?  
This scene you imagine,  
And see for yourself well.

Will there be land any  
Left by the gobbling sea?  
Will there be air plenty  
To breathe and live free?  
Will there be tree green  
Around us to be seen?

Will there be any survival  
Of life on this earth?  
Will there be any life revival  
To overtake this aftermath?  
Will this earth exist at all  
To keep us again in mirth?

Who saves the earth from a fall?  
Who runs the writ over the planets?  
Who saves lives, big or small?  
Who from these catastrophes prevents?  
Who rushes for help to our call?  
Isn't the act of God right above us?

Rajaram Ramachandran

# The Deity Disappeared (Thyagaraja)

Jalpesan felt it very bad,  
When the much needed gold  
Was rejected by his brother,  
Who made himself popular.

He was jealous of the Saint  
And hatched a cruel plot.  
He thought, "Our poverty  
Is due to this Rama Deity.

"On this idol he's mad.  
This one, I should hide,  
Or throw it in the river.  
He'll forget it later."

He threw it in the river,  
One night, when his brother  
Was fast asleep in his bed  
And back stealthily returned.

The Saint, next morning,  
Saw the idol missing.  
Everywhere he searched.  
And cried like a child.

He didn't take any food.  
The whole day he starved.  
Non-stop, they all searched,  
But nowhere the Deity was found.

Several months had passed,  
Still the Deity wasn't traced.  
One night, in his dream,  
His Merciful Rama came.

He said, "Oh dear,  
My idol in the river  
Is buried in the sand  
Near bathing-ghat-land."

Next morning he found  
The idol under the ground  
Of the Cauvery River bed  
On the same spot revealed.

His joy knew no bound  
Over the idol he found.  
He took the shining idol,  
Back to his house, to install

(He sang in Raga Asaaveri -  
Ra Ra Maayintidhaka Raghuveera)

"Oh Raghuveera! Please come!  
To my house, you're welcome!  
Oh Dhasarada's beautiful son!  
Take me! My patience is gone!

"Oh Lotus eyed Kannan!  
You know the wants of mine,  
Before that, you go in your way?  
To save us, you come this day."

"Early morning, with your smiles,  
You save me with your advices.  
Let me daily in your presence  
Worship your milky face."

"Please come and save me  
As you can only keep me free.  
Close to you, Thyagaraja is,  
Perhaps you've forgotten this."

Rajaram Ramachandran

# The Depth Of Laziness

Hey, you know the story  
Of three poor men lazy,  
Resting in a choultry  
And feeling quite hungry.

A gentleman of the town  
Offered them plantain,  
One fruit for each one,  
Just to share his own.

'Sir, peel the skin.  
Give the fruit portion  
I'll eat the same then, '  
Said the first one.

'Sir, peel the skin.  
Put bits of fruit, one by one,  
In my mouth wide open, '  
Said the second one.

'Sir, peel the skin.  
Push the bits, each one,  
Inside my throat open.'  
Said the third one.

There's no end to laziness.  
Never show any kindness  
To such lazy men useless,  
Living in a world of madness.

Rajaram Ramachandran

# The Dignity Of Labour

Four young men, unemployed,  
Ran a concern, self-employed,  
Without much of publicity,  
In a remote corner of a city.

They went to carry,  
Dead ones from the city,  
To bury a dead,  
Or burn it red.

Headside of the dead,  
Always one pair carried,  
While legside of it,  
Another gave a lift.

One day, they fought,  
As each pair thought,  
Why two felt superior,  
And let another inferior?

They dropped the dead,  
Down on the road,  
To assert their rights,  
To change their sides.

An old passerby,  
Just heard their cry,  
And ridiculed their action,  
That brought this inaction.

'In the world of professions,  
The least one was this,  
As none came forward,  
For this, deemed backward.'

'What if? Leg or head,  
One and the same for the dead.  
Dignity of labour, you'll find,  
Whatever job be, never mind.'

They took the coffin,  
O'ver their shoulders again,  
Keeping in mind, ever,  
The dignity of labour.

Rajaram Ramachandran

# The Division Of Labor

If everyone sits in a palanquin,  
Wonder, who'll carry it?  
If every one sleeps in a train,  
To move, who'll drive it?

The Bees have their own  
Workers, drone and queen.  
The Ants too have a colony  
Likewise live as one family.

This division of labor  
Does exist every where.  
All the work they share  
With every mutual care.

A worm too under the soil  
Has to dig deep in its toil  
To make its search fast,  
For its needy breakfast.

Who should do what?  
The nature does dictate  
To suit the individual  
He be a boss or a menial.

Material nature consists  
Of three modes, goodness,  
Passion and Ignorance,  
For a soul conditioned.

Out of the food one eats,  
One of these modes shapes  
One's nature to be a worker,  
Or a sage, or a powerful ruler.

Each one has to play his part  
For the social upkeep in tact,  
To promote a nation's welfare,  
Or to keep away from warfare.

To keep a vehicle running,  
Wheels, break and steering,  
Are they not functioning,  
As one unit, while moving?

Rajaram Ramachandran

# The Environmental Influence

On a summer hot midday,  
Under a Banyan tree shady,  
A king of a remote place,  
Was taking a deep nap, once.

Suddenly, a voice broke,  
In a screech tone it spoke,  
'Cut the head, peel the skin,  
Allow the blood to drain.'

Scared by this threat,  
For some more rest,  
He went to another tree,  
And slept there, care free.

Here also, from the tree top,  
A kind voice woke him up,  
'Oh King, please drink,  
This sweet cow's milk.'

But there was nothing to drink,  
And this made him think,  
In his disturbed mind,  
What was the story behind?

He sent his wise minister,  
As he was quite eager,  
With his orders to find out,  
And let him know the fact.

Inside a nearby cottage,  
The minister met a sage,  
And asked for the story,  
To answer his king's query.

'Two parrots were born,  
To the same mother one,  
In my cottage ceiling'  
Said the sage, smiling.

'One young parrot flew away,  
To a butcher's shop, to stay.  
It picked up what the butcher spoke,  
While carrying out his day's work.'

'That was what your king heard,  
From the first tree', the sage said,  
'The other parrot grew in this cottage,  
And learnt our sweet language.'

'It is the place of environment,  
That counts and not the parent,  
To influence the character,  
Of any person, world over.'

The minister thanked the sage,  
And took leave of his cottage.  
The king heard the story,  
And got rid of his worry.

Rajaram Ramachandran

# The Eve Teaser

He missed several buses,  
To send flying kisses,  
He was an Eve teaser,  
Trailing behind girls, closer.

Once he winked at a lady,  
Near a bus stop, shady.  
She wasn't a dame of sport,  
And rushed to a mobile court.

The learned judge heard her side,  
The boy too pleaded his side,  
That he was a born winker,  
And now a victim of an error.

So saying, he nonstop winked,  
But the poor lady stood stupefied.  
The case was dismissed, 'Not Guilty, '  
As she was proved, Miss. Hasty.

Rajaram Ramachandran

# The Foolish Speaking English

To learn the Language English  
To a cheater went a foolish  
Village Indian, not very old,  
Not so young, but middle aged.

The cheater gave him words three  
And charged a heavy sum, as fee.  
'Yes, no, alright' he was told,  
To reply whatever anyone asked.

There was a body dead,  
Midway on the road.  
He stood at that spot  
To know the matter what?

A police man, who came behind,  
Asked him three questions to find,  
Who killed the dead person,  
Lying unclaimed by any one?

'Did you kill this person? '  
'Yes' replied the innocent man.  
'Was there present any one  
When you killed this man? '

'No' said the foolish man.  
'Will you come to the station? '  
'Alright, ' said he, with no hesitation.  
And was led to the police station.

When the fool was rough handled,  
He cried aloud and replied  
'The three words I was taught  
I can use now, what I thought? '

'I didn't do the killing,  
But was just watching  
And became a victim  
Of someone's crime.'

He was let off free  
And ran away to see  
His wonderful English tutor,  
A first rate missing cheater.

Rajaram Ramachandran

# The Foster Mother's Love

By habit, a cuckoo bird,  
In a crow's nest it laid,  
A single egg of its own,  
A grayish colored one.

The crow lived in the tree,  
With its laid eggs three,  
But as its own henceforth,  
It cared that came as fourth.

All the four, in time, hatched  
But the fourth one not matched  
With its color slightly variant,  
And its voice, a bit different.

The cuckoo chick slightly cooed.  
While the crow chicks cawed.  
Yet its love, the mother crow  
Equally for all, it did show.

One day, when the mother bird,  
Out it went in search of food,  
The crow chicks pushed out  
The cuckoo chick from the nest.

The crow chicks hated the odd one,  
For its ugly look from the day one.  
The chick bud untrained to fly  
It crawled, as it couldn't go high.

It became a prey to a vulture,  
The poor chick lost its future.  
The mother crow cried and cried,  
Till it became tired and tired.

See the love of a mother,  
Be its own blood or foster.  
A truth it's world over,  
A bird or human, be whatever.

Rajaram Ramachandran

# The Frog In The Well

'Welcome to this well,  
My friend, please tell  
How big is your sea-well? '  
Asked a frog in the well.

The sea isn't a well,  
And has no circular wall  
Why don't you go and see? '  
Said the frog of the sea.

'No, if there's no wall  
As tall as this well,  
The sea water will  
Seep out as well.'

'You'll go to the hell,  
To me, if you again tell  
That sea has no wall.'  
Said the frog in the well.

Aren't there village folks  
Even today, in their walks  
Of life full of darkness  
About the scientific progress?

Ask some of them why  
An eclipse on the sky,  
Of Solar or Lunar?  
This'll be their answer.

'With its mouth wide open,  
A serpent swallows the sun  
Or the moon, causing eclipse.'  
What an unbelievable nonsense?

'The end of the world is near.  
Let people start their prayer  
On the nearby mountain  
As the catastrophe is certain.'

Some run up and down,  
So saying to every one,  
For this danger unseen  
By the people, not keen.

The scientific knowledge  
Should reach every village.  
Then will there dwell  
Any frog in the well?

Rajaram Ramachandran

# The God's Chosen Creature

Oh! My dear baby!  
Let me tell you a story,  
Of a tiny little boy,  
Riding on a pony.

He went far and wide,  
In nook and corner, tried,  
To find out, what was great,  
That could make him great.

He first met the Fish,  
And expressed his wish,  
To know, what was great,  
To make him great.

The Fish told him, it heard,  
That great one was the Bird,  
That could fly high,  
Well up in the sky.

The Bird, with wings blue,  
Said, it wasn't true,  
As the great one was a Tree,  
That made its life care free.

The Tree told him then,  
The Monkey was the great one,  
As it jumped free.  
From tree to tree.

The Monkey told the Sea  
Was the big one to see,  
The great, said the Sea, was the River,  
For its pure water.

The great one, the River said,  
Was the dark dense Cloud,  
As the River without water,  
Was dead, for ever.

The Cloud bowed its head,  
To the Mountain and said,  
It lost its strength  
Before the Mountain, at length.

As the Rat could drill  
A hole down the foot-hill,  
The Mountain said, it was the Rat,  
The great one, in fact.

No, it wasn't the Rat,  
Which was afraid of the Cat,  
So, the great one was the Cat,  
And not the little Rat.

So said, the tiny Rat,  
And sent him to the Cat,  
That sat on a wall,  
Which was very tall.

No, said the Cat, the Dog  
Was the one so big,  
That chased it out,  
When it came to eat.

The Dog said, the great one,  
Was the Man and the Man alone,  
As it obeyed its Master,  
Waiting at his pleasure.

It was time, the Boy learnt,  
That he was growing great.  
A Man of the future,  
The God's chosen creature.

Rajaram Ramachandran

# The Golden Days Of Students

The days of the Students  
Under their caring parents  
Are the golden days spent,  
Like a swim with the current.

To swim against the current  
How one finds it difficult?  
So begin the days of students  
After leaving their parents.

To them, life is a challenge,  
As they reach the adult age,  
Puzzled in the cross road center,  
Which way ahead to enter?

A student with a best plan  
Earns as much as he can  
All the happiness and wealth,  
In turn, enjoy a good health.

So comes a student's life  
Only one time in a man's life.  
Once this chance is missed  
His future goes hard pressed.

Rajaram Ramachandran

# The Greatest Wonder Of The World

It's evident, everyday one dies,  
The man sees this with his eyes,  
Yet, to live forever he desires,  
Also seeks to enjoy for years.

A hungry rabbit in the wood  
Runs out in search of its food,  
But a vulture's time is so good,  
That it devours the rabbit as food.

If anyone knows, next minute  
He would from this world quit,  
With what interest he would act?  
So, God kept the death a secret!

One is born one's fame to earn,  
Better, otherwise, one isn't born.  
The deeds done, good or bad,  
Shape one's next life, bright or sad.

Rajaram Ramachandran

# The Greedy Milkman

There was a village milkman,  
Selling milk in the nearby town.  
Pot for Pot and cup for cup,  
Milk and water, he mixed up.

All his customers complained,  
That his action was unjustified,  
And paid their dues monthly,  
With a grumble, but promptly.

His cash bag full of coins,  
He carried homeward once.  
There was some eatable inside,  
Thought a monkey, stupid.

Up on a tree, the bag, it took,  
What was inside, just to look,  
But saw those coins, useless,  
And not its desired juicy fruits.

Right side, on the river,  
It threw a coin, silver,  
And left side, on the land,  
Another coin, it dropped.

The helpless greedy milkman  
Picked up coins, one by one,  
That, by chance, fell on the land,  
And got the one-half in his hand.

At last, for the milk-part sold,  
That much, the milkman gained,  
The water-part went to the water,  
What was thrown into the river.

Rajaram Ramachandran

# The Haunted House

Whenever a passing wind blew,  
The sound of the front doors two,  
Made such a screeching noise,  
That terrified all the neighbors.

The house full of cobwebs,  
And the jumping jolly rodents,  
Were the sole occupants  
Of that haunted house.

As a love-failure girl, teenaged,  
Years back, committed suicide,  
They dared not go near,  
That house out of fear.

A government doctor posted  
To that remote village needed  
A separate isolated house  
To reside with his spouse.

He got that house cleaned,  
All the doors well greased,  
The walls colorfully painted,  
And on a good day occupied.

By the dead of night, one day,  
A sound, in the front hallway,  
Of someone walking, he heard.  
But seeing none went back to his bed.

In the medical college he studied,  
How many dead ones he dissected?  
He wasn't afraid of any ghost,  
That, he believed, didn't exist.

At the Doctor's courage, they admired.  
'The ghost fled out of fear, ' they rumored,  
'For the Doctor's knife that tore the dead  
Can even cut the ghost of the dead.'

Rajaram Ramachandran

# The Hissing Serpent

"No one likes me, why? " A serpent  
Went to the Lord, one day, to repent  
And asked Him for a suggestion  
To come out of this situation.

"Don't bite any more, " said the Lord  
And the serpent did so, as it was told.  
The frogs started playing on its head.  
Children took it by its tail and tossed.

The torture, it faced, was unbearable,  
And its life became still more miserable.  
"My Lord, your orders I obeyed,  
But day by day it's painful, " it cried.

"Not to bite, it's true, I told,  
But not to "Hiss", I never told."  
The Lord gave it this clue.  
And went beyond the sky blue.

The serpent, from that day,  
"Hiss" it begins to say  
To any trespasser on its way  
Just to frighten him away.

Rajaram Ramachandran

# The Knowledge Fountain

Oh God! What's it, you don't have,  
That I've in plenty,  
For me to offer you, the Almighty.

Shall I give you fresh food?  
Oh! How can I?  
You are the giver of my daily bread.

Shall I give you all my wealth?  
Oh! How can I?  
You're the owner of this rich earth?

Shall I decorate you with a garland of flower?  
Oh! How can I?  
Does Flowers bloom sans your mercy, never?

Shall I offer you a life, in sacrifice?  
Oh! How can I?  
You're, isn't it, its very source?

My head's reeling with no idea,  
Oh! What to do?  
What can I offer you?

Ah! I've found out at last,  
That you haven't in the least,  
The ignorance, what I've, a lot!

Oh! God! Take all this ignorance of mine.  
Plenty of knowledge, give me in return,  
As you are its very fountainhead for every one.

Rajaram Ramachandran

# The Life Of Jesus Christ

Oh Jesus Christ, Jesus Christ,  
Tell me, where to start first  
Centuries past your old story  
Of your everlasting glory!

Many books were written.  
Many preachers have spoken.  
But still I took a bold step  
To bring out this write up.

Blessed is Mary, your mother,  
Blessed is Joseph, your father,  
To beget you as their noble son,  
Yes, it's true, as second to none.

When you were born in Bethlehem  
A place near sacred Jerusalem  
Stars the wise men saw in the sky  
That brought no limit to their joy.

Your parents then fled to Egypt  
For fear of King Herod's threat  
And in Nazareth city took shelter  
To protect your life thereafter.

As a boy, you helped your father  
In his work, as a junior carpenter.  
But as a lad of twelve years  
You were found unlike others.

Your understanding and answers  
Were far above your teachers  
But your respect for them  
Kept you in their high esteem.

Two men, Simon Peter and Andrew  
To your good self fold you drew  
And told them 'You fishermen  
I'll make you fishers of men'

Two brothers, James and John,  
Accepted your peaceful mission  
And followed your footsteps  
To work as your disciples.

When you sailed in a boat,  
There arose a wild tempest,  
But the wind was silenced  
With your wave of hand.

Near the city gate of Nain  
The dead body of a son  
Of a poor widow mother,  
Alive you gave back to her.

The lame and the blind,  
The mute and the maimed  
The lepers and the diseased  
Were cured as you blessed.

It's a wonder of wonders  
With few fish and loaves  
How the hunger of thousands  
You drove away to the winds?

A dead man from the grave  
Lazarus, his name, was alive,  
As he rose and walked up  
Upon your command, 'wake up.'

To be wise as serpents  
To be harmless as doves  
You sent your disciples  
As sheep before wolves.

In the Mount of Olives  
Judas among the disciples  
Gave you a kiss of betray  
As fate drove him astray.

Your fame went up sky high

That caused the chief priests' sigh.  
And they did all their worst  
To bring forth your arrest.

They pressurized the judgment  
To crucify you to their merriment,  
And made a mockery of the news  
That you were the king of Jews.

You were teased and tortured.  
A crown of thorn on your head  
Tore the skin of your forehead  
Draining out the dripping blood.

A tense atmosphere prevailed  
As your hands and feet they nailed.  
For no reasons you were killed.  
Thus the long arms of justice failed.

'Oh, Father of the Heaven  
Forgive their sin  
For they know not as sin  
What they've done.'

'Into your hands, dear  
I commit my spirit, Father.'  
Thus Jesus breathed His last,  
With these words at last.

He still lives in every heart  
And continues to play His part.  
Such noble Souls never depart,  
As they're God chosen sent.

There's no end to this story  
As His miracles every day  
Adds a new leaf to the history  
To sing in praise of His glory.

Rajaram Ramachandran

# The Life Of Lord Buddha

There arose a Soul princely  
Before Christ, in the sixth century,  
To revive the Hindu religion mighty,  
Of India, the ancient country.

He was a great reformer,  
Born to Suddhodana, his father,  
And Maya, his devoted mother,  
To shine on their cap as a feather.

Born in a grove, Lumbini  
At the bank of river, Rohini,  
Near Kapilavastu, a small city  
Within the Nepal vicinity.

The king's astrologers told  
'Oh King, one day this child  
The monk's role, he's sure to take,  
A new religious order to make.'

'The sight of an old man  
Or of a diseased man,  
Or a monk, or a dead man  
Never, by him, to be seen.'

'Of these four, any one sight  
Would change his future bright.  
So keep him out of its sight.  
Guard him well, day and night.'

His fortress was reinforced.  
The guards were cautioned  
Not to let the prince go outside  
And allow his stroll roadside.

The king took every pain  
To see that his son remain  
As a prince he wished to be  
And as a monk not to be.

The King was however wise  
The fate worked otherwise  
As what shouldn't have happened  
One day, well, it happened.

Out from the king's palace  
Slipped the grown up prince  
Who had a novel experience  
Of the life's miserable existence.

He left his child and wife  
To seek of a divine life  
And learn more on the truth  
That ruled over this earth.

After years of penance  
And endless perseverance  
A state of enlightenment  
He reached in fulfillment.

He became Buddha, the Lord  
Thereafter to spread the word  
Of the Truth and compassion  
To every single God's creation.

He spoke of non-violence  
And unwanted animal sacrifice,  
More on the right of the creature  
To live its full time future.

He performed several miracles  
Wherever he went in his circles  
That brought forth a change  
In people's life, a new page.

He said that the main cause  
For the suffering miseries,  
Is the multiple desires  
That keeps life ever in distress.

His golden messages spread

In the East, far and wide.  
With his religion of tolerance,  
Buddhism found its existence.

If one follows his teaching  
And practice his preaching  
Will there be any suffering  
Or in the world, any fighting?

Rajaram Ramachandran

# The Life Of Shiridi Sai Baba

Is He Jesus Christ? Yes.

Is He Allah? Yes.

Is He Krishna? Yes

Is He Nanak? Yes.

Who's this 'all in one'  
Acclaimed saintly person?  
'Sai, ' He's, with love, called  
'Sai Baba, ' He's pet named.

Where actually he was born  
To no one, it's known?  
At Shridi in India he stayed  
And there, at last, He died.

To the Hindus, He spoke  
Of 'Allah Malik' at one stroke.  
To the Muslims, He revealed  
What Baghavad Gita had said?

'There's no need for conversion  
From religion to religion  
As to reach the goal of each one  
There remains the same path one.'

'Even after my death  
Call me to this earth  
From my Samadhi, I shall rise  
To wipe out your tears.'

'Towards me your step one  
Towards you pull my steps ten.  
Why do you've any fear  
When I'm near you here? '

'To visit my Samadhi you come  
Happy ever you shall become.  
All your worries shall vanish  
Once I fulfill your every wish.'

'Load all your worries on me  
And happy always you shall be.  
The moment you think of me,  
I'll rush to you the same time.'

'In my devotees' houses  
There shall be no wants.  
As I take care always  
Of all their daily needs.'

His life full of such promises  
To every one of His devotees  
Wide spread His name across  
Among the world of ailing mass.

Thousands visit His Samadhi,  
Every day and night at Shiridi.  
He's one of the saints on this earth  
Still active even after His death?

Rajaram Ramachandran

# The Police Enquiry

“Out of the fifteen days  
I’ve only twelve days, ”  
Thus Bernadette counted  
The days those remained.

When she was at home,  
A policeman had come,  
And took her for enquiry  
About her Cavern Lady.

She was taken before  
A senior man, Vital Dutour,  
The Imperial Prosecutor,  
Who tried to corner her.

He accused, “You’ve made  
This town people mad,  
And they’re too crazy  
To see your Lady.”

“You’re doing all this  
To get more favors  
From the rich people,  
It appears so simple.”

“If I put you in jail  
Will it not spoil  
Your own good name,  
And bring you shame?

“You’re a student,  
But not so prudent  
To better your career  
And brighten your future.”

He used soft words  
And also harsh words  
In between his advice  
For her to become wise.

But she took him lightly,  
And replied him politely,  
As she had nothing to fear  
When the Lady was with her.

If she had told that her Lady  
Resembled like Virgin Mary,  
A case for blasphemy  
Could be framed easily.

But she maintained  
And told till the end  
That never did her Lady  
Look like Virgin Mary

When he told her not to go  
She told him, "I've to go  
As the Lady had invited her  
Everyday to go o'er there."

Outside, the public gathered  
At the police, they jeered,  
And started behaving wild,  
For arresting a poor child,

Francois, in the meantime,  
To the police station came,  
And he begged the prosecutor,  
To pardon and release her.

The prosecutor warned him  
To keep her locked at home  
And not to send her out  
To face any police's arrest.

As the girl was a minor,  
The Imperial Prosecutor,  
Couldn't fix her up in a case  
That, in fact, had no base.

The church didn't support her,

As once the Reverend Father  
Made a complaint to check her  
As the Diocese couldn't interfere.

She suffered humiliation  
Yet, in her determination  
She was firm to go there,  
The Lady's invitation to honor.

Rajaram Ramachandran

# The Prayer Of Forest Brook

I'm a gurgling forest brook,  
While my path runs crook.  
I wrote my own book,  
That none cares to look.

I'm the source of water  
That feeds any big river.  
My mother, the mountain,  
Keeps me busy in monsoon.

Her husband, the cloud,  
Mating her, feels so proud  
Of the roles we play well  
To nourish the earth's soil.

When I gathered strength,  
As a stream on this earth,  
I ran the wheels of mills  
For grinding dried corns.

The non-stop deforestation,  
And the growth of population,  
Gave way to concrete jungles,  
With adverse climatic changes.

I pray, grow more forests  
In your own future interests,  
And our existence as well.  
This is what I wish to tell.

Rajaram Ramachandran

# The Public Opinion

Once upon a time, there was a town,  
Adjacent to the hillock, almost brown,  
By the side of the winding river, Tara,  
That watered enroute, fauna and flora.

The riches of the villagers around,  
The hawkers lured their customers found,  
The residents knew well their tricks,  
But not the visitors came in trucks.

Deep inside a dead end lane,  
There lived an artist of fame.  
The bread, he earned, by hard work,  
And little he knew how to shirk.

The best of all the portraits, he drew,  
Placed it just for public view.  
Though, he knew well, all can't be won,  
He called for their fair opinion.

A placard, before the portrait, read,  
That the worst part of it, better be said,  
To make it, as they saw, worthy,  
For him, to change it, where necessary.

A box, in front, he kept,  
On its top, was there, a small slit,  
For any critic, to drop a slip,  
That could serve him well as a tip.

A week thereafter, the box he opened,  
To his surprise, countless slips, he found.  
As each one passed a stricture,  
The total went against his picture.

A foot note, right under the placard, said,  
That the portrait went back to his shed,  
For him, to retouch, as was told,  
So as to dedicate it to their fold.

Untouched, it came back, right next week,  
Wise, he became, this time to seek,  
Again their views of all its best part,  
That, perhaps, was retouched, what they thought.

The slips, he took out, one by one,  
Summed up, 'FANTASTIC' for the reason,  
That he was deemed a selfless person,  
As he cared more for public opinion.

Rajaram Ramachandran

# The Restless Mind

If you stand at the ground level,  
You'll see objects, big and small,  
But from the top of a skyscraper,  
To the size of ants, they appear.

If you still go up on an airplane,  
These objects go out of your vision,  
And you'll see only the patches  
Of fields, hills, or, other landmarks.

The mind sees the objects around,  
At lower level as good or bad.  
When it reaches the highest level,  
It sees the good and bad as equal.

The mind runs like a horse unbridled,  
As it can't be, at one stroke, controlled.  
As a creeper needs something to lean on,  
So, the mind needs a prop to stay on.

A Cross or a Crescent or a Deity  
Or any object of worship, one may  
Choose of his own, can act as a prop  
For the mind to stay on its top.

Once the mind is controlled this way,  
It'll never, like a pendulum, sway.  
With the peace of mind thus achieved,  
One sees the Heaven in this world.

(Note: Mind's in its own place  
It's the man who makes  
Hell out of Heaven or  
Heaven out of Hell)

Rajaram Ramachandran

# The Sane And Insane Man

A thin edge there's one,  
Every moment, in between  
A sane and insane man,  
Break, any time, which can.

Once he goes perverse,  
It's difficult to reverse.  
He'll find everlasting peace,  
If his mind remains at ease.

Allow it not to sway  
Towards the insane way;  
It's only in the mind sound,  
Sanity is always found.

Why keep it in tension?  
Given the best attention,  
Carefree it'll function.  
Yes, let me here mention.

Rajaram Ramachandran

# The Science And The Religion

The Science and the Religion,  
Are they not two sides of a coin?  
One side sees not the other one,  
Yet, do they not exist as one union?

'That the Earth was flat  
And other Planets circled around it, '  
Once the Religion believed it,  
And the Science belied it.

'That the Soul, ' what the Religion found,  
'With the Body, it wasn't bound.'  
Upto the body level, the Science remained,  
As it couldn't discover more beyond.

From the bullock cart age  
The Science moved up to the jet age.  
Has the Religion not taken advantage  
Of the Science's progress and patronage?

Both have plus and minus points,  
And one fooling the other, there's no use,  
As both exist complimentary to each other,  
When they serve and go well together.

While the Religion fine tunes the mind,  
The science, in turn, trims the mankind  
And both should go hand in hand,  
To benefit God's creations of every kind.

Rajaram Ramachandran

# The Secret Of Success

There was a boy named Khader,  
For anything, he never used to bother,  
Not even for his class timetable,  
Except for his shining glass marble.

Khader played with Ram, Dikshit and Hari,  
Seldom he displayed a sign of hurry.  
Gently his fingers started the marble to roll,  
Straight it moved and reached its goal.

Khader grew, trekked the world round and round,  
Helpless was his marble, his miseries knew no bound,  
He knew, it wasn't too late to make amends,  
Though, for help, knew not, whither his friends.

Khader worked hard, doing all and sundry labour,  
Also morning, noon and evening, never stopped his prayer,  
The secret of his success, others couldn't trace,  
It was, he knew out of his sincere efforts, time and Divine grace.

How many Khaders, could this world boast of?  
Yes, as many marbles, as the earth could roll off?  
Should this be a lesson to all the wise?  
Nay, to only those, late from bed, after the sun rise!

Rajaram Ramachandran

# The Silent Majority

Do you know the silent majority,  
No matter, of any one Country?  
They're the cores of the Society,  
Held as the backbones of that Country.

They're the Mothers,  
They're the Fathers,  
They're the Sisters,  
And they're the Brothers.

They're the Teachers,  
They're the Preachers,  
They're the Reformers,  
And they're the Farmers.

They're the Soldiers  
Guarding the Frontiers  
With their life at stake  
For the Country's sake.

They're the Workers,  
They're the Doctors,  
They're the Scientists,  
And many others in the lists.

They're God-fearing,  
They're peace loving,  
They're law abiding,  
And they're hard working.

Many talents aren't in front,  
But they bear the brunt  
Of their Country's demand  
Resting at their command.

The rain falls for them.  
The wind blows for them.  
The grains grow for them,  
And the Sun rises for them.

The good work they do silently  
Goes unreported in the news daily.  
They mind not any publicity,  
But do their work just calmly.

As corns are sown,  
Weeds also are grown.  
A little dropp of poison  
Turns a cup of milk poison.

It's the unsocial minority,  
Who're after quick money,  
Become the ills of the society,  
Dominating the entire country.

Let us not forget the majority,  
But give them more priority.  
Let us not favour the minority  
By giving them undue publicity.

Rajaram Ramachandran

# The Spring Not For Her

Mother Marie fell down,  
On seeing the girl's sign  
The leg that was swollen,  
Causing her severe pain.

Tuberculosis had eaten,  
Partially her leg-bone,  
But this, she told none,  
Not even the nearest one.

She had taken it easy  
As she was too busy  
In nursing the wounded  
From the war-field.

"How the Lady allowed  
A disease of this kind  
To attack the chosen one  
For her noble mission?"

"When she gave a spring,  
With a power of healing,  
This girl received nothing  
But inherited only suffering."

"The police spared not her.  
The church cared not her.  
Earlier none believed her.  
They only harassed her."

"The poverty weakened her.  
The upper class teased her.  
The asthma ruined her.  
The T.B. tortured her."

"What more suffering still  
Awaited this poor girl?  
Yet, she had all the will  
To face this kind of hell."

In the Mother's mind ran,  
All those scenes, one by one,  
O'er the girl's sense of humour  
To call it a sign, the tumour.

In the convent a talk went,  
"Why not this girl be sent  
To Lourdes for her treatment,  
For which the spring was meant."

But she stoutly refused,  
"To me, " she then said,  
"The spring is of no use  
It's meant only for others."

Jesus suffered for others!  
She too suffered for others,  
Took, in turn, their pains,  
As the Lady's gift of pains!

Rajaram Ramachandran

# The Superior Love

In the present modern world,  
Very often 'Love' is mixed  
With love for lust, a passion,  
Lo, what a narrow interpretation?

Is love at first sight a real one?  
Does it not end in infatuation  
In most of the cases known,  
Or what in the screen shown?

What does the real love stand for  
In the words of our Creator?  
'Love thy neighbour, I love thee'  
That's what, with love, says He.

Love in the highest sense  
For the world, what it means?  
Isn't that love for the Almighty  
From the weakest to the mighty?

Love for God, a divinity.  
Love for mankind, an affinity.  
Love for the world, a humanity.  
Love for virtue, an austerity.

Love for self, an egoism.  
Love for country, a patriotism.  
Love for lust, a veritable passion.  
Love for animals, a compassion.

Love for children, an affection.  
Love for wealth, a possession.  
Love for hate, an aversion.  
Love for vice, a degradation.

That which comes from a heart,  
But not from one's lips apart,  
And that melts another heart  
Is the real love, to say in short.

The wagging tail shows dog's love.  
The fondling touch reveals cat's love.  
In the world of life, is there one  
With no love for any creation?

The word 'Love' means not  
Ordinary body love, of what  
The people of passion meant,  
But that lives in every noble heart.

Rajaram Ramachandran

# The Tears Of Pearl And Silk

"Oh, mankind, listen,  
You know, how I'm born  
Made of what material? "  
Asked the poor Pearl.

"They cut an oyster,  
Inside its shell cover,  
Place a tiny hard bit  
That constantly irritates it."

"It secretes a liquid,  
That slowly turns solid,  
To cover this painful bit,  
That forms one pearl unit."

"This way they torture,  
Every poor little oyster,  
To make a necklace,  
Out of these beads."

Oh, mankind, listen,  
You know, how I'm born,  
It is no fun or joke, "  
Murmured the silk.

"A silky case is spun  
By insect tiny one  
At the stage larva  
To protect its pupa."

"In hot water they boil,  
This pupa and kill,  
To take out its thread,  
For miles that spread."

"This thread they make,  
Just for your sake,  
Silk-cloth to wear,  
For your little pleasure."

Will you really be happy,  
To glorify your body,  
With pearl and silk wears,  
After this tale of our tears?

Rajaram Ramachandran

# The Tears Wasted

They were newly married couple,  
A few days went on with no trouble.  
As days passed on, he never turned,  
While for his love, her heart yearned.

She wore daily the best of robes,  
Diamonds sparkled in her ear lobes,  
But he had his mind on his work.  
And wasn't keen to have a look.

Her heart, one day, nearly broke,  
But it was saved from a stroke.  
With tears she stood before him,  
He saw her face-glow gone dim.

Deeply engrossed in his work,  
He was stuck up to his desk.  
Elsewhere was his mind  
The reason for tears to find.

Suddenly, his mind woke up.  
He collected, dropp by drop,  
In a test tube all her tears,  
And mixed some powders.

"Oh, I found out, my dear,  
It's nothing but saline water."  
So said the scientist husband,  
Still tied up, work bound.

Rajaram Ramachandran

# The Trade Test

A Drummer, an Astrologer,  
A Scientist and a Teacher,  
Far from east and west,  
Claimed themselves, the best.

They met in a choultry,  
Of a nearby Country,  
Their talents to display,  
Before the King next day.

The Drummer went to cook.  
The Scientist, in market, took  
A cup of ghee,  
Just for a rupee.

To take meals in leaves,  
The Astrologer climbed with ease,  
A giant almond tree,  
For leaves, dust-free.

To buy fresh curd,  
A cry the Teacher heard,  
Of a curd seller,  
Near a street corner.

'Thud, Thud', 'Thid, Thid',  
A sound came from the lid,  
O'er the clay rice pot,  
That was boiling hot.

The beats of the sound,  
Wasn't well metered,  
So, the Drummer gave a shot,  
That broke the pot.

The Scientist had a doubt,  
O'er the ghee he bought,  
'The cup, the ghee was holding,  
Or, the ghee, the cup was holding? '

The cup, when turned down,  
Let all the ghee down.  
His joy knew no bound,  
O'er the truth, he found.

The Astrologer got stuck up,  
Right on the tree top.  
'Chirp, Chirp', he heard,  
A warning signal of a lizard.

The teacher went on quarrelling,  
O'er the curd seller's absurd spelling,  
'Currud' in a manner,  
Hurting his sense of grammar.

At the appointed hour,  
The King sent his Minister,  
Who went in search,  
And traced them, each.

The Minister was spell bound,  
When, at last, he found,  
They were but simple fools,  
Quite ignorant of their tools.

Rajaram Ramachandran

# The Triumph Of Labor

There was an aimless mendicant,  
Up and down, he daily went,  
With a bowl in his arms,  
To beg for his assorted alms.

As dame luck did smile,  
One day, by chance, he met awhile,  
A stranger, with a golden beard,  
Whose mysterious voice, he heard.

That anyone, wished, could turn,  
His long grown hair golden,  
Just for a decade of penance,  
Done with all his reverence.

The mendicant, with a lust for gold,  
Did his penance, as was told,  
And every hair up that grew,  
Became gold, it was true.

As the final day of harvest arrived,  
He got all his hairs neatly shaved,  
When threads of gold fell around,  
But Lo! All his own, the barber claimed.

The mendicant claimed, in turn,  
That the treasure was his own,  
For he wished to stay in peace,  
With his gold, at one place.

The dispute went to the Royal Court,  
Where His Highness heard their report,  
And delivered his judgement,  
To the barber's meriment.

That, by custom, barbers take,  
The shaven hairs, anything to make,  
But he felt for the mendicant's plight,  
Who laboured for pittance, day and night.

The King declared a reward,  
Of the same weight of gold,  
Also chiding the mendicant, in need,  
To do better things, in deed.

Rajaram Ramachandran

# The Unfathomable Ocean

Oh, Ocean! You mighty Ocean!  
Why you've so much of passion,  
For this globe, you hug, so tight,  
To erode this land, left and right?

Who tailored you so well,  
To suit your level as you swell,  
As you keep this earth afloat,  
For the sake of our comfort?

Mighty rivers into you flow,  
Their surplus waters, row by row,  
Still they quench not your thirst,  
Nor take the heat off your breast.

You own a rich seabed,  
Yet you've tears to shed,  
That sink into the darkest clouds,  
To fall back into thirsty rivers.

You maintain, in depth, silence,  
Also make your shore full of noise,  
With your endless roaring waves,  
That ebb and tide, across.

All the sands the rivers dump,  
Never let your level go up,  
Nor all the heat, let by the sun,  
Push your level down.

Your wavy fingers touch my feet,  
To kindle my feelings, in retreat,  
Little I guess o'er your submission,  
Perhaps, an act of your veneration.

You are still growing in timeless age,  
With full of treasures for pillage,  
O'er the loss of riches, you never grieve,  
But give this earth all you've.

Could this earth, ever green be,  
Sans your mercy and glee,  
While you swallow the heat of the sun,  
To cool the breeze for every one.

You build this beach, sand by sand,  
With your mile long wavy hand,  
For us to sit and watch you do,  
Restless in your coat of blue.

A silver coat, you borrow from the moon,  
To thrill the hearts and minds of men,  
To enchant a pair of love birds,  
Deep into their merry dreamlands.

Your corridors obey Godmens' will,  
To save their men from kill,  
The brunt of wars, you silently bore,  
Harboring all the frigates ashore.

Your crowning glory lies near the poles,  
Where you play different roles,  
Also far below unfathomable depth,  
Where one is sure of facing death.

In your empire, is there any explosion,  
In the size of fish population,  
Also of other countless creatures,  
That live in your roofless shelters?

You mind not our dirty pollution,  
But give us your full protection,  
Besides food, water and occupation,  
In the cross country trade and communication.

Millions of years I may need,  
Your books for me to read,  
And cover all the pages,  
That have surpassed many ages.

Rajaram Ramachandran

# The Untamable Shrew

It was a family of two,  
The citizens well knew,  
That the hubby had no voice,  
The wife being the boss.

Day in and day out,  
The wife did, nonstop, shout,  
That shook the nerves,  
Of all their neighbours.

The husband bore in silence,  
As any use of violence,  
He knew it well,  
He was in hell.

What can't be cured,  
Must well be endured.  
This much, he understood,  
And stood like a wood.

To his dismay, one day,  
He met a friend on his way.  
Helpless was he, to rid of him,  
Took him, for dinner, home.

He whispered into her ears,  
With eyes full of tears,  
To treat the guest well,  
Without any yell.

His tears moved her heart.  
She agreed at last,  
That she would count three,  
Before her shouting spree.

In the midst of dinner,  
He lost his usual shiver.  
His promise, he forgot,  
In ordering this and that.

One, two and three,  
Thus she counted three.  
The pot of soup, she threw,  
What an untamable shrew?

Rajaram Ramachandran

# The Village School Master

It was a remote village,  
A school teacher single,  
With boys of assorted age,  
Had to manage and tackle.

'Boys, Inspector, any time,  
To inspect the school,  
Is expected to come,  
Be smart, ready and cool.'

'He may, perhaps, ask you,  
The shape of the world,  
My snuff box, all of you  
See how it is round.'

'I'll keep it on my table,  
For your remembrance here,  
One of you should be able  
To answer, have no fear.'

Suddenly on a Sunday,  
Knowing it was a holiday,  
He came to inspect, on his way  
To his own village nearby.

The teacher rang the bell.  
The boys were puzzled.  
It was short of a hell,  
To have them assembled.

Boys with unkempt hair,  
Boys with soiled dress,  
Boys with faces poor,  
Took their seats in the class.

The teacher in a hurry,  
Kept a square snuff box,  
And was feeling sorry,  
To miss his round box.

The boys, as expected,  
Heard the same query  
With their hands raised,  
Kept the answer ready.

Up one of them stood,  
And promptly he said,  
'Square on all Sundays  
And round on other days.'

Rajaram Ramachandran

# The Wise Client

A pleader in a Lordship's Court  
Advised his defaulting client  
'You say for every question  
'Bey, Bey, ' as a dumb man.'

To every question in the Court  
'Bey, Bey' replied the client.  
'You're here, you know why? '  
'Bey, Bey.'

'Did you borrow money? '  
'Bey, Bey.'  
'Why you failed to pay? '  
'Bey, Bey.'

'Cheating is a crime, I say.'  
'Bey, Bey.'  
'You'll go to jail if you don't pay.'  
'Bey, Bey.'

The pleader interfered  
And said, 'My Lord,  
Never borrowed, my client,  
And he's quite innocent.'

'He's, by birth, a dumb man,  
And a penniless poor man.  
Who'll give this man broken  
Such an unsecured loan? '

'No evidence is found  
Nor there's any loan bond.  
Therefore, there's no cause  
To hold this useless case.'

The Court dismissed the case.  
To the pleader's demand for fees.  
'Bey, Bey, ' the client said with ease,  
And walked out to his surprise.

Rajaram Ramachandran

# Thousand Lies For A Good

The limit of lies, for a marriage, in the east,  
Just a thousand, that is the least.  
So many a wedlock ends in trouble,  
Once a lie is pricked like a bubble.

Beautiful was the bride, adorned with gold,  
But the lame bridegroom, never was told,  
That she too was a handicapped lady,  
With left arm, disproportionate to her body.

Ushed into their first night chamber,  
He couldn't suppress his guilt from her.  
She hid hers, in fear, under her veil,  
To let him think, it was so real.

Suddenly a burst of laughter shook them both,  
As time ran out to tell the truth.  
The girl waved her short hand first.  
The boy then revealed his leg with twist.

Pity, their elders suppressed the fact,  
Not that, the couple be cheated in their act.  
Their shortfall held them close, despite lies,  
That would have, otherwise, broken their ties.

Rajaram Ramachandran

# Tirukkural - Author Tiruvalluvar

## TIRUKKURAL BY TIRUVALLUVAR - BRIEF INTRODUCTION

Tirukkural of Tiruvalluvar in the Tamil language is a known subject all over the world, as the same has been translated in almost all the languages of the world for its universal morals written in two lines called couplets. Tiruvalluvar is supposed to have lived in the first century at a place near Mylapore, Chennai.

Some say he was a Jain born in a weaver community and was leading a very simple life. There are several stories about his personal life, of which a few I wish to mention here. It may be authentic or not, but they appear to be most authentic from the way Tirukkural was written in 1330 couplets for the benefit of every individual in the world. The best comment on this is, each kural is like one mustard with a hole, inside which seven oceans are hidden. So much meaning it has so to say.

In the first kural the poet has said 'Adhi Bhagawan, ' to mean the first among Gods, the ancient Narayan. Some men have this name Adhinarayanan even today. But some explain the first two lines that he paid respects to his parents, (Mother Adhi and Father Bhagawan) before proceeding further.

He married Vasughi Ammal, being the most obedient wife of that time. She was asked to cook the sand as rice and she did it without asking a question about it. Once when he was taking food along with a guest, he called her name 'Vasughi, Vasughi, ' and she came running. At that time she was drawing water from the well and left the pot full of water half way in the well. It was a wonder that the water loaded pot did not go back to the bottom but stood as it was half way in the well. Such a chaste woman she was that the nature also obeyed her commands then.

She used to keep a conch with water and a needle daily when he was taking food, but she never asked him what it was for. At the time of her death, she had a questioning face, but didn't have the courage to ask him. He noticed her face and asked her for any doubts she had at that time.

Slowly she asked him what for the conch with water and the needle were kept near him when he was taking his food. He smiled and replied, 'My dear, when you served food if any rice falls on the floor I wanted to pick it up with that needle, wash it in water and then eat it free from any dust. But there was no occasion for that as you have been serving me all the time without spilling any rice on the floor.' Such a devoted woman she was during her life time.

The Tamilnadu Government has erected his tallest statue over a rock near the shores of Kanyakumari, South India near Swami Vivekananda Statue and also has written each kural in all the transport buses to honor this poet. Many children have managed to recite all the 1330 couplets from their memory in the competitions held each year. The Government of India want to promote Tirukkural in all the states and make it a national literature for its useful messages to the world, which are applicable even for today's world.

I have left the busy Mumbai City and am now staying at Tiruchirappali, Tamilnadu, South India with my daughter's family. I am now 85 years old and I have more spare time here to look into the books of which Tirukkural is one and am reading analytically each poem giving each couplet my personal views in the form a dialogue between two persons exchanging their ideas on each couplet.

It is a big project I have just entered into and will take months to complete the same. Till today I have completed translating from Tamil to in simple English as usual in respect of 620 couplets at the rate of 10 couplets per day. It will take another two or three months to complete the remaining 710 couplets.

I wish to post at a time 3 couplets per day for the reading pleasure of members.. The problem is this literature is almost 2000 years old and the Tamil language of those days are slightly different from the current period and to find suitable English word is somewhat difficult for me. Yet with the use of Tamil and English dictionaries I was able to manage this problem to some extent.

Hope you will all enjoy this project well and appreciate my efforts to post this in a public forum for them to know how our traditions and culture were so advanced 2000 years back, while the other parts of the world were in Dark Age long before our civilization.

Rajaram Ramachandran

# Tirukkural Chapter 01 - Couplets 1,2,3

????????????

Thirukkural

????????? 1 - ?????? ????????

Chapter 1-Kadavul Vazhthu

\*\*\*

1. ??? ????? ?????????????? ???

????? ????????

mudala ezhuthellaam aadhi

Bhagawan mudhatre ulagu

For all the letters, the first is 'A'

For the world, the first is 'God'

\*\*\*

Son: 'Oh papa, I've a doubt. Please tell me,

The Hen came first or the Egg came first?

The Tree came first or the seed came first? '

When and who created them all?

Father: 'Oh my son, God is the Creator,

The Almighty with Supernatural Power,

The Omnipotent, the Omniscient, the Limitless

The Immortal, the Supreme, the Shapeless.

The Creator of the whole Universe,

Who's beyond our limited senses,

Can he not create a tree or hen first,

Or for that matter, a seed or egg first.

Note: There is another meaning for Aadhi Bhagawan,

Who were supposed to be the parents of Thiruvalluvar,

The author of Thirukkural. One more interpretation is

Aadhi = The ancient, Bhagawan = God, Narayanan,

(We have a name like Adhinarayanan)

\*\*\*

2. ?????????? ?? ?????????????? ??????????

????????? ?????????? ??????.

danaal aaya payanenkol? Vaalarivan

Natraal thozaar enin.

2. Of what use one's education is  
If one worships not God's feet?

\*\*\*

Son: Papa, many educated people  
 Why they don't believe in God?

Father: No my son, most of them believe in  
One God and not so many Gods.

Some call themselves as Atheists,  
Or non believers or rationalists.

But God treats everyone alike.  
He gives food, water and shelter  
To every living being, and without Him  
Not even an atom can move freely.

\*\*\*

3. ????????? ??????? ?????? ???????????  
????????? ?????????? ????

2. Malarmisai eginaan maanadi serndhaar  
Nilamisai needuvazh vaar.

3. With love one who worships Lord's feet  
Ever lives in happy world.

\*\*\*

Son: Oh Papa, How one should live  
To attain endless happiness?

Father: My son, one who surrenders  
To God's Lotus feet,  
He always lives  
In the world of happiness.

Do birds or animals worry  
About the next day's food?  
Yet, they don't starve and die.  
God feeds them daily.

Rajaram Ramachandran

# Tirukkural Chapter 01 - Couplets 4,5,6

???????????? -Thirukkural

???????? 1 - ?????? ????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

4. ?????????? ?????????? ?????? ??????????????????

????????? ?????????? ??.

4. Vendudal Vendaamy ilaanadi serndarkku  
Yaandum idumbai ila.

4. God who has no likes and dislikes,  
Keeps His devotees free from troubles.

\*\*\*

Son: Yes Papa, Why we should worship God?

Father: God is all powerful. He can do and undo things.  
Even doctors say, 'I did my best, rest lies  
In His hands.' So, God only can help  
Those who surrenders to Him.

\*\*\*

???????????? -Thirukkural

???????? 1 - ?????? ????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

5. ?????????? ?????????????? ?????; ??????

????????????? ?????????????????? ??????

5. Irulser iruvinaiyum sera; iraivan  
Porulser pugazhpurindhar maattu.

Our of ignorance, any action, good or bad,  
Will never affect one, who loves God.

\*\*\*

Son: Papa, Will God forgive our mistakes?

Father: Your intense love for God,  
Who is, in fact, most lovable,  
Will free you from the fruits  
Of your actions done unknowingly.

Good and bad action both co-exists.

Of the two, the choice is yours.  
If your performance is good  
Its results will also be good.

If you sow corn  
You'll reap corn.  
God is love.  
Love is God.

\*\*\*

???????????? -Thirukkural

????????? 1 - ?????? ?????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

6. ?????????? ?????????????? ?????????? ???????  
????????????? ?????????? ????

6. Porivaayil aindhaviththan poyidheer ozhukka  
Nerinindrar needuvazh vaar.

6. One God-minded, controlling five senses,  
Will live firmly in this world.

\*\*\*

Son: Oh papa, how to control five senses?

Father: If you go in the spiritual path,  
Your five sense organs-mouth,  
Eyes, ears, nose and body-all  
Will come under your control.

Once the senses act by your command  
You can live in this world  
Free from any fear or favour  
Or any kind of earthly desire.

See good, speak good, hear good,  
Chant the name of God.  
If you love all His creations,  
Sure, He'll shower His blessings.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 01 - Couplets 7,8,9,10

???????????? -Thirukkural

????????? 1 - ?????? ????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

7. ?????????? ?????????? ?????????????????????? ??????????  
????????? ?????????? ??????.

7. Thanakkuvamai illaadhan thallserndharkku kalaal  
Manakkavalai maartral aridhu.

7. It is impossible to get rid of mental worries  
For one who lives not under God's feet.

\*\*\*

Son: Papa, why people live under constant worries?

Father: Because they've no faith in God.  
Only those who believe God  
They feel happy in this world,  
Free from worry of any kind.

Man proposes while God disposes,  
If His holy order is this,  
Who can be sure of success,  
When the fruits are in His hands?

In Bhagavat Gita Lord Krishna says,  
'It is your duty to perform actions,  
But the fruits of your actions  
You must know, it is in my hands.'

\*\*\*

???????????? -Thirukkural

????????? 1 - ?????? ????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

8. ?????? ?????????? ?????????????????????? ??????????  
????????? ?????????? ??????.

8. Araazhi andhanan thaanserndharkku allal  
Piraazhi neethal aridhu.

8. Those who never think of the righteous God,  
They cannot cross the ocean of material wants.

\*\*\*

Son: Papa, How to overcome material desires?

Father: Oh my son, as I said earlier,  
Leave aside material desires,  
Don't search outside elsewhere  
But in your heart God is there.

If He isn't there, you're dead.  
So, you turn yourself towards God,  
He'll protect your interests  
And shower His blessings.

\*\*\*

???????????? -Thirukkural

????????? 1 - ?????? ?????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

9. ????????? ?????????? ??????????; ??????????????  
????? ?????????? ???.

9. Kollyil poryil gunamilave; enngunaththaan  
Thaalai vanagath thalai

9. If one doesn't bow down before God's feet,  
Of what use the eyes and ears are?

\*\*\*

Son: Papa, I now begin to understand  
Why we should worship God.

Father: Yes, my son, God is here,  
There, also everywhere.  
He's always ready to help  
Those who pray for His help.

One must worship His Lotus Feet,  
If not, eyes are blind though they can see  
Ears are deaf though they can hear  
This is what Thiruvalluvar says.

Even when an elephant prayed  
'Narayana, ' it was saved

From a crocodile the killer,  
By Him, on the spot there.

\*\*\*

???????????? -Thirukkural

????????? 1 - ?????? ????????? - Chapter 1-Kadavul Vazhthu

\*\*\*

10. ??????? ??????????? ??????????, ??????????  
?????? ????????? ????

10. Piravip perungkadal neendhuvar, neendhaar  
Iraivan adisera dhaar.

10. One who reaches God's feet  
Will cross the ocean of birth, others not.

\*\*\*

Son: Papa, after hearing from you,  
I will worship God's Lotus Feet,  
To cross the ocean of birth,  
Not to return to this earth.

Father: Yes, my son, I'm happy  
You've chosen the correct path  
To walk and reach, without fail,  
In the end, the spiritual goal.

For you, no more birth,  
Yes, also no more death,  
And for an eternal meet  
You'll go and reach His feet.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 02 - Couplets 1,2,3

???????????? -Thirukkural

????????? 2 - ?????????????

- Chapter 2 - In Praise of Rain

\*\*\*

02/01. ????????????? ?????? ??????? ??????????

????????????????? ????????????? ???????.

02/01. Vaannindru ulagam vazhangi varudalaal

Thaanamizhdam endrunnaarr paattru.

02/01. The unfailing seasonal rain falls like nectar

For the lives on this earth to live in.

\*\*\*

Girl: Maa, It's raining outside, flooding the roads

Mother: Let the rain fall more and more,

As the rain water is our nectar,

Without which life on this earth

Is impossible; this is the truth.

Water, water everywhere,

But not a drop to drink

This way the oceans

Spread around our lands.

The sun heats up this water

That goes up as clouds,

Which on our earth falls down

As our life-saving-pure-rain.

One can live without food

But not without water

So, let us not waste

Water, but save it.

\*\*\*

???????????????? -Thirukkural

????????? 2 - ?????????????

- Chapter 2 - In Praise of Rain

\*\*\*

2002. ?????????????? ?????????? ?????????????? ??????????????????  
????????? ?????????? ???.

2002. Thupparkku Thuppaaya Thuppaakith thupparkkuth  
Thuppaaya thuuvum mazhai.

2002. For those to eat, the rain helps grains to grow,  
Also giving them water to drink.  
\*\*\*

Girl: Maa, all the water from rain  
Goes as a waste to the drain,  
Why not we save the rain water  
To avoid its scarcity?

Mother: Yes, we should save this water.  
Every house should harvest rain water  
To store in underground bore wells  
For pumping out for our use.

Girl: Maa, you are right  
Saving water is a must.  
This should be done,  
Not later on, but soon.  
\*\*\*

????????????? -Thirukkural  
????????? 2 - ??????????????  
- Chapter 2 - In Praise of Rain  
\*\*\*

02/03. ?????????????? ?????????????? ?????????????? ??????????????????  
????????????? ?????????????? ???.

02/03. Vinnindru poyippin verineer viyanulakaththu  
Unnindru udatrum pasi.

02/03. If the rain fails, this sea bound earth  
Will make lives starve with hunger.  
\*\*\*

Girl: Maa, What happens when the rain fails?

Mother: If there is no rain  
There will be no grains.  
Lives will, no doubt, starve.

Hunger will take out lives.

Girl: Maa, this shouldn't happen.

Mother: Then cut not trees for fuel.  
Grow more and more trees.  
Create thick green forests  
To block rain bearing clouds.

How many trees are cut  
To burn dead bodies,  
Instead, electric crematorium  
Must be used to save trees.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 02 - Couplets 4,5,6

???????????? -Thirukkural

????????? 2 - ?????????????

- Chapter 2 - In Praise of Rain

\*\*\*

02/04. ?????? ?????? ?????; ?????????????

????? ?????????????? ????

02/04. Aerin uzhar uzhar, puyalennum  
Vaari vallamkundrik kaal.

02/04. If there is no rainfall then farmers  
Will not plough lands to grow grains.

\*\*\*

Girl: Maa, many wet lands go dry  
When there is no rain.

Mother: Yes, lands begin to crack  
For want of sufficient water,  
For lack of work farmers  
Prefer losing their lives.

More water on the one side  
No water on the other side  
This is what we face  
In the country we live.

Linking our perennial rivers  
Creating more water grids  
Are the only solution  
To the problems we now face.

\*\*\*

???????????? -Thirukkural

????????? 2 - ?????????????

- Chapter 2 - In Praise of Rain

\*\*\*

02/05. ?????????????? ?????????????? ?????????????? ??????

????????????? ?????????? ???.

02/05. keduppadhuum kettaarkkuch saarvaaimarr rraange

Eduppadium ellaam mazhai.

02/05. That which helps or spoils lives  
With or without water is the rain only.

\*\*\*

Girl: Maa, Sometime there is flood  
Sometime there is drought-why?

Mother: Scientists say due to  
Global warming seasons  
Change now and then  
Beyond our expectation.

This is a man made situation,  
Destroying existing forests  
To build concrete jungle,  
Skyscrapers in large scale.

Fuel smoke encircles  
The globe all over  
Polluting the atmosphere  
Against human habitation.

We should now learn  
To respect the Nature,  
As any job anti-nature  
Leads to massive destruction.

\*\*\*

???????????? -Thirukkural  
????????? 2 - ?????????????  
- Chapter 2 - In Praise of Rain

\*\*\*

02/06. ?????????? ?????????? ?????????? ??????  
????????? ?????????? ??????.

02/06. Visumbin thulivizhin allaalmart rraange  
Pasumpul thalaikaanbu aridhu

02/06. Unless rain drops from clouds  
There'll be no sight of even grass heads.

\*\*\*

Girl: Oh Maa, this time there is no sight  
Of grass in our garden, why?

Mother: True, with no rain, my child,  
The sun is scorching the ground,  
And doesn't allow grass to grow  
Thus making it a bad show.

Now you realize the importance  
Of rain that helps all lives  
From grass to mankind,  
To survive in this world.

Oh God, please give us rain  
Not more, not less,  
Just enough to survive,  
Yes, with all your grace.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 02 - Couplets 7,8,9,10

???????????? -Thirukkural

????????? 2 - ?????????????

- Chapter 2 - In Praise of Rain

\*\*\*

02/07. ?????????????? ?????????? ??????????; ??????????????

???????????? ??????????.

02/07. Nedungkadalum thanneermy kundrum; thadinthezhili  
Thaannalgaa thaghi vidin.

02/07. Even the big ocean's level goes down,  
If its own rain water falls not into it.

\*\*\*

Girl: Maa, you said rain comes from ocean.  
Then will the ocean become dry one day?

Mother: No my child, the ocean-level remains  
The same for its own water falls  
Into it in the form of rains  
Keeping its former level thus.

Girl: Oh Maa, no wonder, the rain helps  
Both the land and ocean  
Without harming the interest  
Of the donor ocean as well.

Mother: We must thank God,  
Who created this world  
For all of us to live in  
With safe and sound.

\*\*\*

???????????? -Thirukkural

????????? 2 - ?????????????

- Chapter 2 - In Praise of Rain

\*\*\*

02/08. ?????????? ?????? ?????????? ??????

???????????? ?????????????????? ??????.

02/08. Sirappodu pusanai selladhu vaanam

Varakkumael vaanorkkum eendu.

02/08. If the rain fails, then the festival  
To worship Deities will also fail.

\*\*\*

Girl: Maa, there was no charm  
In this year's festival, why?

Mother: The absence of adequate rain  
The presence of heat wave,  
Reduced our lives miserably,  
And we could not celebrate it happily.

So, there's no usual charm  
In this year's festival,  
Because of the fair weather  
That failed this year.

The importance of the rainfall  
Thiruvalluvar says in a few words,  
That even the Deities suffer  
When rain fails in any year.

\*\*\*

???????????? -Thirukkural  
????????? 2 - ?????????????  
- Chapter 2 - In Praise of Rain

\*\*\*

02/09. ?????? ?????? ?????????? ?????? ???????????  
?????? ??????? ???????.

02/09. Dhanam thavamirandum thangaa viyanulagam  
Vaanam vazhanga thenin.

02/09. If there's no rain, charitable actions  
Will vanish along with the Self-penance.

\*\*\*

Girl: Maa, Tell me more about this rain.

Mother: One can do charity  
If things are in plenty.  
But in the absence of rain,  
There remains only pain.

Charity begins at home  
And it shouldn't end there.  
When for self there's nothing  
Where is the question of giving.

Thiruvalluvar thus speaks  
High about the rains  
In two couplet lines,  
Long time, centuries back.

\*\*\*

???????????? -Thirukkural  
????????? 2 - ?????????????  
- Chapter 2 - In Praise of Rain

\*\*\*

02/10. ?????????? ?????????? ??????????, ??????????????????  
?????????? ?????????? ??????????.

02/10. Neerindru amaiyaadhu ulagenin, yaaryaarkkum  
Vaanindru amaiyaadhu ozhukku.

02/10. No water, no life in this world,  
And no water, if there's no rain.

\*\*\*

Girl: Maa, how essential this rain is  
The poet has truly well said.

Mother: Yes, water is found  
Only in this world  
Created by God for us,  
Well, you must know this.

Scientists are trying to find water  
In other planets for years,  
But they say in Mars  
Water is found in traces.

But we, on this earth, are  
Lucky to have water  
For our very survival  
As a gift of the Lord.

So, let us save the water.  
Make best use of the water.  
Never waste the water,  
Or pollute the water.  
\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 03 - Couplets 1,2,3

???????????? -Thirukkural

???????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

\*\*\*

03/01. ??????????? ?????????? ??????? ???????????

????????? ??????? ???????.

03/01. Ozhukkathu neethaar perumai vizhuppathu  
Vendum panuval thunivu

03/01. The scriptures glorify perfect renunciation  
As the best among all the lives.

\*\*\*

Disciple: Guruji, why sages go for renunciation?

Guru: Attachment to this material world  
Gives more sorrows than happiness.  
Once you detach yourself from it  
You're free from countless desires.

Then you'll be able to advance  
Towards the spiritual world,  
Ultimately reaching the goal  
For peace and tranquility.

It doesn't mean stay away  
From the world of activities,  
But it means love for God  
The Creator of Universe.

It means love for His creations,  
Compassion towards suffering mass,  
Giving a healing touch where necessary,  
Being a role model for others to follow.

\*\*\*

???????????? -Thirukkural

???????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

\*\*\*

03/02. ?????????? ?????? ?????????????? ??????????  
????????? ?????????????? ??????.

03/02. Thurandhar perumai thunaikkuurin vaiyagathu  
Erandhaarai Ennikkonn tattru.

03/02. To measure the name and fame of all the sages  
It's like counting all the dead ones in this world.

\*\*\*

Disciple: Guruji, How many have renounced this world?

Guru: Countless Sages as many as stars in the sky  
Lived, and are living in this world.  
According to Tiruvalluvar, as many as  
Dead ones in this world.

Only one among million reaches  
The Lotus feet of Godhead,  
After leading this world  
In the chosen spiritual path.

It's not so easy to renounce  
When there are other influences  
Affecting one's determination  
To go ahead with the process.

It's like a lotus flower,  
Growing in a muddy pond,  
Unaffected by the dirty water,  
A sage is born to lead the world.

\*\*\*

????????????? -Thirukkural  
????????? 3 - ????????? ??????????  
- Chapter 3 - In Praise of Ascetics

\*\*\*

03/03. ?????? ?????????????? ?????????? ??????????  
????????? ?????????????? ??????.

03/03. Irumai vagaiterindhu endaram poondaar  
Perumai pirangitru ulagu.

03/03. The greatest thing in the world is the renunciation  
Of those who understand birth and liberation.

\*\*\*

Disciple: Guruji, What is realization in renunciation?

Guru: One should know what's life?  
Not to lead a life like an animals,  
Which have five senses only,  
While we've six senses.

We've the power of discrimination,  
What's good or bad for us,  
We, the rarest creation as mankind,  
While animals go by their instinct.

Once one knows what birth is,  
And what for liberation is  
Then birth becomes meaningful  
So as to attain the divine goal.

Better we go ahead  
And see what Tiruvalluvar  
Says about this renunciation  
In the coming couplets.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 03 - Couplets 4,5,6

???????????? -Thirukkural

???????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

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03/04. ????????????? ????????????? ????????????? ?????????????

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03/04. uran ennum thottiyaan orandum kaappaan

Vaanenum vaipirkor vithu

03/04. With a small tool an elephant is controlled.

One who controls five senses is like a seed for the land

\*\*\*

Disciple: Guruji, Is it difficult to control five senses?

Guru: It is not so easy to control

Five senses overnight.

When a big elephant obeys a small goad

Man can control his five senses?

Man is a rational animal

With his God-given intelligence

It's not impossible for him

To control them well in time.

There is no alternative but

To make a good start,

One should speak no evil,

See no evil and hear no evil.

With his self determination,

He can go ahead in the path

Laid down by all the Sages,

As messengers of all the ages

\*\*\*

???????????? -Thirukkural

???????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

\*\*\*

03/05. ?????????????? ??????? ?????????????? ??????????????  
?????????? ??????? ???.

03/05. Aindavithaan aatral agalvisumbu laarkomaan  
Indirane saalum kari.

03/05. Lord Indiran, Chief of Devas, is a proof  
For his control over his five senses.

\*\*\*

Disciple: Guruji, What Tiruvalluvar says as an example?

Guru: Like five senses for a man,  
Eyes, Ears, Nose, mouth, body's feeling  
Indiran has to control five elements,  
Water, Air, Fire, Earth and Space.

Thiruvalluvar quotes Indiran  
As a model for his role  
Controlling all the five elements,  
For the benefit of all living beings.

Controlling senses is a long process.  
Practicing Meditation is first.  
Chanting God's name is second.  
And the third moving with realized souls.

If it can't be done in one birth,  
it may take several births,  
For one to bring under control,  
All the tough five senses.

Five senses are like  
Five loose horses unbridled,  
Which can be controlled,  
Only with tied up reins

\*\*\*

????????????? -Thirukkural

???????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

\*\*\*

03/06. ?????????? ?????????? ??????????; ??????????  
???????????? ?????????? ?????.

03/06. Seyarkariya seivaar periyavar; siriyavar  
Seyarkariya seiklaa dhar.

03/06. Great men are those who do extraordinary things.  
Others who cannot do such things are ordinary men.

\*\*\*

Disciple: Guruji. Who are great men?

Guru: Great men or women are  
Those who created history,  
Like Rama, Krishna, Buddha,  
Valmiki, Vyasa, Kalidasa.

Meera, Ramakrishna Paramahansa,  
Swami Vivekananda, Adi Sankara,  
And the list is too long  
To name them here one by one.

In the field of science  
New inventions are too many  
To count the inventors,  
Who proved themselves great.

Great men are born great,  
And a few are made great.  
By their contributions  
To this material world

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 03 - Couplets 7,8,9,10

???????????? -Thirukkural

????????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

\*\*\*

03/07. ??????? ?????? ?????????????? ???????

????????????? ?????? ?????.

03/07. suvaiolli ooruosai naartramendru indhin

Vagaitherivaan katte ulagu

03/07. The world surrenders to the person who knows well

About taste, sight, touch, sound and smell.

\*\*\*

Disciple: Guruji, How such realized persons are treated?

Guru: Before the feet of great persons

The world bows down itself,

They're well respected men.

There's no doubt on this.

Swami Vivekananda, the disciple

Of Ramakrishna Paramahansa,

Is a typical example, as even today

The whole world glorifies him.

They're sent as messengers

By God to teach people

How to develop in their minds

Always God consciousness.

\*\*\*

???????????? -Thirukkural

????????? 3 - ??????? ???????

- Chapter 3 - In Praise of Ascetics

\*\*\*

03/08. ?????????? ?????????? ??????? ?????????

????????? ??????? ???????.

03/08. Niraimozhi Maandhar Perumai Nilathu

Maraimozhi katti vidum.

03/08. Whatever such realized men say  
The same thing will happen like a magic.

\*\*\*

Disciple: Guruji, Great men has power of future vision. Is this true?

Guru: Yes, it's true, their words cast a spell  
As they can foresee events well.  
They can reveal past, present and future,  
With their divine power.

Their intuition works like an ESP,  
Meaning Extra Sensory Perception,  
They can tell on the spot any event  
What happened, happens, or will happen.

More than that, they get divine power  
To foretell from their subconscious mind  
The events of past, present and future  
We've seen many such men in our time also.

\*\*\*

???????????? -Thirukkural  
????????? 3 - ??????? ???????  
- Chapter 3 - In Praise of Ascetics

\*\*\*

03/09. ?????????????? ?????????? ?????????? ???????  
????????? ?????????? ??????.

03/09. Gunamenum kundreri nindraar veguli  
Kanameyum kathal aridhu

03/09. A sage even at the peak of his divine life  
Cannot suppress his anger when he is angry.

\*\*\*

Disciple: There are many stories like  
Viswamitra, Durvasa getting angry  
Though they were realized souls.

Guru: Yes, though they were angry  
It was for some divine purposes

To happen for good in their time  
As if everything was pre-determined.

But normally an angry man  
Shuts his eyes and opens  
His mouth, what they say,  
And we also see this way.

The food one eats also  
Determines one's nature,  
Like thamasic, sathvic,  
And rajasic food taken.

Thamasic food gives laziness.  
Sathvic food soft nature.  
Rajasic food fighting nature,  
Thus food also a reason for anger.

\*\*\*

???????????? -Thirukkural  
????????? 3 - ??????? ???????  
- Chapter 3 - In Praise of Ascetics

\*\*\*

03/10. ??????? ??????? ???????; ??????????????????????  
?????????? ??????????? ??????.

03/10. Andhanar enboar aravoar; martevyuirkkum  
Sendhanmai podozhuga laan.

03/10. An ascetic who extends his love for all lives,  
Is otherwise called Andhanar.

\*\*\*

Disciple: Guruji, who's a pious person?

Guru: One who eats vegetarian food,  
And not any spicy food  
That'll provoke anger  
This much is better.

Beside this, one should extend  
His love for all living beings  
Treating them as God's gift  
To His world of creations.

Hate no one.  
Love everyone.  
This is the man,  
God wants this man.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 04 - Couplets 1,2,3

p???????????? -THIRUKKURAL

???????? 4 - ??????? ???????

CHAPTER 4 - ON DHARMA

\*\*\*

04/01. ????????????? ?????????? ?????? ??????????????  
?????? ????? ????????

04/01. Sirappinum selvamum eenum arathinungu  
Aakkam evano yurikku.

04/01. Is there any wealth more than Dharma,  
That will liberate one from the worldly bond?

\*\*\*

Son: Maa, Is there anything more than wealth  
To live happily in this world?

Mother: Oh my son, wealth is necessary  
To manage our daily life,  
But more than wealth  
Charitable act leads to heavenly life.

There was a rich miser  
Burying all his wealth  
Underground for safety  
Not a coin he gave in charity.

One day he went  
Thro' a hot desert.  
A camel was tied up  
To a pole away from a water tub.

As it couldn't reach the tub,  
With his left leg he kicked it,  
That went near its mouth  
And it drank the water.

For that single charitable act  
His left leg went to the Heaven,  
While his body minus leg,

For his sinful life, went to the Hell.

\*\*\*

04/02. ?????????????? ?????????? ??????; ?????  
????????????? ?????????? ??????.

04/02. Arathinuungu aakkamum illai; adhanai  
Marathalin uungillai kedu.

04/02. More than charity, there's no wealth  
One forgets to do this, meets worst days ahead.

\*\*\*

Son: Maa, they say 'Charity begins at home  
And it should not end there.'

Mother: Yes my son, but charity should be  
Given to deserving persons.  
If charity is given to a wrong person,  
The country will suffer.

If wealth is not there  
To give it to others  
At least kind words will  
Comfort such suffering people.

It was raining non-stop.  
A poor man went to Karna  
For dry firewood  
To cook his food.

Karna pulled dry wood  
From his wooden roof  
And gave it to him at once  
As he took pity on him.

This is an extreme act  
Of charity done then  
Only Karna could do it,  
As an exception in the world.

\*\*\*

04/03. ?????????? ?????????? ?????????? ??????????  
????????????????? ?????????? ??????????.

04/03. Ollum vagayan arravinai ovaadhe  
Sellumvaai ellaam seyal.

04/03. Whenever opportunity comes, non-stop,  
One should try to give charity.

\*\*\*

Son: Maa, Is there anyone you can quote  
Other than Karna of Mahabharath?

Mother: Countless charitable minded  
Persons lived and live in this world,  
But none of them stand  
In comparison with King Karna.

Spiritualism is the spirit of Barath,  
So, no importance for wealth  
Is given by this country,  
Yet it stands for charity.

In charity anything given  
With all love and affection,  
Counts in the eyes of God,  
Even it is negligible in value.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 04 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 4 - ??????? ???????

CHAPTER 4 - ON DHARMA

\*\*\*

04/04. ?????????????? ????????? ?????; ???????????;  
???? ???????.

04/04. Manathukkan Maasilan aadhal; anaitharran;  
Aakula neera pirra.

04/04. Charity done with a criminal intention  
Is not all charity, but it's just a pomp and show.

\*\*\*

Son: Maa, I have seen many people give  
Charity, but they make a big publicity of it.

Maa: Left hand should not know  
What right hand gives in charity.  
This is the norm for any charity,  
Without any kind of publicity.

If there is any publicity,  
It is business and not charity.  
It is like, 'If I give you something,  
What you'll give me in return? '

For example:

In temples' free tube-light-frames,  
One can find big-big names.  
It is just for publicity  
And not meant for charity.

\*\*\*

04/05. ??????????? ??????????? ?????????????? ???????????  
????????? ?????????? ?????.

04/05. Azhukkaaru avaaveguli innaachol naangum  
Izhukkaa iyanradhu arram.

04/05. The best charity should be free from  
Jealousy, greediness, anger, harsh words.

\*\*\*

Son: Maa, Beggars are not choosers. They get  
Charity from any source for their livelihood.

Mother: There is a poem in Tamil. It is like this:

'Please give me charity, ' to beg is inferior  
'I won't give you charity, ' to say is still inferior  
'Please take this free, ' to say is superior  
'I won't take it free, ' to say is still superior.

Some people say:

'If I come to your house  
What will you give me?  
If you come to my house  
What will you bring me? '

Grains are charity from God  
But some hoard food-grains  
With a view to sell  
At an unfair price.

Will God pardon them?  
Yet they worship God.  
And do this crime  
Consciously every time.

\*\*\*

04/06. ?????????? ???????? ??????????; ???????  
????????????? ?????????? ??????.

04/06. Anrarivaam ennaadhu aramseiga; mattradhu  
Ponrunkaal ponraath thunai.

04/06. Give charity, not later when you're old,  
But now, that'll follow you when you die.

\*\*\*

Son: 'Come tomorrow, ' some say to give charity.

Mother: Yes, what is he guarantee,

Either the giver or the taker  
Will be alive on the next day  
To give and take charity?

If you want to give tomorrow  
You give it today  
If you want give it today,  
You give it now itself.

For anyone life is not sure  
Any moment, anywhere;  
So, better postpone not  
To give whatever you want.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 04 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 4 - ??????? ???????

CHAPTER 4 - ON DHARMA

\*\*\*

04/07. ????????? ?????? ???????; ???????

???????????????? ?????????? ???.

04/07. Arandharu idhuena vendaa; sivigai  
Porundhanodu oorndhan idai.

04/07. The test of charity need not know from scriptures,  
But by seeing the persons sitting and carrying a palanquin.

\*\*\*

Son: Maa, What scriptures say about the fruits of charity?

Mother: Oh my son, do you need a mirror  
To see an object in your palm?  
See a person sitting inside a palanquin  
And four servants carrying it.

The person sitting inside is  
Enjoying the fruits  
Of his charitable activities  
While the other four did no charities.

In the cycle of events  
Poor remains not so ever  
Nor a rich always rich  
So, let the poor share the rich.

If rich becomes richer  
And the poor becomes poorer,  
There will be a wide gap  
Between these two sides.

One day, no wonder  
If a revolution comes  
Fighting each other  
For their legitimate rights

\*\*\*

04/08. ????????? ?????? ????????????? ?????????????  
????????? ?????????????????? ???.

04/08. Veezhnaal padaamai nandratin agthoruvan  
Vazhnaall vazhiyadaikkum kal.

04/08. If one continues to do charity non-stop,  
As a solid stone it'll block his re-birth.

\*\*\*

Son: Maa, What benefit one will get  
If he does charity non-stop.

Mother: Oh my son, listen carefully.  
For them there is no re-birth,  
As they reach the abode  
Of God, not to come back.

This is what the scriptures say,  
That this is one way  
To reach the Heaven  
Never to be born again.

There is a proverb that says,  
'Mind is in its own place  
It's the man who makes Heaven  
Out of Hell or Hell out of Heaven.'

Scriptures says one thing.  
Proverb says opposite thing.  
The choice is left to the believers  
As well as the non-believers

\*\*\*

04/09. ????????? ?????? ??????; ??????????????  
???????? ?????????? ??

04/09. Araththaan varuvadhe inbam mattrellaam  
Purratha pugazhum ila.

04/09, Pleasure from charity is the real one.  
There is no fame or pleasure in other ways.

\*\*\*

Son: Maa, tell me how one gets fame and pleasure?

Mother: There are several ways  
To follow in the spiritual path.  
Of which giving charity is one,  
That will take one to the Heaven.

Tiruvalluvar has taken charity  
And dealt with it in one chapter  
To impress upon haves  
To share their wealth with have-nots.

In the modern days  
Wealth sharing goes  
As a part of social subjects  
If not equally, but fairly.

It's more an advice to the haves  
To give charity to have-nots  
As only when the pot is full  
The serving spoon will get its fill.

\*\*\*

04/10. ?????????? ?????? ?????; ??????????  
???????????? ?????? ???.

04/10. Seyarpaaladhu orum arrane; oruvarrku  
Uyarpaaladhu orum pazhi

04/10. For one self what he needs is good cause  
What he should avoid is blame.

\*\*\*

Son: Maa, What Thiruvalluvar says in the end.

Mother: One should earn a good name,  
And not live under any blame,  
This way charitable acts take one  
To the open doors of the Heaven.

If not equal, but equitable  
Distribution of wealth  
Is a must in the present context,

Of the social order in the country.

Will the charitable institutions  
Survive if there are no donors?  
They still run with the funds  
What they get from donors.

Heaven is not elsewhere.  
It is here, everywhere,  
Where good people live,  
Not to say, what they give.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 05 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 5 - ?????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

5001. ????????????? ????????? ????????? ?????????????  
???????????????? ?????? ?????,

5001. Ilvaazhvaan enbaan iyalbudaya muuvarkkum  
Nallaatrin nindra thunai.

5001. It's the married man who can take care of  
Bachelors, old people, and ascetics.

\*\*\*

Wife: What does Tiruvalluvar say  
In his opening couplet?

Husband: Only married couple can take  
Care of Bachelors, old people and ascetics.  
Who'll give them all food?  
A married woman only can serve them.

It's one of the householder's dharma  
To serve them as they cannot cook  
And eat like a married couple  
Who have a kitchen to cook.

So, it was laid down  
In those days that  
A householder can eat  
Only after they eat.

Many hotels and canteens,  
Old age homes have come  
Now to serve most of them  
Thus relieving householders.

Old people going to forests  
For their retired life rests  
Is no more now in practice

For lack of similar forests.

In the present living conditions  
When every family suffers  
How can they feed others?  
Instead they now feed crows.  
\*\*\*

???????????? -THIRUKKURAL  
???????? 5 - ?????????????  
CHAPTER 5 - MARRIED LIFE  
\*\*\*

05/02. ?????????????????????????????????????????????????????????????  
????????????????????????????????????????????.

05/02. Thurandhavarikkum thuvvaa dhavarkkum irrandhavarkkum  
Illvazhvaan enbaan thunnai.

05/02. A householder should take care  
Of cast away, poor and dead people.  
\*\*\*

Wife: In the present day cost of living  
Can every family individually serve them?

Husband: There were very few people  
In those days to make it possible.  
In the present population explosion,  
There's a change in family life style.

In the family life today  
There's no other way  
To serve such people  
But a small donation is possible.

Many institutions are there  
To take care of poor,  
Householders can share  
By donating their might.

This can be done collectively.  
In this way, every family  
Can serve them indirectly,



If not playing the game.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 05 - Couplets 4,5,6

???????????? -THIRUKKURAL

????????? 5 - ?????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/04. ?????????? ?????????? ?????????????? ??????????  
???????????? ?????????????? ???.

05/04. pazhianjip paaththuunn udaiththaayin vazhkkai  
Vzzhienchal engaandrum ill.

05/04. With honest means one should share with others  
And then for himself, that'll make his descendants prosper.

\*\*\*

Wife: What Tiruvalluvar says here?

Husband: A householder should avoid  
Other's blame of any kind,  
Earn his livelihood honestly  
Help others and then for him 'Self.'

If he follows this rule  
His descendants will  
Surely prosper well,  
And this he wants to tell.

If one earns by unfair means  
And share it with others,  
It's not an act of charity  
But an act of vanity.

\*\*\*

???????????? -THIRUKKURAL

????????? 5 - ?????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/05. ?????????? ?????????? ?????????????? ??????????????  
????????? ?????????? ???.

05/05. anbhun arranum udaiththaayin illvazhkkai

Pannbhum payanum adhu.

05/05. Loving the family and helping others  
That life will shine and be beneficial also.

\*\*\*

Wife: Family comes first and then others.

Husband: What he says, love your family,  
And then do your service to others.  
Husband should take into confidence  
His wife also in helping others.

Suppose wife is not in favour  
Of husband helping others  
At the cost of the family  
Then it becomes one way.

So, both should willingly  
Help the needy voluntarily  
Then it truly becomes  
A commendable service.

\*\*\*

???????????? -THIRUKKURAL

????????? 5 - ?????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/06. ?????????????? ?????????????? ?????????? ??????????????????  
????????? ?????????? ??????

05/06. Araththaatrin illvazhkkai aatrin puraththaatrin  
Poyip peruvadhu evan

05/06. If one leads family life doing charity,  
Is there any more benefit in other ways?

\*\*\*

Wife: I agree helping others is  
Part of a family life, but how far?

Husband: He says, first of all  
Lead a family life well,  
And then start helping others  
Which is more appreciable.

Whatever you may achieve  
By other means of services  
Will not carry more merit  
Than what the poet means.

It's the help by joint effort  
Of Wife and husband  
That carries more weight  
And will surely please God.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 05 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 5 - ?????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/07. ????????????? ????????????? ?????????? ??????????  
???????????????? ?????????? ???.

05/inaan illvaazkkai vaazhbhavan enbhaan  
Muyalvaarull ellaam thalai.

05/07. A charitable minded family man  
Is better than others living by other means.

\*\*\*

Wife: See other people. How they prosper well?

Husband: They prosper by other means  
But let us follow what the poet says.  
Let us not look out outside,  
But look to our kind hearts inside.

Wealth alone can't give happiness.  
By serving deserving persons,  
The joy of doing free services  
Goes more to others than us.

What's the use of a simple name?  
One is born to earn fame.  
Then what's the purpose of life?  
Is it just to live as husband wife?

No, the poet here emphasizes  
The need for extending services  
To the needy and poor people  
To prove such a family very humble.

\*\*\*

???????????????? -THIRUKKURAL

???????? 5 - ?????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/08. ??????? ??????? ?????????????? ??????????????  
????????????? ??????? ??????????.

05/08. Aarrtrin ozhukki aranizhukka illvazhkkai  
Norrpaarin nonmai udaitththu.

05/08. A family, along with others, giving charity  
Is more than what one is doing penance.\*\*\*  
Wife: Yes, we get pleasure in sharing  
What we've with others.

Husband: You're absolutely correct.  
Some donors have joined us, in fact,  
And it's a team of charitable minded  
Persons doing this noble service

Rather going to Himalayas,  
Leaving family life to do penance,  
Is not considered better than  
Remaining at home to help others.

Thiruvalluvar in several ways  
Prove that a kind hearted man  
Is far better than one  
Business like in his heart.

\*\*\*

????????????? -THIRUKKURAL

????????? 5 - ??????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/09. ?????????? ??????? ??????????????; ??????????  
????????????????? ?????????? ??????.

05/09. Aranenap pattadhe illvaazhkkai akkdhum  
Piranpazhippadhum illaayin nandru.

05/09. The very charity is called family life  
It's really great, if it's not criticized by others.  
\*\*\*

Wife: The family life itself is a kind of sacrifice,  
In that both wife and husband adjust with each other.

Husband: Yes, you're correct. Family life  
Is also another act of charity in that wife  
And husband should give up  
Their self-ego, own rights and privileges.

For a common cause they should work,  
Respecting each other feelings,  
With all love and affection  
More in the interest of their children.

They should live in such a manner  
So that others may appreciate them  
Without inviting any criticism  
For their unpleasant behavior.

\*\*\*

??????????? -THIRUKKURAL

????????? 5 - ????????????

CHAPTER 5 - MARRIED LIFE

\*\*\*

05/10. ?????????? ?????????? ?????????? ??????????  
????????????? ?????????? ??????.

05/10. Vaiyathu Vazhvaangu vazhbavan vaanurayum  
Dheivathull vaikka padum.

05/10. The householder living devotionally on earth  
He'll be honored equal to Gods in the Heaven.

\*\*\*

Wife: I understand that a divine life  
Will lead one to Heavenly life.

Husband: True, In a family  
No one is superior  
Or for that matter  
Anyone is inferior.

Both have equal rights  
And lawful privileges.  
Each one is given a role  
To play it well.

A nation consists

Of many families,  
If all of them are well  
It'll also shine well.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 06 - Couplets 1,2,3

???????????? -THIRUKKURAL

????????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/01. ?????????? ?????????????? ?????????? ??????????  
????????????? ?????????????? ????.

06/01. Manaitthakka maanbudaiyaan aagiththarr kondaan  
Vallaththakkaall vaazhkaith thunnai.

06/01. The best wife suitable for family life is one who has good habits  
And spends within her husband's income.

\*\*\*

Wife: You don't worry, I'll try to manage  
Household expenses within your resources.

Husband: I know you're capable of doing it.  
With all the loans and other commitments,  
I was afraid how to manage expenses,  
But you're giving me high hopes.

Wife: I've some savings with me.  
That can be used now  
To cover the deficiencies  
That we may face now.

Husband: A wife should be like you,  
For your good savings habit  
Extending me timely help  
Which is a good trait.

\*\*\*

???????????? -THIRUKKURAL

????????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/02. ?????????? ?????????????? ?????????? ??????????  
????????????? ?????????????? ???.

06/maatchi ilaallkan illaayin vazhkkai

Enaimaatchi thayinum ill.

06/02. If wife has no good habits, it's of no good value  
Even if the family life is otherwise prosperous.

\*\*\*

Wife: Please don't disturb my sleep.

Husband: I've to reach office by 10.00 AM.  
It's now 9.00 AM, just an hour left.  
For me to leave for my work spot,  
Who'll prepare my breakfast?

Wife: Go now and take breakfast  
In a hotel today.

If the wife still sleeps late after,  
Husband getting up from bed,  
How much happy that family will be  
One can imagine from this example.

Here wife is hale and healthy  
But she has many wrong habits,  
Late rising from bed is one.  
How the family will then run?

\*\*\*

???????????? -THIRUKKURAL  
????????? 6 - ?????????? ???????  
CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/03. ?????????? ??????? ?????????????? ??????????  
????????? ??????? ????

06/03. Illaadhan illaall maannbhanaal? Ulladhen  
Illaall maannaak kadai.

06/03. What's less, if wife has good habits?  
What's more, if she has no good habits?

\*\*\*

Wife: Oh My dear, why did you marry me,  
I'm an handicapped woman?

Husband: I married you because

For your good habits and not because  
You're a handicapped woman  
Please don't mention it again.

What an ideal couple they are!  
Both have sympathy for each other.  
So, it's not the body that counts.  
It's the soul inside that merits.

Husband marrying beautiful wife,  
And wife ruining his life,  
This happens in many cases  
In that both of them regrets.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 06 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

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06/04. ?????????? ??????????? ??????? ??????????????  
???????? ?????????? ???????,

06/04. Pennin perundhakka yaavulla? Karppennum  
Thinmai undaakap perrin.

06/04. If the wife is firm in her chastity,  
Is there any wealth more than her?

\*\*\*

Wife: I was born for you only.  
I think of no one else,  
Excepting you, as my husband.

Husband: Really, I'm fortunate  
To have you as my better half.  
I also love you, my wife.  
Your modesty, I appreciate.

This is a model couple,  
Both loving each other,  
We should draw a moral  
How sincere they are!

There are many couples,  
The living examples,  
As made for each other,  
They carry on forever.

\*\*\*

???????????? -THIRUKKURAL

???????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/05. ?????????? ?????????? ?????????? ??????????????????  
????????????? ?????????? ???.

06/05. Deivam thozhaall kozhunan thozhuvall  
Peiyana peiyum mazhai.

06/05. If a wife thinks of no God except his husband as God,  
When she asks the sky to rain, it'll rain.

\*\*\*

Wife: What a wonder today!  
I prayed for rain and it did rain.

Husband: Thiruvalluvar says, a wife can  
Command the sky to rain  
When she is devoted,  
As God, to her husband.

Will there be any famine  
If there is rain  
At the command  
Of a devoted woman?

There were days in the past  
When many incidents  
Of this kind did happen.  
It's was no wonder then.

\*\*\*

???????????? -THIRUKKURAL  
????????? 6 - ?????????? ???????  
CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/06. ?????????????? ?????????????? ??????? ??????????  
????????????????? ?????????????? ??????.

06/06. Tharkaaththuth tharrkondaan paennith thagaisaandra  
Sorkaththuch sorvilaal penn.

06/06. With her chastity she protects herself  
And her husband thus her reputation goes high.

\*\*\*

There were many stories in the past  
Like Savithiri, Sathyavan where  
The Chastity of the wife  
Saved her husband from death.

However now-a-days  
There are many families  
Who maintain sanctity  
In their mutual relationship.

Rarely a few cases arise  
Where a wife betrays  
Her husband and elopes  
Breaking her relationship.

Majority of women  
Do love their men  
And well maintain their image,  
Without any damage.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 06 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/07. ?????????????? ?????????? ?????????? ???????  
????????????????? ??????? ???.

06/07. Siraikaakkum kaapevan saiyum? Magallir  
Niraikaakkum kaappe thalai.

06/07. The chastity of a woman should be safeguarded  
By her own-self and not by any other outside means.

\*\*\*

Every woman is particular  
That she should care for  
The safety of her own  
Though guarded by her man.

They should not go alone  
Without proper protection  
When the whole city sleeps  
Risking their own lives.

Tiruvalluvar has well said  
That every woman should  
Safeguard her interest  
Thus keep her chastity intact.

\*\*\*

???????????? -TIRUKKURAL

???????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/08. ?????????? ?????????????????? ?????????? ??????????????????  
????????????????? ??????? ???.

06/08. Petraan perinperuvar penndir prunjchirappu  
Puthellir vazhum ulagu.

06/08. If wives earn husbands' deep love  
They'll be glorified in Heaven.

\*\*\*

Every woman wish that she should die  
Before her husband dies.  
This shows her respect  
And deep love for him.

Husband and wife both  
They see heaven on earth,  
When they love each other  
As their deep lovable nature.

No wonder if they are  
Glorified in Heaven  
For respecting each other  
In their life long mission.

\*\*\*

???????????? -TIRUKKURAL

????????? 6 - ?????????? ????????

CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*

06/09. ?????????????? ?????????????? ??????; ??????????????  
????????? ???? ???.'

06/09. Pugazhpurindha illilorkku illai; igazhvaarmun  
Earupol peedu nadai.

06/09. When the wife is not chaste  
The husband can't walk like a lion in public.

\*\*\*

It's true that a unchaste wife  
Can play havoc in the life  
Of her husband till his last  
For her cruel, betrayal act.

He can't walk with his head  
Straight in public ahead,  
Having lost faith in her  
And her loyalty forever.

His life will be a hell,

How can he tell  
And face anyone  
In his broken condition?

Purity for both is a must.  
If they want to enjoy just  
Their happy married life  
Like ideal husband and wife.  
\*\*\*

???????????? -TIRUKKURAL  
????????? 6 - ?????????? ???????  
CHAPTER 6 - WIFE'S IMPORTANCE

\*\*\*  
06/10. ??????? ???? ?????????; ???????  
???????? ?????????? ????.

06/10. Mangalam enba manaimaatchi, matrathan  
Nangalam nanmakkat pearu.

06/10. Great men say that a dedicated wife,  
Having wise children is like a shining jewel.  
\*\*\*

Marriage is made in Heaven.  
This is known to everyone.  
So, God should sanction  
A good wife to anyone.

No doubt, an ideal couple  
Will be like a costly jewel  
As the poet says finally  
How they must live happily.

Summing up, a couple  
Should be a role model  
For their children to grow  
Under their able guidance.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 07 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 7 - ?????? ??????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/04. ?????????????? ????? ?????????? ??????  
???????? ??????? ?????.

07/04. Amizhdhinum aattra inidhedham makkal  
Srrugai allaaviya koozh.

07/04. The food that is handled by our children  
Is more than nectar in the Heaven.

\*\*\*

Wife: The food touched by our son  
Tastes like nectar in Heaven.

Husband: True, Any child is God.  
So, the touch of God we feel,  
When we eat that food,  
That tastes more than nectar.

Why I say he's God?  
With no ego, he's too good.  
With no likes and dislikes  
He remains always flawless.

Any child is an asset.  
That age, in fact, is the best,  
When he gives full happiness  
To his joyful parents.

\*\*\*

???????????? -TIRUKKURAL

???????? 7 - ?????? ??????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/05. ?????????????? ????????? ??????????????; ?????????  
????????????????? ??????? ??????????.

07/05. Makkallmei theendal udarrkkinbam; matravar  
Sorrkettal inbam sevikku.

07/05. One gets joy when his children touch him.  
And more joy hearing their prattle.

\*\*\*

Wife: How nice to hear our child's prattling?

Husband: True, It sounds more than musical.  
The child wants to tell us something,  
But only the words are missing.  
What he says, we keep on guessing?

When he touches my body,  
It becomes shaky  
My body hairs are rising  
And this I'm enjoying.

It's a good experience  
If we share with patience  
All the child's plays  
He does in his own ways.

\*\*\*

???????????? -TIRUKKURAL  
????????? 7 - ?????? ????????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/06. ?????????? ?????????? ?????????? ???????  
????????????? ?????? ?????.

07/06. Kuzhalinidhu yazhinidhu enbadam makkall  
Mazhalaichol kaella dhavar.

07/06. One who has not heard a child's sweet prattles  
He'll say flute and Yaazh are melodius.  
(Yaazh instrument is like Veena)

\*\*\*

Wife: My son's sweet prattles  
Make me very happy.

Husband: I'm also so happy  
When I hear his prattles.  
Some will say Flute  
Sounds to hear is sweet..

Some others will say  
To hear Veena's play  
It is so melodius  
That none should miss.

Such people haven't heard  
The prattles of a child,  
So, they give more importance  
To such lifeless instruments.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 07 - Couplets 4,5,6

???????????? -THIRUKKURAL

????????? 7 - ?????? ??????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/01. ?????????????? ?????????? ??????; ??????????  
????????????? ????? ???.

07/01. Perumavattrul yamarivadhu illai; arrivarrindha  
Makkat perru alla pirra.

07/01. Of the most valuable things, one wishes for  
Wise Offspring; nothing else.

\*\*\*

Wife: Once married, we should have children.

Husband: Yes, you are right  
But they should be bright.  
Of what use is it to beget  
Dull children, all idiots.

When a boon was offered by Shiva,  
To the father of Margandeya,  
If he wanted one bright son  
Or more sons, but were idiot ones.

But Shiva told him  
That the bright one  
Would live for sixteen years,  
But others for hundred years.

He chose the bright son,  
The short lived one,  
Instead of idiot sons,  
The long lived ones.

\*\*\*

???????????? -THIRUKKURAL

????????? 7 - ?????? ??????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/02. ?????????????? ?????? ??????? ??????????????  
????????? ??????? ???????.

07/02. Ezhupirrappum theyavai theendaa pazhipirangaap  
Pnnbudaiya makkall perrin.

07/02. If the children are not condemned by others  
He will be free from trouble for seven lives.  
\*\*\*

Wife: One should be lucky  
To get good children.

Husband: If our destiny is good  
God will be pleased  
To give us a good son,  
Otherwise, a bad one.

So, we should pray God  
To give us good children  
So that our lives will,  
By His grace, pass on well.

Pandavas though five but were good  
Kowravas Hundred, but were bad.  
It's not the number that counts  
But it's the merit that's important.  
\*\*\*

????????????? -THIRUKKURAL  
????????? 7 - ?????? ???????  
CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*  
07/03. ?????????? ??????? ???????; ???????????  
????????? ?????????? ???????.

07/03. thamporull enpadham makkall; avarporull  
Thamtham vinaiyaan varum.

07/03. A father claims his children as assets.  
But the children's good actions are his real assets.

\*\*\*

Wife: Our children should be our assets.

Husband: No doubt, but only  
When the fruits of their actions  
Are good enough to bring us  
A good name always.

A drop of poison  
In a cup of milk  
Is unfit for a drink  
Same thing for a son.

His one bad action  
Will ruin all the good actions,  
In his life time, he does.  
Then he's no asset for us.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 07 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 7 - ?????? ??????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/07. ?????? ?????????????? ?????? ??????????

???????? ?????????? ??????.

07/07. Thandhai magarrkaatrum nandri avaiyththu  
Mundhi iruppach seyal.

07/07. A good father can make his son  
To come first among gathered wise men.

\*\*\*

Wife: We must educate our son in such a way  
He should be a topper in any gathering.

Husband: True, We shall educate  
Him in all groups of science and art,  
So, he'll come up well in his studies,  
And be a topper among wise scholars.

A pundit had a bright son,  
But he was criticizing his son  
Always to pay more attention  
In his field of education.

One day, the son wanted  
To kill the pundit in his bed  
But he heard his father  
Talking to his mother.

'My son is more intelligent  
Than myself, in fact,  
But if I praise him for that  
It'll have adverse effect.'

'This will develop ego then,  
And it may affect our son.'  
The son heard this and cried.

For his hasty action, he regretted.

At pundit's feet he fell down,  
And begged for pardon.  
The pundit smiled and just said,  
'I'm proud of you, my son.'

\*\*\*

???????????? -THIRUKKURAL

????????? 7 - ?????? ???????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/08. ??????????? ??????? ?????????? ???????????

?????????????? ?????????? ??????.

07/08. Thammintham makkal arriudamai manilaththu  
Mannuyirk kellaam inidhu.

07/08. Hearing son's wisdom, great men will enjoy  
More than father keeps on enjoying.

\*\*\*

Wife: I'm so proud of my son,  
As every heart he has won.

Husband: See how he has earned  
Praises from Scholars of the world,  
I'm also very much proud  
Of their comments, when I heard.

It's nothing but God's boon,  
That we've him as our son,  
May God shower on him  
His blessings, let us pray Him.

The poet glorifies every one,  
The father, mother, son  
As well as the wise scholars  
In his couplets of few words.

\*\*\*

???????????? -THIRUKKURAL

????????? 7 - ?????? ???????

CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/09. ????? ?????????? ?????????????? ??????????  
????????? ?????????? ?????.

07/09. Eendra pozhudhin peridhuvakkum thanmaganai  
Saanrron enakketta thaai.

07/09. Her mother feels proud when others  
Say that her son is a great learned man.  
\*\*\*

Wife: I feel proud when others remark  
That my son is great.

Husband: True, I also feel proud.  
For it's the gift of God,  
Who blessed us with a child,  
So bright in the world.

Once a childless parent  
Were rearing one mongoose  
As their pet child,  
The animal not so wild.

Later on they had a son  
But it continued to remain  
In that house freely,  
Moving here and there happily.

One day, the father noticed  
Mongoose mouth full of blood  
And thought it had killed,  
His son sleeping in the cradle.

In a hurry he was thoughtless.  
Outside he killed the mongoose,  
But inside the house he saw  
A bleeding dead cobra.

He cried for his hasty action,  
Having killed it in confusion,  
While it saved his son  
He didn't notice it then.  
\*\*\*

???????????? - THIRUKKURAL

???????? 7 - ?????? ???????

## CHAPTER 7 - CHILDREN'S IMPORTANCE

\*\*\*

07/10. ????? ?????????? ?????????? ????? ???????????

????????????? ?????????? ?????.

07/10. Magan thandhaikku aattrum udhavi ivanthandhai  
Ennotrraan kolenum sol.

07/10. Son's help to father be, let others comment  
What penance his father did to beget such a son?

\*\*\*

Wife: All our friends and relatives say  
What penance we did to get our wise son?

Husband: He reached the height of fame,  
And world o'er he had earned a name,  
By dint of his hard work for years.  
He's the most blessed son of ours.

The world history will tell us,  
How many children, so wise,  
Were or are born likewise  
Giving cheers to their parents?

Either in the material world,  
Or in the spiritual world,  
We can find hundreds  
Of such famous persons

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 08 - Couplets 1,2,3

???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

08/01. ?????????????? ?????? ?????????????????? ?????????  
????????????? ?????? ??????.

08/01. Anbirkkum undao adaikkumthaazh? Aarvalar  
Punkaneer poosal tharum.

08/01. Is there a bolt to lock love not to be seen by others?  
The tears of love will reveal the pain without one's awareness.

\*\*\*

Rajan: Can anyone suppress the love?

Ram: It's difficult to suppress love.

There's an inbuilt love

In every living soul

That is inseparable.

To all God gave this love  
Because He himself is love,  
He sits in everyone's heart,  
That, as tears, sheds out.

Even inside animals, birds,  
Insects and worms,  
God's love is hiding,  
To procreate their offspring.

\*\*\*

???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

08/02. ?????????? ?????????? ??????????????; ??????????????  
????????? ?????????? ??????????????.

08/02. anbilaaar ellaam thamakkuriyar; anbudaiyaar  
Enbum uriyar pirrarkku.

08/02. Those, having no love, save all things for themselves.  
But those, having love, will give their bodies for use by others.

\*\*\*

Rajan: Some walk on material path.  
Some others on spiritual path.

Ram: Yes, the material path takes  
One to the material world of existence,  
Which is nothing but business,  
With no love for customers.

Whereas the spiritual path takes  
One to the spiritual world of existence  
Which is nothing but love for others  
Their hearts bleed not blood, but tears.

The choice is in one's hands,  
Love or no love for others,  
Better choose love for its values,  
That'll wipe out the tears of others.

\*\*\*

???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

08/03. ???????? ?????? ?????????? ??????????????  
????????? ???????? ?????????.

08/03. Anbodu iyandha vazhakkenba aaruyirkku  
Enboadu iyandha thodarbu.

08/03. This body from rare birth is meant  
To love others, great men say like this.

\*\*\*

Rajan: The rarest one is to be born as a human being,  
Which is meant to love all beings.

Ram: Yes, you are correct, my friend.

Man or woman in this world,  
Are not created to hate others  
But to love all God's creations.

Messengers of God preach this  
But still wars after wars  
Are fought spreading hatred  
All over the world.

Hatred begets hatred,  
And love begets love,  
Why a few war mongers  
Do not understand this?

Some kill innocent people,  
And then kill themselves.  
Millions are killed in wars.  
What do they gain by this?  
\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 08 - Couplets 4,5,6

???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

08/04. ?????????? ?????? ?????; ??????????  
????????????? ?????? ?????????.

08/04. Anbinum aarvam udaimai; adhuveenum  
Nannbennum naadaach sirappu.

08/04. Love among neighbors creates kindness,  
Which, in turn, becomes friendship.

\*\*\*

Rajan: Oh Ram, How nice the world will be  
When people love each other, she or he?

Ram: True, my dear friend, it will be  
A Heaven on this earth, you'll see.  
But God created good and bad  
Like pious cow and poisonous cobra.

They co-exist, may be for good,  
But we take it as bad.  
What's in God's mind?  
Who can understand?

Snakes eat rats in fields  
And save our crops.  
From snakes-poison,  
They make medicine.

So, in the scheme of things,  
Created by God nothing  
Is a waste, unlike the views of fools,  
Not knowing their purposes.

\*\*\*

???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

08/05. ?????????? ???????? ??????????; ??????????  
????????????? ???????? ??????????.

08/05. anbutrru amarndha vazhakkenba; vaigaththu  
Enbutraar eaidhum sirappu.

08/05. The happiness of some people in this world,  
Is as a result of their love for others.

\*\*\*

Rajan: We see some happy people  
As a result of their love for others.

Ram: It's true, nothing it costs  
For one to love others.  
If you sow corn  
You reap corn.

If you fight with others  
They'll fight with you.  
If you hate others  
They'll hate you.

A very simple thing it is  
But people should know this  
To bring peace in the world  
That would please God.

\*\*\*

????????????? -THIRUKKURAL  
????????? 8 - ??????????  
CHAPTER 8 - KINDNESS

\*\*\*

08/06. ???????????? ?????????????? ???? ??????????  
????????????????? ???? ??????.

08/06. Arrathirrkke anbhusarbu enba arriyaar  
Marraththirrkum akkdhe thunai.

08/06. An ignorant man only will say love will guide to charity.

But love will guide to destroy sin also.

\*\*\*

Rajan: Love and kindness to all  
Will help one to go to heaven.

Ram: Yes Rajan, Love does not mean  
Physical love of men and women.  
It's a kind of divine love to lead  
Oneself towards Godhead.

About love the poet indicates  
It can also destroy sins,  
Perhaps the divine love can  
Relive one from committing a sin.

Meera loved Krishna  
And joined Krishna  
Andal loved Ranganatha  
And joined Ranganatha.

This is not the material love,  
But the divine love,  
That goes to please God,  
And it is always good.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 08 - Couplets 7,8,9,10

po???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

80/07. ?????? ????? ?????????????? ???????

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80/07. Enbi ladhanai vaeilpaolak kaayumae

Anbi ladhanai arram.

80/07. The boneless worms die in the hot son.

Likewise, lives with no love will perish by kindness.

\*\*\*

Rajan: It is like someone fights with you,

But you show kindness to him.

Ram: When clapping two palms,

Right there sound comes,

If one palm withdraws,

There's only silence.

In the land God wants peace.

The silent majority also want peace.

But a few minorities want wars

To sell their ammunitions.

There's a saying diplomacy is

Better part of the valor, yes,

One should use kindness

Just to diffuse roughness.

\*\*\*

???????????? -THIRUKKURAL

????????? 8 - ?????????

CHAPTER 8 - KINDNESS

\*\*\*

80/08. ?????????? ?????? ?????????????? ???????????

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80/08. Anbagathu illaa yuirvazhkkai vanpaarrkann  
Vatral maramthallirth thartru.

80/08. Men who have no love in their hearts live  
Like a dry tree trying to grow in a desert.

\*\*\*

Rajan: What is fate of men with no love?

Ram: They're like withered trees  
Trying to grow fresh leaves  
In a desert with no water  
Even to drink there.

Princely life Buddha gave up.  
A mendicant life he took up.  
He wandered here and there  
To preach non-violence everywhere.

He loved even animals  
Meant for sacrifice  
And preached kindness  
To those voiceless animals.  
\*\*\*

???????????? -THIRUKKURAL  
????????? 8 - ?????????  
CHAPTER 8 - KINDNESS  
\*\*\*

08/09. ?????????????? ??????? ?????????????? ??????  
???????????????? ?????? ??????????.

08/09. Purrathuruppu ellaam evanseiyum yaakkai  
Agathuruppu anbi lavarkku.

08/09. For a person who have no love inside his body  
What is the use of outside place, wealth or duty?  
\*\*\*

Rajan: The world has changed. There is  
Roughness everywhere.

Ram: There was a small king

Who wanted to kill a big king.  
He hid a knife inside a holy book  
And went to him with a divine look.

All the holy men, the big king met,  
Welcomed and washed their feet.  
The small king shed tears  
For the big king's kindness.

He went back without killing  
Though his heart was burning  
For paying the big king ransom  
That was a sum more handsome.

\*\*\*

???????????? -THIRUKKURAL

????????? 8 - ??????????

CHAPTER 8 - KINDNESS

\*\*\*

08/10. ????????? ?????? ??????????; ??????????????  
???????????? ????????? ???????.

08/10. Anbin vazhiyadhu uyirnilai; agthillaarikku  
Enbuthaol porththa udambu.

08/10. A true living body functions in kind ways.  
The body without love is just a skeleton covered by a blanket.

\*\*\*

Rajan: I understand that without kindness  
The body is just a bag of bones.

Ram: If we live like animals  
Kindness is not required.  
For food animals kill  
With no love or will.

God gave this body love.  
Man should somehow  
Exhibit that love outside  
Instead of hiding it inside.

The poet has in several ways  
Insisted on showing kindness  
To all the God's creations  
For one's everlasting peace.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 09 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 9 - ??????????????

CHAPTER 9 - HOSPITALITY

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09/01. ????????????? ????????????? ????????? ??????????????  
????????? ?????????? ??????????.

09/01. Irundhombi ilvaazhavadhu ellaam virundhombi  
Vellaanmai seidhar poruttu.

09/01. To run the family with wife and earn wealth  
They're meant to invite and help their guests.

\*\*\*

Saroja: What is the use of earning  
If we don't entertain our guests?

Manoj: Yes my dear, you're correct.  
Our guests we should invite.  
Perfectly entertain them  
And give gifts to them.

As Vithura was devoted to Krishna  
Far more than Duryodhana  
Krishna went to Vithra's simple hut  
Instead of Duryodhana's grand palace.

Vithura with closed eyes gave peels,  
Instead of plantain fruits,  
And the Lord ate them all  
With His usual grace and smile.

When Vithura opened his eyes  
He was sorry to see the fruits  
And the missing peels there.  
What a love for each other?

\*\*\*

???????????? -THIRUKKURAL

???????? 9 - ??????????????

## CHAPTER 9 - HOSPITALITY

\*\*\*

09/02. ?????????? ?????????? ?????????? ????  
????????????????? ?????????????????? ??????.

09/02. Virundhu purrathathaath thaanunndal saavaa  
Mrundheninum vendaarrpaatru andru.

09/02. Keeping guests outside and eating even nectar alone  
Inside the house is an undesirable action.

\*\*\*

Saroja: I saw in my friend's house  
She treated badly her guest.

Monoj: We shouldn't do like that.  
It's unfair on our part  
To treat them like that  
Let us entertain our guest.

Once in way they come.  
We should receive them,  
With all due respect,  
For what they expect.

Keeping them outside,  
And eating alone inside,  
It's no good for us,  
God won't pardon us.

\*\*\*

????????????? -THIRUKKURAL

????????? 9 - ??????????????????

CHAPTER 9 - HOSPITALITY

\*\*\*

09/03. ?????????????? ?????????? ?????????? ??????????  
????????? ?????????????? ??????.

09/03. varuvirundhu vaigalum ombuvaan vazhkkai  
Paruvandhu paazhpadudhal indru.

09/03. A man entertaining guests daily,  
His family will never ruin with poverty.

\*\*\*

Saroja: Rarely our guests come, not daily.

Manoj: Even if they come daily  
It'll not affect our family.  
We've enough resources  
To invite them to our house.

If you give food to a crow  
It'll cry out 'Caw, Caw, '  
And invite dozens of crows  
To share the eatables.

Are we worst than crows  
To eat food ourselves  
Bolting outside our doors  
To avoid our guests.

Seeing closed doors outside.  
None is there inside  
Our guests may guess  
And go back to their place.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 09 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 9 - ??????????????

CHAPTER 9 - HOSPITALITY

\*\*\*

09/04. ?????????????? ?????????? ?????????; ??????????????  
????????????? ?????????? ???.

09/04. Aganamarndhu seiyaall uraiyum; muganamarndhu  
Nalvirundhu ombhuvaan il.

09/04. With a smiling face host should receive guest.  
In that house Lakshmi, Goddess of wealth, will reside.

\*\*\*

Saroja: We feel the house is full of joy  
When our guests visit us.

Manoj: Yes, the few days or hours  
They all will stay with us,  
We're blessed by Goddess  
Lakshmi in our house.

Money comes and goes,  
But rarely we've our guests.  
Then if we keep a wry face,  
What will they think of us?

Give and take is the best  
As one day we may visit  
Their house also for food  
Then for us will it be good?

But the poet suggests,  
Whomsoever be the guests,  
Be it known or unknown,  
We should entertain.

\*\*\*

???????????? -THIRUKKURAL

???????? 9 - ??????????????

CHAPTER 9 - HOSPITALITY

\*\*\*

09/05. ?????????? ?????????????? ?????????? ??????????????????  
?????????? ??????????? ???????.

09/05. Viththum idalvendum kollao? Virundhombi  
Michchil misaivaan pulam.

09/05. Is it necessary to sow seeds in the fields  
And then eat only after feeding the guests?

\*\*\*

Saroja: How to maintain our house  
If daily guests visit our house.

Manoj: All can't entertain guests.  
Haves should help have-nots.  
This is the intention behind  
The suggestion we find.

Charity begins at home,  
And it shouldn't end there,  
This is known to everyone,  
And let it be in action.

The poet asks a question  
'Should a host first entertain guests  
And sow the remaining seeds  
Then only in his lands? '

The answer lies in the hands  
Of rich men who've more seeds  
As they can afford to feed,  
And then sow the seeds.

\*\*\*

????????????? -THIRUKKURAL  
????????? 9 - ??????????????????  
CHAPTER 9 - HOSPITALITY

\*\*\*

09/06. ?????????????? ?????? ?????????????? ??????????????????????  
????????????????? ?????? ??????????????.

09/06. Selvirundhu Ombi varuvirundhu paarththirupaan

Nalvirundhu vaanath thavarkku.

09/06. The host who expects some more guests  
After feeding his guests, he'll become a guest of the Heaven.

\*\*\*

Saroja: If we entertain guests after guests  
What will become of our house?

Manoj: They're extreme cases  
Where guests after guests  
Are entertained day by day  
For that host Heaven shows its way.

We shouldn't read lines in between,  
But only take their hidden  
Meaning and the intention  
Of the poet in every situation.

All cannot go to Heaven.  
Only those divine men  
Can go there for rests  
After doing good deeds.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 09 - Couplets 7,8,9,10

TIRUKKURAL

???????? 9 - ??????????????

CHAPTER 9 - HOSPITALITY

\*\*\*

09/07. ?????????????? ?????????? ?????; ??????????  
????????????? ?????????? ????.

09/07. Inaiththunnaiththu embadhonru illai; virundhin  
Thunnaithunnai vellvip payan.

09/07. No measure can find results of host's entertainment.  
It can be found only in guest's satisfaction.

\*\*\*

Saroja: I'm happy to find our guests are fully satisfied  
With our food and hospitality.

Manoj: Yes Saroja, when they're happy,  
We too are happy.  
Their satisfaction,  
Is our satisfaction.

Finally what do we gain?  
Not their dissatisfaction,  
But their contentment,  
And not their resentment.

I didn't hear any comments  
Now from our guests,  
Our fortune it means,  
And also their kindness.

\*\*\*

???????????? -TIRUKKURAL

???????? 9 - ??????????????

CHAPTER 9 - HOSPITALITY

\*\*\*

09/08. ?????????????? ?????????? ?????; ??????????????  
?????? ?????????? ????.

09/08. Parindhombip patratraem enbar; virundhombi

Vellvi thalaippadaa dhaar.

09/08. Not getting the benefit of entertaining guests,  
The host may feel that wealth gained is of no use.

\*\*\*

Saroja: There is no point in hoarding wealth  
Even if we are spending on our guests.

Manoj: When Goddess Lakshmi resides  
Happily In our house,  
Why we should hoard wealth  
When she supplies us liberally wealth?

Let us entertain guests  
Not checking the results  
Now and then about  
What is our benefit?

Then the purpose is lost  
When we count on guests  
We'll do our best.  
To our regular guests.

\*\*\*

???????????? -TIRUKKURAL  
????????? 9 - ??????????????  
CHAPTER 9 - HOSPITALITY

\*\*\*

09/09. ?????????? ?????? ?????????????????? ??????  
????? ?????????????? ??????.

09/09. Udaimaiyull inmai virundhombal ombaa  
Madamai madavaarkann undu.

09/09. When there is wealth, to say poverty will come  
If we entertain guests, is not acceptable.

\*\*\*

Saroja: If we spend on guests  
Will we become poor one day?

Manoj: Only fools think like that.  
How much a guest will eat?  
Even ants share their food.

After all the little ants gather food.

One day wealth will come  
Another day it will go out.  
But life should go on  
Forever with no hesitation.

Let us not worry about,  
Our poverty or not.  
We'll give our guests  
Well within our means.

\*\*\*

???????????? -TIRUKKURAL  
????????? 9 - ??????????????  
CHAPTER 9 - HOSPITALITY

\*\*\*

09/10. ???????? ?????????? ??????????; ??????????????????  
????????? ?????????? ??????????.

09/10. Moppak kuzhaiyum anichcham; mugamthirindhu  
Nokkam kuzhaiyum virundhu.

09/10. Smelt Annicham flower will not fade that day,  
But guest's face will change and fade.

(Annicham flower is so delicate it'll wilt  
And whither even at a slight sniff)

\*\*\*

Saroja: Guest friends will not comment easily,  
But guest relatives will criticize easily.

Manoj: Whatever they say, good or bad,  
Let us not keep in our mind.  
Their mouths we can't shut.  
But our ears we can shut.

One in ten will speak badly.  
Nine will speak nicely.  
We shall hear those nine  
Leaving aside that only one.

Some characters are well settled.  
It's difficult for them to mend  
Themselves at any stage,  
Or for that matter at any age.

What the poet wants to say,  
Let us deeply study,  
And try to follow it  
After understanding it.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 10 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 9 - ?????? ??????

CHAPTER 9 - KIND WORDS

\*\*\*

10/01. ?????????? ???? ?????? ???????????  
???????????? ?????????????????? ????.

10/01. Insolaal eeram allaiip padirrilavaam  
Semporull kandaarvaach chol.

10/01. Kind words are those coming from mouth,  
Mixed with love and free from cheating.

\*\*\*

Shyam: Sir, how should one speak?

Teacher: One should speak kindly,  
Words coming from mouth softly,  
And the speech sounding lovely  
But surely not cunningly.

Words should come from the heart;  
From the lips, definitely not,  
For the heart represents true love,  
And to speak, it teaches how.

Soft words do attract people.  
Harsh words drive away people.  
Good speech, by itself, is an art,  
One should try to practice it.

\*\*\*

???????????? -THIRUKKURAL

???????? 10 - ?????? ??????

CHAPTER 10 - KIND WORDS

\*\*\*

10/02. ?????????????? ?????? ??????; ???????????????  
????????? ???? ??????.

10/02. Aganamarndhu eedhalin nandre; muganamarndhu

Ensolan aagap perrin.

10/02. If one talks with a smiling face and sweet words  
That will be more than giving a gift to a person.

\*\*\*

Shyam: Teacher, tell me how one should talk.

Teacher: Shyam, speaking is an art  
One should learn and practice it.  
Don't keep your face roughly  
Or, displease others cunningly.

From your mouth your words,  
Should be come with kindness,  
That will please the listener  
Who'll be happy thereafter.

Face is the index of the mind.  
If your heart is so kind,  
Like a mirror, your face will  
Reflect your kindness well.

\*\*\*

???????????? -THIRUKKURAL  
????????? 10 - ?????? ??????  
CHAPTER 10 - KIND WORDS

\*\*\*

10/03. ?????????? ?????????????? ?????? ??????????????  
?????? ?????? ?????.

10/03. Mugathan amarnthinidhu nokki agaththaanaam  
Inso linidhe aram.

10/03. Kindness means keeping a welcome face  
And uttering sweet words to the visitor.

\*\*\*

Shyam: Sir, how to talk to a strange visitor?

Teacher: Don't show your wry face  
But show your kind face  
Talk to him very softly  
And surely not roughly.

The visitor will also respond  
Likewise he'll also be kind  
He'll not reply roughly  
And the dialogue will go on nicely.

Spilt milk on the floor  
Cannot be taken back.  
Likewise, spoken words  
Cannot be taken back

So, carefully one should talk.  
As it'll bounce back  
If the words are rough  
That makes one tough.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 10 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 10 - ?????? ??????

CHAPTER 10 - KIND WORDS

\*\*\*

10/04. ?????????????? ?????????? ??????????; ??????????????  
????????????? ?????? ??????????.

10/04. Thunburroom thuvaamai illaagum; yaarmattum  
Enburroom inso lavarkku.

10/04. For those who're capable of talking kindly to anyone  
The terrible poverty does not happen to them.

\*\*\*

Shyam: Sir, Will such people be affected by poverty?

Teacher: Not at all, poverty doesn't arise  
In such noble mens'cases.  
If they've more money  
They'll donate more money.

If they've less money  
Still they part with money  
For some noble cause  
With all their kindness.

May be poor in their resources,  
But they're rich in their hearts,  
That keeps their attention  
Always to the poor men.

\*\*\*

???????????? -THIRUKKURAL

???????? 10 - ?????? ??????

CHAPTER 10 - KIND WORDS

\*\*\*

10/05. ?????????????? ?????????? ?????? ??????????  
???; ??? ???? ????.

10/05. Panivudiyam insolan aadhal; oruvarrku  
Anni; alla matrum pirra

10/05. On should bow down and talk nicely  
That's a real ornament, not his wearing golden one.

\*\*\*

Shyam: Teacher, in what manner one should speak?

Teacher: It's the duty of a noble man  
To talk kindly, bowing his body down,  
As a gesture of goodwill he has  
Towards such humble visitors.

The visitor also will bow down,  
If before him you bow down,  
If you speak good words  
He'll also utter nice words.

It's all in your hands,  
How to handle persons,  
When they come to you  
For a talk with you.

\*\*\*

???????????? -THIRUKKURAL  
????????? 10 - ?????? ??????  
CHAPTER 10 - KIND WORDS

\*\*\*

10/06. ?????? ??? ????? ?????????; ??????  
????? ????? ???????.

10/06. Allavai theya arram perugum; nallavai  
Naadi iniya solin.

10/06. After deeply studying good words one should use them  
In his speeches, when his sin comes down and kindness goes up.

\*\*\*

Shyam: Teacher, I've seen people  
Talk on the spur of the moment  
They don't think and talk.

Teacher: It's not good to talk like that.  
Some people talk in a heat,

But it'll damage their interest  
And they'll not achieve their object.

For a healthy conversation  
Both sides should own  
Each one's responsibility  
In maintaining cordiality.

The poet says one should  
Study many good words  
And use such words well  
Which will promote goodwill.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 10 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 10 - ?????? ?????

CHAPTER 10 - KIND WORDS

\*\*\*

10/07. ?????????? ?????? ?????????? ??????????

????????? ?????????????????? ?????.

10/eendru nandri payakkum payaneendru  
Pannbin thalaippiyaach sol.

10/07. There are beneficial and sweet words  
Which will give one lawful and kind life.

\*\*\*

Shyam: What kind of life one should lead?

Teacher: Shyam, one should count words  
And use them on appropriate occasions.  
For instance, one shouldn't tell,  
'Burn the candle' but 'Light the candle.'

You only burn the corpse,  
And not the wax candles,  
So, use appropriate words,  
Just suitable to occasions

In a marriage someone  
Was asked to bring one  
Swing of heavy weight  
For the couple to sit.

The man carrying the same,  
Said, 'So heavy it is  
Like a dead corpse, '  
On an auspicious time.

\*\*\*

???????????? -THIRUKKURAL

???????? 10 - ?????? ?????

CHAPTER 10 - KIND WORDS

\*\*\*

10/08. ?????????? ??????? ??????? ??????????  
?????????? ??????? ??????.

10/08. Sirrumaiyum neengiya insol marrumaiyum  
Immaiyum inbam tharum.

10/08. Without harming others, one using sweet words  
Will be joyful in this as well as next births.

\*\*\*

Shyam: Sir, I now understand  
And try to follow what you said.

Teacher: Yes, Shyam, you are a good boy,  
And will follow what I say,  
For your own good in this life  
As well as the next life.

Never harm others' interests.  
Talk with others in good words.  
Use words appropriate to occasion.  
You'll earn others' appreciation.

Studying Tirukkural is good  
As each and every word  
In it is made up of a gem  
To wear in one's life time.

\*\*\*

???????????? -THIRUKKURAL  
????????? 10 - ?????? ??????  
CHAPTER 10 - KIND WORDS

\*\*\*

10/09. ??????? ??????????? ?????????? ??????????  
????????? ??????? ??????

10/09. Insol initheendral kaanbaan evankolo  
Vansol vazangu vadhu?

10/09. When others talk nicely that gives one pleasure,  
Using harsh words to others, how it is justified?

\*\*\*

Shyam: Sir, there are people talking harshly  
But they want to hear decent words from others?

Teacher: Built of split personality, they possess  
One face for themselves and another for others,  
There are many such men we daily face  
But let us not follow those incorrigibles.

You follow good example.  
Don't be after bad people.  
The thread that binds the flowers  
Also a sweet aroma, it gives.

A rose smells rose even it's called  
By any other name in this world,  
So, you be yourself as good,  
Without seeing the bad side.

\*\*\*

???????????? -THIRUKKURAL

???????? 10 - ?????? ??????

CHAPTER 10 - KIND WORDS

\*\*\*

10/10. ????? ?????? ??????? ??????

?????????????? ?????????????? ??????.

10/10, Iniya ullavaaga innaatha kooral  
Kaniiruppadhu kaaykavarn thartru.

10/10. When one possess good words, but using bad words  
It is like eating bitter instead of sweet vegetables.

\*\*\*

Shyam: When there is sweet fruit  
Why one should take unripe fruit?

Teacher: Yes, this example poet gave us  
To see that we use always good words.  
God created tongue for two purposes  
To taste and speak good words.

This tongue is meant to praise  
God's love for His creations  
And not for abusing others

Just to satisfy one's selfishness.

How many languages  
This tiny tongue speaks  
In the world of ours  
It's really marvelous.

In the mouth watering world  
To taste varieties of food  
This tongue always demands.  
To talk nicely, why it hesitates?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 100 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 100 - ??????????.

CHAPTER 100 - POLITENESS

\*\*\*

100/01. ????????????? ?????? ????????? ??????????????

???????????? ?????????? ??????????.

100/01. Ennpadhaththaal eaidhal ellidhenba yaarmaattum  
Pannbudaimai ennum vazhakku.

100/01. Anyone can easily approach one,  
who is of soft and kind nature,  
and the most polite person.

\*\*\*

Bhanupriya: A man of politeness can easily win anyone.

Sanjana: Courtesy, politeness, kindness,  
These words indicate one's goodness,  
In his behavior that attracts persons,  
To approach him with no reservations.

Even though they suffer,  
For their kind and soft nature,  
They take it as their pleasure,  
To help other people who suffer.

It requires a spiritual background,  
For one to be soft and kind,  
As they know, "God helps those,  
Who help their neighbors."

\*\*\*

100/02. ?????????? ?????? ?????????????????????? ??????????????????

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100/02. Anbudaimai andrra kudippiraththal ivviranndum  
Pannbudaimai ennum vazhakku.

100/02. One is praised as lovable and born in a good family,  
Because of these two good things in the form of politeness.

\*\*\*

Bhanupriya: One is lovable and is from a good family  
What more is required for him to be polite?

Sanjana: I also agree with you,  
If one has a lovable personality,  
And he's from a good family,  
He must be a polite man really.

In the business world  
Salesmen are trained  
To be very courteous  
With their customers.

So, politeness has its market,  
For valuable customers to attract,  
Also there are loveable  
Good many family people.

\*\*\*

100/03. ????????????? ?????????? ?????????; ??????????  
???????????? ????????? ??????.

100/03. Urruppoththal makkiloppu anrraal; verruththakka  
Pannpoththal oppathaam oppu.

100/03. One is born in a good family and having his resemblance of Face, color  
and body of his father or mother, these are not real match, but the real match is  
his inherited forefathers' politeness.

\*\*\*

Bhanupriya: The poet is attaching importance to one's politeness  
Rather than his face, color and body shape like his parents.

Sanjana: One may resemble his father,  
Or may look like his mother,  
But that does not matter  
His politeness is that matters.

He may be black or white,  
Or, may be short or height,  
But he inherited politeness  
From his own forefathers.

Politeness is the one that counts,  
Not anything else that matters,  
Nor for shape, but for his politeness  
People pay him their respects.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 100 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 100 - ?????????.

CHAPTER 100 - POLITENESS

\*\*\*

100/04. ?????? ????? ??????? ???????????

???????? ?????????? ?????.

100/04. Nayanodu nandrri purindha payanudaiyaar  
Panbupaa raattum ulaghu

100/04. Not only showing pity, but also doing good to others  
The world will appreciate this kind of politeness.

\*\*\*

Bhanupriya: Politeness, combined with pity  
and doing good to others, is an extraordinary  
quality of a good person.

Sanjana: Yes it is true, politeness  
Has its own importance  
Wherever a person goes,  
To achieve easily success.

Beside this politeness  
One is doing good service  
To many deserving persons  
This is one of his good qualities.

No doubt, the world will,  
Appreciate politeness well,  
As courtesy demands one  
To be soft and kind to everyone.

\*\*\*

100/05. ????????????? ????????? ?????????; ?????????????

???????? ?????????? ???????.

100/05. Nagaiyullum innaadhu ighazhchi; pagaiyullum  
Pannulla paadarrivaar maattu.

100/05. Those who have the nature of understanding others troubles

they will show courtesy to enemies also; so, even for a joke,  
to criticize others they will feel it a painful action.

\*\*\*

Bhanupriya: He must be an extraordinary person  
To show courtesy even to an enemy.

Sanjana: He doesn't even criticize anyone  
As he feels it a painful action,  
Besides he understands others' troubles  
And try to help them to the extent possible.

See how this politeness works,  
To any place one goes,  
People give warm welcome  
And also respects to him.

Politeness is a good culture,  
That'll brighten one's future,  
If it is regularly practiced by him,  
Then happily he can spend his time.

\*\*\*

100/06. ?????????????? ?????????? ?????; ??????????????  
????????????? ?????????? ???.

100/06. Pannbhudaiyaarp pattunndu ulagham; adhuvindrel  
Mannbhukku maaivadhu mann.

100/06. Because of courteous people,  
Lives in the world go well; if not,  
Lives would have been buried deep in sands.

\*\*\*

Bhanupriya: Lives in the world go well  
on account of politeness in majority of places  
if not everywhere.

Sanjana: It is true, if courtesy is not there  
And full of hatred is there,  
None would have survived  
To live in this world.

None expects roughness  
But everyone expects politeness

Even a girl expects her mother  
To show her courtesy better.

Otherwise, the girl cries,  
If mother keeps a rough face,  
So, it is a natural tendency,  
For anyone to expect courtesy.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 100 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 100 - ??????????.

CHAPTER 100 - POLITENESS

\*\*\*

100/07. ?????????? ??????? ?????? ??????????????

?????????? ?????? ????

100/07. Arampolum koormaiya renum marampolvar  
Makkatpann billaa dhavar.

100/07. As man one is born and he has intelligence like a sharp iron file, but if he has no courtesy to understand others' hardships, then he is just like to a tree.

\*\*\*

Bhanupriya: The poet is comparing him as a tree,  
If he doesn't understand others' hardships.

Sanjana: He may be intelligent.  
But if he is not polite,  
And help others in difficulties,  
He's just a tree among trees.

Why he's born as a man?  
Can he not help another man?  
Can he not understand, however,  
What his difficulties are?

One must show his courtesy,  
As well as his sympathy,  
And also must be helpful  
To the suffering people.

\*\*\*

100/08. ?????????? ??? ???? ???? ??????????????????

?????????? ?????? ???.

100/08. Nannbaatrraa raaghi nayamila seivaarkkum  
Pannbaatrraa raadhal kadai.

100/08. Polite people show kindness even to those persons  
Who are not friends, but give troubles to them.

\*\*\*

Bhanupriya: The value of politeness now I understand  
Kindness is shown even to trouble makers.

Sanjana: Courtesy, kindness, politeness,  
All have the same influence,  
With people who love these three,  
And also expect these three.

One may be discourteous,  
Towards other people,  
But he demands politeness,  
From other people.

But polite people extends  
Kindness even to enemies,  
Who give them troubles,  
Treating them like friends.

\*\*\*

100/09. ??????????? ??????????? ?????? ??????  
???????????? ?????????? ??????.

100/09. Nagalvallar allaarkku maayiru gnaalam  
Pagalumparr pattandrru irull.

100/09. For those who have no politeness  
and can't live in happiness in this world  
for them even the day is not a day, but it is night.

\*\*\*

Bhanupriya: For people who have no politeness  
The poet says they will not be happy in this world.

Sanjana: Such people are not happy  
When they show no courtesy,  
As their lives are not bright,  
Each day for them is a night.

They've fear if they are polite,  
People will try to exploit,  
Demanding favors from them,  
And wasting their precious time.

Those people will not be happy,  
And will not make others happy,  
In that case how they'll live  
In this world and survive?

\*\*\*

100/10. ?????????? ?????? ?????????????????? ??????????  
?????????? ?????????????? ???????.

100/10. Panbilaan petrra perunjselvam nanpaal  
Kalantheemai yaalthirindh thatrru.

100/10. Just like milk kept in a dirty vessel get spoiled,  
the wealth of a man who has no courtesy will be of no use to anyone.

\*\*\*

Bhanupriya: The poet has finally finished this chapter  
saying that the wealth of a man is of no use  
If he has no courtesy.

Sanjana: True, he's rough handling people  
Who'll come to him for help?  
The way he's discourteous to them,  
His wealth is of no use to them.

He'll even hang a board,  
&quot;Beware of dogs&quot;  
At his main gates  
To chase out those persons.

The poet compares this,  
Saying, his wealth is of no use  
Like the milk got spoiled  
That is kept in a dirty vessel.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 101 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 101 - ?????????? ????????

CHAPTER 101 - UNUSED WEALTH.

\*\*\*

101/01. ?????????????? ?????? ?????????????? ????????????

?????????; ?????????????????? ???.

101/01. Vaiththanvaay saandra perumporull akkdhunnaan  
Seththan; seyakkidandhadhu il.

101/01. A richest man never enjoyed his wealth and died.  
What has he done in this world?

\*\*\*

Leena: There are misers burying wealth underground.  
When they die no one knows where they had hidden their wealth.

Nandita: As he was a miser among misers,  
He gave no coin to others.  
But buried all the gold underground  
That cannot, by anyone, be found.

The miser died leaving it  
But didn't tell its whereabouts,  
And where it was buried,  
None knew; it became unused.

Years passed unnoticed.  
For a house to build,  
One builder dug that ground  
He found that pot of gold.

He handed it over to Government,  
Who took over that pot,  
And deposited it in the treasury  
As an undeclared currency.

\*\*\*

101/02. ?????????????? ?????????????? ?????? ????????

????????????? ??????? ??????????.

101/02. Porullaanaam ellaamendrru eeyaadhu ivarrum  
Marullaanaam maannaap pirrappu.

101/02. A miser who keeps the money for himself without giving it others, is a fool. He is the most inferior man among all persons.

\*\*\*

Leena: A miser is the dirtiest person in the world. He will not spend his money even for his decent dress, food and shelter.

Nandita: I don't know why,  
So much passion for money,  
A born miser is having,  
And burry it without spending?

Saving is a good habit,  
But not at the cost  
Of one's daily necessities  
For his decent existence.

A miser is the most inferior man,  
And also a foolish person,  
Who keeps money in his safety locker,  
But lives like a street beggar.

\*\*\*

101/03. ?????? ???? ?????????? ??????  
????????? ?????????? ?????.

101/03. Eettam ivarri isaivendaa aadavar  
Thottram nilakkup porrai.

101/03. One is mad after saving money without spending it for earning fame; his very birth is a load on this earth. □

\*\*\*

Leena: The poet says that such misers are a load on this earth.

Nandita: Sure, what is the use of his birth?  
A mere load, he's on this earth?  
For himself, neither he spends,  
Nor, for the welfare of others.

When he dies all the monies,

Will be spent by others,  
Or will get lost, buried elsewhere,  
Unknown to his successors.

This kind of misers will  
Make others' lives miserable;  
Neither he'll be happy,  
Nor others, he'll make happy.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 101 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 101 - ?????????? ????????

CHAPTER 101 - UNUSED WEALTH.

\*\*\*

101/04. ?????????????? ?????????????? ??????? ??????????  
???????? ?????? ????.

101/04. Echchamendrru ennum kollo oruvaraal  
Nachchap padaa dhavan.

101/04. What the world think after the death of an infamous miser,  
Who has not spent a coin for anyone?

\*\*\*

Leena: A miser didn't care what others will think of him  
While he was alive or dead.

Nandita: As you say, he didn't care  
For himself, nor even for his neighbor,  
When he was alive on this earth,  
Why should he care after his death?

Everyone used to curse him,  
While he was still alive here,  
And later on also cursed him,  
After his final departure.

An old beggar was found dead  
In a remote street end,  
When the workers searched  
A bundle of rupees were below his head.

All his life he has been begging,  
But not even a coin, he was spending,  
Compared to him, miser was the best,  
Who died in his house, not in an open street.

\*\*\*

101/05. ?????????????? ?????????????? ?????????????? ??????????  
????????? ?????????? ???.

101/05. Koduppadhoom thuippadhoom illaarkku adukkiya  
Kodiunn daayinum il.

101/05. One neither gives money to others, nor enjoys money for himself. Then what is the use of saving crores of rupees, which are of no use to anyone?

\*\*\*

Leena: The poet repeatedly saying, what is the use of money  
Which is of no use to anyone?

Nandita: Yes, the money is meant,  
And is supposed to be spent,  
For good useful purposes  
And not for any misuse.

Burying it is a misuse,  
As there is no specific use  
For that money at any time,  
Also to hoard it is a crime.

It is a kind of mental sickness  
For one to bury all currencies  
Underground without any use,  
Not knowing, why he's doing this?

\*\*\*

101/06. ????? ?????????????? ?????????????? ??????????????  
???? ?????????? ????.

101/06. Eatham perunjselvam thaanthuvvaan thakkaarkkoan  
Eedhal iyalbilaa dhaan.

101/06. One not enjoying the money nor having mind to give it to others, but he hoards it as a big treasure; it will give him troubles only.

\*\*\*

Leena: The poet again says that the money kept underground  
Will be of no use to him or others, but will create troubles to him.

Nandita: More important, the poet feels  
None must live like misers,  
But spend his wealth usefully  
For himself and others reasonably.

Money is for spending,

In a legitimate manner,  
And not for hoarding,  
In a miserly manner.

(Misers, Beware)

One day, the law will catch him,  
For hoarding money as a crime,  
And confiscate the entire money,  
Saying it is unaccounted money.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 101 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 101 - ?????????? ????????

CHAPTER 101 - UNUSED WEALTH.

\*\*\*

101/07. ?????????????????? ?????????? ?????????? ??????????

????????? ?????????????? ???????.

101/07. Atrraarkkondrru aatrraadhaan selvam mighanalam  
Petraall thamiyallmooth thatrru.

101/07. One's money saved without helping poor people,  
It is like a beautiful lady remained alone and became an old woman.

\*\*\*

Leena: The poet in a different way saying  
That a miser's money is like a pretty lady  
Not enjoying her life but became an old lady.

Nandita: A beautiful lady must marry  
And she must then enjoy  
Her newly married life  
As a man's house wife.

Not marrying a good man,  
But living her life alone,  
Her entire life has no charm,  
As an old lady to become.

Like that, a miser's wealth  
Buried deep on this earth,  
Has lost its valuable purpose,  
And is lying there with no use.

\*\*\*

101/08. ??????? ?????????? ?????????? ??????????????

?????? ?????????????? ???????.

101/08. Nachchap padaathavan selvam naduoorull  
Nachchu marampazhuth thatrru.

101/08. The wealth of a man, who has no habit of donating money to others,

he's like a poisonous fruits bearing tree grown at the center of a town.

\*\*\*

Leena: What all examples the poet gives,  
Like a poisonous fruits bearing tree a miser is.

Nandita: What is the use of that tree  
At the town center; though it is free,  
But none can eat those fruits,  
Which are very poisonous.

The unused money of a miser,  
Not spent by him for others,  
It is like the venomous fruit,  
That none, on the earth, can eat.

On the other hand, had he spent  
For others, what a joy he would get,  
In the company of all others,  
That he'll one day realize.

\*\*\*

101/09. ?????????? ?????????? ???? ?????????? ???????  
?????????? ?????????? ??????.

101/09. Anboreeith tharrsettru arram nokkaadhu eettiya  
Onnporull kollvaar pirrar.

101/09. One who spends not for lovable expenses,  
not spending on charities, and straining himself  
when he saves money, some strangers will enjoy that money.

\*\*\*

Leena: About the unused wealth of a miser  
The poet says that some strangers will enjoy that wealth.

Nandita: As a householder one has,  
All kinds of responsible duties,  
Which he must discharge daily  
But he has no love for his family.

He dislikes giving charities,  
As he is making them beggars,  
So, let them work, he feels,  
And earn their regular wages.

The unused wealth of this man,  
Some other unknown man,  
One day, will come and loot,  
And that stranger will enjoy it.

\*\*\*

101/10. ????????? ????????? ????????? ?????  
???????????? ????????? ?????????.

101/10. Seerudaich selvar sirruthuni maari  
Varrangkoorndh thanaiyadhu udaitththu.

101/10. Those rich men who spend virtuous life,  
if they become poor for some time,  
it is like clouds without water drops.

\*\*\*

Leena: White clouds are dry sometime  
But they feel high on the sky. Like that  
Rich men are when they lose their wealth.

Nandita: Rich men following virtues,  
They don't mind these losses,  
As they don't attach much importance  
To the money, what they possess.

One day, money will come,  
Similarly money will go,  
But calmness they show,  
With no worry, at any time.

If they just begin to worry,  
For that testing type money,  
Then what is the big difference,  
Between them and misers?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 102 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 102 - ????????

CHAPTER 102 - MODESTY

\*\*\*

102/04. ????????? ????????? ?????????????????????????????????????

????????????????????????????

102/04. Anniyandrro naannudumai saandrrorkkagdhu indrrel  
Pinniyandrro peedu nadai?

102/04. Great men of good conduct, who fear for blames, consider modesty is the beauty of one's life and if it is absent in his life they take it as a great harm though he may possess other fine qualities.

\*\*\*

Akshara: One may have fine qualities, but if he has no modesty  
All the other qualities are mere waste.

Dhanya: Modesty is given priority  
Among other known qualities,  
As it gives one a fine personality  
Exhibiting openly his modesty.

Great men think that one must,  
In his life, be very modest,  
As arrogance never pays  
Whatever favors he wants.

They take it as a great harm,  
That is forced on him,  
If his behavior is rough  
Or, in other words, it is tough.

\*\*\*

102/05. ?????????????????????????????????????????????????????????????

????????????????????????????

102/05. Pirrapazhiyum thampazhiyum naannuvaar naannukku  
Urraipathi ennum ulaghu.

102/05. The world will praise one that it is his place where modesty is there for

he fears for any blame coming to him as well as to others.

\*\*\*

Akshara: Not only he fears any blame  
Coming to him, but also for others,  
Such a man really is one of modesty, the poet says.

Dhanya: It is a rare quality for one  
Who has more concern  
For himself and others  
In avoiding others' blames.

In this world of selfish people,  
A person wishing other people,  
Free from all kind of blames,  
His modesty only, that shows.

No doubt, the world will  
Praise that person well,  
For his excellent quality  
As a role model for his modesty.

\*\*\*

102/06. ????????? ????????? ????? ??????????????  
???????? ?????????.

102/06. Nannveli kollaadhu manno viyangnaalam  
Pennalar melaa yavar.

102/06. Great men of good conduct will not aspire  
for the whole world even if it is given to them,  
as they prefer the safety that modesty gives.

\*\*\*

Akshara: It is really strange they discard the offer of world  
And prefer to hold modesty as their safety belt.

Dhanya: What will they do with the world,  
As they're not that much greedy  
To possess the whole world,  
As they prefer only to have modesty.

They don't want any fame,  
Or for that matter any name,  
They just want peace,

Not that world of troubles.

Their inborn natures is  
To be soft and kind,  
That shows their courtesy  
Coupled with their modesty.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 102 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 102 - ?????????

CHAPTER 102 - MODESTY

\*\*\*

102/07. ?????? ??????? ????????? ??????????????????  
????????????? ?????? ????.

102/07. Naannaal uyiraith thurrappar uyirpporuttaal  
Naanthurravaar naannaall pavar.

102/07. Good people prefer to die rather than giving up modesty,  
as they consider modesty is more than their lives.

\*\*\*

Akshara: See how great men think  
That modesty is more than their lives.

Dhanya: Sure, they're by nature,  
Modest in their character,  
And they're not born tigers  
To tear everyone into pieces.

They're human beings,  
Blessed with six senses  
While all the animals  
Possess only five senses.

While man can think and act,  
Animals go by their instinct,  
So, man must show man courtesy,  
Unlike animals, have also modesty.

\*\*\*

102/08. ??????????? ?????? ??????????? ??????  
????????????? ?????? ?????????.

102/08. Pirrnaannath thakkadhu thaannaannaan aayin  
Arramnaannath thakkadhu udaiththu.

102/08. When all others consider it an action to be blamed,  
if one does it, either he is in family or in ascetic life,

he will be blamed for that.

\*\*\*

Akshara: How can one do a shameful action  
When it is condemned by others?

Dhanya: When it is a shameful act  
How can any decent person do it?  
If he does it, he must be an idiot,  
With no shame on his part.

Modesty prevents a man,  
Going behind any woman;  
If he does that shameful act,  
How people will react?

Is he not violating legal,  
As well as moral,  
Code of conduct,  
By doing such an act?

\*\*\*

102/09. ??????????? ?????? ???????????; ???????????  
????????? ??????? ???.

102/09. Kulanjsudum kollgai pizhaippin; nalanjsudum  
Naanninmai ninrrak kadai.

102/09. If one falls down from good conduct,  
his name in a decent tribe will get spoiled.  
If he falls down from modesty  
it will spoil all his best conducts.

\*\*\*

Akshara: See the subtle difference  
Between good conduct and modesty.

Dhanya: Good conduct means  
Not one but many things,  
Like don't tell lies, harm others,  
Be kind and be sincere.

Out of this big list,  
Those words come out,  
Like etiquette courtesy,

Decency and Modesty.

Good conduct represents,  
His decent total 'Tribes, '  
While modesty indicates,  
His own good 'Qualities.'

\*\*\*

102/10. ????????? ????????? ????????? ?????????  
???????? ????????????????? ???????.

102/10. Naannagathu illaar iyakkam marappaavai  
Naannaal uyirmarutti yattru

102/10. People, who have no modesty, whatever action they do,  
it is like dolls of a puppet show acting as if in real lives.

\*\*\*

Akshara: The poet compares an indecent person  
To dolls of a puppet show, that is a nice comparison.

Dhanya: People see a puppet show,  
As if it is a real show,  
Those are puppets they know,  
But they enjoy that live show,

Men having no good manners  
Are just walking puppets  
With no sense of humors  
Or of any good characters.

Modesty is not in mere words,  
But it is shown in real deeds,  
For people to see its actual effect  
In the form of a good result.

\*\*\*

Rajaram Ramachandran



\*\*\*

Abhay: Both are good habits, one is perseverance  
And another is possessing extensive knowledge.

Naresh: Sure, if perseverance is there,  
It'll not give room for failure,  
If one takes up a work sincerely,  
At any time in an ideal family.

His extensive knowledge helps  
His entire family's progress  
Beyond his expectation;  
This is how one must function.

A nation consists of families,  
And if their reputation enhances,  
It is no wonder for all of us,  
If the nation's pride also increases.

\*\*\*

103/03. ??????????? ??????? ??????????? ???????  
???????????? ?????????? ???????.

103/03. Kudiseival ennum oruvarrkuth deivam  
Maditharruth thanmun thurram.

103/03. "I'll enhance my family reputation, " if anyone declares like  
this God in his divine dress will rush for his help.

\*\*\*

Abhay: "God helps those who help themselves."&quot;  
This is a proverb that supports his declaration.

Naresh: Yes, God always helps,  
If a sincere person prays,  
And does his work honestly,  
To support his family.

If one boldly declares  
That he'll enhance  
His family reputation,  
God will help in his action.

God will give him better ideas,

All the strength, boldness,  
And clear any kind of hurdles,  
To go ahead with his actions.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 103 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 103 - ?????????? ???

CHAPTER 103 - ENHANCING FAMILY REPUTATION.

\*\*\*

103/04. ??????? ???? ?????????????? ??????????????

?????? ??????? ??????????.

103/04. Suzhaamal thane mudivaidhum thangkudiyai  
Thaazaadhu ungartru bhavarkku.

103/04. A person who works continuously for the betterment of his family, it will complete itself without any obstruction.

\*\*\*

Abhay: The very determination to do the right action  
To improve his family reputation shows his perseverance.

Naresh: One's very thought will force his action.  
His positive approach shows his determination.  
His perseverance takes him till the end,  
And finally success comes into his hand.

One's will power and perseverance,  
Takes him to Himalayan peaks,  
What is not possible by others  
He'll do it with self-confidence.

The work itself takes him,  
To the successful end in no time,  
When he's confident of doing it  
With all dedication on his part.

\*\*\*

103/05. ??????? ?????????? ?????????????? ??????????????

????????????? ?????????? ??????.

103/05. Kuttram ilanaayk kudiseidhu; vaazhvaanaich  
Suttramaach suttrum ulagu.

103/05. One who works hard free from any fault to increase  
his family reputation, the world of men will adopt him as their relative.

\*\*\*

Abhay: The world will appreciate such men who  
Work hard to enhance their family reputations.

Naresh: "See how he works hard  
For the sake of his family, " hailed  
His neighbors, who saw him  
Working hard every time.

First of all he has no fault,  
And people also appreciate  
His every sincere action,  
To enhance his family reputation.

The world claims him as its own  
Relative seeing his dedication  
And his deep concern  
For his family reputation.

\*\*\*

103/06. ????????? ?????? ????????????? ?????????????  
???????????? ????????? ??????.

103/06. Nallaanmai enbathu oruvarrkkuth thaanpirrandha  
Illaanmai aakkik kollal.

103/06. The best strength for one is  
to make his family very strong.

\*\*\*

Abhay: If one is strong his  
Family also will be strong.

Naresh: True, on the other hand,  
If he's weak and not sound,  
It is the family that suffers  
All kind of big troubles.

So, one must be strong,  
To make his family strong,  
And bring a good name  
To his family without blame.

If one's family must thrive,

Every individual must strive  
Hard to ensure prosperity,  
And peace to his family.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 103 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 103 - ?????????? ???

CHAPTER 103 - ENHANCING FAMILY REPUTATION.

\*\*\*

103/07. ?????????? ?????????? ?????? ?????????????

???????????? ??????? ?????.

103/07. Just like in the war field victory is

On the shoulders of brave warriors,

In a family the burden will be

On the efficient head of that family.

\*\*\*

Abhay: Unless the head of the family

is efficient, it will be difficult

to run the family smoothly.

Naresh: Like how brave soldiers fight

Violently in the war front,

A head of a family also must

Work hard in his family's interest.

Be a bold soldier in war field.

Be a bold head in domestic field.

This is what the poet says,

To tackle problems in easy ways.

"A coward dies many a times

A brave man dies once."

This proverb says "Be brave, "

As one, in many ways, it'll save."

\*\*\*

103/08. ?????????????????????? ?????? ???????; ???????????

????? ??????? ???????.

103/08. For the head of a family there is no fixed time for any action. If he feels lazy or shy of working, it is the family that suffers.

\*\*\*

Abhay: Yes, as a head of a family, he must work like a bull.

If he relaxes the family will suffer.

Naresh: There is no rest for him,  
Also there is no fixed time,  
As he works day and night sometime,  
Otherwise, he'll face hard time.

To work, if he feels lazy,  
Or feels shy, taking things easy,  
It is the family that suffers  
With all unending troubles.

But a head of the family,  
Bears his pains easily,  
For the welfare of members  
Who are his dependants.

\*\*\*

103/09. ??????????? ?????????? ??????? ??????????????????  
????????? ??????????? ??????????

103/09. Idumbaikke kollkalam kollo kudumbaththaik  
Kutrram marraippan udambu?

103/09. A family head member, who protects his family from troubles, is he a  
pot filled with all kind of troubles? It appears like that.

\*\*\*

Abhay: "I'm having family troubles, "  
It is no wonder, if every family's head says.

Naresh: Troubles for a family's head  
It is a kind of head load,  
He has to carry on his head,  
Once he became its head.

With all patience he suffers,  
All kind of painful troubles,  
Willingly for the welfare  
Of his family forever.

Is he a pot of troubles?  
Like that the poet compares,  
On seeing his miserable plight,  
Suffering day and night.

\*\*\*

103/10. ?????????????? ???????? ??????? ??????????????????  
????????? ????? ?????.

103/10. Idukkannkaal konrrida veezhum aduththoonrrum  
Nallaall ilaadha kudi.

103/10. When a hardship comes, if one is not capable of managing it  
immediately, then the family falls down with broken legs.

\*\*\*

Abhay: If the head of a family can't manage a trouble  
it is the family that feels helplessness.

Naresh: There is no family without troubles.  
It is the duty of its head to tackle  
And solve those problems  
Without inviting any harm.

If one's legs are broken,  
He's likely to fall down,  
So also suffers his family,  
When he bears troubles silently.

One cannot be weak person  
But must be a strong man,  
To bring up his good family  
With all his efforts successfully.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 104 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 104 - ????

CHAPTER 104 - ON AGRICULTURE

\*\*\*

104/01. ?????????????? ??????? ??????; ???????  
????????? ????? ???.

104/01. Suzhandrrumearp pinnadhu ulagam; adhanaal  
Uzhandhum uzhavea thalai.

104/01. Of all the occupations, agriculture is the best one,  
as without it, lives cannot survive, though it is a difficult profession.

\*\*\*

Jagmohan: If a farmer doesn't work hard,  
For all of us there is no food.

Nikhil: Yes, a farmer works, rain or sun,  
Tills the soil and sows seeds,  
Wait till all come as standing crops  
Then he harvests them as grains.

He has to wait for six months  
To get the good results,  
No natural calamities must  
Visit in between harvest.

All the while he has to shed,  
His sweat in the field,  
In safeguarding the crops,  
A laborious task, it is always.

\*\*\*

104/02. ??????? ?????????????? ??? ???????????  
????????? ?????????? ??????????.

104/02. Uzhuvaar ulagaththaarkku aanni agdhaatrraadhu  
Ezhuvaarai ellaam porruththu.

104/02. A farmer is supporting all upper class people  
who are not engaged in farming like an axle in a wheel.

So, farmers form as a base for others in the world.

\*\*\*

Jagmohan: Who is feeding those upper class people?

Is it not the farmers who work hard?

Nikhil: Yes, they feed all people,  
Upper or lower, but they're simple,  
Like an axle in a wheel,  
That runs without any trouble.

So, people in the world  
Survive on farmers' food,  
And they form the base  
For all the people's lives.

They live on simple food,  
For the sake of others' good,  
The fruits of their labor  
Other people enjoy forever.

\*\*\*

104/03. ?????????? ?????????? ?????????????????? ??????????  
????????????? ?????????? ?????.

104/03. Uzhudhunndu vaazhvaarae vaazhvaarmatrru ellaam  
Thozhudhunndu pinsel bhavar.

104/03. Farmers live on farming, feeding others and themselves,  
while others lead their lives as slaves, worshiping others for their food.

\*\*\*

Jagmohan: Farmers sacrifice their lives  
For others to live in this world.

Nikhil: True, they take poor food  
And give others rich food.  
For that they've to toil,  
In the sun or rain, on the soil.

Without farmers' grains  
People suffer severe pains,  
So, they must be grateful  
To farmers' offers of goodwill.

It is on farmers' sacrifice,  
People enjoy their lives,  
So, people must take proper care  
Of every hard working farmer.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 104 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 104 - ????

CHAPTER 104 - ON AGRICULTURE

\*\*\*

104/07. ?????????????? ??? ???? ?????? ??????????????  
????????? ?????? ??????.

104/07. Thodippuzhidhi kakksaa unnakkin piditheruvum  
Vendaadhu saalap padum.

104/07. After tilling the soil, big soil pieces  
must be broken into small pieces and dried up;  
Then if seeds are sown without any fertilizer  
more crops will grow.

\*\*\*

Jagmohan: It is on the tilling of the soil deeply  
The seeds grow well as crops.

Nikhil: A farmer takes his plough,  
Tills the soil in the field deep,  
Unmindful of rain or sun,  
Before seeds' plantation.

He sows healthy seeds,  
And serves water to fields.  
Normally it takes six months  
For seeds to grow as crops.

Till then he must keep a vigil  
From stray cows and bulls  
To prevent those animals  
From grazing fully grown crops.

\*\*\*

104/08. ??????? ??????? ?????????????; ??????????  
????????? ?????????? ???????.

104/08. Earinum nandrral earuvidudhal; kattapin  
Neerinum nandrradhan kaappu.

104/08. Land must be ploughed, fertilized,  
watered, sown seeds and finally  
grown up crops well guarded.

\*\*\*

Jagmohan: The process of farming is well  
Explained here by the poet.

Nikhil: Every step he explains  
Staring from tilling the soils,  
Until safeguarding the crops,  
After removing all weeds.

These steps are being taken  
By farmers even now, one by one,  
As was done long time back,  
Say, some 2000 years back.

Now with modernization,  
There is mechanization  
Done in all farming sectors,  
With less manual labors.

\*\*\*

104/09. ????????? ?????? ?????????? ??????????????  
???????????? ??? ???????.

104/09. Sellaan kizhavan iruppin nilampulandhu  
Illaallin oodi vidum.

104/09. The owner of the land,  
if he does not visit his land,  
That land will feel sorry and like his wife  
will refuse to give him food.

\*\*\*

Jagmohan: If he cares not for land  
Then land will not care for him  
And it will remain barren.

Nikhil: The land that gives food,  
Must be well respected,  
Otherwise, it'll remain barren,  
And will not serve anyone.

If the owner is lazy to visit it,  
It'll not give what he wants,  
Only when he sows the land  
He can then reap the land.

At home, if he remains,  
Will the land give him grains?  
Will his wife serve him food?  
He must think, it is no good.

\*\*\*

104/10. ?????????? ???? ?????????? ??????  
???????????????? ??????? ??????.

104/10. Ilamendrru asaie iruppaarai kaannin  
Nilamennum nallaall nagum.

104/10. If the land owners are lazy saying there is no money,  
then Goddess of Earth will laugh at them.

\*\*\*

Jagmohan: If he works hard on the land  
It will give him plenty of money.

Nikhil: A person keeping butter  
In his hand was searching for ghee,  
If he takes pain to melt butter  
He'll then get his fine ghee.

A farmer can earn money,  
If he makes use of his land,  
But he's waiting for money,  
To make use of his land.

This is a lame excuse  
A lazy farmer makes,  
Not realizing his mistakes,  
Shifting his blame on others.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 105 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 105 - ?????????.

CHAPTER 105 - ON POVERTY

\*\*\*

105/01. ?????????? ?????????? ?????????? ??????????  
????????? ?????? ???.

105/01. Inmaiyin innaadhadhu yaadhenin inmaiyin  
Inmaiyea innaa dhadhu.

105/01. What is worst than poverty is  
it is the poverty that tortures one with poverty.

\*\*\*

Alpana: The worst disease is poverty.  
There is no medicine for poverty.

Upasana: Poverty brings one misery,  
His life becomes uneasy.  
His regular income is low.  
But cost of living is high.

To manage his family,  
He's struggling daily,  
They eat half starved diets  
To fill up their bellies.

It is a pathetic scene  
In that small dark den,  
Name sake it is a house,  
Where the family resides.

\*\*\*

105/02. ?????? ?????? ?????? ??????????  
????????????? ?????? ??????.

105/02. Inmai enaoru paavi marrumaiyum  
Immaiyeum inrri varum

105/02. A sin in the name of poverty will take away his happiness  
in his present life and he will not think of next life also.

\*\*\*

Alpana: Poverty keeps one unhappy always  
As it means sufferings only.

Upasana: He's not eating well  
And also not dressing well,  
How long this kind of pain  
He must suffer, one by one?

Leave alone his weak position,  
What about his poor children  
And his wife; should they suffer  
For want of minimum needs forever?

It is a curse on poor people  
To undergo this kind of ordeal  
Not for a day, but forever,  
With no relief whatsoever.

\*\*\*

105/03. ?????????? ?????? ??????????? ???????  
????????? ?????????? ???.

105/03. Tholvaravum tholum kedukkum thogaiyaaga  
Nalkuravu ennum nasai.

105/03. Poverty, the sin of crimes,  
will spoil the name and fame  
of one's good family.

\*\*\*

Alpana: One's poverty will spoil his family's good name.

Upasana: A rich man is welcome  
To have his name and fame,  
But a poor man in a hut,  
What name or fame he'll get?

Money has its intrinsic value,  
But poverty has no face value,  
And who will care for poor,  
Born on this earth to suffer?

Poverty in some countries,

For lack of natural resources,  
More people are victims  
Of malnutrition and diseases.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 105 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 105 - ?????????.

CHAPTER 105 - ON POVERTY

\*\*\*

105/04. ?????????????? ?????????? ?????? ?????????  
????????????????? ??????? ??????.

105/04. Irrpirrandhaar kannoyum inmai illivandha  
Sorrpirrakkum soarvu tharum

105/04. If poverty comes even a good man  
Born in a reputed family  
Will be tired of facing shame  
In the form of wild rumors about him.

\*\*\*

Alpana: If a rich man is wrong money protects him.  
If a poor man is right, poverty just rejects him.

Upasana: Money makes many things.  
Poverty destroys many things.  
A rich man always commands  
A poor man always obeys.

In a cycle of sudden events,  
A rich turns as a poor man,  
Or a poor turns as a rich man,  
But it happens one in a million.

Poverty can be eliminated,  
If all people are educated  
And they stand on their own legs  
With no support from others.

\*\*\*

105/05. ?????????? ?????????? ?????????????? ??????????  
????????????? ??????? ??????.

105/05. Nalkuravu ennum idumbaiyull palkuraith  
Thunbangall sendrru padum.

105/05. Due to one's suffering of poverty,  
All other evils will come to him automatically.

\*\*\*

Alpana: Poverty is not single evil  
But it is associated with other evils.

Upasana: It goes without telling  
Poverty is not a single thing,  
But accompanied by many evils,  
On a poor man's head it prevails.

This poverty knows no limit,  
When one is destined to get it,  
And under frustration many die,  
When their sufferings go high.

Poverty knows no boundary,  
As it spreads in every country,  
With its wild clutching arms,  
Like eight arms of an octopus.

\*\*\*

105/06. ?????????? ?????????????? ?????????????? ??????????????????  
????????????? ??????? ??????.

105/06. Narrporull nangunnarndhu sollinum nalkoorndhaar  
Sorrporull soarvu padum.

105/06. If a poor man says with all his good experience  
His words will carry no weight.

\*\*\*

Alpana: If a rich man says a lie, people will believe him.  
If a poor man says the truth, no one will take it.

Upasana: It is just an irony of fate,  
For some people to say it,  
A poor man's words carry no weight  
While a rich man is always right.

A poor man with rich experience  
Gives others a practical advice  
But none is there to honor it

And many are there to reject it.

A rich man with no experience,  
When impractical advice he gives,  
None is there to oppose it,  
And many are there to accept it.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 105 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 105 - ?????????.

CHAPTER 105 - ON POVERTY

\*\*\*

105/07. ????????? ????????? ?????? ??????

????????? ????????? ??????.

105/07. Arramsaaraa nalkuravu eendrradhaa yaanum  
Pirranpola nokkap padum.

105/07. A poverty stricken man, who has no benefit of moral deeds,  
Will be treated like a stranger by his own mother.

\*\*\*

Alpana: It is a fact that even one's mother  
Will not care for his poor son.

Upasana: Mother also expects her son  
A substantial amount to earn,  
And if he has poor income,  
She doesn't care for him.

It may be wife or mother,  
They'll become so dear,  
If his money bags swell,  
All their wants to fulfill.

If his cash chest is empty  
Due to his utter poverty,  
He looks like a stranger  
To his wife or mother.

\*\*\*

105/08. ????????? ????????? ????????? ????????????

????????? ????????? ??????????.

105/08. Indrrum varuvadhu kollo nerunalum  
Kondrradhu polum nirappu.

105/08. "Yesterday poverty came like threatening to kill me, "  
"I am afraid if this poverty will come today also."

(Like this a poor man is afraid daily) .

\*\*\*

Alpana: Poor man he has his own fear daily  
Whether poverty will kill him one day?

Upasana: His fear is natural,  
As poverty is so cruel,  
That'll squeeze one's blood,  
With no proper sleep or food.

One gets near death experience,  
As poverty always gives,  
So, he fears, "what came yesterday,  
Will it come again today? "

A poor man lives on false hopes,  
That he'll have better days,  
And poverty will disappear,  
Giving him relief thereafter.

\*\*\*

105/09. ?????????????? ?????????? ?????? ??????????????  
????????????? ?????????? ??????.

105/09. Neruppinull thunjalum aagum nirappinull  
Yaadhondrrum kannpaadu aridhu.

105/09. A poor man can even sleep even in the middle of fire  
But he cannot sleep when he is in poverty.

\*\*\*

Alpana: Fire is better than poverty  
The poet feels poverty is so treacherous.

Upasana: Food, shelter and dress  
These are minimum needs  
For anyone in this world,  
But why a poor man is denied?

With scanty meals, hut as shelter,  
And untidy dresses, how a poor  
Can manage his life daily,  
Amidst his poor family?

So, a poor man spends,  
Many sleepless nights,  
As fire is better he feels,  
Than poverty that almost kills.

\*\*\*

105/10. ?????????? ?????????? ?????????? ??????????  
????????????????? ?????????????? ??????????.

105/10. Thuppuravu illaar thuvarath thurravaamai  
Uppirrkum kaadikkum kootrru.

105/10. Poor people who have no means to earn their livelihood  
must renounce their family lives; Otherwise for salt and sour gruel, they will  
suffer.

\*\*\*

Alpana: The poet says, better they renounce family lives  
Instead of begging for salt and sour gruel.

Upasana: Their attachment to family lives  
Will not allow them to leave their wives  
And children, besides their houses,  
To lead an ascetic life in forests.

But how long they'll beg for food,  
And for the entire family, it is no good.  
Even in forests who'll feed them,  
Morning and evening, every time?

So many problems a poor man had,  
Which would make him mad,  
And God only must save them  
By giving proper succor to them.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 106 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 106 - ????.

CHAPTER 106 - ON BEGGING.

\*\*\*

106/01. ????? ?????????????????????????????????; ??????????  
????????; ????????? ??????.

106/01. Irakka iraththakkaark kaannin; karappin  
Avarpazhi; thampazhi andrru.

106/01. Let beggars beg from those persons, who are rich to give.  
If those rich men do not give, it is their sins and not beggars' sins.

\*\*\*

Revati: What the poet says is true.  
Better beggars beg from rich people.

Nivedita: "Beggars are not choosers, "  
This is what a proverb says,  
Better choose rich persons,  
The poet here clearly says.

Sometime a poor man may share,  
But a rich man may not spare  
Even a small coin  
To a beggar of his town.

Most of the rich men feel bad,  
"Let us discourage lazy beggars,  
Who can do some jobs,  
And earn their livelihood."

\*\*\*

106/02. ?????? ?????????? ?????????? ??????????  
????????? ?????? ??????.

106/02. Inbam oruvarrkku iraththal iraththavai  
Thunbam urraa varin.

106/02. If begging does not give unhappiness to both giver and taker  
Then it gives some people happiness.

\*\*\*

Revathi: How can a beggar be happy?

Nivedita: If a beggar gets his food,  
It is well and good,  
But he doesn't get it always,  
As some feel, they're lazy persons.

&quot;We're encouraging laziness  
If we give food to beggars, &quot;  
This is what a rich man feels,  
And refuses to give food to beggars.

It applies to able bodied beggars,  
Who can take up some jobs,  
But should he not help those,  
Blind, deaf, lame beggars?

\*\*\*

106/03. ?????????? ?????????? ?????????? ??????????  
????????????? ???? ??????????.

106/03. Karappilaa nenjin karanarrivaar munnindrru  
Irappumoar eaer udaiththu.

106/03. Before charitable minded persons,  
Who feel, it is their duty to help,  
To ask for alms is a beautiful scene to watch.

\*\*\*

Revathi: Some good persons willingly offer alms  
With their smiling faces.

Nivedita: A congenial atmosphere  
Between beggars and the donor  
Is prevailing at that place  
Free from any kind of bitterness.

In a queue, beggars come  
One by one, take their alms,  
And the donor smiles at them,  
While giving arms to them.

This kind of a good scene

Gives immense pleasure to one  
Who is closely witnessing it  
With a feeling of astonishment.

\*\*\*

Rajaram Ramachandran



106/05. As there are charitable minded persons here and there,  
Beggars without hesitation beg from everyone.

\*\*\*

Revathi: Beggars beg thinking  
Everyone has a charitable mind.

Nivedita: How a beggar knows  
Who're the real donors?  
So, they go door to door,  
And beg for their alms.

Finally, a donor he finds,  
And asks for his alms;  
The donor willingly gives,  
What the beggar wants.

Beggars must be chosen,  
Like blind, deaf, lame person,  
And not able bodied lazy men,  
Who can work and earn.

\*\*\*

106/06. ?????????????? ?????????? ??????? ??????????????????  
????????? ?????????? ?????????.

106/06. Karappidumbai illaaraik kaannin nirappidumbai  
Ellaam orungu kedum.

106/06. If the world has blameless persons,  
Who does not say &quot;No, &quot; hiding things,  
All the sufferings due to poverty will disappear.

\*\*\*

Revathi: There are good persons,  
Who give beggars something  
Without saying &quot;No&quot; to them.

Nivedita: There are some donors  
Who never hide their things  
And say &quot;No&quot; to beggars.  
Who come to them for alms.

What little they can offer  
They give those beggars

Who knock their doors  
Asking for some things.

It is the duty of a society,  
To help men of poverty,  
Due their physical handicaps  
That made them as beggars.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 106 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 106 - ????.

CHAPTER 106 - ON BEGGING.

\*\*\*

106/07. ?????? ?????????? ?????????? ?????? ??????????????????

????????? ?????????? ??????????.

106/07. Ighazhnd thellaadhu eevaaraik kaannin maghizhndhullam  
Uollull uovappadhu uodaitthu.

106/07. A beggar will be happy if there is one  
Who gives alms happily without disgracing him.

\*\*\*

Revathi: From the beggar side one must think.  
He is happy when some donor gives without abusing him.

Nivedita: If a donor can't give alms  
To a beggar knocking his doors,  
He can ask him to go politely  
Instead of shouting loudly.

If a donor wants to give alms,  
He must not use abusing words,  
But gently give the beggar,  
Whatever little he can offer.

Then the beggar will go happily,  
Blessing the donor liberally;  
That will give donor happiness,  
For having fulfilled his duties

\*\*\*

106/08. ?????????? ?????????? ?????????? ??????

????????? ?????????? ??????.

106/08. Irappaarai illaayin eerngkanmaa gnaalam  
Marappavai sendrruvindh dhatru.

106/08. In this world full of wet land with greenery,  
If it does not own persons asking alms

Then lives will be like mechanized wooden dolls.

\*\*\*

Revathi: If the world is full of wet land  
The poet expects the mind of its occupants  
Must be wet and cool like all green plants.

Nivedita: Here the poet gives importance  
To all the beggar-tribes  
As the true value of donors  
Comes out because of beggars.

If there are no beggars,  
Where will be these donors?  
The donors' merits come out  
Because of these beggars exist.

If the minds of persons  
Set like wooden dolls,  
All will walk like robots,  
With no beggars or donors.

\*\*\*

106/09. ????????? ?????????????? ????????? ??????????????  
???????? ????????? ??????

106/09. Evvarkann ennunndaam thotrram irandhukoll  
Meavaar ilaak kadai?

106/09. If there are no persons to beg for alms,  
How the reputation of donors will come out?

\*\*\*

Revathi: The same question we dealt with  
In the previous couplet that  
Without beggars there are donors.

Nivedita: That man has kind heart  
How it will come out?  
It is because of beggars  
Men turn as donors.

Otherwise, it'll be a world,  
Full of jungles and greenery,  
With men as mere moving objects,

Like automatic mechanical dolls.

There will be no interaction  
Between man to man,  
The nature man will  
Remain unknown to all.

\*\*\*

106/10. ????????? ?????????; ??????????????  
????????? ?????? ???.

106/10. Irappaan vegullaamai venndum; nirappidumbhai  
Thaaneyum saalum kari.

106/10. No man should drive away beggars  
When they come to him, as they are the living examples  
For all sufferings due to poverty.

\*\*\*

Revathi: One who drives away today a beggar  
May himself become tomorrow a beggar.

Nivedita: Beggars are living examples  
For all the human sufferings  
Due to their utter poverty  
That solicits others' pity.

So, they must not be driven out  
When they come for alms  
But knowing their pitiable plights  
One must give them what they want.

After all they beg for  
A handful of grains  
Or a few small coins  
For their food expenses.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 107 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 107 - ?????????

CHAPTER 107 - ON FEAR OF BEGGING.

\*\*\*

107/01. ?????? ?????????????? ?????????????? ??????????  
???????? ?????? ??????.

107/01. Karavaadhu uvandheeyum kannannaar kannum  
Iravaamai kodi urrum.

107/01. It is better not to beg from a person like eyes,  
Who is giving beggars always without, saying &quot;No.&quot;;  
It is crore times good for him.

\*\*\*

Bindya: A person feels shy of begging  
He fears to go out and beg.

Chaaya: One will think several times,  
To go for others' obligations,  
Because he never used to ask anyone  
On any previous occasion.

He knows begging is inferior,  
And not begging is superior,  
But necessity forces him  
To ask someone this time.

Sometime fear of begging,  
Is there for one, but necessity  
Forces him due to poverty,  
To shed his shy of begging.

\*\*\*

107/02. ?????????? ?????????????????? ?????????????? ??????????  
???????? ?????????????? ??????.

107/02. Irandhum uyirvaazhdhal venndin parandhu  
Keduga ulagiyatrri yaan.

107/02. If the Creator of this world has ordered that everyone must beg

Then let Him also get destroyed wandering here and there for begging.

\*\*\*

Bindya: The intention of the poet may be  
God has not created this world as a land of beggars.  
This is a man made profession.

Chayya: Creator has created this world,  
Perfectly as designed for mankind,  
But it is the man, who misused  
The natural resources of this land.

There are so many reasons,  
Why there are many beggars,  
Who've no other means to live,  
Other than begging just to survive.

Creator is rich enough to survive.  
He need not beg for a living.  
He also gives world all the riches  
To be shared by all living persons,

\*\*\*

107/03. ????? ??????? ?????????? ???????????  
?????????? ??????????? ???.

107/03. Inmai idumbai irandhutheer vaamennum  
Vanmaiyin vanpaattadhu il.

107/03. A person to believe that he will able to destroy poverty  
By begging is nothing but his obstinacy.

\*\*\*

Bindya: Even if he begs lifelong  
He cannot solve poverty.

Chayya: it is nothing but his obstinacy,  
And he is very much lazy,  
He doesn't want to work hard  
And manage his livelihood.

If he has no family to maintain,  
As a beggar he can remain,  
But if he has wife and children,  
How he'll support everyone?

Will begging solve their problems?  
Who will take care of them?  
He must go for work then,  
For them, if he has more concern.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 107 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 107 - ?????????

CHAPTER 107 - ON FEAR OF BEGGING.

\*\*\*

107/04. ????????????? ?????????? ?????????? ??????????????  
????????? ?????????????? ??????????.

107/04. Idamellaam kollaath thagaithe idamillaak  
Kaalum iravollaach chaalbhu.

107/04. If one does not go for begging even at a time  
There is no other alternative except to go for begging  
His great decision is bigger than all the places in the Universe.

\*\*\*

Bindya: He has so much aversion for begging  
He may starve and die rather than go for alms.

Chayya: He is really a great man  
Who took a strong decision  
Not to go out for alms  
But stay starved in the house.

His neighbors heard his decision,  
Gave him food in appreciation,  
And opened for him a small shop,  
That gave him some hope.

The world merits such great men,  
Who hate begging profession,  
And comes to his rescue then  
Thro' some kind hearted person.

\*\*\*

107/05. ?????????? ?????????? ?????????? ??????????????  
????????? ?????????????? ???.

107/05. Thenneer adupurrkkai yaayinum thallthandhadhu  
Unnalini oonginiyadhu il.

107/05. Pure water and boiled gruel, both taken from

One's own earnings, gives him happiness,  
Nothing else will give him more happiness.

\*\*\*

Bindya: If one takes a small meal  
It appears to him as a big meal,  
As he took it from his own earnings.

Chaaya: So long as he has not gone  
For begging from anyone,  
Instead of taking a begging bowl,  
He took some self-earned-gruel.

Had he taken a begging bowl,  
He might have got tasty meal,  
Better than water and gruel,  
What he took as small meal.

His own fear to beg he had,  
But then he was so proud,  
That he didn't beg for food,  
But with gruel, he was satisfied.

\*\*\*

107/06. ??????? ????????? ??????????? ??????????  
?????? ??????????? ???.

107/06. Avirrkku neerendrru irappin naavirrkku  
Iravin illivandhadhu il.

107/06. If one begs for his cow &quot;Please give water to cow, &quot;  
For his tongue it is the worst than anything else.

\*\*\*

Bindya: Water is available in plenty everywhere  
And to beg for water for his cow is also very bad.

Chaaya: Will anyone beg for water  
For his cow, when water  
Is available everywhere?  
That shows his silly behavior.

Some people ask for cheap things,  
As their regular begging habits  
Are so mixed in their bloods,

Which put words in their tongues

Better, they change their habits,  
Not to make them confirmed beggars,  
By asking others small favors,  
Which they can do with their own hands.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 107 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 107 - ?????????

CHAPTER 107 - ON FEAR OF BEGGING.

\*\*\*

107/07. ????????? ????????? ????????? ?????????  
????????? ?????????? ??????.

107/07. Irappan irappaarai ellaam irappin  
Karappaar iravanmin endrru.

107/07. "I humbly request those,  
Who happen to go for begging,  
Never go to a man who has things  
But doesn't want to give."

\*\*\*

Bindya: First time one must make a trial,  
To find out who gives or gives not,  
And then he must not go to that man,  
Who will not give.

Chaaya: What you say is correct.  
He must first find out,  
Who has larger heart,  
To give what he wants.

He must avoid then,  
Such a miserly person,  
Who has plenty of money,  
But he dislikes sparing any.

Only a man in wants,  
Knows other man's wants.  
Others have no chance  
To know the word "wants";

\*\*\*

107/08. ?????????? ?????????? ???? ??????????  
????????????? ?????? ??????.

107/08. Iravennum aemaappil thoinni karavennum

Paarthaakkap pakku vidum.

107/08. If one goes to a person,  
Who has things but refuses to give,  
It is like one who sailed in a boat without anchor,  
That dashed against a rock and broke.

\*\*\*

Bindya: The poet is giving very good examples  
While discouraging a beggar not to go to a miser.

Chaaya: A boat without any anchor  
Will be drifting away in water  
By the blowing winds,  
And dash against rocks.

Likewise, if one goes to a miser,  
He has money, but won't spare,  
Even a coin from his pocket,  
But drives first that beggar out.

So, the poet humbly requests,  
Not to go to those misers,  
Who'll never spare a coin,  
To anyone, not even to his son.

\*\*\*

107/09. ??????? ?????? ???????; ???????  
?????????? ??????? ???????.

107/09. Iravulla ullam urughum; karavulla  
Ulladhoom indrrik kedum.

107/09. It is a pity that a poor man begs.  
A rich man has wealth but he refuses to give.  
The rich man when he says "No, "  
His money also like that will "Go."

\*\*\*

Bindya: A rich man feels that if he gives to one beggar  
Ten beggars will come behind him.  
So, he doesn't want to give anyone.

Chaaya: That is also an acceptable fact.  
But he can intelligently find out,

Who is a deserving beggar,  
To whom money he can offer.

Outright if he says &quot;No&quot; to all,  
It doesn't seem to be well,  
For he must do some charity  
To those men in dire poverty.

If rich becomes too rich,  
And poor becomes too poor,  
That situation is also unfair,  
As it'll activate endless terror.

\*\*\*

107/10. ?????????????? ?????????????????? ?????????? ??????????  
????????????? ?????? ??????.

107/10. Karappavarkku yaangkollikkum kollo? Irappavar  
Sollaadap poam uyir.

107/10. When a beggar narrates his difficulties  
At that time where the life of rich man goes  
When he has things but refuses to give him?

\*\*\*

Bindya: That rich man hardens his heart  
And says &quot;No&quot; to the beggar.

Chaaya: When he said, &quot;No, &quot;  
His life anywhere didn't go,  
It was right with him only,  
But it was dead partially.

He had no mind to give.  
His body didn't move.  
His mouth only said, &quot;No, &quot;  
And his hands waved him to &quot;Go.&quot;

Many rich kept dogs at their gates.  
These dogs bark on seeing beggars.  
So, the rich need not even say, &quot;No.&quot;  
The beggars seeing dogs, they &quot;Go.&quot;

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 108 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 108 - ????

CHAPTER 108 - MEANNESS

\*\*\*

108/01. ?????? ?????? ?????; ??? ????  
???????? ??????????? ???.

108/01. Makkale polvar kayavar; avar anna  
Oppaari yaamkandadhu il.

108/01. Mean minded persons are like human beings,  
There are no persons like them among those whom we have seen.

\*\*\*

Aaditya: Among many low class people  
There are mean minded people.

Madhukar: In their outer appearance,  
They look more like human beings,  
But they surprisingly don't possess,  
That character of human beings.

If there is no tendency of a man  
What they are made of then?  
That also can't be easily said,  
As their knowledge is not so good.

By their character and actions,  
They're different types of men,  
Not like those sensible persons,  
Who are good in their actions.

\*\*\*

108/02. ?????? ?????? ????? ??????????????  
???????????? ?????? ????

108/02. Nanrrarri vaarin kayavar thiruvudaiyaar  
Nenjaththu avalam ilar.

108/02. Mean minded people are fortunate ones  
As they don't have any mental worries.

\*\*\*

Aaditya: What is there for them to worry about?

Madhukar: What is bad or good, wise men  
Have power of discrimination,  
So, they can easily understand,  
And always try to act good.

Mean people are not like that,  
By nature they've no thoughts  
Of what is good or bad,  
About which no worries they had.

But they'll do bad deeds  
As if they're good deeds,  
Without any hesitation,  
To the best of their satisfaction.

\*\*\*

108/03. ?????? ?????? ?????? ???????????  
????? ?????????? ??????

108/03. Devar anaiyar kayavar avruththaam  
Mevana seithozhuga laan.

108/03. One can say that low class people resemble like Devas,  
As both of them perform actions as they like freely.

\*\*\*

Aaditya: The poet is sarcastically compares  
Mean people with Devas, the heavenly bodies,  
As both are free to do or undo what they like.

Madhukar: Devas, the heavenly bodies,  
They're not bound by earthly rules,  
They do or undo as they like  
Not caring for others' likes or dislikes.

Fire God burns green forests,  
Wind God uproots healthy trees,  
Rain God pours rain in seas.  
Earth Goddess sends quakes.

Like Devas, low class persons,

They also do or undo things,  
Not caring for others' likes or dislikes,  
Thus equating themselves to these Gods.

(Note: Hindus believe that  
Devas, the heavenly bodies,  
Control Fire, Wind, Rain,  
Earth and Space.)

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 108 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 108 - ????

CHAPTER 108 - MEANNESS

\*\*\*

108/04. ?????????? ?????????? ?????????? ??????????

????????????????? ?????????????????? ?????.

108/04. Agappatti aavaarai kannin avarin  
Migappattuch semmaakkum keezh.

108/04. When low class people joins mean minded people  
They will all join together and make big dirty scenes.

\*\*\*

Aaditya: When low class men joins mean class men  
Will good things happen?

Madhukar: A gutter joining another gutter  
Will the foul smell be less or more?  
Judge how will it be, when low class men  
Join with mean minded men?

&quot;Hell On Earth, &quot; both will create,  
Harassing people in every street,  
Spreading hooliganism everywhere,  
And violence in nook and corner.

This is the immoral achievement,  
Of these classes of mean-low men,  
Who, like mad animals, care for none,  
In displaying horror scenes.

\*\*\*

108/05. ??????? ?????????? ?????????? ??????????

????????????????? ?????????? ??????????.

108/05. Achchame keezhkalladhu aachaaram echcham  
Avaavundael unndaam sirridhu.

108/05. These low class people for fear of punishment  
Behave well before strong forces;

Also they behave well  
Till they get what they want.

\*\*\*

Aaditya: Why at all these low-mean people  
Should behave like this?

Madhukar: Before all strong men,  
They behave like weak men  
For fear of getting beaten  
By those wild ruffians

They'll also behave well,  
If they get some free bottles  
Of wine and tasty free food,  
When both are served.

Thereafter with no control  
They don't behave well  
And do all kinds of atrocities,  
With no shame, in public places

\*\*\*

108/06. ?????? ?????? ?????????? ??????  
????????????????? ?????????????????? ??????

108/06. Arraiparraai annar kayavarthaam ketta  
Marraipirrarkku uyiththuraikka laan.

108/06. These mean people let out in public  
All the secrets heard by them,  
So, they are like drummers' tom-tom.

\*\*\*

Aaditya: They can't maintain secrets and spreads the same  
In between their wild gossip with public.

Madhukar: They may even cash those secrets,  
For their several illegal activities,  
And create problems among affected people,  
Who never expected from them this trouble.

None should believe them,  
And tell secrets to them,  
As they pass on those secrets

To all their bad associates.

One must be more careful,  
In dealing with such people,  
And keep them at a distance  
To avoid all kinds of troubles.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 108 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 108 - ????

CHAPTER 108 - MEANNESS

\*\*\*

108/07. ??????? ????????? ?????? ??????????????  
?????????? ?????? ??????????.

108/07. Erngkai vidhiraar kayavar kodirruaikkum  
Koonkaiyar allaa dhavarkku.

108/07. Mean minded people will not spare  
Even single left over rice from their palm  
After eating their food, excepting to those ruffians  
Who are capable of slapping their cheeks and breaking their jaws.

\*\*\*

Aaditya: It is really horrible to see the relationship  
Of low class men with mean minded people.

Madhukar: Who'll join low class men?  
Will any gentleman prefer to join?  
So, they seek the company alternatively  
Of mean minded people naturally.

When two devils join together,  
Havoc only they create thereafter,  
Disturbing the peace in their places  
By giving public all kinds of troubles.

Mean minded people are misers  
Who'll not give single cooked rice  
To any starving poor man,  
Excepting to a devilish man.

\*\*\*

108/08. ??????? ??????????? ?????????; ???????????  
????????? ?????????? ??????.

108/08. Sollap payanpaduvar saandrror; karumbupoal  
Kollap payanpadum keezh.

108/08. Upper class people will help  
At once when one tells his difficulties,  
But lower class people will give only,  
When they are squeezed like a sugar cane.

\*\*\*

Aaditya: That is the difference between  
Upper and lower class people.

Madhukar: Lower class people  
Will squeeze weak people  
And take money from them  
But will not give a coin to them.

Upper class people are generally kind  
And when suffering people they find  
They try to help those people  
To the extent possible.

If low class people don't beat  
It's more than a good treat,  
And one should not expect  
Any help from those beasts.

\*\*\*

108/09. ??????????? ?????????? ?????? ???????????  
????????? ?????????? ?????.

108/09. Uduppadhoom unnbadhoom kaannin pirrarmel  
Vadukkaanna vattraagum keezh.

108/09. If a mean fellow sees a decent man,  
Dressing and eating well with a comfortable life,  
He'll use his talent to put some blame on him  
And try his best to spoil his name.

\*\*\*

Aaditya: Before the eyes of a mean person  
A decent man must not appear.

Madhukar: A mean person's mouth  
Contains all kinds of filth,  
That automatically comes out  
Seeing a decent man on the spot.

Over his tongue, he has no control,  
That'll talk rubbish against people,  
Who are decently dressed,  
And eat sumptuous food.

He'll throw some blames,  
And try to spoil their names,  
If they refuse to give him  
Money to save their names.

\*\*\*

108/10. ?????????? ?????? ??????????? ???????????  
?????????? ?????? ??????????.

108/10. Etrrirkku uriyar kayavarondrru uttrakkaal  
Vitrarrku uriyar viraindhu.

108/10. How mean minded persons are helpful?  
They will sell themselves as cash paid coolies  
To do all kinds of criminal jobs.

\*\*\*

Aaditya: They're dangerous men involved  
In all kinds of criminal activities.

Madhukar: There are paid gangsters,  
Who do all criminal activities,  
Including murdering, looting,  
Waylaying, pick pocketing.

Those mean minded persons  
Join hands with gangsters,  
Doing all criminal jobs  
To share their booties.

They all go to any extent,  
For their ransom to get,  
And these underground bandits  
Are spread in all countries.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 109 - Couplets 1,2,3

(From Chapter 109 to 133 Poet Tiruvalluvar deals with love and family life)

???????????? -TIRUKKURAL

???????? 109 - ???????????????????.

CHAPTER 109 - LOVER'S PANG

\*\*\*

109/01. ????????????? ?????????? ?????????? ??????????  
????????????? ?????????? ??????????.

109/01. Annangukol? Aaimayil kollo? Kanangkuzhai  
Madharkol? Maumen nenju.

109/01. My mind is puzzled! Is she an Angel!  
Is she a deer, the best among animals!  
Is she a girl because she is wearing heavy earrings!

\*\*\*

Charusheela: This chapter is from "Kamathupaal, "  
That shows how in the ancient Tamil periods  
How young man and young girl became  
Partners in life.

Malika: A young man says, "Yes, she is  
A beautiful girl,  
She is looking at me,  
Oh, that look pierces me! "

This is how love starts  
From the males sides  
Looking at beautiful girls,  
With due response from girls.

A young man not in love affair,  
Anytime in his life before,  
Just saw a girl coming back  
With her beautiful look.

\*\*\*

109/02. ????????????? ?????????????? ?????????????? ??????????????  
????????????? ?????????? ??????????.

109/02. Nokkinaall nokkedhir nokkudhal thaakkannangu  
Thanaikkonn dannadhu udaiththu.

109/02. "She saw me after I saw her! . Her beauty enchanted me!  
Her beauty is like an attacking weapon! "

\*\*\*

Charusheela: This is the starting point for him  
To fall in love with that girl.

Malika: He says, "When I looked at her,  
She also looked at me!  
Her look is sharp,  
Like a long spear! "

"I fell for her beauty!  
That spear like beauty  
It is now attacking me!  
I feel its prick in me! "

A young boy so feels,  
And in words he says,  
About the girl he sees,  
Just when she comes.

\*\*\*

109/03. ?????????? ?????????? ????; ??????????????  
????????????? ?????????? ??????.

109/03. Pandariaen koottren pathanai; iniyarrindhen  
Pendagaiyaal peramark kattu.

109/03. "I have not heard about Lord Yama. Now I understand.  
Those are the big eyes troubling me and beautifying that girl."  
(Lord Yama = Lord of Death)

\*\*\*

Charusheela: Her sharp beautiful look is troubling him,  
He says it again.

Mallika: He says, "Lord Yama, pulls lives  
With his long rope;  
Like that she pulls my life  
With her sharp look."

&quot;Those two sharp eyes  
Are beautifying that girl;  
Her sharp look gives me pain,  
And I feel my life, out it goes.&quot;

This way his love starts  
With that girl and he describes  
Her spear like two eyes,  
And her enchanting face.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 109 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 109 - ???????????????????.

CHAPTER 109 - LOVER'S PANG

\*\*\*

109/04. ??????? ????????????? ????????????? ??????????  
?????? ?????????? ???.

109/04. Kandaar uyirunnum thotrththaal penndagaip  
Pedhaik kamarththana kann.

109/04. The beauty of a girl attracts immediately on seeing her.  
But for that pretty girl why her eyes are not fitting with her charm.

\*\*\*

Charusheela: He says, her eyes are deceptive  
Though she looks beautiful.

Malika: He again says, "The moment  
Her eyes saw me my life ran to her,  
So, I felt she sucks life like Lord Yama,  
Who similarly pulls away lives."

"But she is not like Lord Yama,  
Though at my first sight,  
She appeared to me like that,  
But she is something else."

This way he feels for her,  
That she is not a life sucker,  
But then something else,  
He now differently feels.

\*\*\*

109/05. ????????? ??????? ????????? ???????  
???????????? ?????????? ?????????.

109/05. Kootrramo? Kanno? Pinnaiyo? Madavaral  
Nokkamim Moondrrum udaitththu.

109/05. "Is it Yama, the Lord of Death? Or is it her eyes?  
Or is it the female deer? Who is she? "

Charusheela: He is describing her again with the same words  
About her beauty, eyes and deer.

Mallika: "Is she Lord Yama?  
Is it her mere eyes?  
Is she a female deer?  
What should I decide?"

"No, she is not Lord Yama.  
Her eyes are not life sucker.  
She is not female deer  
But she's a beautiful girl."

He goes on questioning himself,  
And also answering himself,  
Like this his mind is  
Full of her thoughts.

\*\*\*

109/06. ?????????????? ??? ???? ?????? ??????????  
?????? ????????? ???.

109/06. Kodumpuruvam koda marraaipin nadungangar  
Seiyala manivall kann.

109/06. "Her bent eyebrows still further bent  
And slightly hid her eyes; now her look is not so fearful  
To create any trouble to me."

\*\*\*

Charusheela: Now he comes to the point  
That he is not afraid of her look as before.

Malika: "Now her normal look  
By her narrowed eyes,  
Drove away my fears;  
Now I don't feel troubles."

"Why I mistook her eyes  
As they're life suckers,  
They look more beautiful,  
Than what I felt before."

He is now well satisfied  
That her look is good  
And not like a spear  
That takes lives far away.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 109 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 109 - ???????????????????.

CHAPTER 109 - LOVER'S PANG

\*\*\*

109/07. ?????? ?????????????? ????????? ??????

???? ?????????? ???????.

109/07. Kadaak kallitrrinmael katpadaam maadhar  
Padaa mulaimael thugil.

109/07. The garment she wears on her bosom  
Resembles the cloth over the face of a wild elephant.

\*\*\*

Charusheela: Now he is attracted by her garments.

Malika: "Just like between two eyes  
Of an elephant a cloth is laid,  
Her bosom is covered  
By a nice garment."

"Now my fear is gone.  
As her look is soft and mild,  
I can enjoy her beauty.  
As she looks pretty."

Like this he changes  
His idea about her looks  
That was frightening her  
Not now, but earlier.

\*\*\*

109/ 08. ?????????? ???? ?????????? ??????????????

????????????? ?????????????? ?????.

109/08. Onnutharr kodi udaindhadhe gnaatpinull  
Nannaarum utkumen peedu.

109/08. "What a wonder! In the battle field  
My enemies are afraid of my strength;  
But here before her pretty forehead

I now stand defeated, why? &quot;

\*\*\*

Charusheela: He now regrets for his mistake  
And says he charmed by her face.

Malika: &quot;I stand defeated now  
Looking at her beautiful face,  
Though my enemies fear  
For my strength in battlefields.&quot;

&quot;For a moment I was afraid,  
And she made me shudder.  
What can I say about her?  
This girl has natural beauty.&quot;

Like this, he now praises,  
Her charming face,  
And her beautiful looks,  
That earlier sent him fears.

\*\*\*

109/09. ????????? ????????????? ??????? ???????????  
????????? ????? ??????.

109/09. Pinnaiyaer madanokkum naannum udaiyaatku  
Annievano eadhila thandhu.

109/09. He now suggests, why she must wear ornaments  
When she has natural beauty like a female deer?

\*\*\*

Charusheela: Her natural beauty is sufficient  
Why she should load jewels on her body?

Malika: &quot;Jewels are unnecessary loads,  
When she has beauty of her own,  
Like a pretty female deer,  
Why jewels she should wear? &quot;

&quot;Like that pretty deer,  
Before me her eyes appear,  
She has no cunning face  
But has only shy face.&quot;

His initial fear has gone.  
Now he remains alone,  
Enjoying her charming face,  
And also her pretty gaze.

\*\*\*

109/10. ?????????? ?????? ?????????? ??????????  
????????? ?????????????????? ??????.

109/10. Undaarkann alladhu adunarraak kaamampoal  
Kanndaar magizhseidhal indrru.

109/10. Wine will give intoxication only to one who drinks it.  
And not like love that intoxicates all and sundry people.

\*\*\*

Charusheela: A good contrast the poet gives.  
Love is not like wine that intoxicates one who drinks it.

Malika: Girl intoxicates everyone  
Whoever sees her;  
Wine intoxicates only one.  
Who drinks it.

Wine gives happiness  
Of destruction.  
Girl gives happiness  
Of blamelessness.

This is the main difference  
Between wine and girl  
That is given in this couplet,  
By Tiruvalluvar, the poet.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 11 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 11 - ?????????????????????

CHAPTER 11 - GRATITUDE

\*\*\*

11/01. ?????????? ?????? ?????????? ??????????  
?????????? ??????? ??????.

11/01. Seiyaamal seidha udhaviku vaiyagamum  
Vaanagamum aatral aridhu.

11/01. Someone had helped expecting no return,  
For whom even the earth and heaven cannot compensate.

\*\*\*

Disciple: Oh Guru, how help rendered is valued?

Guru: There are many persons  
Who voluntarily help others  
Not for monetary consideration,  
Nor for any kind, in return.

With all their goodness  
They do it in silence.  
That shows their generosity  
Without any publicity

For such noble persons,  
The doors of Heaven is open,  
As God surely helps those,  
Who help distressed persons.

\*\*\*

11/02. ?????????? ?????????? ?????? ?????????????????  
????????????? ?????? ???????.

11/02. Kaalathi naalseidha nantri siridheninum  
Gnalaththin Mannap peridhu.

11/02. When danger attacked a person, another one helped him  
In a small way, but it is great in the world.

\*\*\*

Disciple: No help is a small help when it is done timely.

Guru: When there is a natural calamity  
People rush to help victims out of pity.  
They don't watch and wait,  
But jump into the affected site.

A squirrel rolled on sand  
And dropped that sand  
Over the bridge built by Rama  
To cross over to Lanka.

Rama touched its back  
With His three fingers  
As a reward and this mark  
Is found even now on its back.

So nothing is big or small  
In the eyes of God,  
But it appears small,  
In the eyes of a stupid.

\*\*\*

11/03. ?????????????? ?????? ?????? ??????????????????  
?????? ??????? ???????.

11/03. Payanthookkaar seidha udhavi nayanthookkin  
Nanmai kadalirr peridhu.

11/03. Expecting no return, if one perform good deed,  
That deed is bigger than the ocean.

\*\*\*

Disciple: Is there anyone who does good deed for no return?

Guru: There may be a few persons,  
On this earth doing good deeds,  
Without expecting anything in return,  
But, by and large, many expect in return.

Even in the temple visits  
With God they ask for returns  
For something given

And with God they bargain.

'I've dropped currency notes  
In your hundi, let my son pass  
As a topper in his examination,  
I shall give you more than this.'

If someone gives a beggar a coin,  
He expects something in return,  
Not from the poor beggar,  
But from a lottery something bigger.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 11 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 11 - ????????????? ??????

CHAPTER 11 - GRATITUDE

\*\*\*

11/04. ????????????? ????? ????????????? ?????????????????  
???????? ?????????? ?????.

11/04. Thinaiththunnai nanrri seiyinum panaitthunaiyaak  
Kollvar payantheri vaar.

11/04. If one helps grain-size, those who examine its results  
Will take it as a help done palm-tree-size.

\*\*\*

Disciple: For any help we should thank  
Not seeing its size big or small.

Guru: You're right in the sense  
One should not measure sizes  
For any kind of help from anyone,  
Then it's not help, but a business one.

For a pinch of salt taken  
With food from anyone,  
One should remember it  
Lifelong; not forget it.

(???????????????? ?????????? ?????)

If this is the guidelines,  
How much one takes  
Helps from many others  
In one lifetime; countless?

\*\*\*

11/05. ????? ????????????????? ?????; ?????  
???????????????????? ?????????? ??????????.

11/05. Udhavi varaiththandru udhavi; udhavi  
Seiyappattaar saalbin variththu.

11/05. To help a person from whom he had received help  
It depends upon his mental size, big or small.

\*\*\*

Disciple: Guru, why people are so meticulous  
Measuring every time the size of the help  
When help is help, big or small?

Guru: Some narrow minded persons,  
Look to the size like this,  
Saying 'After all what he did?  
Just a small help that anyone can do.'

As you say, help is help, no matter,  
Big or small, one should remember,  
When time comes, help the helper  
Thus it amounts to helping each other.

King Paari gave his golden chariot  
To a 'Mullai' creeper flower plant  
When it was creeping on the floor  
With no pole support there.

What's a golden chariot?  
What is a small plant?  
But the King's heart felt  
For that poor little plant.

Here there's no big or small.  
The needs of the hour call  
For help from a helper  
It may be whomsoever.

\*\*\*

11/06. ?????? ?????????? ???????; ???????  
????????????? ?????????????? ??????.

11/06. Marravarrka maasarrraar kennmai; thurravarrka  
Thunbaththull thupaayaar natppu.

11/06. Forget not a friend who helped when there was trouble  
And also the one who is blameless.

\*\*\*

Disciple: How can one forget the help received

From other sources?

Guru: Yes, one should not forget  
Particularly the help what  
He had from his friend  
Who was so kind.

A friend in need  
Is a friend indeed,  
Is a proverbial advice,  
Which everyone knows.

One should be thankful,  
And also be grateful  
To the good friend,  
Who, well in time, helped.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 11 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 11 - ????????????? ??????

CHAPTER 11 - GRATITUDE

\*\*\*

11/07. ????? ?????????????? ????????? ??????  
???????? ????????????? ??????

11/07. Ezhumai Ezhupirappum ulluvar thangann  
Vzhumam thudaithavar natpu.

11/07. One should remember for seven generations  
The help rendered by his friend at the time of trouble.

\*\*\*

Disciple: We should never forget the help  
Rendered by our friends in time.

Guru: Yes, not only in this birth  
But also in the coming seven births,  
One should not forget his friend  
For the help what he did.

Even a dog wags its tail  
To show how does it feel  
As a sense of gratitude,  
When you offer its food.

God created this man,  
More with a good plan,  
That he would help all,  
In His place, he'll do it well.

\*\*\*

11/08. ????? ????????? ?????????; ??????????  
????? ????????? ??????

11/08. Nandri marrappadhu nanrrandru; nanrralladhu  
Andrre marrppadhu nandru.

11/08. While one should remember good deeds of a person,  
Whose bad deeds he should forget then and there itself.

\*\*\*

Disciple: Guru, what one should remember?  
What he should forget?

Guru: One should remember the person  
Who in time helped.  
He should forget the bad deeds  
Of that person and not that person.

None of us remember  
Valmiki was once a decoit,  
But we still know him as the poet,  
Who wrote his Ramayana.

Basically all are good,  
And no one is bad.  
Situations make one,  
In fact, good or bad.

\*\*\*

11/09. ?????????? ?????? ?????????? ??????????  
????????????? ??????? ???????.

11/09. Konrranna inna seiyunum avarseidha  
Ondrunandru ullak kedum.

11/09. One who has done many good things in the past,  
If he does a bad deed like murder, one of his good deeds will wipe it out.

\*\*\*

Disciple: Guruji, How can good deeds can  
Wipe out a single bad deed like a murder?

Guru: Normally it doesn't happen,  
But sympathy for that good man  
Will be there, 'How is it  
He could do this cruel act?

Bad deed is a bad deed.  
It can't be easily condoned.  
But here the poet glorifies  
The man of many good deeds.

These are extreme cases

Not to be seen in the eyes  
Of justice, fair or foul means,  
But viewed on humanitarian grounds.

\*\*\*

11/10. ????????? ????????????????? ?????????????; ??????????  
???????????????? ?????? ???????.

11/drri Konrraarkkum uyvunndaam; vyvillai  
Seinandri kondra magarrkku.

11/10. There is a way out to condone a sin for a good man.  
But for one without gratitude, there is no way to escape.

\*\*\*

Diciple: Guruji, How a sin be condoned?

Guru: Normally no sin can be condoned.  
But out of ignorance someone did,  
If it is a minor one he did,  
It'll be wiped out by his good deeds.

But there is no justification,  
If bad deeds are purposely done,  
To condone such criminal acts  
Because of his high or low status.

The poet gives a high place,  
To every one of those,  
Who have sense of gratitude  
For every help received.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 110 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 110 - ?????????????.

CHAPTER 110 - SIGNS OF LOVE

\*\*\*

110/01. ?????????? ?????????? ?????? ??????????

????????????????? ?????????? ??????????.

110/01. Irunokku ivallunnkann ulladhu oarnokku  
Noinokkendrru annoai marundhu.

110/01. In her black lining eyes there are two visions.  
One created love disease in me. Another is acting as medicine  
To cure the disease.

\*\*\*

Dharmesh: This is only a mental disease  
In the name of love for which there is no medicine.

Nilesh: He says, &quot;Her two eyes' visions  
Show me different signs  
One my love sickness,  
Another medicine for sickness.&quot;

&quot;Earlier her eye vision  
Was like my death knell,  
But now her sweet vision  
Has reduced my pains well.&quot;

Like this he narrates  
How he personally feels  
About his experience  
With her sweet visions.

\*\*\*

110/02. ?????????? ?????????? ?????????????? ?????????????

????????????? ??????; ????????

110/02. Kannkallavu kollum sirrunokkam kaamaththil  
Sembaagam andrru; peridhu.

110/02. In love the shrunken eye vision looks more decent

Than the broad eye vision.

\*\*\*

Dharmesh: The poet gives practical ideas about love.

Nilesh; Yes, corner eye vision,  
Is better than broad eye vision,  
And in between these two is  
The shrunken eye vision.

Initially her inbuilt shyness  
Keeps her eyes down  
And slowly she sees  
Thru' corner eye vision.

Her direct vision comes  
Only after she agrees  
And gives her consent  
To their mutual alliance.

\*\*\*

110/03. ??????????; ?????? ??????????????; ??????  
????????????? ?????? ?????.

110/03. Nokkinaall; nokki irranjinaall; akkdhavall  
Yaapinull attiya neer.

110/03. "She saw me. Kept her head down at once.  
That shows her consent, just like her watering plants."

\*\*\*

Dharmesh: It has come to the next stage of indicating her consent  
By silently bowing her head down.

Nilesh: He says, "She narrows her eyes  
And now sees me in a trice,  
But keeps her head down,  
Indicating to me her sign."

"It is a sign of her consent,  
That's how I take it,  
Like pouring fresh water  
O'er green plants there."

He lets out again and again,

What is in his mind hidden,  
And she shows her responses,  
By way of her several signs.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 110 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 110 - ??????????????

CHAPTER 110 - SIGNS OF LOVE

\*\*\*

110/04. ?????????????? ??? ????; ??????????????  
????????????? ??? ????.

110/04. Yaannokkung kaalai nilanokkum; nokkaakkaal  
Thaannokki mella nagum.

110/04. "When I saw her she kept her head down.  
When I didn't look at her, she saw me slowly with a smile."

\*\*\*

Dharmesh: He narrates his further experience with her.

Nilesh: He says, "She is smiling at me  
When I don't see her,  
But keeps her head down  
When I am looking at her."

"This kind of exchange of signs,  
Indicates to me her responses,  
That goes straight into my heart,  
Like her watering green plants."

This is how he's narrating  
His next scene, exchanging  
What are his inner thoughts  
And what all her outer sings.

\*\*\*

110/05. ?????????????? ????????? ????????? ?????????  
????????????????????? ??? ??????

110/05. Kurrikkonndu nokkaamai allaal orukann  
Sirrakkanniththaall pola nagum.

110/05. "She has not seen straight but with corner of her eyes  
She sees and smiles at me as if she is somewhere else."

\*\*\*

Dharmesh: These couplets are narrative type ones  
In that the love affair of a young boy and girl comes out.

Nilesh: Yes, we're trying our best  
To explain their love meet  
In the way he explains  
In his simple words.

&quot;She sees me not straight,  
But her eyes corner sight  
Turns at me with a smile,  
Showing her consent well.&quot;

&quot;This kind of response,  
Shows me positive signals  
Of her consent, not in words,  
But thro' her silent actions.&quot;

\*\*\*

110/06. ????? ????????? ?????????? ??????????????  
?????? ?????? ??????.

110/06. Urraa dhavarpoal solinum serraarsol  
Ollai unnarap padum.

110/06. Though her talks indicate unwillingness  
It is found from her spoken words, her willingness.&quot;

\*\*\*

Dharmesh: This is a very tricky indication of  
Both unwillingness and willingness by her.

Nilesh: Hope he is not confused,  
By the way she indicated,  
In her words of willingness,  
And in her talks of unwillingness.

Perhaps, she is confused  
With her double mind,  
To say &quot;No&quot; or &quot;Yes, &quot;  
Or straight away &quot;Yes.&quot;

She indirectly likes him,  
And he directly likes her,

But to spell the same out,  
They both find it difficult.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 110 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 110 - ??????????????

CHAPTER 110 - SIGNS OF LOVE

\*\*\*

110/07. ??????? ?????????????? ?????????????? ??????????  
???????????????? ??????? ??????????.

110/07. Serrach sirusollum settraarpoal nokkum  
Urraarpondrru utraar kurrippu.

110/07. Words without anger, Sights with anger,  
Shows love as if not come, these are her signs.

\*\*\*

Dharmesh: She makes confusing signs of her love.  
Sometime &quot;No, &quot; and some time &quot;Yes, &quot; Signs.

Nilesh: That is the difference  
Between a male lover,  
And a female lover,  
In all the love matters.

A girl feels somewhat  
Shy to give her consent,  
While a boy in hurry agrees,  
Not waiting for her responses.

This is natural everywhere,  
And the poet narrates here,  
In his own dramatic lines,  
One by one, their love scenes.

\*\*\*

110/08. ?????????????? ?????????????? ?????????? ??????????  
?????????? ??? ??????.

110/08. Asaiyiyarrku unndoor earyaan nokkap  
Pasaiyinall paiya nagum.

110/08. &quot;That time an incident occurred, in that  
She smiled willingly again for me to see it.&quot;

\*\*\*

Dharmesh: He says that she smiled at him  
When he saw her.

Nilesh: This confirms her consent  
Once she sees his face direct  
And a sweet smile she throws,  
It means her willingness.

A spark is really sufficient  
To burn a well furnished flat,  
Similarly, a smile direct,  
It means only her consent.

Instead of wasting words  
Throwing out sweet smiles  
It is enough for lovers  
To exchange their love signs.

\*\*\*

110/09. ??????? ?????? ??????????? ???????????  
????????? ?????? ??.

110/09. Eadhilaar polap podhunokku nokkudhal  
Kaadhalaar kanne ulla.

110/09. It is natural for lovers to remain as if they are not in love  
But exchanging their love by gazing at each other.

\*\*\*

Dharmesh: How lovers are made of  
The poet explains in many words here.

Nilesh: Whatever the poet says,  
We've seen it thru' eyes,  
Each step of love making  
He in his poems is explaining.

2000 years back, he said it,  
Now with our eyes we see it  
In bus stops and theaters,  
Between two young visitors.

When a seed is sowed,

And then it is watered,  
It sprouts and slowly grows,  
Like the love of lovers.

\*\*\*

110/10. ??????? ??????? ?????????????? ???????????????  
???? ?????? ??.

110/10. Kannodu kanninnai nokkokkin vaaichchorrkall  
Enna payanum ila.

110/10. When eyes and eyes meet and agree  
There is no need then for words.

\*\*\*

Dharmesh: Sure, when eyes agree with eyes  
Where is the need for words?

Nilesh: In the story of Ramayana  
Rama looked at Sita  
And Sita looked at Rama  
By seeing eye to eye first.

At balcony Sita was standing,  
Down below Rama was coming,  
Both their eyes met first,  
Their love started next.

So, eye to eye contact  
Of lovers on the spot  
Is in vogue for centuries,  
And that is how love starts.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 111 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 111 - ?????????? ??????????

CHAPTER 111 - UNION OF LOVERS

\*\*\*

111/01. ?????????????? ?????????????????? ?????????????? ??????????????  
????????? ?????? ??.

111/01. Kanndukettu unnduyirththu utrarriyum aimpulanum  
Onndodi kanne ulla.

111/01. The beauty, of her body gives pleasure to my eyes,  
Of her sweet words give pleasure to my ears,  
Of her lips give pleasure to my mouth,  
Of her body with flower smell, gives pleasure to my nose,  
Of hugging her body gives pleasure to my body,  
So, all the five senses at a time to enjoy,  
It is possible with a girl only, wearing beautiful bangles.

\*\*\*

Abhijit: The poet has given, in short, all the pleasures  
A man can have from his partner.

Manas: This needs no further  
Elaboration as the poet narrates  
All the pleasures of five senses  
One can have from his partner.

How in two lines he could  
Have said in so many words  
All the sensual pleasures  
Of some married lovers?

That is the beauty of Kural,  
Each one is like single mustard,  
But seven oceans are inside it  
Giving varieties of meanings.

Note: ??? ?????????? ??????????, ??? ?????? ?????????????? ??????.

One mustard is drilled and seven seas entered inside each Kural.  
So much of meanings, each (Kural) couplet gives. (Kural = Couplet.)

\*\*\*

111/02. ????????? ????????? ????????? ?????????  
????????????????? ????? ??????????.

111/02. Pinnikku marundhu pirraman anniyizhai  
Thannoikkuth thane marundhu.

111/02. There are medicines for other diseases,  
But there is no medicine for love.  
She is the only medicine and she cured it.

\*\*\*

Abhijit: There is a saying: ??? 60 ????  
????? 30 ?????. (Lust lasts 60 days and Love 30 days) .

Manas: You must not say it  
In this couplet's context.  
It is a kind of marital love  
That existed 2000 years ago.

Unlike the present day love,  
That gets exhausted soon,  
The ancient days' love  
Was sanctified as divine.

It was everlasting one,  
No divorce court was then  
Existing to divorce one  
And marry another woman.

\*\*\*

111/03. ?????????????? ?????????? ?????????? ??????????  
????????? ?????????? ?????.

111/03. Thaamveezhvaar; menthol thuyilin inidhukol  
Thamaraik kannaan ulagu.

111/03. One who lies down hugging  
The shoulders of his beloved girl,  
Will have more pleasure than,  
Lord Narayana lying in His Heaven.

Abhijit: This needs no further explanation  
As it is self contained.

Manas: The poet is trying  
To highlight the pleasures  
One gets in his marital life  
When he's with his wife.

Diplomatically he tells,  
What kind of pleasures,  
One is having in his life,  
When married to his wife.

What type of love  
One has before marriage?  
What type of love  
He has after marriage?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 111 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 111 - ?????????? ??????????

CHAPTER 111 - UNION OF LOVERS

\*\*\*

111/04. ?????????? ?????????; ?????????????? ??????????????  
????????????? ?????????? ?????.

111/04. Neengin therroom; kurrugungkaal thannenum  
Theeyannduip petraall ivall.

111/04. "If I leave her, it is hot. If I go near and touch her, it is cold.  
Wherefrom she had this kind of heat?

\*\*\*

Abhijit: There is a saying, that  
Separation increases the bondage.  
Naturally he feels the heat.

Manas: He feels its hot,  
When he goes separate,  
And he feels it cold,  
When he is near her.

That love between them,  
Binds both of them,  
As single living soul,  
With two separate bodies.

Love is not material,  
But it is more spiritual,  
In that their two souls  
Merges into one soul.

\*\*\*

111/05. ?????? ?????????? ?????????? ??????????  
????????????? ?????????????????? ?????.

111/05. Vetta pozhudhin avaiyavai polume  
Thottaar kadhupinaall tholl.

111/05. "Her cheek is like soft flower petals

And when I think of her shoulders  
I get things for pleasure like that.

\*\*\*

Abhijit: His imagination running riot it seems.  
When he thinks of her shoulders, he imagines pleasures.

Manas: Human system is emotional  
More than it is physical,  
So, emotion gives him thoughts  
Of his past experience.

It is called association of ideas,  
When he thinks of her shoulders,  
He goes back to his past experience,  
And once again expresses his happiness.

It almost happens to everyone,  
When he sees one thing  
He gets back to another thing  
Which he had already seen.

\*\*\*

111/06. ??????? ?????????????????? ?????????? ??????????  
?????????? ??????? ?????.

111/06. Urrudhorru uyiurthallirppath theendalaal pedhaikku  
Amizhdhin iyanrrana tholl.

111/06. "Whenever I touch her shoulders,  
And her body, made of nectar, touches me,  
My life gets charged with betterment.

\*\*\*

Abhijit: It is a feeling normally anyone gets  
When both are in the ocean of love.

Manas: Love begets love normally.  
It is an inbuilt feeling generally,  
When two lovers mentally  
Live as one life happily.

It happens to all animals,  
For that matter all living beings,  
In their procreation functions,

Which lead to fresh arrivals.

There will be total extinct  
Of lives on this earth  
If there are no such feelings  
Among different living species

Mankind is no exception,  
To this kind of phenomenon,  
That in the form of love comes  
And induces lives to fully blossom.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 111 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 111 - ?????????? ??????????

CHAPTER 111 - UNION OF LOVERS

\*\*\*

111/07. ??????? ??????? ??????????? ????????????

????? ?????? ?????????.

111/07. "What a wonder! When embracing her  
I feel like a yogi, without food, surviving on his  
Own stamina and forgetting his body and the world,  
Then goes into that supreme total bliss.

\*\*\*

Abhijit: When he is totally emotional  
This kind of feelings naturally arise.

Manas: Yes, It is not human weakness.  
But it is a kind of natural process  
In the matter of evolution  
Of the world and its living beings.

In that ecstasy, they forget  
Their existence for a moment  
In this mundane world,  
And travel in their imaginary world.

That feelings only the poet,  
In his own-way, has brought  
With a typical example  
As to how all ascetics feel.

\*\*\*

111/08. ?????? ??????????? ?????? ??????????

????? ?????? ?????????.

111/08. Veezhum iruvarkku inidhey valliyidai  
Pozhap padaa muyakku.

111/08. When they both embrace tightly  
With no air space in between that shows  
Their close intimacy in the world of love.

\*\*\*

Abhijit: This is the highest form love  
In between a pair of lovers.

Manas: The intimacy of two lovers,  
To show their togetherness,  
The poet imagines no air space  
Between their two bodies.

Though it is an exaggeration,  
In his way of expression,  
He gives those feelings  
To them when they embrace.

Yes, man is no exception,  
For his feelings of emotion,  
Unless he totally renounces,  
And spends his life in forests.

\*\*\*

111/09. ????? ??????? ?????????? ??????????  
?????????? ?????? ?????.

111/09. Oodal unnardhal punnardhal ivaikaamam  
Koodiyaar petrera payan.

111/09. It is the experience of lovers  
To engage in petty quarrels  
And then join together in love.

\*\*\*

Abhijit: There will be difference of opinion  
And this happens in every family  
Before they compromise  
And join together on common issues.

Manas: Before their love meet,  
Their life styles were different,  
And when they come together,  
It takes time to know each other.

So, petty quarrels do happen,  
But the gap must not widen  
To the level of breaking point,

And they must unite once again.

They forget their differences  
When they compromise  
On various common issues,  
Dropping their personal views.

\*\*\*

111/10. ??????? ??????? ?????????? ??????  
???????????? ??????? ???????.

111/10. Arridhorru arriyaamai kanndatrraal kaamam  
Serridhorrum seyizhai mattu.

111/10. "Every time I learn a lesson  
The same lesson appears to me as unknown to me,  
Like that, every time I embrace that girl  
Who is highly bedecked with jewels,  
A new kind of love I feel.

\*\*\*

Abhijit: He is telling how feels about his girl  
Every time he embraces her.

Manas: This kind of feeling is common,  
Not only for him but also for anyone,  
So, the poet, in his words, tells,  
How a young boy and girl feel.

This love knows no limit,  
In particular, for an adult,  
Who is in love with a girl,  
So charming like a pearl.

Every time he finds in her,  
A beautiful fresh lover,  
For his immense pleasure,  
That he had never before.

\*\*\*

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112/02. "Oh mind! Why you are attracted by a flower  
That was seen by all, and is not equal to my lover's eyes."

\*\*\*

Gopi: Now he is saying her lover's eyes  
Are more attractive than that flower  
Which was seen by all.

Mahavir: The flower was seen by all.  
But they haven't seen his lover.  
He says, her eyes attract him well,  
More than the beauty of that flower.

The flower is enjoyed by all.  
But she is for him only special,  
As he's attracted by her eyes,  
That shows her willingness

Eyes are powerful medium,  
Of communication between them,  
So, he highlights her eyes  
More beautiful than flowers.

\*\*\*

112/03. ???????? ??????? ??????? ??????????????  
?????????? ?????????? ???????.

112/03. Murrimeni muththam murrual verrinaatram  
Velunnkann veiththo llavatku

112/03. "My lover's body is like a tender leaflet;  
Her teeth are like pearls; her body has natural flavor smell;  
Her eyes with eye-liners are like spears;  
Her shoulders are like soft bamboos."

\*\*\*

Gopi: He compares her features with  
Other natural beautiful things.

Mahavir: He praises every part  
Her body like tender leaflet,  
With natural flavors,  
And her teeth like pearls.

Her eyes are like spears,

Her shoulders, like bamboos,  
So her total shape resembles  
Nature's beautiful things.

In his ecstasy, he expresses  
His feeling of happiness  
By describing her beauty  
As not artificial, but natural beauty.  
\*\*\*

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# Tirukkural Chapter 112 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 112 - ??? ???? ????????????????

CHAPTER 112 - PRAISING HIS LOVER

\*\*\*

112/04. ????? ???? ?????????? ??????????????

????? ?????????????? ?????.

112/04. Kannin kuvallai kavizhndhu nilannokkum  
Maannizhai kannovveam endrru.

112/04. "If lily flower sees my lover, wearing the best ornaments,  
It'll bend its head down feeling shy for its not matching her eyes."

\*\*\*

Gopi: He says that lily does not match her beautiful eyes.

Mahavir: Generally lily flower  
Resembles any girl's eyes,  
But here his lover's eyes  
Do not match with lily flower.

Her eyes are more beautiful,  
As lily flower fails to resemble,  
And down its head it bends,  
Feeling shy of seeing her eyes.

With a day's sun rise,  
A lily keeps its head up,  
And when the sun sets,  
It keeps its head down.

\*\*\*

112/05. ?????????????? ?????????????? ??????????; ??????????????  
???? ???? ???.

112/05. Anichappook kaalkallaiyaall peidhaall; nugappirru  
Nalla padaa parrai.

112/05. "Without removing the stem of anicham flower, she wears it on  
her head. Her hips must not break due to that weight.

\*\*\*

Gopi: It is nothing but an exaggeration.  
How a flower weight breaks her hip?

Mahavir: It is more poetical  
Also it is quite whimsical,  
To say her hips can't bear  
The light weight of a flower

To say her hip is so slender,  
The poet uses a flower,  
That weighs like a feather,  
Which she can't bear.

Poets have their own fancy  
To overstate what they say  
To exaggerate real things,  
That adds beauty to their poems.

\*\*\*

112/06. ??????? ?????? ??????? ??????  
???????? ??????? ??????

112/06. Madhiyum madandhai muganum arriyaa  
Pathiyin kalangiya meen.

112/06. "The stars in the sky are puzzled in not finding  
The difference between the moon and the girl's face  
And they are in confusion about their places of stay."

\*\*\*

Gopi: To say her face is like a moon  
The poet brings the stars into the picture.

Mahavir: Yes, to say her face is  
As round as the moon is,  
He brings the stars to mention  
That they're in total confusion.

He gives lives to objects,  
As in animation programs,  
Makes flowers and stars  
To speak out their minds.

Simply to say the girl

Looks so beautiful,  
It doesn't look nice  
In poem's flowery words.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 112 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 112 - ??? ???? ????????????????

CHAPTER 112 - PRAISING HIS LOVER

\*\*\*

112/07. ?????? ?????? ??????????????? ???

????????? ?????? ????????

112/07. Arruvaai nirraindha avirmadhikkup pola  
Marruvundo maadhar mughaththu.

112/07. "Moon is waxing and waning, besides its black spots.  
Like that, is there any blemish in the faces of all girls? "

\*\*\*

Gopi: What is the difference between moon's face  
And the girls' faces?

Mahavir: The girls have round faces  
Like moon's round face,  
But they don't have spots  
Like those in the moon.

Girls' faces have no wear and tear,  
Like moon's wax and wane,  
Nor they have dark patches  
Over their beautiful faces.

So, girls are more beautiful  
Than any other material  
Objects like moon or flowers,  
What the poet emphasizes.

\*\*\*

112/08. ????? ?????????? ?????? ??????????

?????; ??? ????..

112/08. Madhar mughampol ollivida vallaiyeal  
Kaathalai; vaazhi madhi.

112/08. "Oh Moon! If your face shines like girl's face,  
You'll also be loved. I am blessing you."

\*\*\*

Gopi: The Moon borrows its light from the Sun.  
And its face is full of black spots.

Mahavir: If there is no Sun  
There is no Moon then.  
Moon borrows its light  
From the Sun's light.

Moon has black spots  
And it waxes and wanes,  
So, it doesn't shine like girls,  
That is what the poet says.

So, finally he arrives at  
Compared to any other object  
Girls are more beautiful,  
This is what he tells.

\*\*\*

112/09. ????????? ????????? ????????????? ?????????  
???????????? ????????? ???.

112/09. Malaranna kannaal mugamoththi yaayinum  
Palarkaannath thonrral madhi.

112/09. "Oh Moon! If you also become like my girl  
Who has flowery eyes then you must not wander  
Here and there to be seen by all. As I stay in her house  
To enjoy myself, you must also stay with your lover at one place."

\*\*\*

Gopi: The poet is addressing the moon to become like his girl  
So that it can enjoy with its lover.

Mahavir: The girl can't become moon,  
Moon can't become a girl,  
Yet the poet wants the moon  
To become a beautiful girl.

Moon's face will be clean,  
With no dark spots then,  
And when it becomes a girl,  
It'll look like a pearl.

It can stay with its lover  
At one place forever,  
And it need not wander,  
As it is now, here and there.

\*\*\*

112/10. ?????????? ?????????? ?????????? ??????  
????????? ?????????? ?????.

112/10. Anichchamum annaththin thooviyum maadhar  
Adikku nerunjip pazham.

112/10. "Anicham flower or a feather of swan  
Can prick my lover's feet like nerunji thorn."

\*\*\*

Gopi: The poet in high sounding words  
Describing the Girl's feet.

Mahavir: Yes, he says that her feet  
Unlike others, it is so soft,  
Even the feather of swan  
Can prick her feet like a thorn.

The most delicate anicham flower,  
Can prick the feet of my lover,  
Like a thorn that she can't suffer  
The pain those thorns give her.

2000 years back the girls,  
Unlike the modern girls,  
Had their feet so soft and tender,  
They couldn't step over a flower.

\*\*\*

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# Tirukkural Chapter 113 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 113 - ????? ?????????????????

CHAPTER 113 - IMPORTANCE OF LOVE.

\*\*\*

113/01. ?????? ?????????? ?????? ?????????

????????? ???? ????.

113/01. Palodu theankalandh thatrre pannimozhi  
Vaaleyirru oorriya neer.

113/01. Between the clean teeth of my lover  
Sweet water was like the milk mixed with honey.

\*\*\*

Gulshan: The poet is going still deeper  
Into lovers' privacy.

Mahindra: A refined poetry knows,  
No limit in its expressions,  
In its usage of flowery words always,  
That must not be read in between lines.

The poet is expressing here  
How intimate they both are  
In sharing their happiness  
In their various love affairs.

It is but normal for a couple  
To know each other's physical  
And mental aptitude in life  
As both husband and wife.

\*\*\*

113/02. ?????????? ?????????? ?????????? ?????

????????????? ?????????? ??????.

113/02. Udambodu uyiridai ennamatru anna  
Madandhaiyodu emmidai natpu.

113/02. "How I have my relationship with my life,  
That much relationship I have with my girl."

\*\*\*

Gulshan: The relationship of a couple is described  
Normally as two bodies but one soul.

Mahindra: True, it is like that  
As a general concept,  
&quot;Two bodies but one soul, &quot;  
Of a newly married couple.

If they maintain still  
Different life and soul,  
The unity of purpose  
Is lost in their duties.

Both the bullocks  
Must pull the cart  
Not in different directions,  
But in one direction.

\*\*\*

113/03. ?????????? ?????????? ?????????? ??????????  
???????????????? ?????? ?????.

113/03. Karumanniyil pavaainee podhaayaam veezhum  
Thirunudharrku illai idam.

113/03. &quot;Oh you girl in my eye pupil, go far away.  
My girl with her broad forehead has no place there.

(In Tamil language the word 'Pavai' has got double  
Meaning, one as 'Pupil' and another 'Girl.')

\*\*\*

Gulshan: He wants a permanent place  
In his eyes for her lover.

Mahindra: He doesn't like another girl  
In his vision excepting his girl,  
That means he doesn't want  
To see in his life any other girl.

It is a good sign indeed,  
That as her lovable husband,  
He doesn't like to share

In any clandestine affair.

The poet has used a pun,  
A pupil of an eye as a girl,  
That in Tamil means pupil,  
As also it means a girl.

\*\*\*

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# Tirukkural Chapter 113 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 113 - ????? ?????????????????

CHAPTER 113 - IMPORTANCE OF LOVE.

\*\*\*

113/04. ??????? ????????????????? ?????; ?????

???????????? ?????????? ???????.

113/04. Vaazhdhal uyirkkannall aayizhai; saadhal  
Adharrkannall neengum idhaththu.

113/04. 'My lover, who is wearing the choicest ornaments,  
As long as she is with me, she gives life to my life,  
And after she leaves, it is death to my life.'

\*\*\*

Gulshan: That shows how 2000 years back  
A couple was living a heart to heart life.

Mahindra: Yes, your views are correct.  
It was one soul and one heart  
Kind of life a couple led  
In those days as the poet had said.

Kovalan, Kannagi's husband  
Was not a thief, but was beheaded  
By wrong orders of King Pandian,  
In the story of Silappadigaram.

(This was written 1400 years back  
By a Prince-turned-Yogi Illangovadigal)

When the King realized,  
On the spot he died,  
At the same moment,  
His queen also died.

That shows, it was one life,  
And never was it two lives  
For all married couples  
In those past ideal days.

\*\*\*

113/05. ????????? ???????? ????????? ??????????????  
???????????? ????????? ???????.

113/05. Ulluvan manyaan marrappin marrappariyeen  
Ollamark kannall gunam.

113/05. 'The greatness of my lover's bright tempting eyes  
Even if I am likely forget, but I am unable to forget.  
I am remembering it always.'

\*\*\*

Gulshan: It is difficult for him to forget his lover  
Even if wants to forget.

Mahindra: It is a lifelong relationship  
A couple will have to keep it up,  
How can they forget that,  
Even if they want to forget?

Even after death, a monument  
A bereaved husband did erect,  
Like Emperor Shahjahan did  
Tajmahal for his Late Queen Mumtaz.

Marriage is made in Heaven.  
The husband and wife union,  
None has powers to break it  
Even if they want to do that.

\*\*\*

113/06. ????????????? ????????; ????????????? ???????????;  
???????????????? ??? ?????.

113/06. Kannullirr pogaar; imaippin paruvaraaar;  
Nunniyarem kadha lavar.

113/06. She says, 'My lover stays between my eye and eyelid,  
But he is safe whenever I shut and open my eyelid;  
Such an expert he is.'

\*\*\*

Gulshan: To keep one safe within an eye is usage  
In Tamil, which the poet has adopted.

Mahindra: It is not in literal sense,  
That one is kept inside eyes,  
But it means, one must keep an eye,  
On his safe movements.

A mother keeps an eye,  
On her young baby,  
That means she watches  
Baby's safety in the house.

Likewise, lovers keep  
Each others' upkeep  
Very safe and sound,  
And to do it, they're bound.

\*\*\*

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# Tirukkural Chapter 113 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 113 - ????? ?????????????????

CHAPTER 113 - IMPORTANCE OF LOVE.

\*\*\*

113/07. ????????????? ???? ????????? ?????????  
????????? ????????????? ??????????.

113/07. Kannullaar kaadha lavaraagak kannum  
Ezhutheam karappakku arrindhu.

113/07. She says, &quot;As my lover stays inside my eye,  
I don't apply eyeliners for fear when I do it he may go missing;  
So, I stopped applying eyeliners to my eyes.&quot;  
\*\*\*

Gulshan: Now it is her turn to praise her lover.

Mahindra: Yes, she keeps him  
For fear of losing him,  
Always inside her eyelid,  
Means she keenly watched.

She didn't apply eyeliner,  
Means, no time was there,  
For her to apply the liner,  
When he was always with her.

This kind of meaning  
Makes out something  
Practical in the context  
Of each one's statement.  
\*\*\*

113/08. ????????????? ???? ?????? ?????????????  
???????????? ????????????? ??????????.

113/08. Nenchaththaar kaadha lavaraaga veidhunda  
Anjudhum vepaakku arrindhu.

113/08. She says, &quot;As my lover is inside my heart,  
I am afraid to take anything hot food that may burn him.&quot;

\*\*\*

Gulshan: She has more fear to take hot food  
That may burn her husband staying inside her heart.

Mahindra: She feels both hearts are one,  
When her heart feels the burn,  
She feels his heart also will burn,  
That is the magic of their being one.

She stops taking hot food,  
To respect her lover,  
Who takes only cold food  
And hot food never.

Their unity only it shows  
Both the lovers do alike  
And also think alike  
For betterment in their lives.

\*\*\*

113/09. ?????????? ?????????? ??????; ?????????????  
?????? ?????????? ?????.

113/09. Imaippin karappaakku arrival; anaiththirrke  
Edhilar ennumiv voor.

113/09. She says, &quot;If I close my eyes, my lover may vanish,  
So I don't even wink my eyes and am wakeful always.  
For that people are blaming him that he has harmed me.&quot;

\*\*\*

Gulshan: She is so watchful that she  
Will not lose the sight of her lover.

Mahindra: With her open eyes  
She is watchful always,  
For fear of losing her lover  
If she blinks or closes her eyes.

Both of them are so sensitive  
That each one mentions  
His or her side of love  
In their own words of love.

She says he in her eyes,  
He says she is in his heart.  
So, their combined soul  
Like this plays its role.

\*\*\*

113/10. ??????????? ??????????? ?????????? ??????????????  
??????? ?????????????? ?????.

113/10. Uvandhurraivar ullaththull endrrum ighanthurraivar  
Edhilar ennumiv voor.

113/10. She says, &quot;Always my lover is in my mind happily,  
Why people say that he has left me with no love for me? &quot;

\*\*\*

Gulshan: We can't shut the mouth of people  
Who will say something or the other.

Mahindra: If people don't create rumors  
They'll get severe headaches,  
So, they'll talk all nonsense,  
In favor or against lovers.

She keeps him in her mind,  
But is she not in his mind?  
How can people say he has left  
When she has not said it?

She is still confident  
That he has not left  
But is still with her  
And will be with her forever.

\*\*\*

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114/02. The boy says, &quot;I am unable to bear  
The separation of my lover; my body and life  
Have lost shyness and want me to do madal ride.&quot;

\*\*\*

Balchandra: Wise men say, &quot;Separation increases bondage.&quot;

Eashwar: A boy can't remain separated  
From his girl whom he loved,  
And she also loved him,  
But both waited for proper time.

How long the boy can wait?  
His patience was running out.  
Her separation he couldn't bear.  
His mind was always craving for her.

Then he decided to do madal ride  
Just prove to the world  
Of his desire to marry her  
And keep her as lifelong partner.

\*\*\*

114/03. ?????? ?????????? ?????????????? ??????????????  
????????????? ?????? ?????.

114/03. Naannodu nallaannmai panndudaiyeen indrrudaiyeen  
Kaamutrraar earrum madal.

114/03. He says, &quot;Till now I was feeling shy and strong as a man,  
But now I have left my shyness and manliness  
And feel like doing madal ride.

\*\*\*

Balchandra: He is now in a frustrated mood  
To do anything to get her lover.

Eashwar: He lost his shyness  
And also his manliness,  
To go for madal ride openly  
And get her hands finally.

When he does madal ride,  
Their love will be exposed  
To the public notice,

As well as, to her parents.

This will open their talks  
Seriously with her parents,  
Who'll know our feelings,  
And then perform our wedding.

\*\*\*

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# Tirukkural Chapter 114 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 114 - ?????????????????????.

CHAPTER 114 - SPEAK OUT WITHOUT SHYNESS.

\*\*\*

114/04. ????? ????????????? ?????????? ???????

???????????? ?????????? ?????.

114/04. Kamam kadumpunal uyikkumea naannodu  
Nallaanmai ennum punnai.

114/04. "With the boat of shyness and good manliness  
Can I cross the fast river of love and reach the shore? "

\*\*\*

Balchandra: He is asking whether his love will  
Succeed if he remains shy and keep manliness?

Eashwar: The girl will feel shy  
More than the boy  
Who must only decide  
To talk from his side.

If he entertains doubt  
If with a love boat  
Can he cross the river?  
Then it'll remain forever.

What is the next move  
For him to go and prove  
His deep seated love?  
He must act now somehow.

\*\*\*

114/05. ????????? ????????????? ?????????? ???????

????? ????????????? ??????.

114/05. Thodalaik kurrundhthodi thandhaal madalodu  
Maalai uzhakkum thuyar.

114/05. He says, "In the evening time when I was worried  
About doing the madal horse ride, my lover,

Who is bedecked with costly jewels,  
Has given this trouble to me.&quot;

\*\*\*

Balchandra: His intention to do that horse ride  
To bring his love in public is getting ready.

Eashwar: Yes, he finds no alternative,  
But to go for that horse ride.  
Keeping his shyness aside,  
For the sake of his mad love.

He's then accusing her  
In a lovable manner  
That she was the cause  
For all his troubles.

But when he thinks  
Of her beautiful face  
He feels more restless  
To find out a way for this.

\*\*\*

114/06. ?????????? ?????????? ??????????; ????  
?????????? ??????????? ???.

114/06. Madaloordhal yaamaththum ulluvean; mandrra  
Padalollaa pethaikken kann.

114/06. He says, &quot;For the sake of my lover my eyes never get its sleep.  
So, even during midnight I am thinking of madal horse ride.

\*\*\*

Balchandra: He doesn't get sleep even at midnight.

Eashwar: It happens to one naturally  
When he's worried deeply,  
And this sleep fails to come  
When thoughts are haunting him.

Madal horse ride is not so easy  
As it gives undue publicity  
To the whole town people  
About his dear most girl.

This being a private matter  
Why it must spread everywhere?  
But there seems to be no other way,  
And he has to do madal ride one day.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 114 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 114 - ?????????????????????.

CHAPTER 114 - SPEAK OUT WITHOUT SHYNESS.

\*\*\*

114/07. ????????? ?????? ????????? ??????????

????????? ?????????????????? ???.

114/07. Kadalanna kaamam uzhandhum madalearrap  
Pennirr perunthakkadhu il.

114/07. He says, &quot;Even if a girl has got ocean of love,  
She doesn't have the thought of doing madal ride,  
That is an appreciable character of her.&quot;

\*\*\*

Balchandra: Girls have their shyness  
And also patience more than boys.

Eashwar: They don't jump into conclusion  
In love matters all of a sudden,  
Also they have always modesty,  
And in doing things they aren't hasty.

Girls don't do any horse ride  
And how they will do madal ride  
With all pomp and show  
For the public to know?

A girl's love is a secret matter,  
Best known only to her lover  
And need not be paraded  
In streets, far and wide.

\*\*\*

114/08. ????????????? ?????????? ????????? ??????

????????????? ?????? ??????.

114/08. Nirraiariyar mannalliyar ennaadhu kaamam  
Marraiirandhu mandrru padum.

114/08. &quot;Girls can suppress their love

And they have more compassion;  
Without minding this, my love  
Has come out in public now.&quot;

\*\*\*

Balchandra: It is true that girls will not exhibit  
Their love in public because of their modesty and shyness.

Eashwar: Girls have compassion,  
And they act with moderation,  
In any kind of their activities,  
Whether it is love or otherwise.

A girl can hide her love in mind,  
Which others can't easily find,  
Unlike a boy who's after her  
Always talking of his love to her.

So, doing madal ride for a girl,  
Is almost next to impossible,  
As she doesn't like any publicity  
Of her every private activity.

\*\*\*

114/09. ?????????? ?????????? ?????????? ??????  
????????? ?????????? ??????????.

114/09. Arrghilaar ellaarum endrreyen kaamam  
Marrughin marrghum marunndu.

114/09. &quot;Because no one knows about my love,  
I am driven to the streets to walk  
Here and there like a madcap.&quot;

\*\*\*

Balchandra: He is so mad after his lover,  
He is wandering here and there in the streets.

Eashwar: It happens for anyone,  
Who falls into extreme passion,  
And he walks like a mad man,  
Not controlling his mental condition.

He's not properly dressed.  
His hairs not decently combed.

He wanders here and there  
With no purpose anywhere.

It is a kind of love disease,  
For which there is no medicine,  
But for lovers' ultimate union,  
After all these said and done.

\*\*\*

114/10. ??????????? ??? ??? ???????????  
????????? ??????? ???.

114/10. Yaamkannirr kaanna nagubha arrivillaar  
Yaampatta thaampadaa aarru.

114/10. "All fools who have not suffered like me  
They laugh at me openly.

\*\*\*

Balchandra: Only affected person will know  
How he suffers; what do others know about him?

Eashwar: How his love matters  
Will be known to others?  
Here and there, when he roams,  
People will surely laugh at him.

His sufferings, they can't guess,  
Unless he openly confesses  
About his mental worries  
Due to his pending love affairs.

The boy on the one side  
Talks about madal ride,  
But the girl is forced to hide  
Her love from her side.

\*\*\*

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# Tirukkural Chapter 115 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 115 - ??? ?????.

CHAPTER 115 - RUMOURS OF LOVE.

\*\*\*

115/01. ????? ????; ?????

???????? ????.

115/01. Alarezha aaruyir nirrkum; adhanaip  
Palararriyaar bhakkiyath thaal.

115/01. "I know rumors have started. Now my life is safe.  
Luckily many people don't know."

\*\*\*

Nityanand: Purposely he wants rumors must spread  
So that their secret love will come in the open.

Lalit: About her love, girl cannot talk  
He's also trying to speak,  
But has no courage to spell it out,  
In this way, time is getting lost.

"If the rumors spread, her parents  
Will know our love affairs,  
And the matter will go fast,  
To settle our wedding at last."

Now elders in the town  
Will come up soon  
To take up the matter  
With both the parties.

\*\*\*

115/02. ????? ???? ???? ????.

???????? ????.

115/02. Malaranna kannall arumai arriyaadhu  
Alaremakku eendhadiv voor.

115/02. "Like a flower she has eyes and has virtuous habits.  
About this the town people do not know,

And they are joking at me.&quot;

\*\*\*

Nityanand: He is not serious about their jokes  
And in fact, he welcomes them  
For making their love public.

Lalit: She is such a nice girl  
With virtuous habits  
She will take initiative to tell  
Their love matters.

He's also hesitating to tell  
About his love with the girl  
To his and also her parents,  
Then how to reveal the secrets?

Parents will hear the rumors  
And they'll surely discuss.  
It will be a good start then  
Our matter for them to open.

\*\*\*

115/03. ?????? ??????? ?????? ??????  
???????? ?????????? ??????????.

115/03. Urraadho oorarrindha kowvai? Adhanaip  
Perraadhu petrranna neerththu.

115/03. &quot;Because of the people's rumors and jokes,  
What happiness I could not get, now I feel like getting it.  
Is it not deserving? &quot;

\*\*\*

Nityanand: He is still on hopes that their rumors  
And jokes will be helpful to him.

Lalit: Man is always living on hopes.  
He welcomes rumors and Jokes,  
Which will lead to talks  
From all their parents.

Normally rumors and jokes will  
Upset very much an individual,  
But here is a love craving person,

Who wants rumors one by one.

By hook or crook, he wants  
That it must reach their parents,  
To speed up a successful result  
Of their wedding settlement.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 115 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 115 - ??? ?????.

CHAPTER 115 - RUMOURS OF LOVE.

\*\*\*

115/04. ????????? ????; ??????????  
???????????? ???? ????.

115/04. Kavvaiyaal kavvidhu kaamam; adhuvindrreal  
Thavvennum thanmai izhandhu.

115/04. "Our love strengthen itself by these jokes  
Otherwise, love loses its value and taste."

\*\*\*

Nityanand: It seems he wants some thrill  
In their love matters by giving room  
For rumors and jokes.

Lalit: It appears that he wants,  
Some thrill from rumors and jokes,  
As he is taking both easy,  
Though it appears to be crazy.

If there are no rumors  
And also no jokes,  
Love has no value then,  
Or no good taste even.

When Gods themselves fall in love,  
Man is no exception to this love,  
So, love and marry, or marry and love,  
It is one's choice, in the matter of love.

\*\*\*

115/05. ????????? ????; ??????????  
???????????? ???? ????.

115/05. Kalliththorrum kallunndal vettatrraal kaamam  
Vellippadundh thorrum inidhu.

115/05. "Just like an intoxicated drunkard wants more and more

Intoxication, when criticism spreads outside about our love matter  
I get more happiness as my love increases more and more.&quot;  
\*\*\*

Nityanand: He is comparing himself  
A drunkard fully over drunk.

Lalit: Love is another kind  
Of intoxication one finds  
When it goes to extreme level  
It becomes uncontrollable.

Just like a drunkard finds kicks,  
In drinking pegs after pegs,  
A lover also gets his thrills  
In rumors after rumors.

In one way or the other,  
He must get his lover,  
Not later, but sooner,  
Thanks to every rumor.

\*\*\*

115/06. ?????? ??????? ???????; ???????????  
?????????? ?????????? ??????.

115/06. Kandathu mannum orunaall; alarmannum  
Thingallaip pambhukonn datrru.

115/06. &quot;After all I met her one day only,  
But the mockery talks go on like the serpent  
Caught the moon on lunar eclipse day.&quot;  
\*\*\*

Nityanand: He is wondering as to why  
They talk about them for so many days,  
When he met her for one day only?

Lalit: One spark of eye vision  
Is enough for a man or woman  
To kindle that love feelings  
And make them as lovers.

It is just like one spark  
That burns a haystack,

Love also behaves like that  
With one eye vision on the spot.

He has become thick skinned  
To all comments received,  
But he welcomes the same  
As an indirect help from them.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 115 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 115 - ??? ?????.

CHAPTER 115 - RUMOURS OF LOVE.

\*\*\*

115/07. ????? ???? ??????????

???? ?????.

115/07. Uravar kowvai eruvaaga annaisol

Neeraaga; neellumin noai

115/07. "The love plant that is grown in my heart

Takes public mockery as manure,

And mother's criticism as water

To grow further deep in my heart."

\*\*\*

Nityanand: This time he has brought

His mother into picture along with public.

Lalit: His mother is concerned,

About his health every time,

And if he wanders like a nomad,

She is naturally worried about him.

His mother's adverse criticisms,

He takes them as her blessings,

Which increase his love feelings,

And also promote his happiness.

It is a question of time now

He wants his lover somehow,

Unmindful of others' comments

Besides his mother's protests.

\*\*\*

115/08. ?????????????????????????????????

????????????????????.

115/08. Neiyaal erinuthuppeam endrrarraal kowvaiyaal

Kaamam nuthuppeam enal.

115/08. "If one thinks by mocking the fire of love can be put off,  
It is like putting off fire by pouring ghee."

\*\*\*

Nityanand: How can one put off fire with ghee?

Lalit: Yes, The fire of love is like that.  
You can't put off love by mocking at it.  
That'll flare up love more and more,  
And he welcomes their mockery more.

When both the lovers are firm,  
No one can shake them,  
And it is a question of time  
That should, one day, join them.

One can't put off burning fire,  
By pouring melted ghee over it,  
Like that, one can't be break love  
By any other means somehow.

\*\*\*

115/09. ??????? ?????? ????????????? ???????  
???????? ??????? ???.

115/09. Alarnaanaa olvadho anchalombu endrraar  
Palarnaanna neendhak kadai.

115/09. She says, "My lover told me, "Don't have fear, "  
But he is away from me giving room for others to talk ill of us,  
But I am not afraid of their talks."

Nityanand: She has also no fear  
As he has told her not to fear.

Lalit: People's talks didn't affect her.  
She now says, she has no fear,  
As he also told her not to fear,  
That much confidence he gave her.

Some will talk well of them,  
Some will talk ill of them,  
But they give them little attention,  
As they await their parents' sanction.

Once their wedding is done,  
All their talks are gone,  
With no use, to the winds,  
And they'll have then no faces.

\*\*\*

115/10. ?????????????? ?????????? ???????; ??????????????  
???? ?????????????? ?????.

115/10. Thaamvendin nalghuvar kaadhalar; yaamvendum  
Kowvai edukkumiv voor.

115/10. She says, &quot;My lover will come to me whenever he wants.  
Till then let the town people keep on talking as they like.&quot;

\*\*\*

Nityanand: Finally both of them give little response  
To the talks of the town people.

Lalit: Town people have no other works.  
They keep watching, who is doing  
What he or she is doing?  
And this gives room for their talks.

When their marriage is over  
They'll watch and go for  
Another case to talk about  
And will keep their mouth shut.

As for as we are concerned,  
Let us wish in the end,  
Their happy married life  
As husband and wife.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 116 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 116 - ??????????????

CHAPTER 116 - PANGS OF SEPARATION.

\*\*\*

116/01. ????????? ????????? ?????????; ??????????  
???????? ????????????????? ???.

116/01. Sellaamai unndael enakkurai; matrrunin  
Valvaravu vazhvaarkku urai.

116/01. Wife tells husband: "If you are not going out tell me.  
Otherwise, if you say that you will return soon, you tell this  
To those who are alive when you return."  
(Meaning: I will not be alive till you return)

\*\*\*

Chittranjan: Wife is unable to bear the separation of  
Her husband when he is going out on official work.

Girish: In the ancient days the life  
Of a husband and his wife  
Was compared to finger nail  
And flesh attached to the nail.

(??????? ????????? ???)  
(Like nail and flesh)

The finger nail can't be pulled out,  
From the flesh attached to it,  
It is so painful to a person  
Who'll cry out of severe pain.

So, a newly married wife  
Says, she'll give up her life  
If her husband goes out,  
As, for him, she can't wait.

\*\*\*

116/02. ?????? ?????????? ?????????; ??????????????  
????????? ????????????? ?????????.

116/02. Inkann udaiththavar paarval; pirivanchum  
Punkann udaiththaal punnarvu.

116/02. Wife to Husband: "By seeing him continuously I get happiness.  
If I give him leave, I am afraid of a fearful harm."

\*\*\*

Chittranjan: She is almost scared to be alone without him.

Girish: Separation increases the bondage.  
Immediately after the marriage,  
Her husband leaves for work.  
She feels for him, until he comes back.

When a husband goes overseas  
For trading, it'll take days  
For a trip and his return,  
Until then, his wife is alone.

The pang of separation  
It is more for a woman  
Until children are born  
To pay them her attention.  
\*\*\*

116/03. ?????? ??????? ?????????????? ????????  
????????? ?????????????? ?????.

116/03. Aridharo thottram arrvudaiyaar kannum  
Pirivoar idaththunmai yaan.

116/03. Even though a wife is an intelligent girl  
When her husband says he is leaving,  
She breaks down because of her chastity.  
\*\*\*

Chittranjan: It is natural for a girl to feel upset  
When her husband is leaving even for a short while.

Girish: It is that lovable attachment,  
That binds them both very tight,  
So, it is but natural for her to feel  
If he goes out even for a short while.

She may be intelligent,

That does not form part  
Of her emotional feelings,  
Which are natural for girls.

While men are strong  
In their emotional feelings,  
Women, as weaker sex,  
Show quickly their feelings.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 116 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 116 - ??????????????

CHAPTER 116 - PANGS OF SEPARATION.

\*\*\*

116/04. ????????????? ????????? ?????????????????

???????????????? ?????? ??????

116/04. Alliththanjal endrravar neeppin thellindhasol

Therriyaarkku undoa thavarru?

116/04. She says, 'He told me 'I am here, don't worry, ';

Then he says. 'I am leaving, ' and if I talk boldly

Obstructing him, what is wrong in that? ';

\*\*\*

Chittranjan: It is here she is taking liberty

To accuse him of double standard,

'One staying and another leaving.'

Girish: It is out of her love for him

She is openly accusing him,

It happens naturally for girls

Who have tender hearts.

But he, in turn, consoles her,

That he still loves her,

And he'll be back soon,

By the next day noon.

\*\*\*

116/05. ????????? ?????????????????????; ?????????

???????????? ?????????????.

116/05. 'My husband told me that it is his duty to protect me.

If he leaves me against his promise, I cannot tolerate it.'

\*\*\*

Chittranjan: No doubt it is the duty

Of a husband to protect his wife,

But he has to earn to protect his family.

Girish: She justifies her position

Out of her love and affection,  
If he leaves, she can't live alone  
In his absence till he comes back.

This happens in every case,  
Of newly married couple,  
When her husband goes  
On a long tour, she accuses.

Once children are born,  
She'll not be alone,  
And she'll not mind then  
If, on long tour, he has gone.

\*\*\*

116/06. ?????????????? ??????? ??????? ???????  
????????? ????????? ???.

116/06. Pirivuraikkum vankanna raayin aridhavar  
Nalguvar ennum nasai.

116/06. "My lover in a stubborn manner is telling  
Again and again that he has to leave  
I can't wish him to stay as I like."

\*\*\*

Chittranjan: She is now slightly yielding  
For his leaving her.

Girish: Sometime husband must assert  
Before his wife, his own right  
When he has other duties to perform  
In the interest of both of them.

He has to go for his official duties.  
If he sits with her in the house,  
Who will meet their expenses?  
So, he must leave her for days.

His wife understands this well  
But she emotionally feels  
That his long absence will  
Create unhappiness for her still.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 116 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 116 - ??????????????

CHAPTER 116 - PANGS OF SEPARATION.

\*\*\*

116/07. ??????? ?????????? ?????????? ???????  
????????? ?????? ???.

116/07. Thurraivan thurrandhamai noottraakoal munkai  
Irraiyiravaa nindrira vallai.

116/07. "Did my lose bangles sound  
On account of my husband's absence,  
Beat drums to tell all the town people? "  
\*\*\*

Chittranjan: She feels, "How the town people got the information  
That my husband has left me? " She suspects her bangles.

Girish: When a girl is emotionally upset  
It is natural her body and limbs react,  
Making her lose bangles jingle sounds  
That the poet took as drum sounds.

She doubts whether those sounds  
Like those of drum sounds  
Have made it public thru' tom-tom  
Otherwise, how it reached them?

The poet's imagination goes high  
He takes minute details  
To fabricate his lines  
As if they are real news.

\*\*\*

116/08. ??????? ?????????????? ?????????; ??????????  
????????? ?????????????? ?????????.

116/08. Innaadhu inanilaloor vaazhdhal; adhaninum  
Innaadhu iniyaarp perivu.

116/08. She says: "It is difficult to live in a town

Where there are no close relatives;  
It is still more difficult to live without my lover.&quot;

\*\*\*

Chittranjan: If close relatives are there  
They can at least give her company  
In the absence of her lover.

Girish: True, when she is alone  
Without her male companion,  
Who has left her for a short while,  
Like this, she is likely also feel.

If there are her close relatives  
Staying near her house,  
They can take care of her  
When he is away from her.

In the absence of relatives,  
Or husband in the house,  
How she'll spend the days  
So, she feels for his absence.

\*\*\*

116/09. ?????????????? ?????? ??????? ??  
????????????? ??????? ??.

116/09. Thodirrsudin alladhu kaamanoi pola  
Vidirrsudal aatrumo thee.

116/09. The fire will burn if one touches it.  
But the fire of love will not burn when touching it,  
But will burn on leaving it.

\*\*\*

Chittaranjan: See how the poet uses the real fire and  
The fire of love.

Girish: Yes, fire, when touched, will burn.  
But fire of love, when touched, will not burn,  
When it is not touched, her entire body burns,  
To hear, what a strange story it is?

The depth of her inner feelings  
The poet here beautifully reveals

Thru' real fire that burns  
And love's fire that burns not, but burns.

Her natural feelings of love  
The poet has brought it now  
In these two small lines,  
But an ocean, what it means.

\*\*\*

116/10. ?????????? ?????????? ?????????? ??????????????  
???????????????? ?????????? ?????.

116/10. Aridhatrri allalnoi neekkip pirivaatrrip  
Pinnirundhu vaazhvaar palar.

116/10. With great efforts controlling this love,  
Also bearing his painful separation,  
And again enjoying his company when he comes back,  
This is the life of majority of girls.

\*\*\*

Chittranjan: The poet has said it two lines  
But we took four lines with too many words.  
That is the specialty of Tirukkural.

Girish: Tirukkural is like a mustard  
Inside which a hole is drilled,  
And seven seas are sealed inside  
This is how another poet described.

It means that it contains  
So much of meanings  
Each one can be taken  
By different wise man.

The pang of separation  
How far it affects a woman  
Rather than her own man  
In ten couplets it is nicely given.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 117 - Couplets 1,2,3

???????????? -TIRUKKURAL  
???????? 117 - ??????????????????????  
CHAPTER 117 - PITY FOR SEPARATION  
\*\*\*

117/01. ?????????????? ?????????? ??? ???? ??????????????????  
????????????? ??? ???????.

117/01. Marraippenman yaanikkdho noyai irraippavarkku  
Ootruneer pola mighum

117/01. Girl says, &quot;I am trying my best to control my love,  
But like a spring water comes again and again every time it is bailed out,  
My love also comes out like that spring the more I suppress it. &quot;  
\*\*\*

Jagdeep: What a good contrast between  
A water spring and love?

Nirmal: If you suppress, love it increases.  
If you don't suppress, water it increases.  
That makes the difference between,  
The spring and the love for anyone.

She tries to control her love,  
But it comes up somehow  
To the surface with a force,  
Just like spring water comes.

As her past memories remain  
Which can't be erased completely,  
So, her thoughts spring back again  
With renewed force naturally.

\*\*\*

117/02. ?????????? ?????????????? ?????????? ??????????????????  
????????????? ??????? ???????.

117/02. Karaththalum atrrenin noyainoi seidharkku  
Uraiththalum naanuth tharum.

117/02. Girl says, &quot;I am unable to suppress this love disease.  
I feel shy of sending a word to my lover who created this disease in me.&quot;  
\*\*\*

Jagdeep: She feels delicate to ask his lover to come back  
As she is still in love sickness:

Nirmal: It is a kind of intoxication  
Once someone has fallen  
It is difficult to come out  
From that trap like net.

In her prolonged love sickness  
Due to his long absence,  
She wants to call him back  
But courage for that she lacks.

Her modesty prevents her  
And shyness compels her  
Not to press her lover  
To come soon and stay with her.  
\*\*\*

117/03. ??????? ?????? ?????????????? ??????????????  
???? ?????????? ???????.

117/03. Kamamum naannum uyirkaavaath thoongumen  
Noanaa udambin aghaththu.

117/03. She says, &quot;I couldn't bear the stress in my body,  
My life is made like a \*Kavadi stick that hangs  
On one side my love and another side my shyness.&quot;

(\*Kavadi stick is like a balance carried  
On shoulder to fulfill religious vows.)  
\*\*\*

Jagdeep: She feels shy to recall her lover  
As she is unable to bear his separation.

Nirmal: From her words we can take it,  
She has shyness on one side,  
And love sickness on the other side,  
For which he has the medicine for it.

Unless he comes with medicines,  
She'll have this love sickness,  
But how to call him back she feels  
Because of her own shyness?

There is love on one plate  
And shyness on another plate  
Of the Kavadi stick ends,  
That hangs like a balance.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 117 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 117 - ?????????????????????

CHAPTER 117 - PITY FOR SEPARATION

\*\*\*

117/04. ????? ????????????? ?????; ?????????????  
???? ????????????? ???.

117/04. Kaamak kadalmannum unnday; adhuneendhum  
Eamap punnaimannum il.

117/04. Girl says. "It is true that I have love as big as an ocean,  
But I don't have a boat to cross and reach a safe shore."

\*\*\*

Jagdeep: This time her love has increased like an ocean  
And she wants a boat to cross that ocean.

Nirmal: No one can help her,  
Even a boat is given to her,  
As she can't row the boat  
And her lover must row it.

Because of her love sickness  
She may even try to cross  
The ocean by a small boat  
Despite the dangers attached to it.

This shows her urge to meet,  
Her lover at any cost,  
Minding not the risk in a boat,  
That is likely to sink halfway.

\*\*\*

117/05. ????????? ????????? ????????? ??????????  
???????????? ?????? ????

117/05. Thuppin evanaavar marrkoal thuyarvaravu  
Natpin atrru pavar.

117/05. She says, "When he loves me so much,  
I have this kind of trouble.

If he has no love for me, how much  
Trouble I will have to face? &quot;  
\*\*\*

Jagdeep: She feels very much for his absence  
And says if he has no love for her  
What will happen then?

Nirmal: All kinds of imaginations  
She has during her love sickness,  
And in case he stopped loving her  
She is worried about her future.

In her sickly mental condition  
She is in a state of confusion,  
As to what should be done  
Or what not to be done?

These negative thoughts  
Do arise during weak moments  
Of a girl left alone by her lover  
In that crucial unkindly hour.  
\*\*\*

117/06. ?????? ?????????????? ?????? ??????????????  
????????? ??????? ???????.

117/06. Inbham kadalmatruk kaamam akkthadungkaal  
Thunbham adhanin peridhu.

117/06. She says, &quot;I was feeling very happy  
When my lover was with me,  
But now the ocean of pains is more painful  
Than that ocean of happiness what I had earlier.&quot;  
\*\*\*

Jagdeep: Too much happiness  
And too much of unhappiness  
Both a girl cannot bear  
When she is in love.

Nirmal: Yes, you are correct.  
Both the extremes affect  
Her mental condition  
Beyond her control then.

A fish that enjoyed in water  
If it is thrown out of water,  
What'll be its fate in the land  
Will it not die on the sand?

Like this, in his company  
All these days she did enjoy,  
And now when he has gone,  
Calmly how can she remain?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 117 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 117 - ?????????????????????

CHAPTER 117 - PITY FOR SEPARATION

\*\*\*

117/07. ????? ?????????? ????????? ??????????  
????????? ???? ?????.

117/07. Kaamak kadumpunal neendhik karaikaannean  
Yaamaththum Yaane ullean.

117/07. Girl says: "In the ocean of love, I am trying my best  
To swim, but I am not finding the shore  
And in this dark night I am struggling alone."  
\*\*\*

Jagdeep: She is now swimming in the ocean of love,  
But not able to find the shore in the dark night.

Nirmal: Poor girl, she has love sickness,  
In her lover's long absence,  
And in so many words she says,  
She wants relief from her struggles.

She is sitting in an island,  
On the wet beach sand,  
And wants to swim across  
The ocean of love sickness.

How can she do it alone,  
To swim in the ocean,  
In that dark frightful night,  
Without even moonlight?  
\*\*\*

117/08. ?????????? ????????? ?????????? ??????????  
????????? ???? ?????.

117/08. Mannuyir ellaam thuyitrri alliththiraa  
Ennalladhu illai thunnai.

117/08. She says, "The lovable night that makes all lives sleep with

comfort, it is not sleeping to keep company with me.&quot;

\*\*\*

Jagdeep: She spends sleepless nights  
When others having good sleep.

Nirmal: How can she sleep alone  
When her lover has gone  
Long back to a place not known  
While she is still awaiting his return.

In the absence of her lover,  
Sleep will not come to her,  
As the joy she had before  
Now it'll not be there.

When others get sleep  
She'll not get sleep  
As his face hidden in her eyes  
Is giving her disturbance.

\*\*\*

117/09. ????????? ?????????? ?????????? ??????????  
????? ????????? ???.

117/09. Kodiyaar kodumaiyin thaamkodiya innaall  
Nodiya kazhiyum iraa.

117/09. &quot;Of late days break after long nights making a misery of my life  
Which is worse than the misery done to me by my lover.&quot;

\*\*\*

Jagdeep: She spends sleepless nights  
Which are torturing her more than  
Her lover's absence.

Nirmal: When the lover was with her  
The nights very short, she felt,  
But now in his absence,  
The nights are too long, she feels.

Her pity for his separation,  
Even for a short duration,  
Is now disturbing her peace  
During her sleepless nights.

If she feels nights miserable,  
It is really pitiable,  
For he's away physically,  
But is near her mentally.

\*\*\*

117/10. ?????????????? ?????????? ?????????????? ??????????  
???????? ?????????? ???.

110/10. Ullaampondrru ullazhich chelkirrpin vellaneer  
Neendhala mannoen kann.

110/10. She says, &quot;My mind has gone following him  
Like that if my eyes also had gone to the place where he is  
These eyes now will not be shedding tears like flood.&quot;

\*\*\*

Jagdeep: She is weeping for his long absence  
And is blaming her eyes  
Which have not found where he is?

Nirmal: Her mind is with him always,  
Her eyes shed only tears,  
But remain with her always  
Instead of tracing where he stays?

When he has taken her mind with him,  
Why he has kept her eyes with her?  
This question she is asking him  
For which no answer is with her.

She is shedding her tears.  
Had her eyes gone to his place  
To find out where he stays,  
She'll not waste her tears.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 118 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 118 - ??? ??????????????

CHAPTER 118 - EYES LOST LUSTER

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118/01. ???????? ?????????? ?????????? ??????????

????????? ?????????? ???.

118/01. Kannthaam kaluzhavadhu evangkolo thanndaanoi  
Thaamkaatta yaamkann dadhu

118/01. She says, &quot;My eyes gave me non-stop troubles  
As they showed me my lover; the same eyes are now  
Shedding tears, what a wonder? &quot;

\*\*\*

Balraj: She is now blaming her eyes for shedding tears  
For her lover.

Natwar: She blames her eyes because  
For the reason those two eyes  
Are responsible to see her lover  
When he came first to see her.

Now when those eyes shed tear  
For his very long absence  
She is blaming those eyes  
For having selected her lover.

What is the use of eyes  
Now wasting their tears?  
Is he going to come  
And wipe out those tears?

\*\*\*

118/02. ?????????????? ?????????? ?????????? ??????????????????

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118/02. Theindhunnaraa nokkiya unnkann parindhunnaraap  
Paidhal uzhappadhu evan.

118/02. She says, &quot;Without verifying and knowing him

The eyes fell in love with him and why should now  
The same eyes shed tears for suffering troubles.&quot;

\*\*\*

Balraj: Of all the parts she has selected her eyes now  
For all her feelings for his absence.

Natwar: It is a natural tendency for one  
To throw any blame on someone  
And that someone here is her eyes  
Which selected him for her acceptance.

If her eyes have not seen him,  
She wouldn't have selected him,  
So, her eyes carry the blame  
For now wasting tears for him.

This way she feels clear,  
For choosing her lover,  
Because of her eyes  
Which prompted her choice.

\*\*\*

118/03. ????????? ?????????????? ???? ?????????  
????????? ??????? ??????????.

118/03. Kadhumenath thaamnokkith thaame kaluzhum  
Idhunagath thakkadhu udaiththu.

118/03. She says, &quot;The moment those eyes saw him  
They fell in love with him; now they themselves cry  
That shows their foolishness, subject to mockery.&quot;

\*\*\*

Balraj: Why her eyes now cry after selecting him?  
This is her query.

Natwar: Eyes may get cheated  
Seeing good things as bad,  
Or sometime bad as good,  
Thus eyes can't decide.

It is the mind that selects  
After testing pros and cons,  
As eyes are mere windows

To open or shut when one wants.

But she blames her eyes  
For now wasting their tears  
When they opened to see him  
And initially selected him.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 118 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 118 - ??? ??????????????

CHAPTER 118 - EYES LOST LUSTER

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118/04. ?????????? ?????????? ?????? ??????????

????????????? ?????? ??????????.

118/04. Peyalaatraa neerulandha unnkann uyalaatraa  
Uyivilnoi enkann nirruththu.

118/04. She says, &quot;After creating unbearable love sickness,  
My eyes cry and cry with, dried up, no more tears to shed.&quot;

\*\*\*

Balraj: She has no more tears to shed  
As they are dried up by now.

Natwar: During sleepless nights,  
Thinking of her past happy days,  
She has been shedding tears  
Now for his long absence.

Her eyes are now dried up  
With no tears, even a drop,  
And blaming her eyes  
For wasting her tears.

This situation none must get,  
Like the one she has got,  
A man who was with her,  
Now he's long-absent from her.

\*\*\*

118/05. ?????????? ?????? ?????????? ??????????????

????????? ?????????? ???.

118/05. Padalaatraa paidhal uzhakkum kadalaatraak  
Kamanoi seidhaen kann.

118/05. She says, &quot;More than an ocean  
Of love my eyes created

And now their eyelids are not closed  
But open, thus undergoing a lot of troubles.&quot;

\*\*\*

Balraj: Her eyelids are always open gazing the roof.

Natwar: When her eyelids are open  
Her eyes are also always open.  
When he's inside her eye vision,  
How can she sleep then?

She has mental worries,  
With her eyes in troubles,  
As he appears in her eyes,  
To close them, when she tries.

This kind of love sickness,  
Never had she even in her dreams,  
After he entered her life only  
Now she feels it lonely.

\*\*\*

118/06. ?? ????? ?????????????? ??????????  
????? ????????? ???.

118/06. Ooinidhe emakkinnoi seidhakann  
Thaam idharrpat tadhu.

118/06. She says, &quot;I am happy to see my eyes suffer  
After giving me so much of love sickness. Let them suffer.&quot;

\*\*\*

Balraj: She is cursing her eyes to suffer as they made her suffer.

Natwar: Her poor eyes have no sense,  
To hear her melancholy voice,  
But they shed their tears  
As a response to her feelings.

If they know what for she feels  
They can console her emotions  
But they're only windows  
Working as outlets and inlets.

They receive what they see outside,

And take them to her mind inside,  
But her poor eyes, she blames,  
As her chosen handy victims.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 118 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 118 - ??? ??????????????

CHAPTER 118 - EYES LOST LUSTER

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118/07. ????????????? ????????? ???? ??????????????????  
???????? ????????????? ???.

118/07. Uzhandhuzhandhu ullneer arruga vizhaindhizhaindhu  
Vendi yavarkkanda kann.

118/07. She says, &quot;With a keen desire  
And a melting heart the eyes have seen him  
Let them cry and cry and exhaust their tears.&quot;  
\*\*\*

Balraj: The poor eyes are victims now for her  
Having seen him with her melting heart.

Natwar: Her desire to see her lover  
With the melting heart of her,  
It was done through her eyes  
Being the sight instruments.

Her heart and mind want  
Her lover to again meet,  
But without her eyes  
She can't do, she knows.

But now she wants her eyes,  
Cry and cry, to exhaust the tears,  
As a punishment to the eyes  
For giving her false hopes.  
\*\*\*

118/08. ?????? ?????????? ?????????????? ??????????  
???????? ????????? ???.

118/08. Pennaadhu pettaar ullarmanno? Matravaruk  
Kaannaadhu amaivila kann.

118/08. She says, &quot;Without real love,

He had false relationship with me,  
And is staying elsewhere; my eyes are struggling  
For that person! What foolishness! &quot;

\*\*\*

Balraj: Now she is realizing her mistake  
That he had false relationship with her.

Natwar: Even now she has high hopes  
Though she imagines so many things;  
Out of her frustration she says,  
She suspects his real relationship.

It is but quite natural for her,  
To imagine during her love fever,  
Anything that strikes her mind,  
When her missing lover, she didn't find.

She blames only her eyes,  
But still her heart has hopes,  
For, from heart only, love comes  
And not from one's eyes.

\*\*\*

118/09. ?????????? ??????; ?????????????; ?????  
????? ?????? ???.

118/09. Vaaraakkaal thunjaa; varinthunjaa; aayidai  
Aarangar uttrana kann.

118/09. She says, &quot;I don't sleep in my anxiety  
To note that he has not still come.  
Even when he comes, I don't sleep.  
So these eyes are giving me troubles always.&quot;

\*\*\*

Balraj: Her eyes give her troubles always,  
Whether her lover is near her or not.

Natwar: Yes, when he is far away  
She can't sleep out of worry,  
And when he is near her  
To sleep, he never allows her.

So, all the time her eyes

Keep open their eyelids,  
Which, for her, it appears  
As a punishment for her eyes.

Girls use tears as their weapons,  
And no wonder if her tears  
Have come handy to blame  
Her lover for his absence this time.

\*\*\*

118/10. ????????? ?????????? ?????????? ??????????  
???????? ?????????? ??????????

118/10. Marraiperral oorraarkku arithandrraal empoal  
Arraiparrai kannaar aghaththu.

118/10. She says, &quot;Those who have like my eyes  
Which drums out secrets from our minds,  
How to hide love sickness from all people? &quot;

\*\*\*

Balraj: She is facing the problem of publicity  
Her eyes are making

Natwar: Finally she says that all eyes  
Similar to her troublesome eyes,  
Will send tom-tom messages  
To all the town people's ears.

There is a curse from Pandavas  
That any secret with a woman,  
Must not with her remain  
And will be let out soon.

When Karna died, Kunti kept  
Him on her lap and wept,  
Then Pandavas did hear  
That he was their eldest brother.

At that time King Dharma  
Cursed that hereafter  
No secret must remain  
In the minds of women.

(Many Readers may know  
This episode in Mahabharat)

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 119 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 119 - ????????? ?????????.

CHAPTER 119 - PALENESS DUE TO DISTRESS

\*\*\*

119/01. ?????????????? ????????? ?????????????; ??????????  
????????????????? ????????? ??????

119/01. Nayandhavarkku nalghaamai nerndhean; pasanthaen  
Pannbiyaarkku uraikko pirra?

119/01. She says, &quot;My body has become pale,  
But I am not in a position to show this to my lover.  
To whom else I can tell this? &quot;

\*\*\*

Ishwar: In extreme cases of distress  
Body becomes pale particularly for any woman.

Nihal: True, her skin color changes pale,  
That tells her distress tale,  
To any keen observer,  
By then standing near her.

It is a case of depression,  
Particularly for a woman,  
Who can't control her emotion,  
In her distressful condition.

She need not tell it openly,  
But her face reveals it clearly,  
In what state of mind she is  
When she is seriously in distress.

\*\*\*

119/02. ?????????????? ????????? ????????? ??????????????  
???????????? ?????? ?????????.

119/02. Avarthandhaar enum thagaiyaal ivarthandhen  
Menimael oorum pasappu.

119/02. She says, &quot;Because he was the reason for this

The pale color is riding on my body with its liberty.&quot;

\*\*\*

Ishwar: Just like a man is riding over a horse  
The pale color rides over her body.

Nihal: When a woman is in distress  
Her skin color changes  
And she looks too pale then  
That speaks of her sad condition.

She can't speak out then.  
Her face droops down.  
She can't, at that time, cry even,  
As a result pale becomes her skin.

In the absence of her lover,  
It is quite natural for her  
To feel for his absence,  
When alone she remains.

\*\*\*

119/03. ??????? ?????? ?????????????? ??????????  
?????? ?????????? ??????.

119/03. Sayalum naannum avarkndaar kaimmaarraa  
Noyum pasalaiyum thandhu.

119/03. She says, &quot;My lover gave me  
Troubles and created this pale color in me,  
After taking the beauty of my body along with him.&quot;

\*\*\*

Ishwar: She is accusing her lover for her troubles  
And her pale color.

Nihal: In so many words, she says again,  
Her lover, along with him, has taken  
Her beauty, giving her pale color,  
And also troubles for her to bear.

The pleasure she had for a few days,  
Did not last long in his absence,  
So, she can't keep up silence,  
When her mood is in distress.

It is for the same reason,  
She speaks out again and again,  
Revealing her hidden feelings out  
To lighten her heavy mind and heart.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 119 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 119 - ????????? ?????????.

CHAPTER 119 - PALENESS DUE TO DISTRESS

\*\*\*

119/04. ????????? ?????????; ????????? ??????????????  
?????? ?????? ???????.

119/04. Ulluvan manyaan; uraippadhu avarthirramaal  
Kallam pirravo pasappu.

119/04. She says, &quot;In my thoughts and in my talks he is always there.  
Then how this pale color in me came? Is it due to any trick? &quot;

\*\*\*

Ishwar: She is suspecting any trick played on her  
To get this pale color in her body.

Nihal: Her mind is wavering always,  
And gives room for many wild thoughts,  
Sometime she is praising him,  
And many times accusing him.

What trick anyone can play?  
She presumes herself this way  
Guessing openly this and that  
In her confused mental state.

Even though he left her,  
She has not so far left him,  
As her mind is with him  
Always thinking of him.

\*\*\*

119/05. ????????????? ??????? ?????????? ??????????????  
????? ?????????? ???.

119/05. Uvakkaannem kaadhalar selvaar ivakkaannen  
Meni pasappoor vadhu.

119/05. She says, &quot;My lover has gone to an unknown place.  
My body lost its color in my place here. What a wonder is this? &quot;

\*\*\*

Ishwar: Yes, she wonders how her color can change  
When he is far away and she is at her place?

Nihal: Normally their bodies may be two,  
But their mindset is not two but one,  
So, their thought waves can integrate  
At one stage as one thought.

He may be thinking of her.  
She may be thinking of him.  
This way their thought waves  
Can unite their two minds.

Otherwise why she feels  
It a wonder, how her color  
Changes when she thinks of him,  
From a distance every time?

\*\*\*

119/06. ??????????? ??????????? ??????????? ??????????  
?????????????? ?????????????? ??????????.

119/06. Villakkatram parkkum irullepoal konnkan  
Muakkatram parkkum kasappu.

119/06. She says, &quot;Just like the darkness  
Waits for the light to go off,  
My pale color waits for my lover  
To leave me after embracing me.&quot;

\*\*\*

Ishwar: She doesn't get pale color  
As long as her lover is with her.

Nihal: That shows her emotional condition,  
That may lead to her mental condition,  
If her lover doesn't pay proper attention  
To her physical requirements soon.

If her love sickness is not treated  
It'll lead to her mental breakdown,  
And it is in the hand of her lover  
To keep her sane and sound forever.

Who is to be blamed for her paleness?  
Is it because of her excess passion?  
Is it because of her lover's negligence?  
Who can answer these questions?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 119 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 119 - ????????? ?????????.

CHAPTER 119 - PALENESS DUE TO DISTRESS

\*\*\*

119/07. ????????? ?????????? ??????????????????; ??????????  
????????????? ?????? ???????.

119/07. Pullik kidanthen pudaipeyarndhen; avvallavil  
Allikkoll vatrrre pasappu.

119/07. "I was lying embracing my lover and the next moment  
I left him, the paleness perhaps embraced me."

\*\*\*

Ishwar: This shows that she wants her lover  
To be always with her to prevent paleness to her body.

Nihal: How is it possible for him  
To be with her all the time,  
As he will have to perform  
His outdoor duties every time?

Only when children are born,  
It'll dilute her attention  
Towards her lover then,  
More in favor of her children

Until then her paleness  
Is a kind of mental sickness  
That she must prevent always  
By not falling into distress.

\*\*\*

119/08. ????????? ?????????? ????????? ?????????  
????????????? ?????????????? ???.

119/08. Pasanthaall ivallenbadhu allaal ivallaith  
Thurrandhaar avarenbhaar il.

119/08. "There are people to say that I look very pale,  
But none of them blame my lover who has left me."

\*\*\*

Ishwar: People always sympathize with girls,  
So, they comment on her pale looks.

Nihal: Yes, they won't talk about her lover  
Who has gone out somewhere?  
But will comment on her paleness,  
As she is right before their eyes.

They'll advise the girl only  
In the interest of her family  
To have more patience  
In all her love matters.

It is a question of time,  
For her to again meet him  
And restart her personal life  
As her lover's beloved wife.

\*\*\*

119/09. ????????? ?????????????? ????? ??????????????????  
????????????? ????? ???????.

119/09. Pasakkaman pattangen meni nayappiththaar  
Nannilaiyar aavar enin.

119/09. "If my lover will prosper well if he leaves me,  
Then let this body become pale even others mock at me."

\*\*\*

Ishwar: She wants to sacrifice her life  
In case her lover wants to leave  
In search of his prospects.

Nihal: Everything she concludes,  
But let us hear what her lover says,  
If he is still interested in her  
He'll not decide to leave her.

She presumes many things,  
Out of her love sickness,  
But once her lover joins,  
She may change her intentions.

Let us pray, she'll join  
Her lover once again  
And forget her past pains  
For his frequent absence.

\*\*\*

119/10. ?????????? ?????????????? ?????? ??????????????????  
????????? ?????????? ??????.

119/10. Pasappenap perperudhal nandrre nayappiththaar  
Nalgaamai thoottraar enin.

119/10. "If people don't criticize my lover for his absence  
I will feel proud if they mock at me for my paleness."

\*\*\*

Ishwar: She wants to protect the interest of her lover  
Rather than her own interest.

Nihal: Yes, she has no bad feelings  
If people mock at her paleness,  
But wants them not to criticize  
Her lover for his long absence.

She is prepared to suffer,  
But not allow him to suffer,  
As she still loves him  
Though she blames him.

Lovers can take extra liberties,  
In all their love matters,  
In which case no one else  
Can offer his or her comments.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 12 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 12 - ????? ??????

CHAPTER 12 - EQUALITY.

\*\*\*

12/01. ????? ????????? ????? ???????????

???????????? ??????? ???????.

12/01. Thaghudhi enaondru nandre paghudhyaal  
Parrattu Ozhugap perrin.

12/01. If one gives equal treatment to enemy, friend, and stranger,  
That virtue only will give all kinds of benefits.

\*\*\*

Disciple: Guru, How one should treat others?

Guru: All are equal, a foe or friend,  
This should be in your mind,  
In this attitude you'll find  
Benefits of all kinds.

It'll not create ill feelings  
In the minds of others.  
Everyone will come to you  
And also, in full, trust you.

How a balance hangs  
Equally on both sides?  
Without taking any sides  
You'll stand for justice.

\*\*\*

12/02. ????????? ????????? ??????? ?????????????

???????????????? ????????? ?????????.

12/02. Seppam udaiyavan aakkam sidhaivindrri  
Echathirru eamaappu udaithu.

12/02. The equality minded person's wealth,  
Unlike others' wealth, will remain forever lifelong.

\*\*\*

Disciple: Will such a equality minded person earn wealth?

Guru: Why not? He'll surely earn.  
That will lifelong remain  
With him and his successors.  
He'll earn more than others.

Only one sided persons  
Have many problems,  
As they've more enemies  
Than good friends.

Impartial person's face  
Remains calm always,  
And he has more friends  
Than bitter enemies.

\*\*\*

12/03. ????? ?????? ?????????????? ??????????  
????? ???? ??????.

12/03. Nandrrre tharinum naduvigandhaam aakkathai  
Andre ozhiya vidal.

12/03. The wealth earned by impartial means may be useful,  
But that wealth should not be accepted but left out then and there.

\*\*\*

Disciple: Money is money earned  
By fair or foul means?

Guru: The corrupt money will  
One day lead to trouble,  
While with fair money  
One's life will be easy.

'Fair or foul means  
Be a hero, ' is this  
The proper way  
To live every day?

No, one should earn,  
Not by unfair means,  
But earn honestly

To live happily.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 12 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 12 - ????? ??????

CHAPTER 12 - EQUALITY.

\*\*\*

12/04. ??????? ??????? ??????? ???????

???????????? ?????? ??????.

12/04. Thakkaar thagavilar enbadhu avaravar  
Echathaal kaanap padum.

12/04. Who's impartial, who's partial, this can be found  
From their wise and unwise children respectively.

\*\*\*

Disciple: How to find who is fair  
And who is not fair?

Guru: If one is impartial,  
His children behave well.  
Otherwise, if he's partial,  
His children misbehave well.

'As father is  
So is the son, '  
Yes, the proverb one  
Goes to say like this.

Fair means is always  
Better than unfair means.  
So, one should be careful  
If he wants to live well.

\*\*\*

12/05. ?????? ?????????????? ??????? ??????????????  
?????? ?????????????? ???.

12/05. Kedum perukkamum illalla nenjathuk  
Koodaamai sanrrorkku anni.

12/05. One gets bad things and wealth based on  
His previous birth deeds; so, great men do not worry about it.

\*\*\*

Disciple: Guruji, why some enjoy good life  
And some suffer bad life?

Guru: The good or bad life is  
Based on the good or bad deeds  
One had done in his previous birth  
So, he enjoys or suffers in this birth.

Why one is born in a rich family  
And another in a poor family?  
Why one is born sickly,  
And another born healthy?

The previous birth's deeds,  
Good or bad dictates,  
One's present-life-birth,  
And this is the truth.

\*\*\*

12/06. ??????????? ?????? ????; ???????????  
????????? ???? ??????.

12/06. Keduvalyaan enbadhu arriga; thannenjam  
Naduvoree alla seyin.

12/06. If one deviates from equality and think of doing bad deeds  
Better let him know that his intention will soon spoil him.

\*\*\*

Disciple: When one's mind thinks good  
Why in action he does bad deeds?

Guru: One does bad deeds,  
Against his conscience  
Either out of compulsion,  
Or out of his over ambition.

If children are starving,  
One goes out for stealing,  
Though it's wrong, he knows it,  
But out of compulsion he does it.

For a luxurious life one steals

Though he very well knows  
That what he is doing  
Is not correct, but is wrong.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 12 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 12 - ????? ??????

CHAPTER 12 - EQUALITY.

\*\*\*

12/07. ????????? ?????? ?????? ??????

????????????? ?????????? ???????.

12/07. Keduvaaga vaiyadhu ulagam naduvaaga  
Nanrikkann thangiyaan thaazhvu.

12/07. If a great man lives with equality and virtuous habits,  
He'll not worry if his financial status goes down.

\*\*\*

Disciple: Great men will not feel sorry  
For their failures in life.

Guru: Yes, they're so well matured  
In their lives, they're not worried  
About their status downfall,  
Nor even thinking of it at all.

Great men, with faith in God,  
Do not get upset over bad  
Nor rejoice over good.  
About life they've well understood

That is why they're great,  
Not depending upon fate,  
But upon the Almighty,  
Who decides their destiny.

\*\*\*

12/08. ????????????? ?????????????? ?????????? ??????????????????

????????? ?????????????????? ???.

12/08. How both sides of a balance hang equally, when empty  
Or loaded, similarly wise men never take one side.

\*\*\*

Disciple: Guruji, A judge cannot take one side  
But hear both sides before giving judgment.

Guru: Yes, if he takes one side,  
The result will be one sided,  
That'll not any day stand,  
As it can be challenged.

Over the eyes of Lady Justice  
The statue next to a judge,  
A black cloth strip is tied  
So, it can't see any side.

In its one hand it holds  
A small hanging balance  
To represent both sides  
In all the court cases.

\*\*\*

12/09. ???????????? ?????? ????????; ??????????  
????????????? ?????? ???????.

12/09. Sorrkaottam illadhu seppam; oruthalaiya  
Utkottam inmai perrin.

12/09. If one is mentally strong, his words will stand  
Maintaining equality in his utterances.

\*\*\*

Disciple: So, a man cannot be weak  
But remain strong to maintain equality?

Guru: A weak man can go wrong,  
But a man who is strong  
Can apply his mind deeply,  
And give judgment properly.

Not like monkey and cat  
Story where two cats  
Went to a monkey  
To divide the cake equally.

The smart monkey ate  
Almost all on the plate  
And the final piece  
It ate for its fees.

\*\*\*

12/10. ??????? ?????????????? ???????; ??????  
???????? ??????? ???????.

12/10. Vannigam Seivaarkku vannigam; Pennip  
Pirravum thampol seyin.

12/10. If merchant thinks other's things like his own  
Then his dealings will be fair enough.

\*\*\*

Disciple: How a merchant should treat others?

Guru: A merchant should be fair  
In his dealings, if he is unfair  
He'll be losing business,  
This must he first knows.

He cannot also reveal  
The price that is real  
As he as to earn profit  
To maintain himself fit.

He should not exploit,  
Or abnormally cheat  
His regular customers,  
If he wants run business.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 120 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 120 - ?????????? ??????.

CHAPTER 120 - FEELING ALONE.

\*\*\*

120/01. ?????????????? ?????????? ?????????? ??????????

????????? ?????? ???.

120/01. Thaamveezhvaar thamveezhap pettravar pettraare  
Kamaththuk kaazhil kani.

120/01. It is the girls who enjoy more  
The flawless fruits of love than their lovers.

\*\*\*

Jayanand: Is it a fact that the girls are  
More passionate than the boys.

Omkar: Yes, they have tender hearts  
And they take more part always  
In all the family matters,  
Than boys busy in outdoor jobs.

They, in fact, entertain their lovers,  
When they come tired in the evenings,  
From their busy work places,  
And they feel it their regular duties.

They enjoy the flawless fruits of love,  
More than their preoccupied lovers,  
Who think about their jobs always,  
Leaving domestic routines to their wives.

\*\*\*

120/02. ?????????????? ?????? ?????????????? ????????????????

????????? ?????????? ???.

120/02. Vazhvaarkku vaanam bhayandhattraal veezhvaarkku  
Veezhvaar allikkum alli.

120/02. Just like for a living, people look to the sky for rains,  
A loving wife looks for the love of her husband.

\*\*\*

Jayanand: It is their mutual love that binds them both.

Omkar: A wife expects always  
In all love matters  
She must have free hand  
More than her husband.

Like people see the sky  
For rains in plenty,  
A wife expects love  
More from her husband.

A divine type of love it is,  
Not of physical nature it is,  
That pierces their hearts  
Like Cupid shot arrows.

\*\*\*

120/03. ??????? ?????? ?????????????? ????????  
????????? ?????????? ??????????.

120/03. Veezhunar veezhap paduvaarkku amaiyume  
Vazhunam ennum serukku.

120/03. Her husband, whom she loves, must also love her.  
Then only the girl can proudly say "I have got a good life."

\*\*\*

Jayanand: That kind of mutual love must exist  
Among the couple for their good future.

Omkar: Marriage is made in Heaven.  
No earth law can break it down.  
It is the love that binds a couple as one,  
Though physically they're not one.

Wife now says, "My husband loves me,  
And I've a good life because of him,"  
That kind of words from her to hear  
Husband loves her still more.

A wife feels more loneliness,  
In her husband's long absence,

And his close company she loves  
Whenever, with her, he remains.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 120 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 120 - ?????????? ??????.

CHAPTER 120 - FEELING ALONE.

\*\*\*

120/04. ?????? ?????????? ?????????????? ????????????????

?????? ?????????? ??????.

120/04. Veezhap paduvaar kezheeyilar thaamveezhvaar  
Veezhap padaar enin.

120/04. Girl says, &quot;If the lover, whom I love, does not love me,  
Then he has no love for me.&quot;

\*\*\*

Jayanand: It becomes one sided love then  
If husband does not love his wife.

Omkar: This one side love is dangerous,  
As it may, one day, lead to divorce  
Of husband from his present wife,  
And to marry another wife.

Unless they have 'Give and take' spirit  
For both of them it is difficult  
To remain as husband and wife,  
And maintain their peaceful life.

There may be small friction  
Between them now and then,  
But up it must not be blown  
That may lead to a breakdown.

\*\*\*

120/05. ?????????? ?????????? ?????????? ??????????

????????????? ?????????? ???.

120/05. Naamkaadhal konndaar namakkevan seibhavo  
Thaamkaadhal kollaak kadai.

120/05. &quot;If my husband, whom I love, does not love me  
What kind of benefit I will get from him? &quot;

\*\*\*

Jayanand: Unless husband loves her  
As she loves him, there is no charm in her life.

Omkar: Love at first sight  
Is not a love, in fact,  
It is a kind of infatuation  
For a few days only it remains.

Thereafter the urge is over,  
And their love is no more,  
They begin to hate each other  
For each one's rough behavior.

If they're made for each other,  
Their love will remain forever,  
In that each one must share  
Their feelings in a congenial atmosphere

\*\*\*

120/06. ?????????? ??????? ?????? ???  
?????? ??????? ??????.

120/06. Oruthalaiyaan innaadhu kaamam pola  
Iruthalai yaanum inidhu.

120/06. Like a balance having two equal sides  
Love must be equal on both sides  
Otherwise, one sided love is troublesome always.

\*\*\*

Jayanand: One sided love is always dangerous  
And it may even to divorce one day.

Omkar: A balance must have equal sides  
If one side is up and another down,  
It is not a balance then,  
It is a mismatch for both sides.

Love between couples  
Must remain equal always,  
If it tilts on one side,  
It is a love miserably failed.

Thicker goes their bondage  
It'll be a successful marriage  
And they'll love each other  
Pulling their married life together.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 120 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 120 - ?????????? ??????.

CHAPTER 120 - FEELING ALONE.

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120/07. ?????????? ?????????? ??????????? ??????

????????????? ?????????????? ??????

120/07. Paruvaralum paidhalum kaannaankol kaaman  
Oruvarkann ninrozhuugu vaan?

120/07. "Cupid shot an arrow at me only and not at my lover  
Thus showing partiality, but should he not  
Understand my grievances?"

\*\*\*

Jayanand: Why Cupid's arrow that touched her  
Did not touch her lover?

Omkar: It is not Cupid's mistake  
But the lovely arrow that struck  
The girl didn't touch that boy  
As it missed him by a few inches only.

So, it may be a valid reason  
For the girl to remain  
Solid in her love for him  
While he escapes every time.

But time will set right  
When by overnight  
They'll reconcile themselves  
And bury their differences.

\*\*\*

120/08. ?????????????? ?????????? ?????????? ??????????

????????????????? ?????????????? ???.

120/08. Veezhvarin insol; perraadhu ulagaththu  
Vazhvaarin vankannaar il.

120/08. When not even single

Good news has come from her lover  
The girl who keeps herself alive must be  
Stubborn in her attitude, nothing else.

\*\*\*

Jayanand: She considers her life as a waste  
She is even prepared give it up  
When nothing is heard from her lover.

Omkar: In a frustration mood,  
Her talks are no good,  
Giving up life is not so easy  
But she must take obstacles easy.

There were no transports,  
Or communication facilities,  
Available in those days,  
And travel took several days.

If she develops will power  
It is possible, her lover  
Will come back to her place,  
After finishing his duties.

\*\*\*

120/09. ????????? ????????? ????????? ??????????????  
????????? ???? ???????????.

120/09. Nasaiyaar nalgaar eninum avarmaattu  
Isayum iniya sevikku.

120/09. "If my husband, whom I love very much, is not helpful to me,  
If someone speaks a good word about him it'll give my ears happiness."

\*\*\*

Jayanand: She is much concerned  
About his lover's whereabouts.

Omkar: He has gone out of station,  
And there was no communication.  
As he is moving from place to place,  
She wants to know where he stays.

In her worries about him,  
She is expecting every time,

From people known to him,  
A good word about him.

In that context she enquires,  
All those travelling parties,  
Who've come back to her place  
Where her husband now stays?

\*\*\*

120/10. ?????????? ??????? ?????????? ???????  
?????????; ?????? ???????.

120/10. Urreakku urrunoi uraippaai kadalaich  
Cherrai; vaazhiya nenju.

120/10. "Oh Mind! I bless you! When he comes back  
You can tell him of my love sickness.  
Till then you control your desires."

\*\*\*

Jayanand: She is still expecting him back  
For him to know her love sickness.

Omkar: The bondage of family members,  
In particular, among married couples,  
It goes lifelong and of the two, wife feels  
More for her husband's absence.

Out when husband goes  
On his business tours,  
At home, wife stays alone,  
And she can't talk to anyone.

Her disturbed mind wanders  
Here and there, everywhere,  
And her thoughts also travel,  
Over which she has no control.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 121 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 121 - ?????????? ??????????

CHAPTER 121 - REMEMBER AND TELL PAST LOVE.

\*\*\*

121/01. ?????????? ?????? ?????????? ??????????

????????? ?????? ??????

121/01. Ullinum theerap perumagizh seidhalaal  
Kallinum kaamam inidhu.

121/01. When one thinks about joy of love it gives him great pleasure  
Than what he will get after drinking wine.

\*\*\*

Amar: The joy of drink one gets only after drinking  
But the joy of love one gets just while thinking.

Das: When one thinks of wine,  
That'll give him only pain,  
But only when he drinks  
A little pleasure he gets.

But when its kick is lost  
His pleasure goes out;  
As an addict he suffers,  
With all sorts of diseases.

Whereas love gives happiness,  
Not any kind of diseases,  
And as long as he thinks  
Its joy never ceases.

\*\*\*

121/02. ?????????????? ?????????????? ?????????????? ??????????????

????????? ?????????????? ???.

121/02. Enaiththondrru inidhekaann kaamamthaam veezhvaar  
Ninaippa varuvadhondrru il.

121/02. It is evident the very thought of love gives more happiness  
Than any other thoughts, as when one thinks

Of his lover he feels happy immediately.

\*\*\*

Amar: True, the joy of a pair of lovers  
Cannot be compared with any other happiness.

Das: Yes, it can't be explained  
By anyone, in simple words,  
But it must be well experienced,  
That kind of joy, if one must find.

Just as a spark that kindles fire,  
The thought of one's lover,  
Fills his heart with pleasure,  
That vanishes away never.

It is not the infatuation,  
That wears out soon,  
But it is the love, more divine,  
That with eyes can't be seen.

\*\*\*

121/03. ?????????? ?????? ??????????????; ???????  
?????????? ?????? ??????.

121/03. Ninaippavar pondrru ninaiyarkol; thummal  
Sinaippadhu pondrru kedum.

121/03. She says, "One feels like sneezing, but it doesn't come.  
Is my lover thinking of me, but actually not?"

\*\*\*

Amar: This kind of feeling arises  
When her lover is far away from her.

Das: Separation increases bondage.  
Yes, this is true at every stage.  
Mind remains not at rest  
With some kind of thought.

Each one thinks about the other.  
It is but natural for a lover  
To feel much for his absence,  
When she is alone at nights.

All kinds of thoughts haunt her,  
More about her missing lover,  
And now she has more doubts  
Whether, about her, he thinks?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 121 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 121 - ?????????? ??????????

CHAPTER 121 - REMEMBER AND TELL PAST LOVE.

\*\*\*

121/04. ?????? ?????????? ?????????????? ??????????????  
?? ????? ??????

121/04. Yamum ullemkol avarnejaththu emnenjaththu  
OO ullare avar?

121/04. She says, &quot;He remains always in my heart.  
But am I in his heart? &quot;

\*\*\*

Amar: This kind of doubt occurs always  
In the minds of a woman.

Das: Woman's heart is always tender,  
And if she doubts, it is no wonder.  
He goes out on his work  
She's at home in her work.

But her mind is always,  
Filled with many thoughts,  
When he'll come back home,  
And once again she'll see him.

When there is no news about him,  
While she sits alone at home  
She thinks of him to find  
Why she's not in his mind?

\*\*\*

121/05. ?????????????? ?????????? ?????????????? ??????????????  
????????????????? ??? ??????

121/05. Thamnenjaththu emmaik kadikonndaar naannaarkol  
Emnenjanththu Ovaa viral?

121/05. She says, &quot;He has removed me from his mind,  
But why he is still entering into my mind. Has he no heart? &quot;

\*\*\*

Amar: Poor girl, she finds he has no heart  
When he doesn't think of her  
As she thinks of him always.

Das: In her feeling of separation  
She's in a state of desperation;  
At that moment, she feels  
That her lover is heartless.

If he has heart, he'll come to her,  
And relieve the pain of her,  
But he doesn't think of her  
When he's far away from her.

About her, had he thought,  
It would mean he has heart,  
That would convey to him  
Her feelings about him.

\*\*\*

121/06. ?????????? ?????????? ?????? ??????????????  
????????? ????? ??????.

121/06. Matriyaan ennullane manno? Avaroduyaan  
Utrranaall ulla ullane.

121/06. She says, "But why am I still alive?  
I am alive to think of my happy days with him."  
\*\*\*

Amar: She is so sensitive to give up her life for him,  
Yet, she lives for him with her thoughts of him.

Das: The girl's mind filled with love,  
It'll kindle her feelings somehow,  
To act herself in different ways,  
As it remains restless always.

She wants to die for him  
And she wants to live for him,  
This kind of mixed thoughts  
In her mind wavers always.

Her true love it just indicates,  
When she feels his long absence,  
And no word comes from him  
He'll come back, at what time?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 121 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 121 - ?????????? ??????????

CHAPTER 121 - REMEMBER AND TELL PAST LOVE.

\*\*\*

121/07. ????????? ?????????; ??????????  
????????? ??????? ???????.

121/07. Marrappin avanaavan marrkol; marrappariyea  
Ullinum ullam sudum

121/07. She says, "If I forget him, I don't know in what status I will be? I never forget him. Even if I think of it, my heart burns."

\*\*\*

Amar: How can she forget him,  
When she is prepared to die for him?

Das: When her heart yearns  
For his love always,  
She can't wait patiently  
Till his return leisurely.

It is quite natural for her,  
To feel for her lover,  
In one way or the other,  
When he's away from her.

When he was near her  
His deep love he gave her,  
That remains in her heart  
Which she can't forget.

\*\*\*

121/08. ????????? ?????????????? ?????????; ??????????  
????????? ?????????? ??????????

121/08. Enaiththu ninaippinum kaayaar; anaiththandrho  
Kadhalar saiyum sirappu?

121/08. She says, "In whatever way I think of him  
He's not angry with me. This is how my lover makes me proud."

\*\*\*

Amar: She is still giving him respect  
In spite of his long absence from her.

Das: She may think badly of him  
Or may think good of him,  
Yet, she holds him high in her heart,  
As he still loves her on his part.

He's not angry with her, she knows,  
But in her own way, she imagines,  
That his keeping long silence  
Is robbing her happiness.

She is proud of him always,  
Despite his long absence,  
As he's not showing his anger,  
She's being his dear most lover.

\*\*\*

121/09. ??????????? ?????????? ?????????? ??????????  
???????????? ????? ???????????.

121/09. Villiyum innuyir verrallam enbaar  
Alliyinmai aattra ninaindhu.

121/09. She says, &quot;Near me he was saying that we both are one.  
When he is not near me, my strength goes down  
By thinking of him always.&quot;

\*\*\*

Amar: Even now both are one, but his long absence  
Makes her feel in so many ways  
Out of her mad love for him.

Das: Their two souls stand as one  
Though their bodies are not one  
This is what her lover was saying  
When he was closely remaining.

But her soul cries for his absence,  
As it stood as one in his presence,  
And now divided it is, she feels,  
When he's away on his business.

This kind of inseparable feelings,  
Normally for any girl arises,  
When they crave forever  
The presence of her lover.

\*\*\*

121/10. ??????? ?????????? ?????????? ??????  
??????; ??? ???.

121/10. Vidaaadhu sendrraraik kanninaal kaannap  
Padaaadhi vaazhi madhi.

121/10. "Oh my mind! Let me bless you.  
Your troubles will be over,  
When I see him with my eyes."

\*\*\*

Amar: This time, she is softening her mind  
Saying its trouble will be over  
When her lover comes back.

Das: To reconcile herself finally,  
With prevailing facts naturally,  
She remains calm eventually,  
Without tearing her mind badly.

It is no wonder if she controls,  
All her meaningless feelings,  
As what can't be solved,  
She knows, it must be endured.

So, her mind to remain calm  
Until her lover comes home,  
She makes an earnest request  
In her own lover's interest.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 122 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 122 - ??? ???? ??????????????

CHAPTER 122 - DREAMS OF LOVE TOLD.

\*\*\*

122/01. ?????? ?????? ??? ???? ????????????

????????? ?????????? ????????????

122/01. Kaadhalar thoodhodu vandha kanavinukku  
Yaadhusei veankol virundhu?

122/01. "I don't know what kind of prize I must give  
To my lover who came to me as a messenger? "

\*\*\*

Bhagirath: She dreams her lover as a messenger of love.

Nirbhay: In her dreams her love comes  
As a messenger, with flowers,  
And ask for her both hands,  
As a token of her acceptance.

She recalls her nice dreams  
And asks what kind of prize  
She must give in return for flowers  
He gave her from his hands?

This kind of happy dreams,  
She surely welcomes always,  
As it gives her great pleasure,  
What she gets from her lover.

\*\*\*

122/02. ??????????? ??????????? ?????????? ????????????????

???????????? ?????????????? ???.

122/02. Kayalunnkann yaanirappath thunjin kalandhaarkku  
Uyalunmai saatrruvean mann

122/02. "I am requesting my kendai-fish-like-wakeful-eyes,  
When my eyes go to sleep again I will tell my lover that I still live for him."

\*\*\*

Bhagirath: She hopes her lover will come in her dreams  
Once again, when she will tell him  
That she is still alive for his sake.

Nirbhay: Love knows no time,  
As it comes even in her dream,  
Reminding her of those days  
When he gave her happiness.

She craves for his presence,  
Even if it is in her dreams,  
As separation kills her,  
Yet, she lives for her lover.

She requests her wakeful eyes,  
To go back into her dreams,  
When she'll have a chance,  
To show him her lovely face.

\*\*\*.

122/03. ????????? ?????? ??????? ??????????  
???????????? ????????? ???????.

122/03. Nanavinaal nalghaa dhavaraik kanavinaal  
Kanndalin unden uyir.

122/03. "Even if my lover is not giving me happiness in person,  
He keeps me happy in my dreams; so I have no fear for my life."  
\*\*\*

Bhagirath: The pleasure her lover gives in her dreams  
Keeps her alive, she says.

Nirbhay: In wakeful state he is away from her,  
But in her dreams he is with her,  
That much of happiness she gets  
At least by seeing him in her dreams.

This kind of tie up with him  
Gives her some satisfaction  
As without seeing him  
She goes into depression.

To her rescue her dream comes

That gives her some happiness  
And safely her life she keeps,  
To be with him, when he comes.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 122 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 122 - ??? ???? ??????????????

CHAPTER 122 - DREAMS OF LOVE TOLD.

\*\*\*

122/04. ????????? ?????????? ?????? ??????????  
????????? ??????? ???????.

122/04. Kanavinaan undaagum kaamam nanavinaal  
Nalgaarai naadith thararrku.

122/04. "My lover who has not given me pleasure in my dreams,  
After search when he is brought to me,  
Even then I get pleasure in my dreams."

\*\*\*

Bhagirath: From her side she is happy in her dreams  
When he's not giving her pleasure even in her dreams.

Nirbhay: She doesn't know his place  
If her dream, for her sake, can trace  
And bring him back before her,  
She'll be happy with him forever.

Poor girl, she tries all methods  
To know his whereabouts  
Which she doesn't know then,  
Asking for help everyone.

Even her dream she hasn't left,  
As she wants it to go out,  
And quickly bring him to her,  
More to brighten her future.

\*\*\*

122/05. ????????? ?????????? ??????; ??????????????  
????? ??????? ???????.

122/05. Nanavinaal kanndathoom aanghe; kanavumdhaan  
Kannda pozhudhe inidhu.

122/05. "The pleasure I had with my lover

I get the same in my dreams also.&quot;

\*\*\*

Bhagirath: She feels the same pleasure in her dreams  
What she had when he was with her.

Nirbhay: She seems to be a practical,  
And understanding type of girl,  
As she gets pleasure in her dreams,  
As well as in his physical presence.

Otherwise, she can't enjoy in dreams,  
What she had in his presence,  
It is a kind of emotional feelings,  
What any young girl generally gets.

But still she wants her lover  
Both in her dreams forever  
And his physical presence  
That gives her endless happiness.

\*\*\*

122/06. ?????? ?????????? ?????? ??????????  
???????? ?????????? ???.

122/06. Nanavena ondrillai aayin kanavinaal  
Kadhalar neengalar mann.

122/06. &quot;If there is no wakefulness, the lover whom I met  
In my dream would not have left me.&quot;

\*\*\*

Bhagirath: She wants to enjoy his company  
When he is present in her dreams.

Nirbhay: Once she closes her eyes,  
Dream about him only comes,  
And in her state of wakefulness  
He's not present before her eyes.

If there is no state of wakefulness,  
She'll be in everlasting dreams,  
And enjoy his company all the time,  
As there is no chance of leaving him.

Why she must keep awake?  
Why there must be a break?  
She's happy in her dream world.  
Let her remain in that world.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 122 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 122 - ??? ???? ??????????????

CHAPTER 122 - DREAMS OF LOVE TOLD.

\*\*\*

122/07. ????????? ????????? ????????? ?????????

???????????? ?????? ????

122/07. Nanavinaal nalkaak kodiyaar kanavinaan  
Ennemmaip peezhip padhu?

122/07. "When I am in wakeful state this cruel man doesn't come.  
When I am sleeping, why he is troubling me in my dreams?"

\*\*\*

Bhagirath: She is calling him a cruel man  
For coming in her dreams, but not when she is awake.

Nirbhay: True, in that state of mind  
She's not able to find  
Any other words to call him  
As a cruel man of her dream.

How long she'll wait for him?  
To meet her, when he'll come?  
Now dream is the only way  
Open to meet him every day.

This pang of separation,  
Throws her in desperation,  
To use such hurting words  
As a cruel man of her dreams.

\*\*\*

122/08. ????????????? ?????????? ??? ??????????????????  
???????????? ?????? ??????????.

122/08. Thunjungaal thollmelar aaghi vizhikkungaal  
Nenjathar aavar viraindhu

122/08. "When I am sleeping he is hugging my shoulders.  
When I wake up immediately he runs into my mind."

\*\*\*

Bhagirath: She's facing now another problem.  
When she sleeps, he's with her.  
He goes away when she wakes up.

Nirbhay: Her imagination goes high  
In that her visible feelings of sigh,  
It's seen from her open expressions,  
And her heartfelt sorrowful words.

It shows the depth of her feelings  
For his act of indifference,  
In not sending a message to her,  
Where he's and when he'll meet her?

It is natural for her to come out  
With her feelings and shout,  
Why he's behaving like this,  
When she's awaiting his presence?

\*\*\*

122/09. ???????? ??????? ?????? ??????????  
????????? ????? ????!

122/09. Nanavinaal nalkaarai novar kanavinaal  
Kaadhalark kaannaa dhavar.

122/09. "When I had my pleasure with him in my dreams  
Why should I criticize him for not giving it while I am awake?"

\*\*\*

Bhagirath: Now she has come to the point.  
When she had her pleasure in her dreams  
Why should she criticize him?

Nirbhay: Yes, in her wakeful vision,  
She finds him a missing man,  
And in her night dreams then  
She finds him a joyful man.

There is no solution to this,  
Until her lover returns,  
And fulfill her dreams,  
With him when she remains.

Now half satisfied she is  
As a close lover he is  
In her sweet dreams  
Until the day he comes.

\*\*\*

122/10. ????????? ????????????? ??????? ??????????  
????????????? ?????? ?????.

122/10. Nanavinaal namneeththaar enbar kanavinaal  
Kaannaarkol ivvoo ravar.

122/10. "The town people know only that he's separated from me.  
But they do not know that I am happy with him in my dreams."

\*\*\*

Bhagirath: See, how she supports him against the rumors  
Spread by the town people.

Nirbhay: Even a stone is her husband,  
Or even a grass is her husband,  
To any girl who is married,  
The proverb says in these words.

(?????????????? ??????)

(???????????????? ????????)

(Kallaanaalum Kanavan)

(Pullaanaalum Purushan)

He may be busy in his world,  
But she cares for her husband,  
Prays for his welfare and long life  
As his sincere beloved wife.

Men outside may talk ill of them  
But she always protects him  
From their wild gossip  
To keep his prestige up.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 123 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 123 - ????????????? ????????

CHAPTER 123 - SORROW AT SUNSET

\*\*\*

123/01. ?????? ?????; ????????? ??????????????  
????????; ???? ??????.

123/01. Malaiyo allai; mannanhaar yuirunnum  
Velainee; vazhi pozhudhu.

123/01. "Oh Evening! You are not to be called 'Evening',  
But you're 'lovers' death time'; you live."

\*\*\*

Balachandran: She feels why evening comes?  
It is death time for lovers, she says.

Mayoor: When she's living alone  
Day time easily passes on,  
But during evening time,  
It is approach of bed time.

Once, in her bed, she lies,  
Her sweet memory goes,  
To the scene of pleasure,  
What she had with her lover.

In his absence, she somehow feels,  
It is death time for all lovers,  
And not the joyful evening time,  
Usually people call it every time.

\*\*\*

123/02. ??????????; ???? ??????????! ??????????????  
???????? ?????? ??????

123/02. Punkannai; vazhi marullmaalai! Emkellpoll  
Vankanna thonon thunai?

123/02. "Oh rushing evening! Why your eyes are dull?  
Is your lover also has a stone heart like my lover?"

If so, I bless you for your relief from this misery.&quot;

\*\*\*

Balachandran: Why the evening rushes leading to night time?  
She feels like this.

Mayoor: It is but natural for a girl  
Who's driven like that to feel  
In her newly married life  
As her lover's dear most wife.

When evening time comes,  
She remembers those incidents,  
That led to her happiness,  
All through her wakeful nights.

Now she is questioning,  
That unpleasant evening,  
Why it is looking so dull,  
Like her, a disappointed girl?

\*\*\*

123/03. ?????????????? ?????????? ???? ??????????????????  
????????? ??? ??????.

123/03. Paniyarumbip paidhalkoll maalai thuniyarumbith  
Thunbam vallara varum.

123/03. &quot;It appears that this evening time gives me painful tears,  
Apart from the troublesome fears.&quot;

\*\*\*

Balachandran: She has both painful  
Tears and troublesome fears.

Mayoor: She has a tender heart  
That can't control her thought  
About her missing lover,  
who spent happy days with her.

She's unable to control her tears,  
And of late, her growing fears,  
As there is no information  
About his present position.

She spent sleepless nights.  
So, by the approach of evenings,  
She starts shedding tears,  
And fears for his long absence.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 123 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 123 - ????????????? ????????

CHAPTER 123 - SORROW AT SUNSET

\*\*\*

123/04. ?????? ?????? ??? ???? ??????????????

?????? ?? ??????.

123/04. Kadhalar ilvazhi maalai kolaikkallaththu  
Eadhilar pola varum.

123/04. "As my lover is not with me, I feel like  
Enemies are attacking me terribly in the battlefield."

\*\*\*

Balachandran: Now her mind is battling  
Between reality and imaginary feelings.

Mayoor: True, she's in the midst of battlefield  
And enemy is attacking her with a sword,  
This kind of thought she entertains  
In her imaginary helpless feelings.

In those bygone days  
There were no facilities  
For speedy communication,  
And also fast transportation.

Her thought of staying alone,  
Without any communication  
From her lover increases,  
Day by day, her true fears.

\*\*\*

123/05. ?????????? ?????????? ?????????? ??????????????  
???????????? ?????? ????

123/05. Kalaikkuch seithanandru enkol? Evankolyaan  
Malaikuch seidha pagai?

123/05. "What helpful deed I did in the morning?  
What unhelpful deed I did in the evening? "

\*\*\*

Balachandran: She feels for his absence at nights  
And regrets what she did to miss him then.

Mayoor: Generally women in weak moments  
Entertain many kinds of thoughts,  
About their troublesome husbands,  
That extends up to fearsome ghosts.

Here she imagines she is attacked  
By her enemies in the battlefield,  
In the absence of her husband,  
Gone elsewhere, duty bound.

She's comfortable in the mornings,  
But terribly upset in the evenings,  
When the thought about her lover  
Haunts her at that darkest hour.

\*\*\*

123/06. ????????? ????????? ????????? ??????  
???? ????????? ??????.

123/06. Maalainoi seidhal mannandhaar aghalaadha  
Kaalai arrindhadhu ilean.

123/06. "This evening time now hurting me,  
I never felt it hurting when he was with me?"

\*\*\*

Balachandran: In the company of her lover  
She felt troublesome never.

Mayoor: She had all kinds of pleasures  
Amidst his graceful presence,  
But a terrible gap she feels,  
During his long absence.

She feels why this evening comes?  
Is it for her to shed sorrowful tears?  
She was happy when he was here,  
But not when he's not with her.

Tears flow from her eyes,

Though, to control, she tries,  
For love is a kind of bondage,  
Irrespective of one's age.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 123 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 123 - ????????????? ????????

CHAPTER 123 - SORROW AT SUNSET

\*\*\*

123/07. ???? ?????????? ????????????? ???????

???? ????????????? ????

123/07. Kaalai arumbip pagalellaam podhaaghi

Maalai malarumin noi.

123/07. "This disease of love comes as a bud in the morning  
Slowly grows during the day and finally blossoms as a flower in the  
evening."

\*\*\*

Balachandran: This kind of disease every living being gets.  
There is no medicine for it.

Mayoor: This peculiar disease of love,  
Attacks all living beings anyhow,  
With no scope for any escape  
From this nature-laid-trap.

Having tasted love in honeymoon,  
She wants to have it again soon,  
And she counts every evening,  
After working every morning.

Like a bud in the morning  
Blooms as a flower in the evening,  
Her love grows all the days,  
Stronger by evening, what she says.

\*\*\*

123/08. ????????????? ????????????? ??????? ??????

???????????????? ????????????? ???.

123/08. Azhalpolum maalaikkuth thoodhaghi aayan

Kuzhalpolum kollum padai.

123/08. "Like fire this evening time burns my body.

The shepherd's flute sound, showing the arrival of this evening,  
It is like a weapon that comes to kill me.&quot;

\*\*\*

Balachandran: Now it is her turn to blame the shepherd  
Who cautions her about the arrival of the evening.

Mayoor: At the sound of shepherd's flute,  
She's reminded of the arrival of night,  
When, with her lover, she had spent  
Her time happily the whole of night.

The shepherd's flute sound in her ears,  
Like an attacking weapon it appears,  
As it reminds her of her happy days  
Which she had lost in many ways.

The evening time she feels  
As a scorching fire that burns  
Her body from head to feet  
With no part of her left.

\*\*\*

123/09. ?????????? ????? ?????????? ???????????  
???? ?????????? ???????.

123/09. Pathimarunndu paidhal uzhakkum madhimarunndu  
Maalai padartharum pozhdhu.

123/09. &quot;The very thought of the evening  
Makes my mind shaky and I am losing control  
Over myself resulting in troubles.&quot;

\*\*\*

Balachandran: She is so sensitive and emotional  
She is losing her balance on hearing the word 'Evening.'

Mayoor: We've to pity her position  
As she's in a state of high emotion,  
For which there is no medicine,  
Excepting her lover's close attention.

If the very word 'Evening'  
Keeps her mind threatening,  
Then there is no remedy for it,

But her lover can set it right.

Sooner her lover comes,  
Better then she'll become,  
Otherwise, she'll lose,  
One day, her mental balance.

\*\*\*

123/10. ?????????? ?????? ?????? ??????????  
???????????? ?????? ??????.

123/10. Porullmaalai yaallarai ulli marullmaalai  
Maayumen maayaa uyir.

123/10. "My lover has gone out for earning wealth,  
And I am afraid of these threatening evenings  
Which may take away my life."

\*\*\*

Bakachandran: She is scared about the arrival of evenings  
Which may take away her life.

Mayoor: Out of frustration she feels  
That these threatening evenings  
May take away her life one day,  
If he further extends his stay.

What the poor evening will do?  
It cares not for anyone, it's true,  
Or for that matter her lover,  
As it goes silently on its run.

The weakness of a woman  
Never the evening has seen  
So, blaming the evening,  
As a killer has no meaning.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 124 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 124 - ??????? ???????.

CHAPTER 124 - THE FALL OF BEAUTY

\*\*\*

124/01. ?????? ?????????????? ?????????????? ??????

???????? ?????? ???.

124/01. Sirrumai namakkozhiyach chennsendraar ulli  
Narrumalar naannina kann.

124/01. "He has gone to distant places, giving me all the troubles.  
Thinking always about him, my disturbed eyes got defeated  
Before the sweet smelling flower."

\*\*\*

Chanakya: Thinking always about him  
She had lost her charm and luster.

Sonu: It happens when she's depressed,  
In the absence of her husband,  
By losing her color and charm,  
While always thinking of him.

Untimely food, starvation diet,  
Negligence on her part  
To dress herself properly  
All these acts cause loss of beauty.

If her eyes have lost their luster  
Surely it is no wonder  
They can't out beat a flower  
And in that situation never.

\*\*\*

124/02. ?????????? ?????????? ?????????? ????????

???????? ?????????????? ???.

124/02. Nayandhavar nalghaamai solluva polum  
Pasandhu panivaarum kann.

124/02. "My whitish green weeping eyes are announcing others

That my lover has not yet come back.&quot;

\*\*\*

Chanakya: Without her telling anyone her tearful eyes are  
Exposing her feelings on the absence of her lover.

Sonu: Every thought about her lover,  
Brings out from her eyes a tear,  
Thus her eyes turned whitish green  
That can be from a distance seen.

Thus the fading color of her eyes  
Shows a sign of her distress,  
Hidden deep inside her heart,  
That can't be, in words, spelt.

Eyes also can communicate,  
What is inside one's heart,  
As the proverb says in words,  
&quot;Face is the index of the mind.&quot;

\*\*\*

124/03. ??????? ???? ?????????? ???????  
?????????? ?????????? ?????.

124/03. Thannandhamai saala arrivippa polum  
Mannandhanaall veenghiya tholl.

124/03. &quot;I was stout at the time of my marriage due to over happiness,  
but now I am slim that will show others that my lover is away from me.&quot;

\*\*\*

Chanakya: She is so sensitive that her stout body became slim,  
When her lover went out on his work long back.

Sonu: Once children are born,  
She'll look after them one by one,  
And then she'll have no time to think,  
When her lover will come back?

But she is now sitting alone.  
As her husband has gone  
On his duty for many days,  
She feels for his absence.

It is natural for a married woman,  
To remain more attached to her man,  
As she has no other diversion,  
From her domestic routine.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 124 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 124 - ??????? ???????.

CHAPTER 124 - THE FALL OF BEAUTY

\*\*\*

124/04. ????????????? ?????????? ??????? ????????????????

???????????? ?????? ?????.

124/04. Pannaineenghip paindhodi sorum thunnaineenghith  
Tholkavin vaadiya tholl.

124/04. "Keeping myself separated from my lover,  
My smooth glossy hands have become thin  
And my pure golden bangles are now slipping out."

\*\*\*

Chanakya: Her golden bangles are coming out  
From her hands which have become thin.

Sonu: Poor girl, she was stout once  
But now because of his long absence  
Her hands have become thin  
Allowing her bangles to slip down.

This is an unfortunate situation  
In which she's now driven  
Due to her mental worries  
That affected her physical parts.

Her eyes turned whitish green.  
Her both hands became lean.  
Also she lost her total charm,  
All happened because of him.

\*\*\*

124/05. ?????????? ??????? ????????????? ??????????

???????????? ?????? ?????.

124/05. Kodiyaar kodumai uraikkum thodiyodu  
Tholkavin vaadiya tholl.

124/05. "The thick shape of my hands is lost allowing the bangles

To go loose, that will show my lover what harm he has done to me? &quot;

\*\*\*

Chanakya: Again she talks about her loose bangles  
Because of her lover going away from her.

Sonu: She can love her husband.  
Or she can scold her husband,  
Both out of her deep love for him,  
And not out of hatred for him.

A woman takes extra liberty,  
To gain her lover's sympathy,  
So, her hurting words mean,  
More out of her love and affection.

Her husband just laughs at that time,  
Not taking serious note of the same,  
But then he coaxes and cajoles,  
To bring a smile on her face.

\*\*\*

124/06. ????????? ?????????? ?????? ???????  
????????? ?????????? ???????.

124/06. Kodiyodu thollneghizha noaval avaraik  
Kodiyar enakkooral nondhu.

124/06. &quot;I felt sorry for telling my lover as a cruel man,  
But I never felt sorry when my hands have become thin  
To let loose my bangles down.&quot;

\*\*\*

Chanakya: She now regrets for scolding her lover  
As a cruel man not caring for her loose bangles.

Sonu: No taste for food, no sleep at nights,  
No neat dressing sense, unkempt hairs,  
Soft words followed by hurting words,  
Eyes full of tears, what are these signs?

It indicates lover's paradise lost,  
Where a girl behaves like a beast,  
Without her own knowledge,  
In that maddening love stage.

The marital pleasure she had once,  
That isn't there in his absence.  
She's showing a sign of madness,  
Having lost her mental balance.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 124 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 124 - ??????? ???????.

CHAPTER 124 - THE FALL OF BEAUTY

\*\*\*

124/07. ????? ????????? ??????! ????????????????

????????? ?????? ????????

124/07. Padu perrthiyo nenje! Kodiyaarkken  
Vaadutholl poosal uraiththu.

124/07. "Oh Mind! Why can't you have the pride of bringing  
My troublesome lover here by telling him about the sound  
Of my loose bangles."

\*\*\*

Chanakya: She is telling about her loose bangles sound  
Instead of saying she has gone weak in his absence.

Sonu: As she can't openly express her feelings,  
She narrates about her loose bangles,  
That'll make him understand well  
That she has now badly fallen ill.

If a girl says "No," it means "Yes,"  
If she says "Yes," it means "No."  
This is how there is a mention,  
In the dictionary of women.

Generally, the shyness of a woman,  
Can't make her talk like a man,  
She can only show some signs,  
What they're, for him to guess.

\*\*\*

124/08. ?????????? ?????? ??????? ????????

????????????? ?????? ???????.

124/08. Muangiya kaigalai ookkap pasandhu  
Painthodip pedhai nudhal.

124/08. He says, "Letting loose my hands' grip, after embracing her,

I saw her face, my lover who was wearing pure gold bangles.&quot;  
\*\*\*

Chanakya: Her lover is talking about her now.

Sonu: He, in his turn, says his experience,  
In his own manly style and words,  
That he was able to see her face,  
Only after releasing her from his embrace.

On his absence, she was feeling.  
About her loneliness, he was worrying.  
They were separated physically,  
But they lived together mentally.

Their sweet memories haunted them.  
He carried with him some of them.  
She retained with her more of them.  
Thus they were passing their time.  
\*\*\*

124/09. ??????????? ?????? ?????? ??????????  
???? ??????????? ???.

124/09. Muyakkidaiththa thannvalli pozhap pasapputrra  
Pedhai perumazhaik kann.

124/09. &quot;Even a bit of chill air enters in between our bodies,  
I remember, her rain fed eyes used to shed tears.&quot;  
\*\*\*

Chanakya: This is a delicate matter to discuss more in detail.

Sonu: Let us not discuss more about this,  
Excepting the fact that they were too close,  
Both mentally as well as physically,  
As partners of one new family.

There is so much of difference  
Between love and lust, two words  
As elders say, desire is for sixty days  
And lust stands for thirty days.

(??? = 60 ????)  
(????? = 30 ????)

(Desire = 60 days)  
(Lust = 30 days)

After that both get tired,  
And normal life they lead,  
This is what means life,  
As husband and wife.

\*\*\*

124/10. ??????? ?????? ??????? ??????????  
????????? ??????? ??????.

124/10. Kannin pasappo paruvaryl eaidhindrre  
Onnudhal saidhadhu kanndu.

124/10. "Whenever I leave, she feels for it,  
Now also I feel she is feeling my absence,  
Or is it an illusion in my eyes? "

\*\*\*

Chanakya: From his side he's worried  
Like his lover who's worried on the other side.

Sonu: He says, he saw her in tears  
Whenever he went on tour,  
And now he feels, as if she's in tears,  
Having left her now this year.

This shows their bondage,  
In their lives at every stage,  
As two priceless role models  
In the world of family circles.

As a true dedicated wife,  
She shares her husband's life.  
He also cares more for his wife,  
And treats her as his partner in life.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 125 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 125 - ????????? ?????????.

CHAPTER 125 - TO EXPLAIN HEART CLEARLY.

\*\*\*

125/01. ?????????????? ?????????? ?????????? ??????????????????  
????????? ?????????????? ??????????.

125/01. Ninaitthondrru sollaayo nenjae? Enaitthondrrum  
Evvanoi theerikkum marundhu.

125/01. "Oh Mind! Won't you tell me a medicine  
After thinking deeply for this incurable love (lust) disease."

\*\*\*

Madhur: She is requesting her mind to suggest a medicine  
For this love (lust) disease.

Pallav: Actually love is not a disease.  
There is no medicine for this.  
But she imagines it is a disease  
And wants a medicine for this.

In the natural evolution process  
Love between two persons  
One male and opposite sex female  
Acts as a source for production of lives.

Love acts as a binding force,  
Between male and female,  
For purpose of reproduction,  
Without which there is no attraction.

\*\*\*

(Note: Even in the magnetic world,  
Unlike poles attract,  
Like poles repel,  
As a natural process)

\*\*\*

125/02. ?????? ?????????? ?????? ??????  
?????? ?????????? ??????????.

125/02. Kadhal avarilar aagane novadhu  
Pedhamai vaazhien nenju.

125/02. "Oh my heart! He has no love for me.  
For that, it is foolishness for you to worry.  
Let me bless you."

\*\*\*

Madhur: Now she is addressing her heart  
Not to worry about her love.

Pallav: Inside her heart she has love for him.  
As there is no proper response from him,  
She wants to soften her feeling,  
That was behind him running.

This is one way of suppressing,  
Her heartfelt hidden feeling,  
Not to be after him always,  
But wait for his response.

Love is not material,  
But it is more spiritual,  
As, in fact, one male heart  
Hunts and binds a female heart.

\*\*\*

125/03. ?????????? ?????????? ??????! ??????????  
????????? ?????????? ???.

125/03. Irundhulli enparidhal? Nenje! Parinthullal  
Paidhalnoi seidharkann il.

125/03. "Oh my heart! What is the use of  
Your sympathy for me by staying here.  
There is no idea of making my lover,  
Who gave me this worry, to show pity for me."

\*\*\*

Madhur: She has a feeling that her lover has no pity for her,  
And gave her worries only.

Pallav: At this hour of distress,  
Sympathy only she wants,  
And that too from her lover,

Who pays little attention to her.

She is asking her heart,  
For an idea, if it has got,  
How to get his sympathy  
To wipe off her worry.

If her heart has legs,  
It'll surely go to him and beg,  
Just on her behalf, for his pity,  
That she needs now in plenty.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 125 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 125 - ????????? ?????????.

CHAPTER 125 - TO EXPLAIN HEART CLEARLY.

\*\*\*

125/04. ????????? ?????????? ??????! ??????????  
????????? ?????????????? ?????.

125/04. Kannum kollachcherri nenje! Ivaiennaith  
Thinnum avarkkaannal utrru.

125/04. "Oh Mind! When you go to my lover  
You take my eyes also with you;  
Otherwise, they will start troubling me to see him  
After you have gone to him."

\*\*\*

Madhur: Mind and eyes belong to the same body.  
Mind cannot leave her eyes and then go to him.

Pallav: Mind is dragging her to see him,  
Her eyes also willing to see him.  
But where is he? She doesn't know well.  
So, mentally she becomes ill.

In so many ways she tries  
But she doesn't know where he stays  
She asks her mind to watch  
Followed by her eyes to search.

Her eagerness to see him  
Is visible from her commands  
To her eyes as well as mind,  
But how? She is yet to find.

\*\*\*

125/05. ????????? ?????? ????????????? ??????????  
????????? ????? ?????.

125/05. Setrraar enakkai vidalunndo nenjeyam  
Utraal urraa dhavar.

125/05. "Oh Mind! Whenever I wanted him to come, but he hasn't come,  
For that can I leave him assuming he hates me?"

\*\*\*

Madhur: As he hasn't come, she can't presume herself  
That he hates her and leave him.

Pallav: Yes, he may be held up somewhere  
For some reason on his tour,  
Without verifying all facts  
How can she presume that he hates?

It is silly to take hasty decision,  
And come to the conclusion,  
That her lover hates her;  
So, he was hiding elsewhere

She does not doubt him,  
Nor once for all leaving him,  
Just because he hasn't come,  
Throwing this blame on him.

\*\*\*

125/06. ?????????????????? ?????????? ?????????? ??????????????????  
????????????????? ?????????????? ??????????!

125/06. Kalandhunnarththum kaadhalark kanndaal pularndhunnaraai  
Poikkaaivu kaaidhien nenju!

125/06. "Oh Mind! On seeing him you don't know how to avoid him,  
But now why do you avoid him on false pretense."

\*\*\*

Madhur: When her mind can't avoid on seeing him  
Now how can she avoid him?

Pallav: She may say it orally,  
But doesn't mean it really,  
As she can't remain forever.  
Without seeing her lover.

It is an inherent nature of woman  
To say one thing to anyone,  
And do another thing in action,  
So, she'll see him once again.

In her mind the fact still remains,  
That she is awaiting his return,  
Sooner the better for her,  
As her dear most lover.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 125 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 125 - ????????? ?????????.

CHAPTER 125 - TO EXPLAIN HEART CLEARLY.

\*\*\*

125/07. ????? ?????????? ?????????; ?????????!  
???? ?????????? ???????.

125/07. Kamam viduondrro nannvidu; nannenje!  
Yaano poraenil irandu.

125/07. "Oh Good Mind! Give up your desire for love,  
Or leave your shyness and go; I can't face these two troubles."

\*\*\*

Madhur: She is right. Either she should stop loving  
Or go after him leaving her shyness aside.

Pallav: She is on the right track now.  
To go to his place somehow,  
Or forget her love for him;  
She must choose one of them.

The right thing for her to do is  
To have absolute patience  
And wait for his early return,  
From the place he has gone.

Her mind will be wavering,  
But for her to remain waiting,  
Is the best course of action,  
Until his expeditious return.

\*\*\*

125/08. ?????????? ?????????????? ????????? ??????????????  
????????????????; ?????; ??? ???????.

125/08. Parindhavar nalghaarendrru enghip pirindhavar  
Pinselvaai; pedhai; en nenju.

125/08. "Oh my foolish mind! He must have  
That desire and anxiety to come, instead of that

You love him and started to go to him.

\*\*\*

Madhur: She wants him to come,  
Instead of her going to him.

Pallav: Where he now lives?  
Can she find his place?  
He must only return,  
As she lives alone

Two thousand years back,  
It was a difficult task,  
To go up and down,  
For trading in any town.

There were no speedy vehicles,  
Except for bullock carts,  
And for lack of communication,  
No one knew where a person has gone?

\*\*\*

125/09. ?????????? ??? ?????? ???????  
????????? ?????????? ??????????

125/09. Ullaththaar kaadha lavaraaga ullinee  
Yaruzhaich cherri nenju?

125/09. "Oh Mind! When our lover is with us,  
Where you are going, thinking he is elsewhere."

\*\*\*

Madhur: When he is away how she talks he is with her?

Pallav: She is telling her mind  
Not to go anywhere to find,  
Her lover who is with her,  
Perhaps, he's talking to her.

It is a state of hallucination,  
That works on her imagination,  
As if he's present with her,  
When he's far away from her.

It is an indication of her madness,

Craving for his immediate presence,  
And if he doesn't immediately return  
She may even become mad soon.

\*\*\*

125/10. ????????? ?????????? ?????????? ??????????  
????????? ?????????? ??????.

125/10. Thunnaath thurrandhaarai nenjaththu udaiyemaa  
Innum izhandhum kavin.

125/10. "If one thinks of her lover always, who is not near but far away,  
Her body condition will deteriorate and her health only will suffer."

\*\*\*

Madhur: This is what happening in her case  
As she is constantly thinking of her lover  
Who is far away from her.

Pallav: It is true, she loves him so much,  
That she wants to keep him in touch,  
Now and then, but he's not coming,  
So, mentally disturbed, she is crying.

She wants to control somehow,  
But she doesn't know how?  
Her troubled mind, her eyes vision  
Her health are all in bad condition.

That is the main reason  
As to why she quite often  
Speaks to her disturbed mind  
And light green tearful eyes.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 126 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 126 - ????????????

CHAPTER 126 - LOSS OF MODESTY.

\*\*\*

126/01. ????? ??????? ?????????? ??????????????

???????????? ??????? ?????.

126/01. Kamak kannichchi udaikkum nirraiennum  
Naannuththaazh veezhththa kadhavu.

126/01. The axe of love will break the bolt of shyness  
On the doors of modesty.

\*\*\*

Jaswant: Once a girl is in love, her shyness will go  
Along with her modesty.

Milan: A girl is incarnation of modesty,  
That is wedded to sincerity,  
But the love can break her shyness,  
In turn, her modesty, what she has.

Love changes her girlish behavior  
As it slowly transforms her  
Into a fully grown up woman,  
Posing a challenge to her chosen man.

Then the nature takes care,  
Of the personal interests of her,  
When she understands what life is?  
Also what the role of a married wife is?

\*\*\*

126/02. ????? ?? ????? ?????????????? ???????????

???????????? ?????? ??????.

126/02. Kamam ena ondrrow kannindren nenjaththai  
Yamaththum aallum thozhil.

126/02. "With no mercy, is this love, the only one,  
That is ruling my mind as its slave at midnight?"

\*\*\*

Jaswant: At midnight the love is haunting her  
And she is asking, "Is there anything else other than this love? "

Milan: On the top of her mind love is.  
She can't think of anything else.  
As her love dominates her mind,  
She has nothing else to find.

In that solitary midnight,  
There is no one near at sight,  
So her imagination runs riot,  
And she's in a pitiable plight.

In the absence of her lover,  
She feels separation a torture  
Coming from all the sides,  
With no relief from any side.

\*\*\*

126/03. ?????????????? ??????? ?????? ??????????????????  
?????????????? ??????? ???????.

126/03. Marraippaenman kaamaththai yaano? Kurrippindrrith  
Thummalpoal thondrri vidum.

123/03. "I am trying my best to control this love,  
But it comes suddenly like sneezing."

\*\*\*

Jaswant: What a pity? She tries her best to control her love,  
But it appears like sneezing.

Milan: It is the law of nature  
That controls lover's future,  
Like a magnet that attracts  
Two close-by-unlike poles.

For one, love at first sight,  
May or may not be right,  
But it happens in many cases,  
Until it goes on and fructifies.

Here, she is already married,

And is feeling for husband,  
Who has gone on outdoor work,  
While she's in charge of household work.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 126 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 126 - ???????????.

CHAPTER 126 - LOSS OF MODESTY.

\*\*\*

126/04. ?????????????? ?????????????? ?????? ??? ??????

????????????? ?????? ??????.

126/04. Nirraiyudaiyeen enbaneman yaano? En kaamam  
Marraiyirandhu mandru padum.

126/04. "If I tell anyone that I have suppressed my love,  
That very moment my love will come out making me a liar."

\*\*\*

Jaswant: How can she suppress her love?

Milan: Mind may have one thing,  
Spoken words may be another thing.  
But one day the truth will come out  
And surprisingly it'll spill out.

That is how this girl says one thing  
But her mind speaks real thing.  
She says she has suppressed love,  
But from her mind springs out her love.

Thus the love made her a liar,  
Which she herself made clear;  
And that shows her weak mind,  
As she denied what she told.

\*\*\*

125/05. ?????????????? ?????????? ??????????????; ??????????

????????? ?????????????? ??????.

125/05. Settraarpin sellaap perundhakaimai; kaamanoi  
Utraar arrivathondru andru.

125/05. "By not getting his love she developed enmity with him,  
But this enmity is not like other enmity  
As she has to go to him only for getting his love."

\*\*\*

Jaswant: Love has become so complicated  
That she has to go to him only for getting his love,

Milan: Wife and husband quarrel,  
Will disappear before night's arrival,  
So, enmity makes no sense at their level,  
Like enmity of other people.

For a few years this'll go on,  
But after children are born,  
Their interests will change  
Completely at that stage.

Family life is not so easy,  
Or sometime it appears easy,  
Everything depends upon  
The attitude of each one.

\*\*\*

126/06, ????????? ?????????? ?????? ???????????!  
?????????? ????? ??????.

126/06. Settravar pincherral venndi alliththaaro!  
Etrrennai uttra; thuyar.

126/06. "Before the very person who gave me trouble, I wish to surrender  
As a hostage and how I got this strange worry. Oh Mother."

\*\*\*

Jaswant: The trouble giver is her husband.  
And she wants to surrender to him as a hostage!  
What a funny story this is!

Milan: In a sarcastic manner here,  
She says about her lover,  
That she wants to surrender,  
Before him who gave trouble to her.

It is not a question of hostage,  
She lives under his patronage.  
Both will have to live under one roof,  
As a family of husband and wife.

There is no slave or master,  
In their married relationship,  
But it is only mutual friendship,  
That brightens their lives forever

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 126 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 126 - ??????????.

CHAPTER 126 - LOSS OF MODESTY.

\*\*\*

126/07. ?????? ?????? ??????? ??????????

????????? ?????? ??????.

126/07. Naannena ondrro arriyalaam kaamaththaal

Penniyaar petppa seiya.

120/07. "When my lover has similar taste for love like me

And when he is with me, I forget my shyness."

\*\*\*

Jaswant: How can there be shyness between

Husband and wife, if they are not newly married?

Milan: She wants to say something,

To her it is quite interesting,

As it is her life from the beginning,

But for others it carries no meaning,

She forgets her shyness,

When she is with her lover,

Who has similar taste of love

Here, this is what she says.

As their tastes are similar,

Their views may not differ,

She has, therefore, no shyness,

Before his physical presence.

\*\*\*

126/08. ?????????? ?????? ?????????; ??????????

????????? ?????????? ???.

126/08. Panmaayak kallvan pannimozhi; yandrronam

Penmai udaikkum padai.

126/08. "It is that Cupid, like a thief hiding himself,

Sent his arrow that broke my girlhood.&quot;

\*\*\*

Jaswant: Cupid does his duty by sending his flower arrow  
That makes a pair of lovers to love each other.

Milan: Who can stop Cupid's play?  
Has he any place to stay?  
He roams about all the days,  
Sending love arrows on couples.

He has done his job well,  
In his turn, on this couple,  
But she says, he came like a thief,  
And made them husband and wife.

But whatever it may be,  
What happened has happened  
Now it can't be retraced,  
So, they must look forward.

It is a matter for 'She&quot; and 'He, '  
To settle amicably their problems,  
And bring their married lives,  
At least now, to a grand success.

\*\*\*

126/09. ????????? ??????????????; ????????????? ?????????  
????????? ????????? ??????.

126/09. Pulappal enachchendraen; pullinean nenjam  
Kalaththal urruvadu kanndu.

126/09. &quot;After long time he came and I fell in love with him  
That kept me embracing him.&quot;

\*\*\*

Jaswant: It is a matter between a husband and a wife as lovers.  
Here there is no comment.

Milan: After a long separation,  
Now they've close connection,  
That chance she is availing,  
When her love is unfolding.

This kind of happy union,  
In their lives, should go on;  
She should keep him happy,  
And he must enjoy her company.

Marriage is made in Heaven.  
This kind of sacred union,  
Must not break for any silly reason,  
If it breaks, Heaven will not pardon.

\*\*\*

126/10. ??????????? ??????? ?????????????????????????????????  
?????????????? ?????????? ??????

126/10. Ninnantheeyil ittanna nenjinaarkku unndoe  
Punnarndhoodi nirrpame enal?

126/10."Can a person keep on embracing  
When her mind is melting like fat that is thrown in fire? "

\*\*\*

Jaswant: This question is difficult to answer  
Unless one has similar experience.

Milan: Not like that, a young girl sees  
Her lover after a long absence,  
And she becomes speechless  
Even to go to him and embrace.

In that context if we take it,  
That spirit suits this couplet.  
When she melts like fat,  
Can she do any kind of act?

She is quite helpless,  
And also speechless,  
When he came to her,  
After her long prayer.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 127 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/01. ?????????????? ?????????? ?????????; ??????????  
????????????? ????????? ??????.

127/01. Vallatrup purrkendrra kannum; avarsendrra  
Naallotrrith theyndha viral.

127/01. "Several days have passed after his leaving me,  
My fingers are worn out counting those separation days,  
My eyes are also dried up losing their luster."

\*\*\*

Abhinav: She's tired counting her days  
After her lover left her long back.

Nitesh: Poor girl, she says, her fingers  
Are worn out counting those days,  
And she's having dried up eyes,  
Having lost their brightness.

It is really understandable,  
And her condition is most pitiable.  
Why she's not keeping well?  
How she was driven to that level?

It is not a day or two, he left.  
For days together he's absent,  
Besides this, he remains silent,  
Pity, how long she'll tolerate?

\*\*\*

???????????? -TIRUKKURAL

???????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/02. ?????????????! ?????? ?????????????? ??????????  
????????????? ????????? ??????.

127/02. Ilangizhay! Indrru marrappinen thollmel  
Kalakazhiyum kaarigai neeththu.

127/02. "Dear friend, wearing bright jewels! If I forget my lover today my  
bangles will become bigger in size  
and will fall down passing away my wrist and fingers."  
\*\*\*

Abhinav: She is losing weight due to her worries  
And is becoming thinner and thinner day by day.

Nitesh: Forgetting her lover is not so easy  
Even though he's too busy  
To come home and meet her,  
For several days together.

It is natural, if she's losing weight,  
Because of her half starved diet,  
And her bangles also drop down,  
Due to her hands going thin.

The remedy for this lies,  
Just in her lover's hands;  
If he comes back home soon,  
Her face will shine like a moon.  
\*\*\*

?????????? -TIRUKKURAL  
????????? 127 - ?????????? ??????????.  
CHAPTER 127 - EACH OTHERS DISTRESS.  
\*\*\*

127/03. ?????????? ?????? ?????????? ??????????  
????????? ?????????? ??????.

127/03. Urannasaie ullam thunaiyaagach chendrraar  
Varalnasaie innum ullane.

127/03. "My lover has gone in search of wealth;  
If he wishes to come back, that wish I also have in my mind,  
Which keeps me still alive."  
\*\*\*

Abhinav: She has hopes that he will come back one day  
And so she is still alive.

Nitesh: Man or woman lives on hopes.  
When she has high hopes  
That he'll come back one day,  
Hope only keeps her alive every day.

Her positive thinking like this  
Will end in good results  
Rather than her getting frustrated,  
And becoming, one day, mad

Nothing is sure in one's life  
Hope only keeps one's life.  
The wonder of wonders is the one  
That assures one's life next morn.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 127 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

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127/04. ?????? ?????? ?????????????? ??????????????

????????????? ?????????????? ??????????.

127/04. Koodiya kaamam pirindhaar varavullik  
Koadukodu earrumem nenju.

127/04. "The pleasure I get whenever I think about my lover's return  
Makes my mind feel encouraged."

\*\*\*

Abhinav: She is now encouraged with the thought of  
His lover returning to her place.

Nitesh: Now she thinks positively  
That her lover will come back surely.  
This is a good sign of her taking it easy,  
When her lover is now very busy.

Always think positively,  
Things will become easy,  
Without any kind of tension,  
In case of any expectation.

What should happen,  
Will surely happen,  
One must keep calm,  
Before facing any storm.

\*\*\*

???????????????? -TIRUKKURAL

???????????? 127 - ?????????????? ??????????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/05. ?????????????? ?????????????? ?????????????; ??????????????

????????????????? ?????????????? ??????????.

127/05. Kaannkaman konnkanaik kannarak; kanndapin

Neengumen menthol pasappu.

127/05. "When I see my lover to the best satisfaction of my eyes,  
You are going to see then that my body's dullness will go away."

\*\*\*

Abhinav: She is happy now that she is going to see her lover.

Nitesh: At the sight of the sun  
Lotus will bloom early morn,  
Like that her face will shine bright  
When her lover is at her sight.

It is a welcome sign for her  
When she sees her lover  
Her body that was looking dull,  
Will then shine bright well.

She'll have better days ahead,  
When she stays with her husband,  
And hope such parting feelings  
Will not, in future, arise.

\*\*\*

???????????? -TIRUKKURAL

????????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/06. ?????????? ?????????? ??????????; ??????????  
????????????? ?????????? ???.

127/06. Varugaman konnkan orunaall; paruguvan  
Paidhalnoi ellaam keda.

127/06. "Let my lover come. I will see that this troublesome love sickness  
disappears in one day in his company."

\*\*\*

Abhinav: So, her lover is her doctor  
Who can remove her love sickness  
The day he comes back home.

Nitesh: Yes, it appears like that,  
The moment she happens to meet  
Her lover, her love sickness

Will vanish in a few seconds.

Her waiting do not go in vain.  
She expects him back soon.  
On that happy occasion,  
She'll swim in the joy-ocean.

Heaven made them as couples.  
But how they face troubles  
All those just in their married life  
As devoted husband and wife.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 127- Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/07. ?????????????? ?????????? ?????? ??????????????  
????????? ?????? ??????.

127/07. Pulappanekol pulluvane kollo kalappanekol  
Kannanna kellir varin.

127/07. "If I get my lover like Kannan, will I show him love  
Or will I embrace him, or do both in my confusion?"

\*\*\*

Abhinav: She is in a bit of confusion as to what to do  
When he comes before her like Kannan.

Nitesh: In the presence of Kannan,  
All Gopis danced one by one,  
To show their love and affection,  
And also to earn his appreciation.

Here she is in a state of confusion,  
To show love and affection,  
Or to embrace her lover,  
Or do both at that hour.

No one can suggest this to her  
As the choice is only with her,  
She can have maximum joy  
In whatever way she wants to enjoy.

\*\*\*

???????????? -TIRUKKURAL

???????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/08. ?????????? ??????? ???????; ??????????  
????? ?????????? ??????????.

127/08. Vinaikalandhu vendrreeka vendhan; manaikalandhu  
Maalai ayarkam virundhu.

127/08. He says, &quot;I have finished my work successfully.  
Now I must take leave from the King, go home.  
And enjoy my evening with her.&quot;  
\*\*\*

Abhinav: It is good her lover has come back  
And wants to meet her immediately.

Nitesh: Now it is her lover's turn,  
To come with his story one by one,  
How he had to work hard  
And without her how he suffered?

He wants to rush to his house,  
And meet immediately his spouse.  
She has been longing for him,  
And he has come back well in time.

Should anyone describe how  
They both enjoyed now,  
After their long separation?  
No, it is out of question.  
\*\*\*

?????????? ????????

?????????? ????????

If separated ones join,  
Should we ask then?  
\*\*\*

???????????? -TIRUKKURAL  
????????? 127 - ?????????? ??????????.

CHAPTER 127 - EACH OTHERS DISTRESS.  
\*\*\*

127/09. ??????? ?????????????? ?????????? ????????????????

????????????????? ?????? ??????????.

127/09. Orunaall ezhunaallpoll sellum sennsendrraarr  
Varunaallvaiththu eamgu bhavarkku.

127/09. For a wife, whose husband has gone abroad,  
Passing one day appears to her as seven days till he returns.

\*\*\*

Abhinav: Time moves slow in her case  
As she is think about him always.

Nitesh: Not only her case  
There're so many cases  
Where time seems passing  
Slow and not fast moving.

She is thinking of him always  
And in the absence of any news,  
She's worried about him  
To know what happened to him?

Time and tide wait for no man.  
So also the moon and the sun;  
As she's mentally preoccupied,  
She's not aware, how time moved?

\*\*\*

???????????? -TIRUKKURAL  
????????? 127 - ?????????? ??????????.  
CHAPTER 127 - EACH OTHERS DISTRESS.

\*\*\*

127/10. ?????????????? ?????????????? ?????????? ??????????????  
????????? ?????????????????? ?????.

127/10. Perrinennaam pettrakkaal ennaam; urrinennaam  
Ullam udaindhukkak kaal.

127/10. He says, &quot;If my wife's mind is broken,  
If something bad happened to her,  
What is the use of my success?  
What is the use of the award or money,  
Which I get from the King for my success?  
And what is the use of my going to my wife? &quot;

\*\*\*

Abhinav: The poet is closing this chapter  
With her lover questioning his own achievements.

Nitesh: There is a point in his statement.  
In that, after all his achievements,  
If she's mentally broken and falls sick,

What is the use of his hard work?

He feels awards and money,  
If he's not able to enjoy,  
They've no value at all,  
And can be thrown out as well.

Family life is, in fact, more than,  
The money value one can gain,  
And if one's health is lost  
Everything else forever is lost.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 128 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 128 - ?????????????????????.

CHAPTER 128- SPEAKING ON SIGNS.

\*\*\*

128/01. ?????????? ?????????? ?????????? ???????  
????????? ?????????????? ??????.

128/01. Karappinum kaiyikandhu ollaanin unnkann  
Uraikkal urrvadhondrru unndu.

128/01. He says, &quot;Even if you hide your black lined eyes,  
Which are not in terms with you, are telling me some news.&quot;

\*\*\*

Mohinder: From her shining eyes  
He picks up some news.

Nayan: When two eyes meet,  
After lapse of many years,  
No speech comes out,  
But eyes convey their news.

She may hide things,  
Out of her shyness,  
But her eyes deliver,  
All the news to her lover.

This is what he says,  
That she may hide news,  
But he can guess what she means,  
Thru' her pair of shining eyes.

\*\*\*

128/02. ?????????? ?????????? ?????????????????? ??????????????  
????????????????? ??????? ???????.

128/02. Kannniraindha kaarigaik kaampertholl pedhaikku  
Pennnirraindha neermai peridhu.

128/02. &quot;She has attracting eyes, bamboo like smooth shoulders,  
She possesses more than an ordinary girl's natural modesty.&quot;

\*\*\*

Mohinder: "It appears that she has more patience to endure all worries  
She has been facing in his absence."

Nayan: In all the couplets she had said  
All sorts of troubles she had,  
In the long absence of her lover,  
Who has now come back to her.

He's describing her profusely,  
That her eyes shine beautifully,  
Her shoulders are smooth like bamboos,  
Her modesty more than other girls.

He's happy after his long absence,  
And he's all the more speechless,  
By seeing her attractive face,  
Which he has not seen for months.

\*\*\*

128/03. ??????? ?????????? ????????? ???????  
???????? ????????????????? ??????.

128/03. Mannyil thigazhtharum noolpoal madandhai  
Annyil thigazhvathondrru unndu.

128/03. "How in a chain of beads the thread is invisible,  
In all her jewels a truth is invisible."

\*\*\*

Mohindar: How much trouble she has undergone  
Is visible in her ornaments.

Nayan: The thread that goes thru' beads  
Is not visible to the eyes,  
Yet one can guess that without it,  
A chain of beads can't be made out.

Like that, he finds hidden in her jewels,  
A kind of her depressed feelings,  
She has been suffering from  
Till he returned back home.

They need not speak words,

But their two soulful minds,  
Can reveal many hidden things,  
Just from their facial expressions.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 128 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 128 - ?????????????????????.

CHAPTER 128- SPEAKING ON SIGNS.

\*\*\*

128/04. ?????????????? ?????? ?????????????? ????

128/04. Mugaimokkull ulladhu naatrampoal pedhai  
Nagaimokkull ulladhondrru undo.

128/04. "Inside a bud, just blossoming as flower, sweet aroma is hidden.  
Like that, inside her lips laughter is hidden."

\*\*\*

Mohinder: Now he started studying her from all angles.

Nayan: He is comparing her lips,  
Hiding her bursting laughs,  
To a bud that has sweet smell,  
Even when it is closed well.

Inside her silent lips  
There hides her laughs,  
But her early sufferings  
Are covering those laughs

He wants to turn her worries,  
Into out-bursting laughs,  
So, he's studying her lips  
Holding by hands her hips.

\*\*\*

.128/05. ?????????? ?????????????? ?????? ??????????

128/05. Serrithodi seithirrandha; kalam urruthuyar  
Theerikkum marundhondrru udaithtu.

128/05. "Her bangles are rubbing each other,  
And it shows her endurance capacity,  
That acts as a medicine for all my worries."

\*\*\*

Mohinder: As the bangles are loose they rub each other  
And he is observing that she has gone slim by her worries.

Nayan: After some years, when he comes,  
He observes a lot of changes,  
Particularly her lean appearance,  
And her loose jingling bangles.

He knows the cause for her worries,  
As he went out on his business,  
But she's is trying to cheer him,  
Without throwing any blame on him.

He's showing up his cheers.  
She has forgotten her worries.  
Thus, they laughed at each other  
Without blaming each other.

\*\*\*

128/06. ?????????????? ???????? ???????? ??????????  
????????????? ?????????? ??????????.

128/06. Peridhaatrrip petpak kalathal aridhatrri  
Anbinmai soozhavadhu udaiththu.

128/06. "Now she is standing as if she was suffering  
Without showing her love to me that strongly indicates  
That I have no love for her."

\*\*\*

Mohinder: In the last couplet they understood each other  
Now he says she has no love for him.

Nayan: Yes, It is really no one knows,  
When and how a girl changes  
Her mind as well as her moods,  
As she'll change in split seconds.

He feels he has no love for her,  
Next moment he'll love her.  
Similarly, she has no love for him,  
And next moment she'll love him.

This is their family life  
As husband and wife,  
They can love each other  
And fight with each other.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 128 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 128 - ?????????????????????.

CHAPTER 128- SPEAKING ON SIGNS.

\*\*\*

128/07. ?????? ?????? ?????? ??????????  
???????? ?????? ???.

128/07. Thannam thurraivan thannanthamai namminum  
Munnam unnarndha vallai.

128/7. "My dear lover has gone leaving me,  
About this my bangles know even before me."

\*\*\*

Mohinder: How the bangles came to know before her  
It seems to be a mystery.

Nayan: She has become lean  
After her lover has gone,  
So, her bangles know this,  
As they have become loose.

So, she wants bangles,  
To tell him about this,  
That she has become lean  
Because he has gone.

He himself knows this  
That her bangles are loose  
Because of his long absence  
Her hands are now thin.

\*\*\*

128/08. ?????????????? ?????????????? ??????; ??????  
????????????? ??? ????.

128/08. Nerunatruch senrraarem kaadhalar; yaamum  
Ezhunaallem meni pasandhu.

128/08. "My lover left me yesterday only,  
But my body became light green in color

As if it is seven days since he had left.&quot;

\*\*\*

Mohinder: Earlier also she said one day is seven days for her  
Now also she says the same thing.

Nayan: If she assumes one minute  
Is equal to one hour spent,  
She may even feel one day  
Is equal to seven days.

She repeats every time  
Whenever she's missing him,  
That she had lost her color  
On account of her lover.

It shows her mad love for him,  
When he goes out every time,  
While she counts each day  
In her calendar as seven days.

\*\*\*

128/09. ?????????? ?????????? ?????? ??????????  
????????? ?????????? ???.

128/09. Thodinokki menthollum nokki adinokki  
Akkthaanndu avallsei dhathu.

128/09. Before him she saw her bangles,  
Next her slim hands, finally her feet,  
That is all she did then.

\*\*\*

Mohinder: Perhaps she feels shy of facing him  
That is why she is looking at her feet.

Nayan: She proves that she feels shy  
That is the reason as to why  
She's not looking at his face,  
But her hands, feet and bangles.

All these silent actions signifies,  
That before him she surrenders,  
And it is for him to take the initiative,  
To start from his side, his game of love.

Her silence is a word from her  
That she has forgiven her lover  
For his long absence from her  
Now that he has come back to her.

\*\*\*

128/10. ?????????? ?????? ?????????? ??????????  
????????? ?????? ????.

128/10. Penninaal pennmai udaiththenba kanninaal  
Kaamani solli iravu.

128/10. This much is said about any girl side.  
Without opening her mouth, merely by gestures of her eyes,  
She can express her love sickness that can be cured by him only.

\*\*\*

Mohinder: This is not a secret and everyone knows it.

Nayan: This is an actual description,  
Of any typical married woman,  
Who fights with him in the morning,  
And loves him in the evening.

On the other side her husband,  
He must really understand,  
That she loves him so madly  
That she takes with him extra liberty.

Morning or evening both are same  
For her husband, without any blame,  
He returns, for her love, all his kindness,  
Not minding her petty skirmishes.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 129 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 129 - ?????????? ??????????.

CHAPTER 129- DESIRE FOR UNION.

\*\*\*

129/01. ?????? ?????????????? ??? ??????????????

????????????????; ?????????????? ??????.

129/01. Ullak kalliththalum kaanna maghizhdhalum  
Kallookkil; kaamathirru undoo.

129/01. If one thinks about it, this will intoxicate.  
If one sees it, this will give happiness at once.  
This nature is not for the wine but for the love.

\*\*\*

Bansi: Only a person taking wine can find  
The difference between love and wine  
But let us accept that love intoxicates more than wine.

Mithilesh: Love intoxicates more than  
What one gets from drinking wine.  
So, the need for divine love is common,  
Unlike the habit of drinking rotten wine.

God is love and love is God.  
How can we equate wine  
With love, that is more divine,  
Rather than this devil wine.

But still some persons  
Unwittingly go for drinks  
Leaving aside their partners,  
And finally face their tragic ends.

\*\*\*

129/02. ?????????????????? ?????? ?????????? ??????????????????

?????? ?????? ??????.

129/02. Thinaitthunnaiyum uoodaamai vendum panaitthunnayum  
Kaamam nirraiya varin,

129/02. When the lovers are separated for a long time  
And when they meet, all the love come to them at a time.

\*\*\*

Bansi: Only persons who live away from  
Their families can understand what is love?

Mithilesh: Yes, dedicated soldiers are there,  
Day and night, in the unsafe borders,  
They're safeguarding the frontiers,  
Distancing themselves from their families.

They go once in a blue moon,  
Not caring for their honey moon,  
To join their distant families,  
Who have been feeling their absence.

Many job seekers are there  
Like doctors, engineers  
Scientists and Scholars,  
Working far away from their families.

\*\*\*

129/03. ?????? ??????? ??????????? ???????????  
?????? ?????? ???.

129/03. Pennadhu petpave seiyunum konnkanaik  
Kannadhu amaiyala kann.

129/03. She says, &quot;My eyes do not remain peaceful without seeing my  
lover

Who has left me without a thought of myself.&quot;

\*\*\*

Bansi: Some workers cannot think of their families  
When do serious and delicate jobs risking their lives.

Mithilesh: Some night and day jobs  
Like army, engine drivers,  
Require more concentration,  
And in jobs they pay more attention.

They can't think of their families  
If they're alive they go home  
Or their dead bodies go home,

They too have love as human beings.

Duty bound they can't think,  
Other than their risky tasks,  
So, they sacrifice their families,  
More in the national interests.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 129 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 129 - ?????????? ??????????.

CHAPTER 129- DESIRE FOR UNION.

\*\*\*

129/04. ?????????? ?????????????? ?????! ???????????

????????? ?????????????? ??????.

129/04. Udarrkann sendrraneman thozhi! Adhumarrandhu  
Koodarrkann sendrradhen nenju.

129/04. "My friend! I went to him to show my grievances,  
But the moment I saw him, I forgot, as love entered my mind."

\*\*\*

Bansi: That shows her soft mind  
And her deep love for him.

Mithilesh: True, she came with her grievances,  
But by seeing him out of her happiness,  
She forgot what she wanted to tell him,  
And started straight loving him.

Once they understand each other,  
Small mistakes do occur,  
But they mind them never  
And start afresh their love affair.

While meals are served  
Pickle also is served  
That tickles the tongue more  
And one eats food more and more.

Like pickle, small grievances  
May come and go among lovers,  
But they tickle love more and more,  
By then, they forget their grievances.

\*\*\*

129/05. ?????????????? ?????????????? ?????????????? ??????????

????????????? ?????? ??????????.

129/05. Ezhudhungkaal koalkaannaak kannepoal konnkan  
Pazhikaanaen kannda idaththu.

129/05. "When black eye liner is applied, eyes do not see the stick.  
Likewise, when I see my husband, all complaints vanish away."  
\*\*\*

Bansi: This is good spirit generally ladies have  
As their minds are so tender, they can go never violent.

Mithilesh: As you say, their hearts are tender  
Which melt away towards any sufferer,  
They come with sticks in their hands,  
But they don't use those sticks.

They're given high position  
Like sisters and mothers then,  
By calling mother land,  
Mother earth, and so on.

She wanted to blame him  
But now she admires him  
As her heart is so tender  
She gracefully accepts her lover.  
\*\*\*

129/06. ?????????? ?????? ?????; ??????????  
?????? ????? ???.

129/06. Kanungkaal kaannaen thavarraaya; kaannaakkaal  
Kaanaen thavaral lavai.

129/06. She says, "If I see my lover I don't see any faults,  
If I don't see my lover, I see nothing but faults."  
\*\*\*

Bansi: Now she is speaking from her heart  
What she feels about her husband.

Mithilesh: She wants his company always,  
And finds fault with him when he goes away.  
This is a natural tendency for woman,  
So, none can find fault with any woman.

When he goes out, she remain alone,

Until she gets company of children,  
There is some diversion then,  
For her to deal with her children.

Alone which women will remain  
For months together without his man?  
Yes, this is a valid reason,  
For her to blame his man.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 129 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 129 - ?????????? ??????????.

CHAPTER 129- DESIRE FOR UNION.

\*\*\*

129/07. ?????????? ?????????? ?????????? ??????????

????????????? ?????????????? ??????????????

129/07. Uaiththal arrindhu punalpaai pavarepoal  
Poiththal arrindhen pulandhu?

129/07. "Someone jumped into a well  
Knowing well there is rescuer standing nearby,  
Like that what is the use my differing with him  
When it will become false one"

\*\*\*

Bansi: She admits that she can't differ with him  
As her love will surely betray her.

Mithilesh: When she's not sure to differ  
Because of her love for her lover,  
There is no point in differing  
That is what she's telling.

This kind of a double mind  
Easily one can find  
With a mentally disturbed  
Woman neglected by her husband.

For his absence, she hates him  
For his love, she wants him  
Near her at the same time,  
As she can't part with him.

\*\*\*

129/08. ?????????? ?????? ?????????? ??????????????????????

????????????? ?????! ?????? ??????????.

128/08. Illiththakka innaa seiyinum kalliththaarkkuk  
Kallatrrae kallva! nin maarbhu.

128/08. She says, &quot;Oh thief! Even though many troubles you created  
Like the wine for a drunkard, your chest is like that to me.&quot;

\*\*\*

Bansi: She is point out her troubles due to him  
At the same time praising his chest as a cushion for her.

Mithilesh: The poet is a describing a woman  
How she behaves with her man  
On different testing occasions,  
In his presence and absence.

He is painting a word picture,  
That shows a pair of lovers  
How they try to move,  
And how they share their love.

This has been the past trend,  
As well as the present trend,  
In any lovers' relationship,  
Of hate and love friendship.

\*\*\*

129/09. ????????? ?????????; ??????????  
???????? ????????? ?????.

129/09. Malarinum mellidhu kaamam; silaradhan  
Selvi thalaipadu vaar.

129/09. Love is more delicate than a flower.  
But in the world there are few only, at the right time,  
They are able to enjoy this delicacy.

\*\*\*

Bansi: The truth is coming out now.  
All can't enjoy the delicacy of love.

Mithilesh: Love is not physical love,  
Love means divine love,  
Love represents heart.  
An arrow of love pierces it.

Marriage represents two bodies  
Integrated into one soul,  
And so what he thinks

She also, in her turn, thinks.

Just like two bullocks  
Are tied up to one yoke  
And they both pull the cart  
Any family life is like a cart.

\*\*\*

129/10. ??????? ??????? ?????????? ??????????  
????????? ?????????? ???????.

129/10. Kannin thuniththey kalanginaall pulludhal  
Enninum thaanvidhup putrru.

129/10. He says, &quot;Before I embraced her,  
She hurriedly advanced towards me  
With her tearful eyes.&quot;

Bansi: At the end of this chapter a spirit  
Of reconciliation appears between the lovers.

Mithilesh: Both of them are advancing,  
Showing their intimate feelings,  
Forgetting their differences,  
As usual in their family ties.

It is hundred years tie up  
That can't be broken up  
For every petty difference,  
That may crop up in their lives.

This is just a beginning  
And for years forthcoming  
They both must live, God willing,  
As the most lovable couple.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 13 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 13 - ?????????????

CHAPTER 13 - SELF CONTROL.

\*\*\*

13/01. ???????? ???????? ??????????; ?????????  
???????? ???????? ???????.

13/01. Adakkam amararull uykkum; adangaamai  
Aarirull uythu vidum.

13/01. A person having self control, that'll take him to heaven,  
Or else, with no self control, he will go to hell.

\*\*\*

Disciple: Guruji, What is the need for self control?

Guru: If one wants to go to heaven  
He should have self control.  
Otherwise, he'll go to hell  
With no self control.

One should maintain discipline,  
Have austerity, do meditation,  
Eat soft food, speak less,  
Show kindness to others.

Self control is not so easy.  
It requires practice every day.  
For day to day existence,  
It's a kind of penance.

\*\*\*

13/02. ?????? ???????? ??????????; ?????????????  
???????????????? ?????? ?????????????.

13/02. Kakka porullaa adakkathai; arrivarrindhu  
Adhaninuongu illai uyirkku.

13/02. Please safeguard self control as a solid thing.  
There is no more valuable wealth than this.

\*\*\*

Diciple: Guruji, How to safeguard self control?

Guru: It's difficult to maintain self control  
As there are many outside people  
Who are waiting to break it  
When they get a chance for it.

Yet, one shouldn't give up,  
But should try to step up,  
By God's grace, his daily practice  
In this most difficult exercise.

The type of food one eats more  
Decides his very basic nature,  
Like Rajasic, Saatvic, and Thamasic,  
One out of three, one usually takes.

\*\*\*

13/03. ???????????? ?????? ?????????? ????????????  
????????? ?????????? ????????

13/03. Cherrivarrindhu seermai payakkum arrivarrindhu  
Aarrtrrin adangap perrin.

13/03. One should learn whatever important for life.  
Then if he lives with self control, it will bring him fame.

\*\*\*

Disciple: How self-control brings a man fame?

Guru: Self control is an art  
All cannot practice it.  
So, one who controls self rarely,  
He earns his fame naturally.

It requires a strong will power  
To control self, however,  
One should make an attempt  
Instead of going back from it.

Self- discipline counts first.  
Name or fame comes next.  
Self control makes one strong.  
In any decision, he'll not go wrong.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 13 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 13- ?????????????

CHAPTER 13 - SELF CONTROL.

\*\*\*

13/04. ?????????? ?????????? ?????????????? ??????????  
????????????? ?????? ????????

13/04. Nilaiyil thiriyaadhu adangiyaan thorrtram  
Malaiyinum maannap peridhu.

13/04. If a man of high status has self control  
He'll go higher than the top of a mountain.

\*\*\*

Disciple: How a man of high status can be  
So rigid to go for self control?

Guruji: Yes it's not so easy for such people,  
Yet, if he practices self control,  
Then the poet says that  
He'll achieve greater height.

In the material way  
It may not work  
But in the spiritual way  
It should work.

Spirituality without self control  
Is no spirituality at all,  
But in the world of money  
It's difficult to do by many.

\*\*\*

13/05. ?????????????????? ?????????? ??????????; ??????????????  
????????????????? ?????????? ??????????

13/05. Ellaarkkum nanrraam pannithal; avarullum  
Selvarkke selvam thagaiththu.

13/05. To be humble it's good for all; If rich men are humble  
It's like they have one more asset.

\*\*\*

Disciple: Are rich people really humble?

Guru: They show that they are humble,  
But are they really humble?  
When money comes in between,  
How they react in that situation?

If they're humble well and good  
It's one more asset for their good.  
The more humble they are  
It's good for them forever.

There are many rich people,  
Who care for poor people,  
And donate to many institutions  
Which serve their needs.

\*\*\*

13/06. ?????????? ???????? ?????????????? ??????????  
????????????? ?????????? ??????????.

13/06. Orumaiyull aamaipaol iynthadakkal aarrtrrin  
Ezhumaiyum emaappu udaiththu.

13/06. Just like a tortoise withdraws its five limbs, if one withdraws  
His five senses, he will come up well in his seven births.

\*\*\*

Disciple: What kind of practice rich should do?

Guru: During danger time, tortoise  
Withdraws its five limbs  
Inside its thick shell  
Just covering it well.

If rich withdraw from five senses  
Mouth, nose, eyes, nose,  
Body feelings, they'll  
Flourish in their seven births.

Only very few are rich,  
Many are not rich

Who have to work hard  
And earn their livelihood.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 13 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 13- ?????????????

CHAPTER 13 - SELF CONTROL.

\*\*\*

13/07. ?????????? ?????????? ??????????; ?????????????  
???????????? ?????????????????????? ???????.

13/07. Yaakaavaar aayinum naakaakka; kaavaakkaal  
Sokaappar sollizhukkup pattu.

13/07. If one doesn't control anything, let him at least control his tongue.  
Otherwise, He will repent for his hurting words.

\*\*\*

Disciple: If there's no control over tongue,  
One will suffer in his life.

Guru: Yes, tongue performs dual functions  
It tastes food and it non-stop speaks.  
If both the actions are controlled  
Then the problems will be limited.

Many of the diseases  
Are due to this tongue  
That wants junk food  
Besides tasting regular food.

By slip of the tongue  
When it utters something  
World war breaks down  
Destroying everything.

\*\*\*

13/08. ?????????????? ?????????????? ?????????????? ??????????????  
????????? ?????? ??????????.

13/08. Onrraanum theechol porutpayan unndaayin  
Nanrragaa thagi vidum.

13/08. While talking good words if one bad word mixes  
In between harming others, then good words become useless.

\*\*\*

Disciple: This is like one drop of poison in a cup of milk.

Guru: Yes, one should take care  
While speaking with others,  
As one bad word will damage  
One's own self-image.

Only a drunkard speaks  
Not knowing what he talks.  
But a sane man should  
Take care in his every word.

Likewise one should not eat  
Whatever food they get,  
But eat the one that suits  
His health conditions.

\*\*\*

13/09. ?????????? ?????????? ??????????; ??????  
????????? ?????? ???.

13/09. Theeyinaal chuttapunn ullaarrum aarraadhey  
Naavinaal chutta vadu.

13/09. The wound caused by fire, though painful, will heal,  
But that caused by tongue will stay forever in the mind like a scar.

\*\*\*

Disciple: Guruji, How a man's tongue cause damages?

Guru: True, mind is so delicate  
It can't lifelong forget  
Hurting words uttered  
By tongue in a bad mood.

In the selection of words  
One should use good words  
And not hurting bad words  
That'll ever remain in one's mind.

Each word has a life of its own,  
One should weigh each one  
While talking to others

Taking care of what he says.

\*\*\*

13/10. ?????????????? ?????????????? ?????????????? ??????????  
???????????????????? ?????????? ????????????

13/10. Kadhamkaaththuk Katrradangal aarrtruvaan sevee  
Arrampaarkkum aarrtrin nuzhaindhu.

13/10. An educated man, with self control, suppressing his anger,  
Will be honored by the Goddess of Dharma.

\*\*\*

Disciple: Guruji, with all the controls one has  
Finally how he is honored?

Guru: He's an educated man,  
Who shows no anger on anyone,  
Observes self control all the time,  
Talking nicely to everyone.

What more Qualification  
One requires to be given  
A promotion to the Heaven  
For all his virtuous actions?

Goddess Dharma will run  
To meet him for that reason  
For all his good deeds  
As a Heaven's reward.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 130 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 130 - ????????? ?????????.

CHAPTER 130- SPEAKING WITH HEART.

\*\*\*

130/01. ????????????? ????????????? ????????? ?????????????!

???????????? ??? ???.

130/01. Avarnenju avarkkaadhal kanndum evannenjae!

Neeemakku agha dhadhu.

130/01. "Oh my heart, you yourself see that you are so submissive to my lover. But why are you refusing to obey me like that.

\*\*\*

Dharmalingam: why her heart is obeying her lover and not her?

Jivan: He's able to suppress his love.

And his mind obeys what he says.

But she's not able to control her love

As her mind says go to him.

While his mind is obeying him

Why her mind is not obeying her?

This is her question to her mind,

That directs her to her husband.

"Love is more delicate than a flower

There is a time for it, " says her lover,

Her mind is not obeying her.

But it forces her to rush to him?

\*\*\*

130/02. ??? ????????????? ????????? ?????????

???????????? ????????? ?????????!

130/02. Urraa thavarkkannda kannum avaraich

Serraarenach cherrien nenju!

130/02. "Oh my mind, you know he is not in love with me,

But still you're going to him saying he'll not hate me."

\*\*\*

Dharmalingam: Again why she is after him  
Despite the fact he's not seeing her.

Jivan: That is her own problem,  
And she starts blaming him,  
Thru' her mind that prompts her  
To go at once to her lover.

She appreciates his patience,  
As he's totally avoiding her;  
While feeling for her impatience,  
She wants to break his reluctance.

A family has a code of conduct.  
And both can't breach that.  
It is a question of compromise,  
Between them that should arise.

\*\*\*

130/03. ?????????????? ?????????? ??????? ???????! ??  
????????????? ?????????? ???????

130/03. Kettaarkku nattaaril enbatho nenje! nee  
Pettanghu avarpin selal?

130/03. "Oh mind, your surrendering to him according to your wish,  
Does it belong to the justice for a poverty stricken man,  
Who has no relatives or friends."

\*\*\*

Dharmalingam: Though she doesn't want to go to him  
Her mind is forcing her to go and she is in a state of confusion.

Jivan: People will go a tree,  
Which is full of fruits,  
Not a barren tree,  
Which grows no fruit.

So also one will go to a rich man,  
For any kind of obligation,  
Not a helpless poor man  
Who can't help anyone.

Where there is rich love for her,

Her mind goes to him,  
But when she goes to him,  
He's just trying to avoid her.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 130 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 130 - ????????? ?????????.

CHAPTER 130- SPEAKING WITH HEART.

\*\*\*

130/04. ????????? ????????? ????????????????? ?????????  
???????????????? ????????????????? ??????.

130/04. Inianna ninnodu soozhvaaryarr nenje?  
Thuniseidhu thuvvaaykaann matrru.

130/04. "Oh mind, when love came between us  
But you refused to partake in it.  
There is no use of consulting you hereafter."  
\*\*\*

Dharmalingam: The story goes up and down.  
Once he refused and now her mind refuses,  
The reason why it is not understood.

Jivan: It is something private matter  
Between these two lovers,  
Time has not yet come  
To unite both of them.

There may be so many reasons,  
One can't question why like this?  
There has been difference of opinion  
Among them when it comes to each turn.

She questions her own fickle mind,  
Why when she went to him  
He didn't entertain her  
But now why it falls for him?

\*\*\*

130/05. ????????? ?????????; ????????????????? ?????????;  
????? ????????????????? ?????????.

130/05. Perraamai anjum; perrinpirivu anjum;  
Arraa idumbaitththen nenju.

130/05. "I was worrying myself when he has not come to me.  
When he came, I am worrying myself whether he will go away,  
My mind is always giving me trouble."

\*\*\*

Dharmalingam: That is the problem with woman.  
Perhaps, to worry always she is born.

Jivan: Yes, when he didn't come, she was worried,  
Now when he has come, she's worried.  
It looks funny with her wavering mind,  
To blame as well as love her husband.

Life for a woman goes on like this,  
As she's not steady in her thoughts,  
But how a man adjusts to her shifting mind,  
He must be an expert, and it is in his hands.

Is it for this reason men say women  
Belong to weaker sex, but not men,  
Who must adjust to their temperaments,  
In the better interest of family commitments? ?

\*\*\*

130/06. ????? ??????? ????????????????? ???????  
????? ????????????? ???????.

130/06. Thaniye irundhu ninaitthakkaal ennaith  
Thiniya irundhen nenju.

130/06. 'My mind, when I was alone, it was like killing me.'

\*\*\*

Dharmalingam: As she has tortured her mind so badly  
It wants to kill her as revenge.

Jivan: Her inborn weak mind always  
Has been giving her a lot of troubles,  
As she's can't control her thoughts,  
And gave her mind all kinds of liberties.

When she decides one thing,  
Her mind says opposite thing,  
Resulting in her total confusion  
On her every chosen occasion.

While the decision maker  
Finally is still her lover,  
She goes to him thereafter,  
But he gives a different answer.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 130 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 130 - ????????? ?????????.

CHAPTER 130- SPEAKING WITH HEART.

\*\*\*

130/07. ?????? ?????????? ?????????? ??????????

????? ?????????????? ??????.

130/07. Nannum marrandhen avarmarrak kallaen  
Maadaa madanenjirr pattu.

130/07. "Not being able to forget my lover,  
I am bound by my infamous foolish mind  
Besides foregoing my shyness also."

\*\*\*

Dharmalingam: Ladies will forget all but not their shyness.  
But she says that she has lost her shyness also.

Jivan: It is because she can't forget  
Her husband even for a minute,  
And her shyness she has lost  
In approaching him day and night.

There is no harm for her  
To take liberty with him  
As between them always,  
There is no room for secrets.

Yet, there is convenience  
To be seen on both sides,  
With no difference of opinion  
On any subjects in common.

\*\*\*

130/08. ?????????? ?????????????? ?????? ??????????????

????????? ?????????????????? ??????.

130/08. Ellin inivaamendruu enni; avarthirram  
Ullum uyirkkaadhal nenju.

130/08. "My mind is more interested in my life,

If I forget, it will endanger my life,  
And so my mind is thinking of him always.&quot;  
\*\*\*

Dharmalingam: Again she is thinking of him always  
For fear of losing her life.

Jivan: After all he's her husband,  
Who takes care of her life till her end,  
And she thinks about him always,  
Because she loves him always.

To love him, her mind tells her,  
As he's taking care of her,  
Otherwise, who's the loser?  
This point, her mind asks her.

So, she has reconciled to the facts,  
And started doing her loving acts,  
To woo with him always, in turn,  
Be blessed with his love and affection.  
\*\*\*

130/09. ?????????????? ???? ??????????? ???????  
????????? ?????????? ???.

130/09. Thunbathirku yaaro thunnaiyaavaar thamudaiya  
Nenjam thunnayal vazhi.

130/09. &quot;If one gets into trouble, if her mind is not helping in time  
Who else will help her? &quot;  
\*\*\*

Dharmalingam: Her mind only must help her  
When she is in trouble.

Jivan: If mind is intelligent,  
It'll wisely then act,  
At times of troubles,  
By giving proper advice.

So, mind should be kept clean,  
To give its proper opinion,  
In all matters for its attention,  
Without any confusion.

For a healthy mind,  
One must have a healthy body,  
And for a healthy body,  
One must have a healthy mind.

(Both are reciprocal by nature)

\*\*\*

130/10. ?????? ???????? ???????? ????????  
???????? ?????? ???.

130/10. Thanjam thamarallar eadhilaar thaamudaiya  
Nenjam thamaral vazhi.

130/10. "Oh Mind, if you forego my relation  
No one else will be my relation. So, I surrender to you."

\*\*\*

Dharmalingam: She is finally surrendering herself to her mind.

Jivan"Finally she surrenders to her mind  
As no other alternative she can find,  
In her own relative circles,  
For getting their proper advice.

The mind is always stable.  
It is the man or woman, who makes a hell,  
Or alternatively, makes a heaven,  
According to his or her intention.

Better to control one's mind,  
And by this way, one can find  
In one's life, everlasting happiness,  
Which will lead to a grand success.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 131 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 131 - ?????

CHAPTER 131- MISUNDERSTANDING OF LOVERS.

\*\*\*

131/01. ?????????? ?????? ????????; ??????????  
????????????? ???????? ???????.

131/01. Pullaadhu irap pulaththai; avarurum  
Allalnoi kanngham sirridhu.

131/01. "Let me not embrace him  
And see how he suffers with his love urge?"

\*\*\*

Akash: All these days she wanted her husband.  
Now she is wantonly teasing him.

Nalin: Yes, this is what we see  
She's not listening to his plea,  
But tries to tease him jokingly  
To see how he reacts really.

Perhaps, this is the time  
She takes firm action on him  
For his long absence  
Leaving her in distress.

But she still loves him  
Though she teases him  
This her husband can guess,  
And is waiting for a chance.

\*\*\*

131/02. ?????????? ???????? ??????; ??????????  
????????????? ??? ??????.

131/02. Uppamaindhu atraal pulavi; athusirridhu  
Mikkattraal neella vidal.

131/02. "To make love is adding salt to the food.  
But if it is delayed, as more salt spoils the food,

It'll spoil the love.&quot;

\*\*\*

Akash: this seems to be a funny example  
Adding excess salt to food spoils the food.

Nalin: The poet brings to the height  
Of the story in his lovely words at last,  
By creating a suspense in the story  
How couples behave in weary.

She wants to give him a little salt,  
In place of her fabulous love,  
And says, food get spoiled by excess salt  
Also excess waiting spoils love.

What a wonderful woman she is.  
She says jokingly one thing,  
But does seriously something,  
What a type of woman she is?

\*\*\*

131/03. ????????? ????????????? ????????????? ?????????  
???????????????? ??????? ??????.

131/03. Allandharai allalnoi seithatrraal thammaip  
Pulandhaarai pulla vidil.

131/03. If the husband approaches her after she avoids him  
If she still persist the same, it amounts to hurting his feelings  
As he is already upset over her behavior.

\*\*\*

Akash: she's a sort of woman,  
Not amenable to reasons,  
But plays jokes with him.

Nalin: Yes, it is like a game of hit and run,  
She hits him and watches his reaction,  
Just to provoke him to talk  
All about her silly jokes.

He has more patience  
In listening to her jokes,  
But just keeps his mouth shut

Not to make a big scene on the spot.

Finally she becomes cool,  
Without making him a fool,  
And both laugh aloud finally,  
To play their game of love happily.

\*\*\*

Rajaram Ramachandran



\*\*\*

Akash: Her husband feels happy  
On seeing her hesitations in her eyes.

Nalin: If the husband loves his wife,  
He's more concerned about her life,  
Rather than his own pleasure,  
So, he'll compel her never.

She's like a delicate flower,  
That he must handle with care,  
When he wants to smell,  
And not by crushing it well.

He's like a brittle glass,  
She must not break it,  
And carefully handle it,  
To use it when she wants.

\*\*\*

131/06. ????????? ?????????? ?????????? ??????  
????????? ?????????????????? ??????.

131/06. Thuniyum pulaviyum illaayin kaamam  
Kaniyum karukkaayum atrru.

131/06. "Too much of love is like an over ripe fruit  
And sparing love is like an unripe fruit."

\*\*\*

Akash: Yes, excessive love is no good at all.  
There must be moderation in any action.

Nalin: Tongue rejects excessive sweet.  
Like that, love also has a specific limit.  
If one goes beyond that limit,  
It'll end in a tragic result.

As you say, moderation in any action,  
Will keep one in good satisfaction,  
The poet says eating an over ripe fruit  
Or unripe fruit has no good for taste.

It is a good lesson, one must learn.

Yes, the word moderation  
Applies to each and every one,  
In the world to follow on.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 131 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 131 - ?????

CHAPTER 131- MISUNDERSTANDING OF LOVERS.

\*\*\*

131/07. ?????? ?????????????? ?????????? ??????????  
????????? ?????????????? ??????.

131/07. Udalin undaanghor thunbam punnarvadhu  
Needuvadhu andrrukol endrru.

131/07. "The excessive love may give joy on the spot,  
But it'll result in trouble later on."

\*\*\*

Akash: The fact is no one must overdo anything.

Nalin: For that matter anything excess  
Will end one in serious troubles.  
If one over-eats his stomach gets upset.  
Any over-work needs complete rest.

By excessive alcohol liver gets punctured.  
By excessive cigars lungs get damaged.  
Moderation saves their lives.  
Everyone should observe this.

First one must have contentment,  
And must know his or her limit,  
In their day to day activities  
While strictly following limits.

\*\*\*

131/08. ?????? ?????????????? ?????????????????? ??????????????  
????????? ?????? ??????

131/08. Nothal evanmatrru nondhaarendrru akkdhariyum  
Kadhalar illaa vazhi?

131/08. "What is the use of feeling sorry, when my lover  
Does not understand other's grievances."

\*\*\*

Akash: Yes, she practically now understand  
What is what?

Nalin: This is the problem in every family.  
Husband says, wife doesn't understand.  
Wife says, husband doesn't understand.  
There is a gap existing in every family.

Husband and wife must talk.  
While they go out for a walk;  
They must understand each other,  
And in family maintain an order.

They can live more happily,  
In their own lovely family,  
By the rule of "give and take, "  
If an earnest effort, they make.

\*\*\*

131/09. ?????? ?????? ?????; ??????????  
???????? ?????? ??????

131/09. Neerum Nizhaladhu inidhe; pulaviyum  
Veezhunar kanne inidhu.

131/09. "To drink water to quench thirst under a shadow tree is sweet.  
Like this, to move with a lover who has more love is very sweet."

\*\*\*

Akash: Rightly she quoted the shadow of a tree under which  
One is happy to drink water to quench his thirst.

Nalin: Yes, to move with her lover  
Whose heart is full of love,  
Is really sweet experience to her  
Like drinking under tree cold water.

One gets tired in hot sun  
He seeks shadow of a tree  
To drink water to quench  
His thirst and feels happy much.

After her tired household duties,  
For love and relief she goes

To her lover every night,  
Hoping she'll surely get it.

\*\*\*

131/10. ????? ????? ?????????? ??????????  
????????? ?????? ???.

131/10. Udal unnangha viduvaaroadu ennenjam  
Kooduvem enbathu avaa.

131/10. "As I adopted a distance from my lover, I am in distress,  
And wish to join similar girls; I do this due to my love for him, nothing  
else."

\*\*\*

Akash: She's not correct to keep a distance from him  
And then cry for him in distress.

Nalin: "Separation increases bondage."  
May be in her young age  
She tries this separation strategy  
To increase her or his bondage.

Otherwise, what is the need for her  
To keep a distance from her lover?  
Then make attempts to woo with him,  
By various methods without any blame.

This happens in different families,  
Which the poet exposes  
In his own strong words  
To teach the ignorant world.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 132 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 132 - ????? ?????????

CHAPTER 132- SHARP SULKINESS OF WOMEN

\*\*\*

132/01. ????????????? ?????????? ????????? ?????????????  
????????? ????????????? ?????????.

132/01. Penniyalaar ellorum kannin podhuunnbar  
Nannane parathinin maarbhu.

132/01. 'Oh you, loved by prostitute, all girls will approach you  
After seeing you with their eyes. So, I won't touch your chest  
Drenched by their saliva.'

\*\*\*

Akshaykumar: What a strong criticism she makes  
Against her lover?

Bhaagvaan: In one way she's correct,  
How can a married man caught,  
A prostitute for his pleasure,  
When he has a legitimate lover?

Any other woman will seek divorce  
For his misconduct like this,  
It breaks the unity of a family  
When he goes out merrily.

How can she accept his chest  
Kissed by lips of others?  
As her partner he's unfit  
When he had betrayed her.

\*\*\*

132/02. ??? ????????????? ????????????? ?????????????  
????????? ????????????? ?????????.

132/02. Udi irunthemaath thumminaar yaarthammai  
Needuvaazh kenpaakku arrindhu.

132/02. 'I was not talking of love with my lover.

He sneezed thinking I will bless him for a long life.'

\*\*\*

Akshaykumar: She's not talking to him  
And he sneezes for her response.

Bhagvaan: She didn't talk to him  
So, he starts sneezing at that time  
As he expects her response  
And also her best wishes.

Though she had in mind  
To wish him all the good,  
She was not in a mood  
To do that blessed deed.

He understood her reluctance,  
But tried to coax her in words,  
In praise of her beauties,  
And her fresh feminine face.

\*\*\*

132/03. ?????????????? ?????????? ??????? ??????????????  
????????? ?????????? ????????

132/03. Kottuppooch choodinum kaayum oruththiyaik  
Kaattiya soodineer endrru?

132/03. 'I put on her head a flower from a tree of another land.  
But she is angry saying that to show this to another girl  
I put on this flower on her head. For this type of girl  
Is any other reason necessary? '

\*\*\*

Akshaykumar: She seems to be accusing him always  
For some reason or the other.

Bhagvaan: There are some girls  
They find faults always,  
If he says 'Yes, ' she will say 'No'  
And if he says 'No, ' she will say 'Yes.'

With that type of obstinate girl,  
He doesn't know how to deal?  
It is a lifelong problem for him,

But there is no escape for him.

He put a flower on her head  
That was brought from another land.  
She accuses him that he wanted  
To show it to another girl.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 132 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 132 - ????? ?????????

CHAPTER 132- SHARP SULKINESS OF WOMEN

\*\*\*

132/04. ????????? ?????? ????????? ?????????

????????? ?????????? ???????

132/04. Yarinum kadhalam endrrenaa udinaall  
Yarinum yarinum endrru?

132/04. 'When I said I love her more than any other girls,  
She mistook me and cried that among all those girls  
How you picked me for your love? '

\*\*\*

Akshaykumar: It is a big problem for him  
To deal with such an incorrigible girl.

Bhagvaan: A peculiar girl she is  
To find fault always  
With whatever he says,  
And accuses him for this.

Many girls take upper hands  
Over their henpecked husbands  
Who can't open their mouths  
Or protest for their high handedness.

It is a lifelong problem,  
To face by all of them,  
What cannot be cured?  
Yes, it must be endured.

\*\*\*

132/05. ????????? ?????????? ?????????? ???????????  
????????? ?????????? ?????.

132/05. Immaip pirrappil piriyalam endrrenaak  
Kannirrai neerkonn danall.

132/05. 'I told her that I will not leave her in this life.

Immediately she thought I will leave her in next life  
Showing her eyes full of tears.'

\*\*\*

Akshaykumar: This type of girl it is difficult for anyone to manage  
After her marriage.

Bhagvaan: How can she shed tears  
When he says he'll not leave her  
As a promise in her present life,  
That he'll leave her in her next life?

A controversial type she is,  
Suspecting whatever he says,  
And it is difficult for him  
To tackle her every time.

Either he must tolerate her  
Or run away from her  
Taking at once renunciation  
And do penance somewhere.

\*\*\*

132/06. ?????????? ?????????????? ?????????????? ??????????????  
?????????? ??????????? ?????.

132/06. Ullinane endrranematrru enmarrandheer endrrennaip  
Pullaall pulaththak kanall.

132/06. 'I told her that I remembered you when left you.  
She asked me, 'So, you remembered once and  
In the meantime why have you forgotten me? '  
So, saying she avoided me when she just came to hug me.'

\*\*\*

Akshaykumar: This type of controversial woman  
It is difficult for anyone to manage.

Bhagvaan: Long back when he left her  
He didn't send any message to her,  
She was worried about him  
As he didn't care at that time.

That anger is still in her mind.  
This opportunity she found,

And asked him, he remembered her  
But why later on he had forgotten her?

Her question is apt for the occasion,  
And he has to answer that question.  
For that he'll take an excuse,  
He was busy in the business.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 132 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 132 - ????? ?????????

CHAPTER 132- SHARP SULKINESS OF WOMEN

\*\*\*

132/07. ????????????? ?????????? ???; ??????????????  
???????????????? ????????????? ??????.

132/07. Vazhuththinaall thumminae naagha; azhiththazhudhaall  
Yaarullith thummineer endrru.

132/07. 'I sneezed. For that she blessed me. She asked me,  
'Who is that girl who remembers you, when you sneezed? '  
She asked me like this and cried aloud.'

\*\*\*

Akshaykumar: It is funny that he should not even sneeze  
In her presence which is mistaken by her.

Bhagvaan: When someone sneezes  
A person nearby blesses  
And this was the custom,  
Saying someone remembers him.

This way she has mistaken him  
That some girl remembers him  
For that reason he was sneezing,  
And she started at once crying.

She seems to be emotional highly,  
And takes every little thing seriously,  
He must, therefore, be careful with her  
When he says or does anything before her.

\*\*\*

132/08. ?????????? ?????????? ?????????? ??????????????  
?????? ?????????????? ??????.

132/08. Thummoch cherruppa azhudhaal numarullal  
Emmai marraitheerow endrru.

132/08. 'Thinking she may get angry, I suppressed my sneezing.

For that she cried aloud saying, 'Is it because to hide your girl  
Who is thinking of you, you're suppressing you sneezing? '

\*\*\*

Akshaykumar: Both ways she's criticizing him.  
Sneezing or not sneezing both are wrong.

Bhagvaan: She has a suspicion always  
That he's after some girls  
That is the reason he cares  
More for them and not in her case.

His innocence must be proved.  
For that many times he tried,  
But she found some reason  
To accuse him badly then.

There is a proverb that says,  
If anyone drinks milk,  
Sitting under a palm tree,  
People think, he drinks toddy.

\*\*\*

132/09. ????? ?????????????? ?????? ??????????????????  
????????? ?????????? ??????.

132/09. Thannai unnarththinum kaayum pirrarkkumneer  
Enneerar aaghudhir endrru.

132/09. 'If I bow down to soften her anger,  
Still she becomes more angry.  
She asked me, 'When you move with other girls,  
Did you bow down like this?

\*\*\*

Akshaykumar: This another problem for him to solve.

Bhagvaan: A deep wound in her heart  
That takes time to heal out.  
Till then better he tolerates  
And clear all her doubts.

His long absence created,  
In her heart a deep wound,  
That'll not heal overnight,

So, he must necessarily wait.

Time will heal her wounds,  
And she'll repent for her actions,  
Later on, when he can take her  
In his arms and appreciate her.

\*\*\*

132/10. ?????????????? ?????????? ?????? ??????????????  
?????????? ??????????? ??????.

132/10. Ninaiththirundhu nokkinum kaayum anaiththumneer  
Yaarulli nokkineer endrru.

132/10. 'When I see her body that lost its luster, she became angry  
And asked, 'You saw my body comparing it with which girl of yours? '

\*\*\*

Akshaykumar: She seems to be a dangerous girl.  
Poor husband pitying her for her poor health,  
But she is angry with him for no fault of his.

Bhagvaan: Yes, as I said earlier  
Her body lost its luster  
Because of his long absence  
And her thoughts about him always.

She feels he was the cause,  
For her slim appearance,  
And now he's looking at her,  
As if he has cared for her.

Until she exhaust her steam,  
Hidden in her heart about him,  
He has to bear with her,  
As he still loves her.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 133 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 133 - ????????

CHAPTER 133- VARIETIES OF SULKINESS OF WOMAN.

\*\*\*

133/01. ?????? ??????????? ????????? ???????

????????? ??????????? ??????

133/01. Illai thavarrvarkku aayinum oodudhal

Valladhu avarallikku marru.

133/01. "There is no mistake on the part of the Headman.

But his method of showing love makes me to avoid him."

\*\*\*

Harjeet: She has now come to the point.

She says that he has no mistakes.

Chiranjivi: She now understands,

That his lover is quite nice,

But his method of loving her,

Is somehow sickening her.

She can as well train him

How to make love every time,

Now that she understands

That he's free from mistakes.

Generally male rough handles,

While female soft handles,

Perhaps this may be the cause

For their misunderstandings.

\*\*\*

133/02. ??????? ?????????? ?????????? ???????

?????????? ?????? ????????

133/02. Udalin thondrrum siruthuni nallalli

Vadinum plaadu perrum.

133/02. "At the sulkiness moment of a woman

Her lover's mercy she may not get,

But it'll give her pleasure later on.&quot;

\*\*\*

Harjeet: This is a practical advice to every married girl.

Chiranjivi: Animals have no code of conduct.

Human beings are not like that.

Moreover they're highly educated.

So, their behavior must be very good.

In every man's married life,  
While dealing with his wife,  
He must first understand,  
Her feelings, as her husband.

Both have equal rights,  
In the domestic duties,  
Except for some minor variations,  
To suit the special needs of each sex.

\*\*\*

133/03. ?????????? ?????????????? ?????? ???????????  
?????????? ?????????? ??????????

133/03. Pulaththalin pluththollnaadu unndoa nilaththodu  
Neeriyath thannaar aghaththu?

133/03. &quot;Just like water gets leveled with the earth,  
The pleasure from having love naturally with the lover,  
Is there any heaven like this? No there is none.&quot;

\*\*\*

Harjeet: She has now found what heaven is!

Chiranjivi: She quotes water levels,  
Wherever in the earth it settles,  
Like this, she gets pleasure  
In the company of her lover.

Water adjusts its levels,  
But here wife is like water  
Or husband is like water,  
One will have to guess?

Let us take husband

He's quite prepared  
To adjust like water  
To maintain peace better.

\*\*\*

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# Tirukkural Chapter 133 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 133 - ????????

CHAPTER 133- VARIETIES OF SULKINESS OF WOMAN.

\*\*\*

133/04. ?????? ??????? ?????????? ????????????

?????? ?????????? ???.

133/04. Pulli vidaap pulaviyull thondrumen

Ullam udaikkum padai.

133/04. "I am unable to come out from embracing my lover,  
The reason is that sulkiness that broke my heart as a weapon."

\*\*\*

Harjeet: After feeling very much for her sulkiness  
She is now embracing her lover tightly.

Chiranjivi: True, this is a game of lovers

Where there is no winner

Or for that matter any loser.

In the event of a compromise.

Her sulkiness melted her heart

And she incidentally felt

For her lover's patience,

And his positive response.

Her embrace itself proves

That she has sympathies

For his bearing with her

Despite her lovely torture.

\*\*\*

133/05. ??????? ??????? ?????????????? ??????????

????????? ?????????? ??????????

133/05. Thavarrilar aayinum thaamveezhvaar mendrroll

Agharralin aangghondrru udaiththu.

133/05. "Even if there is no fault with a male,

He acts as if he has a fault and touches

His lover's shoulders that gives more pleasure.&quot;

\*\*\*

Harjeet: This love play comes to a close  
With both getting pleasure in the game.

Chiranjivi: He's very much clever,  
In acting like a culprit to her lover  
And getting her due sympathies  
For his show of kindness.

He understood her feelings,  
And tried his best to neutralize  
Her erstwhile sulkiness,  
With his God given patience.

Hope this will for the present,  
Continue in a friendly spirit,  
Until another game starts  
In their future love affairs.

\*\*\*

133/06. ????????? ?????? ??????????; ??????  
????????????? ????? ??????.

133/06. Unnalinum unndadhu arralinidhu; kaamam  
Punnardhalin oodal inidhu.

133/06. &quot;The food eaten must get digested to get pleasure.  
Like that sulkiness gives more pleasure than love play.&quot;

\*\*\*

Harjeet: It may be a fact because she says  
Out of her experience.

Chiranjivi: When there is indigestion  
One gets some kind of irritation.  
When next hunger comes after digestion  
One is happy with his stomach's action.

She says, that sulkiness gives,  
Her, in fact, more happiness,  
As it tortures severely her lover,  
Which gives her sadistic pleasure.

Anyhow she wins the game  
That gave both of them  
What they were waiting for  
At the end of all these hours.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 133 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 133 - ????????

CHAPTER 133- VARIETIES OF SULKINESS OF WOMAN.

\*\*\*

133/07. ?????? ?????????? ??????????; ???????????  
????????? ?????? ??????.

133/07. Udalil thotravar vendrrar; adhumannum  
Koodalil kaannap padum.

133/07. "When reunite all the sulkiness will go away  
In this who was defeated wins finally."

\*\*\*

Harjeet: It is evident that the husband is the winner  
Having initially lost in the game of love.

Chiranjivi: When they reunite they bury  
Their differences and also her fury,  
There appears a cool atmosphere,  
Where they've their pleasure.

Her husband bore all the shocks  
During her wild talks,  
But now the game is over,  
In that he's the award winner.

Moral: Husbands please take note  
That they must be patient  
With their married partners,  
If they want to enjoy as final winners.

\*\*\*

133/08. ?????? ?????????? ?????? ??????????????????  
????????? ?????????? ??????.

133/08. Udip perrukuvam kollo nudhalveyarppak  
Koodalil thondrriya uppu.

133/08. "The pleasure she had during the game of love  
Will all get after sulking before that? "

\*\*\*

Harjeet: This is only a test case  
And perhaps, not all will follow this rule.

Chiranjivi: Every rule as an exception,  
Not necessary to follow this by everyone,  
As each one has his or her past experience  
And for beginners it is a new chance.

So, generalizing this test case,  
May or May not work like this,  
As every individual case differs,  
In their ways of approaches.

But the poet is confident  
That sulkiness is great  
In that more pleasure one gets,  
But not by rushing in love games.

\*\*\*

133/09. ????? ?????? ????????; ??????????  
????? ?????? ???.

133/09. Uduga manno olli yizhai; yaamirappa  
Needugha manno iraa.

133/09. "Oh you, the bright shining jewels bedecked girl,  
Your sulkiness is better! Let this night go without day break  
Till I bow and remove her sulkiness!

\*\*\*

Harjeet: This is something unheard of  
Among the present days' couples.

Chiranjivi: As sulkiness gives her,  
In her experience+, more pleasure,  
He wants to encourage her  
To have more sulkiness.

He wants to bow before her  
Till her sulkiness is over;  
He's requesting the night  
To continue till that event.

He is really seems to be great,  
By giving her due respect,  
Bowing down all the night,  
Until her sulkiness goes out.

\*\*\*

133/10. ?????? ?????????????? ???????; ??????????????  
????? ?????????? ???????!

133/10. Ududhal kaamathirru inbham; adharrkenbham  
Koodi muyangap perrin.

133/10. "The sulkiness gives more pleasure among lovers.  
But it must not go beyond a measured limit."

\*\*\*

Harjeet: This chapter comes to an end  
With poets prescription that  
Sulkiness will give more pleasure  
Among the lovers.

Chiranjivi: What the poet says is correct.  
As human being there is a limit,  
To be followed by every one,  
That'll be a healthy action.

Moderation is good always,  
And any excess will lead to distress.  
This is the lesson one must learn,  
In one's interest, again and again.

The poet has given extensive advice,  
That'll safeguard couples interests,  
If they care to follow the same,  
Whatever possible in this love game.

\*\*\*

THE END OF TIRUKKURAL

(Tirukkural translation and explanation  
By Rajaram Ramachandran)  
Compilation Date Started: 04/06/2016  
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\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 14 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 14- ??????????????

CHAPTER 13 - GOOD CONDUCT.

\*\*\*

14/01. ?????????? ?????????? ?????? ??????????  
???????????? ?????? ??????.

14/01. Ozhukkam vizhuppam tharalaan ozhukkam  
Uyirinum ompap padum.

14/01. Good conduct will give greatness to all.  
So, more than one's life, that good conduct should be well protected.

\*\*\*

Son: Papa, Good conduct is a must in one's life.

Father: Yes my son, Good conduct  
Is more than one's life in fact,  
Otherwise, he's like a serpent  
With its poison to bite.

The society will condemn,  
Such an unwanted bad person,  
'When honor is lost better to die, '  
This is what our elders say.

For a person with good conduct,  
People give him high respect.  
For the image he has built,  
He also earns their trust.

\*\*\*

14/02. ?????????????????? ?????? ??????????; ??????????????????  
???????????? ?????? ??????.

14/02. Parindhombik kaakka ozhukkam; therindhombith  
Therinum akkdhe thunai.

14/02. Of all the tested virtues, good conduct is the best  
That should never be lost, but safeguarded.

\*\*\*

Son: Papa, what's the best virtue?

Father, My son, of all the virtues known,  
Good conduct stands as the first one,  
For its demand in any family,  
As well as by our society.

Food with no salt has no taste,  
And is thrown out as a waste,  
A person with no good conduct  
Is also discarded like dust.

For Pandavas good conduct  
And Kouravas misconduct  
Finally Pandavas ruled,  
And Kouravas died.

This is a typical example,  
Known to the people.  
Won't they well appreciate  
The good conduct first?

\*\*\*

14/03. ?????????? ?????? ???????; ??????????  
???????? ??????????? ???????.

14/03. Ozhukkam udaimai kudimai; izhukkam  
Izhindha pirrappai vidum.

14/03. If a low caste man has good conduct, he's a great man.  
If a high caste man has no good conduct, he's a bad man.

\*\*\*

Son: Papa, How one is treated as a good or bad man?

Father: For observing good conduct,  
There's no lower or upper caste,  
As all are men doing their duty,  
And must behave well in the society.

But food mixed with poison,  
Is no food at all for anyone,  
When pure food one wants to eat  
Should he not go for good conduct?

One can't partly be good,  
And partly be bad,  
That is equal to nice food,  
With a little poison mixed.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 14 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 14- ??????????????

CHAPTER 13 - GOOD CONDUCT.

\*\*\*

14/04. ??????????? ????????? ???????????; ???????????  
????????????????? ????????? ?????????.

14/04. Marrappinum oththuk kollalaagum; paarppaan  
Pirappozhukkam kunrrak kedum.

14/04. If one forgets the scriptures, he can learn it again.  
But a high caste man with bad conduct is considered a low caste man only.

\*\*\*

Son: How a high caste man falls down in his conduct?

Father: If a high caste man is bad  
He's not considered as good  
Because of his high caste,  
The value of which he had lost.

One should not be arrogant  
Because of his higher caste  
Nor one should regret  
For his lower caste.

Good conduct is meant for all  
Everyone should behave well,  
Otherwise, this world be a hell  
If misconduct dominates well.

\*\*\*

14/05. ??????????? ??????????? ????????????????? ??????  
?????????? ??????????? ?????????.

14/05. Azhukkarru udaiyankann aakkampondru illai  
Ozhukkam ilaagnkann uyarvu.

14/05. A jealousy man will lose his wealth.  
A bad conduct man will lose his greatness.

\*\*

Son: Papa, how a bad conduct man suffers?

Father: A man had lost his wealth,  
As a result, also his health,  
Because he was so mad,  
To earn more than what he had.

He bet all his money on horses,  
And suffered a heavy loss.  
Then he had lost his good name  
And also his erstwhile fame.

Contentment but not over ambition,  
Good, but not any bad action,  
Honest but not short cut methods,  
One should learn these good lessons

\*\*\*

14/06. ?????????????? ??????? ??????; ??????????????  
???? ?????????? ?????????.

14/06. Ozhukkaththin olgaar uravaor; izhukkaththin  
Edham padupaakku arrindhu.

14/06. Great thinkers know that if they slip away from good conduct  
They will suffer badly, so they will not do that mistake.

\*\*\*

Son: How the great men think about good conduct?

Father: My son, so wise they are,  
They'll take all the care,  
And they're well aware,  
That they'll then badly suffer.

They're living examples to others.  
And remain silent, making no fuss.  
They live happily forever  
And do not badly suffer.

Good conduct brings good name,  
While bad conduct, bad name.  
All the people know this fact,  
But why some don't follow it?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 14 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 14- ??????????????

CHAPTER 14 - GOOD CONDUCT.

\*\*\*

14/07. ?????????????? ?????????? ??????; ??????????????  
????????? ?????????? ???.

14/07. Ozhukkaththin eaidhuvar menmai; izhukkaththin  
Eaidhuvaar eaidhaap pazhi.

14/07. All are great by their good conduct.  
Only when they become bad, they are blamed.

\*\*\*

Son: When are good people blamed?

Father: When good men take part,  
In a bad job, they're blamed for that.  
But the silent majority in the world  
They're undoubtedly good.

Because of them there is rain.  
And also the growth of grains,  
They always do good deeds,  
Which do not come to the surface.

They share their happiness,  
Silently with all others,  
Not making pomp and show,  
This, my son, you must know.

\*\*\*

14/08. ?????????? ?????????? ??????????????; ??????????????  
????????? ?????????? ??????.

14/08. Nandrikku viththaagum nallozhukkam; theeozhukkam  
Endrum idumbai tharum.

14/08. If one lives having good conduct, to get rich benefits it'll be a seed  
For this and next births, otherwise he'll suffer forever.

\*\*\*

Son: Papa, how long a good person will enjoy his life?

Father: For a man having good conduct,  
All the rich benefits he'll get,  
Not only in this birth,  
But also in the next birth.

When such man becomes poor,  
Still he's great forever,  
Because of his good nature,  
He gracefully accepts his failure.

Even if he becomes poor,  
He knows well, he'll suffer  
By doing all bad deeds,  
But will do only good deeds.

\*\*\*

14/09. ?????????? ?????????????? ?????????? ???  
????????????????? ?????????? ???????.

14/09. Ozhukkam udaiyavarkku ollaave theeya  
Vazhukkyum vaayaal solal.

14/09. Even if a man forgets, he'll never utter hurting words  
Because of his good behavior.

\*\*\*

Son: Papa, Will a good man talk hurting words?

Father: No my son, he'll never hurt,  
Others feelings, not so his habit,  
Even by chance, if he forgets  
He'll always be good to others.

They can't utter one bad word  
As they're trained to be good,  
Also they don't want to hear  
Any bad word with their ears.

The tongue is meant to talk good,  
To praise and sing about God,  
Not to abuse, at any time, anyone.  
You must learn this lesson, my son.

\*\*\*

14/10. ?????????? ???? ?????? ??????????  
????????? ?????????? ?????

14/10. Ulagaththodu otta ozhugal palakattrum  
Kallaar arrivillaa dhaar.

14/10. Even though one has studied several scriptures.  
He's still not educated, if he hasn't learnt what great men say about good  
conduct.

\*\*\*

Son: Papa, One may be educated, but still he speaks no good words.

Father: One may be educated,  
But if he's not cultured,  
Of what use his education is?  
The same becomes useless.

Reading scriptures is one thing,  
Talking good is another thing.  
How many crimes educated commit  
They do it, well knowing it.

The environmental influence,  
The close friendly circles,  
The family background,  
All counts for one to be good.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 15 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 15- ??????? ?????????

CHAPTER 15 - ON ADULTERY.

\*\*\*

15/01. ?????????????? ?????????????? ?????? ?????????  
????????????? ?????????????? ???.

15/01. Piranporullaall pettozhukum pedhamai gnaalaththu  
Arramporull kanndaarkann il.

15/01. To fall in love with another man's wife is mere ignorance.  
It doesn't happen with a wise man who is virtuous and knows material nature.

\*\*\*

Wife: How can one fall in love with another man's wife?

Husband: He must be a mad man,  
To go after a married woman,  
And if he's married already  
It becomes another tragedy.

Adultery is an offence,  
That is more serious,  
More a criminal act  
Inviting severe punishment.

It's not love, but infatuation,  
That blinds a person.  
To commit such a crime  
Due to his bad time.

\*\*\*

15/02. ?????????? ?????????????? ?????????? ??????????  
????????????? ?????????????? ???.

15/02. Arrankadai ninrraarull ellaam pirankadai  
Ninrraarin pedhaiyaar ill.

15/02. Among all the sins the worst sin is  
A fool standing at the gate of another man's wife.

\*\*\*

Wife: What kind of madness it is to be after the wife of another man?

Husband: I've already told you,  
Again I'm telling you,  
That it is but madness of one  
To love a married woman.

The beauty of a man or woman,  
For years, it doesn't remain,  
But will surely fade away,  
When they're old on any day.

One should lead a moral life,  
With his legitimate wife,  
And not an immoral life,  
Leaving aside his wife.

\*\*\*

15/03. ?????????????? ?????????? ???? ??????????????????  
???? ?????????????????? ?????.

15/03. Villindhaarinn verrallar manrra thellindharill  
Theemai purindhohuguvaa.

15/03. If a man loves the wife of a husband who trusts him  
Though that man is alive, he is surely a dead man.

\*\*\*

Wife: How can one love his friend's wife?

Husband: Of all the sins the worst sin is  
A man going after his friend's spouse,  
And that too his most trusted friend,  
That being the worst crime indeed.

It's awkward to hear this,  
The worst sin of all sins.  
Better he's treated as a dead  
Though he's alive like a wood.

By and large this doesn't happen.  
Yet, a solitary case even  
Sets a very bad example  
Before mentally weak people.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 15 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 15- ??????? ?????????

CHAPTER 15 - ON ADULTERY.

\*\*\*

15/04. ?????????????? ????????? ?????????? ??????????????????

???????? ?????????? ??????.

15/04. Enaiththunnyar aayinum ennaam? Thinaiththunnaiyum  
Theraan pirranin pugai.

15/04. When a man goes to another man's wife, with no slightest thought  
That it wrong, then where will his reputation end?

\*\*\*

Wife: Is it not ridiculous for man to go behind another man's wife?

Husband: Yes, you're correct, my dear.  
That mad man has no shame or fear  
For going after a woman,  
Who's a wife of another man.

An animal has no voice,  
Or it has no choice  
Of a decent family life,  
Or to live with a single wife.

This man is not normal,  
But worst than an animal,  
In doing such a stupid action,  
That is condemned by wise men.

\*\*\*

15/05. ??????? ?????????????? ?????????????? ??????????

?????????? ??????????? ????

15/05. Ellidhena ilirrapaan eaidhumeagn gnaandrrum  
Villiyaadhu nirrkum pazhi.

15/05. Thinking it is easy to approach her, if one goes after wife  
Of another man, he will be blamed for that life long.

\*\*\*

Wife: How can that shameless man go after a married woman?

Husband: Really he's a mad person,  
To go after a married woman,  
Without any kind of shame  
Or minding not others' blame.

An uncivilized man he is,  
Fit to live only in forests  
Like roaming animals  
And not allowed in cities.

How that married woman  
Will allow that mad man?  
This kind of dirty passion,  
Made him an animal man.

\*\*\*

15/06. ????????? ?????? ?????? ??????????  
????????? ?????????????? ???.

15/06. Pagaipaavam achcham pazhiyena naangum  
Igavaavaam ilirrappaan kann.

15/06. For a man, who misbehaves with another man's wife,  
Enmity, sin, fear, and blame all the four will never leave him

\*\*\*

Wife: Has this mad man has no fear or shame?

Husband: He must be a drunkard,  
Or certainly he must be mad,  
If he has guilty conscience,  
He knows, it is mere nonsense.

He'll face enmity, fear, sin,  
And disgrace for his passion,  
That'll become meaningless,  
Had he realized its consequences?

Bad time never leaves one.  
It has caught this man.  
He's a victim of his own passion  
That drove him as a mad man.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 15 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 15- ??????? ?????????

CHAPTER 15 - ON ADULTERY.

\*\*\*

15/07. ??????????? ?????????????? ??????? ??????????????  
?????? ????? ????.

15/07. Arraniyalaan ilvaazhvaan enbaan pirraniyalaall  
Pennmai nayavaa dhavan.

15/07. Dharma says, he is the family man who, doesn't  
Love another man's wife.

\*\*\*

Wife: Who is a real family man?

Husband: Yes, he is a real family man,  
Who's not after another married woman.  
But all are not doing this sin,  
Excepting a few mad men.

About the code of conduct,  
How a man should react,  
On such an occasion  
The poet makes a mention.

It's to avoid any temptation  
That may induce a man  
To go astray by any chance  
The poet is giving an advice.

\*\*\*

15/08. ?????????? ?????????? ?????????? ?????????????????  
????????????? ????? ??????????.

15/08. Piranmanai nokkaadha peraanmai saanrrorkku  
Arranonroa anrra ozhukku.

15/08. One who doesn't desire for a another married woman  
He's not only virtuous but also self controlled man.

\*\*\*

Wife: Who is the most virtuous man?

Husband: A self-controlled man,  
Having all kind of virtues,  
Not going after any other woman,  
Can be recognized as a good man.

He lives a self-satisfied life,  
With his married wife,  
Safeguarding his family name  
Without any kind of blame.

Majority of the family men,  
Love their married women,  
Live a better life forever,  
As if made for each other.

\*\*\*

15/09. ?????????????? ?????????? ?????????? ??????????  
????????????????????? ?????????? ??????

15/09. Nalakkuriyaar yaarenin naamaneer vaippin  
Pirrarkkuriyaall thollthoyaa dhaar.

15/09. In this world surrounded by dangerous oceans  
The best man for all benefits is the one free from the sin of adultery.

\*\*\*

Wife: Let us talk about the best man.

Husband: Yes, He's, I can say, that man  
Who has no blame, not even one,  
In the matters of women,  
He's really the best man.

No adultery charge is made  
In his long life period,  
And he loves his family,  
Feeling very much homely.

What more he wants?  
Nothing more or less,  
If his life goes on like this  
Until the last day of his.

\*\*\*

15/10. ??????????? ???? ?????????? ??????????????  
?????? ??????? ??????.

15/10. Arranvaraiyaan alla seiynum piranvaraiyaall  
Penmai nayavamai nandru.

15/ if one is not virtuous, if he craves  
Not other's wife that life is better.

\*\*\*

Wife: If one is virtuous that is fine.

Husband: if he virtuous it is fine.  
If he's not a virtuous man,  
Then at least he'll be a nice man  
If he craves not for other women.

So many options the poet gives  
For a man not to trespass  
Into the personal jurisdiction  
Of any other married woman.

His advice if taken  
In the right spirit then  
It benefits one and all  
In every life, with no fall.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 16 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 16 - ??????????

CHAPTER 16 - ON PATIENCE.

\*\*\*

16/01. ?????????? ?????????? ?????????? ??????  
???????????? ?????????? ???.

16/01. Aghazhvaaraith thaangum nilampolath thammai  
Ighazhvaaraip porruththal thalai.

16/01. The earth never opposes but tolerates those digging it  
Like that one should, as a first virtue, patiently tolerate those who criticize him.

\*\*\*

Kamala: How our earth is patiently tolerating  
All those people who are digging deep into it?

Vimala: Yes Kamala, how deeply they dig  
Into the earth for oil and gas, it's so big  
And miles deep before oil and gas  
Come up to the earth's surface.

This example the poet quotes  
In support of his advice  
That one should have patience  
To tolerate if anyone criticizes.

A constructive criticism  
Is always welcome  
But it should be healthy  
And praise worthy.

\*\*\*

16/02. ?????????? ?????????? ??????????; ?????  
????????? ?????????? ??????.

16/02. Porruththal irrappinai endrrum; adhanai  
Marraththal adhaninum nandru.

16/02. Though one can retaliate the harm done to him,  
It is better that he tolerates and forgets the same.

\*\*\*

Kamala: Why should one tolerate the harm done to him?

Vimala: No Kamala, tit for tat is not good.  
To chain of reactions it'll lead,  
To make a sound, two hands are needed.  
If one hand withdraws, where is the sound?

One should, particularly elders,  
Have tolerance when youngsters  
Out of their ignorance,  
Start shouting at the seniors.

A man with patience  
Will rule the nation,  
This proverb is known  
To almost every one.

\*\*\*

16/03. ?????????? ????? ?????????????????; ??????????  
????? ?????????? ?????.

16/03. Inmai yull inmai virundharaal; vanmai yull  
Vanmai madavaarp porrai.

16/03. The poverty within poverty is dismissing a guest without hospitality.  
The strength within strength is to tolerate the foolish wrong doer.

\*\*\*

Kamala: Why should one tolerate a fool?

Vimala: It's just like fighting with a wall,  
If you start fighting with a fool,  
For without understand anything,  
Closing his eyes, he'll be shouting.

If you also shout, it'll be a hell.  
Neither you'll, nor will that fool  
Will be able to follow each other,  
You both are fighting what for?

Yes, patience is required  
At least on one side  
That'll help to understand

The actual matter behind.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 16 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 16 - ??????????

CHAPTER 16 - ON PATIENCE.

\*\*\*

16/04. ?????????? ?????????? ??????????  
???????????????????? ????? ??????.

16/04. Nirraiudaimai neegnaamai vendin  
Poraiyudaimaipotree ozhuga padum.

16/04. To maintain one's character,  
He should remain patient.

\*\*\*

Kamala: How long one can remain patient?

Vimala, Oh sister, what can't be cured  
That should be endured,  
This is what elders advise  
When one can't mend others.

Tolerance is a virtue really  
One should follow it patiently.  
There are some settled characters  
With whom fighting is of no use.

Either run away from them,  
Or alternatively, tolerate them,  
One with patience will not mind,  
Whatever troubles he may find.

\*\*\*

16/05. ?????????? ?????? ???????; ?????????  
???????????????? ?????????? ??????????.

16/05. Oruththarai ondraaga vaiyaare; vaippar  
Porruththaraip ponpol podhindhu

16/05. Wise men will not appreciate retaliatory action.  
But will appreciate one with patience and value him like gold.

\*\*\*

Kamala: Eye for eye some follow this policy.

Vimala: Tit for tat, eye for eye,  
Any frustrated man will try,  
But it becomes an endless battle,  
As both parties never reconcile.

The sufferers are the people  
Who die in the battle.  
Severe loss both sides face.  
Who's the winner in this race?

If one, with all patience,  
Go for a compromise,  
He'll be appreciated well  
By peace loving people.

\*\*\*

16/06. ?????????????? ??????? ??????; ??????????????????  
????????? ?????????? ??????.

16/06. Oruththaarkku orunaallai inbam; porruththaarkkup  
Ponrrum thunnayum pugazh.

16/06. A person who retaliated is happy for one day.  
But one who tolerated will get everlasting fame.

\*\*\*

Kamala: I now find that patience is always rewarded.

Vimala: A patient man thinks deeply.  
An impatient man thinks roughly.  
Between them this is the difference,  
And success goes to the man of patience.

A symbol of virtue is King Rama,  
He went to forest with Sita,  
How much trouble he faced?  
Yet, with patience he managed.

The life of Rama is a lesson,  
Everyone should learn.  
Fourteen years of forest life

For a King, is it not a tolerant life?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 16 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 16 - ??????????

CHAPTER 16 - ON PATIENCE.

\*\*\*

16/07. ?????????? ?????????? ?????????????; ??????????  
????????? ?????????? ??????.

16/07. Thiranalla tharrpiorrrar seiyyinum; nonondhu  
Arranalla seyaamai nandrru.

16/07. A harm not to be done but one rogue has done to him  
But his patience for good saved that rogue.

\*\*\*

Kamala: Is this not too much - someone beating  
And the beaten person just watching?

Vimala: A rogue is beating you.  
You also, in turn, beat him.  
Again he's beating you  
And you also beat him.

When this beat will end?  
At least one side  
Should remain patient  
With no hit for hit.

Will people support  
The rogue who beat,  
Or the other one,  
The patient man?

\*\*\*

16/08. ?????????????? ?????????? ?????????????? ??????????  
????????????? ?????????? ??????.

16/08. Migudhiyaan mikkavai seidhaaraith thaamtham  
Thagudhiyaan vendru vidal.

16/08. Instead of retaliating on the rich man, who harmed you  
Better with your patience win that rich man.

\*\*\*

Kamala: Can a rich man do anything?

Vimala: Listen, an army of men  
Is standing behind a rich man,  
'Diplomacy is better  
Part of the valor.'

For better, this proverb says  
One goes for compromise  
Instead of fighting till the end  
And finally get defeated.

The importance of patience,  
Here the poet brings,  
To end it with no loss  
On both the sides.

\*\*\*

16/09. ??????????? ?????? ??????? ??????????????  
????????????? ?????????? ????.

16/09. Thurrandhaarín thumai udaiyaar irandhaarvaay  
Innaachsól norrkírr pavar.

16/09. When one patiently bears harsh words  
Though he's in family life, he lives an ascetic life.

\*\*\*

Kamala: What a family man can do?

Vimala: A family man has several,  
Responsibilities to shoulder well,  
As he has to take care of not one,  
But many like his wife and children.

If he picks up fight with others,  
For the sake of harsh words,  
Will it not upset his peaceful life,  
Particularly his children and wife?

So, a family man  
Should always remain  
Patient like an ascetic then

To avoid any confrontation.

\*\*\*

16/10. ??????? ???????; ??????????  
???????????? ?????????? ????.

16/10. Unnaadhu norrpaar periyar; pirrarsollum  
Innaachsol norrpaarin pin.

16/10. A man fasting with no food ranks behind  
That man, who patiently bears harsh words.

\*\*\*

Kamala: Finally what the poet says?

Vimala: He says that a patient man  
Is superior to the fasting man  
Thus giving importance  
To the man's patience.

One does not get patience,  
Until his long experience,  
In the world outside  
And the family inside.

Patience, tolerance,  
All these sweet words  
They do sound well  
Only with few people.

One should cultivate patience.  
It's not so easy to practice.  
Yet, in the interest of peace,  
One should practice tolerance.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 17 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 17 - ?????????????

CHAPTER 17 - ON ENVY.

\*\*\*

17/01. ????????????? ?????; ????????? ??????????  
???????????? ????? ???????.

17/01. Ozhukkaaraak kollga; oruvanthan nenjaththu  
Azhukkaaru ilaadha iyalbu.

17/01. Let one keep his mind free from envy  
But let him keep it virtuous for his benefit.

\*\*\*

Disciple: Guruji, why should one envy others?

Guru: It's inborn nature for one  
To envy others for any reason.  
One has less and another more  
The less man envies the more man.

'Contentment with what one has, '  
It's only in words, not in practice.  
More and more, everyone wants.  
Mr. Envy visits in that greediness.

One should have ambition,  
But not over ambition,  
That may lead one to jealousy  
In other words it's envy.

\*\*\*

17/02. ????????????????? ????????? ?????; ????? ??????????  
???????????????? ????? ???????.

17/02. Vizhuppétrrin akkdhoppadhu illai; yaar maattum  
Azhukkaatrin anmai perin.

17/02. When one is naturally free from envy  
There is no other best thing for him to get.

\*\*\*

Disciple: Guruji, Is there one with no envy?

Guru: It's difficult to see one  
With no envy, the common  
Disease in the material world,  
And this much you understand.

Spiritual life helps one,  
Without envy to remain,  
But in the material world,  
Envy is there, you'll find.

In this commercial world  
Jealousy is highly spread,  
Where cut throat business,  
In large scale it exists.

\*\*\*

17/03. ?????????? ?????????? ?????????? ??????????????  
???????? ?????????????? ????.

17/03. Aranaakkam vendaadhaan enbaan pirranaakkam  
Pennaadhu azhukkarrup paan.

17/03. One is not happy but feels envious to see the other man wealthy.  
He's then called as a man having no kindness or virtue.

\*\*\*

Disciple: There is a natural tendency  
For a man to envy another wealthy man.

Guru: What you say may be correct,  
But what's the benefit  
One has by envying others?  
Nothing he finally gets.

His health only suffers.  
He gets mental sickness.  
Materially what he gets?  
Nothing but others' curses.

Envy is no good for anyone.  
The benefit is limited to one,  
According to the efforts taken,

So, work hard, more to gain.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 17 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 17 - ?????????????

CHAPTER 17 - ON ENVY.

\*\*\*

17/04. ?????????????? ?????? ?????????; ??????????????  
???? ?????????? ?????????.

17/04. Azhukkaatrrin allavai seiyaar; izhukkatrrin  
Edham padupaakku arrindhu.

17/04. Knowing that harm will come by doing wrong deeds  
One will not do harm to others.

\*\*\*

Disciple: Guruji, will anyone do harm knowing well it is wrong?

Guru: If you harm anyone  
You'll reap harm, in return.  
This is the truth well known  
But who follows this one?

The entire story of Mahabharata  
Is based on the envy of Duryodana,  
And on the virtuous life of Pandavas,  
Who were saved by Krishna.

The moral of the story is  
No good thing envy pays,  
Excepting loss, destruction,  
Death and total annihilation.

\*\*\*

17/05. ?????????? ?????????????? ?????????? ??????????  
????????????? ?????? ???.

17/05. Azhukkaar u daiyaarkku adhusaalum onnaar  
Vazhukkium kedeen badhu.

17/05. Even if enemy has not spoiled, envy is sure to spoil,  
So, this is enough to spoil one with envy.

\*\*\*

Disciple: Guruji: Envy is worst than an enemy,  
Who is far better than a jealousy person.

Guru: Enemy has some principle  
While envy has no principle,  
One can believe enemy even  
But not a jealousy person.

'Whatever God gives me  
That is sufficient for me.'  
If one is satisfied like this  
How the question of envy arises?

So, if one has blind faith,  
In God henceforth,  
He'll be rid of envy  
And can live happily.

\*\*\*

17/06. ?????????? ?????????????????? ?????????? ??????????????????  
????????????? ?????????? ??????????.

17/06. Koduppadhu azhukkrruppaan surrtrram uduppadhuum  
Unnbadhuum indrik kedum.

17/06. A man helps others, but on seeing this scene, his relatives feel envy.  
For this they will suffer, with no clothes to wear and no food to eat.

\*\*\*

Disciple: Guruji, Relatives will not allow a person  
To help liberally the needy, why?

Guru: Yes, this is because  
Of the envy of relatives  
Who wants to grab those things  
For them only, not for others.

They're also afraid  
If like this he disposed,  
He may become pauper  
And will run as a beggar.

So, they've dual interest  
One concerning them

Another concerning him  
And also the family's interest.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 17 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 17 - ?????????????

CHAPTER 17 - ON ENVY.

\*\*\*

17/07. ?????????? ?????????? ?????????? ??????????

????????? ?????? ???????.

17/07. Avvithu azhukkaarru udaiyaanaich seiyavall  
Thavvaiyaik kaatti vidum.

17/07. One who envies other's wealth, Goddess Lakshmi will  
Leave his house and send her elder sister Goddess Moodhevi to him.

(Laskshmi = Goddess of wealth and Moodhevi = Goddess of poverty)

\*\*\*

Disciple: So, envy has got so much negative power?

Guru: Yes, it's the worst sin of all sins.

Most of the families it ruins.

Lakshmi is averse to envy

While Moodhevi gives poverty.

See how happy people are

When wealth is there?

And how unhappy they're

When poverty is there?

Now this is the reason

Why you should remain

Free from envy at all

For you should live well.

\*\*\*

17/08. ?????????? ?????? ???? ??????????????????

????????? ?????????? ???????.

17/08. Azhukkarru enaoru paavi thiruchetruth  
Theeuzhi uyiththu vidum.

17/08. The word 'Envy, ' the incomparable sinner, and its owner

Will spoil his wealth in this birth and lead him to hell next birth.

\*\*\*

Disciple: How the 'envy' leads one in this birth?

Guru: The 'envy' is incomparable.

One's wealth, it'll spoil.

It'll lead one to hell

Like this, I can tell.

Not only in this birth

But also in the next birth

This envy will spoil one

Without any solution.

Better not envy others,

After hearing these words,

For the sake of peace

This is the poet's advice.

\*\*\*

17/09. ?????? ???????????? ?????????? ????????????

?????? ??????????? ??????.

17/09. Avviya nenjathan aakkamum sevvimaan

Kedum ninaikkap padum.

17/09. Why envious man gets wealth and a good man gets poverty,

Each case should be examined?

\*\*\*

Disciple: Why a good man should suffer with poverty?

Guru: To generalize like that,

I feel, it's not correct,

As other reasons for it,

Not known, may exist.

Each individual case needs

A proper study to find out reasons

Why a good man suffers

While an envious man enjoys.

But in most of the cases

Envious man suffers  
And a good man enjoys  
That's the fact, know this.

\*\*\*

17/10. ?????????? ?????????? ?????; ??????????  
???????????????? ?????????????? ???.

17/10. Azhukkatru agannraarum illai; agdhillaar  
Perukkaththin theerndharum ill.

17/10. None has become a big wealthy man with his envy  
Nor a man who does not envy lost his big wealth.

\*\*\*

Disciple: Please explain in simple words these lines.

Guru: Envy thrives one never.  
Fortune abandons one never  
One should be free from both  
To live happily on this earth.

On the whole one should,  
Lead a life that is good,  
Not to entertain envy,  
Nor about one wealthy.

Be simple always.  
Never judge others.  
Envy not anyone.  
Be a happy man.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 18 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 18 - ????????

CHAPTER 18 - NON-COVETING

\*\*\*

18/01. ?????????? ?????????? ?????????? ??????????????  
???????????? ?????? ??????.

18/01. Naduvinrri nanporull vekkin kudiponrrik  
Kuttramum aagnkay tharum.

18/01. Not remaining quiet, when one wants to take other man's property  
It will not only destroy his family but also will then involve him in the crime.

\*\*\*

Son: Papa, why some people go after other's property?

Father: Yes my son, if one wants,  
Easy money by short cut methods,  
It's easy for him to covet  
Any other man's asset.

See how chit fund firms  
Cheat their members  
By escaping with their funds  
To unknown distant places.

Someone takes heavy loans  
From various nationalized banks  
And escape from the country  
To a distant foreign country.

\*\*\*

18/02. ?????????? ?????????? ?????????????? ??????????  
???????????????? ?????? ??????.

18/02. Padupayan vekkip pazhipaduva seiyaar  
Naduvuanmai naannu bavar.

18/02. A virtuous man do not like any benefit from other's property  
As it will bring him unnecessary blame.

\*\*\*

Son: Papa, On should not covet others property?

Father: A good man will not touch,  
Other man's property even by an inch,  
As it will be an act of shame,  
And for fear of others' blame.

Coveting others' properties,  
It's what a criminal wants,  
But he can't enjoy that asset,  
When red handed he's caught.

He should be within his limit  
And if he crosses that limit,  
He goes for others' assets  
And his covetous act then fails.

\*\*\*

18/03. ??????????? ????? ?????????? ??????????  
????????????? ??????? ?????.

18/03. Chitrinbam vekki arranalla seiyaaray  
Martrrinbam vendu bavar.

18/03. One who seeks eternal happiness will not like to do  
Covetous acts to enjoy inferior pleasures.

\*\*\*

Son: Will a wise man do covetous act?

Father: Normally wise men will be after  
Eternal pleasures, not inferior  
But superior ones, in that process  
They'll not do covetous acts.

God fearing any wise person,  
Would like to be a good man,  
Not desiring for properties  
Belonging to others.

Covetous act is a crime.  
No one, at any time,  
Must attempt to do this,  
Yes, even in dreams.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 18 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 18 - ????????

CHAPTER 18 - NON-COVETING

\*\*\*

18/04. ?????????? ?????????? ?????????? ???????????  
????????????? ??????? ?????.

18/04. Ilamendru vekkudhal seiyaar pulamvendra  
Punmayil kaatchi yavar.

18/04. A flawless man, who has controlled five senses,  
Will not covet other's property, saying he'll never become poor

\*\*\*

Disciple: Guruji, Will great men wish for other's property?

Guru: If they go so low then,  
They're not really great men.  
A man is considered as wise,  
Because he has good habits.

When a man controls  
All his five senses,  
Would he like to covet  
Any other man's asset?

They'll never do like that.  
They know well, a covetous act  
Is a sin as well as a crime,  
That'll bring on them shame.

\*\*\*

18/05. ?????? ?????? ?????????????? ???????????????  
?????? ?????? ??????????

18/05. Akkiagandra arrivennaam yaarmaattum  
Vekki verriya cheyin.

18/05. If a learned person does covetous job with others' things  
Of what use is his gaining expert knowledge?

\*\*\*

Disciple: If an educated person covets others' things what to do?

Guru: It's a right question,  
That can be answered by none.  
Of What use his education is  
If he's doing like this?

His perverted intelligence,  
Makes his studies useless,  
When he wants to covet  
Any other man's asset.

No one can help him,  
But God only can mend him,  
And give him a better sense,  
Not to covet others' things.

\*\*\*

18/06. ???????????? ???????????? ?????????? ??????????????????  
????????? ?????? ???????.

18/06. Arullvekki aatrrinkann nindrran porulvekkip  
Pollaadha soozhak kedum.

18/06. A man who goes in the spiritual path  
If he goes in covetous path, he will destroy himself soon.

\*\*\*

Disciple: How can, one in spiritual path, go in covetous path?

Guru: He may be a spiritual person,  
But diverting his attention  
To the covetous path is bad,  
As it'll take him to a sad end.

When a vehicle going on left side  
Suddenly turns to wrong side,  
Imagine what will happen?  
It'll result in an accident then.

Like this, if a right man  
Turns as a wrong man,  
That'll be his downfall  
Criticized by one and all.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 18 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 18 - ????????

CHAPTER 18 - NON-COVETING

\*\*\*

18/07. ?????????? ?????????? ???????; ??????????  
?????????? ?????????? ?????.

18/07. Vendarrka vekkiyaam aakkam; vllaivaiyin  
Maandarku aridhaam payan.

18/07. No special benefit one will get when using other's things  
Better don't entertain any desire for the same.

\*\*\*

Disciple: Using other's things is really bad.

Guru: Yes, What do they gain by it?  
It may be a temporary benefit,  
As finally they're exposed  
To wild criticism in the end.

Instead of honey, bees' bit  
A mischievous boy when he hit  
The honeycomb with a stone,  
That fell down and broke his bone.

The same thing will happen  
To a man cheating anyone.  
He'll gain other's blame  
And punishment for the crime.

\*\*\*

18/08. ??????? ?????????????????? ?????????? ??????????  
?????????? ?????????????? ???????.

18/08. Akkaamai selvaththirru yadhenin vekkaamai  
Venndum pirankaip porull.

18/08. When a man's wealth is not reducing,  
It means that he's not coveted others' things.

\*\*\*

Disciple: How can a man's wealth reduce?

Guru: When a man wants  
To grab anyone's assets  
No benefit comes to him  
Other than one's blame.

Gradually his own assets  
Will go down the drains  
For his own mistakes  
In cheating others.

This is the lesson  
You should learn.  
Be happy with what  
You've as your asset.

\*\*\*

18/09. ???????????? ?????? ?????????????????? ???????  
????????????????? ?????? ?????.

18/09. Arranarrindhu vekkaa arrvudaiyarch cherum,  
Thirranarrindhu aagngay thiru.

18/09. Goddess Lakshmi will recognize and join  
The virtuous man, who does not covet other's properties.

\*\*\*

Disciple: What benefit a virtuous man will get?

Guru: When a virtuous man  
Doesn't cheat any other person  
Lakshmi will join that man  
Without any hesitation.

If this much one understands  
He'll never cheat others,  
But will be always honest  
In this world till his last.

Rich or poor, no matter,  
Be kind, that is better,  
To everyone you know,  
Or you don't know.

\*\*\*

18/10. ?????????? ???????? ???????? ???????????  
????????? ???????? ??????????.

18/10. Erraleenum ennaadhu vekkin virraleenum  
Venndaamai ennum serukku.

18/10. If one plans to take over other man's wealth, his very thought  
Will destroy him. If he doesn't do it, it's well and good.

\*\*\*

Disciple: Even thinking of coveting other's property is bad.

Guru: Yes, you're right  
Even one's thought  
Should be correct,  
In all respect.

A thought leads one  
To go for an action,  
So, any adverse thought  
Must go away on the spot.

'A thought leads to a desire.  
A desire leads to an action,  
An action leads to a habit.  
A habit leads to a character.  
A character to a destiny.  
So, curb the thought in its bud.'

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 19 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 19 - ?????????????

CHAPTER 19 - BACKBITE

\*\*\*

19/01. ????????????? ????? ????????????? ????????

???????????????? ??????? ??????.

19/01. Arramkoorraan alla cheyinum oruvan  
Purramkoorraan endraal inidhu.

19/01. One will not even spell virtue and commit sin also,  
But the world appreciates him for not backbiting anyone.

\*\*\*

Disciple: Backbiting is very bad.

Guru: Yes, it's very bad indeed.

Many people are ruined

As backbiting sets one

Against another one

But it has become a habit

For one to backbite,

Without doing it, one can't

Even sleep that night.

What's virtue or sin,

To know he's not so keen,

But when he doesn't backbite

This, the world appreciates

\*\*\*.

19/02. ????????????? ??????? ????????????????? ??????

???????????????????? ?????????????????????.

19/02. Arranazhee allavai seidhalin theedhe

Purranazheep poyththu nagai.

19/02. A man talking bad of one behind his back, and good before him joyfully  
That man commits more than a sin by his backbiting.

\*\*\*

Disciple: Is it a sin for one to do backbiting?

Guru: It is worst than a sin to backbite  
That spoils the affected man's interest.  
What does the sinner gain?  
Nothing but the other man's pain.

To talk behind one bad  
And before him good  
Shows double standard  
Of a person, who's mad.

That man lacks courage,  
To say openly at any stage,  
The truth, face to face,  
For that act, he lost his face.

\*\*\*

19/03. ???????????? ?????????????? ??????????? ??????  
????????????? ??????? ??????.

19/03. Purramkoorrip poiththuyir vaazhdhalin saadhal  
Arramkoorum aakkam tharum.

19/03. Criticizing a man absent and praising him present falsely  
Better he dies to get some benefits of virtue.

\*\*\*

Disciple: Such double talkers should die?

Guru: It's better such a double talker die soon,  
As at least he may not commit a sin,  
And will be getting some gain  
For any virtuous act he has done.

What a damage he has done  
By this kind of sinful action  
He may know it personally  
But that is what he wants really.

It's a kind of sickness,  
In other words madness,  
For such a man to spoil others,  
Just for his sadistic pleasure.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 19 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 19 - ?????????????

CHAPTER 19 - BACKBITE

\*\*\*

19/04. ?????????? ??????? ????????????? ??????????  
???????????? ????????????????? ?????.

19/04. Kannindru kannarrach chollinum chollarrkka  
Munindru pinnokkaach chol.

19/04. Even one speaks ill of other man before his eyes,  
Let one not talk bad of that man when he is absent.

\*\*\*

Disciple: Can one talk ill of a person in front of him?

Guru: It is better one talks ill of a man  
Just in front of his eyes than  
Speak badly about that man  
Who is not available then.

If one talks ill in front of his eyes  
It'll give the victim a better chance  
To counter the charges brought,  
Which are factually correct or not.

On the other hand  
If he talks behind  
Then the troubles come  
By falling into sinful blame.

\*\*\*

19/05, ????????????????? ????????????????? ?????? ??????????????????  
???????????????? ?????? ??????.

19/05. Arramchollum nenchaththaan anmai purramchollum  
Punmaiyaal kaanap padum.

19/05. When a person talks of virtue, he doesn't say it from his heart  
As this can be known from his habit of backbiting.

\*\*\*

Disciple: How does one know whether a person  
Talks from his lips or from his heart?

Guru: If one is a habitual backbiter  
If he talks of virtue, it's better,  
His words aren't given  
Much of importance then.

He knows not what he talks  
As words come from his lips  
And not from his heart,  
That speaks with due respect.

As face is the index of one's mind  
One can very easily find  
From the backbiter's face  
If he talks from his heart or lips.

\*\*\*

19/06. ?????????? ?????????? ?????????? ??????????  
????????????????? ?????? ??????.

19/06. Pirranpazhi koorruvaan thanpazhi ullum  
Thiranthierindhu koorrap padum.

19/06. If a man reveals openly other person's faults  
That man will be blamed by someone for his worst faults.

\*\*\*

Disciple: 'It is like, if a cat chases a rat  
A dog will chase that cat.'

Guru: 'To err is human.  
To forgive is divine.'  
There's no point for us  
In counting mistakes.

One says, 'A thorn pricked me.'  
That thorn didn't come,  
But he stepped over it,  
That pricked his feet.

A tendency always there is

To shift the blame on others,  
Even though one is at fault  
That he won't accept.

One can make suggestions  
Not force on others his ideas,  
Or pick up others' faults  
When he's not free from faults.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 19 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 19 - ?????????????

CHAPTER 19 - BACKBITE

\*\*\*

19/07. ?????????????? ?????????? ?????????? ??????????

????????? ??????? ????.

19/07. Pagachchollik kellirp piripar nagachcholli  
Natpaadal therraa dhavar.

19/07. A person who doesn't know how to talk sweet words  
And make friends, he will send even close relatives out on some false plea.

\*\*\*

Disciple: One should talk sweet words to make friends.

Guru: Yes, It must be one's nature inborn,  
To talk sweet words with anyone,  
As it can't be taught how to talk  
Or, how sweetly one to speak?

Voice modulation also counts  
In speaking softly with others,  
This requires some experience  
And training from experts.

Sending close relatives out,  
Is not something new of late,  
Including old parents  
Sent to old age homes.

\*\*\*

19/08. ?????????????? ?????????????? ?????????? ??????????

????????????? ?????????? ??????????

19/08. Thunniyaar kutrramum thootrum marabinaar  
Ennaikol eadhilaar maattu.

19/08. A man who complaints to others about his close friend  
Will he not complain about outsiders?

\*\*\*

Disciple: Guruji, Is it not bad to complain on everyone,  
Whether it's friend or foe?

Guru: It's by a force of habit,  
One makes a complaint,  
And he can't sleep that night  
Until he makes one at least.

Day in, day out, he finds,  
Friend or foe, he minds  
Not their personal feelings  
But starts complaining.

They're like cunning jackal,  
Targeting innocent people  
For complaining, as a pastime,  
On someone, every time.

\*\*\*

19/09. ?????????? ?????????????? ?????? ??????????????????[  
?????????? ?????????????? ??????

19/09. Arannokki aatrumkol vaaiyam purrannokkip  
Punchol uraippaan porrai.

19/09. It appears the world is carrying his body load,  
Without throwing him out for his complaining nature.

\*\*\*

Disciple: Really such people are heavy load on this earth.

Guru: Earth carries many dead bodies  
And among them one more he is  
Even though alive he is  
He's just a walking corpse.

His habit of backbiting  
In his blood it's running,  
So, it's not possible  
To correct such people.

A typical example is Sakuni  
A backbiter helping Durhodhana  
Who was against Pandavas

In the story of Mahabharata

\*\*\*

19/10. ??????? ??????????? ??????????? ???????????????  
????????? ??????? ?????????????

19/10. Edhillaar kurrampol thamkurram kaanndrrpin  
Theedhunndo mannum yuirkku?

19/10. Instead of seeing others' faults, if one sees his own faults  
Will there be any fault among living beings.

\*\*\*

Disciple: Guruji, Instead of picking holes on others  
Why not he counts his own faults?

Guru: If he counts his own faults,  
He may find no time for others,  
So, ignoring his own faults  
He starts counting others.

He spares not even his wife  
To complain on her life  
If outside none is available,  
For his day's schedule.

A habitual backbiter he is,  
And if there is a prize  
For habitual offenders  
He'll get the first prize.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 20 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 20 - ????? ?????????

CHAPTER 20 - SILLY TALK

\*\*\*

20/01. ??????? ??????? ????? ???????????  
?????????? ??????? ??????.

20/01 Pallaar muniyap payanila cholluvaan  
Ellaarum ellap padum.

20/01. When one talks useless silly words, he will be hated by all.

\*\*\*

Son: Papa, Why some talk useless silly words?

Father: Some talk silly words.  
Others can't tolerate this.  
They condemn such talks,  
As useless dirty ones.

People hate to hear,  
And they also fear.  
On seeing this kind of man,  
Far away, they prefer to run.

In their own dictionary,  
Silly words are many,  
Good words are rare  
To be seen there.

\*\*\*

20/02. ?????? ?????????????????????? ??????  
????????????? ?????????? ??????.

20/02. Payanila pallaarmun sollal nayanila  
Nattaarkann seidhalin theedhu.

20/02. A man telling useless words to wise men and doing unwanted deeds  
Before a friend both will cause harm.

\*\*\*

Son: Papa, Why people talk unnecessary things?

Father: One should talk nicely.  
But some talk uselessly  
Before wise men particularly,  
Using silly words carelessly.

He has not left his friends,  
Before whom he does  
Silly undesirable actions,  
They feel like closing their eyes.

Better he maintains silence  
To avoid any violence  
Or clash from his friends  
For his unfriendly actions.

\*\*\*

20/03. ????????? ?????? ?????????; ??????  
????????? ?????????? ???.

20/03. Nayanillan enbadhu sollum; payanila  
Pariththu urakkum urai.

20/03. If one starts explaining in detail useless words  
That speech will reveal he is an unlawful man.

\*\*\*

Son: Not only one speaks useless words  
But he starts explaining them in detail why?

Father: He's not only a mad man,  
But also an unlawful person  
To create troubles for others  
With his senseless words.

He should be in a hospital  
Or put in central jail  
For his misconduct  
In a public street.

Animals cannot talk.  
Human beings can talk  
To be done usefully,  
But not uselessly.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 20 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 20 - ????? ?????????

CHAPTER 20 - SILLY TALK

\*\*\*

20/04. ????????? ????????? ????????? ??????????  
???????????? ????????? ???????.

20/04. Nayansaaraa nanmaiya neekum payansaaraap  
Pannbilsol pallaar agaththu.

20/04. If one says useless bad words to many others  
Those unlawful words will remove him from getting all benefits.

\*\*\*

Son: What does one get by using bad words?

Father: No benefit he gets,  
By using bad words,  
Which is unlawful  
And is punishable.

Better to avoid such men  
For anyone to remain  
Peaceful with no concern  
For such silly men.

Talking with no purpose,  
Leads to one's energy loss,  
That can be preserved  
And later on used.

\*\*\*

20/05. ?????? ?????????? ?????????? ???????  
???????? ?????????? ???????.

20/05. Seermai sirappodu neengum payanila  
Neermai udaiyaar solin.

20/05. If a wise man speaks useless words he will lose his reputation at once.

\*\*\*

Son: What will happen if a wise man talks silly?

Father: Wise men are careful always.  
They'll not use silly words.  
If they use such words,  
Their reputation, they'll lose.

Dharma was a virtuous man  
But for an indirect lie  
He was taken to heaven  
Via hell for that one lie.

The death of an elephant  
Asvathaama, an incident,  
That led to the death  
Of Guru Donachariar.

(This Mahabharata story everyone knows)

20/06. ???????????? ?????????? ???? ??????????;  
?????? ???? ????.

20/06. Payanilsol paaraattu vaanai maganenal;  
Makkat padhadi enal.

20/06. If one very often talks silly is not a man at all.  
He's only a weed beyond human habitations.

\*\*\*

Son: Papa, What do you call one who speaks bad words often?

Father: For his useless deed  
We should call him a weed  
For he speaks bad words  
Very often in the streets.

There are children, ladies,  
In the street houses,  
If he speak bad words,  
How it'll fall into their ears?

So, he should not remain  
In the midst of women,

Men and children.  
But outside the Town.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 20 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 20 - ????? ?????????

CHAPTER 20 - SILLY TALK

\*\*\*

20/07. ?????? ?????????? ????????; ?????????  
?????? ?????????? ??????.

20/07. Nayanila sollinum solluga; saandror  
Payanila sollaamai nandru.

20/07. Great men can even tell any unlawful words,  
But not silly words, by that they will get benefits.

\*\*\*

Son: Father what is the difference between  
Unlawful words and silly words.

Father: 'You can walk on the road, '  
They're unlawful words,  
For, on platform only one should walk,  
This unlawful word, they can even talk.

But not 'You're a bloody fool, '  
As such silly words will,  
Certainly cause a wound  
When one hears these words.

Even Unlawful words  
They can't express,  
And any wounding words  
Shouldn't affect persons.

(Note: There may be infringements  
On platforms and so if a wise man  
Says 'walk on the road' it is unlawful,  
This must be the intention of this couplet, I presume.  
Readers can give better examples, I request.)

\*\*\*

20/08. ?????????? ?????? ?????????? ?????????  
????????????? ??????? ??????.

20/08. Arumpayan aayum arrivinaar sollaar  
Perumpayan illaadha soll.

20/08. A wise man, who study the depth of rare things,  
Will never say words which are not beneficial to anyone.

\*\*\*

Son: What other things a wise man can say?

Father: A wise man is a wise man.

He'll not wound anyone.

He often sees everyone

As he sees himself within.

He knows the weight

Of each word, in that

What word is apt

The same he uses it.

But we rarely find one

Such wise person

With a kind voice,

By God's grace.

\*\*\*

20/09. ?????????????? ?????????????? ?????????? ??????????????  
????? ?????? ?????.

20/09. Porulltheertha pochaandhum sollaar marulltheerththa  
Maasaru kaatchi yavar.

20/09. A blameless person, who has become wise,  
Will not talk useless words even by loss of memory.

\*\*\*

Son: How a blameless wise man will talk?

Father: They talk with anyone,

Not with a rough tone,

But with words so sweet,

That touches one's heart.

Particularly when mothers

Use more sweet words,

Their children positively  
Respond very quickly.

Speak with others wisely.  
Talk with them kindly.  
Avoid words silly.  
They'll smile really.

Note: Each word has its own life.  
They cry when their body is cut.  
Yet we use words like Won't, Don't Can't, etc.,  
Also in mobile we cut words like You = U, You are = YR  
Your = Ur, Are = R, Thanks = Thnx, and so on.

\*\*\*

20/10. ???????? ???????? ????????; ????????  
????????? ??????? ?????.

20/10. Solluga sollin payanudaiya; sollarrkka  
Sollin payanin soll.

20/10. Say only useful words useful for self and others.  
Or else, speak not all useless words.

\*\*\*

Son: Papa, is it not good to speak useful words always?

Father, Yes my son, you're correct.  
Words those are so sweet  
Will change one's heart,  
Which is what all want.

Words which are useless  
Shouldn't be in the pages,  
Of world dictionaries,  
Even by any chance.

Can we see a world of smiles?  
Can we touch a world of wise?  
Can we hear a world of sweet words?  
Can we smell a world of sweet aromas?  
Can we speak to a world of happy people?

With no violent screams,

These are my good dreams,  
To mark their fine results  
Of my real expectations? ? ?  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 21 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 21 - ??????????????

CHAPTER 21 - FEAR OF EVIL DEEDS

\*\*\*

21/01. ?????????? ????????; ?????????? ??????????  
??????? ???????? ??????????.`

21/01. Theevinaiyaar anjaar; vizhumiyaar anjuvar  
Theevinay ennum serukku.

21/01. Hardened criminals will not fear to do any evil deed.  
Great men will hesitate to do it.

\*\*\*

Student: Sir, what will hardened criminals do?

Teacher: Hardened criminals have no mercy.  
For them to do any crime is so easy,  
That they won't hesitate  
To execute it overnight.

As his brain is not normal,  
A criminal is a criminal,  
And his mind plans for next  
Crime where to commit.

Because they're wise,  
Great men think twice,  
Before doing any deed,  
Whether it's good or bad.

\*\*\*

21/02. ?????? ??? ?????????? ??????  
????????? ???????? ??????

21/02. Theyavai theya bhayaththalaal theyavai  
Theyunum anjap padum.

21/02. Thinking a deed will give happiness, a man does it, but it gives not.  
Then he should have a fear more than a fire

\*\*\*

Son: Papa, why a man does a job  
When he knows it will burn him?

Father: Some greedy man imagine,  
That he would get more gain,  
If he put his money on horse race.  
If the horse comes last, he faces a big loss.

Temptation will not leave one,  
To gamble again and again,  
Losing his money every time  
Gaining money at no time.

Expectation is one thing.  
Realization is another thing.  
One may have loss or gain,  
But he must not take risk again.

\*\*\*

21/03. ?????????? ??????? ??????? ??  
????????????????? ?????? ??????.

21/03. Arrivinull ellaam thalaienba theeya  
Seruvaarkkum seiyaa vidal.

21/03. Among all the wise things, the best thing is  
Not doing 'Tit for Tat' in harming each other.

\*\*\*

Son: Papa, what is 'Tit for Tat'?

Father: It's, if a man harms a person,  
Who, in return, harms that man.  
But wise thing is the one  
Not harming him in return.

In the present day world,  
The trend is of no good,  
As bombs and ammunitions  
Are kept ready in all countries.

What's exchanged is  
Both sides blasting bombs  
But rarely the good will

That is exchanged well.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 21 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 21 - ??????????????

CHAPTER 21 - FEAR OF EVIL DEEDS

\*\*\*

21/04. ?????????? ?????????? ???????; ??????  
????????????? ?????????????? ?????.

21/04. Marrandhum pirrankedu soozharrka; soozhin  
Arramsoozhum soozhndhavan kedu.

21/04. By forgetting also one should not harm a person.  
If he wants to harm, Goddess of Dharma will come in advance to harm him.

\*\*\*

Son: Papa, why God of Dharma harms a man?

Father: If a man harms any person  
Goddess of Dharma will harm that man.  
Even before his action to harm  
She will rush to harm him.

People who believe in God  
Will never do any evil deed,  
Either consciously  
Or unconsciously

This faith saves a country,  
Where rain falls in plenty.  
People live in peace.  
God blesses that place.

\*\*\*

21/05. ?????????? ?????? ?????????? ??????????  
????????????? ?????????? ?????????????.

21/05. Ilanendru theeyavai seiyarrka seyyin  
Ilanaagum matrup peyarththu.

21/05. Saying he is poor, if anyone does evil deeds to remove poverty,  
He'll become still poor, more and more.

\*\*\*

Son: Papa, for removing poverty  
Can anyone do evil deeds?

Father: Poor people are in majority.  
Rich people are in minority.  
If every poor does evil deeds,  
It's the country that suffers.

Everywhere instead of water,  
Blood will flow like water.  
In place of God, devils  
Will enjoy those evil deeds.

Poor or rich, no one  
Should indulge in  
Evil deeds any longer  
For a country to prosper.

\*\*\*

21/06. ??????? ?????????????? ?????????? ??????????  
????? ?????????????? ?????.

21/06. Theeppaala thanpirrarkann seiyarka noippaala  
Thannai adalvenndaa than.

21/06. If a man wants no evil deed to harm him  
Let him not first do any evil deed.

\*\*\*

Son: Papa there should not be two rules  
One for self and another for others.

Father: If a man wants no harm  
He should do no harm.  
For him, he can't be favorable,  
And for others, be unfavorable.

Heart says go and work.  
Mind says don't work,  
Easy way is to rob others  
Then he goes and robs.

If a fickle mind leads a man  
When his heart says 'No man, '

He acts against his conscience  
And does many evil deeds.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 21 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 21 - ??????????????

CHAPTER 21 - FEAR OF EVIL DEEDS

\*\*\*

21/07. ?????????? ?????????? ???????; ??????????  
?????? ?????????? ??????.

21/07. Enaippagai utrrarum uyivar; vinaippagai  
Veeyadhu adiurrian dhatru.

21/07. A man can escape from strong enemies  
But can't do so against evil causing worries continuously.

\*\*\*

Son: What can one do against evil?

Father: True, he can't do against evil.  
But from his side, let him not do evil.  
And invite the devil's presence,  
He can then be happy in its absence.

It's only the irony of fate,  
That takes command to dictate,  
In unleashing the devil,  
Even if one is against the evil.

Perhaps the fate may harm,  
But one should refrain from  
Doing evil deeds at any time,  
Which will bounce back on him.

\*\*\*

21/08. ?????? ?????????? ?????????? ??????????????  
???????? ?????????????? ??????.

21/08. Theeyavai seidhaar kedudhal nizhalthannai  
Viyaadhu adiyurraindh dhatru.

21/08. How a man spoils himself by his evil deeds?  
It is like the long shadow that falls under his feet at noon.

\*\*\*

Son: At noon there will be no shadow  
Of any object as sun is on its top.

Father: Yes you're right  
Any deed follows that man.  
It bounces back on the man,  
Who's the cause for it.

Evil deeds bring evil results.  
Good deeds bring good results.  
If one sows corn, he reaps corn.  
Cut weeds which grow in between.

It's in the hands of one  
To be away from a man,  
Who can cause harm,  
Anywhere, at any time.

\*\*\*

21/09. ???????????? ?????? ?????? ??????????????????  
?????????? ?????????? ?????.

21/09. Thannaitthaan kaadhalaan aayin enaiththonrrum  
Thunnarrka theevinaip paal.

21/09. Even if one keeps love on his own self,  
Let him not do even a small harm to others.

\*\*\*

Son: Papa, I understand that one should not harm others.

Father: Yes, now you know what is what?  
So, don't do any evil deed, be it  
Big or small, for it'll affect  
You as well as others, in fact.

You can tell your friends  
What all you've heard  
So that they'll also avoid  
Doing any evil deed.

You'll grow up then  
As a big wise man  
And tell all others

Not to do evil deeds.

\*\*\*

21/10. ?????????? ?????? ??? ? ???????????  
?????? ?????????? ??????.

21/10. Arungkedan enbadhu arriga marungkodith  
Theevinai seiyaan enin.

21/10. If a good man deviates not from lawful activities  
Let him know that he'll not get any harm.

\*\*\*

Son: So one should be good and lawful.

Father: If he's lawful always,  
And does good deeds,  
No devil can harm him,  
Anywhere, at any time.

The sum and substance  
Of this chapter is,  
Avoid doing evil deeds,  
Always do good deeds.

None has seen a devil,  
But it is a brother of evil,  
That can't be viewed,  
But can be experienced.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 22 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 22 - ??????????????

CHAPTER 22 - ON DECORUM

\*\*\*

22/01. ?????????? ?????? ?????????? ????????????

????????????? ?????? ?????.

22/01. Kaimaaru vendaa kadappaadu maarimaattu  
Enaatrrugn kollo ulagu.

22/01. What can all lives in the world give back to the cloud that gives rain?  
Likewise nothing is expected by those who help like the cloud.

\*\*\*

Girl: Maa, we give back nothing to the cloud that gives rain?

Mother: Clouds give all lives rain,  
Expecting nothing in return,  
Similarly kind hearted persons  
Help others like the clouds.

Nature gives pure air,  
Plenty of clear water,  
For all lives to live,  
But back what lives give?

Carbon smoke, gutter water,  
That pollutes air and water,  
Is it not? Better, we the lives  
Try to make amends.

\*\*\*

22/02. ?????????????? ?????? ?????????????????? ??????????????

????????????? ?????????? ????????????

22/02. Thaanaatrith thandha porullelaam thakkaarkku  
Vellaanmai seitharr poruttu.

22/02. The hard earned money of one should be used  
To help deserving people.

\*\*\*

Girl: Maa, What is the use of earning if one does not help others?

Mother: A kind hearted man  
Will always help deserving men  
With his hard earned money,  
Like this, he had helped many.

This kind of thought  
Many don't get it,  
A few people only  
Come forward really.

They help expecting,  
In return, nothing,  
But their kindness,  
That gives happiness.

\*\*\*

22/03. ?????????? ?????????? ?????????? ??????????????  
????????????? ???? ???.

22/03. Puththaen ulagaththum eenndum perralaridhe  
Oppuravin nalla pirra.

22/03. Is there any decency in this world and heaven  
More than the decorum?

\*\*\*

Girl: Decency and decorum more or less  
Signify the same meaning, is it not?

Mother: Both signify one's behavior.  
Decency is propriety of behavior.  
Decorum is etiquette or politeness.  
This is what the dictionary says.

Decency and decorum both  
Should beautify this earth  
And the so called heaven,  
The one heard, but not seen.

The dress code says,  
For temple in divine dress,  
For office, not in mufti dress

For school, uniform dress.

Suitable to the place  
One should wear dress  
Otherwise no decency  
Or decorum they say.  
\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 22 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 22 - ??????????????

CHAPTER 22 - ON DECORUM

\*\*\*

22/04. ?????????? ????? ?????????????????????? ????? ??????????????????  
?????? ?????? ??????

22/04. Mannuyir Ombi arullaallvaarkku illai irullserndha  
Innaa ulagam pugala.

22/04. Wise men say that a kind hearted person, who protects other lives  
Will never be exposed to any fearful harm.

\*\*\*

Girl: Maa, A kind hearted person will be safe always they say.

Mother: A person is kind to other lives,  
He protects them from all dangers,  
When he's not harming others,  
He'll be loved by others.

No harm will come to him,  
As they're close to him,  
So no wonder if that person  
Takes care of everyone.

Even within a family circle  
It's that kindness and mutual  
Relationship help to avoid  
Many dangers facing ahead.

\*\*\*

22/05. ?????? ?????????????? ?????? ??????????  
?????? ?????? ??????.

22/05. Urunki neernirandh dhartre ulagavaam  
Perarri Vallan thiru.

22/05. The wealth of a wise person, who is liked by all in the world,  
Is just like a public drinking water full tank.

\*\*\*

Girl: Is it like 'Still water runs deep? "  
'Empty drum makes much noise.? '

Mother: If a rich wise man serves  
With his wealth many others,  
Then he's liked by them.  
Thus he maintains a decorum.

When water is full in a tank,  
Many lives come for a drink,  
The purpose of the water  
Is fully served then and there.

Likewise, the wealth if stagnates,  
Without use, at one place,  
Its purpose is not well served,  
So, it should be well utilized.

\*\*\*

22/06. ?????????? ?????????? ?????????????????? ??????????  
????????? ?????????? ???????.

22/06. Payanmaram ulluurp pazhudhatraal selvam  
Nayanudai yaankann padin.

22/06. If more wealth is in the hands of a decent man, it is like a tree  
Full of fruits at the centre of a town for public use.

\*\*\*

Girl: Maa, This is a good comparison, is it not?

Mother: Yes my child, if wealth is  
In the hands of a miser, it's of no use.  
If it's in the hands of a decent man,  
It reaches every common man.

When the pot is full,  
One can serve well  
The hot soup to all,  
Not when it has no fill.

Money is for many good uses.  
If a good man handles it.  
Also it serves for wrong uses,

If a bad man misuses it.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 22 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 22 - ??????????????

CHAPTER 22 - ON DECORUM

\*\*\*

22/07. ????????????? ?????? ?????????????? ?????????  
???????????? ?????????? ??????.

22/07. Marundhagith thappaa; maraththatrraal selvam  
Perundhagai yagnkann padin.

22/07. If the wealth is with a decent man, it is like a medicinal tree  
That gives medicine to all kind of diseases.

\*\*\*

Girl: Maa, this sounds like the previous Kural. There it is fruit  
And here it is medicine.

Mother: To me also, it sounds like that.  
It is like a tree that gives fruits.  
And now, that gives medicine,  
Both useful to all living beings.

But in the modern days,  
Wealth means hot business  
Of making huge profit,  
Hitting one below his belt.

Money plays a role,  
Now just like a hell,  
To the helpless poor,  
For their daily succor.

\*\*\*

22/08. ??????? ?????????????? ?????????????????? ??????????  
????????? ?????????? ??????.

22/08. Idanil paruvaththum oppuravirrkku olgaar  
Kadanarri kaatchi yavar.

22/08. Even if a decent man loses his wealth,  
He'll not hesitate to help others.

\*\*\*

Girl: Maa, What a decent man can do  
When he had lost his wealth?

Mother: He'll not lose his decorum,  
Beg or borrow, he'll help them,  
As he has done previously  
When he had more money.

His heart had become so soft  
That he'll spend a sleepless night  
If he had not served one  
Whom, that day, he had seen.

What little wealth he has  
He'll share with others  
When he feels other's suffering  
As his own suffering.

\*\*\*

22/09. ??????????? ?????????????? ??? ? ???????????  
????????? ?????? ???.

22/09. Nayanudaiyaan nalkoorndhaan aadhala seiyumneer  
Seiyaadhu amaikalaa aarru.

22/09. If a decent man becomes very poor  
He'll feel very much for his helplessness to help others.

\*\*\*

Girl: Maa, How a decent man feels for his helplessness?

Mother, yes my girl, it's but natural  
For him in that manner to feel,  
As he can't see people  
Suffering for their daily dole.

Karna, in the battlefield,  
Was dying with wounds,  
But his life was there still  
At Goddess Dharma's will.

Lord Krishna in disguise,  
Begged him for his punyams.

Karna poured his blood  
In Krishna's two hands.

He offered his punyams,  
All the self earned virtues,  
That was protecting him  
And gave up his life then.

\*\*\*

22/10. ?????????? ?????????? ?????????? ??????????  
????????????????? ??????? ??????????.

22/10. Oppuravi naalvarum kedenin akdhoruvan  
Virrukkoll thakkadhu udaiththu.

22/10. That kind of poverty one gets due to his decent deeds  
Is worth purchasing by selling one own self.

\*\*\*

Girl: Maa, what finally the poet says in this chapter?

Mother: Finally the poet says,  
That if poverty he has to face  
Due to his decent deeds  
It's worth at his cost.

A wealthy man is  
Not always happy  
Nor a poor man is  
Always unhappy.

A life of decorum  
Both of them  
Should maintain  
In any situation.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 23 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 23 - ???

CHAPTER 23 - ON LIBERALITY

\*\*\*

23/01. ?????????????????? ??? ????; ????? ??????  
????????????????? ????? ???????.

23/01. Variyaarkkondru eevadhe eegai; matrru ellaam  
Kurriedhirppai neeradhu udaitththu.

23/01. To give what a poor man in need is the liberal gift  
Others things given belong to barter deals.

\*\*\*

Disciple: Guruji, A friend in need is a friend indeed, they say.

Guru: Here, a donor who gives,  
What a poor man really wants,  
It's taken as a liberal gift,  
And other things are not.

If a hungry man wants to eat,  
If the donor gives him a hat,  
It's not a liberal gift  
As he cannot eat it.

If a donor gives one food to eat,  
And ask him to clean his flat,  
The food given is not liberal  
But it belongs to a barter deal.

\*\*\*

23/02. ???????? ???????? ??????????; ??????????  
????????????? ??? ????.

23/02. Nallaarru eninum kollaltheedhu; melulagam  
Ileninum eedhale nandrru.

23/02. If a person says that it's good for one to take things from others, it's bad.  
If one says by donating liberally, one will not go to heaven, but still it's good.

\*\*\*

Disciple: Guruji, What's wrong in taking and good in giving things?

Guru: Taking from others things  
Is like begging from them,  
While giving liberally things  
Is like gifts given to them.

Taking freely from others is bad.  
Giving freely to poor is good.  
Thus what is good and bad  
Here it's clearly said.

Even if the road to heaven  
Is not meant for anyone,  
Who gives liberal gifts,  
Yet, this is the best one.

\*\*\*

23/03. ?????????????? ????????? ????????? ?????  
????????????????? ?????? ??.

23/03. Ilanenum ellaam uraiyaamai eedhal  
Kulanudaiyaan kanne ulla.

23/03. It is the good nature of a person from a high class family  
To give what one wants without saying 'No' to him.

\*\*\*

Disciple: Guruji, who'll give liberal gifts to others?

Guru: If a person is born in a high class family,  
He'll be more liberal minded generally,  
To give what anyone wants,  
Without saying 'No' to his requests.

This is only a general observation.  
It's not that anyone born  
In other families has no heart,  
To give others what they want.

It depends upon individuals  
Born in any families  
To be liberal minded  
To help others unasked.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 23 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 23 - ???

CHAPTER 23 - ON LIBERALITY

\*\*\*

23/04. ???????? ???????? ???????? ??????????

????????? ???????? ????.

23/04. Innaadhu irakkap padudhal irandhavar  
Inmugham kaannum allavu.

23/04. If one takes pity, without giving anything, is of no good,  
Until he sees the receiver's smiling face after he gets what he wants.

\*\*\*

Disciple: Without giving anything how one can take pity?

Guru: Mere word-sympathy will not  
Solve one's immediate requirement,  
And when he gets what he wants  
One can see a smile on his face.

A donor must be liberal in action,  
Not giving lectures to a man,  
At a time when that person  
Seeks for some donation.

Perhaps, the intention here is  
Without speaking mere words,  
Give the receiver with a smile  
Take from the giver with a smile

\*\*\*

23/05. ?????????? ???????? ?????????????; ??????????

????????????? ?????????? ????.

23/05. Aarrtruvaar aarrtral pasiyarrtral; appasiyai  
Maarrtruvaar aarrtralin pin.

23/05. A person who is fasting bears the pain of hunger.  
But that is not greater than relieving the pain of a hungry man.

\*\*\*

Disciple: The pain of hunger one knows  
Only when he is fasting.

Guru: A fasting person knows  
What the hunger-pain is.  
If his stomach is full,  
He doesn't know hunger well.

One can realize other's pain,  
Only when he suffers pain,  
Once he knows what pain is  
Then only he pities others.

Thereafter he helps others,  
When a chance for it comes,  
Not with a grumbling face  
But with a smiling face.

\*\*\*

23/06. ??????? ?????? ??????????; ??????????  
????????? ??????????? ?????.

23/06. Atrraar azhipasi theerthal; akdhoruvan  
Petraan porullaip puzhi

23/06. The hunger kills the character of a poor man  
And if a rich man relieves it, then that will save a good place for him.

\*\*\*

Disciple: Guruji, rich man should help poor man,  
But is this going on now?

Guru: God helps those men  
Who helps poor men.  
Only in that sense,  
We should take this.

Among all the charities,  
The best one considered is  
Giving food to a person,  
Who has hunger pain.

One wants to give more,  
But another wants not more

Than what he can eat,  
So, giving food is great.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 23 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 23 - ???

CHAPTER 23 - ON LIBERALITY

\*\*\*

23/07. ?????????? ???? ?????? ????????????

????????? ??????? ??????.

23/07. Paathuunn maree yavaanaip pasiennum  
Theeppanni theenndal aridhu.

23/07. A man's habit of sharing his food with others  
Will not bother him with hunger.

\*\*\*

Disciple: Why one should share his food with others?

Guru: In the bygone days  
The daily custom was  
To watch at the gate  
For a hungry guest.

After giving him food,  
A family took food.  
So, it was a habit,  
A thing of the past.

Hunger knows no one,  
A rich or poor person,  
But it gives its pain,  
No matter, to everyone.

In plenty, Mother Earth gives,  
But some traders hoard grains,  
That helps a rich man to gain,  
And poor to undergo hunger-pain.

\*\*\*

23/08. ?????????????? ?????? ?????????????? ???????????

????????????????? ???? ??????.

23/08. Eeththuvakkum inbam arriyaarkol? Thaamudaimai

Vaithizhakkum vanga nnavar.

23/08. A heartless man had lost his hard earned money.  
Had he given it to poor he would have seen their smiles.

\*\*\*

Disciple: One prefer to lose his money  
Rather than helping poor people.

Guru: A rich wants to be richer,  
With no help to the poor,  
And when he loses his money  
He behaves in a manner funny.

A rich man was betting daily  
All his hard earned money  
On horse races, but was losing  
All his money, and not gaining.

He regretted, instead of horse races,  
He would have seen happy faces,  
Had he given those money lost  
To the suffering poor at last.

\*\*\*

23/09. ?????????? ???????? ???? ??????????  
???? ??????? ?????.

23/09. Iraththalin innaadhu manrra nirappiya  
Thaame thamiyar unnal.

23/09. One who eats his self-earned food, without sharing it with others,  
Will suffer hardship, as it is worst than begging food from others.

\*\*\*

Disciple: One should share his food with others.

Guru: He should share his food,  
With others for his own good,  
Otherwise, he'll suffer hardship  
In his life with no outside help.

If he has bread, just four slices,  
He can offer two slices  
To a hungry person,

Who's really starving then.

The hunger is common to all,  
Whether it is man or animal,  
Or any living beings on earth.  
They eat to escape from death.

\*\*\*

23/10. ??????? ???????; ???????  
???? ??????? ???.

23/10. Saadhalin innaadhathu illai; inidhadhuum  
Eedhal iyaiyaak kadai.

23/10. There is no hardship, worse than death,  
For a man denied of that joy of helping others.

\*\*\*

Disciple: Will anyone know what joy of giving is?

Guru: The joy of giving is an art,  
One should fully learn it.  
If he wants to live happily  
With no help coming forth easily.

With honor, one is born to live.  
When it's lost, better to die,  
That is what, elders say,  
Not die of hunger, they say.

Hunger death tells upon  
The society of ruling men  
Who fails to save the poor  
From starvation forever.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 24 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 24 - ?????

CHAPTER 24 - ON FAME

\*\*\*

24/01. ?????; ????? ?????????; ??????????

?????? ?????? ???????????.

24/01. Eedhal; isaipada vazhdhal; adhuvalladhu  
Uudhiyam illai uyirkku.

24/01. Give poor what they want and gain fame for that.  
Apart from that fame, nothing else will benefit one.

\*\*\*

Radha: Madhavi, one is born to earn fame  
Otherwise what is the use of his birth?

Madhavi, Yes Radha, one way to get fame is  
Helping the poor people in distress,  
And more than that nothing else is  
More beneficial to one who saves lives.

Name and fame one gets  
Not by the size of his estates  
But by his noble deeds,  
To meet the sufferers' needs.

Little drops of water  
Makes this mighty ocean  
And little grains of sand  
Makes this mighty land.

Like this, if one man  
Helps another man,  
A new world begins  
Where no one suffers.

\*\*\*

24/02. ?????????? ?????????? ?????????? ?????????????????????

????????????? ?????????? ??????.

24/02. Uraippar uraippavai ellaam irappaarkkondru  
Evaarmael nirrkum pughazh.

24/02. About a donor's fame, whatever to be told,  
Persons receiving his help will spread.

\*\*\*

Radha: A donor helps deserving people,  
Who go and tell others about him.

Madhavi: A donor doesn't require  
Any publicity, as the gift-receivers  
Will spread the news of his good nature  
To the nook and corner, everywhere.

It's like a flower shop known  
By its sweet smell to everyone,  
The news about the donor  
It spreads widely like forest fire.

Where there is a jackfruit,  
All the flies will visit,  
Uninvited by anyone,  
And try to sit on the fruit.

\*\*\*

24/03. ?????? ??????? ??????? ??????????????  
????????? ?????????????? ???.

24/03. Ondraa ulagathththu uyarndha pugazhallaal  
Pondraadhu nirrpadondru ill.

24/03. There is nothing worthy in the world  
Other than the everlasting fame one has.

\*\*\*

Radha: Many famous persons  
As well as institutions are there  
To help deserving people.

Madhavi: Yes, I agree with you  
And wish to tell you,  
Many do undue publicity,  
That shows their vanity.

Fame cannot be bought  
But it should be got  
By one's personal efforts  
Besides his helpful deeds.

When one throws pebbles  
There appear ripples  
Over the surface of water,  
But soon they disappear.

Likewise any popular name,  
Or its widespread fame,  
Disappear in course of time  
With no retrace of the same.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 24 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 24 - ?????

CHAPTER 24 - ON FAME

\*\*\*

24/04. ?????? ?????????? ?????????? ????????

????????? ?????????? ?????.

24/04. Nilavarai neellpugazh aarrtrin pulavarai  
Porradhu puththell ulagu.

24/04. If one's fame goes up to the frontiers of the world,  
The heaven will praise him, but not the Devas there.

\*\*\*

Radha: How long one's fame remains in the world?

Madhavi: Can anyone try to cook  
A pumpkin drawn in a book?  
Likewise, name and fame  
Remain inside a glass frame.

As it's, out of sight, out of mind,  
Some names one can find  
When you turn the pages  
Of past historical records.

Some famous persons  
One can even trace  
In postal stamps,  
Or in currency notes.

\*\*\*

24/05. ??????????? ??????? ?????????? ????????????

????????????????? ?????????? ??????.

24/05. Naththampol kedum ulladhagum saakkaadum  
Viththagarkhu allaal aridhu.

24/05. Wise men feel poverty as growth and death as living,  
When their fame goes up, after donating their wealth.

\*\*\*

Radha: How is it, poverty is growth  
And death is living?

Madhavi: Wise men attach no value  
For wealth, but they give due  
Attention to the suffering mass,  
Whose lives are meaningless?

They live even after death,  
As their fame and wealth  
Save many living beings  
Thro' Trusts in their names.

When they were born,  
They didn't bring anything.  
When they died then,  
They took with them nothing.

So, for wealth, they don't care,  
But for people, they do care,  
As it was only from them  
They earned their fame.

\*\*\*

24/06. ????????? ?????????; ?????????  
???????????? ?????????.

24/06. Thondrrin pugazhodu thondrruga; agdhilaar  
Thonrralin thonrraamai nandru.

24/06. If one should live, better live with fame  
Otherwise even if born, it is better not be born.

\*\*\*

Radha: What an extreme point  
For one born is better not born?

Madhavi: Everyone is born with a mission  
And if it's not understood by one  
His or her life is in vain.  
It's like as if they aren't born.

Within one's own circle,  
If one proves his credential,

Then the object of his mission  
Is fully in commission.

From dust a diamond  
Comes to this world,  
And from muddy water  
Lotus flowers appear.

Like a diamond here,  
Or a lotus flower,  
Let all those born  
In the world shine.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 24 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 24 - ?????

CHAPTER 24 - ON FAME

\*\*\*

24/07. ??????? ????????? ?????????? ??????  
????????? ?????? ??????

24/07. Pugazhpada vaazhaadhaar thamnovaar thammai  
Ighazhvaarai novadhu evan?

24/07. A man condemning his own infamous life,  
Why should he feel for others' blaming him?

\*\*\*

Radha: One is digging his own grave,  
But will not allow others to dig his grave.  
It's like this.

Madhavi: Yes, one can't swallow easily  
Others' criticism, while personally  
He condemns himself  
For his infamous life.

Instead, he should mend his ways,  
If he wants to become famous,  
By helping people freely  
And donating his wealth liberally.

Like a ghost in its treasure hunt,  
Neither will it use that,  
Nor will allow others use it,  
A man need not imitate it.

\*\*\*

24/08. ??????? ?????????????????? ????????? ??????????????  
????????? ?????? ???????.

24/08. Vasaienba vaiyaththaarkku ellaam isaiennum  
Echam perraa vidin.

24/08. If one is not famous even after his death

Wise men say he carries others' blames.

\*\*\*

Radha: Such infamous people when they die  
It will be a great relief to others.

Madhavi: True, for others, it's a relief,  
When an infamous man dies,  
Like a dacoit when he dies  
People feel a sigh of relief.

'Fair or foul means, be a hero'  
Someone said like this.  
People like fair means  
And dislike unfair ways.

No one is sure of birth,  
Or about his death,  
In between, the first one is good,  
While the second one is bad.

\*\*\*

24/09. ??????? ??????? ????????? ???????  
?????? ????????? ??????.

24/09. Vasaiyila vannpayan kunrrum isaiilaa  
Yaakkai porruththa nilam

23/09. If one lives without fame in a place,  
Even the yield from that land will come down.

\*\*\*

Radha: Even the Mother Earth cries for a man with no fame.

Madhavi: Yes, with no fame a man  
Remains as the biggest burden,  
Not only on the Mother Earth mainly,  
But also on his affected family.

Even a stone erected in temples  
Gets its due reverence,  
Whereas, with no fame, a man  
Is worse than a stone.

A lazy man has no fame.

He has also lost his name.  
If he doesn't till the soil,  
The crops will surely fail.

\*\*\*

24/10. ??????? ???????; ???????  
???????? ???? ????.

24/10. Vasaiozhiya vaazhvaare vaazhvaar; isaiozhiya  
Vaazhvaare vaazhaa dhavar.

24/10. A man with no blame seems to be alive.  
A man with no fame is almost dead.

\*\*\*

Radha: The poet has stressed the importance  
Of one becoming famous in his life.

Madhavi: Yes Radha, he even says,  
If there's no blame, he just lives,  
And if no fame, he's alive  
But as if he's dead, he lives.

He's like a walking corpse,  
Unfit for any practical use,  
Receiving everyone's curse,  
That he's the one most useless.

To get name and fame,  
Without any blame,  
One must have that aim,  
Within one's life time,

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 25 - Couplets 1,2,3

???????????? -THIRUKKURAL

???????? 25 - ??????????.

CHAPTER 25 - COMPASSION.

\*\*\*

25/01. ?????????????? ?????????????? ?????????; ??????????????  
????????? ?????????? ??.

25/01. Arutselvam selvathul selvam; porutselvam  
Pooriyaar kannum ulla.

25/01. Of all the wealth the best one is from compassion  
Other material wealth is with the meanest persons.

\*\*\*

Sarada: One should show compassion to all lives.

Gopika: Yes Sarada, whosoever considers  
Other lives as their-own lives,  
They'll not cause irritation,  
But will show them compassion.

How far it's practical  
In particular with animals,  
To show them compassion,  
One may ask this question.

Unless they come and attack,  
Let us not hunt their flock,  
For the sake of game,  
Or catch them to tame.

\*\*\*

25/02. ?????????????? ????? ??????????; ??????????????  
????????? ????? ??????

25/02. Nallaatraan naadi arullaalga; pallaatraan  
Therinum agdhe thunai.

25/02. Of all the virtues, one should practice how to show pity,  
The best one that gives life support to him.

\*\*\*

Sarada: Compassion is an inborn nature  
Only circumstances make one harsh in life.

Gopika: Many have self-pity,  
Than showing others pity,  
There compassion has no place,  
But it gives room for vengeance.

One should rise above self  
To take pity on someone's life,  
And once pitying becomes a habit  
He gets people's moral support.

They begin to like him,  
Help him at the crucial time,  
Thus his life begin to shine,  
And he gets self satisfaction.

\*\*\*

25/03. ?????????????? ?????????????????? ?????? ??????????????????  
?????? ?????? ??????.

23/03. Arullserndha nenjinaarkku illai irullserndha  
Innaa ulagam pugala.

23/03. A person having his heart full of compassion  
Will never go to the darkest world of hardship.

\*\*\*

Sarada: A man of compassion will never  
Mind about hardship.

Gopika: It's true, he gets strength more  
To withstand hardship any longer,  
And with his heart full of compassion,  
He goes to any extent to help someone.

He never pays his attention  
To the dark side of his life even,  
As his mind thinks of others,  
How to solve their worries?

Lord Buddha, take for instance,  
He was a Royal Prince once,

As an incarnation of compassion,  
He took up renunciation.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 25 - Couplets 4,5,6

???????????? -THIRUKKURAL

???????? 25 - ??????????

CHAPTER 25 - COMPASSION.

\*\*\*

25/04. ?????????? ?????? ?????????????????? ?????????  
???????????? ?????????? ?????.

25/04. Mannuyir ombi arullaallvaarkku ilenba  
Thannuyir anjum vinai.

25/04. Wise men say one who saves other lives by his kindness  
He'll never face any danger to his life.

\*\*\*

Sarada: No danger to one's life by showing pity to other lives.

Gopika: One who shows compassion  
Is really a great person,  
As a messenger from Heaven,  
To relieve earth's burden.

It's his inborn compassion,  
That works like a talisman.  
Any danger he'll never face,  
Not even, say, a little trace.

Every man or woman  
Has more compassion  
Inside his or her heart  
Occasionally it comes out.

\*\*\*

25/05. ?????? ?????????????????? ??????, ??????????????  
???????????? ?????? ???.

25/05. Allal arullallvaarikku illai, vallivazhangum  
Mallalma gnam kari.

25/05. A compassionate man never suffers hardship.  
For this the flourishing earth is witness to it.

\*\*\*

Sarada: Mother Earth has seen many great persons.

Gopika: Mother Earth bears the load,  
Of all things, both good and bad,  
But out of her compassion comes,  
As life support, all the essential things.

Air to breath, food to eat,  
Water to drink, home to rest,  
Also all shock she absorbs.  
Man-made-tortures she bears.

Yet, she bears witness,  
For good many things,  
One such is compassion  
Shown by great men

\*\*\*

25/06. ?????????????? ?????????????? ?????? ??????????????  
?????? ?????????????? ?????.

25/06. Porullneengip pochchaandhaar enbar arullneengi  
Allavai seithozhugu vaar.

25/06. A person has given up virtuous deeds,  
Forgetting his sufferings, he is doing wrong deeds.

\*\*\*

Sarada: Some bad people don't realize their mistakes.

Gopika: A person out of frustration,  
Perhaps, given up good actions,  
And started doing bad deeds  
In spite of his sufferings.

He may realize one day,  
Bad deeds will never pay,  
And may come back  
To the virtuous track.

It's all one's experience,  
That finally influences  
His choice from good to bad  
Or from bad to good.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 25 - Couplets 7,8,9,10

???????????? -THIRUKKURAL

???????? 25 - ??????????

CHAPTER 25 - COMPASSION.

\*\*\*

25/07. ?????????????????? ?????????? ??????; ?????? ??????????????  
????????????? ?????????? ???????.

25/07. Arullilaarkku avvulagam illai; porull illaarkku  
Ivvulagam ilaagi yaangu.

25/07. If one has no wealth, he has no place in this world.  
Like this, if he has no compassion, he has no place in heaven.

\*\*\*

Sarada: It's true that if one has no money  
He has no value in this world.

Gopika: No one on earth will care  
If there no money to spare.  
In this material world of ours  
Money has its first place.

Even his family members  
Will not obey his words  
Nor even they'll take pity,  
If his money bag is empty.

If one has no compassion,  
He'll not go to heaven,  
But will take birth again  
To suffer for his sins.

\*\*\*

25/08. ?????????????????? ?????????? ??????????; ??????????????????  
????????????????? ?????? ???????.

25/08. Porullattraar pooppar orukaal; arullattraar  
Atraarmatrru aadhal aridhu.

25/08. If one has no wealth now, he may get it later on.  
But if he has no compassion now, never he'll have it.

\*\*\*

Sarada: Money may come and go.  
But compassion should stay forever.

Gopika: A poor will become rich  
Or a rich will become poor,  
It's just a cycle of event  
Time only can set it right.

Compassion should sit  
In one's kind heart,  
For him to help others  
And get their blessings.

If he has no virtue  
He'll have no value  
For his admission  
To the gates of Heaven

\*\*\*

25/09. ?????????? ?????????????? ?????????????? ???????  
????????????? ?????????? ?????.

25/09. Therullaadhaan meiyipporull kandatrraal therin  
Arullaathan seiyium arram.

25/09. A person who has no virtue, when he shows compassion  
It is like a fool trying to know what true virtue is.

\*\*\*

Sarada: How a fool knows what is compassion or virtue?

Gopika: How a fool will know,  
When even wise men fail to show  
Their compassion to others,  
In these difficult days.

Compassion must come out,  
From one's kind heart,  
Not from his pitiless lips  
Just as mere words.

A double standard it is,

One from the lips  
Another from the heart,  
It's how fools react.

\*\*\*

25/10. ?????????????? ?????? ?????????; ???? ?????????  
???????????????? ?????????? ?????????.

25/10. Valliaarmun thannai ninaikka; than thanin  
Meliyaarmel sellum idaththu.

25/10. A man without compassion, before he harms a weak person,  
He should think of a strong man, who would create a fear in him.

\*\*\*

Sarada: There is a saying that  
If a cat chases a rat,  
A dog will chase that cat,  
This truth is just like that.

Survival of the fittest  
Keeps the strongest  
Over the weakest  
In the survival test.

There lies only one solution  
That's to show compassion  
To the weakest persons,  
To free oneself from all sins.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 26 - Couplets 1,2,3

(Note: 2000 years ago, the Poet Tiruvalluvar is a Jain who avoids taking meat  
So, he has written these 10 couplets in favor of vegetarianism)

???????????? -TIRUKKURAL

???????? 266 - ?????? ????????

CHAPTER 26 - ABSTINENCE FROM MEAT

\*\*\*

26/01. ?????? ?????????????? ?????????? ??????????  
???????? ?????? ??????

26/01. Thanoon perukkarrkuth thaanperridhu oonunbaan  
Enganam aallum arull.

26/01. If one eats body of other life to keep his body heavy  
How he'll be able to rule kindness.

\*\*\*

Muthu: Some justify meat eating is good.

Manickam: Yes, some people say  
The sin after killing goes away  
If one eats the same meat,  
Is it correct or not?

Some others begin,  
Why a man has canine  
Teeth like an animal?  
To tear and eat meat well.

Animal population  
Will be more than  
Human population  
If meat is not taken.

\*\*\*

26/02. ?????????? ?????????????????? ??????; ??????????  
????????? ?????????? ??????????

26/02. Porullaatchi porrrraadhaarkku illai; arullaatchi  
Aangillai oonthin bavarkku.

26/02. One doesn't get the benefit of wealth, when it is not well protected.  
Likewise, meat eaters do not get the benefit of virtuous deeds.

\*\*\*

Muthu: What is wrong in eating meat?

Manickam: This controversy goes on,  
One justifies eating meat.  
Another tries to oppose it,  
But flesh markets are always open.

Warriors have to eat meat,  
Only then they can fight  
If they take vegetable food  
Their force can't be good.

This kind of defense  
All meat eaters place  
Before non-meat eaters  
Justifying their stand thus.

\*\*\*

26/03. ???????????? ?????????????? ??????????????????????  
?????????? ?????????? ?????.

26/03. Padaikondaar nenjampol nanrrukkaadhuondran  
Udalsuvai undaar manam

26/03. A man taken sword in his hands will not think of virtues but of killing  
others.

Likewise, one eating flesh will think of meat only and not of kindness.

\*\*\*

Muthu: A man holding knife will cut something  
A man eating flesh will think of meat only.

Manickam: In Bhagavad Gita Krishna says,  
One's character forms from what he eats.  
Rajasic, Sattvic and Tamasic food  
Like three types of food.

Rajasic food for kings,  
Satvic food for vegetarian,  
Tamasic food for laborers,  
To suit their nature of duties.

Some argue even plants,  
Have life what one eats,  
So, one can eat flesh  
Like vegetables cut fresh.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 26 - Couplets 4,5,6

(Note: 2000 years ago, the Poet Tiruvalluvar is a Jain who avoids taking meat  
So, he has written these 10 couplets in favor of vegetarianism)

???????????? -TIRUKKURAL

???????? 266 - ?????? ?????????

CHAPTER 26 - ABSTINENCE FROM MEAT

\*\*\*

26/04. ?????????????? ?????????? ??????????, ??????  
????????????? ?????????? ??????.

26/04. Arullalladhu yaadhenin kollaamai, korral  
Porulladhu avvoon thinal.

26/04. Not killing is good and killing is bad.  
Eating that flesh is another sin.

\*\*\*

Muthu: Eating meat is a sin, but all cannot give up meat.

Manickam: Once pre-historic men,  
Cannibals, were eating men.  
Slowly this habit changed  
To eating animals and birds.

Some for a change ate  
Cooked vegetables for taste,  
Then they became vegetarians,  
As they ate only vegetables.

The poet says, meat eaters  
Will have no kindness,  
As blood soaked meat  
Had hardened their hearts.

\*\*\*

25/05. ?????????? ??????? ?????????????; ?????????  
????????????? ?????????? ??????.

25/05. Unnaamai ulladhu uyirnilai; oonunna  
Annaaththal seiyaadhu andru.

25/05. By not eating flesh, life activates its body.  
One eating body separating its life, that sin will never leave him.

\*\*\*

Muthu: Someone kills and another one eats  
So there is no sin for the eater, is it so?

Manickam: Because one man is eating  
Another man is killing,  
If there's no eater  
Will there be a killer?

Both men are committing sin,  
Killed by one and ate by one,  
So, the eater can't claim,  
That he carries no blame.

Century after century,  
In almost every country,  
There is vegetarian movement  
But still people eat meat.

\*\*\*

26/06. ?????????????????? ?????????? ?????????? ??????????  
????????????????????? ?????????????? ???.

26/06. Thinarrporuttaal kollaadhu ulakenin yaarum  
Vilaipporuttaal oontharuvaar ill.

26/06. If all people kill for meat to eat  
Will there be one for sales to earn money?

\*\*\*

Muthu: If everyone kills for meat  
Who will sell meat?

Manickam: May be in villages  
There may not be meat shops,  
But in all towns and cities,  
There're many meat shops.

Plenty of hotels in cities  
Serve variety of meat dishes  
So, meat consumption  
Has not come down.

Now doctors say meat  
Supplies more weight and fat,  
Leading to one's heart-block  
And finally heart-attack.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 26 - Couplets 7,8,9,10

(Note: 2000 years ago, the Poet Tiruvalluvar is a Jain who avoids taking meat  
So, he has written these 10 couplets in favor of vegetarianism)

???????????? -TIRUKKURAL

???????? 266 - ?????? ?????????

CHAPTER 26 - ABSTINENCE FROM MEAT

\*\*\*

26/07. ????????? ????????? ????????? ??????????????  
???????? ?????????????? ???????.

26/07. Unnaamai venndum pulaal pirrithonrran  
Punnadhu unnarvaarp perin.

26/07. Meat is other body's wound. If one knows  
That it is not clean, he will have to leave that meat.

\*\*\*

Muthu: Meat is blood soaked flesh.  
How people eat that?

Manikam: An animal eats any food  
Pure or not, bad or good,  
So, its flesh is not clean  
For human consumption.

Regularly if one eats,  
Variety of Sickness he gets,  
So better he takes  
Safe vegetarian diets.

Why eat costly meat,  
When one can eat  
Harm free vegetable diets,  
Cheaper than meat items.

\*\*\*

26/08. ????????? ?????????????????? ?????????????? ??????????  
????????? ?????????????????? ????

26/08. Seyirin thalaippirindha kaatchiyaar unnaar  
Uyirin thalaippirindha oon.

26/08. An ignorant man freeing himself from his mistakes,  
Will not eat a body freed from its life.

\*\*\*

Muthu: Why a dead body one should eat?

Manikam: It's not dead carcass  
But dead body pieces  
After killing one takes  
Before the flesh decays.

Such justifications,  
And vain arguments,  
Still helps one to eat  
Lifeless dead meat.

It's that dead meat,  
One should not eat.  
This piece of advice.  
The poet here gives.

\*\*\*

26/09. ?????????????? ?????? ?????????????? ???????  
???????????????????? ?????????? ???????.

26/09. Avisorindhu aayiram vettalin onrran  
Uyirseguththu unnaamai nandru.

26/09. It is better not to eat dead bodies,  
Than pouring ghee offerings over thousand sacrifices.

\*\*\*

Muthu: Is it a fact dead body of an animal  
In the name of meat one eats?

Manikam: Well cooked dead meat  
One can safely eat  
As it gets sterilized in fire  
And one need not have fear.

This argument holds good,  
But killing animals for food  
Is not advised by wise men  
For many obvious reasons.

Just pour ghee as offer  
Over sacrificial fire,  
And kill innocent creature,  
Both are justifiable how far?

\*\*\*

26/10. ????????? ?????? ?????????????? ??????????  
????? ????????? ???????

26/10. Kollaan pulaalai marruththaanaik kaikooppi  
Ellaa uyirum thozhum.

26/10. If one does not kill a life or eat meat  
All living beings will worship him with folded hands.

\*\*\*

Muthu: If one gives up eating meat  
It is good for him in all respect.

Manikam: People are now health conscious.  
There is a growing awareness,  
To avoid several harmful things  
Like smoking and drinking.

Some are giving up meat  
And vegetables they eat,  
Under medical advice,  
After paying a heavy price.

All the living beings  
Will worship those  
Who give up eating meat  
In their own self interest.

\*\*\*

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Agdhilaar merrkoll vadhu.

27/02. Penance can be taken only by one who did virtuous deeds previously.  
Others trying to do penance is a waste.

\*\*\*

Disciple: Who can do penance and who cannot?

Guru: One should control his mind,  
With no thoughts of any kind,  
Meditate on the divine force  
To reach the state of peace.

Non-virtuous persons  
Have various bad thoughts,  
And in that disturbed mind,  
Peace they cannot find.

Once mind is in peace,  
One can do penance,  
Calmly in the absence  
Of mental disturbance.

\*\*\*

27/03. ?????????????????? ?????????? ??????? ??????????????????  
?????? ?????????? ?????.

27/03. Thurrandhaarkku thuppuravu vendi marrandharkol  
Mattraai yavargal thavam.

27/03. Family people wishing to give food, shelter, to renounced persons  
Have they perhaps forgotten to do penance?

\*\*\*

Disciple: There is no use for one thinking of doing penance.

Guru: Yes, it requires good practice  
To do intensive penance.  
By giving ascetic food, shelter,  
One cannot do it better.

To keep the mind calm,  
Any drug will do harm,  
That's not meditation,  
But taking slow poison.

Living in a market place,  
One can also do penance  
If by meditation he controls,  
Both his mind and senses.

\*\*\*

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# Tirukkural Chapter 27 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 27 - ????

CHAPTER 27 - PENANCE

\*\*\*

27/04. ?????????? ?????????? ?????????? ??????????  
????????? ?????????? ??????.

27/04. Onnaarth therralum uvandhaarai aakkalum  
Ennin thavathan varum.

27/04. If an ascetic thinks of destroying an enemy or glorifying a friend,  
His penance can fulfill his very thoughts.

\*\*\*

Disciple: An ascetic acquires a special power  
To fulfill whatever he thinks, is it not?

Guru: There are several stories,  
In our ancient scriptures,  
About ascetics' special power  
To know past, present and future.

A Sage cursed, Rambha turned into stone.  
He blessed, Trisanku went to his heaven.  
He could do and undo things,  
No wonder, Sage Viswamitra, it was.

Many ascetics and babas  
Have performed many miracles  
With their special powers  
We've seen with our eyes.

\*\*\*

27/05. ?????????? ?????????????????? ?????????? ??????????  
?????? ??????? ??????.

27/05. Vendiya vendiyaangu eaidhalaal seithavam  
Eenndu muyalap padum.

27/05. One can achieve whatever things he wants  
So, he should try to do penance in this birth itself.

\*\*\*

Disciple: Guruji, I should start doing penance from now onwards.

Guru: 'A thought leads to a desire.

A desire leads to an action.

An action leads to a habit.

A habit leads to a character.

A character leads to destiny.'

These words of an ascetic,  
Sounds more of poetic,  
But what these words mean  
Don't defer any good action.

For good actions will lead  
To happy destiny at the end,  
So, one should do now penance  
Not at his own convenience.

\*\*\*

27/06. ?????????????? ?????????? ??????????; ??? ??????????  
????????????????? ?????????? ???????.

27/06. Thavamseivaar thamkarumam seivaar; marrr trallaar  
Avamseivaar aasaiyull pattu.

27/06. An ascetic does his duty by doing penance.  
Others fall into material desires thus inviting troubles.

\*\*\*

Disciple: What happens to one in material desires?

Guru: The duty of an ascetic is  
To concentrate on his penance.  
Others having material desires,  
They fall into a pit of troubles.

Right leg on the spiritual path,  
Left leg on the material path,  
For one trying to do penance,  
It'll not take him to any place.

'Detach from material world,  
And attach to spiritual world, '

This should be the actual force  
Behind one doing penance.

\*\*\*

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# Tirukkural Chapter 27 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 27 - ????

CHAPTER 27 - PENANCE

\*\*\*

27/07. ?????????????? ?????????? ?????????? ??????????  
?????????? ?????????? ??????????.

27/07. Chudachudarum ponpol olividum thunbam  
Chudachuda nokkurr pavarkku.

27/07. When gold is heated it shines dropping its impurity.  
Similarly an ascetic, who suffers difficulties, will become more pure.

\*\*\*

Disciple: The sufferings of an ascetic make him pure, is it so?

Guru: Yes, the more troubles he faces,  
The more pure he becomes.  
As penance keeps him busy,  
He takes all troubles easy.

Just like gold when heated  
It becomes pure gold,  
His will power increases  
His concentration on penance.

His face shines bright,  
When he takes light,  
Even the big obstacles,  
As tests for his penance.

\*\*\*

27/08. ?????????? ?????????? ?????????? ?????  
???????????? ?????????? ??????????.

27/08. Thannuyir Thaanarap petraraanai enaiya  
Mannuyir ellaam thozhum

27/08. An ascetic who has given up his self ego  
Will be worshiped by all other living beings.

\*\*\*

Disciple: Guruji, How is it an ascetic is worshiped by all?

Guru: An ascetic has no self-ego,  
And wherever he wants to go,  
People welcome him there  
For his very humble nature.

He walks with a grace.  
He keeps a smiling face.  
He speaks to others  
In a very soft voice.

He's such a divine person,  
With a sweet voice to listen,  
People fall at his feet,  
When they go to meet.

\*\*\*

27/09. ??????? ?????????????? ?????????? ??????????  
?????? ?????????? ??????????.

27/09. Kutrram kudhithaalum kaikoodum notrralin  
Aartralin thalaipat tavarkku.

27/09. An ascetic who has more spiritual power  
He can easily win over Yama, the Lord of death.

\*\*\*

Disciple: How can an ascetic win over death?

Guru: A young boy, Markandeya,  
A devotee of Lord Shiva,  
Was to die at sixteen years of age,  
Lord of death came at that stage.

Lord Shiva saved the child  
And a boon He granted  
That he would remain  
Forever at his sixteen.

He's sixteen even today  
And is still alive to pray  
God Shiva, his Lord,  
For his penance as a child.

This story goes to say  
By true penance one may  
Even escape death  
And this is the truth.

\*\*\*

27/10. ?????????? ???? ?????? ??????????  
?????; ???? ???? ????.

27/10. Ilarpalar aagiya kaarannam norrpaar  
Silar; palara nola dhavar.

27/10. Why the world has a few rich and more poor  
Because rich did penance and poor didn't do it.

\*\*\*

Disciple: Guruji, Why rich remains rich  
And poor remains poor?

Guru: Rich did more penance,  
And poor, not even once.  
This is the reason why a few rich  
And more poor to say so much.

A few chosen men  
Select spiritual path,  
While more greedy men  
Go for material path.

Spiritual path is tough like  
Swimming against the current  
While material path is easy like  
Going along with the current.

\*\*\*

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28/02. Vaanuyar thotrram evanseiyum thannenjam  
Thaanarri kuttrap padin.

28/02. When his heart knows what he does is wrong  
What is the use of his sky high penance role?

\*\*\*

Barath: In a story of 'cloak and dagger, '  
A junior king planed to murder  
A senior king in disguise  
Wearing an ascetic dress.

Inside a book he kept  
A dagger in secret,  
To stab the senior  
When he came near.

The senior's goodwill  
Disturbed his heart well  
And his plan to kill  
Then it began to fail.

\*\*\*

28/03. ?????? ?????????? ?????????? ??????????  
????????????????? ?????????????????? ??????.

28/03. Valiill nilaimaiyaan valuruvam petrram  
Puliyinthol porththumeindh thatrru

28/03. A man who is in ascetic role without controlling his mind,  
Is like a cow in tiger skin terrifying some, but eating grass before others.

\*\*\*

Barath: How can an ascetic cheat others?

Shyam: True, but there are pseudo ascetics,  
Who are like a cow in tiger skin that roams,  
Extracting money from their followers  
And spending time with beautiful girls.

Where innocent people are there,  
One can look for a cheater there,  
In the name of some God,  
But doing some kind of fraud.

These cheaters speak fluently  
And mesmerize people cunningly  
Who fall victims unknowingly,  
In the end stand cheated miserably.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 28 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 28 - ????

CHAPTER 28 - MISCONDUCT

\*\*\*

28/04. ?????????????? ?????? ?????????? ??????????????  
????????????? ?????????????????? ??????.

28/04. Thavammaraindhu allavai seidhal pudhalmaraindhu  
Vetthvan pullsimizhth thatrru.

28/04. In disguise of an ascetic doing all atrocities,  
It is like a hunter hiding in a bush and catching birds.

\*\*\*

Barath: Only false ascetic will do all kind of atrocities.

Shyam: False ascetic try to make  
A living and he'll take  
Money for this and that,  
Also to build a big matt.

He'll give fine lectures,  
To attract his followers,  
And after cheating everyone,  
One day he'll disappear then.

People should be wise  
To identify who's false  
And who's real person  
On whom they can rely upon.

\*\*\*

28/05. ?????????????? ?????????? ?????????????????????? ??????????????????????  
????? ?????????? ??????.

28/05. Patrrarrem enbaar padirrozhukkam erterrerrendru  
Edham palavum tharum.

28/05. One cunningly says that he has left all desires, though it appears sweet  
then  
Later on when trouble comes he regrets why he said those words.

\*\*\*

Barath: One should be plain in his talking  
Otherwise he will face trouble later on.

\*\*\*

Shyam: True, why one says,  
He gave up all his desires,  
And when he faces troubles,  
Then take back his words?

If one tells lies, it stays  
Not more than eight days,  
And he'll, on the ninth day,  
Be exposed, wise men so say.

He loses public confidence,  
For having told many lies,  
And he'll face troubles,  
For his words proved false.

\*\*\*

28/06. ????????? ????????? ????????????????????? ?????????????  
???????????????? ????????????? ???.

28/06. Nenjin thurravaar thurranthaarpol vanjiththu  
Vazhvaarin vangannaar ill.

28/06. No one lives in this world like a cheat  
Who acts as if he has given up all his desires.

\*\*\*

Barath: One cheating others is misconduct.

Shyam: True, no one likes to cheat others,  
But a cheat wearing an ascetic dress,  
And is saying he has no desires,  
It shows he's a liar by all means.

Such a cheat is dangerous,  
To the public interests,  
And should be driven out  
Far away from their sight.

An old cat couldn't catch rat  
So in a corner it sat

Posing like an ascetic  
Closing its both the eyes.

Rats thought cat is now good,  
And close by cat, they played.  
When each rat came near  
Cat ate it with no fear.

\*\*\*

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\*\*\*

Barath: How can one hide his faults under water?

Shyam: How can one hide  
His faults lying inside?  
He may keep them secret,  
But one day they'll burst out.

Face is the index of the mind.  
From his face one can find  
What type of man he is,  
And how his behavior is?

Better they admit their faults  
As people have good hearts  
To pardon such defaulters  
And give them another chance.

\*\*\*

28/09. ??????????; ????????? ?????????????? ?????  
????????? ??????? ??????..

28/09. Kannaikodidhu; yaazhkodu sevvidhuaang kannu  
Vinaipadu paalaal kollal.

28/09. The straight arrow kills but the bent strings in yazh give lovely music.  
Likewise, don't go by appearance of an ascetic, but decide by his actions.

\*\*\*

Barath: Appearance is deceptive always.

Shyam: Don't go by appearance,  
But judge by one's actions,  
All are not gold that glitters,  
There are gold like metals.

'Ill feelings inside,  
Sweet words outside, '  
Some people like this  
Deal badly with others.

A sugar coated pill is  
Made of sweet outside  
And poison inside

To attract patients.

\*\*\*

28/10. ?????????? ?????????? ???????; ??????  
????????? ?????????? ???????.

28/10. Mazhiththalum neettalum vendaa; ulagam  
Pazhiththadhu ozhiththu vidin.

28/10. Shaving head or growing beard is not must for an ascetic.  
It's enough if he avoids any blame from great men.

\*\*\*

Barath: An ascetic should have clean habits.

Shyam: An ascetic's conduct must be good.  
Shaving his head or growing beard  
They're just outside appearance  
Which are not of importance.

How he behaves in public is  
The one well noticed by others,  
And not his dress, beard  
Or his shining bald head.

If he receives one blame,  
It'll be the end of his game  
To get public criticism,  
That'll put him to shame.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 29 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 29 - ???????

CHAPTER 29 - NON STEALING

\*\*\*

29/01. ??????? ??????????? ??????? ???????????????  
???????? ?????????? ???????.

29/01. Ellaamai venduvaan enbaan enaiththonrrum  
Kallaamai kaakkaththan nenju.

29/01. If one is not to be blamed by others, he should safeguard his heart  
To see that he steals not even a small thing from others.

\*\*\*

Kamal: Big or small one should not steal another man's property.

Sunder: Yes Kamal, Stealing habit forms at young age  
If it goes unchecked at that stage,  
He becomes a regular thief  
In the course of his life.

It creates a mental disease  
Called 'Kleptomania'  
An irresistible tendency  
To steal what one can buy.

To a shopping mall  
A rich lady went to steal  
Though she could buy  
Paying down money.

The mall keeper was silent  
As her secretary later went  
And paid every bill  
What was due to mall.

She had this disease,  
To rob whatever she likes,  
But if it affects a poor boy  
Will it not be a different story?

\*\*\*

29/02. ?????????? ?????????? ????; ??????????????????  
????????????? ?????????? ????.

29/02. Ullaththaal ullalum theedhe; pirranporullaik  
Kallaththaal kallvem enal.

29/02. Even to think of stealing others  
Without their knowledge will harm one.

\*\*\*

Kamal: Even thinking of stealing is harmful  
For a thought leads one to action.

Sunder: Yes Kamal, a story I'll tell  
A fatherless son started to steal,  
As a young pick-pocket-boy  
From any casual passerby.

Slowly he became a big thief,  
With no steady income in his life.  
One day he was caught.  
Before a judge he was brought.

When judge asked he said  
'I'm not a thief, Oh my lord,  
My mother is a thief  
For not checking my life.

Had she, in my young age,  
Beat me at that stage,  
I would have been  
By now her good son.

It may be his valid point  
But the judge did not  
Accept his argument  
But gave him punishment.

\*\*\*

29/03. ?????????? ???? ??????? ???????????  
????? ?????? ???????.

29/03. Kallavinaal aagiya aakkam allavirrandhu

Aavadhu polak kedum.

29/03. The money that is saved by stealing will increase in the beginning  
But later on when it crosses its boundary, it will disappear badly.

\*\*\*

Kamal: Even hard earned money does not remain.  
How the stolen money will stay with one?

Sunder: Stolen money is not white money,  
But it's called black money,  
That'll one day disappear  
To an unknown corner.

Though one can enjoy it  
For a limited period  
When caught red handed  
The state will confiscate it.

Tax evasion is another form  
Of stealing money from  
Government Treasuries,  
That is kept in secret banks.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 29 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 29 - ???????

CHAPTER 29 - NON STEALING

\*\*\*

29/04. ?????????? ?????? ?????? ??????????????

???? ?????????? ??????.

29/04. Kallavinkann kanriya kaadal villaivinkann  
Veeyaa vizhumam tharum.

29/04. It'll appear to be gainful on cheating someone of his money  
But later on it will give trouble at the time spending that money.

\*\*\*

Kamal: Stolen money will give trouble  
At the time of spending that money.

Sunder: Sure, When it's stolen from people  
It'll surely give him trouble  
At the time of spending it  
When vigilance raids it.

A king invited a sage as his guest,  
And gave him food and bed for rest.  
After the sage went to forest  
A pearl chain was found lost.

As there was no trace  
Of the chain in the palace,  
The King went to the forest  
And saw the sage wearing it.

When the King questioned  
The sage enquired,  
'Tell me who cooked  
My today's food.

On investigation it was  
Found the cook was once a thief  
And his vibrations entered

Into that cooked food.

When sage ate that food  
It corrupted his mind  
And he has taken  
That costly chain.

\*\*\*

29/05. ?????????? ?????????? ??? ??????????????  
????????????? ?????????????? ???.

29/05. Arullkarudhi anbudaiyar aadhil porullkarudhip  
Pochchaappup paarppaarkann il.

29/05. A virtuous man, who loves other living beings,  
Will not cheat other innocent people to get their things.

\*\*\*

Kamal: Sunder, how an innocent man can,  
Wishing for God's grace, cheat others?

Sunder: Such a man cannot cheat  
As he daily worships God's feet,  
Loves all other living beings,  
And he's not for looting things.

'Beg, borrow, or steal, ' one says,  
To maintain his family members,  
But instead he can work hard  
And earn his daily livelihood.

One should live with honor,  
Not like a heartless robber,  
Who always loots others,  
And receives their curses.

\*\*\*

29/06. ?????????? ?????????????? ??????? ??????????  
?????? ?? ????.

29/06. Allavinkann nindrozhugal aartraar kallavinkann  
Kandriya kaadha lavar.

29/06. A man who is crazy after stealing,  
He will never live in virtuous path.

\*\*\*

Kamal: If you ask a thief  
To lead a normal life,  
And not to rob anyone  
Will he care to listen?

To work hard, he feels lazy,  
But robbing for him is easy.  
No other trade he knows,  
But knows well to rob others.

Hundred ways he knows  
How to cheat others,  
And a trap he'll lay  
To catch his next prey.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 29 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 29 - ???????

CHAPTER 29 - NON STEALING

\*\*\*

29/07. ??????????? ?????? ??????? ???????????  
???????? ?????????????????? ???.

29/07. Kallavennum kaararri vaanmai allavennum  
Aatrral purindhaarkann il.

29/07. One who knows the value of life  
He will not go for stealing.

\*\*\*

Kamal: a man who has tasted virtuous life  
Will not rob others.

Sunder: A man knows good and bad.  
He's sure that stealing is not good.  
He'll advise others not to steal,  
Also help suffering people.

He'll not play Robinhood role.  
Like 'Rob Paul and Pay Peter' role,  
He'll suffer, but will not steal,  
When he can earn his daily dole.

God will punish, he knows,  
If he cheats innocent persons,  
So, he'll never even dream  
Of cheating or looting them.

\*\*\*

29/08. ?????????????? ?????????????????????? ??????????  
????????????????? ?????????? ???.

29/08. Allavarrindhar nenjaththu arrampola nirrkum  
Kallavarrindhaar nenjil karavu.

29/08. When one knows the nature of things, his mind goes for virtue only.  
Like this one habituated to steal, his mind goes for robbing only.

\*\*\*

Kamal: A robber knows how to loot people.  
A virtuous man knows how to help people.

Sunder: Kamal, what you say is correct.  
Each man knows how to act  
In the field he has chosen  
To loot or help anyone?

Like a night time owl  
A thief has to prowl  
Here and there to find  
On whom to lay his hand

Unlike a thief loots a man  
For the benefit of his own,  
Here people go to a man  
Who wants to help everyone.

\*\*\*

29/09. ?????? ?????????? ?????? ??????  
?????? ?????? ????.

29/09. Allavalla seithange veevar kallavalla  
Marraiya thotrraa thavar.

29/09. A man not knowing anything else excepting dreaming  
When he thinks of illegal things, he'll destroy himself.

\*\*\*

Kamal: What a day dreamer knows except bad things?

Sunder: A dreamer when he thinks,  
All the while of illegal matters,  
He'll involve himself in crimes  
That'll destroy him and his dreams.

Cheating, robbing, stealing, looting,  
He's an expert in these things,  
And as a dreamer he has plans  
To execute them one by one.

How many chit funds  
Have gone underground

Cheating poor investors  
Of their lifetime savings?

How many big companies  
Have cheated commercial Banks,  
By not repaying heavy loans,  
And escaping to foreign countries?

\*\*\*

29/10. ?????????????? ??????? ??????????; ??????????????  
????????? ?????????? ?????.

29/10. Kallvaarkkuth thallium uyirnilay; kallaarkkuth  
Thallaadhu puththell ulagu.

29/10. Those who steal will be punished by the law court.  
Those who do not steal will not miss going to heaven.

\*\*\*

Kamal: Punishment to a thief and award to a virtuous man  
This is the end of this chapter.

Sunder: Punish the offender,  
And reward the helper,  
This rule is everywhere,  
Thus it's is no wonder.

If everyone follows virtues  
Will there be criminal cases?  
Will there be so many courts?  
Will there be any news?

One can steal hearts,  
Which endear people,  
But not other's assets,  
Which harm people.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 30 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 30 - ??????

CHAPTER 30 - ON TRUTH

\*\*\*

30/01. ?????? ?????????? ?????????? ??????????  
????? ???? ??????

30/01. Vaimai enappaduvadhu yaadhenin yaadhondrum  
Theemai ilaadha solaal.

30/01. Truth means to speak those words  
Which will not hurt other lives even slightly.

\*\*\*

Devan: Always speak the truth wise men say.  
How is it practical in this world?

Narayan: What truth really means?  
One should not hurt others,  
Either by harsh words  
Or by severe actions.

Truth is like a mirror,  
Showing with no error,  
The image of any object,  
That is placed before it.

A sweet lie everyone likes.  
A blunt truth many dislikes.  
But one must speak words  
Carrying truth but not lies.

\*\*\*

30/02. ?????????????? ?????? ?????? ??????????????  
????? ?????????? ??????.

30/02. Poimaium vaimai idaththa puraitheerndha  
Nanmai payakkum enin.

30/02. With no harm, if a lie gives something good  
Those untrue words are equal to true words.

\*\*\*

Devan: Narayan, One can say a lie to save a person  
Then it is not a lie but is equal to truth, is it so?

Narayan: If a mother says to her child,  
'A ghost is there, if you go that field'  
It's not a lie, but to save the child  
From some danger ahead.

A doctor knows a patient will die,  
But doctor, at that time, tells a lie,  
That he'll live hundred years,  
Just to give him better hopes.

Some lies to save persons  
Cannot be taken as lies,  
As they're truth almost  
Told in their interest.

\*\*\*

30/03. ?????????? ?????? ??????????; ??????????????  
???????????? ?????????? ??????????.

30/03. Thannenju arrivadhu poiyarkka; poiththapin  
Thannenje thannai sudum.

30/03. If one thinks others may not know and tells false news  
He will feel guilty conscience thereafter.

\*\*\*

Devan: Narayan, Why spread false news  
When one knows it is a lie?

Narayan: 'I saw a cow with two horns,  
I saw a cow with four horns,  
I saw a cow four horns and two tails.'  
This way the same news spreads.

Even though some are lies,  
The news tempo increases,  
When told mouth to mouth,  
That goes from north to south.

Some feel guilty conscience,

Later on, after telling lies,  
But what is told is told  
And cannot be withheld.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 30 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 30 - ??????

CHAPTER 30 - ON TRUTH

\*\*\*

30/04. ?????????? ?????????? ?????????? ??????????  
????????????? ?????????? ????.

30/04. Ullaththaal poiyaadhu ozhughin ulaghatthaar  
Ullaththull ellaam ullan

30/04. If one doesn't tell a lie, but the truth  
Elders will keep him in their hearts.

\*\*\*

Devan: One always speaking truth will be  
In the hearts of wise men.

Narayan: Yes, come what may,  
Truth only one will say  
Despite facing trouble  
From hostile people.

King Harichanda didn't tell a lie  
Also he never felt shy  
Of doing menial services  
Under Sage Viswamitra's eyes.

Three times a lie is told,  
As truth it appears bold.  
People with faith blind  
Take it as truth was told.

\*\*\*

30/05. ?????????? ?????????? ?????????? ??????????  
????????????? ?????????? ????.

30/05. Manaththodu vaaimai mozhiyin thavaththodu  
Thaanamsei vaarin thalai.

30/05. If one speaks heartfelt truth, he is equal to a person  
Who has done both penance and charitable deeds.

\*\*\*

Devan: It is like placing truth over one side,  
Both penance and charity on another side of a balance.

Narayan: So much importance is given  
For speaking truth by anyone,  
As truth is more like God,  
Who created this world.

Truth is water, earth, air  
Space and also fire,  
The five elements,  
God created for us.

If one speaks the truth  
It's like worshiping both  
God and His five elements  
All the time protecting us.

\*\*\*

30/06. ????????? ???? ??????????; ???????  
????? ?????? ??????.

30/06. Poyaamai anna pughazhillai; eayyaamai  
Ellaa arramum tharum.

30/06. For one who is ever truthful will have no worry  
And will give all benefits and fame also.

\*\*\*

Devan: What a pleasure one gets by his speaking truth?

Narayan: By telling lies what one gets?  
But by telling the truth he gets,  
Not only all the benefits  
Besides fame he richly deserves.

As God is sitting in every heart,  
It speaks the truth as a matter of fact,  
But the mouth going against it  
Tells lies finding them so sweet.

Unless the mouth and the heart  
Work together, it's difficult

For one to speak the truth  
Against his unwilling mouth.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 30 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 30 - ??????

CHAPTER 30 - ON TRUTH

\*\*\*

30/07. ?????????? ?????????? ?????????? ??????????  
???????????? ?????????? ??????.

30/07. Poiyaamai poiyamai aarrtrin arrampirra  
Seiyaamai seiyaamai nandru.

30/07. If one speaks always truth he can also follow other virtues for good.  
If he tells lies, other virtues will become harmful.

\*\*\*

Devan: One can practice all virtues including speaking truth.

Narayan: One should have that aim,  
That speaking truth for him  
Is of primary importance  
Among all the virtues.

If he says, 'I'll speak truth  
Until I leave this earth,  
But I'll not give up stealing  
As it gives my earning.'

Then it is of no use  
As all the virtues  
Will give him fame  
If he follows them.

\*\*\*

30/08. ?????????????? ??????? ??????????; ??????????????  
???????????????? ?????? ??????.

30/08. Puranthoomai neeraan amaiyum; aganthoomai  
Vaamaiyaal kaanap padum.

30/08. To remove dirt from body water is used.  
If heart should be pure, when he speaks truth, it can be found.

\*\*\*

Devan: Face is the index of the mind.

Narayan: Yes, from one's face  
We can easily trace  
His words are true or not.  
Then we can judge his conduct.

He gives charity to others,  
But if he speaks all lies,  
The benefit of charitable act  
Will, forever, be lost.

So, he should think twice,  
Before he starts telling lies,  
As he can be easily caught  
By his own foolish act,  
\*\*\*

30/09. ????? ?????????? ??????????; ??????????????????  
?????? ?????????? ??????????.

30/09. Ellaa villakkum villakkala; Sandrorkkup  
Poyyaa villakke vellakku.

30/09. All lamps removing darkness are not lamps.  
For great men the truth is a lamp that removes darkness from the mind.  
\*\*\*

Devan: How nicely it is said that truth is a lamp for the wise men  
That removes darkness from the mind?

Narayan: Yes, if the mind should be pure  
A wise man must be sure  
Of speaking the truth always  
That keeps it free from lies.

Truth is a lamp that gives light,  
To the mind to make it bright,  
As lies keep it in darkness,  
Never to come out of ignorance.

The truth is one and only.  
Lies will become too many  
When one lie he forgets,

He may tell more lies.

\*\*\*

30/10. ?????????????? ?????????????? ?????? ??????????????????  
????????????? ?????? ???.

30/10. Yammeiyaak kanndavatrrull illai enaiththondrum  
Vaamaiyin nalla pirra.

30/10. There is no greater virtue than the truth.  
This is what we have seen in all our scriptures.

\*\*\*

Devan: What our scriptures say about the truth?

Narayan: Among all the divine virtues,  
Truth is the best, every great man says,  
And if this is known to all  
The truth will shine well.

Like the one moon and one sun  
The truth shines as only one,  
Just like stars borrow light from one sun  
From one truth, many lies take their origin.

All lies undergo many distortions  
While going from place to place,  
And the truth remains the same  
From where, all the way, it came.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 31 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 31- ?????????

CHAPTER 31 - NOT GETTING ANGRY

\*\*\*

31/01. ?????????????? ?????????? ?????????????????; ??????????????  
????????????? ????????????? ????

31/01. Selidaththu kaappaan sinangkaappaan; alidhaththuk  
Kaakkilen kaavaakkaal en?

31/01. Where one's anger is valid, he should not show it there.  
Where it is not valid, there is no use of showing it or not.

\*\*\*

Meena: If one's angry, there is some meaning in it.

Kamala: Where people respond to anger,  
One shouldn't show it there.  
When no one cares for anger  
What's the point of showing it there?

While shutting his two eyes,  
His mouth, an angry man opens,  
And what he talks, he doesn't know  
When his dirty words out they flow.

Better one controls his anger,  
Without keeping it any longer,  
For anger blunts his brain,  
By showing it out in vain.

\*\*\*

31/02. ?????? ?????????? ?????????????; ?????????????????  
????????????? ??? ???.

31/02. Sellaa idaththuch sinamtheedhu; selidaththum  
Iladhanin theeya pirra.

31/02. If one is angry with a strong man, it will end in trouble for himself.  
If he is angry with a weak man, it is worse than anything else.

\*\*\*

Meena: People get angry with weak persons only  
As strong ones will retaliate.

Kamala: Anger will come no doubt  
But one shouldn't show it out.  
For anger spoils one's mood  
The outcome of which is no good.

When one's anger goes hot,  
A strong man cares not,  
A weak man cries out,  
With no good end result.

An angry man fails,  
But a patient man succeeds  
In convincing others  
What actually he wants.

\*\*\*

31/03. ??????? ??????? ??????????????; ???  
????????? ?????? ??????.

31/03. Marraththal vegullyai yaarmaattum; theeya  
Pirraththal adhanaal varum.

31/03. If one wants no harm, let him guard himself showing no anger.  
Otherwise, that anger will destroy him.

\*\*\*

Meena: Anger will destroy a man, is it not?

Kamala: At first an angry man shouts  
But later on he regrets,  
Saying why he shouted in anger  
For he was in a bad temper.

Can a man show his anger  
With fire that burnt his finger?  
He should have taken care  
Not to go near the fire.

Better one talks calmly,  
And speak not angrily,  
In his own interest,

To achieve his object.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 31 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 31- ?????????

CHAPTER 31 - NOT GETTING ANGRY

\*\*\*

31/04. ????????? ????????? ????????? ??????????  
????????? ????? ???.

31/04. Nagaiyum uvagaiyum kollum sinaththin  
Pagaiyum ullavo pirra.

31/04. Are there enemies other than an angry man's face  
Without any laughter or his heart free from happiness?

\*\*\*

Meena: Kamala, why some people always  
Keep their faces seriously?

Kamala: One's mind with no tension,  
His muscles in a relaxed position,  
With these conditions only  
He can laugh freely

One's mind full of tension  
His muscles in stiff position  
His mood upset completely  
Then only he can be angry.

Now laughter or anger,  
Which one you'll prefer,  
Tension or no tension  
You'll choose which one?

\*\*\*

31/05. ????????????? ?????????? ?????????????; ?????????????  
????????? ?????????? ??????.

31/05. Thannaitthaan kaakkin sinamkaakka; kaavaakkaal  
Thannaiye; kollum sinam.

31/05. If one wants that he should not get any harm,  
Then he should guard himself by not getting angry with anyone.

\*\*\*

Meena: Who is going to harm anyone  
Unless he shouts angrily at another person?

(Kamala tells her a story)

Kamala: A man had an angry wife  
And for him it was a henpecked life.  
His friend met him one day  
When he was on his way.

He brought his friend home  
Requested her that time  
Not to shout with anger  
When his friend was there.

She agreed to remain calm  
Only for three times,  
And with this condition  
That day went on.

In the midst of dinner  
He lost his usual shiver.  
His promise, he forgot  
In ordering this and that.

One, two, three,  
Thus she counted three,  
The pot of soup she threw.  
His friend rose up and flew.

\*\*\*

31/06. ?????????????? ?????????????? ?????? ??????????????  
???? ?????????? ???????.

31/06. Sinamennum Serndhaaraik kolli inamennum  
Aemap punnyaich sudum.

31/06. The fire of anger destroys even close relationship  
When they try to save him from trouble.

\*\*\*

Meena: Even close relatives will not talk to an angry man.

Kamala: True, an angry man uses  
Bad words even with relatives,  
So, when they see him at a distance,  
They'll run and hide themselves.

His anger is the cause  
For snapping of ties  
With his close relatives,  
Who helped him always.

A testing day will come  
When none of them  
Will come near him,  
To save him at that time.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 31 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 31- ?????????

CHAPTER 31 - NOT GETTING ANGRY

\*\*\*

31/07. ?????????? ?????????????? ?????????? ????

31/07. Sinaththaip porullendru kondavan kedu  
Nilaththarraindhaan kaipizhaiyaa dhatrru.

31/07. One who feels that anger is his very nature will be ruined  
Like one gets pain after beating the ground with his bare hand.

\*\*\*

Meena: One cannot say he cannot avoid anger  
As it has become his nature.

Kamala: He's foolish to declare,  
That it's his very nature  
To get angry with people,  
That he's unable to control.

An angry man should  
Count from one to hundred  
For his anger to come down,  
As a doctor's prescription.

Anger is a kind disease  
That affects him and others,  
Unless and until he controls  
His emotional feelings.

\*\*\*

31/08. ?????????? ?????????? ?????? ??????????????

31/08. Innareri thoyvanna innaa seiyinum  
Punnarin vegullaamai nandru.

31/08. Even someone trying to harm you like hot burning fire,  
Better you don't show your anger on him that will be good for you.

\*\*\*

Meena: How to remain without anger when someone is attacking?

Kamala: It's better not to make it  
A big issue when someone is hot,  
In that way you're not  
Giving him a chance to fight.

When a dog is barking at the sun,  
Does the sun care that one?  
The sun cares not for anyone  
But does its duty all alone.

You should control anger  
To avoid any danger  
From that fighting person,  
Who can harm you even.

\*\*\*

31/09. ?????????? ?????????? ?????????????????? ??????????????  
????????? ?????????? ??????????.

31/09. Ulliyadhu ellaam udaneidhum ullaththaal  
Ullaan vegulli enin.

31/09. If one does not mentally even think of anger,  
What he wishes for he will get it.

\*\*\*

Meena: Is there a person in the world not even thinking of anger?

Kamala: Such a person is very rare,  
Who doesn't even think of anger,  
But even if thinks, it must not,  
On any occasion, come out.

He must able to suppress it  
Without releasing it out,  
Then he's a great man really,  
For controlling anger successfully.

In the ancient history,  
Gautama Buddha's story  
Never mentioned the word

Anger anywhere in his record.

After him, any great man,  
In this world, is born,  
Free from this anger?  
It's difficult to say here.

\*\*\*

31/10. ?????????? ?????????? ??????????; ???????????  
????????????? ?????????????? ??????.

31/10. Irrandhaar irandhaar anaiyar; sinaththaith  
Thurrandhaar thurrandhaar thunai.

31/10. A living person, having too much of anger, is treated as a dead man.  
A person, given up anger completely, is considered as an ascetic.

\*\*\*

Meena: An angry man, in other words, is a walking corpse.

Kamala: True, if he loses temper,  
And shows always his anger,  
How to deal with that man  
Daily by any other person?

People will regret, why they came  
To meet and discuss with him,  
If, like a bull dog, he shouts  
The moment a discussion starts.

He's a walking corpse,  
Though alive, he shouts  
For reasons known to him,  
Whenever people meet him.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 32 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 32 - ????? ?????????

CHAPTER 32 - NOT DOING EVIL

\*\*\*

32/01. ????????????? ????????? ????????? ??????????????  
????????? ?????????? ????.

32/01. Sirrapeenum selvam perrinum parrarkinnaa  
Seiyaamai maasatrrar koll.

32/01. If one gets wealth by harming others,  
Better don't do that harm, wise men say.

\*\*\*

Govind: Gopal, why one should get wealth by harming others?

Gopal: One shouldn't harm others  
For the sake some financial benefits,  
Better do not harm others.  
Avoid receiving their curses.

One should earn wealth  
For his own use  
And must not rob wealth  
That belongs to others.

If an evil deed is done  
It'll reflect on the same person  
Who was the cause for it,  
And he'll surely suffer for it.

\*\*\*

32/02. ????????????? ????????? ????????? ??????????????  
????????? ?????????? ????.

32/02. Karuththinnaa seidhavak kannum marruththinnaa  
Seiyaamai marrtraar koall.

32/02. If one harms you out of his wrath, you don't harm him.  
This is the policy of blameless elders.

\*\*\*

Govind: It is like, 'if one slaps your right cheek  
Show him the left cheek, ' but don't slap him back.

Gopal: This is a good policy of elders  
To get rid of hard feelings,  
Again and again that my repeat  
After that one bitter incident.

On the other hand  
If one is still kind  
After receiving blows  
His magnanimity it shows.

Though it's difficult,  
For one to remain silent,  
Mind should be trained  
To be calm and kind.

\*\*\*

32/03. ?????????? ?????????????????? ??????? ???????????  
?????? ?????????? ??????.

32/03. Seiyaamal serrtraarkkum innaadha seidhapi  
Uiyaa vizhumam tharum.

32/03. If an innocent man harms, in return for what harm done to him by  
another person  
It will result in endless troubles to that innocent man.

\*\*\*

Govind: One's retaliation will cause  
Harm for both the persons  
And more for the man  
Who's retaliated in his turn.

What's done is done.  
Why should it go on  
Continue again and again,  
Both sides in endless action?

Better, let the innocent man  
Do not harm the other person,  
So that, the matter ends,

With no further damages.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 32 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 32 - ????? ?????????

CHAPTER 32 - NOT DOING EVIL

\*\*\*

32/04. ????? ????????? ????????? ?????????

???????? ????????? ??????.

32/04. Innaa seidhaarai orruththal avarnaanna  
Nannayam seidhu vidal.

32/04. How to punish a man who did harm? By doing good to him several times  
Thus putting him to shame and forgetting everything thereafter.

\*\*\*

Govind: What a noble idea to do good things against  
Harmful deeds?

Gopal: A noble person only can  
Forgive and forget another man  
Who harmed the noble man,  
With his mind so divine.

A stranger chased by horsemen  
Took refuge under a chieftain  
Of a small town inside desert  
For his night supper and rest.

Before day break the chieftain  
Woke him up, asking him to run,  
Before the soldiers catch him  
And thereafter hang him.

The stranger then wept  
And fell down at his feet,  
Saying he was the one  
Who killed his son.

Then swiftest horse he gave  
To the stranger just to save,  
And asked him to run away

Before dawn breaks the day.

He could have killed him  
But didn't do any harm  
As he gave shelter to him  
And so he couldn't kill him.

\*\*\*

(Supported by an English Poetry)

32/05. ?????????? ?????? ?????? ??????????????  
????????????? ??????? ???.

32/05. Arrivinaan aaruvadhu undao? Pirridhinnoyi  
Thamnoyipol potrrak kadai.

32/05. One should consider that the other man's difficulties as his own  
And remove his trouble quickly; otherwise what is the use of his knowledge?

\*\*\*

Govind: Man is born to help each other.  
Otherwise there is no use of his birth.

Gopal: Think other's difficulties,  
As your own difficulties,  
And try your best to help them  
Without wasting much time.

The purpose of creation is,  
To have peaceful co-existence,  
And by helping each other,  
Then peace will prevail forever.

Man has been given  
One more sense than  
Animal that has five senses,  
For him to think and act in peace.

His knowledge he should use  
To serve other creations,  
Expecting nothing in return  
For the services done.

\*\*\*

32/06. ?????? ?????????? ?????????? ??????????  
????????? ?????????? ??????.

32/06. Innaa enaththaan unnarndhavai thunnaamai  
Vendum pirrangann seyal.

32/06. When one knows that certain deeds will harm others  
He should not do those deeds.

\*\*\*

Govind: Knowingly why one will do harm to others?

Gopal: Before performing an action  
One should think again and again  
Whether it'll harm anyone  
After it's actually done?

A man was nailing his wall  
And down a glass photo fell  
In the neighbour's hall  
That was hanging in his wall.

He should have thought  
Twice before doing it,  
As this unforeseen incident  
Harmed neighbours interest.

Had he informed his neighbour  
Earlier, he could have taken care  
To remove the photo frame  
To prevent its damage.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 32 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 32 - ????? ?????????

CHAPTER 32 - NOT DOING EVIL

\*\*\*

32/07. ????????????? ????????????? ????????????? ?????????????  
???????????? ????? ???.

32/07. Enaiththaanum engandrrum yaarkkum manaththaanaam  
Maannaasei yaamai thalai.

32/07. Whatever harmful deeds one thinks of in his mind  
Better he does not do it even a small part of the same.

\*\*\*

Govind: Even one thinks of harming why should he show it in action?

Gopal: Don't harm others mentally,  
As well as physically,  
Even by a little part of it,  
That'll be your generous act.

'Better you drink  
A hot cup of milk,  
There's only one drop  
Of poison in that cup.'

Can you say like this?  
One drop or ten drops,  
Now milk also is poison.  
And it's unfit for anyone.

Big or small harm, it may be,  
Harm is harm, you must see,  
And avoid harming anyone  
Even if you're affected by then.

\*\*\*

32/08. ????????????????? ????????? ????????????????? ?????????  
???????????????????? ????????? ?????????.

32/08. Thannuyirkku innaamai thanarrivaan enkolo

Mannuyirkku innaa seyal.

32/08. When one know what kind of harm he is facing  
What for then he should harm others?

\*\*\*

Govind: Gopal, already one is in trouble.  
Why then he should trouble others?

Gopal: `When one knows how hard it is  
To suffer harm done by others,  
He should not make them suffer.  
If he does it, what is it for?

Ten times one may harm  
If you don't care for him  
He'll get tired of doing  
For the eleventh time.

You must be patient  
Till eleventh time  
In not taking part  
In doing harm to him.

\*\*\*

32/09. ?????????????? ?????????? ?????????? ??????????????  
?????????? ????? ??????.

32/09. Pirrarkkinnaa murrpagal seiyin thamakkinnaa  
Pirrpagal thaame varum.

32/09. If one does harm in the morning,  
By evening he will get harm of its own accord, without others doing it.

\*\*\*

Govind: How quickly one gets harm  
If he does harm to others?

Gopal: If one sows corn  
It takes six months  
For him to reap corn  
More time a good deed takes.

Bad deed done by morning,  
Its harm comes by evening,

Better avoid bad deeds.  
Start doing good deeds.

Practice helping others,  
You'll develop kindness,  
At the bottom of your heart,  
Then you'll never harm others

\*\*\*

32/10. ???????????? ?????????????? ?????????; ??????????????  
???????????? ??????? ?????.

32/10. Noyellaam noyseidhaar melavaam; noyseyyaar  
Noyinmai venndu bavar.

32/10. Evil comes only to one, who does not harm others.  
So, he should not harm others if he wishes no harm should come to him.

\*\*\*

Govind: The poet finally says don't harm anyone  
If no one should harm you.

Gopal: Yes Govind, this simple to look at  
But difficult to practice it,  
For one gets emotionally upset  
When he's beaten overnight.

He can't even wait till morning  
And starts at once attacking  
The person who harmed him  
It's but natural for him.

Tit for tat, evil for evil  
Will not work well  
As it prolongs the issues  
In endless confrontations.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 33 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 33 - ?????????

CHAPTER 33 - NOT KILLING

\*\*\*

33/01. ?????? ?????????? ??????????; ??????  
????????? ?????????? ??????.

33/01. Arravinai yaadhenin kollaamai; korral  
Pirravinaï ellaam tharum.

33/01. Not killing a life is part of virtue.  
Killing other lives is a collective sin.

\*\*\*

Prabhu: When killing is sin why people kill others?

Nataraj: Yes, killing is a sin  
Particularly for a Jain,  
They've many rules  
To protect even insects.

They wear a cloth  
Over their mouth  
Walk with bare foot  
At night they won't go out.

All these restrictions  
Are just to protect  
Animals and insects  
From killing by any chance.

But, it's difficult for others  
To follow these rules  
Some kill animals and birds  
For their daily food,

\*\*\*

33/02. ?????????????? ?????????? ?????????? ??????????  
????????????????????? ?????????? ???.

33/02. Paguththundu palluyir ombudhal nooloar

Thguththavatrull ellaam thalai.

33/02. Feeding hungry persons including oneself  
And saving other lives, are both important virtues as written in scriptures.

\*\*\*

Prabhu: Scripture says that one must feed hungry people and save them.

Nataraj: Feeding hungry persons  
And also saving their lives  
Are the virtuous man's duties  
As laid down in scriptures.

Saving another man's life  
Is equal to saving oneself  
As life for both is precious,  
And killing it is of no use.

Life is to live for others,  
More than for self uses,  
And if it's killed by one  
He is cursed with sin.

\*\*\*

33/03. ?????? ?????? ?????????; ???????  
?????????? ?????????? ??????.

33/03. Onerraaga nalladhu kollaamai; matrradhan  
Pinsaarap poiyaamai nandru.

33/03. Of all the virtues, the best is non-violence,  
And the next best one is not telling lies.

\*\*\*

Prabhu: Killing and telling lies are sinful  
But saving life and telling truth are virtuous.

Nataraj: Killing lives is sinful,  
And also it's not useful,  
Thereafter to anyone,  
As once for all it's gone.

One can't create a life,  
But can destroy a life,

It appears at God's will  
And disappears at His will.

Both telling lies,  
And killing lives,  
They're senseless ones  
Also not virtuous ones.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 33 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 33 - ?????????

CHAPTER 33 - NOT KILLING

\*\*\*

33/04. ????????? ????????????? ????????? ?????????????

???????????? ?????????????.

33/04. Nallaarru enappaduvadhu yaadhenin yaadhondrruum  
Kollaamai soozhum nerri.

33/04. Which is a good path?

To save lives, without killing them, is a good path.

\*\*\*

Prabhu: Which one will lead to virtuous path?

Nataraj: Killing ends a life.

Saving extends a life.

Which one you'll choose,

When killing is of no use?

For food some advocate,  
That one can kill and eat,  
But this can't be debated here  
As many eat meat world over.

Better we talk about non-violence,  
And non-killing as in Tirukkural,  
Rather jumping into the subject  
Of killing for meat to eat.

\*\*\*

33/05. ????????????? ????????????? ????????? ?????????????????

???????????? ?????????????????.

33/05. Nilayanji neethaarull ellaam kolaiyanjik  
Kollaamai soozhvaan thlai.

33/05. An ascetic renounced family life, fearing for sin  
Will never kill other lives.

\*\*\*

Prabhu: An ascetic will not kill other lives for fear of sin.

Nataraj: Why should an ascetic kill other lives  
When he has renounced his family life?  
He'll preach non-violence to others  
Rather than killing lives.

Normally an ascetic eats fruits  
And soft vegetarian meals,  
He'll not even touch meat,  
For fear of sin he may commit.

If he takes meat then,  
He is not a renounced man,  
He's a wolf in goat's coat,  
And a confirmed cheat.

\*\*\*

33/06. ????????? ?????????? ?????????? ??????????????  
????????? ?????????????? ????????

33/06. Kollaamai merrkkondu ozhuguvaan vazhnaallmael  
Sellaadhu uyirunnum kootrru.

33/06. Yama, the Lord of Death, will not visit a place  
Where non-violence prevails.

\*\*\*

Prabhu: It's a surprise to see that Lord of Death Yama  
Will not visit where there is no killing.

Nataraj: For each life there is a fixed time,  
If no one kills it before that time,  
How Lord of Death will visit  
That place before the due date?

When there're no killings,  
Lives play their normal roles  
Entertaining no sorrows  
In their family circles.

Man slaughter is no better,  
Than animals slaughter,  
As both are not justified,

Where non-violence is practiced.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 33 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 33 - ????????

CHAPTER 33 - NOT KILLING

\*\*\*

33/07. ?????????? ?????????? ?????????? ??????????  
????????? ?????????? ????.

33/07. Thannuyir neeppinum seiyaarkka thaanpirridhu  
Innuyir neekum vinai.

33/07. Even one's life will be lost,  
He shouldn't take out other man's life.

\*\*\*

Prabhu: What a noble act to say  
One should save another life at the cost his life.

Nataraj: There were several heroes  
Who went to do rescue services  
But they died saving other lives  
And thus became martyrs.

A boy was drowning in the sea  
People around did see  
But couldn't rush there  
For fear of the deep sea.

One brave man went  
And pulled the boy out,  
But in that rescuing process,  
He was swallowed by waves.

How many fire fighters  
Laid down their lives  
When the fire fighting  
Operation was going?

\*\*\*

33/08. ?????????? ?????? ?????????????? ??????????????????  
????????????? ?????? ???.

33/08. Nanrraagum aakkam peridheninum saandrorkkuk  
Kondraagum aakkam kadai.

33/08. Some scriptures say that one can drop lives in sacrificial fire  
To get good benefits, but great men consider such wealth as inferior.

\*\*\*

Prabhu: Human sacrifices  
Or animal sacrifices  
Were practiced in olden days  
For getting some benefits.

Lord Buddha stopped it  
As it was a cruel act  
But still some animals  
Are offered in sacrifice.

But whatever benefits  
From that one receives  
Is considered low things  
Got at the cost of other lives.

\*\*\*

33/09. ??????????? ????? ????????? ??????????????  
???????? ?????????? ???????.

33/09. Kolaivinaiyar aagiya maakkall pulaivinaiyar  
Punmai therivaar agaththu.

33/09. Those low class people in killing profession may not know  
That it is the lowest one, wise men will consider it as meanest butcher's job.

\*\*\*

Prabhu: Killing is not a profession  
But it is meanest job of a butcher.

Nataraj: I agree, it just happens,  
But they're called contract killers,  
Engaged in killing persons  
On regular cash paid basis.

It's a dirty profession  
Merciless people run  
All over the world,  
Knowing well, it's bad.

Sin or no sin, a killer does it  
With no mercy in his heart,  
And then drinks to forget  
How he did that cruel act.

\*\*\*

33/10. ?????????????? ?????????????? ????? ??????????????????  
????????????? ?????????? ?????.

33/10. Uyirudambin neekkiyaar enba seiyirudambin  
Sellaaththee vaazhkkai yavar.

33/10. The poor people doing menial jobs with their sickly features  
Are called by wise men as murderers in their previous births.

\*\*\*

Prabhu: Murderers in their previous births  
Are born poor doing meanest jobs in their present births

Nataraj: Had they done virtuous deeds  
In their previous births  
They may be in a better place  
In their present births.

But how can a murderer  
In his previous birth  
Expect a position better  
In his current birth?

With his sickly face,  
Like a skeleton he looks,  
Without any wealth,  
Or even fair health.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 34 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 34 - ?????????

CHAPTER 34 - INSTABILITY

\*\*\*

34/01. ????????? ?????? ????????? ?????????????  
????????? ????????? ???.

34/01. Nillaadha vattraai nilaiena endrunnarum  
Pullarri vaanmai kadai.

34/01. To take unstable things as stable  
Shows low knowledge and foolishness.

\*\*\*

Vinod: How can one take unstable things as stable?

Kishore: Mind is unstable always  
With some wavering thoughts.  
Like a pendulum it oscillates.  
Occasionally agitated in remains.

Sometime we mistake  
A rope for a snake  
A lamp post for ghost  
Water for mirage in desert.

These illusions are in mind.  
They're stable so we find.  
But they're just unstable  
Cheating our eyes as stable.

\*\*\*

34/02. ????????????? ?????????????????? ?????? ??????????????????  
?????????? ?????????????? ??????.

34/02. Kooththaattu avaikkuzhaaththu atrre purunselvam  
Pokkum adhuvillindh thatrru.

34/02. A man gets more wealth means it'll slowly fade away,  
Like in a drama people gather slowly and all go away at the end.

\*\*\*

Vinod: It's true Kishore, money comes, but suddenly it vanishes.

Kishore: Yes Vinod, In between a man  
Thinks his wealth is stable one  
But when time comes  
In one lot it disappears.

A good example the poet gives,  
In a drama when it starts  
People gather one by one.  
At the end no one remains.

When he was born,  
He brought no money  
Or when he was gone,  
He didn't carry money.

\*\*\*

34/03. ????? ?????????????? ????????; ??????????????  
?????? ?????? ??????.

34/03. Arrkaa iyalbitrruch selvam; adhupetrraal  
Arrkuba aangey seyala.

34/03. Wealth is not stable. If it comes  
Do virtuous deeds which are stable.

\*\*\*

Vinod: Money comes and goes.  
Also poverty comes and goes.

Kishore: Wealth and poverty both are  
Unstable as they move here and there,  
Making a poor, a rich man,  
And a rich, a poor man.

Where there is money  
Problems will be many,  
But a rich man should be able  
To face both, as they're unstable.

Virtuous deeds will help him,  
To solve his every problem,  
What the money creates

When its due turn comes.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 34 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 34 - ?????????

CHAPTER 34 - INSTABILITY

\*\*\*

34/04. ?????? ?????????? ?????? ???????????  
????? ??????????? ??????.

34/04. Naallena ondrupol kaatti uyireerum  
Valladhu unnarvaarp perin.

34/04. It appears that each day moves happily,  
But the time cuts shorts one's life with its sword bit by bit.

\*\*\*

Vinod: Time and tide wait for no man.  
Both are unstable, moving on and on.

Kiahore: To say time is unstable,  
Life also in not stable,  
Time is shortening it  
Miniute by minute.

If one is time conscious,  
Life is unstable, he knows.  
Also he's aware of his happiness,  
That remains with him for a few days.

So, every day is a lesson  
For him to learn  
What's stable?  
What's unstable?

\*\*\*

34/05. ?????????? ?????????????? ?????????? ??????????  
????????????? ?????????? ??????.

34/05. Naachchetru vikkullmel vaaraamun nalvinai  
Merrchendru seiyap padum.

34/05. Before the tongue paralyzes and hiccup starts,  
One should go forward to do virtuous deeds.

\*\*\*

Vinod: What is the use of saying 'Sankara Sankara, '  
Just before dying?

Kishore: You can see a notice  
Hanging in some shops,  
'Cash today cash, credit tomorrow'  
That means no credit sales.

Like this 'Today no good deed,  
But tomorrow good deed, '  
Like this, if one declares,  
Will there be good deeds?

If you want to do it tomorrow,  
Do it today.  
If you want to do it today  
Do it now.  
(This what elders say!)

\*\*\*

34/06. ??????? ?????????? ?????????? ???????  
?????? ?????????? ??????.

34/06. Nerunal ullanoruvan inrillai ennum  
Perumai udaiththiv vulagu.

34/06. Yesterday he was alive. Today he is no more.  
The world says so of the unstable life.

\*\*\*

Vinod: This shows life is unstable  
Any moment it can disappear.

Kishore: There is one song, 'Oh you body!  
You're false, just a bag of air inside.'  
'????? ?? ?????'  
???????????? ??????' (In Tamil)

Some will say, 'It's a bag of bones,  
Life is just a spark that moves  
Into action the whole body  
Till the date of its expiry.'

We feel sun and moon are moving.  
We think earth is not moving.  
But, in reality, it is not so  
Earth only moves, we all know.

When we see in the horizon,  
The sun and moon come down  
And dive deep into the ocean  
But, we know, it's an illusion.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 34 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 34 - ?????????

CHAPTER 34 - INSTABILITY

\*\*\*

34/07. ?????????????? ????????? ?????????; ???????  
????????? ????? ??.

34/07. Orupozhudhum vazhvadhu arriyaar; karudhuba  
Kodium alla pala.

34/07. He may not know he will be alive only for a day,  
But he will be thinking of more than one crore thoughts.

\*\*\*

Vinod: A healthy, happy, wealthy young man, fit to live for 100 years,  
But was knocked down by a lorry and he died on the spot at 30 years.

Kishore: Wise men call it his fate  
When the exact reason for that  
Is not well known to anyone,  
Saying it's prewritten one.

But mind doesn't take rest,  
As thought after thought  
Disturb it in succession,  
Like waves in the ocean.

How to control the mind?  
A way our elders did find,  
By doing meditation regularly  
One can control it slowly.

\*\*\*

34/08. ????????? ?????????????????? ?????????? ??????  
????????? ?????????? ??????.

34/08. Kudambai thaniththozhiyap pullparrandh dhatrre  
Udambodu uyiridai natpu.

34/08. Life inside the body is just like  
A bird that flew away from its cage.

\*\*\*

Vinod: How long life will remain inside body  
Can anyone predict?

Kishore: Death is a secret,  
None can predict it.  
If it's known in advance  
One will be a walking corpse.

In Mahabharata this was asked,  
'What is the wonder in this world? '  
Dharma replied, 'It is one's blind faith  
That he'll live next day on this earth.'

It's that blind faith only  
That keeps one to live happily  
Or else, he'll live sorrowfully  
Awaiting his death keenly.

\*\*\*

34/09. ?????????? ?????? ?????????? ???????  
???????????? ??????? ??????????.

34/09. Urranguvadhu polum saakaadu urranghi  
Vizhippadhu polum pirrappu.

34/09. One's death is like sleep.  
His birth is like waking up from his sleep.

\*\*\*

Vinod: Everyday one is sleeping and waking  
Just like death and birth.

Kishore: One sees daily birth on one side  
And death on another side,  
Yet, with high hopes on his existence,  
He builds up high level of confidence.

Come what may, life should go on  
Not keeping one in constant tension,  
Like, when and where he'll die?  
He lives what for and why?

Death is throwing away old body

And taking afresh a new body  
Like throwing away an old shirt  
And wearing a new shirt.

This is how scriptures explain,  
But any reason for young men  
Dying in war fields or on roads,  
With their strong bodies?

\*\*\*

34/10. ????????? ????????????? ??????? ??????????????  
?????????? ??????? ??????????.

34/10. Pukkil amaindhindru kollo udambinull  
Thuchchil irundha uyirkku.

34/10. It seems as though life has no place in the body,  
Where gas, bile, phlegm all have found a place therein.

\*\*\*

Vinod: Does this show life is struggling everyday  
With gas, bile and phlegm?

Kiahore: Diseases attack bodies.  
Life struggles with diseases.  
Still life goes on in its course,  
Till death takes over its place.

One should live naturally,  
But now life goes on artificially,  
Attracted by new facilities,  
Against nature's rejections.

Align yourself with nature.  
Don't follow anti-nature.  
You'll then live healthily,  
And also more happily.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 35 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 35 - ?????

CHAPTER 35 - RENUNCIATION

\*\*\*

35/01. ??????? ??????? ??????????? ??????  
?????? ?????? ????.

35/01. Yaadhanin yaadhanin neengiyaan nothal  
Adhanin adhanin ilan.

35/01. One has renounced everything and will not suffer from  
Those things for which he has no attachment.

\*\*\*

Disciple: How one renounced everything will suffer?

Guru: One has renounced everything,  
And is not after material things,  
A detached life he is now living,  
And so, will not suffer from anything.

Several renounced men lived  
And are now living in the world  
Who've set spiritual path  
For others to follow that path.

Pain and pleasure for them,  
They're one and the same,  
As they've controlled  
Their troublesome mind.

\*\*\*

35/02. ????????????? ?????? ???????; ???????????  
????????? ??? ??.

35/02. Vendinunn daagath thurrakka; thurandhapin  
Eenndiyarr paala pala.

35/02. In this birth itself one will get several benefits after renunciation.  
So, better one renounces from his young age to enjoy for long more benefits.

\*\*\*

Disciple: Guruji, what will happen after renunciation?

Guru: They're highly respected  
By the people, who worshiped  
Such holy men sent to this world  
As the messengers of God.

They shine as role models,  
And as living examples,  
For the people to follow them  
In the divine path set by them.

Every religion has holy men,  
Teaching spiritual lessons,  
And preaching on scriptures,  
Dealing with moral subjects.

\*\*\*

35/03. ?????????????? ??????? ?????????; ?????????????????  
????????? ?????????? ?????????.

35/03. Adalvendum aindhan pulaththai; vidalvendum  
Vendiya ellaam orungu.

35/03. One should control five senses (Mouth, Eyes, Ears, Nose, Body) and  
Give up those things enjoyed by these senses.

\*\*\*

Disciple: Guruji, How the five senses should be controlled?

Guru: It is difficult to control five senses,  
And one should slowly practice this.  
He should meditate on divine force.  
Hear good lectures on scriptures.

Visit various sanctified temples  
Eat sattvic soft eatables  
Chant the name of God  
And breathe fresh air outside.

One cannot overnight,  
Expect favorable result,  
It may take many years  
Or even several births.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 35 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 35 - ?????

CHAPTER 35 - RENUNCIATION

\*\*\*

35/04. ?????????? ?????????????????? ?????; ?????  
????????? ?????? ??????????.

35/04. Iyalbaakum nonbirrkondru illai; udaimai  
Mayalaagum matrrum peyarndhu.

35/04. One who has renounced will have no desires.  
If there is one desire, he'll lose his penance and be born again.

\*\*\*

Disciple: Is renunciation is so difficult?

Guru: Yes, one has to renounce all desires  
For desires lead to many actions,  
Actions lead to several habits  
And his worldly life again starts.

He'll surrender to his senses,  
That will create more desires,  
The object of his renunciation  
He'll not achieve then.

It's not easy to give up desires  
As even renounced persons  
Have mutts and offices  
That leads them to wants.

They involve themselves  
In several worldly affairs  
And even join politics  
In their saffron clothes.

\*\*\*

35/05. ?????? ?????????????? ?????????? ??????????????????  
????????????? ?????? ?????.

35/05. Matrrum thodarppadu evankol? Pirrapparrukkal

Utraarkku udambu migai.

35/05. A renounced person who wants no more births  
Why he should involve himself with worldly things?

\*\*\*

Disciple: Guruji, why some ascetics involve themselves in worldly affairs?

Guru: They should not do like that  
As such worldly affairs create  
A chance for them to go for  
Any single material desire.

This will spoil their penance,  
Attached to their renunciation,  
Pushing them from the spiritual side  
Back to the material side.

So, renunciation is not an easy task  
And one in million takes a risk  
Of giving up all desires  
Next to impossible that is.

\*\*\*

35/06. ????????? ????????? ????????????????????? ?????????????  
????????? ?????? ????????

35/06. Yaanenadhu ennum serukkarruppaan vaanorkku  
Uyarndha ulagam pugum

35/06. One has given up his self identity and his own things  
Will reach that place where even celestial beings cannot reach.

\*\*\*

Disciple: Guruji, one should give his self identity and his things  
As part of his penance, is it not?

Guru: If he says, 'I' every time,  
Self identity it becomes.  
If he keeps things with him  
Then he's attached to them.

It's like in a circus  
A skilled person walks  
Over a tight rope

Balancing himself up.

If there is a slight turn

He'll fall deep down.

Like this, an ascetic falls

If there is one move false.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 35 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 35 - ?????

CHAPTER 35 - RENUNCIATION

\*\*\*

35/07. ????? ????? ?????????? ??????????  
????? ????? ??????????

35/07. Pattri vidaa idumbaikall patrrinaip  
Pattri vidaa dhavarkku.

35/07. An ascetic who has given up saying 'I' and 'Mine, '  
He'll not suffer from harms attached to a birth.

\*\*\*

Disciple: After renunciation one cannot claim  
Himself and his belongings.

Guru: Yes, he's an ascetic because,  
He disowned his claim  
For both self 'I' and his things,  
Which were once dear to him.

For all his sacrifices,  
A respected ascetic he is.  
The world glorifies him,  
As a living example.

He has no temptations,  
Nor any aversions,  
He's just a holy person  
With no wants, not even one.

\*\*\*

35/08. ?????????????? ????? ??????????; ??????  
????????????? ??????????

35/08. Thalaippattaar theerath thurrandhaar; mayangi  
Valaippattaar mattrai yavar.

35/08. With no attachment the ascetics have reached heaven  
Other ignorant people are caught in their birth traps.

\*\*\*

Disciple: Ascetics having no attachments go to heaven.  
Other ignorant people are reborn again and again.

Guru: 'No birth and death,  
Or birth and rebirth, '  
This freedom of choice,  
God gave every one of us.

If one wants renunciation  
He grants that boon.  
If one wants several births  
The same He sanctions.

If one is tired of births  
He can go for renunciation  
If one is for births and rebirths,  
He can opt for births and deaths.

\*\*\*

35/09. ??????? ????? ?????????????????; ?????  
????????? ????? ??????

35/09. Patratra kanne pirrapprukkum; matru  
Nilaiyaamai kaanap padum.

35/09. If one gives up his self identity and his possessions  
That moment he is cut off from births. Otherwise, he will face births and deaths.

\*\*\*

Disciple: The moment one renounces  
He's free from further births  
Otherwise he has many births  
And also many deaths.

The poet is telling this,  
In every two lines,  
And he's leaving it  
To one's choice, in fact.

One wants to swim  
Against the current  
Or with the current  
He has left it to him.

\*\*\*

35/10. ?????? ?????????? ????????; ??????????  
?????? ?????? ????????

35/10. Patrruga patrraatrraan patrrinai; appatrraip  
Patrruga patrru vidarkku.

35/10. One should attach himself to God, who is free from attachments  
Which, in turn, will relieve him from worldly attachments

\*\*\*

Disciple: When one is attached to God,  
He is free from attachment to world.

Guru: If one is attached to God  
In fact, he'll forget the world.  
He looks like a mad man  
For any worldly person.

But he enjoys God's presence  
Inside his heart always  
That shows a total sign  
Of his true renunciation.

He's also blessed by God,  
Seeing Heaven in this world,  
And doesn't care for pains  
Inflicted by worldly persons.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 36 - Couplets 1,2,3

???????????? -TIRUKKURAL  
???????? 36 - ??????????????  
CHAPTER 36 - TRUE KNOWLEDGE

\*\*\*

36/01. ????????? ????????? ????????????? ??????  
???????????? ????????? ?????????.

36/01. Porullal lavarraip porullendru unnarum  
Marullaanaam maadaap pirrappu.

36/01. One will have a birth with no happiness  
If he feels false things as real things.

\*\*\*

Hema: One should take real things as real  
How can one take false things as real?

Prema: One can't take brass as gold  
Only gold can change as gold.  
If one says brass is gold  
He's the worst cheat in the world.

What eyes see, is not true,  
What eyes see not, is true.  
Eyes do not see air  
But it exists we're sure.

Once people believed  
Sun and moon went around  
And the earth stood  
At one place on its ground.

Later it was discovered  
That all planets moved  
Around the sun that stayed  
At the centre like a Lord.

\*\*\*

36/02. ????????????? ????????? ????????????? ??????????????  
?????? ????????? ???????????.

36/02. Irullneengi inbam payakkum marullneengi  
Maasarru kaatchi yavarkku.

36/02. Wise men who have come out of ignorance,  
Their wisdom will give them happiness avoiding birth.

\*\*\*

Hema: A wise man takes a thing at its face value.

Prema: One must learn what is what,  
And must not guess this and that,  
That may take them nowhere,  
Not knowing facts and figures.

One knowing absolute truth  
Is no doubt a wise man,  
And he has no second birth,  
As facts his eyes have seen.

Try to learn real facts  
Without any doubts,  
Then the world claims  
You're the most wise.

\*\*\*

36/03. ????????? ????????? ????????????????????? ??????????  
?????? ??????? ??????????.

36/03. Iyaththu neegnith thellindharkku vaiyaththin  
Vaanam nanniyadhu udaithtu.

36/03. One who has no doubt having realized  
The true knowledge, the heaven is close to him.

\*\*\*

Hema: One will have to acquire true knowledge  
Without any doubt.

Prema, Yes Hema, doubts if not cleared,  
Will stay long in one's mind,  
And his life will be a hell,  
As his knowledge is not full.

'Half knowledge is dangerous'  
Learned wise men say like this.

It's like jumping over half the well.  
One will drop himself into the well.

One must study under a guru  
Learn perfectly what's true.  
He's a man of wisdom then,  
Fit to join the group of wise men.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 36 - Couplets 4,5,6

???????????? -TIRUKKURAL  
???????? 36 - ??????????????  
CHAPTER 36 - TRUE KNOWLEDGE

\*\*\*

36/04. ?????????? ?????????? ?????????? ??????????  
???????????????? ?????? ??????????.

36/04. Aiyunnarvu eaidhiyak kannum bayamindre  
Meiyunarvu illaa dhavarkku.

36/04. Those who fail to know about the true knowledge,  
For them, there is no use their five senses.

\*\*\*

Hema: What knowledge a dead wood has?

Prema: A dead wood has no sense  
But a man has got five senses,  
And if he doesn't make best use  
What's the purpose of all senses?

He'll just be eating, sleeping,  
Snoring, sightseeing, gossiping  
For which the senses are meant  
But truth he has not learnt.

Learning makes a man wise  
Otherwise, what is the use,  
Of his physical birth  
Or his living on this earth?

\*\*\*

???????????? -TIRUKKURAL  
???????? 36 - ??????????????  
CHAPTER 36 - TRUE KNOWLEDGE

\*\*\*

36/05. ?????????? ?????????????????? ?????????? ??????????  
???????????????? ?????????? ??????.

36/05. Epporull eththanmaithu aayinum apporull  
Meipporull kaannbadhu arrivu.

36/05. One should not consider the appearance of a thing,  
But should be wise to take the truth behind that thing.

\*\*\*

Hema: Wise men say, that appearance is deceptive.

Prema: Sometime an appearance  
Gives a false picture to us,  
But we should go further  
To find out really what's there?

We see animals and birds,  
In the formation of clouds,  
But they are optical illusions  
And aren't real visions.

At the point of horizon  
The sky is touching the ocean  
And ships sail in between  
As another false vision.

\*\*\*

???????????? -TIRUKKURAL  
????????? 36 - ??????????????  
CHAPTER 36 - TRUE KNOWLEDGE

\*\*\*

36/06. ?????????? ?????????????? ??????? ??????????????  
????????????? ???? ????.

36/06. Karrtreenndu meipporull kandaar thalaippaduvar  
Marrtreenndu vaaraa nerri

36/06. Those study under guru and learnt the true knowledge  
Will go to heaven without taking birth in this world.

\*\*\*

Hema: Unless one study under a learned guru  
He can't understand what is true knowledge?

Prema: Students, in the early days,  
Stayed in the houses of gurus,  
Did their household duties

And learnt the truth from scriptures.

A student will ask questions,  
Guru will give him answers,  
Like this, by oral method lessons  
Were taught to students.

There were only palm leaves,  
To write with sharp needles,  
And they were no other facilities  
To learn all the lessons.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 36 - Couplets 7,8,9,10

???????????? -TIRUKKURAL  
???????? 36 - ??????????????  
CHAPTER 36 - TRUE KNOWLEDGE  
\*\*\*

36/07. ?????????????? ?????? ?????? ???????????  
????????????? ?????? ???????.

36/07. Orthullam ulladhu unnarin oruthalaiyaap  
Porthulla venndaa pirrappu.

36/07. What he learnt from guru true knowledge, after his deep study  
When he realizes the eternal truth, he has no rebirth in his life.

\*\*\*

Hema: The eternal truth is the Almighty.  
If he learns and follows Him, he has not rebirth.

Prema: It's difficult to realize,  
Without Guru's instructions,  
The eternal truth, which is  
Related to God consciousness.

Such a realized person,  
Goes straight to the heaven  
With no death or rebirth  
For him on this earth.

It can be said or written  
In letters, but in action  
It's not so easy for one  
To reach the heaven.

\*\*\*

36/08. ?????????????? ?????? ?????? ??????????????  
????????????? ?????? ??????.

36/08. Pirrappenum pedhamai neengach sirrappenum  
Semporull kaanbadhu arrive.

36/08. True knowledge is that one realizes the eternal truth  
That is the cause for the destruction of one's ignorance.

\*\*\*

Hema: When ignorance is destroyed  
Knowledge gets unfolded by itself.

Prema: When the light comes,  
Out the darkness goes,  
Likewise, when the knowledge comes  
The ignorance automatically goes.

For getting that true knowledge,  
One should struggle at every stage,  
And learn perfectly with no doubt  
Under a guru's able guidance.

In our ancient scriptures,  
There are ways and means,  
Well explained for one to study,  
And learn them, if he's ready.

\*\*\*

36/09. ?????????????? ?????? ?????????????? ??????????????  
????????? ?????????????? ?????.

36/09. Sarbunnarndhu saarbu kedaozhugin matrrazhiththuch  
Saardharaa saardharum noay.

36/09. One who has realized the truth, after going through worthless things,  
Without any attachment thereto, he'll not get any harm at any time.

\*\*\*

Hema: After realization one has no attachment to worldly things.

Prema: True, Detached from the worldly life,  
He attaches himself to divine life,  
That takes him to a higher plane  
Of existence, before reaching heaven.

He loses interest in things,  
Which are so worthless,  
That'll retard his progress  
To learn spiritual subjects.

So, he seeks guru's help,  
How best he can develop,

Spiritual knowledge perfectly,  
Giving up his earthly desires slowly.

\*\*\*

36/10. ?????? ?????? ??????? ???????????  
????? ?????????????? ?????.

36/10. Kamam vegulli mayakkam ivaimoondrran  
Naamam kedakkedum noai.

36/10. Lust, anger, ignorance if these three names are not there and lost  
The resultant harms from them will not arise

\*\*\*

Hema: The three harm creators are lust, anger and ignorance.

Prema: People are spoiled by them,  
As these three evils do more harm  
To all the living mankind  
In this material world

But these are inevitable evils,  
Well settled in their bodies,  
That can't be driven out easily  
When each one is rooted firmly.

Yet, if one has to be wise,  
He should control these evils,  
Otherwise, he can't even  
Dream of going to heaven.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 37 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 37 - ??? ?????????

CHAPTER 37 - DESTRUCTION OF DESIRES.

\*\*\*

37/01. ???????? ?????? ?????????????? ??????????????  
???????? ?????????????? ???????.

37/01. Avaaenba ellaa uyirkkum egngnaanrrum  
Thavaap pirrappinum viththu.

37/01. Wise men say that for all living beings  
The seed of harmless birth always is desire.

\*\*\*

Vijayan: Wise men say all the sufferings  
Are due to uncontrollable desires.

Devan: Desires are the root cause,  
In the world, for all sufferings,  
As desires create attachments  
Which, in turn, cause many births.

Desire is an obstacle for one  
Who wants to seriously learn  
And pursue the path set by wise men  
For the divine course of action.

One should destroy desires,  
To get rid of his sufferings,  
To give up worldly life,  
And work for divine life.

\*\*\*

37/02. ?????????????? ?????????? ?????????; ???????  
????????? ?????? ??????.

37/02. Vendungkaal vendum pirravaamai; matrradhu  
Vendaamai venda varum.

37/02. One who knows the sufferings of birth, he should ask for no rebirth  
That will not give room for desires.

\*\*\*

Vijayan: One should pray for no rebirth  
To avoid sufferings in the material life.

Devan: Birth is a vicious circle  
In which unexpected people  
Get tapped by their desires  
That cause several rebirths.

Sky is the limit for desires,  
After which a person runs,  
With no extra time left  
For his religious pursuit.

Glorious are those  
Who destroys desires  
And go to the Heaven  
Without their return.

\*\*\*

37/03. ????????? ???? ?????????????? ??????????;  
????????? ????????? ????.

37/03. Vendaamai anna vizhchchelvam enndillai;  
Yaandum agdhoppa dil,

37/03. Is there any wealth in this world more than one desiring not for things?  
Even in the unseen heaven, this kind of wealth may not be there.

\*\*\*

Vijayan: How much importance is given  
For the destruction of desires?

Devan: It's next to impossible  
To give up desires by people,  
As they've to depend upon  
Others for their lives to pull on.

Thus desires develop, one by one,  
Compelled by each situation,  
Thus allowing him not freedom  
To destroy any one of them.

In the ocean of desires

Fully drowned he is,  
And there is no safety belt  
For him to come out.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 37 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 37 - ??? ??????????

CHAPTER 37 - DESTRUCTION OF DESIRES.

\*\*\*

37/04. ????????? ??????? ?????????????; ???????  
????????? ?????? ??????.

37/04, Thuimai embadhu avaavinmai; matrрадhu  
Vaaimai venda varum.

37/04. One desires for purity without dust; but if he desires for truth,  
That purity will come of its own accord to him.

\*\*\*

Vijayan: One should desire to know the truth.

Devan: Yes, what you say is correct.  
Instead of desiring for this and that,  
He should try to learn the truth,  
That'll save him from this earth.

The truth, once he knows,  
Direct to heaven, he goes,  
As the truth represents God,  
Who created this world.

The purity is another name,  
For the truth in its original form,  
As the truth can't be impure  
Then it remains false forever.

\*\*\*

37/05. ????????? ????????? ?????????????; ???????????  
????????? ?????????? ??????.

37/05. Attravar enbaar avaattraar; matrraiyaar  
Attraaga atrрадhu ilar.

37/05. One who has no rebirth has left all his desires.  
But if he has a few desires, some harm left him, but not completely.

\*\*\*

Vijayan: One should fully give up desires, otherwise no use.

Devan: Yes Vijayan, there is no half-truth  
And half-false in going for truth,  
Truth always remains in full  
This one must know well.

If one dilutes the truth  
For him there'll be rebirth  
Until he fully realizes  
And give up all desires.

Either he goes to Heaven,  
Or on earth he'll ever remain,  
He should make sure  
One way or the other.

\*\*\*

37/06. ?????????? ?????? ?????; ???????  
????????????? ?????? ???.

37/06. Anjuvadhūm orum arranae; oruvanai  
Vanjippadhūm orum avaa,

37/06. The desire is the hurdle that prevents one from going to heaven.  
He must have fear that his penance should not be spoiled by desires.

I\*\*\*

Vijayan: One should be careful about desire  
That prevents him from doing penance.

Devan: The story goes that Indran  
Will send some attractive woman  
To spoil one's deep penance  
For fear of his seat, he'll lose.

He sent Uravasi, Menaka and Ramba,  
To spoil the penance of Viswamitra,  
And he was disturbed by those  
Beautiful celestial dancers.

Like this, desires may spoil  
One's penance, if he has no will  
To destroy all his desires

That one by one appears.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 37 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 37 - ??? ?????????

CHAPTER 37 - DESTRUCTION OF DESIRES.

\*\*\*

37/07. ????????? ???? ?????????? ?????????

????????????????? ????????? ??????.

37/07. Avaavinai aartraa arruppin dhavavinai  
Thanvendum artraan varum

37/07. If one destroys all his desires  
The desired path of virtue will welcome him.

\*\*\*

Vijayan: With no desires for one  
He'll be a complete virtuous man.

Devan: When he has no desires,  
He's joining the men of virtues,  
Such a great man is worshiped  
By all people in the world.

They are saints and sages,  
Of all the spiritual ages,  
In all the ancient religions,  
Of all the peaceful countries.

Their names are still there  
And will remain forever  
As long as the world exists  
For their divine spirits.

\*\*\*

37/08. ??? ?????????????? ?????????? ??????????; ?????????????  
????????? ?????????? ??????.

37/08. Avaa illaarkku illaagum thunbam; akkthundel  
Thavaaadhu menmel varum.

37/08. For those free from desires, they will not get difficulties,  
If they have desires, then countless difficulties will come continuously.

\*\*\*

Vijayan: The poet repeatedly saying  
That one should destroy all his desires to be a virtuous man.

Devan: Even one desire will not take a man  
To his desired place in the Heaven.  
The poet, therefore, suggests  
To destroy all kind of desires.

Before going to Heaven  
He'll be glorified by everyone  
For his austerity in penance  
With no desires of his own.

The world call him a saint  
Or some call him a sage  
Who has really conquered  
Every heart in the world.

\*\*\*

37/09. ?????? ?????????? ?????????; ??????????  
????????????? ????????? ????????

37/09. Inbam idaiyarraadhu eenndum; avaaennum  
Thunbatthull thunbam kedin.

37/09. Desire is the reason for all the difficulties and if it is destroyed  
Happy one will be happy even in this birth.

\*\*\*

Vijayan: One will be happy even in this birth  
If he has no desires.

Devan: If he has no desires  
He has no demands,  
As he has to work for  
To fulfill all his desires.

Multiples of desires  
Yield more and more  
Countless desires  
So, his needs increase.

Happy he will be,

If he's worries-free.  
No desires mean,  
No worries then.

\*\*\*

37/10. ??? ?????? ?????????????? ???????????  
???? ?????? ??????.

37/10. Araa iyarrkai avaaneppin annilaiyae  
Peraa iyarkkai tharum.

37/10. When one leaves desire feeling fully satisfied  
Then itself it becomes his natural tendency.

\*\*\*

Vijayan: Will one be happy in leaving desires?

Devan: One must be fully satisfied  
With no desire to be fulfilled  
To say 'enough' in a good spirit,  
Then for him, it's a good start.

It's difficult to find one  
Without desires, not even one,  
But an ascetic with no desires  
May fulfill these conditions.

Those who wants rebirth,  
To live on this earth,  
Let them have desires  
To the minimum levels.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 38 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 38 - ???

CHAPTER 38 - FATE.

\*\*\*

38/01. ??????? ?????????? ??????????; ???????????  
????????? ?????????? ???.

38/01. Akoozhaal thondrum asaivinmai; kaipporull  
Pokuzhaal thondrum madi.

38/01. If one gets a creative type of fate, he will be strong in his trials.  
If it is destructive type of fate, it will end in laziness.

\*\*\*

Kamal: When one can't find reason for his suffering  
He will say it is his fate.

Vimal: Brahma, as fate, has written  
When and what should happen?  
So, nothing is in our hands,  
As we go by His commands.

If you take a mango seed,  
It's pre-written inside the seed,  
That how long it'll live  
How many fruits it'll give?

So, there is no end to this fate.  
Blindly people believe it, of late,  
When they don't find proper reason  
For someone's death all of a sudden.

They'll say that he's ill fated to die  
Otherwise there is no reason why  
In this young age he disappears  
When he suffered no disease?

\*\*\*

38/02. ?????? ?????????? ??????; ???????????  
????????? ??????? ???.

38/02. Pedhaip padukkum izhavoozh; arrvagatrrum  
Aagaluzh uttrak kadai.

38/02. If the fate is the reason for losing one's wealth, it'll make him a fool.  
On the other hand, if he gains wealth, it'll make him wise.

\*\*\*

Kamal: For everything we shift the blame to fate  
What is our share in it?

Vimal: Man wants to shift his blame  
On someone else without shame,  
And conveniently fate has come  
As a great relief to him.

To spell the very word fate,  
Some modern people hate,  
Saying nothing is like that,  
It's a false excuse to shift it.

There is an opposite reaction  
For every action done,  
And fate is the reaction  
For what he had done.

In the previous birth  
Had he done good deeds,  
In the present birth  
He would have enjoyed.

\*\*\*

38/03. ??????? ?????? ?????????? ???????????  
?????? ?????? ???????.

38/03. Nunnyia noolpala karrppinum matrrumthan  
Unmai arrivaemigum.

38/03. Even if one learns higher studies,  
His natural intelligence only will shine, because of his fate.

\*\*\*

Kamal: One highly educated gets low income  
While uneducated gets high income; why it's so?

Vimal: It's his fate, people say,

As no other reason one can say,  
An educated is born in a poor family,  
While an uneducated in rich family.

Some people attribute it  
To the irony of fate  
To be born rich or poor,  
And it's not in one's power.

?????? ??????  
?????????  
With one's intelligence  
Fate can be won.

This proverb beats  
Out the word fate,  
So, fate can be won  
If one uses his brain.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 38 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 38 - ???

CHAPTER 38 - FATE.

\*\*\*

38/04. ??????? ??????? ???????; ???????  
?????????? ??????? ??????.

38/04. Iruverru ulagaththu iyarkkai; thiruverru  
Thelliyar aadhalum verru.

38/04. The nature of fate is of two kinds, one is how to be rich  
And second is how to be wise.

\*\*\*

Kamal: Why fate makes one rich and another wise?

Vimal: The theory cause and effect  
Gives some reason for it.  
If there is one pot  
Someone made it.

Who created this Universe?  
Someone had done this.  
Who's that someone?  
It's not well known.

So, let us call Him God,  
The unknown Godhead,  
So, it's one of the natural laws  
That a creator only creates.

If one is a rich man  
In his present birth  
He did good deeds  
In his previous birth

If one is a poor man  
In his present birth  
He did bad deeds  
In his previous birth.

\*\*\*

38/05. ?????? ???????? ????????; ????????  
????????? ???????? ?????????.

38/05. Nallavai ellaam theyyavaam; theyyavum  
Nallavaam selvam seyarrkku.

38/05. To create wealth on the strength of fate, earlier good things can become  
bad  
Or earlier bad things can become good.

\*\*\*

Kamal: Fate can do and undo things  
In spite one has enough wealth.

Vimal: Most of the people in the world  
Believe in fate that indirectly ruled  
One person to be good or bad  
According to his previous deeds.

It gives mental relief to that person  
By shifting his blame on someone  
The so called individual fate,  
Which happens to be a scapegoat.

Otherwise he develops  
His guilty conscience  
Lifelong for his mistakes,  
That now his fate carries.

\*\*\*

38/06. ?????????? ???????? ????????; ??????????  
????????????? ????? ??.

38/06. Pariyinum aagaavaam paalalla; uyiththuch  
Choriyinum pogaa dhama.

38/06. Whatever things one strictly guards, it will not remain with him, if fate  
decides otherwise.  
Whatever things you throw out, it will come back, if the fate decides so.

\*\*\*

Kamal: Can fate be partial, good for one and bad for the other?

Vimal: What's in store for one,

That will only happen,  
Thus the fate declares,  
Despite his own views.

Fate is not partial,  
But it's quite normal,  
And it's a clear record  
Of one's past deeds.

It says if you do good  
The result will be good  
In case you do bad  
The result will be bad.

It reflects like a mirror  
What your actions are  
In every birth of yours  
Good or bad, it has no choice.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 38 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 38 - ???

CHAPTER 38 - FATE.

\*\*\*

38/07. ?????????? ?????? ??????????? ?????

???????????????????? ??????? ??????.

38/07. Vaguththaan vaguththa vagaiyallaal kodi  
Thoguththaarkkum thuidhal arridhu.

38/07. If one has saved all enjoyable assets in crores,  
Unless the fate written by God is favorable, he cannot enjoy the same.

\*\*\*

Kamal: Fate is given more importance here.

Vimal: In Bhagavat Gita Krishna says  
That fruit of one's action is  
In the Lord's hands  
And not in the person's hands.

Fate in a different way says  
The results of your past actions  
You now enjoy or suffer  
For your good or bad karmas.

In one way fate helps one  
To be more careful again  
Not to do bad things  
In this and coming births.

\*\*\*

38/08. ?????????????? ?????????? ?????????? ??????????

?????? ?????????? ??????.

38/08. Thurappaarman thuppuravu illaamal urrarrpaala  
Yuttaa kzhiyum enin.

38/08. If the fate removes one's sufferings  
He, not in poverty, will renounce worldly life.

\*\*\*

Kamal: How fate will help a man  
When it is only a record of events?

Vimal: Fate has no choice  
But to do its duties  
As ordered by God  
And it obeys His command.

We can't blame the fate  
That goes by the list  
Of duties it has to perform  
All the day, all the time.

Again fate is only a list  
Of one's dead past,  
Present and future deeds  
To decide the type of his births.

\*\*\*

38/09. ?????????????? ?????????? ?????????? ??????????????  
????????? ?????????? ????????

38/09. Nanrraangaal nallavaak kaanbavar andrraangkaal  
Allarr paduvadhu evan?

38/09. When one enjoys the benefits given by fate in good times  
Why he wants to avoid the sufferings given by fate in bad times?

\*\*\*

Kamal: So, fate gives both enjoyments  
And sufferings to one individual?

Vimal: If one did good and bad deeds  
Both in the previous births,  
Benefits and sufferings will come  
As his fate distributes them.

One should enjoy benefits,  
And tolerate sufferings,  
Which are his own creations  
In his several births.

Instead blaming the fate,  
One should sort out,

His own plus and minus,  
In the past and present births

\*\*\*

38/10. ?????? ???????? ??????? ??????????  
?????????? ?????????? ???????.

38/10. Uzhitr peruvalli yaavall? Matrrondru  
Soozhinum thaamundh dhurum.

38/10. What is stronger than fate? By one's intelligence  
He can stop it. The fate also will stop.

\*\*\*

Kamal: Can anyone stop the fate?

Vimal: Yes, one can stop fate,  
By his intelligent act,  
And it submits to him  
On God's will sometime.

If he practices penance  
The fate also considers  
And it under plays  
Its role of seriousness.

That shows, the fate is good  
When a person is good  
And fate acts badly  
When he acts badly.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 39 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 39 - ??????????

CHAPTER 39 - ON MAJESTY

\*\*\*

39/01. ??????? ?????????????? ??????? ??????  
???????? ?????????? ???.

39/01. Padaikudi koozhamaichchu natlparann aarrum  
Udayaan arasarull earru.

39/01. A king is like a lion when he possesses  
An army, subjects, wealth, ministers, allies, fortress.

\*\*\*

Raja: Who is a king, though there is no king of late?

Raman: A king should possess  
An army, subjects, ministers,  
Allies, wealth and fortress, and then  
He must be majestic like a lion.

Today in place of a king  
There's a President  
And Council of Ministers  
And Parliament Members.

There are armies, citizens,  
Ministers, wealth, allies,  
In the place of fortress,  
Secretariat Offices.

Now democratic rule,  
Of the people,  
For the people.  
And by the people.

\*\*\*

39/02. ??????? ??? ?????????????? ??????????????  
???????? ?????????????? ???????.

39/02. Anjaamai eegai arrivookkam innangum

Enjaamai vendharku iyalbu.

39/02. Boldness, charitable, wisdom and strength  
These four makes a king naturally.

\*\*\*

Raja: How a king should look like?

Raman: A King must be bold,  
Must be charitable minded,  
Must have wisdom in his head,  
With strong heart and mind.

He must have that sagacity  
To solve, with no publicity,  
All problems facing him,  
Anywhere, at any time.

Two step mothers claimed  
One young male child,  
As her own, each one said.  
This had to be solved.

The King ordered his servant,  
'Let the child be cut,  
Give them each a piece,  
What each one chooses.'

The real mother cried,  
'Don't cut the child  
Let her have it in full.  
And bring it up well.'

She was real, he found,  
And gave her the child  
For the love she had  
To the safety of her kid.

(Story from Solomon the Great)

\*\*\*

39/03. ????????? ?????? ?????????? ??????????????  
???????? ?????????? ?????????.

39/03. Thoongaamai kalvi thunnvudamai immoondrum  
Neengaa nilanaall pavarrku.

39/03. A King ruling his kingdom should take quick action,  
Have good learning, and manly strength, all these three forever.

\*\*\*

Raja: How a King ruling his kingdom should be?

Raman: He should take quick action,  
Should have high education,  
And have good strength of a man  
To face any kind of situation.

In his court many poets  
Scholars, pundits,  
Clowns, ministers  
Are assembled there.

So, the King should  
Be highly educated  
To handle all of them  
In his court at prime time.

He must be strong to fight  
His enemies in war front,  
On the winning side  
And throw them outside.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 39 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 39 - ??????????

CHAPTER 39 - ON MAJESTY

\*\*\*

39/04. ?????????????? ?????? ?????? ??????????????  
????? ?????? ?????.

39/04. Arranizhukkadhu allavai neekki marranizhukkaa  
Maanam udaiyadhu arasu.

39/04. The best king is one who does virtuous deeds, destroy  
Non-virtuous deeds and rule boldly with all self-respect.

\*\*\*

Raja: A King is given so many tests  
Fit to be a king to rule.

Raman: A king can't sit in his throne  
Without these qualifications,  
And he's trained by best coaches  
From his very young days.

When he wins, he's praised  
As a great hero,  
When he dies, he's worshiped  
As a great warrior.

When virtue subsides,  
And vice prevails,  
The King raises his sword  
To bring normalcy in that ward.

\*\*\*

39/05. ?????????? ?????????? ?????????? ??????  
????????????? ?????? ?????.

39/05. Iyatrralum eettalum kaaththalam kaaththa  
Vaghuththalam valladhu arasu.

39/05. One is a real king, who plans to get more wealth, save it,  
Protect it, and spend it for the benefit of his kingdom.

\*\*\*

Raja: Who is the best King?

Raman: The best King is one  
Who has a good plan  
To earn more money,  
And treasure it safely.

He should spend it  
For useful projects,  
Welfare of subjects,  
And make best use of it.

There were kings in the past,  
Whose rules were the best,  
The glorious history had seen  
And their names still shine.

\*\*\*

29/06. ?????????? ?????? ?????????????? ??????????  
????????????? ?????? ??????.

29/06. Katchikku elliyan kadunjchollan allanael  
Meekkoorum mannan nilam.

29/06. A king will be praised as great among all the kings, when he is simple  
With complainants and do not speak harsh words with others.

\*\*\*

Raja: How a King should behave with others?

Raman: When one complains  
King should hear his words  
Render proper justice  
To his satisfaction.

Simple he should be  
And should be free  
From any prejudice  
In dealing with others,

He should speak softly,  
Not using words harshly.  
So, others hear him willingly

And return home happily.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 39 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 39 - ??????????

CHAPTER 39 - ON MAJESTY

\*\*\*

39/07. ?????????? ?????????? ?????????????? ??????????  
????????? ?????????? ??????.

39/07. Insolaal eeththallikka vallaarrkkuth thansolaal  
Thaankann danaithiv vulagu.

39/07. With sweet words donating others and with kindness protecting them,  
When a king rules like this, the world will come under his influence.

\*\*\*

Raja: A King should use sweet words while donating  
And protect his subject with all his kindness.

Raman: Yes, you're correct  
In your saying that,  
He should be kind  
And use sweet words.

He should give protection,  
To each and every citizen,  
Against all kind of attacks  
From his bitter enemies.

Next to God, a king is  
In rendering justice.  
The same day, King will kill.  
God will wait and kill.

(????? ?????? ??????????  
????????? ?????????? ??????????.)

\*\*\*

39/08. ?????????????? ?????????????????? ?????????? ??????????????  
????????????? ?????????? ??????.

39/08. Murraiseidhu kapparrum mannan makkatkku  
Erraiendru vakkap padum.

39/08. Even though a King is a man, he will be worshipped like God  
If he punishes criminals and saves others from miseries.

\*\*\*

Raja: Why people worship a King like God?

Raman: King punishes a criminal,  
And saves innocent people,  
Who appreciate his deeds,  
As if those were done by God.

He should maintain peace,  
As well as proper justice,  
That will keep his subjects  
Free from all worries.

When the king is so kind,  
They worship him like God,  
And give him due respect,  
As their king, he is the best.

\*\*\*

39/09. ???????????? ?????????????????? ???????? ????????  
????????????????? ???????? ??????.

39/09. Sevikaippach chorrporrukkum pannpudai vendhan  
Kavikaikkeezhth thangum ulagu.

39/09. If a person close a king utters unpleasant words and if the king tolerates  
him

In the interest of future goodness, the world will then stand under his umbrella.

\*\*\*

Raja: How can a King tolerate insults even if one is close to him?

Raman: A King must be tolerant,  
Despite his facing an unpleasant,  
Treatment from a known subject,  
In the Kingdom's future interest.

On every such occasion,  
If he loses his temper then  
No one will go near him.  
They'll try to avoid him.

Forgive and forget  
Should be his spirit  
If his rule be successful  
Otherwise, it'll be a hell.

\*\*\*

39/10. ??????? ??????? ?????????? ???????  
????????? ?????????????? ???.

39/10. Kodaialli sengole kudiombal nangum  
Udaiyaanam vendharikku olli.

39/10. A King, with charitable mind, kindness, justice and will to protect  
subjects,  
Doing all these four, he will be a light for other kings.

\*\*\*

Raja: When a King will be a role model to other kings?

Raman: A King will be a role model  
When he has in his heart will  
To save all his subjects  
From their ailing miseries.

He must render proper justice,  
To the people, in every case,  
So, they'll praise him.  
Always pray God for him

He must be so kind  
That his charitable mind  
Is well prepared to serve always  
His ever needy subjects

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 40 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 40 - ?????

CHAPTER 40 - ON EDUCATION

\*\*\*

40/01. ????? ?????? ??????; ???????  
????? ?????????? ??.

40/01. Karrka kasadarrak karpavai; katrapin  
Nirrkka adharkku thaga.

40/01. Learn what you should learn perfectly  
And act according to what you have learnt.

\*\*\*

Sita: Lakshmi, This is a very good poem one should read 1008 times.

Lakshmi: This is forcing every reader  
Of this poem to keep in mind forever,  
Saying, 'you learn lessons perfectly,  
And act, what you've learnt, accordingly.'

It gives a good lesson  
To each and everyone  
Who's expected to act  
On what he has learnt?

The world will become perfect  
If its contents take into effect  
In the minds of all people  
To follow these words well.

\*\*\*

40/02. ??????? ???? ?????????? ??????????????  
???????? ?????????????.

40/02. Ennenba aenai ezhuthenba ivvirandum  
Kannenba vazhum uyirkku.

40/02. Wise men will say that mathematics and grammar  
Are the two eyes of persons in the world.

\*\*\*

Sita: One must study mathematics and grammar perfectly.

Lakshmi: True, they're like two eyes  
Of persons who come for studies.  
One should learn mathematics  
And grammar, the two subjects.

There were geniuses  
In higher mathematics,  
Like Mr. Ramanujam,  
The one greatest gem.

A study of grammar  
Helps a language scholar  
To read and write letters  
Free from any errors.

\*\*\*

40/03. ?????????? ??????? ???????; ??????????????  
????????????? ?????? ?????.

40/03. Kannudaiyar enbavar karrtrror; mugaththirandu  
Punnudaiyar kallaa dhavar.

40/03. Only educated persons have two eyes,  
Uneducated have two wounds in the face.

\*\*\*

Sita: Uneducated man can see with his two eyes,  
But he is said to be blind.

Lakshmi: An uneducated man  
Can do inferior works.  
While an educated man  
Can do superior works.

An uneducated has a no status.  
An educated has social status  
In the midst of learned scholars  
Who welcome such persons.

Money with uneducated,  
At any time will be lost,

Knowledge with educated  
Will never be lost.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 40 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 40 - ?????

CHAPTER 40 - ON EDUCATION

\*\*\*

40/04. ???????? ?????????? ?????? ???????  
???????? ?????? ??????.

40/04. Uvappath thalaikkoodi ullap pirdhal  
Anaiththae pulavar thozhil.

40/04. An educated man is so popular  
That people will be eager to meet and talk to him.

\*\*\*

Sita: A highly educated man is a scholar.  
Everyone will be eager to meet him.

Lakshmi: Yes, Just like one lamp  
Lighting another lamp,  
Without losing its brightness,  
An educated man teaches others.

The more he teaches others,  
Perfect his knowledge becomes,  
He'll never forget,  
What he had learnt.

An uneducated is rich in money  
But he's poor in knowledge.  
An educated may be poor in money  
But he's rich in knowledge.

\*\*\*

40/05. ?????????????? ?????????????? ?????????????? ??????????  
???????? ?????? ??????.

40/05. Udaiyaarmun illaarpol ekkatrrum katrraar  
Kadaiyare kallaa dhavar.

40/05. Just like a poor man bends before a rich man, one who bends before a  
teacher

And learn is superior to others; otherwise he is uneducated inferior to feel shy of bending.

\*\*\*

Sita: What is the harm for a student in bending before a teacher?

Lakshmi: A student should bow  
That is the correct way how  
He should show respects  
To his teacher when he meets.

When Guru Dronacharya  
Asked Hunter Ekalavya  
To cut off his right  
Thumb, he gave it.

The Guru didn't want  
That hunter to compete  
With Arjuna in archery  
But Ekalavya didn't worry.

At once he cut and gave it  
As Guru's fees, but he knew it  
That he can't take the bow  
And shoot, in future, an arrow.

This is an extreme case,  
Of a disciple showing respects,  
But bending before a teacher  
To learn, is simple in nature.

\*\*\*

40/06. ???????????? ?????? ??????????; ??????????????  
????????????? ?????? ??????.

40/06. Thottanaiththu oorrum mannarrkenni; maandharkkuk  
Katrranaiththum oorrum arrive,

40/06. Just like a spring gives more water, the more deep one digs,  
The knowledge of educated people goes up according to his studies.

\*\*\*

Sita: There is a saying, 'Reading makes half man,  
Writing makes a full man.'

Lakshmi: Yes Sita, The more one student reads  
The more knowledge he gains.  
Knowledge is like a spring in river beds  
That gives more water, the deeper one digs.

Village women go to river beds  
With a pot and plate on their heads,  
They dig deep the river beds  
To make a spring out of sands.

They bale out first turbid water,  
And then collect crystal clear  
Water in their mud pots  
And carry pots back on their hips.

Like springs human brains act,  
After the first few morbid thoughts,  
One by one, clear thoughts rush out,  
As in an open dam, water gushes out.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 40 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 40 - ?????

CHAPTER 40 - ON EDUCATION

\*\*\*

40/07. ?????????? ?????????? ?????????? ????????????

????????????????? ??????? ???????

40/07. Yaadhaanum naadaamaal uooraamaal ennoruvan  
Saanthunnaiyum kalladha vaarru?

40/07. For an educated man, besides his country, all other countries will become his own.

In that case why one is spending his life time without education?

\*\*\*

Sita: An educated man wherever he goes, people will respect him.

Lakshmi: Yes Sita, An educated man carries respect,  
He goes in the world, whichever is its part,  
But an uneducated has no interest  
In his life time, to pursue it.

Most of the illiterates  
Are in the labor classes,  
Who put their thumb impressions,  
As they can't even sign papers.

If they've minimum education,  
Better their life will shine,  
But they drink and lie down,  
At the end of the day soon.

\*\*\*

40/08. ?????????????? ?????????? ?????? ??????????

????????????? ?????????? ??????????.

40/08. Orumaikkann thaankatrra kalvi oruvarrkku  
Ezhumaiyum aemappum udaitththu.

40/08. One's education in his present life will  
Be carried over to help him in his next seven lives.

\*\*\*

Sita: One cannot steal other's education  
Though he steal other's wealth.

Lakshmi: One carries his experiences,  
In his coming several births,  
Along with that his education  
Also is carried over to join.

Some children are smart,  
In picking up lessons,  
And some show no interest  
At all in their studies.

So, education is must,  
If life should be best.  
Better children start,  
At the right age for it.

\*\*\*

40/09. ??????? ??????? ??????? ???????????  
?????????? ?????????? ?????.

40/09. Thaamin burrvadhu ulagin purrakkanndu  
Kaamurruvar katrrarindh dhaar.

40/09. Educated happy persons go for further studies  
To make others also happy in listening to their lectures.

\*\*\*

Sita: The duty of an educated person is  
To make others also study like him.

Lakshmi: The value of one's education is lost,  
If he doesn't create any interest  
In other uneducated persons  
To learn minimum subjects.

As he's very happy  
He must make them happy  
By imparting training  
In the art of learning.

If this is gradually done,

The society will shine,  
Without that silly word  
'Uneducated' in the land.

\*\*\*

40/10. ?????? ?????????????? ?????? ??????????;  
?????? ?????? ???.

40/10. Kedil vizhuchselvam kalvi oruvarrkku  
Madalla matrrai yavai.

40/10. One's indestructible wealth is education.  
Other wealth is not superior and also not permanent.

\*\*\*

Sita: Education is superior wealth and remains permanently.

Lakshmi: Education is more important  
To make one competent  
In solving many problems,  
Which are confronting him.

So, of all the available wealth,  
The most superior wealth  
Is education on this earth,  
All must learn before death.

Where Goddess Saraswathi is there  
Goddess Lakshmi will not be there,  
People used say like this.  
May be true in some cases!

(Note: Saraswati is Goddess of Education  
Lakshmi is Goddess of Wealth)

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 41 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 41 - ????????

CHAPTER 41 - ON UNEDUCATED

\*\*\*

41/01. ??????????? ??????? ?????? ??????????

????????????? ??????? ??????.

41/01. Arangindri vattaadi arrtray nirambiya  
Noolindrik kotti kollal.

41/01. If a man speaks on a stage, with no knowledge of the scriptures,  
It's like a man casting the gambling dice, without knowing rules of the game.

\*\*\*

Ambika: Half knowledge is dangerous  
No knowledge is still more dangerous.

Bhavana: A rich man built a stadium,  
With all facilities for every game,  
And invited his father to watch,  
From the gallery a football match.

At the end of the game,  
His father chided him,  
'Why to get a single ball  
They all run up to the goal? '

'Had you simply given,  
One ball for each one,  
They wouldn't have run  
Kicking that ball one.'

His father couldn't enjoy  
That day's football play  
As rules of the game  
Wasn't known to him.

\*\*\*

41/02. ?????????? ??????? ????????? ??????????????????

????????????? ?????? ????????? ???????

41/02. Kallaadhaan sorrkaa murrudhal mulaiyirandum  
Illaadhaall penn kaamurr rratrru.

41/02. One, who's not educated in scriptures, wants to lecture on that subject.  
It's like one, who has no two breasts, claiming woman hood.

\*\*\*

Ambika: How can an uneducated man in scriptures  
talk about scriptures?

Bhavana: True, he can't speak a word,  
On a topic he has not studied,  
Then how can he claim  
It's well known to him?

The example given here  
By the poet do appear  
To be very curt  
Yet, he means it.

An uneducated farmer  
Cannot lecture on scriptures,  
While an educated teacher,  
Can do the work of a farmer.

\*\*\*

41/03. ?????? ?????? ?????????? ??????????????  
????????? ?????????? ???????.

41/03. Kallaa dhavarum naninallar katrraarmun  
Sollaadhu irukkap perrin.

41/03. Even an uneducated person is a good man, knowing well he is an  
illiterate,  
Remains quiet before an assembly of educated people.

\*\*\*

Ambika: A half pot of water will spill out  
While a full pot of water will never spill out  
(??? ?????? ???????????,  
????? ?????? ????????????)

Bhavana: When one is willing to admit  
He's an illiterate and keeps quiet  
In a meeting of educated persons

He's, no doubt, a good man.

This reminds one of the story  
Of Kalidasa from ancient history,  
Who was once an idiot  
Later became a big poet.

Once he was a shepherd,  
And not at all educated,  
By a conspiracy of ministers,  
He was married to a princess.

Later, Goddess Kali blessed him,  
And a famous poet he became,  
Thus he's is an example  
For all uneducated people.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 41 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 41 - ???????

CHAPTER 41 - ON UNEDUCATED

\*\*\*

41/04. ?????????? ?????? ?????????? ???????  
????????? ??????? ?????.

41/04. Kallaadhaan otpam kazhiyanandru aayinum  
Kollaar arrivudai yaar.

41/04. The knowledge of an uneducated man appears to be educated,  
But wise men will not accept it.

\*\*\*

Ambika: There are good speakers  
Among uneducated people also.

Bhavana: True, but when they lecture  
On an advance literature,  
Their weakness may come out,  
Which wise men can find out.

They should be given  
A reasonable margin  
For their weakness  
In such deep subjects.

Better they remain quiet  
When they're required to meet,  
In a meeting, educated people,  
Just with a pleasing smile.

\*\*\*

41/05. ?????? ?????? ?????? ??????????????  
????????????? ??????? ?????.

41/05. Kallaa oruvan thagaimai thalaippeidhu  
Sollaadach sorvu padum.

41/05. An uneducated man, claiming himself a wise man,  
While talking with an educated man, he will lose his value.

\*\*\*

Ambika: Just like a wolf in sheep's coat,  
An uneducated man poses himself as educated.

Bhavana: Yes Ambika, in such an event,  
His true color will come out,  
While discussing with wise men.  
How far he can be relied upon?

Why should he poke his nose  
Instead of maintaining silence?  
Empty drum makes much noise.  
Still waters run deep in silence.

He'll lose his value before  
An august assembly of scholars  
Better he keeps away from them  
Instead of being ridiculed by them.

\*\*\*

41/06. ?????????????? ?????????????? ?????????? ??????????  
????????????????? ??????? ??????.

41/06. Ullarennum maaththiraiyar allaal bayavaak  
Kallaranaiyar kallaa dhavar.

41/06. Just to say that uneducated person is alive,  
But he is like a barren land unfit for cultivation.

\*\*\*

Ambika: What is the use of an uneducated person?

Bhavana: There's no use of that person,  
Like a barren land unfit for cultivation.  
He may be alive, but like a dead horse,  
For any kind of job, he's useless.

Many such persons go as beggars  
Or turn into merciless thieves  
Or do some menial odd jobs  
Which can't be done by others.

Some of them are drunkards,  
Who drink and roll in roads,

After doing dirty jobs  
Like disposal of stinking wastes.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 41 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 41 - ???????

CHAPTER 41 - ON UNEDUCATED

\*\*\*

41/07. ?????????? ?????????? ?????????? ??????????

????????? ?????????? ??????.

41/07. Nunnmaann nuzhaipulam illaan ezhilnalam  
Mannmaann punaipaavai yattru

41/07. The beauty appearance of a man, not knowing the intricacies of all  
scriptures,

Is just like a beautiful mud doll.

\*\*\*

Ambika: What is use of one's beauty when he is not educated?

Bhavana: Yes, he looks like a clay doll

Though both are beautiful

They are unfit for any use

Just like dummy heads.

Education is a must

For one to claim respect

From the wise men,

With a broad vision.

On the other hand

A person not educated

Gets no recognition

From those wise men.

\*\*\*

???????????? -TIRUKKURAL

???????? 41 - ???????

CHAPTER 41 - ON UNEDUCATED

\*\*\*

41/08. ?????????? ??? ? ?????????? ????????

????????????? ??? ? ????

41/08. Nallaarkann patta varrmaiya innaathey

Kallaarkann patta thiru.

41/08. The wealth of the uneducated will give more harm  
Than the poverty of an educated person.

\*\*\*

Ambika: Money with an uneducated man  
Will be harmful than the poverty of an educated man, the poet says.

Bhavana: The poor educated man will  
Understand things well  
He'll be very careful  
And will not be harmful.

But an uneducated rich man  
Will have plan after plan  
To harm others in some way,  
With the strength of his money.

Where there is education,  
Money will not be there.  
Where there is no education,  
Money will be there.

\*\*\*

???????????? -TIRUKKURAL

????????? 41 - ????????

CHAPTER 41 - ON UNEDUCATED

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41/09. ?????????????? ??????? ?????????? ??????????????????  
????????? ?????????????? ?????.

41/09. Merrpirrandhaar aayinum kallaadhaar kizhppirrandhum  
Katraar anaiththilar paadu.

41/09. When an uneducated man is born in upper caste  
He is not superior to an educated man born in a lower caste.

\*\*\*

Ambika: Education does not discriminate  
Between upper and lower castes,  
It's the man who makes this difference  
Between these two castes.

Rich or poor man, upper or lower caste

Education is an indestructible asset  
Whosoever is willing to take it up  
It gives that person maximum help.

Opportunity comes only once  
In a man's life, by chance,  
Unfortunately, if one loses it,  
Never again he'll get it.

\*\*\*

???????????? -TIRUKKURAL

????????? 41 - ????????

CHAPTER 41 - ON UNEDUCATED

\*\*\*

41/10. ?????????? ?????? ?????? ???????????  
?????????? ?? ????.

41/10. Vilangodu makkall anaiyar ilangunool  
Karraarodu eanai yavar.

41/10. When an uneducated man is compared with an educated man  
The only difference will be between animals and wise men.

\*\*\*

Ambika: An uneducated is more like an animal  
This is what the poet means.

Bhavana: True, an animal has five senses  
While a man has six senses,  
While animal, by its instinct, acts  
Man goes by his discreteness.

What is good or what is bad,  
A man can well understand,  
By the power of his sixth sense  
And he'll try to do good deeds.

An animal goes by its demand,  
Not knowing good or bad,  
When it's hungry, it'll kill  
And eat a man or animal.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 42 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 42 - ??????

CHAPTER 42 - ON LISTENING

\*\*\*

42/01. ????????????? ??????? ????????????????? ?????????????  
???????????????? ????????? ???.

42/01. Selvaththull selvam sevichchelvam achchelvam  
Selvaththull ellaam thalai.

42/01. Among all the wealth, listening to good lectures by ears is the best one.  
And it tops all other wealth.

\*\*\*

Gowri: Hearing a lecture is good  
As it's directly absorbed into the brain.

Jaya: Yes, in the ancient days,  
When there were no pen-papers,  
All lessons were learnt  
Through ears only by students.

By mouth Guru was telling  
Thro' ears students were hearing.  
They were writing few lessons  
On dried up palm leaves by sharp nails.

Like this several epic stories  
Were handed down from mouths  
To ears for many centuries,  
Besides palm leave records.

\*\*\*

42/02. ????????????? ??????? ??????? ???????  
???????????????????? ????? ???????.

42/02. Sevikkunnavu illaadha pozhdhu sirridhu  
Vayirtukkum eeyap padum.

42/02. When there is no knowledge food for the ear,  
Some little food for the stomach is given to hear again.

\*\*\*

Gowri: Ear is meant for listening good lessons.

Jaya: Yes, but when there is no lesson to hear  
There is no purpose of the ears,  
Which are just two dummy pieces  
Hanging on two sides of one's face.

You know most of the ancient  
Scriptures were not in prose order,  
But they were in poetry format,  
As one can easily remember.

Even while reciting, it is set  
To a rhythmic musical order,  
That's pleasant to hear,  
Thus creating a keen interest.

\*\*\*

42/03. ???????????? ?????? ??????? ???????????  
?????????? ?????? ???????.

42/03. Seviyunnavin keallvi udaiyaar aviyunnavin  
Aanrraarodu oppar nilaththu.

42/03. One who has knowledge food for the ear, though he lives on the earth,  
He's equal to Devas to whom food is given through sacrificial fire.

\*\*\*

Gowri: We respect a pundit, who recites in a musical tone Vedas  
That he learnt once as the food for his ears.

Jaya: Even in temples, pundits sing songs  
In praise of all the deities  
Which create musical vibrations  
In the entire temple premises.

It's through these two ears  
All the devotional feelings  
From these musical waves  
A visitor to the temple gets.

The world will be full of silence,  
If God has not given two ears,

So, more knowledge enters  
Through these two ears.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 42 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 42 - ??????

CHAPTER 42 - ON LISTENING

\*\*\*

42/04. ?????????? ?????????? ??????; ??????????????  
????????????? ?????????? ?????.

42/04. Katrrilan aayinum ketkka; ; akkdhoruvarrkku  
Orrkaththin uorttraam thunnai.

42/04. Even one has not read useful literatures, he can hear others lectures  
That will guard him at the hour of crisis.

\*\*\*

Gowri: There is no harm if one hears others' lectures  
Through his ears even if he has not read good books.

Jaya: God gave these two ears  
To listen to good songs  
Also to hear good lectures,  
That'll guide one, during any crisis.

In fact, music therapy cures  
Many mental diseases,  
Ears are the two instruments  
Which play vital role for this.

When a student hears teachers'  
Class room lectures,  
He can score high marks  
In all the subjects.

\*\*\*

42/05. ?????????? ?????????? ?????????????????? ??????  
????????????? ?????????????????????? ?????.

42/05. Izhukkal udaiyzi ootrukkol atrre  
Ozhukkam udaiyaarvaich chol.

42/05. The words coming from the mouth of a man of virtuous character  
Will help one, who is struggling to walk in a slushy mud path.

\*\*\*

Gowri: A man of virtuous character will not be harsh, but kind.

Jaya: Yes, in a place where such a man is  
There'll be complete peace,  
And people will listen to him  
When he speaks words of wisdom.

Listening is a good habit  
That one should cultivate  
From his very young age  
To widen his general knowledge.

Ears are meant, like windows,  
To hear good many speeches,  
Which go into the brain  
And recorded well therein.

\*\*\*

42/06. ???????????? ?????? ?????; ??????????????  
???? ?????? ??????.

42/06. Enaththaanum nallavai ketka; anaithaanum  
Aanra perumai tharum

42/06. Let one hear something from others saying good things,  
Even if they are a few things, it will give good name to one.

\*\*\*

Gowri: One should hear what others say even if it is a word or two.

Jaya: Wise men will not speak more than  
What is necessary for the occasion.  
If one hears and acts accordingly  
It's advantageous to him only.

One shouldn't force his ideas  
Without acceptance from others,  
And should give them a chance  
To speak on their views.

This kind of listening to others  
Will create a friendly atmosphere  
With a 'give and take' spirit

Whenever they both meet.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 42 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 42 - ??????

CHAPTER 42 - ON LISTENING

\*\*\*

42/07. ?????????????????????? ?????? ?????????? ??????????????????  
???????? ??????? ?????.

42/07. Pizhalthunndhum pedhamai sollaar izhalthunndhu  
Eendiya kaelvi yavar.

42/07. One who has studied and heard good lessons  
Even if he has any different idea, he will not speak about it.

\*\*\*

Gowri: One who is in search of knowledge  
Will not speak much about what he knows  
For fear of being exposed.

Jaya: True, half knowledge is dangerous.  
He should listen to wise scholars,  
And learn all the useful subjects,  
Before giving lectures to others.

Tastes differ, views differ.  
Like this, one may differ  
From others' views  
But about it he never argues.

He may be wrong or right,  
Why should he assert  
That he is always right  
Instead of remaining quiet?

\*\*\*

42/08. ?????????????? ?????? ?????? ??????????????  
???????? ?????? ?????.

42/08. Ketpinum kelaath thagaiyave kellviyaal  
Thotkap padaadha sevi.

42/08. When the ear is not pierced by good lessons

He is considered a deaf even if he hears that sound.

\*\*\*

Gowri: If one hears but does not understand what he has heard,  
Then what is the use of hearing?

Jaya: Yes Gowri, he hears only a sound  
But not its meaning, he has heard.  
He's considered a deaf man  
Though he can hear, even then.

Sometime he hears with his right ear  
And lets it out by his left ear,  
As it doesn't enter his brain  
While trying to grasp it in vain.

Listening with rapt attention  
Will definitely help a man  
To learn the subject perfectly  
With no doubts really.

\*\*\*

42/09. ????????? ?????????? ????????? ??????????  
????????? ????? ??????.

42/09. Nunnangiya kellviyar allaar vannangiya  
Vaayinar aadhal aridhu.

42/09. One who has not listened to lectures on good subjects  
He cannot naturally speak humble words with others.

\*\*\*

Gowri: It is natural for an uncultured man  
to be rough in his behavior.

Jaya: One is not accustomed to hear  
At anytime, anywhere,  
Respectable words from others,  
So he's rough, no wonder it is.

In the company of wise men,  
Hearing their good talks then,  
One can learn good words  
To speak kindly with others.

Hearing is more important  
That'll help him out to get  
More knowledge in the art  
Of using words that'll not hurt.

\*\*\*

42/10. ?????????? ?????????? ?????????????? ??????????  
????????????? ?????????? ?????

42/10. Seviyirr suvaiyunnaraa vaayunnarvin maakkall  
Aviyuinum vazhinum en?

42/10. If persons have no taste of hearing good things, but know well the taste  
of eating food, What do they lose when they die, or what do they gain by living?

\*\*\*

Gowri: A pertinent question the poet is asking  
And it is very difficult to answer him.

Jaya: Yes, he's giving so much stress,  
For one to listen to good things,  
Or else, what do they gain by living,  
Or what do they lose by dying?

He wants people to listen  
More of useful lessons  
That'll surely help one  
To come up in life soon.

He's inviting the attention  
Of each and every person  
To use their two ears  
In learning good things.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 43 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 43 -????????

CHAPTER 43 - ON KNOWLEDGE

\*\*\*

43/01. ?????????? ?????????? ??????; ??????????????????  
????????????????? ??? ?????.

43/01. Arrivatrram kaakkum karuvi; serruvaarkkum  
Ullazhikkal aagaa arann.

43/01. Knowledge is a weapon that saves one from destruction  
And also a fortress where no enemy can penetrate into it.

\*\*\*

Chandran: What is knowledge?

Madhavan: This knowledge one knows,  
A blanket is covering it.  
When you remove the blanket,  
Of its own accord it unfolds.

How to remove the blanket?  
Yes, by studying great scriptures,  
Listening to good lectures,  
And moving with scholars.

It protects one like a fortress,  
Well guarded from enemies,  
And he's safe from destruction  
As it serves like a weapon.

Once you gain knowledge  
You can well manage  
Your life style very easily  
And spend your time happily.

\*\*\*

43/02. ?????? ?????????? ?????????? ??????????  
????????????????? ?????????? ??????.

43/02. Sendra idaththaal selavidaa theethoriee

Nandrinpaal uyippadhu arrive.

43/02. Knowledge controls the mind without going astray  
And it goes on the right path, after knowing well good and bad?

\*\*\*

Chandran: God gave five senses to animals  
But six senses to all men, what for?

Madhavan: An animal goes by its instinct,  
While a man uses his discretion inbuilt,  
Whether it's good for him or not  
He thinks twice and then begins to act.

It's the knowledge that keeps one  
Steady in his every action,  
Without his mind wavering,  
And here and there wandering.

Thus knowledge takes one  
In the right path chosen  
For one's own good,  
As against what's bad.

\*\*\*

43/03. ?????????? ?????????????? ??????????? ???????????  
???????????????? ????????? ??????.

43/03. Epporull yaaryaarvaaik ketpinum apporull  
Meipporull kaanbadhu arrive.

43/03. Knowledge means to find out the truth in every thing  
Instead of believing what other say about it.

\*\*\*

Chandran: Believe not what others say, it may be true or not.

Madhavan: Yes, the truth one should find out  
Instead of blindly believing it  
Then only his knowledge will be perfect,  
Otherwise it will be imperfect.

One man said, &quot;Hare has got three legs&quot;  
Another man said, &quot;Hare has got four legs.&quot;  
The first one saw one with three legs.

The other one with four legs.

If you see with your own eyes,  
You'll see a hare with four legs,  
And you'll not believe anyone  
Until the truth you've seen.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 43 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 43 -????????

CHAPTER 43 - ON KNOWLEDGE

\*\*\*

43/04. ?????????? ?????? ?????????????????? ??????????????????  
????????????? ?????????? ??????.

43/04. Ennporull vaagach chelachchollith thaanpirraraay  
Nunporull kaannbadhu arivu.

43/04. Knowledge makes one understand rare things  
Either realized by him or explained by others.

\*\*\*

Chandran: By acquiring knowledge wisdom expands.

Madhavan: Knowledge one gets  
By one's own efforts  
Or by others' lectures  
If he patiently hears.

There is material knowledge,  
Besides spiritual knowledge,  
Material one for this world,  
And spiritual one for heavenly abode.

One should approach teachers,  
To know more about things,  
As by his own efforts  
Very little he learns.

\*\*\*

43/05. ?????? ?????????? ?????????; ??????????????  
????????????? ?????????? ??????.

43/05. Ulagam thazheeyadhu otpam; malardhalum  
Koombam illadhu arrive.

43/05. To befriend great men show one's wisdom.  
This friendship will not be like a flower that blooms and then fades.

\*\*\*

Chandran: Tell me who your friends are  
I'll tell you who you are? There is a saying like this.

Madhavan: Just like a thread that binds flowers  
Gets its aroma from those flowers,  
A man in association with great men,  
Will get knowledge from those men.

A flower in the morning blooms  
And in the evening it fades.  
But the knowledge once gained  
Will remain with one till his end.

When money is given to others  
Its quantity reduces,  
But if knowledge is given to others  
One's wisdom increases.

It's like one candle  
Lighting another candle  
Will not reduce the light  
But will increase the light.

\*\*\*

43/06. ?????? ?????? ?????? ??????????  
?????? ??????? ??????.

43/06. Evvadhu urraivadhu ulagam ulagathodu  
Alladhu urraivadhu arrivu.

43/06. One's wisdom is to mix with great men  
And to live like them.

\*\*\*

Chandran: If one follows the footsteps  
Of great men he becomes wise.

Madhavan: When a wise man teaches,  
Many good points he discloses,  
That'll give one an advantage  
To increase his general knowledge.

If one man lives like them  
That'll enhance his wisdom.

Also in their company, if he is,  
His knowledge naturally increases.

Wisdom is not a product  
To purchase from market,  
It's one's brain that absorbs  
All the knowledge it receives.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 43 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 43 -????????

CHAPTER 43 - ON KNOWLEDGE

\*\*\*

43/07. ?????????????? ???? ?????????; ??????????  
????? ?????? ?????.

43/07. Arrivudaiyaar aavadhu arrivaar; arrivilaar  
Akdharri kallaa dhavar.

43/07. A wise man knows in advance what will happen?  
A fool knows only after it had happened.

\*\*\*

Chandran: That is difference between a wise man and a fool.

Madhavan: There are three types  
Of mindset persons,  
In the world of wisdom  
To differentiate them.

There was a pond full of water,  
One fish swam out, before summer,  
To a big lake thro' a canal  
As it knew water will go to bottom level.

The second fish wanted to go out  
At the time when summer starts  
But it was caught in a net,  
As the water level, down it went.

The water dried up in the heat.  
The third fish was caught  
By a vulture easily,  
As the water dried up fully.

The story is based on Tamil saying:  
????? ???? ??????????  
????????? ?????? ??????????  
????? ???? ??????????.

One takes care before time.  
One takes care at the time.  
One takes care after the time.

\*\*\*

43/08. ????????? ????????? ?????????; ??????????  
???????? ????????? ?????????.

43/08. Anjuvadhu anjaamai pedhamai; anjuvadhu  
Anjal arrivaar thozhil.

43/08. Where one should fear, if he is not afraid, it is foolishness.  
Where one should fear, if he fears it is his wisdom.

\*\*\*

Chandran: One knows fire will burn his finger,  
If he touches it wantonly, he is a fool.

Madhavan: Knowledge gives one,  
A power of discretion,  
By which he can make out,  
What is good in his interest?

Where angels fear, devils tread.  
Like this, a fool is not afraid  
Where a wise man is afraid to act  
But the fool is not correct.

When a light comes in  
Darkness goes out.  
When knowledge comes in  
Ignorance goes out.

\*\*\*

43/09. ????????? ????????? ?????????????????? ??????  
????? ?????????? ?????.

43/09. Edhiradhak kaakkum arrivinaarkku illai  
Adhira varuvadhor noay.

43/09. A wise man safeguards him-self against dangers ahead,  
But he never gets any dangerous harms.

\*\*\*

Chandran: Knowledge is necessary at least to protect one from dangers.

Madhavan: Yes, you're correct,  
But fools don't think like that.  
They burn their fingers,  
And then regret for their failures.

A man of wisdom knows  
Sufficiently in advance  
What kind of harms  
He's likely to face?

So, knowledge is essential  
If one's life must shine well,  
If not, his life will be in hell,  
By remaining idle like a fool.

\*\*\*

43/10. ???????????? ???????? ????????; ??????????  
????????? ??????? ????

43/10. Arivudaiyaar ellaam udaiyaar; arrivilaar  
Ennudaiya renum ilar.

43/10. A man of wisdom has nothing, but he has everything  
A fool has everything, but he has nothing.

\*\*\*

Chandran: What is the difference between a fool and a wise?

Madhavan: A fool may be rich,  
But his heart is poor,  
While a wise may be poor,  
But his heart is rich.

"Beware of dogs, " this board  
Hangs over a fool's doors,  
"All are welcome, " this board  
Hangs over a wise's doors.

A fool with wealth,  
Sleeps not at nights.  
A wise with no wealth,  
Sleeps well at nights.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 44 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 44 - ??????? ??????

CHAPTER 44 - TO DESTROY FAULTS

\*\*\*

44/01. ?????????? ??????? ??????????? ???????  
?????????? ??????? ??????????.

44/01. Serukkum, sinamum, sirrumaiyum illaar,  
Perukkam perumidha neerththu.

44/01. Wealth respects those without  
Pride, wrath, and lust.

\*\*\*

Lalitha: One may be rich, but he should not  
Have pride, wrath and lust.

Saraswathi: Along with the richness comes  
All these negative tendencies,  
Which reflect on his bad qualities,  
Thus exposing his indecencies.

Both pride and prejudice  
Blinds a man's two eyes.  
Where he must be kind and fair,  
He'll be rude and unfair.

For his unfriendly attitude  
People will try to avoid  
Generally meeting him  
Or speaking to him.

\*\*\*

44/02. ??????? ??????????? ??????? ????  
?????????? ??? ??????????.

44/02. Ivarralum maannpirrandha maanamum maannaa  
Uvagaiyum edham irraikku.

44/02. Stinginess, vain glory, sadistic pleasure,  
All these do not speak well of a king.

\*\*\*

Lalitha: A King should be liberal, pious and keep a smiling face.

Saraswathi: Yes, in his royal court  
A King is a magistrate,  
He should judge any case  
Impartially to render full justice.

If he's stingy, tough and proud,  
People will try to avoid  
Going to him with complaints  
And settle themselves their disputes.

One day they may even revolt  
For his rude and unpleasant  
Behavior in the royal court  
To express their contempt

\*\*\*

44/03. ?????????????? ??????? ??????? ??????????????  
????????? ?????????? ????.

44/03. Thinaiththunnaiyaam kutrram varinum planaitthunnaiyaak  
Kollvar pazhinaannu vaar.

44/03. One who is afraid of blame, he will be scared of a (grain size) small  
blame  
As if he has got a (palm tree size) big blame.

\*\*\*

Lalitha: Kavari Mann (a kind of stag) will die even if it loses one hair  
People say like this.

Saraswathi: One will spend sleepless nights,  
A small blame if he receives,  
As he's always afraid of blame,  
That he treats as an act of shame.

He'll view a small blame  
As if it's a big blame  
And will regret for it  
All the day and night.

Such sensitive type of persons,

They undertake extra pains  
In all their actions  
To avoid big or small blames.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 44 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 44 - ??????? ??????

CHAPTER 44 - TO DESTROY FAULTS

\*\*\*

44/04. ??????? ????? ?????????? ???????  
?????? ??????? ???.

44/04. Kutrrame kaakka porullaagak kutrrame  
Atrram tharoom pagai.

44/04. Fault is an enemy that may destroy one.  
So he should be careful in avoiding it.

\*\*\*

Lalitha: Whatever care one may take  
One may commit a small mistake.

Saraswathi: While carving a stone,  
Extra care must be taken;  
If a small crack comes,  
That deity is unfit for use.

Even a drop of poison  
In a cup of milk  
One can't take it  
For a drink, as it's unfit.

Like this, a small mistake  
In a battlefield can make  
That entire unit defenseless  
In the enemy actions.

\*\*\*

44/05. ?????????????? ?????????? ?????????? ??????????????  
????????? ?????? ???????.

44/05. Varummunark kaavaathan vaazhkkai erimunnar  
Vaiththarru polak kedum.

44/05. One, who has not safeguarded his life before danger comes, gets spoiled.  
It is just like a hay stake that is destroyed in fire.

\*\*\*

Lalitha: One should care for his life from dangers.

Saraswathi: True, he travels by foot board.  
Suddenly his legs slip out from the board.  
What happens in the running train?  
By his carelessness, he lost his life then.

One is driving his motor bike  
At a high speed to overtake  
A lorry running before him,  
But the lorry crushes him.

The valve one fails to close.  
The cylinder leaks out gas.  
Under fire the house burns.  
Now whose fault it is?

One should foresee danger.  
When and where it may occur,  
Now he may not be aware.  
For safety, why not one takes care?

\*\*\*

44/06. ?????????? ?????????? ?????????????? ??????????????  
????????????? ?????? ??????????.

44/06. Thangkutrram neengip pirrarkutrram kaangirrp  
Enkutrram aagum irraikku.

44/06. What blame a king will get, when he forgets his own faults  
And finds fault with others.

\*\*\*

Lalitha: One should gracefully admit his faults  
Before finding faults with others.

Saraswathi: One fails to admit his fault  
But he'll try to shift it  
On a man so innocent,  
That he'll not do it.

Next to God, a King is,  
And will not commit faults

Even if it's a fault,  
People will ignore that.

When the King Pandian  
Realized he killed Kovalan  
Kannagi's husband for his fault  
He fell down died on the spot.

Like that there were kings  
Honest in their rules  
In those moral days,  
That is rare now-a-days.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 44 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 44 - ??????? ??????

CHAPTER 44 - TO DESTROY FAULTS

\*\*\*

44/07. ????????? ????????? ????????? ?????????  
???????????? ????????? ???????.

44/07. Seyarrpaala seiyaadhu ivarriyaan selvam  
Uyarrpaaladhu anrrik kedum.

44/07. When one saves wealth at the cost of his vital necessities,  
That wealth will get destroyed later on.

\*\*\*

Lalitha: One should not be a miser but spend money for necessities.

Saraswathi: Money is meant for spending  
On life saving vital things  
And if one is a miser to keep it  
That'll one day begin to rust.

That shows one's madness,  
And also his greediness,  
To keep all his monies,  
By foregoing his comforts.

One day if a dacoit comes,  
And loots all his monies,  
He'll keep his hands on his head,  
And will cry for the loss aloud.

\*\*\*

44/08. ????????????? ????????? ????????? ??????????????  
???????? ????????????????? ???????.

44/08. Patrullam ennum ivarranmai etrullum  
Ennap paduvadhondru andru.

44/08. To save the money like a miser without spending for essential things  
It's the greatest crime of all crimes.

\*\*\*

Lalitha: One cannot be a miser throughout his life.

Saraswathi: There is a story of a miser.

Miser: What's the price of a coconut?

Shopkeeper: Two rupees a coconut.

Miser: Can you give it for one rupee?

Shopkeeper: After one Kilometer it costs one rupee.

(He walks one kilometer)

Miser: What is the price of a coconut?

Shopkeeper: It costs one rupee.

Miser: can you give for half rupee?

Shopkeeper: Go next kilometer, you'll get one free.

(He walks one Kilometer and there  
And met a gardener)

Miser: Oh gardener, can I have a coconut free?

Gardner: You climb the tree and take what you want.

The miser climbed the tree,  
And took four and four in both hands,  
He couldn't come down and cried for help.  
This is the story of a miser.

\*\*\*

44/09. ??????? ????????????? ??????; ??????  
????? ???? ?????.

44/09. Viyavarrkka enggandrrum thannai; nayavarrka  
Nanrri payavaa vinay.

44/09. Because you are rich, don't estimate high of your own self  
Don't wish for any deeds that will not do good.

\*\*\*

Lalitha: One should not be proud of his being a rich man.

Saraswathi: Self-boasting that one is rich,  
It doesn't show his merit much,  
One must be rich in his heart  
That others are looking for it.

&quot;Count not your money,  
But do good to many, &quot;  
This advice to a rich man,  
Is given by wise men.

Too much money in one hand,  
Creates troubles at the end,  
And so it must be spent  
For many useful objects.

\*\*\*

44/10. ????? ????? ??????? ??????????????  
???? ??????? ?????.

44/10. Kadhala kaadhal arriyaamai uyikkirpin  
Eadhila eadhilaar nool.

44/10. If a man is capable of enjoying things what he wants without others'  
knowledge,  
His enemies' intention to cheat him will not materialize.

\*\*\*

Lalitha: No one can cheat a man who is capable of safeguarding his own interest.

Saraswathi: If a man is strong in his mind  
Hundred ways surely he'll find  
How to enjoy nicely all his things  
Without being cheated by others?

He can also hide his things,  
Without being seen by others,  
So that they'll not be after him  
In some way, to loot them.

Only a person at fault  
Must worry about it,  
While a faultless man  
Enjoys as much as he can.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 45 - Couplets 1,2,3

???????????? -TIRUKKURAL  
???????? 45 - ????????????? ?????????????  
CHAPTER 45 - ELDERS'COMPANY

\*\*\*

45/01. ????????????? ?????? ?????????????????? ???????  
????????????????? ?????????? ??????.

45/01. Arran arrindhu mooththa arrivudaiyaar kennmai  
Thirranarrindhu therndhu kollal

45/01. Knowing well about the virtues, one should select senior scholars  
And have their company

\*\*\*

Jaishankar: It is good that one selects a company of Scholars.

Lakshman: Though one has learnt  
Every science and art  
It is better he moves  
With senior scholars.

In their company, he gets  
Some of their experiences  
That'll help his progress  
In the various field of arts.

One may be a good writer,  
But not a good speaker,  
When moving with scholars  
He'll become a good speaker.

\*\*\*

45/02. ?????????? ??????? ??????? ??????????????????  
????????????????? ?????????? ??????.

45/02. Utrranoi neekki urraamai murrkaakkum  
Petrryaarp pennik kollal.

45/02. The company of an elder, who knows how to safeguard himself from  
dangers,  
Those have come and also that will come, one should have by serving his needs.

\*\*\*

Jaishankar: By keeping elders' company, one can share their experiences and Gather better knowledge from them.

Lakshman: The company of elders  
Helps a man always  
To solve many problems  
In his life he may face.

His knowledge will expand,  
Step by step, in every field,  
When they talk to him  
On their experiences every time.

Wise men are a mini-university,  
Without any kind of publicity,  
And their company gives one  
A valuable free education.

\*\*\*

45/03. ???????????? ??????? ?????? ???????????  
?????? ??????? ??????.

45/03. Arriyavatrrull ellaam aridhe periyaraaip  
Pennith thamaraak kollal.

45/03. Among all the actions the best one is to keep close relationship  
With a senior wise man and follow his footsteps.

\*\*\*

Jaishankar: It is a good advice that one should follow  
The footstep of a senior wise man.

Lakshman: A wise man senior to one  
Can make him also a wise man,  
So, the company of a wise man  
Always is good for anyone.

In the good olden days  
There were no schools  
But a student studied  
Where his Guru's stayed.

He did household duties

In the Guru's house  
And during spare hours  
Guru was taking up classes.

He was like a member,  
Of Guru's family there,  
And in the company of Guru  
As a wise boy he grew.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 45 - Couplets 4,5,6

???????????? -TIRUKKURAL  
???????? 45 - ????????????? ?????????????  
CHAPTER 45 - ELDERS'COMPANY

\*\*\*

45/04. ????????? ????????????? ?????????????  
???????????? ????????????? ???.

45/04. Thammirr periyaa thamaraa ozhugudhal  
Vanmaiull ellaam thalai.

45/04. Among all the strength, to keep close company  
With an elderly man is the best one.

\*\*\*

Jaishankar: One becomes strong in the company of elderly people.

Lakshman: Sure, strong he becomes  
When he regularly moves  
In the company of elders,  
Who give him best advices.

The company of wise people  
Keeps one also simple  
As well as very studious  
In his literary activities.

In his self-defense  
He can rise all points  
And more wise he becomes  
From his side of all debates.

\*\*\*

45/05. ????????????????? ????????????? ?????????  
???????????????? ????????????? ???????.

45/05. Soozhvaarkann nnaaga ozhugalaan mannavan  
Soozhvaaraich soondhu kollal.

45/05. As a King is in the company of his ministers to rule his kingdom,  
He should select them after thorough scrutiny.

\*\*\*

Jaishankar: A King has to select good ministers  
Who can give proper advices.

Lakshman: A King's council of ministers  
Should give him proper advices  
In all matters of importance  
To keep him above blames.

So, in the selection of ministers,  
The King should not be careless  
But take proper persons  
As his good advisers.

Now there are no kings  
But there are ministers,  
Who play their vital roles  
In the day to day affairs.

\*\*\*

45/06. ??????? ????????????? ????????? ??????????  
????????? ?????????????????? ???.

45/06. Thakkaar inaththanaaith thaanozhuga vallaanaich  
Chettraar seyakkidandhadhu il.

45/06. No enemy can do any harm to a person  
Who is in the company of competent wise men.

\*\*\*

Jaishankar: When one is in the group of competent persons  
No one can give him any trouble.

Lakshman: A single person can be harmed,  
But his enemy will be afraid,  
If he's in the company of elders,  
Who always support his causes.

One must be wise in the selection  
Of competent a companion  
To advise him on any occasion  
When he needs the other's opinion.

Having selected a wise person  
He must lifelong remain

With that friendly person  
As his close companion.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 45 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 45 - ?????????? ????????????

CHAPTER 45 - ELDERS'COMPANY

\*\*\*

45/07. ?????????? ?????????? ?????????? ????  
????????????? ?????? ?????.

45/07. Idikkum thunnaiyaarai aallvaarai yaarow  
Kedukkum thagaimai yavar.

45/07. When a King has the company of his minister, who strongly corrects his  
mistakes,

Which enemy can attack that King?

\*\*\*

Jaishankar: When a King allows his minister  
To correct his mistakes without fear  
He gets the full support of his minister,  
And to attack him, enemies will fear.

For that the King must choose,  
A wise minister to advice,  
As mistakes he can commit  
Which the minister must point out.

This will be an ideal rule  
When both are cool  
In giving their opinion  
And taking a final decision.

\*\*\*

45/08. ?????????? ??????? ???? ???????  
????????????? ?????????? ???????.

45/08. Idippaarai illaadha eamaraa mannan  
Keduppaar ilaanum kedum.

45/08. A King who has not kept strong advisors will suffer  
Even he has no problems with his enemies.

\*\*\*

Jaishankar: A King should keep wise advisors to help him.

Lakshman: If a King has no advisors  
He can't take collective decisions  
On any major problems  
That requires their opinions.

The King will have no tension  
In agreeing to joint decision  
Taken in consultation  
With his advisers then.

He'll not also overrule  
The points which are ideal  
In the interest of the people  
And the King's rule in general.

\*\*\*

45/09. ?????????????? ?????? ?????; ??????????  
????????????????? ?????? ?????.

45/09, Mudhlilaarkku oodhiyam illai; madhalaiyaam  
Saarbilaarkku illai nilai.

45/09. There is no profit for traders without capital.  
Likewise, without advisers there is no security for a King.

\*\*\*

Jaishankar: A King needs councilors to advise him.  
They are securities for him.

Lakshman: Yes, a King should ask  
On every decision he must take  
For the valuable opinions  
From his wise councilors.

Any arbitrary decision taken,  
Can result in opposition,  
From his loyal ministers,  
Or from his political advisers.

The support of advisers,  
A King always needs,  
Without which he will  
Not be able to rule well.

\*\*\*

45/10. ??????? ?????????? ?????????? ??????????  
????????? ?????????? ??????.

45/10. Pallaar pagaikollalin paththaduththa theemaitthey  
Nallaar thodarkai vidal.

45/10. Standing alone to face many enemies is harmful.  
He will get ten times of harm for not taking advice from wise councilors.

\*\*\*

Jaishankar: A King should consult his advisers  
Before taking final decision on any political matter.

Lakshman: A King has many enemies  
Standing alone he cannot face,  
It requires a strategic plan  
Worked out by experienced men.

So, he should consult them all,  
For his enemies' downfall,  
And strengthen his position well  
Before blowing the war call.

In the past, many Kings  
Ruled well for several years  
With all ministers, advisers,  
And council members.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 46 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 46 - ?????????? ???????

CHAPTER 46 - AVOID LOW COMPANY

\*\*\*

46/01. ?????????? ?????????? ?????????; ?????????????  
????????????? ?????????? ?????????.

46/01. Sitrrinam anjum perumai; sirumaidhaan  
Sutrramaagach chuzhndu vidum.

46/01. Great men will be afraid of joining low company,  
Who will join and circle around similar low groups.

\*\*\*

Balaram: High class people will never join  
Low class people.

Hari: A high class person  
Will never like to join  
Any of the low class men  
Who aren't open and plain.

He has more decency,  
Decorum and dignity,  
To let himself down,  
Before such low class men.

A low class man will join  
His group of low class men,  
As a regular habit of his own,  
Rather than joining high class men

\*\*\*

46/02. ?????????????????? ?????????????????? ?????????????? ??????????????  
????????????????? ?????? ??????.

46/02. Nilaththiyalbaal neerthirindhu attraagum maandharkku  
Inathiyalbadhu áagum arrive.

46/02. Water changes its color and taste to suit the ground in which it stays.  
Like that, people will change themselves to suit the company they join.

\*\*\*

Balaram: A low class man will join  
Only another low class man.

Hari: \*???? ????????? ??????.\*

\*A class will join the same class\*  
Birds of the same feather flock together.  
A good man joining a drunkard  
Will become another drunkard.

A drunkard will not join  
A group of good men,  
But he'll join another  
Drunkard as his brother.

Some people like chameleon  
Change according to person  
Good for good men  
And bad for bad men.

\*\*\*

46/03. ????????????? ????????????? ??????????; ?????????????  
????????? ????????????? ?????.

46/03. Manaththaanaam mandharkku unnarchchi; inaththaanaam  
Innaan enappadum sol.

46/03. One will get general knowledge through one's own mind.  
But to say he is that kind of man, it depends upon what company he is in.

\*\*\*

Balaram: Intelligent one may be, but if his mind is perverted  
He'll even join a bad company.

Hari: Good Company one must choose,  
Otherwise his prestige he'll lose.  
A good man in the company of good  
Will be like a crown on his head.

"Tell me who your friends are?  
I'll tell who you are? "  
This proverb itself reveals,  
Good or bad, how one behaves?

A friend in need  
Is a friend indeed,  
So, one's companion  
Must be an excellent person.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 46 - Couplets 4,5,6

???????????? -TIRUKKURAL  
???????? 46 - ?????????? ??????  
CHAPTER 46 - AVOID LOW COMPANY  
\*\*\*

???????????? -TIRUKKURAL  
???????? 46 - ?????????? ??????  
CHAPTER 46 - AVOID LOW COMPANY  
\*\*\*

46/04. ?????? ?????????? ?????? ??????????  
???????????? ?????? ??????.

46/04. Manaththu ladhupolak kaatti oruvarrku  
Enaththullavu aagum arrive.

46/04. One's knowledge first comes out from his mind.  
But if it is seen deeply, it comes out of the company he keeps.  
\*\*\*

Balaram: One's behavior comes out of his friends only.

Hari: One builds up his habits  
From the company he keeps.  
A smoker his friend is, he smokes,  
A drunkard his friend is, he drinks.

His friend is good, he's also good.  
His friend is bad, he's also bad.  
This way one shapes  
His personal traits.

Whatever things he talks  
From his mind it comes,  
But it has the influence  
Of the company he keeps.  
\*\*\*

46/05. ?????????????? ?????????? ?????? ??????????  
???????????????? ?????? ??????.

46/05. Manaththuimai seivinau thaimai iranndum  
Inamthuimai thooava varum.

46/05. If one's mind and actions are good  
It is because of the company he keeps.

\*\*\*

Balaram: One's mind and actions depends upon his friends.

Hari: Mind is a bundle of thoughts.  
If it's not controlled, it wavers.  
So, mind needs perfection,  
As it influences every action.

"Mind is in its own place,  
It's the man who makes  
Heaven out of hell,  
Or hell out of heaven."

This proverb goes to say,  
Mind behaves in the way,  
A man doing good things,  
Or works on bad things.

\*\*\*

46/06. ?????????????? ?????????????? ??????; ??????????????????  
????????????? ??? ?????.

46/06. Manamthooyarkku echcham aagum; inamthooyaarkku  
Illainandru aagaa vinay.

46/06. For one who has a pure mind, his progeny will come as good.  
And if he has a good company, there will be no unfinished action.

\*\*\*

Balaram: With the help of good friends, one can easily do a job.

Hari: There is a saying, "Two is a company,  
Three is a crowd."  
Some work should be done alone  
And some jobs with a team of wise men.

To a man with a pure mind,  
His offspring will be good.  
"As father is, so is the son, "  
For that, mind must be kept clean.

Everything depends upon  
One's mind and action;  
If both are under control,  
In his life, he'll be successful.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 46 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 46 - ?????????? ??????

CHAPTER 46 - AVOID LOW COMPANY

\*\*\*

46/07. ?????? ?????????????? ??????; ??????  
???????? ?????????? ??????.

46/07. Mananalam mannuyirkku aakkam; inanalam  
Ellaap pugazhum tharum.

46/07. The pure mind for a stable life and the company of good people  
All will give wealth and fame.

\*\*\*

Balaram: Everything depends upon pure mind and company of good people.

Hari: Yes Balaram, mental control,  
The company of good people,  
Both will give one's life, fame  
In addition, wealth also to him.

If mind goes into depression,  
It's difficult for one then  
To have clarity of thoughts  
And manage his daily affairs.

So, one must keep his mind cool,  
And move with his friends well,  
If his life should go stable,  
With no mind blowing trouble.

\*\*\*

48/08. ?????? ?????????????? ????????? ??????????????  
???????? ?????????? ??????????.

48/08. Mananalam nangudaiyaar aayinum saandrorkku  
Inanalam eamaappu udaiththu.

48/08. Even one has good mental strength already,  
Having the company of great men will give more strength.

\*\*\*

Balaram: Even one is strong in his mind  
It's better for him to have the company of great men.

Hari: Yes, mental strength alone,  
Will not be able to help a person,  
As his numerous thoughts  
Will not keep him at rest.

Good guidance from great men  
Will keep his mind clean,  
Pure, calm and stronger  
That'll make his life better.

Avoiding a low company,  
Having a good company  
Will make one's life shine,  
As bright as the Sun.

\*\*\*

46/09. ?????????? ?????? ??????; ?????? ??????  
????????????? ?????????? ??????????.

46/09. Mananalaththin aagum marrumai; matrru akdhum  
Inanalaththin eamaappu udaitththu.

46/09. Because of one's pure mind, he will be happy in his next birth also.  
For that pure mind, his good company will become stronger.

\*\*\*

Balaram: A man having pure mind will be happy always  
Even in his next birth.

Hari: Yes, if mind is pure  
Happy one will be, it's sure,  
It's not that much easy to find,  
One is having purity of mind.

It's a difficult exercise  
To control one's thoughts,  
But by constant meditation  
He gets mental purification.

He should eliminate  
Every negative thought

And entertain more of his  
Incoming positive thoughts.

\*\*\*

46/10. ?????????????? ???????? ?????????????; ??????????????  
??????? ?????????????? ???.

46/10. Nallinaththin ookkum thunnaiyillai; theeinaththin  
Allal pladuppadhoom il.

46/10. There is a mid-path in that no safe-guard a in good company  
And no danger in bad company.

\*\*\*

Balaram: How can there be a middle path in good and bad company?

Hari: This is a difficult question  
To give answer to anyone.  
May be some may not join  
Either good or bad men.

But the company of wicked  
Is more evil, when compared  
With the company of wise men,  
Who are the sources of inspiration.

Never will a bad company  
Help anyone's interest.  
While always a wise company  
Keep one's interest.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 47 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 47 - ????????? ?????????

CHAPTER 47 - ACT AFTER KNOWING

\*\*\*

47/01. ????????? ????????? ??? ?????????????

???????? ?????????????????.

47/01. Azhivadhoom aavadhoom aaghi vazhipayakkum  
Oodhiyam soondhu seuyal.

47/01. Before doing a job, just find out its cost and income  
And if it is profitable, then you do it.

\*\*\*

Balaji: Think twice before you act.  
If your action is profitable then you do it.

Mahesh: One should know first  
What he's doing, is it best?  
He must know all about it  
Just before acting on it.

"What is the expense on it?  
What is the income from it?  
Will it yield loss or profit?  
If it is profitable, let me do it."

This kind of thought  
One should have it  
Before acting upon it  
In his own interest.

\*\*\*

47/02. ????????? ????????? ????????????????????? ?????????????????

???????????????? ?????????????????????.

47/02. Therindha inaththodu therindhennich seivaarkku  
Arumporull yaadhondrum il.

47/02. After consulting elders and examining it in detail  
If one does there is no work that he cannot do.

\*\*\*

Balaji: One should take the advice from elders  
And think twice before doing any work.

Mahesh: Yes, Elders have more experience  
And they can give good suggestions.  
So, if one takes their advices,  
It'll be of help in his business.

He should also examine  
Whether his proposed plan  
Will be profitable or not  
Before undertaking it.

Without a detailed scrutiny  
If one does a job hurriedly  
At the end he'll regret  
For the loss he had to meet.

\*\*\*

47/03. ?????? ????? ?????????????? ??????????  
????????? ?????????? ?????.

47/03. Aakkam karudhi mudhalizhkkum seivinai  
Ookkaar arrivudai yaar.

47/03. A wise man will not undertake any action expecting profit  
That will result in loss of his capital.

\*\*\*

Balaji: A wise man will examine thoroughly before  
Undertaking a job.

Mahesh: Yes, A wise man will plan out  
In advance how he must start?  
If it's a losing concern,  
He'll not proceed then.

If it's no loss or profit  
The capital will be intact,  
But the pain taken by him  
Will be a waste for him.

If it's a loss in the deal

He'll be losing his capital,  
So, he'll plan it carefully  
And execute it cautiously.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 47 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 47 - ????????? ?????????

CHAPTER 47 - ACT AFTER KNOWING

\*\*\*

47/04. ?????? ?????? ?????????? ????????????

????????? ?????? ????.

47/04. Thelivi ladhanaith thodangaar inivennum  
Eadhappadu anju bavar.

47/04. For fear of any blame, one will not start any thing  
Without consulting well known people.

\*\*\*

Balaji: There is no harm if one consults  
Experienced people before doing anything.

Mahesh: After the hands are burnt,  
His mistake one has learnt,  
But what's the use of his regret,  
After the loss he has met?

There is no harm to consult  
A well experienced consultant  
In all matters of business,  
If one expects huge losses.

If one is afraid of blame,  
Or may feel it a shame,  
To face any unforeseen loss  
Better he takes elders' advices.

\*\*\*

47/05. ????????? ????????? ????????? ??????????

????????? ?????????????? ???.

47/05. Vagaiyarrach soozhaadhu ezhudhal pagaivaraip  
Paathip padupadhor aarru.

47/05. The consequences of war one should not think  
But a good plan will stop the enemy at a spot in the battlefield.

\*\*\*

Balaji: A good war plan can stop the enemy from advancing.

Mahesh: If one thinks of consequences  
He cannot win the enemy forces,  
Instead he should plan well  
And ring their death knell.

On the other hand if he hesitates  
Without a proper estimate  
Of the enemies strength then  
He'll lose the war, but not win.

One should think deeply  
Before doing a thing simply.  
If he wants success really,  
Let him not do it haphazardly.

\*\*\*

47/06. ????????? ???? ?????????????; ?????????  
????????? ?????? ??????.

47/06. Seithakka alla seyakkedum; seithakka  
Seiyaamai yaanum kedum.

47/06. Doing a thing, not to be done, will bring trouble.  
Not doing a thing, that ought to be done, will also bring trouble.

\*\*\*

Balaji: It's like two edged sword,  
Not doing and doing a thing that'll bring one trouble.

Mahesh: Yes, it comes by doing a thing,  
Not to be done,  
Or not doing a thing,  
That should be done.

That is why one must  
Know what is what  
Before doing an action  
In a state of perfection.

"Haste is waste" this  
If a person knows,

He'll not do it hurriedly  
But think and do it calmly.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 47 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 47 - ????????? ?????????

CHAPTER 47 - ACT AFTER KNOWING

\*\*\*

47/07. ????????? ?????? ???????; ??????????????  
???????????? ????????? ?????????.

47/07. Ennith thunniga karumam; thunnindhapin  
Ennuvam enbadhu izhukku.

47/07. Before doing an action, think several times.  
Once it started, thinking then will lead to several troubles.

\*\*\*

Balaji: This is a good advice, to start any action  
After thinking several times and not thinking thereafter.

Mahesh: It's right kind of thinking  
Well before start working  
And not just start thinking  
In the middle of working.

Some hurriedly start the work  
And then stop the work  
When a problem arises  
With time and energy losses.

After knowing, one must act.  
Not blindly start doing it  
And then regret why he did it  
Without properly knowing it.

\*\*\*

47/08. ????????? ????????? ?????????? ??????????????  
????????????? ?????????? ???????.

47/08. Atrrin varundhaa varuththam palarnindru  
Potrrinum poththup padum.

47/08. An attempt to do a work, not in the proper way it should be done,  
It will get spoiled even with others help.

\*\*\*

Balaji: For every action, there is a proper way to do it.  
If it is not followed, then one will suffer failure only.

Mahesh: Yes, there are steps and plans  
For undertaking new projects  
For this draft estimates  
Are approved by wise planners.

Then only work is taken up,  
And the same step by step  
Is executed by the Engineers,  
While it's supervised by Managers.

Right time, right estimate,  
Right tools, right start,  
Right man power, all can  
Bring success to one's plan.

\*\*\*

47/09. ????????? ????????? ????????? ???????  
???????????? ????????? ???.

47/09. Nanrattrra lullum thavarrunndu avaravar  
Pannbarindhu aatrraak kadai.

47/09. One should perform actions according to each individual, whose nature  
He should know well, as otherwise his actions are likely to fail.

\*\*\*

Balaji: Ideas differ from person to person.  
So, one must know each man,  
How, in his personal opinion,  
He should take a final action?

If each person gives  
Different suggestions  
Then an expert opinion  
He should take then.

Otherwise, it'll end in loss  
Of materials and labor hours  
In the absence of good plans  
And elders' proper advices.

\*\*\*

47/10. ?????? ?????? ??????????????; ??????  
???????? ?????????? ????.

47/10. Ellaadha ennich seyalvenndum; thammodu  
Kollaadha kollaadhu ulagu.

47/10. If a King does an action which is not proper for his role  
The world will criticize him, so he should do anything after carefully examining it.

\*\*\*

Balaji: A King is a responsible person.  
He can't behave on his own,  
Like an ordinary commoner,  
For he has a code of conduct as a ruler.

He's subject to criticisms  
Where his arbitrary actions  
Are not up to the level  
Of a King and his rule.

Every action he may perform  
That should strictly conform  
To the rules and regulations  
Prescribed for monarchs.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 48 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 48 - ??? ??????

CHAPTER 48 - KNOWING STRENGTH.

\*\*\*

48/01. ????????????? ????????????? ????????????? ??????????  
???????????????? ????????????? ??????

48/01. Vinayvaliyum thanvaliyum maatraan valiyum  
Thunnaivaliyum thookkich seyal.

48/01. The work strength, self strength, enemies' strength,  
Self and enemies guides strength, all should be examined and then start any  
action.

\*\*\*

Bhushan: All kind of strength one must know before taking any action.

Chaitanya: Before starting an action,  
One should carefully examine,  
All the strength available,  
To do it, if found favorable.

Work strength, self strength,  
Enemies' strength, guides' strength,  
And if all of them are helpful  
Then one can succeed well.

If one of them is weak  
Then it's better to take  
A seriously deep look  
On that doubtful work

\*\*\*

48/02. ?????? ?????? ????????????? ?????????????  
???????????????????? ????????????? ???.

48/02. Olvadhu arrivadhu arrindhadhan kannthangich  
Selvaarkkuch sellaadhathu il.

48/02. One knowing the work strength and keeping a constant eye on that work,

If these two aspects are given attention, there is no work he cannot do.

\*\*\*

Bhushan: One should not jump into a work  
With knowing its strength.

Chaitanya: Not only that, he must watch,  
Its progress from a close touch,  
To ensure that the work goes on  
As scheduled earlier in the plan.

If one is work minded,  
Success is in his hand,  
As very well he knows,  
Where his strength lies?

Such a person will easily take,  
Any type of difficult work,  
And keep up to the target  
Well on the due date set.

\*\*\*

48/03. ????????? ?????????? ?????????? ??????  
????????? ?????????? ?????.

48/03. Udaiththam valiyarriyaar ookkaththin ookki  
Idaikkann murindhaar palar.

48/03. One not knowing his strength, he started the work on his mental urge  
But he failed in the middle of the same. Like this there are many in this world.

\*\*\*

Bhushan: If on the spur of the moment  
With no idea of the work one starts, what will be the result?

Chaitanya: One must not do like that,  
As the purpose it'll defeat,  
Showing well ensuing loss,  
While the work is in progress.

If the mind says, &quot;Go ahead, &quot;  
And if one simply proceed,  
Without proper ground work  
Later it'll end in an uphill task.

There are several reported cases  
Where people had met losses  
For not planning well in advance  
And lack of sufficient resources.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 48 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 48 - ??? ?????.

CHAPTER 48 - KNOWING STRENGTH.

\*\*\*

48/04.???????????? ??????? ?????????? ??????

?????????? ?????????? ???????.

48/04. Amainthangu ozhughaan allavarriyaan thannai  
Viyandhaan virandhu kedum.

48/04. One who is not friendly but hating others,  
And not knowing his strength will get spoiled soon.

\*\*\*

Bhushan: A man cannot go by his own strength  
But he should move friendly with others.

Chaitanya: One can't do a work alone,  
Not knowing the strength of his own,  
Nor taking help from any friend  
He'll get spoiled at the end.

Where a work-force is required  
An individual with his own hand  
Cannot take up works  
Without help from others.

His strength one must know,  
To find out how far he can go,  
In taking up a work individually  
And in doing it successfully?

\*\*\*

48/05. ?????????? ?????????? ???????????; ???????????

??? ?????????????? ???????.

48/05. Peelipei saakaadum achirrum; appanndam  
Saala miguththup peyin.

48/05. The axles of a cart will break even if there is an overload  
Of light weight peacock feathers.

\*\*\*

Bhushan: What is the weight of a peacock feather?  
If feathers are overloaded the axles of a cart will break.

Chaitanya: Yes, all the feathers  
When they're put together  
Definitely weighs more  
Than a single feather.

The strength of any material  
When they're in one bundle  
Will gather more weight  
To break any wooden cart.

Like that, a single man  
Can't count his strength  
With a team of men  
Who have more strength.

\*\*\*

48/06. ?????????????? ??????? ?????????? ???????  
????????????????? ???? ???????.

48/06. Nunikkombar aerinaar akkthirandhu ookkin  
Uyirkkirudhi yaagi vidum.

48/06. If a man stands at the tip of a tree's branch and try to go up from there  
That climb will be last one to take up his life.

\*\*\*

Bhushan: One fool was sitting on the tip of a branch  
And was cutting the branch from the main trunk.

Chaitanya: Yes, he'll fall down  
With the branch broken  
And will break his head  
While knocking the ground.

Kalidasa, the shepherd sitting  
At the edge was cutting  
The branch from its trunk,  
That revealed his brain blank.

In palanquin this fool was taken

By the cunning ministers then  
And he was married to the princess  
To bring down her arrogance.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 48 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 48 - ??? ??????.

CHAPTER 48 - KNOWING STRENGTH.

\*\*\*

48/07. ??????? ?????????? ??; ??????????

?????? ?????????? ????

48/07. Aattrin allavarrindhu eega; adhuporull  
Potrri vazhangum nerri.

48/07. One should know the strength of his wealth before donating to others.  
This is the proper procedure to safeguard his money.

\*\*\*

Bhushan: It's like charity begins at home  
And it should not end there.

Chaitanya: One should know the strength  
Of his self earned wealth.  
Then only he can donate  
To the needy from it.

Without knowing the strength  
If he starts donating his wealth  
One day he may become a broke  
And help from others he has to seek.

Knowing a thing is good,  
And doing it blindly is bad.  
One must know his wealth  
How much is its strength?

\*\*\*

48/08. ?????? ?????????? ?????????? ??????????;  
???????? ?????????? ????

48/08. Agaarru allavittadhu aayinum kedillai;  
Pogaarru agalaak kadai.

48/08. If one's expenses are not too much  
Even if his income is small, there is no harm in it.

\*\*\*

Bhushan: One should spend within his income  
Even if it is a small income.

Chaitanya: one cannot spend more than  
His income; then he has to take a loan.  
He should restrict his expenses  
Within the available resources.

Saving money for future,  
It's always for better,  
As one becomes older  
His needs will be more.

Wealth is big or small  
One should save it well  
And also help people  
To the extent possible.

\*\*\*

48/09. ?????????? ?????????? ?????????? ??????  
???????????? ?????????? ??????????.

48/09. Allavarrindhu vaazhaadhaan vaazhkkai ullapola  
Illaaghi thonrraak kedum.

48/09. One not adjusting to his income, it'll appear as if he is rich,  
But it's a false appearance that will also disappear.

\*\*\*

Bhushan: Appearance is deceptive in case of a rich man  
Who is not spending within his income.

Chaitanya: It's true, he'll be in street  
One day for having over spent  
His money above his income.  
Now helpless he has become.

He still wants to maintain  
That he's a rich man  
After spending all his wealth  
Not knowing earlier its strength.

One day when a pauper he becomes

Then he'll regret for his failures  
That led him to this condition  
Which is beyond his imagination.

\*\*\*

48/10. ?????? ??????? ?????? ??????  
????? ??????? ??????.

48/10. Ullavarai thookkaadha oppura vaanmai  
Vallavarai vallaik kedum.

48/10. Without knowing how much wealth one has, if he distributes it to others  
All his wealth will soon be lost.

\*\*\*

Bhushan: One should know his wealth before donating to others.

Chaitanya: One should know well  
His wealth in greater detail,  
To limit all his expenses  
Within the available resources.

Not knowing if he donates,  
To the needy all his monies,  
His entire wealth will be lost  
And he'll later on regret for it.

The poet repeats once again  
That care should be taken  
To know one's strength,  
Before spending his wealth

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 49 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 49 - ????? ??????

CHAPTER 49 - KNOWING THE TIME

\*\*\*

49/01. ?????????????? ?????????? ???????; ??????????????  
????????????? ?????????? ???????.

49/01. Pagalvellum koogaiyaik kaakkai; igalvellum  
Vendharkku vendum pozhudhu.

49/01. An owl which can be won by night can be defeated by a crow during day  
time.

A King must choose proper time to defeat the enemy.

\*\*\*

Akhila: One should choose proper time to do any job.

Uma: Yes, for every action  
That should be done  
An auspicious time is there  
That's fixed by our elders.

Time waits for no one.  
Better do any action  
At the appropriate time,  
Without wasting time.

One should be time-conscious  
In doing all important actions,  
Or else, he'll miss the chance  
Of achieving his objects.

\*\*\*

49/02. ?????????????? ??? ???? ???? ??????????  
?????? ?????????? ??????.

49/02. Paruvathodu otta ozhugal thiruvinaith  
Theeraamai aarkkum kayirru.

49/02. If King does every action in time, then it will act as a rope  
To make the unstable wealth as stable one.

\*\*\*

Akhila: Time has been fixed for everything.  
This should be followed by a King.

Uma: "Yatha Raja Thatha Praja, "  
As the King is so are the people.  
If a King follows time and rule  
People also follow his example.

If a King is unsystematic,  
It'll become problematic,  
As no correct time schedule  
Will be followed by his people.

The time Mother Earth keeps  
So we have the days and nights  
While the sun rises and sets  
And by its clock our time goes.

\*\*\*

49/03. ??????? ????? ??????????  
????? ??????? ???????.

49/03. Aruvina enba ullavo? Karuviyaan  
Kaalam arrindhu seyin.

49/03. Is there any action that cannot be done by one  
Who maintains proper tools to keep up the time?

\*\*\*

Akhila: When one keeps up time, he can do wonders.

Uma: Time slips through fingers,  
And one should be conscious  
Of this time, at every stage,  
Running without our knowledge.

If one follows time clock,  
He can do any type of work  
Easily with proper tools;  
There's no doubt in this.

The cost of a work is  
On time bound basis,

And if time fixed increases  
The original cost also increases.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 49 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 49 - ????? ??????

CHAPTER 49 - KNOWING THE TIME

\*\*\*

49/04. ????? ?????????? ?????????? ??????

????? ?????????? ???????.

49/04. Gnam karudhinum kaikoodum kaalam  
Karudhi idhaththarr seyin.

49/04. If one wants to rule the entire world,  
It is possible if he chooses proper time and place.

\*\*\*

Akhila: One should choose proper time and place  
To start and finish any work successfully.

Uma: Right time and right place  
Decide one's getting success,  
So, he should follow this rule  
If he must reach the goal.

Time is the Lord Yama,  
In other words Kala  
The Lord of death  
Visiting daily this earth.

On the expiry date and time,  
One's life He takes with Him,  
And decides his future course  
According to his past karmas.

\*\*\*

49/05. ????? ?????? ?????????? ??????????

????? ?????? ?????.

49/05. Kaalam karudhi iruppar kalangaadhu  
Galam karudhu bhavar.

49/05. A King who wants to conquer the world, though he is stronger,  
He will not attack his enemy until proper time comes.

\*\*\*

Akhila: A King doesn't fight until right time for it occurs.

Uma: Yes, time is the essence  
Of every living things  
On this Mother Earth,  
Until one's timely death.

If the heart pumps not,  
At 72 beats per minute,  
One's Blood pressure,  
Is low or high, not sure.

All are time-bound objects.  
They survive within time limit  
Available for each object,  
And then disappear out right.

\*\*\*

49/06. ?????? ??????? ?????????? ??????????  
????????????? ??????? ??????????.

49/06. Ookkam udaiyaan odukkam poruthagar  
Thakkarrkup perum thagaiththu.

49/06. The self restraint of a King is to attack the enemy  
Like a ram that withdraws its legs before an attack.

\*\*\*

Akhila: If a King waits means he wants to make  
A surprise attack against his enemy.

Uma: For any big or small thing  
Careful planning and timing  
Are both necessary for success.  
It results in failure otherwise.

Today a seed if you sow,  
More time it takes to grow  
As a tree to give its fruits  
For our eating pleasures.

So, a time frame do exist,  
For each and every object,

In this world limited by time,  
One has to face in his lifetime.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 49 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 49 - ????? ??????

CHAPTER 49 - KNOWING THE TIME

\*\*\*

49/07. ??????? ????? ?????????????; ??????????????  
???????????????? ?????? ?????.

49/07. Pollena aangay purramveraar; kaalamparththu  
Ullverppar olli yavar.

49/07. When an enemy attacked, a King will keep his anger down  
But show it at a proper time to win the enemy.

\*\*\*

Akhila: There is always a time  
For a King to attack his enemy.

Uma: A king must have a plan  
To take stock of his position,  
On the strength of his army,  
Before attacking his enemy.

The time is more essential  
For giving a bugle call  
To move his entire army  
And fight to finish the enemy.

If something happens good  
One says it's his good time.  
If something happens bad  
He says it's his bad time.

He shifts his blame  
On this bad time,  
The silent scapegoat,  
For his own defeat.

\*\*\*

49/08. ?????????? ?????? ???????; ??????  
?????? ??????????? ???.

49/08. Serrunaraik kaannin sumakka; irruvarai  
Kaannin kizhakkaam thalai.

49/08. Let the King bow before his enemy  
Until time comes when his enemy bows down.

\*\*\*

Akhila: A King cannot fight until he gains time  
To strengthen his force to defeat his enemy.

Uma: True, if the enemy is strong,  
To fight with him is wrong.  
The weaker King must wait  
And strengthen his army to fight.

There is no prestige involved  
As many lives are in King's hand,  
And they may die if unprepared  
To fight in the battle field.

He should lie low  
Until proper time comes  
Till then he must bow  
To save many lives.

\*\*\*

49/09. ????????? ?????? ?????????????? ??????????  
???????????? ????? ??????.

49/09. Eidharkku ariyadhu iyaindhakkaal annilaiyae  
Seidharkku ariya seyal.

49/09. When good time comes to receive benefits  
At that time one should finish doing difficult actions.

\*\*\*

Akhila: One can easily find what his good time is?

Uma: When one gets good benefits  
He can assume it is his good time.  
At that time it'll be easy for him  
To finish his difficult jobs.

Whatever it may be for one  
It's the best effort taken

That counts for his success  
And time supports his efforts.

Time is not doing one's work  
But time makes one work  
So, do not shift the blame  
On good or bad time.

\*\*\*

49/10. ?????????? ?????????? ??????????; ??????????  
???????????? ?????????? ??????????.

49/10. Kokkokka koombum paruvaththu; matrradhan  
Kuththokka seerththa idaththu.

49/10. A crane will stand on its legs with a fading look  
And when time comes it catches its fish; like that one should act without fail.

\*\*\*

Akhila: Crane catching a fish is a good example for one.

Uma: Like that there are many animals.

A crocodile closes its eyes  
And suddenly jumps on its prey  
As its feed for the day.

Time &quot;Ticks, Ticks&quot; in a clock  
It runs fast not caring to look  
With its second and minute hands  
At anyone watching its movements.

Time cannot be seen with eyes,  
But the same a clock shows  
With its short and long hands  
What exactly the time means?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 50 - Couplets 1,2,3

-???????????? -TIRUKKURAL

????????? 50 - ??? ????.

CHAPTER 50 - KNOWING THE PLACE.

\*\*\*

50/01. ?????????? ?????????? ?????????? ??????????

????????? ?????????? ???.

50/01. Thodangkarrka evvinaiyum ellarrkka muttrum  
Idamkanda pinal ladhu.

50/01. Don't start fighting until you find a suitable place.  
Till then don't criticize enemy as a weakling.

\*\*\*

Deepa: Besides time, place also one should select  
For a successful mission.

Nandini: A King is advised not to fight  
Until he finds a good place for it,  
In the meantime, he must not  
Say his enemy, for a fight, is unfit.

If the area is mountainous  
Horses or elephants  
Cannot climb up easily  
And will get tired physically.

He must select plains  
Where his enemies  
Can be easily seen  
From his distant line.

\*\*\*

50/02. ?????????????? ?????????? ?????????????? ??????????????????

????????? ?????????? ?????.

50/02. Murannserndha moimbi vairkkum arannserndhaam  
Aakkam palavum tharum.

50/02. For a King of great valor and power,

His fortress will give him support with many advantages.

\*\*\*

Deepa: A fortress is always necessary for Kings safety.

Nandini: A strong King he may be,  
Yet, for purpose of his safety  
There's no harm if he has  
A well protected fortress.

A fortress with wide deep moat,  
Keeps its access more difficult,  
Besides its stubborn doorways  
And all-side-boundary-walls.

It gives him good protection,  
From enemies' close position,  
And from the top of walls  
He can shoot the enemies.

\*\*\*

50/03. ?????????? ?????? ???? ??????????????  
?????????????? ?????????? ???????.

50/03. Atrraarum atrri aduba idanarrindhu  
Pottraarkann potrrich cheyin.

50/03. Knowing the enemy's position and safeguarding himself  
Even a weak King can go strong and win.

\*\*\*

Deepa: If a King is wise to know his enemy' position  
And keep his position safe, he can win the battle.

Nandini: That is more important  
To know enemy's placement,  
Besides his own safe position  
For a King finally to win.

Even if his position is weak,  
If he makes a surprise attack  
He can easily win the enemy  
With a small force of army.

In a strategic warfare,

A King easily takeover,  
Using his full force,  
Without enemies' notice.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 50 - Couplets 4,5,6

-???????????? -TIRUKKURAL

???????? 50 - ??? ????.

CHAPTER 50 - KNOWING THE PLACE.

\*\*\*

50/04. ?????????? ?????? ??????? ?????????????

???????????? ?????????? ???????.

50/04. Enniyaar ennam izhappar idanarrindhu  
Thunniyaar thunnich cheyin.

50/04. A King having found a suitable site, he must not leave that place,  
Then his enemy will drop the idea of fighting.

\*\*\*

Deepa: If the King selects a strategic place  
He should not leave that place.

Nandini: Strategy is more important □  
Besides the suitable site  
Where he can fight  
The enemies straight.

If the site doesn't suit  
The enemy for a fight  
Then half the war is won  
And the King will finally win.

Selection of proper site requires,  
King's previous experience,  
And once it is selected  
His success is well assured.

\*\*\*

50/05. ?????????????? ?????????? ??????; ??????????????  
????????? ??????? ???.

50/05. Nedumpunalull vellum mudhalai; adumpunalin  
Neengin adhanaip pirra.

50/05. A crocodile is strong in water and wins its preys easily,  
But when it comes to the shore, other animals will kill it.

\*\*\*

Deepa: In water crocodile is strong  
But on land it is weak. But a King must not be like that.

Nandini: It is alright with animals.  
But a King must select a place  
Where he should not face  
Defeat at those vantage sites.

A King must fight  
Both in selected land site  
And also in water spots  
Using his strong boats.

He can't be weak on land.  
And strong in water,  
Like a crocodile weak on land  
And strong in water.

\*\*\*

50/06. ??????? ??????? ???????????; ??????????  
????????? ??? ????????

50/06. Kadaloda kaalval nedunthear; kadalodum  
Naavaayum odaa nilaththu.

50/06. A strong wheeled chariot will not go in water.  
Nor a boat will run on land.

\*\*\*

Deepa: It is true that there are land animals and sea animals.  
Fish will not survive on land or dog will not in water.

Nandini: For everything there is a place,  
That one should carefully trace,  
For survival in this world,  
That site may be hot or cold.

It may be a desert or icy land  
Cold zone and hot land  
Life goes on in every place  
Where one has no choice.

The adaptability in a place

The Nature itself dictates  
And people adjust themselves  
Within the zone of their births.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 50 - Couplets 7,8,9,10

-???????????? -TIRUKKURAL

????????? 50 - ??? ????.

CHAPTER 50 - KNOWING THE PLACE.

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50/07. ?????? ?????? ?????????? ???????

????? ?????????? ???????.

50/07. Anjaamai allaal thunnaivendaa enjaamai  
Enni idhatharr seiya.

50/07. A King who plans the best way to win his enemy  
And he executes it in the best way; he needs no guard other than his boldness.

\*\*\*

Deepa: A king who is bold will plan for a win.

Nandini: A King should be bold  
And have a strong hold  
On the army of his own  
Then he can easily win.

His boldness is his guard.  
His enemy is afraid  
To attack his fort  
For fear of defeat.

People are very happy  
In his safe custody,  
And praise him always  
For his boldness.

\*\*\*

50/08 ?????????????? ?????????? ?????? ??????????????

?????? ?????????? ???????.

50/08. SIRRUPADAIYAAN SELLIDAM SERIN ORUPADAIYAAN  
OOKKAM AZHINDHU VIDUM.

50/08. If a King with a big army goes to destroy a King with a small army,  
His fame will get spoiled.

\*\*\*

Deepa: If a strong man fights with a weak man  
The world will blame the strong man.

Nandini: True, the world is made like this.  
A strong country attacks  
A small country for ransom  
And thus kills its freedom.

A strong King wants  
To expand his lands  
And he goes on always  
Fighting with others.

He cares not for his fame,  
Nor for losing his fame,  
So much greed he has  
He's fighting always wars.

\*\*\*

50/09. ?????????? ?????? ?????????????? ??????????  
???????????????? ?????? ??????.

50/09. Sirrainalanum seerum ilareninum maandhar  
Urrainilaththodu ottal aridhu.

50/09. One may not have strong fort or nor having talent  
But it is difficult to go and fight with them in their soil.

\*\*\*

Deepa: One cannot go and fight with enemy  
In his own soil.

Nandini: Yes, a weak King outside his place  
May be strong inside his palace,  
As he has the strong support  
Of his loyal subjects

His enemies can't penetrate  
Into his domain as the support  
From the people and army  
Blocks the enemies' entry.

He may not have talent,  
Yet he can also fight

To the extent of his might  
With their moral support.

\*\*\*

50/10. ??????? ?????? ????????? ?????????  
???????? ??????? ??????.

50/10. Kaalaazh kallarin nariadum kannanjaa  
Velaall mugaththa kallirru.

50/10. An elephant that can kill enemies with its strong ivory teeth  
When it's stuck up in mud, a fox can easily kill it.

\*\*\*

Deepa: Even for an elephant there is a slip  
(????????????? ??? ??????????)

Nandini: An elephant by its weight  
Can crush any object,  
When in mud it's caught  
A fox can easily kill it.

Till the King is free he can fight,  
But when he's caught,  
His enemies will kill him,  
Though not strong like him.

Without being caught  
The King must fight,  
If he wants to defeat  
His enemy on the spot.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 51 - Couplets 1,2,3

-???????????? -TIRUKKURAL

????????? 51 - ?????????? ??????????

CHAPTER 51 - TO KNOW AND UNDRSTAND

\*\*\*

51/01. ?????????????? ??????? ?????????????? ??????????

????????????????? ?????? ??????.

51/01. Arramporull inbam uyirachcham naangin  
Thirramtherindhu therrap padum.

51/01. A person, who is trusted by a King, should be tested for  
Righteousness, wealth, pleasantness, fears for life.

\*\*\*

Hermalata: A King should trust a person after testing him from all angles.

Janaki: Yes, One should be loyal.  
He must not be false but real.  
He should be rich fairly.  
For he'll not steal secretly.

For his life he must fear,  
Then he'll take care  
Not to commit an error,  
Thus inviting King's anger.

He must have pleasant manners  
That'll please all persons  
Whom he happens to meet  
Daily in the King's court.

\*\*\*

51/02. ?????????????????? ?????????????????? ??????? ??????????????????

????????????????? ?????? ??????????.

51/02. Kudippirrandhu kutrraththin neengi vaduppariyum  
Naannudaiyaan katte thellivu.

51/02. The King should trust a person, who is born in a higher family,  
Is free from lusts, and has fear for others' blames.

\*\*\*

Hemalata: A King cannot select a person  
Without testing his credibility.

Janaki: Born in a higher family,  
He'll then behave decently.  
He must be free from lusts,  
Not to move with royal maids.

He must fear for any blame,  
And not commit an act of shame,  
He must earn King's trust,  
And respect his royal court.

He must maintain royal secrets,  
Be a trusted servant always,  
Do not command others,  
As if he's King's partner.

\*\*\*

51/03. ?????????? ?????????? ?????????? ???????????????  
?????? ?????? ???????.

51/03. Ariyakatrru aasatrraar kannum theiyungaal  
Inmai aridhe vellirru

51/03. A wise man may be highly learned man  
But still he will have some ignorance.

\*\*\*

Hemalata: There is no one in the world who knows everything.

Janaki: One might have learnt  
All sacred Scriptures by heart  
But still he may be ignorant  
In some other field of art.

One may be a literary genius,  
But ignorant of other subjects,  
For instance, the art of fighting  
Or even the art of cooking.

Is there a single man existing  
Who knows everything?  
No, in the level of ignorance

One may be more or less.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 51 - Couplets 4,5,6

-???????????? -TIRUKKURAL

????????? 51 - ?????????? ??????????

CHAPTER 51 - TO KNOW AND UNDRSTAND

\*\*\*

51/04. ?????????????? ?????????? ???? ??????????  
????????? ?????? ??????.

51/04. Gunamnaadik kutrramum naadi avatrrull  
Migainadi mikka kollal.

51/04. It must be thoroughly examined whether one has more good habits  
Or more bad habits and finally decide what type of person he is.

\*\*\*

Hemalata: One should not be judged he is good or bad  
Until his habits are examined deeply.

Janaki: Face is the index of the mind,  
And on the face, it's difficult to find,  
Whether he's a good man,  
Or by his habits, a bad man.

One's face may be deceptive,  
As if looking more receptive,  
But deep inside his heart,  
There's hidden feeling of hate.

So, before trusting a person  
He's what sort of a man,  
One must find out secretly,  
And then take him officially.

\*\*\*

51/05. ?????????????? ?????? ?????????????????? ??????????  
????????? ?????????? ???.

51/05. Perumaikkum eanaich chirrumaikkum thattham  
Karumame kattallaik kal.

51/05. The deeds one does is the touchstone  
To show his greatness or his meanness.

\*\*\*

Hemalata: If someone helps a poor man it shows his greatness  
If someone cheats an innocent man it shows his meanness.

Janaki: In the history of the world  
Many great men appeared  
To guide innocent people,  
Who were very simple.

Also there appeared  
Many dictators who killed  
Millions of innocent people  
Who were very simple.

&quot;Fair or foul means  
Be a hero, &quot; thus  
The proverb goes  
To say wise and fools.

\*\*\*

51/06. ?????????? ?????????? ?????????; ?????????  
????????????; ????????? ???.

Atrraraitth therrudhal oambuga; matravar  
Parrilar; naadaar pazhi.

51/06. Don't believe those who have no kith and kin.  
They have no attachment to anyone.  
They will have no fear for any blame.

\*\*\*

Hemalata: If one has kith and kin, he will know  
What is love and affection.

Janaki: True, a man with no kith and kin,  
Knows not what's love and affection.  
Besides, for him as there is none,  
He'll take a right or wrong decision.

A carefree life he leads,  
Not caring for others' blames,  
And no one can trust him,  
As he's careless all the time.

On the other hand, only a man  
Who moves with his kith and kin,  
With all love and affection  
Will always take a fair decision.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 51 - Couplets 7,8,9,10

-???????????? -TIRUKKURAL

????????? 51 - ?????????? ??????????

CHAPTER 51 - TO KNOW AND UNDRSTAND

\*\*\*

51/07. ?????????? ?????? ?????????????????? ??????????  
?????? ?????????? ??????.

51/07. Kadhanmai kandhaa arrivarriyaarth therrudhal  
Pedhamai ellaam tharum.

51/07. It is King's folly to trust an ignorant person  
Out of his affection for him.

\*\*\*

Hemalata: One should not trust a fool.

Janaki: One who's in high position  
For the sake his affection  
Must not trust an ignorant person  
Who's not useful to anyone.

From his high position  
One day, he'll be let down  
By this ignorant person,  
Taking a wrong decision.

Care must be taken  
To select such a person,  
Who'll not mislead  
But be a good guide.

\*\*\*

51/08. ?????????? ?????????? ?????????????????? ??????????  
????? ?????????? ??????.

51/08. Theraan pirranaith thellindhaan vazhimurrai  
Theera idumbai tharum.

51/08. To trust a stranger without verifying his antecedents,  
This will give one troubles always.

\*\*\*

Hemalata: How can a stranger be trusted by a responsible person?

Janaki: One cannot trust a stranger,  
Not known to him earlier,  
But if he blindly trusts,  
It'll end in serious troubles.

Wherefrom he has come?  
Is he involved in any crime?  
How he'll be in a public forum?  
Any know person can identify him?

All these questions arises  
When dealing with strangers,  
So, one must be careful  
In selecting good people.

\*\*\*

51/09. ?????? ???????? ??????; ???????????  
????? ?????? ??????.

51/09. Therrarrka yaaraiyum theraadhu; therndhapin  
Therruga therum porull.

51/09. Don't trust anyone easily without verification.  
Once verified as trustworthy, then don't doubt him.

\*\*\*

Hemalata: Only a trustworthy person can be taken  
For important jobs.

Janaki: Trusting a person without verification  
Is dangerous for any responsible man  
As it is not well known  
He's what type of person?

Once verified, there is no point  
In his having any doubt  
On that person's actions,  
Which shows his foolishness.

All are not so perfect,  
As to give full credit,  
If by and large one is good

He can be well trusted.

\*\*\*

51/10. ?????? ???????? ?????????????? ??????????  
???? ??????? ??????.

51/10. Theraan thellivum thellindhaankann iyuravum  
Theeraa idumbai tharum.

51/10. One trusting without verification  
And doubting after verification  
Will both result in everlasting trouble.

\*\*\*

Hemalata: This is nothing but one's foolishness  
To trust a man without verification.

Janaki: You're right, He's a fool  
To trust a stranger as believable,  
And then doubt him everyday  
As a man of not trustworthy.

One must therefore verify  
Whether he's trustworthy  
Before engaging him  
Not after selecting him.

If he wants to avoid troubles,  
He must take all the cares,  
To select a proper person,  
After complete verification.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 52 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 52 - ????????? ??????????

CHAPTER 52 - KNOW AND APPOINT

\*\*\*

52/01. ?????????? ?????????? ??? ???? ??????????????  
???????????? ???? ??????

52/01. Nanmaiyum theemaiyum naadi nalampurindha  
Thanmaiyaan allap padum.

52/01. A King should engage a competent person who can find out  
What is good and bad in any action?

\*\*\*

Karthik: Before engaging a person one should examine  
Whether he is capable of doing the work?

Manohar: A person must be examined  
If he's well experienced  
To find out good and bad  
In any particular field.

Such a professional man  
Will do any work given  
More efficiently in time  
And try to earn a good name.

If he's not well qualified,  
Time and labor will be wasted  
In executing various works  
Resulting in a heavy loss.

\*\*\*

52/02. ??? ???? ?????? ?????????????? ??????  
???????????? ???? ??????

52/02. Vaari perukki vallampaduththi uttravai  
Aaraaivaan seiga vinay.

52/02. One who is an expert in finding ways and means to get wealth  
And ways to protect that wealth is fit to be in King's employment.

\*\*\*

Karthik: One in King's employment  
Should be smart.

Manohar: Yes Karthik, a searching mind  
He should first have to find  
Ways and means for wealth  
And protect that earned wealth.

The more wealth he saves,  
The treasury holds more riches,  
The more riches the King has,  
The country will have more grains.

He's the pulse of the country,  
To find resources in plenty,  
To meet people's needs,  
Beyond their expectations.

\*\*\*

3. ????????? ???????? ?????????? ??????????????  
???????????????? ?????? ???????.

52/03. Anbarrivu thottram avaavinmai innaangum  
Nangudaiyaan katte thellivu.

52/03. A King must trust one having all the four qualities,  
Love, wisdom, undoubted trust, detached life to objects.

\*\*\*

Karthik: A trustworthy man should have all the qualities  
Required of him to assist the King.

Manohar: Yes, he should be simple  
Loving all the people,  
And should have wisdom  
To help them in time.

He has no attachments  
To all kind of objects  
And is free from doubts  
About his trustworthiness.

He must earn the confidence

Of the King in all matters,  
Help him at the times of crisis  
When he's in distress.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 52 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 52 - ????????? ??????????

CHAPTER 52 - KNOW AND APPOINT

\*\*\*

52/04. ????????????? ????????? ????????? ??????????????  
???????????? ?????????????????.

52/04. Enaivagaiyaal therriyak kannum vinaivagaiyaan  
Verraagum mandhar palar.

52/04. There are many persons in the world taken as trustworthy  
But their jobs change their minds thereafter.

\*\*\*

Karthik: Some are alright in the beginning  
But their jobs tempt them sometime to do wrong things.

Manohar: Some men handle cash honestly,  
But later on they steal cash silently,  
When there are pressing needs  
To discharge their liabilities.

One day they'll get caught  
And will lose their trust.  
They'll suffer punishments  
For their dishonest actions.

Only a strict supervision  
Will save such a situation  
Not to give them a chance  
To pilfer small-small things.

\*\*\*

52/05. ????????????????????? ????????????????????? ????????? ?????????????  
????????????????????????????????????????????????????????????.

52/05. Arrindhaatrrich seigirrrpaarrku allaal vinaidhan  
Sirrandhaanendru eavarrpaatrru andru.

52/05. A man knowing the method and finishing the work, despite all obstacles,  
Is far better than engaging another man out of love and affection.

\*\*\*

Karthik: It is better experienced persons are engaged  
Instead of one for his affection.

Manohar: Many persons had engaged  
Close relatives, but failed  
For lack of previous experience  
In the field of their choice.

Love cannot be a reason,  
For engaging a person,  
That'll end in failure,  
When the works suffer.

So, engage proper persons,  
With sufficient experience,  
Rather than taking close men,  
For their love and affection.

\*\*\*

52/06. ????????? ???? ?????????? ??????????  
???? ????????? ??????.

52/06. Seivaanai naadi vinainaadik kaalaththodu  
Eaidha unnarndhu seyal.

52/06. The nature of one, the quality of his action and the time he takes  
All these requirements should be taken to engage him.

\*\*\*

Karthik: A person of talent should be engaged for a job.

Manohar: He must be a competent person,  
Maintaining a strict quality of action,  
And also keep up time allotted  
Such a man can be engaged.

Otherwise, he's a waste,  
And one cannot fully trust  
Such an inefficient person,  
To the best of his satisfaction.

With enough quality material,  
And sufficient time available,

If an untrained man is engaged  
The entire work will get spoiled.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 52 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 52 - ????????? ??????????

CHAPTER 52 - KNOW AND APPOINT

\*\*\*

52/07. ????? ?????? ?????????????????? ??????????????  
????? ????????? ??????.

52/07. Idhanai idhanaal ivanmudikkum enrraaindhu  
Adhanai avankann vidal.

52/07. After knowing well that he will finish this work  
Then he should be entrusted with the work.

\*\*\*

Karthik: One should not be given work blindly  
Not knowing his capacity to do it.

Manohar: Blindly don't order one,  
But verify whether he can  
Finish the work well in time,  
Free from any kind of blame.

If there is a slight doubt,  
Then there is no point  
In engaging that person,  
Who may let you down.

Later you must not regret,  
When it comes to a halt  
With all complications,  
Requiring expert's views.

\*\*\*

52/08. ?????????????? ?????? ??????? ????  
????????????? ?????? ??????.

52/08. Vinaikkurimai naadiya pinrrai avanai  
Adharrkuria naagach seyal.

52/08. One should examine that for a particular work he is fit  
And after knowing it well then he must be given that work.

\*\*\*

Karthik: A mason cannot tailors work.  
Each has got his own experience.

Manohar: Yes, a mason cannot do tailor's work,  
And an engineer cannot doctor's work,  
One must have qualification,  
And also experience in each line.

So, one must select a proper man  
Only after due verification,  
Otherwise, it'll land in  
Serious troubles for everyone.

Also the person selected  
Must be closely watched,  
To find out how he does  
The work in progress.

\*\*\*

52/09. ?????????? ?????????????? ?????????? ???  
????????????? ?????????? ?????.

52/09. Vinaykkann vinayudaiyaan; kennmaivea rraaga  
Ninaippaanai neengum thiru.

52/09. If one mistakes a servant who finishes any work efficiently  
On hearing from others that he is moving friendly,  
Then Goddess of Wealth, Lakshmi, will leave him.

\*\*\*

Karthik: What is wrong if a servant moves friendly?

Manohar: If a servant is more efficient  
One must appreciate him for that.  
If he is moving friendly  
It is a sign of his respect really.

To mistake such a servant,  
Lakshmi will not tolerate,  
And will leave that place  
Without a word at once.

One must appreciate

Such a good servant  
Who works efficiently  
And also more faithfully.

\*\*\*

52/10. ????????? ?????? ??????; ??????????????  
???????? ?????? ?????.

52/10. Nadorrum naaduga mannan; vinaiseivaan  
Kodaamai kodaadhu ulagu.

52/10. If a servant does not get changed from his work, the country will not  
suffer.

The King should see daily that his rights are well protected.

\*\*\*

Karthik: The rights of a good worker  
Must be protected well.

Manohar: Workers are the base,  
On whom a country lies.  
If daily they work hard,  
The country gets benefited.

So, they must be fairly treated  
And their rights well protected.  
Then they'll serve loyally  
Their masters undoubtedly.

The selection of a servant  
Is the most important  
If the work must go on  
Nonstop for any reason.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 53 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 53 - ??????? ??????

CHAPTER 53- TO EMBRACE RELATIVES

\*\*\*

53/01. ??????? ??????? ??????? ??????????  
????????????? ?????? ??.

53/01. Patrratra kannum pazhmaipaa raattudhal  
Sutrrataar kanne ulla.

53/01. If a rich man becomes poor, it is only relatives  
Who maintain their old relationship still.

\*\*\*

Tulsi: When rich becomes poor  
Relatives still maintain their contacts.

Usha: True, that blood relationship  
Relatives want always to keep  
Despite a rich becoming poor  
Due to an unforeseen failure.

In a family of elder brothers  
And also younger sisters  
Rich may be one set of brothers  
And poor may be their sisters.

But the brothers will care  
For their sisters more  
To see they doesn't suffer  
In their daily life forever.

\*\*\*

53/02. ?????????????? ??????? ??????? ??????????  
?????? ??????? ??????.

53/02. Virupparraach suttram iayaiyin arupparraa  
Aakkam palavum tharum.

53/02. If one has got ever affectionate relatives  
That relationship will give him more and more prospects.

\*\*\*

Tulsi: It is the love from relatives  
That keeps one prosperous.

Usha: One will see in marriages  
All the close relatives  
Hug each other out of love,  
And exchange their ideas how?

For any good or bad occasion  
They participate in the function  
And give their share of help  
Till that event ends up.

The love of close relatives,  
Will make one gain riches,  
And he'll prosper well then  
Due to their close attention.

\*\*\*

53/03. ??????? ?????????? ?????????? ??????????  
????????? ?????????????? ??????.

53/03. Allavallaavu illadhan vazhkkai kullavallak  
Kodinrri neernirain dharru.

53/03. The life of one not having heartfelt talks with his relatives  
Is like a tank over flowing water with no bund.

\*\*\*

Tulsi: One should interact with his relatives  
Otherwise he will be isolated from their circle.

Usha: Life for one, who has relatives,  
But not having their contacts,  
Will be like a person isolated,  
To live alone in this world.

Water overflows in a tank  
For lack of bund to block.  
Finally what'll happen?  
The entire water is gone.

So also more relatives,

Like water, one person has,  
But with them there is no talk,  
Like no bund in a tank.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 53 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 53 - ??????? ??????

CHAPTER 53- TO EMBRACE RELATIVES

\*\*\*

53/04. ?????????????? ?????????? ?????????? ??????????????  
????????????????? ??????? ??????.

53/04. Suttraththaal suttrap padaozhugal selvamdhaan  
Petraththaal petra payan.

53/04. A person who had more wealth for which  
He should lead his life surrounded by all relatives.

\*\*\*

Tulsi: One should not forget his relatives  
Having got more wealth.

Usha: When more wealth one has.  
He must respect his relatives,  
And interact with them,  
With a smile at any time.

Some will avoid relatives  
When more money comes  
As they'll be a financial burden  
On him now and then.

What for the money is?  
Is it not to help others,  
In particular his relatives?  
All these questions arise.

\*\*\*

53/05. ?????????????? ?????????? ?????????? ??????????  
????????????????? ?????????? ??????.

53/05. Koduththaalum insolum aatrin adukkia  
Suttraththaal suttrap padum.

53/05. If one gives his relatives what they want  
And also speak to them in soft words he will be surrounded by them.

\*\*\*

Tulai: One should be kind to the relatives  
To get their love and affection.

Usha: When one has money to spare  
He can give his relatives a share  
To please them with this gift  
And they'll be happy to take it.

Also one must talk kind words  
Particularly with his relatives,  
Who'll get offended easily  
For his harsh words sharply.

If one is left alone in the world  
Will he not feel neglected?  
Better invite all relatives  
And try to win their respects.

\*\*\*

53/06. ?????????????? ?????? ?????? ??????  
????????????????? ?????????? ???.

53/06. Perungkodaiyaan pennaan vegulli avanin  
Marungkudayaar maanilaththu il.

53/06. If there is one who donates liberally without any anger  
There will be no one in the world like him having relatives.

\*\*\*

Tulsi: It is no wonder if great man has a number of relatives.

Usha: A rich person shares,  
His wealth with others,  
Including his relatives,  
Gets all kind of praises.

"He gets angry never.  
None has seen it ever.  
Such a noble man he is."  
They all say like this.

Really it's no wonder  
If he has a large number

Of affectionate relatives  
In and around his house.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 53 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 53 - ?????? ?????

CHAPTER 53- TO EMBRACE RELATIVES

\*\*\*

53/07. ?????? ??? ????; ??????  
????? ?????? ??

53/07. Kaakkai karavaa karaindhunnum; aakkamum  
Annanee raarkke ulla.

53/07. Crows caw and invite all their relatives and shares their food.  
Like that, one's wealth increases when he shares it with his relatives.

\*\*\*

Tulsi: A crow sets an example by inviting other crows  
To share the food it has found.

Usha: Crow is really an example  
For all the rich people,  
To share their money  
With his relatives many.

Then their love increases.  
Also his wealth multiplies.  
He'll not live alone,  
But in their midst then.

Will this really happen  
In a society of rich men?  
It's a big question,  
Answer is with none.

\*\*\*

53/08. ?????? ?????? ?????? ??????  
????? ?????? ??

53/08. Podhunokkaan vendhan varisaiyaa nokkin  
Adhunokki vazhvaar palar.

53/08. If a King does not look everyone equally, but according to individual  
nature

Then there will be many relatives around him.

\*\*\*

Tulsi: Among relatives one may be rich another poor.

So the King has to give wealth according the needs of individual relatives.

Usha: Yes, he can't be uniform in helping others

And must give according to each one's needs,

In which case the relatives will be satisfied

The King's wealth also will not be affected.

As you say, one may be rich

Another may not be rich

So, he cannot follow uniform

Rules with all of them,

One may require money.

Another cows many.

So, what they all want

In cash or kind, he'll donate.

\*\*\*

53/09. ????????? ?????????????? ????????? ??????????

???????? ?????? ??????.

53/09. Thamaraagith thanthurrandhaar suttram amraamaik

Karannam indri varum.

53/09. Relatives who have left one for some reason

Will come back to him, once that reason is cleared.

\*\*\*

Tulsi: Relatives who had left one will come back

As relatives when occasion arises.

Usha: Relatives will never leave one

Even if they go out for some reason.

Once that reason is over

They'll come back there.

For years they may go outside

But when their jobs are finished

They'll come back to their places

And meet once again their relatives.

That blood relationship will  
Never go out, but prevail still  
Among all of them  
Despite lapse of time.

\*\*\*

53/10. ?????????????? ?????????? ??????? ???????  
????????????????? ??????? ??????.

53/10. Uzhaipirindhu kaarannaththin vandhaanai vendhan  
Izhaithirindhu ennik kollal.

53/10. Without any reason a relative has left and for some reason he came back.  
The King should find out his needs and take him back.

\*\*\*

Tulsi: A King should be reasonable and  
Show sympathy to relatives who left once and came back.

Usha: A King should take back one,  
Who left him for no reason,  
But came back for some reason,  
Without asking him any question.

He should be so liberal with them,  
Not taking revenge on them  
For their leaving him for no reason,  
And coming back to him with a reason.

Then only they'll maintain  
Close contact once again,  
And their love for each other  
Will continue forever.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 54 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 54 - ???????????

CHAPTER 54- AGAINST FORGETFULNESS

\*\*\*

54/01. ????? ????????????? ????? ??????

???? ?????????????????????????????????.

54/01. Irrandha vegullyin theedhe sirrandha

Uvagai magizhchchyin sorvu

54/01. Wealth and pride give a man happiness that, in turn, gives forgetfulness,  
That will harm him more than if he is in anger.

\*\*\*

Mythili: Wealth and pride blind the eyes of one

That he forgets everyone, who helped him.

Swati: A rich man with pride,

Lives in his own world,

And he finds no time to spend

With those who helped.

He remembers them not

At a very distant date,

And forgetfulness is worst

Than anger, he knows it.

Pride and prejudice

Help no man in his

Day to day activities,

But pick up more enemies.

\*\*\*

54/02. ?????????????????????????????????; ?????????

????????????????????????????????

54/02. Pochchappuk kollum pgazhai; arrivinai

Nichcham nirappukkon rrangu.

54/02. Poverty daily spoils wisdom.

Like this, forgetfulness spoils one's reputation.

\*\*\*

Mythili: How can one forget at the cost of his reputation?

Swati: One forgets what is important,  
But keeps in mind things unimportant,  
Will he not, in that case, lose,  
His name right before his eyes?

How can he forget his well wishers?  
What will they think of his forgetfulness?  
Is it for his own convenience,  
He wants to forget many things?

All these questions will arise  
If one conveniently forgets  
What he must remember,  
To keep his fame forever?

\*\*\*

54/03. ?????????????????? ????? ???????; ??????????????  
???????????? ????????????? ???????.

54/03. Pochchaappaarkku illai pugazhmai; adhuvulagaththu  
Eppaalnoo lorkkum thunnivu.

54/03. A forgetful man does not deserve fame.  
This is what all the scriptures say in the end.

\*\*\*

Mythili: When one forgets important things  
How he will get fame?

Swati: Our scriptures also say it,  
That his fame will be lost,  
If he forgets essential things,  
Which serve his selfish ends.

How can he become fame,  
Or earn a good name?  
The world will abuse him  
And never forgive him.

There are in this world many,  
Who have short-term-memory,

More advantageous to them  
In their sinful lifetime.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 54 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 54 - ????????????

CHAPTER 54- AGAINST FORGETFULNESS

\*\*\*

54/04. ?????? ?????????????? ??????????; ??????????  
????????????? ?????????????? ??????.

54/04. Achcham udaiyaarkku arannillai; aangillai  
Pochchaappu udaiyaarkku nangu.

54/04. A coward, who is mentally afraid, finds his fortress for self defense  
useless.

Likewise, for a forgetful man, finds his abundant wealth useless.

\*\*\*

Mythili: What is the use of wealth when one forgets everything?

Swati: When one forgets things  
He's like a walking corpse,  
As he can't remember,  
His existence is what for?

If for his convenience  
He forgets many things  
Then he'll lose his name  
As well as his fame.

What an irony of fate it is?  
This world is like this.  
Man forgets, he has wealth!  
Man remembers, but has no wealth!

\*\*\*

54/05. ?????????? ?????? ?????????????? ??????????  
????????? ?????? ??????.

54/05. Munnurak kaavaadhu izhukkiyaan thanpizhai  
Pinoorru irangi vidum.

54/05. One who has not foreseen evil that is sure to come  
When it actually comes he'll regret for his forgetfulness.

\*\*\*

Mythili: Can he not even foresee evils in his own interest?  
How can he forget this also?

Swati: There're some people like this  
They don't expect sufferings  
But cry when they actually suffer  
And regret for their forgetfulness later.

One will be well prepared  
Had he earlier expected  
Something bad will happen  
And will not forget then.

Only when one forgets  
He realizes his mistakes  
In not making preparations  
To meet his sufferings.

\*\*\*

54/06. ?????????? ?????????????? ?????????? ??????????????  
????????? ?????????????? ???.

54/06. Izhukkaamai yaarmaattum endrum vazhukkaamai  
Vaayin adhuoppadhu il.

54/06. If it happens that one is not forgetful with others anytime  
There is no greater advantage than that.

\*\*\*

Mythili: It is a good thing  
That one well remembers others.

Swati: Yes, it's a good thing  
That one is remembering  
Other people always  
For his own benefits.

He'll also be well prepared  
To meet anything bad  
That may come eventually  
And will not regret simply.

The mutual relationships then,

Among all of them thicken,  
That leads to peaceful  
Co-existence as well.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 54 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 54 - ???????????

CHAPTER 54- AGAINST FORGETFULNESS

\*\*\*

54/07. ?????????? ??? ???? ?????????? ??????

????????? ?????????? ??????.

54/07. Ariyaendru aagaadha illaipoch chaavaak  
Karuviyaan porrrrch cheyin.

54/07. With the tool of thoughtfulness if one can do any work  
Then there is no work impossible for him.

\*\*\*

Mythili: When one has thoughtfulness he can do wonders.

Swati: If one has good remembrance  
Any work he can easily dispose.  
Only a person who forgets,  
He has several problems to face.

One who remembers things  
Keeps up to a schedule of duties  
To perform everyday by him  
Without anyone reminding him.

As age advances one may forget,  
But youngsters can't say like that,  
As their mind is fresh and green  
To keep up any information.

\*\*\*

54/08. ?????????? ?????????? ?????????????????; ??????????

????????????????? ?????????? ???.

54/08. Pugazhndavai potrrich cheyavendum; cheiyaadhu  
Igazhndhaarkku ezhumaiyum il.

54/08. One must do those duties highly praised by elders.  
If he forgets to do the same he will get no benefits during his next seven births.

\*\*\*

Mythili: If one doesn't listen to elders  
He will suffer in the next seven births.

Swati: Elders out of their experience  
Give youngsters good advices;  
If the young ones forget their words,  
They'll suffer in the next seven births.

If their advices are followed,  
Youngsters are benefited  
And will reap benefits  
In the next seven births.

Which option young ones  
Will prefer to choose,  
Sufferings or benefits  
In the next seven births?

\*\*\*

54/09. ?????????????? ?????????? ??????? ??????????  
????????????????? ?????????????? ?????????.

54/09. Igazhchiyin kettaarai ulluga thaamtham  
Magizhchiyin maindhurram poazhdhu.

54/09. When one becomes arrogant due to his over happiness  
He must remember those who suffered due to their forgetfulness.

\*\*\*

Mythili: One must be soft by nature  
And should not be rough in his behavior.

Swati: One's ego and arrogance  
Due to his over happiness,  
Will make him always suffer,  
That, for seven births, will carry over.

When elders give their advices,  
Who is the loser if one forgets?  
Not the elders who advised  
But the youngster who disobeyed.

They advise not to fall  
In the same pit they fell.

If one says, "No let me also fall,  
Does it speak of him well?

\*\*\*

54/10. ???????? ?????? ???????? ???????????  
????????? ?????? ??????.

54/10. Ulliyadhu eaidhal ellidhuman matrrumthaan  
Ulliyadhu ullap perrin.

54/10. If one remembers constantly without forgetting  
What he wanted he will get it easily.

\*\*\*

Mythily: One's continuance remembrance  
Of a thing will help him to get it.

Swati: One must remember always  
Whatever his requirement is,  
Then it'll be easy for him  
To get it well in time.

The problem is with one,  
Who forgets now and then,  
What he wants for his use,  
But poor man, he's at a loss.

Better make out a list  
Of whatever you want;  
Then you'll never forget  
Once it's in your pocket.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 55 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 55 - ????????? (???? ?????)

CHAPTER 55 - RIGHTEOUS RULE OF A KING

\*\*\*

55/01. ?????????????????????????????????????????  
????????????????????????????????.

55/01. Orndhukann nnodaadhu irraipurindhu yaarmaattum  
Therndhusei vakkthey murai.

55/01. The righteous rule of a King is to render justice  
After going deep into the crime, without taking sides,  
And give correct punishment as laid down in the law book.

\*\*\*

Anjana: A King should render proper justice  
According to a crime committed.

Durga: Yes, Manu Needhi Cholan  
A King for justice and compassion  
Ruled 205 BC to 161 BC  
In South India Tiruvarur Town.

One day his only son  
By running over his chariot  
Killed a calf in the street  
For which he very much felt.

Its mother cow rang the bell  
Hung before the palace  
And the King saw tears  
From both of its eyes.

King understood then  
And ordered to run  
The same chariot  
Over his son for that.

\*\*\*

55/02. ?????????? ?????? ????????????; ???????  
?????????? ?????? ????.

55/02. Vaannokki vaazhum ulagellaam; mannavan  
Koalnokki vazhum kudi.

55/02. All the living beings in the world live expecting rain.  
Similarly, the subjects live depending upon the King's Scepter.  
\*\*\*

Anjana: A King's scepter represents justice  
And people look for its justice.

Durga: A King cannot take sides  
He must render proper justice  
And people expect this  
From the King's hands.

King Pandian died on the spot  
For his wrong judgment  
Having killed Kovalan  
The husband of Kannagi.

People will have faith,  
If a King goes in correct path,  
Otherwise, they criticize him  
And try to avoid him.  
\*\*\*

55/03. ??????? ????????? ?????????????? ???????  
????????? ?????????? ????.

55/03. Andhanar noorkkum arrathirkkum aadhiyaai  
Ninrradhu manavan koal.

55/03. The scepter was the cause for all virtues  
Mentioned in the scriptures of renounced ascetics.  
\*\*\*

Anjana: The scepter is a symbol of justice that a King  
Holds in his hand when passing judgment.

Durga: The Kings in ancient days  
With their scepters in their hands,  
Rendered proper justice always

That is mentioned in all scriptures.

"Emperor Sibi gave his flesh  
To a hunting hungry Hawk  
To save the life of a dove,  
And thus rendered justice."

There were those days  
When kings rendered justice  
At the cost of their own lives  
To the satisfaction of their subjects.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 55 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 55 - ?????????? (???? ??????)

CHAPTER 55 - RIGHTEOUS RULE OF A KING (SCEPTRE)

\*\*\*

55/04. ?????????? ?????????? ?????? ??????  
???????? ?????????? ?????.

55/04. Kudithazhik kolochchum manila mannan  
Adithazhi nirkkum ulagu.

55/04. The world will fall at the feet of a King  
Who rules his subjects with all kindness.

\*\*\*

Anjana: A King is supposed to rule with kindness.

Durga: True, a King must show kindness,  
In whatever ranks, to all his subjects  
Who expect his proper justice  
And fair play in all cases.

People fall at his feet,  
For his kindness, in fact,  
As God virtually they treat him  
And pay their respects to him.

King also is a human being,  
And may sometime go wrong,  
But in such an event,  
He doesn't fail to regret.

\*\*\*

55/05. ?????????? ?????????? ?????????? ??????  
???????? ?????????? ?????.

55/05, Iyalpllik kolochchum mannavan naatta  
Peyalum vllaiyulloom thokku.

55/05. If a King rules according to the laws in the scriptures  
There will be plenty of rains and grains in his country.

\*\*\*

Anjana: There is no wonder if there are plenty of rains and grains  
If a King adheres strictly to the rules.

Durga: Nature also submits to prayers  
And is happy to oblige rulers  
Who are kind to their people  
And help them as far as possible.

If there is one good King,  
Plenty will be in everything,  
Like plenty of rains,  
And also plenty of grains.

When a King rules fairly,  
His subjects live peacefully.  
Everything goes on systematically  
Peace prevails there automatically.

\*\*\*

55/06. ?????????? ?????? ???????; ?????????  
????????????? ??????? ??????.

55/06. Velandru venrri tharuvadhu; mannavan  
Koaladhoom koodaadhu enin.

55/06. It is not the spear a King throws, but the scepter he has,  
That is straight, without bending, gives him victory.

\*\*\*

Anjana: A King's scepter must be straight and must not bend.  
If it bends his rule also bends.

Durga: A King may be a good hunter,  
By throwing straight his spear,  
But it'll not get him a name.  
His scepter only brings him fame.

If the scepter bends  
His justice also bends  
Then he's unfit to sit  
On the throne where he sits

The world praises the King,  
That his scepter is ruling

Straight without bending  
Thus he gets victory unending.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 55 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 55 - ?????????? (???? ??????)

CHAPTER 55 - RIGHTEOUS RULE OF A KING (SCEPTRE)

\*\*\*

55/07. ????????????? ?????? ?????????; ?????  
???????????????? ????????? ???????.

55/07. Iraikakkum vaiyagam ellaam; avanai  
Murraikaakkum muttach cheyin.

55/07. The King may save the world. But if he rules  
With his unbending scepter, that rule will save him.

\*\*\*

Anjana: Again it is repeatedly said that  
The unbending scepter only will save the King.

Durga: A King may save the world,  
But the world will still hold  
And will not save him until  
It sees his righteous rule.

If his scepter is bent  
And is not straight  
He's then lost forever  
As a cruel dictator.

No wonder if people revolt  
Forcing him to quit  
As they can't tolerate  
His misrule day in, day out.

\*\*\*

55/08. ????????????? ??? ????????????? ?????????  
???????????????? ????? ???????.

55/08. Ennpathaththaan oarra murriseiyaa mannavan]  
Thannpathathaan thaane kedum.

55/08. If a King favors a known person and believes what he says  
Without verifying the rule books, he will degrade and spoil himself.

\*\*\*

Anjana: How can a King pass judgment of a known person  
Without verifying the facts with rule books?

Durga: A King should not do like that.  
It speaks low of his conduct,  
As it'll be his one sided action,  
Subject to criticism by everyone.

When he sits on the throne,  
There's no known person,  
Or relatives or friends,  
To be viewed in all cases.

They're just complainants  
And He's a Magistrate  
To look into the cases  
Impartially as outsiders.

\*\*\*

55/09. ?????????? ?????????????? ????????? ???????  
??????????; ????????? ???????

55/09. Kudipurang kaaththombik kutrram kadidhal  
Vaduandrru; vendhan thozhil.

55/09. A King's duty is to protect his subjects from harms  
And punish guilty as it is his duty with no blame attached.

\*\*\*

Anjana: It is the duty of a King to punish guilty  
He gets no blame for that, as it is his duty.

Durga: It's the duty of a King  
To save a person from harm,  
And punish one for his crime,  
For that he carries no blame.

If the King is very lenient  
Instead of giving punishment  
Where a guilty man is involved  
Then he must be blamed.

A guilty can't go unpunished

Nor an innocent punished,  
A King should see this  
Carefully in every case.

\*\*\*

55/10. ????????? ????????? ?????????????????????????????????????  
???????? ????????? ?????.

55/10. Kolaiyirr kodiyaarai vendhoruththal paignkoozh  
Kallaikat tathanodu ner.

55/10. A King's duty is to save innocent people, by killing dangerous men,  
Just like a farmer to save the standing crop, he destroys weeds.

\*\*\*

Anjana: It is the duty of a King to save good people  
And kill guilty people.

Durga: A farmer destroys weeds  
To save standing crops,  
Like that a King kills  
Guilty to save innocents.

He carries no blame  
When he kills them,  
As it's his duty to kill  
To protect good people.

If he allows guilty persons,  
And leaves good persons  
To take care of themselves,  
Then as a King he's of no use.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 56 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 56 - ??????????????

CHAPTER 56 - UNRIGHTEOUS RULE

\*\*\*

56/01. ?????????????? ?????? ?????? ??????????????  
?????? ?????????????? ??????.

56/01. Kolaimerrkkonnd daarin kodidhe alaimerrkonndu  
Allavai seithozhugum vendhu.

56/01. The unrighteous King tortures his subjects  
He is worse than a professional murderer.

\*\*\*

Akash: An unrighteous King tortures  
His subjects for no reason.

Swami: If the King is good,  
The country also is good.  
If he's unfortunately bad,  
The country also becomes bad.

If he tortures his subjects  
Simply for no reasons,  
He's considered no better  
Than a professional murderer.

Many kings invaded countries,  
Massacred enemies' armies,  
As cruel-brutal murderers.  
And annexed their territories.

\*\*\*

56/02. ?????? ?????????? ?????? ??????????  
?????? ?????????? ????

56/02. Velodu nindraan iduen rradhupolum  
Kolodu nindrra iravu.

56/02. A cruel King demanding things from his subjects  
Is like a thief demanding, on spear point, wayfarers of their possessions.

\*\*\*

Akash: How can a King demand things from his subjects  
Instead of giving them what they want?

Swami: It's like asking for ransom  
From people of his own kingdom,  
That's worse than thief loots,  
On spear point, all wayfarers.

Many kings in the past,  
Who were cruel, had lost  
Their reputations by forcing  
People to part with their things.

They collected from subjects  
All kind of heavy taxes,  
And confined defaulters in jails  
Or slashed them with whips.

\*\*\*

56/03. ????????? ???? ?????????? ???????  
????????? ???? ???????.

56/03. Naadorryum naadi murriseiyaa manavan  
Naadorryum naadu kedum.

56/03. If a King does not review crimes daily and punish criminals  
That country will perish gradually.

\*\*\*

Akash: The King is responsible to punish criminals  
And if he fails the country will perish one day.

Swami: The duty of a King is  
To review daily crimes  
And punish those criminals  
According to their crimes.

If he takes up criminal cases,  
Only as and when he likes,  
Instead of on daily basis,  
Crimes will definitely increase.

The country will suffer then

Without King's protection  
And criminals will walk freely  
In streets looting people daily.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 56 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 56 - ??????????????

CHAPTER 56 - UNRIGHTEOUS RULE

\*\*\*

56/04. ?????? ?????????? ?????????????????? ??????????????  
???????? ?????????? ?????.

56/04. Kuzhum kudium orungkizaakkum kolkodich  
Suzhaadhu seiyum arasu.

56/04. Without foreseeing events if a King does misrule  
Then he will lose his earned as well as future wealth from people.

\*\*\*

Akash: If a King does misrule, he's the loser financially  
And the goodwill of the people as well.

Swami: Because of King's unrighteous rule,  
The main sufferers are his people,  
Then empty his treasury goes,  
And finally a pauper he becomes.

He should foresee events  
That may cause damages  
And be prepared to tackle them  
Sufficiently before time.

He must retain the goodwill  
Earned from all his people  
And must keep his money  
In safe custody of his treasury.

\*\*\*

56/05. ?????????????? ?????????? ?????????? ??????????  
????????????????? ?????????????? ??????

56/05. Allarrplattu aattradhu azudhakann nneerandrea  
Selvaththaith theikkum padai.

56/05. Because of King's misrule, people suffer and shed tears.  
Those tears attack his wealth to come down.

\*\*\*

Akash: A King cannot do misrule  
That causes untold sufferings to his people.

Swami: When a King does misrule  
Causing tears in the eyes of people  
Their tears turn as a weapon  
That shoots his wealth down.

A King is for the people,  
Nor for his own lifestyle;  
If he fails to do his duties  
Then what for a King he is?

It's unfortunate if he fails,  
In doing his royal duties,  
That'll turn as a curse  
On people's daily lives.

\*\*\*

56/06. ?????????? ?????????? ???????????; ???????????  
?????????? ??????????? ???.

56/06. Mannarkku mannudhal sengermai; akdhindrael  
Mannaavaam mannarkku olli

56/06. A King's reputation depends upon his righteous rule.  
If that is not there, his fame by any other means will not last long.

\*\*\*

Akash: A King can retain his name only by his righteous rule.

Swami: Yes, his reputation goes down  
If his careless administration  
Affects the people at large then  
Besides the wealth of his own.

He'll be losing his name,  
And his country's fame,  
Thereby people get affected  
And go against him frustrated.

So, he must observe righteousness  
In dealing with his subjects,

If he should prosper well  
And his subjects as well.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 56 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 56 - ??????????????

CHAPTER 56 - UNRIGHTEOUS RULE

\*\*\*

56/07. ?????????? ?????????????? ?????????? ??????????  
????????? ?????????? ??????????????.

56/07. Tulliinmai gnaalaththirrkku etrratrre vendhan  
Alliinmai vazhum uyirkku.

56/07. When there is no rain, how lives in the world will face hardship?  
Likewise, when there is no King's grace, his subjects will suffer.

\*\*\*

Akash: When a King has no grace his people only suffer.

Swami: A King must not think,  
That his people are there for him,  
He should always think,  
That he's there for the people.

If there is no chance of rain,  
Lives on earth cannot remain.  
If King's grace is not there  
His subjects only will suffer.

He's not a King then  
He's another common man  
Who sits on his throne  
As he's a King's son.

\*\*\*

56/08. ?????????? ?????????? ?????? ??????????????  
????????? ?????????????????? ??????.

56/08. Inmaiyin innaadhu udaimai murrraiseiyaa  
Mannavan korrkizhp padin.

56/08. When the King follows not righteous path  
His subjects, if rich, suffer more than poor people.

\*\*\*

Akash: If they are rich King will demand  
Money or kind from them.

Swami: Where's the money with poor man?  
So, King will loot only rich man,  
As he's not after righteous path,  
Nor he has, in grace, no faith.

How long people will suffer?  
One day, they'll take fire  
In their hands and burn the palace  
To reap their vengeance.

They'll even drive him out,  
Allowing him to live in forest,  
Instead of killing him in his palace,  
So that they can live in peace.

\*\*\*

56/09. ????????? ????????? ????????? ?????????  
???????? ?????? ??????.

56/09. Murraikodi mannavan cheiyin urraikodi  
Ollaadhu vaanam peyal.

56/09. If a King does his duty in an unrighteous manner,  
The seasonal rains will fail in his country.

\*\*\*

Akash: Seasonal rains depend upon the King's righteous rule.  
If he fails then rains also will fail.

Swami: Always rains are linked with King's rule.  
If the King fails, the seasonal rains also fail.  
Rains depend upon various factors.  
The rains fail if there are no prayers.

Instead of prayers, people's curses,  
Will act on the King and rains,  
Only their agitation remains  
Against the King's misrules.

How without seasonal rain  
His country will gain?

There will be famine,  
Due to shortage of grains.

\*\*\*

56/10. ????? ????????? ????????????? ?????????????  
?????? ??????? ??????.

56/10. Aapayan kundrum arruthozhilore noolmarrappar  
Kaavalan kaavaan enin.

56/10. If a King is not saving lives, cows will yield less milk,  
Pundits will not learn Vedas and whatever learnt also they will forget.

\*\*\*

Akash: There will be chaos in the country  
If a King does not save lives.

Swami: There will be not only chaos,  
But also many starvation deaths,  
Due to shortage of grains  
And less yield of milk from cows.

So, the King should take care  
To see famine does not occur,  
Due to starvation no deaths,  
And pundits recite Vedas.

If he maintains righteous rule,  
Happy will be the people.  
There'll be plenty of rains.  
All granaries will be full of grains.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 57 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 57 - ????????? ?????????

CHAPTER 57 - ON TYRANNY

\*\*\*

57/01. ????????? ?????? ?????????????? ?????????????  
???????????? ?????????? ???????.

57/01. Thakkaangu naadith thalaichellaa vannaththil  
Oththaangu orppadhu vendhu.

57/01. A King is one, who impartially examines one's crime,  
And punish him suitably to prevent him doing crime again.

\*\*\*

Balagopal: A King's duty is to punish a criminal  
And protect innocent people.

Damodar: True, a King can't be tyrannical,  
By not punishing criminals,  
And not protecting innocent people,  
But he should be kind and simple.

If this duty he's not doing  
Then what for he is a King?  
A dummy can sit on the throne  
Instead of this mad man.

There were a few Kings,  
Who were called tyrants,  
But they all miserably died  
Or by frustrated people killed.

\*\*\*

57/02. ?????????? ?????? ??? ???? ??????????????  
????????? ??????? ?????.

57/02. Kadithochchi mella erriga nedithaakkam  
Neengaamai vendu bavar.

57/02. If wealth has to stay for long with a King, he must punish limited to the  
Seriousness of a crime and if he wants to give excessive punishment, let him do

it mildly.

\*\*\*

Balagopal: A King must not give excessive punishment  
More than what is due for a crime committed.

Damodar: A King must be reasonable  
In awarding punishment to a criminal  
And give him not excessive punishment  
More than what he deserves for it.

To punish a criminal severely,  
Let him act so, but do it mildly,  
That'll save his wealth securely  
And it'll serve the purpose surely.

A criminal, who is punished,  
Should be rehabilitated,  
After the period is over,  
As a corrective measure.

\*\*\*

57/03. ????????? ?????????????? ?????????? ??????  
???????????? ?????????? ?????????.

57/03. Veruvandha cheidhozugum vengkolan aayin  
Oruvandham ollaik kedum.

57/03. If a tyrant King tortures his subjects,  
He'll surely perish soon.

\*\*\*

Balagopal: The names of tyrant Kings were never reported  
In the history of Kings.

Damodar: Tyrant Kings were far and few.  
About them the historians knew,  
But they didn't, in detail, write,  
For the posterity to go through it.

Such tyrants were bad example  
And were guillotined by people  
Or driven out from their thrones  
As they couldn't bear their tortures.

Finally people's decisions remain  
To honor a King so human  
Or dishonor a King so inhuman,  
This picture in the past, we've seen.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 57 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 57 - ????????? ?????????

CHAPTER 57 - ON TYRANNY

\*\*\*

57/04. ????????? ????????????????? ????????????? ?????????  
????????? ????????? ?????????.

57/04. Irraikkadiyan endruraikkum innaachchol vendhan  
Urraikkdugi ollaik kedum.

57/04. A King's days are numbered and he'll lose his wealth also,  
The moment his subjects say &quot;Our King is a tyrant.&quot;  
\*\*\*

Balagopal: A King will not survive long  
When the people say that he's a tyrant.

Damodar: Duryodana was a cruel King  
Dharmaraj was a good King.  
Ultimately Duryodana died  
And Dharmaraj survived.

Lord Krishna in Bhagvat Gita says,  
&quot;Whenever vice prevails,  
And virtue subsides,  
I descend to help mankind.&quot;

So, a tyrant has remote chance  
Of his survival for many years  
As God will finally kill him  
After giving him some more time.  
\*\*\*

57/05. ????????????? ?????? ????????????? ?????????????????  
????????? ????????? ?????????.

57/05. Arunjchevvi innaa mughaththaan perunjchelvam  
Peikann dannadhu udaiththu.

57/05. A King who is inaccessible for public complaints, keeping a hatred face,  
His wealth is like a treasure guarded by a devil.

\*\*\*

Balagopal: A King should have a majestic personality  
That all will recognize him as a great king.

Damodar: What's the use of a treasure  
Guarded by a devil forever;  
Like that, a tyrant's wealth is of no use,  
As long as he keeps a hatred face.

If he avoids public complaints  
Name sake a King he is,  
But is unfit to sit on his throne  
And he's out to be thrown.

A King is no better than a devil,  
That doesn't torture people,  
But the King harasses them  
And he carries their blame.

\*\*\*

57/06. ?????????????? ?????????? ?????? ??????????????????  
?????????? ?????? ????????

57/06. Kadunjchollin kannilan aayin nedunjselvam  
Needinrri aangey kedum.

57/06. If a King uses harsh words and cares not for his subjects  
His big wealth will never stay, but will perish then and there.

\*\*\*

Balagopal: A King is called a King  
Because he's supposed to lead his country and its subjects.

Damodar: A King shouting and yelling,  
He's a brute and not a King,  
And when he cares not  
For his people, he's a beast.

He doesn't know how to handle  
His wealth that one day will  
Perish for his tyrannical deeds  
And also for his atrocities.

How can he use harsh words,

And wound the people's minds,  
Instead of having a healing touch  
With their hearts very much?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 57 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 57 - ????????? ?????????

CHAPTER 57 - ON TYRANNY

\*\*\*

57/07. ????????????? ????????? ????????? ?????????  
????????? ?????????????? ?????.

57/07. Kadumozhiyum kaiyigandha dhandamukm vendhan  
Adumurann theikkum aram.

57/07. A King who uses harsh words and gives extraordinary punishment  
Is like a file cutting the iron, thus losing his capacity to fight an enemy.

\*\*\*

Balagopal: A strong iron rod can hit one  
But a small file can cut it.

Damodar: Where light punishment  
Is very much justified,  
If a King gives severe punishment,  
His limits he has exceeded.

Where soft words must be used,  
He speaks harsh words,  
Here also his boundaries,  
Beyond limits, he has crossed.

Just like a small file that can cut  
A strong iron rod into pieces,  
A king will lose his people's support,  
And before his enemy, will face defeat.

\*\*\*

57/08. ????????????? ??????? ????????? ??????????????????  
???????? ????????? ?????.

57/08. Inaththattrri ennaadha vendhan sinaththattrich  
Seerin sirum thiru.

57/08. A King who doesn't consult his minister,  
Nor carefully examines every deed,

He does a work that fails,  
But he blames the minister for it,  
For that he will lose his wealth daily.

\*\*\*

Balagopal: A King is thoughtless in doing things  
And blaming his minister for his faults.

Damodar: Ministers are there to consult,  
But the King prefers to insult  
The minister for his own fault,  
For which he never gave a thought.

Without minister's consultation  
If he does a wrong action  
To blame his minister for it  
That's his mere foolish act.

He'll be wasting his money,  
Thus losing his wealth daily,  
One day, he'll see his treasury,  
That'll become empty.

\*\*\*

57/09.????????? ?????????? ??????????? ??????????  
???????????? ??????? ???????.

57/09. Seruvandha pozhdhil siraiseiyaa vendhan  
Veruvandhu veidhu kedum.

57/09. When a King is not keeping security force around him before a war  
When that war comes he will perish for lack of securities.

\*\*\*

Balagopal: A King can't be so careless to remain  
without any security around him.

Damodar: That shows his over confidence,  
And also his mere foolishness,  
In not keeping a security force,  
Before the war commences.

It'll be too late for him,  
To organize a force around him,  
When the war commences,

And enemies are at his gates.

He'll perish in the war  
As he can't go too far  
To fight his enemies,  
Who have stronger forces.

\*\*\*

57/10. ?????????? ?????????? ??????????; ??????????  
????? ?????????? ????.

57/10. Kallaarp pinnikkum kadungkol; adhuvalladhu  
Illai nilaikkup porrai.

57/10. A tyrannical King will keep foolish ministers  
Who are burden on this earth.

\*\*\*

Balagopal: A foolish King will keep fools only as ministers.

Damodar: Not only he's a foolish King  
But also a tyrannical King.  
His ministers will act as fools  
Just to please what he likes.

That kind of mad kingdom,  
For lack of proper wisdom  
Either with King or his ministers  
How it'll run, it's no surprise?

Without proper function,  
They're just a burden  
On this earth's surface  
Having lost their faces.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 58 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 58 - ????????????

CHAPTER 58 - TO LOOK KEENLY/KINDLINESS

\*\*\*

58/01. ??????????? ??????? ?????????? ???????  
?????????? ?????????? ???????.

58/01. Kannottam ennum kazhiperung kaarigai  
Unnmaiyaan undiv vuilagu.

58/01. The world is still stable without destruction,  
As the King is having the beauty of kindness.

\*\*\*

Bhaskar: As the King is kind at heart  
The world is still at his feet.

Maheswar: If a King is kind at heart,  
Everyone will be at his feet,  
If peace happens to prevail,  
This world also will be stable.

Kindness begets kindness.  
Also it brings happiness.  
When the King shows kindness  
People live in happiness.

Kindness is inborn nature,  
Of a King or a commoner,  
That's not from outside brought,  
But it comes from one's heart.

\*\*\*

58/02. ?????????????? ??????? ?????????; ??????????  
?????? ??????????? ??????.

58/02. Kannottaththu ulladhu ulagiyal; akkdhilaar  
Unnmai nilakkup porrai.

58/02. One should look keenly in the world affairs.  
Those who do not have that keenness are burden on this earth

\*\*\*

Bhaskar: Those who can look after themselves  
Can also look keenly the world affairs.

Maheswar: One must have that keenness  
To learn all type of practical lessons  
To survive in this world easily  
Without which he'll suffer seriously.

Keeness creates inquisitiveness  
To study every arts and science,  
At each and every stage,  
In this world of knowledge.

Knowledge comes to one,  
Who's keen to learn,  
If not, it remains unfolded  
Deep in one's mind.

\*\*\*

Note: Swami Chinmayananda used to say:  
&quot;Knowledge is known to everyone  
A blanket is covering it as Maya,  
Once that blanket is removed  
Knowledge unfolds itself.  
Maya = Illusion.

\*\*\*

58/03. ???????????? ??????? ?????????????? ??????????????  
????????????? ??????? ????

58/03. Pannennaam paadarrku iyaipindrel? Kannennaam  
Kannottam illaadha kann?

58/03. If melody is not there with song, what is it use?  
Like that, when there is no keenness, what are the uses of two eyes?

\*\*\*

Bhaskar: One must have a keen sense of observation  
To learn many things in the world.

Maheswar: A melodious song fills one's heart.  
One can enjoy every portion of it.  
Likewise, one's keen observation  
Makes his two eyes shine.

If the two eyes are blind  
One can't see the world  
And he loses keen sense  
Of observation of all its scenes.

Both the eyes and ears,  
Pick up sights and sounds,  
Thus creating keenness  
To learn many things.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 58 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 58 - ????????????

CHAPTER 58 - TO LOOK KEENLY/KINDLINESS

\*\*\*

58/04. ?????? ??????????? ?????????? ??????????

????????????? ?????? ????

58/04. Ullapool mugaththevan seiyum allavinaal  
Kannottam illadha kann?

58/04. Both eyes are there in one's face  
Of what use are both the eyes if there is no keenness? \*\*\*  
Bhaskar: There is no use of the two eyes if they are not used properly.

Maheshwar: There is a statue with two eyes.  
But does it observe with keenness?  
No, like that one has two eyes,  
But of no use they're without keenness.

The world is full of mystery.  
One must know its history  
And sharpen his keenness  
To observe and learn many things.

One must be the eyes and ears  
Of this world that is full of news  
For him to see, hear and learn  
And expand his knowledge then.

\*\*\*

58/05. ?????????? ?????????? ??????????????; ??????????????  
????????????? ?????? ??????.

58/05. Kannirrkku annikalam kannottam; akthinrreal  
Punnendru unnarap padum.

58/05. Keeness beautifies the eyes; if it is no there they are just wounds wise  
men say.  
They appear to be eyes on the face, but they are of no use.

\*\*\*

Bhaskar: Keen observation beautifies the two eyes,  
Otherwise they are two dull pieces only.

Maheshwar: Kindness and Keeness in eyes  
Both beautifies one's face  
If they are not there, the eyes,  
Like wounds, are two dummy pieces.

A keen sense of observation,  
Enriches knowledge of one,  
He becomes another wise man  
To join that group soon.

Train yourself to be kind  
That'll soften your mind.  
Train yourself to be keen  
Amidst wise men to join.

\*\*\*

58/06. ??????? ?????? ??????????? ???????  
????????????? ????? ?????.

58/06. Mannodu iyaindha marathanaiyar kannodu  
Iyaindhukann nodaa dhavar.

58/06. When there is no kindness and keen observation  
The eyes of a worldly man are just like a tree with one sense that grows in mud.  
\*\*\*

Bhaskar: What is the difference between a man and a tree  
If he has no kindness and keen sense of observation?

Maheswar: A man has got six senses  
While a tree has one sense,  
If he has no keen sense  
Of what use are his two eyes?

The eyes reflect kindness  
And also keen sense  
Of observation to learn  
A world of useful lessons.

If both qualities are absent  
Then two eyes are present

With no proper uses  
Despite man's six senses.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 58 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 58 - ????????????

CHAPTER 58 - TO LOOK KEENLY/KINDLINESS.

\*\*\*

58/07. ??????????? ????????? ??????????; ??????????????  
????????????? ?????????? ???.

58/07. Kannottam illavar kannilar; kannudaiyaar  
Kannottam inmaiyum il.

58/07. If there is no kindness they have no eyes.  
Those who have eyes they have kindness.

\*\*\*

Bhaskar: True, men with kindness or kindness  
They have both the eyes visible.

Maheshwar: What you say is correct.  
One has perfect eye sight,  
But he has no kindness,  
That means he has no eyes.

His eyes are only ornaments  
To his unkind face  
Though vision he has  
It's short of kindness.

Kindliness and kindness  
Mark one's closeness  
To all the living beings  
Revealed by his two eyes.

\*\*\*

58/08. ?????? ?????????? ?????? ??????????????  
????? ?????????? ??????.

58/08. Karumam sidhaiyaamal kannoda vallaarkku  
Urimai udaiththil vulagu

58/08. This world belongs to a kind King, who renders justice  
With no obstructions to his duty.

\*\*\*

Bhaskar: A King who has kindness  
Renders proper judgment in every case.

Maheshwar: True, Kindness at heart  
Makes a King to act straight  
In every case he deals  
Without any obstructions.

This world, in fact, belongs  
To that kind of persons  
Who show kindness  
To all living beings.

Majority of the people,  
Who are really simple  
Have this kindness  
In their noble hearts.

\*\*\*

58/09. ?????????????? ?????????? ?????????? ??????  
????????????????? ?????? ???.

58/09. Oruththaatrum pannbinaar kannumkann nodip  
Porruththaatrum pannbe thalai.

58/09. If a King is kind even to one who is a harmful person,  
That shows his high magnanimity.

\*\*\*

Bhasakar: It is rare to find a person  
Who is kind even to a harmful person.

Maheshwar: An ordinary person  
Will hate a harmful man,  
But an extraordinary person  
Will be kind even to that man.

A King is not an ordinary man  
He's a responsible person.  
His life is at a higher plane.  
So, he must be kind to everyone.

If not, he'll reduce his position

To that of a common man,  
Who has no kindness  
For harmful persons.

\*\*\*

58/10. ?????????????? ?????????? ?????? ??????????  
????????? ?????? ????.

58/10. Peyakkanndum nanjunndu amaivar; nayaththakka  
Naagarigam vendu bhavar.

58/10. A great man will eat poison given to him by a close person  
But still he will not hate but will be kind to him.

\*\*\*

Bhaskar: Only a great ascetic can do such an extraordinary act.

Maheshwar: None can show kindness  
To all harmful persons,  
Unless he's an extraordinary person  
To forgive that kind of bad persons.

How can one move with a man,  
Who asked him to eat poison?  
He must be a divine person,  
To forgive him after eating poison.

This is just unbelievable  
But there may be still  
A kind person somewhere  
Living in the world's corner.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 59 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 59 - ?????????.

CHAPTER 59 - ON SPYING.

\*\*\*

59/01. ????????? ????????? ????????? ??????????????  
???????????? ????????? ???.

59/01. Otrrum uraisaanrra noolum ivaiyirandum  
Therrenka mannavan kann.

59/01. A King should treat art of spying  
And justice code of laws as his two eyes.

\*\*\*

Devaraj: A King should have a net work of spies  
And also he should be thorough with legal laws to render justice.

Mukund: A King must have spies  
To gather day to day news  
In and around his Kingdom  
That'll tighten his spying system.

He must also know legal laws  
To render proper justice  
In all civil and criminal cases  
Coming to his notice.

He may have legal experts  
Besides his close ministers,  
But the laws of the land still  
He must know them well.

\*\*\*

59/02. ????????????????? ????????? ????????? ??????????????  
???????????? ????????? ???.

59/02. Ellaarkkum ellaam nighazhbavai enggaanrum  
Valarridhal vendhan thozhil.

59/02. It is a King's duty to know daily through spies  
What is happening among enemies, friends and neutral persons.

\*\*\*

Devaraj: A King should know what is happening  
In and around his kingdom through his spies.

Mukund: Yes, who're his friends?  
Who're his enemies?  
In between, who're others?  
He must know thro' spies.

A net work of spy system  
Is operating in every kingdom,  
To collect vital information  
Essential for administration.

What's the enemies' strength?  
What's the local strength?  
A King should know  
Thro' spies somehow.

\*\*\*

59/03. ?????????? ???????? ?????????????????? ?????????  
????????? ?????????????????? ???.

59/03. Otrrinaan Otrrip porrull theriyar mannavan  
Kotrram kollakkidandhadhu il.

59/03. A King will lose his fight with his enemy  
If he fails to gather details thro' spies on what is happening in other places?

\*\*\*

Devaraj: A King must have a spy system to know  
What is happening in other places?

Mukund: His spies get information,  
What's enemy's position?  
What are internal problems?  
How best to tackles them?

If the spy system doesn't work,  
The King will be in dark,  
A surprise enemy's attack  
Will give him a terrible shock.

Surely he'll get defeat.

He'll be at enemy's feet.  
Why this happened?  
His spy system failed.  
\*\*\*

Rajaram Ramachandran



\*\*\*

Devaraj: How a spy should be at the services of a King?

Mukund: He must be in disguise,  
That'll create no doubts  
And he must inform the King  
Everyday what's happening?

If the spy is caught by chance  
By the enemy forces  
He must not disclose  
What all he knows.

Even if he's tortured,  
He must keep in mind  
As a King's spy his duty  
And his country's safety.

\*\*\*

59/06. ?????????? ?????????? ??? ??????????????????  
?????????????? ?????????? ??????.

59/06. Thurrandhaar padivaththar aaghi irrandhaaraaiyindhu  
Enseyinum sorviladhu otrru.

59/06. A spy in the disguise of an ascetic gathers information  
In dangerous places, but if caught and tortured he must not reveal the truth;  
Then he is the real spy.

\*\*\*

Devaraj: How a spy should behave when he is caught red handed?

Mukund: Even at the point of death  
He must not open his mouth  
And tell enemies the truth  
That'll betray his King's faith.

He may go in ascetic dress,  
Or in any other dress,  
But he's bound, as a spy,  
By an oath of secrecy.

As a trusted servant  
He can't reveal any secret

To enemy even at gun point  
Against his King's interest.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 59 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 59 - ?????????.

CHAPTER 59 - ON SPYING.

\*\*\*

59/07. ?????????? ??????????? ??? ??????????

????????? ??????? ??????.

59/07, Marraindhavai ketkavattru aagi arrindhavai  
Iyappaadu illadhe otrru.

59/07. A spy is one who is able to tap secret information from others  
And find out the truth inside that, without any doubt.

\*\*\*

Devaraj: How a spy taps information?

Mukund: He moves with others  
As if their close companions  
And slowly taps information  
On the various doubtful persons.

From the various sources  
Once again he verifies  
On the factual details  
For its correctness.

Then only he reveals  
To the King of the facts  
And alert him of dangers,  
If any, from his enemies.

\*\*\*

59/08. ?????????????? ????? ?????????????? ????????????

????????????? ?????????? ??????.

59/08. Otrrotrrith thantha porullaiyum matrrumore  
Otrrinaal otrrik kollal.

59/08. What one spy told must be verified by the King by sending another spy to  
the same spot and if both versions are the same, then he should believe it is  
true.

\*\*\*

Devaraj: Why two persons are sent to spy on the same spot?

Mukund: Sometime truth get distorted  
When handled by two spies deputed  
To the same spot separately  
So it must be verified secretly.

If both of them are telling,  
With no change, the same thing,  
Then it's taken by the King  
As a correct finding.

If not, he checks up again  
Thro' another person  
Until the facts are known  
Without any distortion.

\*\*\*

59/09. ?????????? ?????? ?????; ??????????  
???????????? ?????? ??????.

59/09. Otrrottru unnaraamai aallga; udanmoovar  
Solthokka therrap padum

59/09. Send a spy not known to another spy. Like that send three spies  
And verify them independently. If all the three versions are the same  
Then know that it is the fact.

\*\*\*

Devaraj: This time three spies are sent to the same spot  
At different timings to bring the fact.

Mukund: A King must be cautious  
Before taking serious actions,  
As he'll cut a sorry figure,  
If in one version there's an error.

So, to be more cautious,  
Three times he checks  
To make sure that nothing,  
In his steps, will go wrong

The role of a spy is,

Given more importance  
As he's the backbone  
Behind every action taken.

\*\*\*

59/10. ?????????? ?????????? ??????????; ??????????  
????????????????? ?????? ???.

59/10. Siraparriya otrringkann seiyarrkka; seiyin  
Purrappaduththaan aagum marrai.

59/10. When awarding spy a King should not do in the presence of others,  
As it would mean that he himself is revealing the secrets.

\*\*\*

Devaraj: A King should not expose the spy in the presence of others  
By praising or awarding him for a particular work.

Mukund: Yes, if a King does like that  
He's exposing not only the secret  
But also the spy who brought it,  
While giving him an award for it.

That spy cannot go again  
As people have seen  
And will recognize him  
As a spy every time.

The spy's identification,  
Must be a secret one,  
Known to King alone,  
Outside he's a common man.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 60 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 60 - ????????????

CHAPTER 60 - ON EFFORTS

\*\*\*

60/01. ?????? ??????????? ??????; ??? ????  
????? ?????? ??????.

60/01. Udaiyar enappaduvadhu ookkam; akdhu illaar  
Udaiyadhu udaiyaaro matrru.

60/01. If one is called an owner, it is the owner of his efforts.  
Without any efforts, if he owns any other things,  
He will not be considered as an owner.

\*\*\*

Abhishek: For any success efforts must be taken.

Pankaj: Yes, without efforts none  
Can take any kind of action,  
And achieve his desired object  
Within a fixed target date.

For every action, an effort is must.  
Effort starts from a trial just,  
And then goes into execution  
Until its perfect finalization.

Even for eating or walking,  
Also for sleeping or talking  
One should make an effort  
Otherwise he can't do it.

\*\*\*

60/02. ?????? ?????? ??????; ???????????  
????????? ?????? ??????.

60/02. Ullam Udaimai Udaimai; Porulludaimai  
Nillaadhu neengi vidum.

60/02. One owns permanently is the effort.  
Other things do not stay, but will perish permanently.

\*\*\*

Abhishek: So much importance is given  
To one's effort to start any action.

Pankaj: Without any effort  
No action will start.  
So, effort precedes start  
And action requires an effort.

No effort means, no man.  
So, effort is part of a man.  
For that matter effort is  
Part of all living beings.

Even a dog or a cat  
Must make an effort  
To catch its prey  
And eat every day.

\*\*\*

60/03. ?????? ?????????????? ?????????? ???????  
????????????? ?????????? ?????.

60/03. Akkam izhandhemendru allaavaar ookkam  
Oruvandham kaiththudai jaar.

60/03. The owner of efforts, even if he has lost cash in hand,  
He will not feel for the loss.

\*\*\*

Abhishek: A man of efforts does not feel for his loss  
As he is capable of making good of the same at any time.

Pankaj: Effort is in his hands  
He can make up for any loss.  
Only a man, who is effortless,  
He'll cry for his loss.

Man of efforts will make  
Several trials for any work  
Before taking final action  
For its successful completion.

He doesn't get upset

Over failure in his effort,  
But will look for the next  
Project to start with his effort.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 60 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 60 - ????????????

CHAPTER 60 - ON EFFORTS

\*\*\*

60/04. ?????? ?????????????? ????????? ?????????  
???????? ????????? ???.

60/04. Akkam adharvinaich chillum asaivilaa  
Ookkam udayaan uzhai

60/04. The wealth will reach the hands of a person  
Who has tireless efforts.

\*\*\*

Abhishek: A man with tireless efforts  
Will always be after some work that will give him wealth.

Pankaj: You're correct, work gives wealth  
And a man with tireless efforts gets wealth.  
If a person of no efforts at all tries,  
How money will come in his hands?

A beggar's only effort is  
To go to every house  
With a begging bowl-in-hand  
And beg for cash or kind.

How money will come to him  
If there is no work for him?  
One must work hard tirelessly  
To earn money sufficiently.

\*\*\*

60/05. ?????????? ??? ???? ?????????????; ???????????  
????????? ??????? ???????.

60/05. Vellaththu anaiya malarneettam; maandhardham  
Ullaththu anaiya uyarvu.

60/05. The stem of lotus, lily flowers grow up to the water depth.  
Like this, the growth of a man depends upon the efforts taken by him.

\*\*\*

Abhishek: Unless a man makes efforts, how he will grow?

Pankaj: Without tireless effort,  
How can one very well expect,  
Money will come to him,  
By sitting quiet at home?

At what height lotus stem is?  
That much level water is.  
How much money one gets?  
That much effort he makes.

"No effort, no money, "  
This is known to many.  
Then why not make an effort  
To make money at any cost?

\*\*\*

60/06. ???????? ??????? ?????????????; ??????  
????????? ???????? ?????????.

60/06. Ulluvadhu ellaam uyarvullal; matrradhu  
Thallinum thallaamai neerththu.

60/06. One thinks always about his own rise  
Even it is not realized, effort for it has been made.

\*\*\*

Abhishek: One can only make effort  
He can't expect quick result.

Pankaj: Lord Krishna in Gita says,  
"Perform well your duties,  
The fruits of your actions  
They're in my hands."

One, as karma yogi, performs  
The result of which is  
In the Lord's hands,  
But he can't stop his duties.

One thinks of many ways,  
How he should rise?

Even if it goes fruitless  
He has made his best efforts.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 60 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 60 - ????????????

CHAPTER 60 - ON EFFORTS

\*\*\*

60/07. ????????????? ???????? ???????; ?????????????  
????????????? ???????? ??????.

60/07. Sidhaividaththu olgaar uravoar; pudhaiambin  
Pattuppaadu onrrum kallirru.

60/07. An elephant wounded by arrows doesn't mind it.  
Like this, a person of efforts, even if some hurdle comes to his goal  
He will not mind it, but still he'll try to establish his name.

\*\*\*

Abhishek: There are people who don't mind  
Any hurdles slowing down their works.

Pankaj: Their experience teaches,  
How to sort out failures,  
And go ahead with better efforts  
To reach the height of success.

Instead of worrying about it,  
They make a fresh start,  
With an alternative scheme,  
That'll surely help them.

Always endless efforts  
Brings good results,  
On must try his best,  
In between his rest.

\*\*\*

60/08. ?????? ???????? ???????? ????????  
????????? ???????? ??????????.

60/08. Ullam iladhavar eaidhaar ulagaththu  
Valliyam ennum serukku.

60/08. A man without efforts cannot boast himself

That he is an esteemed person in the world.

\*\*\*

Abhishek: How an effortless man can  
Boast himself that he is great?

Pankaj: No, he cannot boast  
When he doesn't make any effort  
To rise his position to the level  
Of the world's greatest people.

He may think he's great,  
But others must accept it.  
He's only a vain boaster.  
They call him a waster.

Let him make some effort,  
That'll lead to his success,  
Instead boasting words  
Which carry no weight.

\*\*\*

60/09. ?????? ?????????????? ??????? ????  
???????? ?????????? ???????.

60/09. Pariyadhu koorngkottadhu aayinum yaanai  
Veroom pulithaak kurrin.

60/09. Elephant has a big body and sharp tusks,  
But it is afraid of an attacking tiger.

\*\*\*

Abhishek: Elephant can't move fast with its heavy body.  
A tiger can run fast with its light body.

Pankaj: That is the advantage for a tiger  
With its light body it can jump over  
An elephant and with its sharp nails  
And teeth can tear it into pieces.

It's not in the size of body one has  
But his success thro' his efforts  
Count his strength before others  
To earn their due respects.

Efforts are there, but no fruits,  
You don't bother about results.  
Continue to do your best,  
One day, fruit will fall at your feet.

\*\*\*

60/10. ?????????????? ???? ??????????; ???? ?????????  
????; ?????? ???? ????.

60/10. Uramoruvarrkku ulla verrukkai; akkdhu illaar  
Maram; makkal aadhale verru.

60/10. One's strong wisdom is his owning efforts,  
If not, he is like a tree in human form.

\*\*\*

Abhishek: A man and a tree is one and the same  
If man has no effort to perform good deeds.

Pankaj: True, a tree is better than  
An effortless vain person,  
As it gives rich fruits  
While nothing he gives.

The effort builds one's wisdom  
Without which seldom,  
In this world, one flourishes  
With success after success.

A tree has only one sense,  
And it can't do wonders.  
A man has six senses,  
And he can do wonders

Let not man be compared  
With a tree that's impaired  
In several ways than a man,  
Who is God's supreme creation.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 61 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 61 - ??? ?????

CHAPTER 61 - AGAINST LAZINESS.

\*\*\*

61/01. ????????????? ?????? ?????????? ?????????????  
????? ?????????? ???????.

61/01. Kudiennum kunrraa villakkam madiennum  
Masooraa maindhu kedum.

61/01. The darkness of laziness will extinguish  
The burning lamp of a family.

\*\*\*

Archana: Man's worst habit is laziness.

&quot;An idle man's brain is devil's workshop, &quot; so, says the proverb.

Jyoti: Three poor lazy men  
Were taking rest in an inn,  
And feeling quite hungry  
Waited for a passerby.

One gentleman offered  
Plantain fruit as food,  
Out of his fruit bunch  
One fruit for each.

&quot;Sir, peel the skin  
Give the fruit portion.  
I'll eat the same then, &quot;  
Said the first lazy man.

&quot;Sir, peel the skin,  
Put bits of fruits, one by one  
In my mouth wide open, &quot;  
Said the second lazy one.

&quot;Sir, peel the skin,  
Push the bits, each one,  
Inside my throat open, &quot;

Said the third lazy one.

No end to their laziness,  
If you show them kindness,  
They'll become useless,  
And lead a life of madness.

\*\*\*

61/02. ?????? ?????? ??????? ??????????  
????????? ??????? ??????.

61/02. Madiyai madiyaa ozhugal kudiyaik  
Kudiyaaga vendu bavar.

61/02. Those who want to enhance their family reputation  
Must try to avoid laziness for its cruelty.

\*\*\*

Archana: Laziness will never pay any benefit to a family.  
On the other hand, it will spoil the family.

Jyoti: Family name will go down,  
If its head is a lazy person,  
As most of the time he's not awake,  
But he's in bed without doing work.

At home, with no work, he's lazy.  
In Office his work is hazy.  
Outside he's very much crazy.  
At any place, he's not busy.

What kind of disease laziness is?  
Is this a curable disease?  
Will it go if he does exercise?  
What's the remedy for this?

\*\*\*

61/03. ?????????? ?????????????????? ????? ???????  
????????????????? ?????????????? ????????

61/03. Madimadik kondozhugum pedhai pirandha  
Kudimadiyum thanninum mundhu.

61/03. The family of a fool, who has not discarded laziness,

Will get spoiled even before he gets spoiled.

\*\*\*

Archana: How a family suffers on account of  
A lazy fellow in that family.

Jyoti: Not only the lazy fellow gets spoiled  
But also his family gets spoiled.  
He's a burden on the family,  
As he adds no income to that family.

Whatever work given to him  
He'll not do in time,  
And some excuse he'll tell  
That'll not please others well.

Laziness is soaked in his blood  
&quot;That can't be set right, &quot; doctor said,  
But Yoga Master assured,  
That Yoga will cure his blood.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 61 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 61 - ??? ?????

CHAPTER 61 - AGAINST LAZINESS.

\*\*\*

61/04. ????????????? ????????? ????????? ??????????  
????? ?????? ?????????.

61/04. Kudimadindhu kutrram perugum madimadindhu  
Maannda ungattri lavarkku.

61/04. The family of one, who is lazy and makes no efforts,  
Will get spoiled, while the crime still remains.

\*\*\*

Archana: Because of one lazy man, his whole family suffers.

Jyoti: Yes, a lazy man likes to eat,  
And sleep well in his cot,  
Neither keeping himself awake,  
Nor doing any kind of work.

How his family will run  
With this useless lazy man?  
One can well imagine,  
What's going to happen?

The lazy man cares not,  
If his family begin to rot,  
One day, on starvation death  
They'll all leave this earth.

\*\*\*

61/05. ????????? ????? ?????????? ??????????  
???????????? ?????? ?????.

61/05. Neduneer marravi madiyil naangum  
Keduneeraar kaamak kalan.

61/05. To delay a work, to forget a work, lazy to do a work,  
To sleep without doing a work,

All these four lapses destroy one.

\*\*\*

Archana: So many lapses a lazy man has.

Jyoti: To delay his work.

To forget his work.

Lazy to do his work.

Sleep without doing his work.

So many lapses he has,

Because of his laziness

As a curse he has got,

By a force of habit.

He knows it'll destroy

Him and his family,

But he feels quite helpless

To get rid of his laziness.

\*\*\*

61/06. ???????????? ???????????? ???????? ??????????????

????????? ???????? ??????.

61/06. Padiudaiyaar patrramainthak kannum madiudaiyaar

Mannpayan eidhal aridhu.

61/06. Even if a king has a world of wealth,

The laziness will deny him of any benefits out of it.

\*\*\*

Archana: What is the use of wealth for any lazy man?

Jyoti: One's forefathers have left,

Wealth more than successors want,

Their offspring become lazy

In course of time naturally.

They get all kind of diseases

Because of their laziness,

And can't enjoy that money

What they had got freely.

Some spend that money,

With no control lavishly,

And when they reach old age  
They suffer at that stage.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 61 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 61 - ??? ?????

CHAPTER 61 - AGAINST LAZINESS.

\*\*\*

61/07. ????????????? ????????????? ??????????????????  
????? ?????? ?????.

61/07. Idipurindhu ellumchol ketparpurindhu  
Maanda ugattri lavar

61/07. A lazy man with no proper efforts  
Despite friend's strong advice, he has not improved  
For which he was criticized by his friend.

\*\*\*

Archana: There is no use advising a lazy fool.

(Story - Never advise a lazy fool)

Jyoti: A weaver bird built a nest,  
A sturdy one with no rest,  
In the branch of a tree,  
And it spent its life carefree.

One day it was raining.  
A monkey was sitting  
Near the nest then,  
Drenched in the rain.

The bird asked it  
Why in rain it stayed out  
Without a nest  
To stay inside it?

Who're you to advise me?  
So saying, the monkey  
Tore its nest into pieces  
And the bird got wet in rains.

\*\*\*

61/08. ?????? ????????????? ????????????? ??????????????

????? ????????? ???????.

61/08. Madimai kudimaikkann thankinthan onnaarkku  
Adimai pughuththi vidum

61/08. If laziness prevails in a family,  
It'll become a slave to enemy.

\*\*\*

Archana: If the entire family is lazy  
And then God only should save that family.

Jyoti: They'll become slaves,  
Of their bitter enemies,  
Who'll start dictating terms  
For any help from them.

Laziness in a family  
Is dangerous seriously  
As none there works  
Seeking help from others.

If no help comes from others,  
They'll suffer from wants,  
Because of their laziness  
That crippled their lives.

\*\*\*

61/09. ????????????? ?????????? ?????????? ??????????  
????????????? ?????????? ??????????.

61/09. Kudiyaannmai ullvandha kutrram oruvan  
Madiyanmai maatraak kedum

61/09. If one gives up laziness, it will remove the blames  
On him and his family.

\*\*\*

Archana: If a lazy man gives up his laziness  
He'll then become active in his life.

Jyoti: Will laziness go so easily  
From the entire family?  
If it leaves, well and good  
If not, their lives are ruined.

If he gives up laziness,  
It'll remove the blames  
On him and his family  
From others almost entirely.

A new life each one can start,  
That'll make them all bright,  
They'll never again go for laziness,  
Having tasted once a bitter experience.

\*\*\*

61/10. ??????? ??????? ??????? ??????????????  
?????? ??????? ???????.

61/10. Madiyilaa mannavan eaidhum adiyallandhaan  
Thaayadhu ellaam orungu.

61/10. If a King has no laziness, then he will get  
All the lands what Tirumal measured in the entire universe.

\*\*\*

Archana: A King should never be lazy.  
Then only he can rule his country.

Jyoti: A King should not be lazy  
But should always be busy,  
As otherwise he cannot rule  
His country and its people.

He'll rule all the lands  
On the earth's surface  
And the heaven's lands  
Later on by God's grace.

If a lazy King is cruel  
And tortures people  
Then he'll not live well  
But later on go to hell.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 62 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 62 - ??????? ??????

CHAPTER 62 - ON PERSEVERANCE.

\*\*\*

62/01. ????? ?????????????? ??????? ??????????  
?????? ????????? ??????

62/01. Arumai udaitthendru asaavaamai vendum  
Perumai muarrchi tharum.

62/01. A work should not be given up saying it is difficult.  
The greatness of completing the work will be known by perseverance.

\*\*\*

Indira: Perseverance always pays in the end.  
Once the work is finished it is perseverance that helped.

Sridevi: Sure, One must have perseverance,  
In every work with all patience,  
Then success will be at his feet,  
There is no doubt about it.

One may face some obstacle  
But he must boldly tackle  
And sort out at his level  
Till the work is finished well.

Perseverance helped scientists  
To discover many useful things,  
Which are countless in number,  
And about whom we still remember.

\*\*\*

62/02. ?????????? ?????????? ???????; ???????????  
????????????? ????????????? ??????

62/02. Vinakkann vinaikedal oambal; vinaikurrai  
Theertharin theerndhandru ulagu.

62/02. The world will abandon one who leaves the work in the middle. So never  
give up the work unfinished.

\*\*\*

Indira: One should not leave any work  
In the middle unfinished.

Sridevi: One may face some hurdle,  
But he must not stop in the middle  
Of the work unfinished still,  
Thus inviting criticism from all.

Half finished work means  
Loss of labor, materials  
And time taken for it  
A total waste to meet.

One must complete the work,  
That may be an uphill task,  
With all his perseverance,  
Until he meets success.

\*\*\*

62/03. ????????? ????????? ????????????? ??????????  
????????? ?????????? ??????????.

62/03. Thaalaanmai ennum thagaimaikkann thangitrea  
Vellaanmai ennum serukku.

62/03. The greatness of one lies in helping others  
With all his high perseverance.

\*\*\*

Indira: One helping others is a great man.

Sridevi: All can't become great  
Simply by overnight,  
But a man, who hesitates not  
To help others, is held great.

Unless one has perseverance,  
With high amount of tolerance,  
He'll not have inclination  
To help each and everyone.

Perseverance surely helps one  
Who has self determination

And will power to take  
And finish any kind of work.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 62 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 62 - ??????? ??????

CHAPTER 62 - ON PERSEVERANCE.

\*\*\*

62/04. ?????????? ?????????? ?????????? ??????????  
????????? ?????? ???????.

62/04. Taalaanmai illaadhaan vellaanmai pedigai  
Vaallaanmai polak kedum.

62/04. A person who is not capable of helping others  
He is like a man, who is afraid of war, is holding a sword in his hand.

\*\*\*

Indira: If one can't help others,  
He's unfit for any job.

Sridevi: A person who can't climb a tree  
To pluck coconuts from the tree  
He had a dozen knives around his waist  
Which attempt is nothing but a waste.

Like this, one who's afraid of war,  
He has a sword in his hand,  
But he can fight how far,  
When fear is ruling his head?

Only a man of perseverance  
Has a tendency and good sense  
To give helping hand to others,  
When they're in distress.

\*\*\*

62/05. ??????? ?????????? ?????????????????? ?????????????  
????????? ?????????????????????? ??????.

62/05. Inbam vizhaiyaan vinaivizhaiyaan thankellir  
Thunbam thudaitthunrrum thoonn.

62/05. One who wants no happiness for himself, but has perseverance  
To do work, such a man will help his relatives, removing their hardships.

\*\*\*

Indira: A man of perseverance will be work minded  
And will not crave for his happiness very much.

Sridevi: Yes, he'll also help others,  
After removing their hardships,  
And thinks more about his works  
Rather than his own happiness.

Rarely a kind heart one has,  
Of helping others in distress,  
And as a noble person he is  
To help all his relatives.

His happiness remains  
In serving all others  
Including his kith and kin  
Who loves him as their own.

\*\*\*

62/06. ??????? ???????; ??????????  
????? ???????.

62/06. Muarrchi thiruvinaai aakkum; muyarrinmai  
Inmai puguthhti vidum.

62/06. Perseverance will grow more and more wealth.  
No perseverance will result in poverty.

\*\*\*

Indira: If one wants more wealth  
He must have more perseverance.

Sridevi: It's one's perseverance  
That gives him more riches  
While another man inherits  
Poverty in its absence.

Without any serious efforts  
One can't reach heights,  
But he can even reach moon  
By good efforts of his own.

Perseverance is an asset

That has no minimum limit,  
And one will prosper well  
When his assets swell.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 62 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 62 - ??????? ??????

CHAPTER 62 - ON PERSEVERANCE.

\*\*\*

62/07. ?????????? ?????????? ?????; ??????????  
????????? ?????????? ?????.

62/07. Madiyullaal maamukadi enba; madiyilaan  
Thaallullaall thamaraiyi naall.

62/07. Goddess of poverty (Moodhevi) will remain with a lazy man.  
Goddess of wealth (Lakshmi) will stay with a man of perseverance.

\*\*\*

Indira: One should not be lazy, but busy  
To earn and save wealth.

Sridevi: Yes, Goddess of poverty will stay  
With a lazy person always.  
While Goddess of Wealth will stay  
With a busy person always.

Perseverance makes one prosper  
Well in his busy life forever.  
His life shines like the sun  
And he's cool like the moon.

In contrast, a lazy person  
Suffers with unbearable pain  
When hardships chase him  
Nonstop all the time.

\*\*\*

62/08. ?????????????? ?????????????? ??????????; ??????????????  
????????? ?????? ???.

62/08. Porriyinmai yaarkkum pazhiyinmai; arrvarrindhu  
Aallvinai inmai pazhi

62/08. If fate favors not one, it is not his fault.  
But he is at fault if he has no perseverance to do a familiar work.

\*\*\*

Indira: One is at fault if he is lazy to do a work  
Which can be done by him easily.

Sridevi: If his fate favors not  
He's not at fault,  
But he doesn't attempt  
To do his work he's at fault.

By his own intelligence,  
Combined with perseverance  
He can conquer his fate even  
And become a successful man.

(?????? ??????? ??????????)  
(Fate can be won by intelligence)

Success or no success,  
It's one's own choice  
To have perseverance,  
Or continue his laziness.

\*\*\*

62/09. ????????????? ?????? ?????????? ??????????????  
????????????????? ?????? ??????.

62/09. Deivaththaan aagaadhu eninum muarrchithan  
Maivaruththak kooli tharum.

62/09. By fate one may not get the expected benefit  
But the hard work done will pay some benefit and will not go a waste.

\*\*\*

Indira: Hard work done will yield some benefit  
And will not become a total waste.

Sridevi: Fate may not be favorable  
But one's efforts in total  
Will not go a waste  
As it'll give some benefit.

Fate is an excuse for one,  
Who is a weak person,  
Not making a good attempt

To get a successful result.

Had he done it sincerely  
All his efforts hopefully  
Would have yielded a success  
But it failed due to his negligence.

\*\*\*

62/10. ??????? ?????????? ??????? ??????????????  
?????? ??????? ????.

62/10. Oozhaiyum uppakkam kaannbar ulaivindrith  
Thaazhaadhu ognatrru bhavar.

62/10. The destiny will run away, if one makes best efforts  
To do a work without getting mentally upset.

\*\*\*

Indira: The destiny and fate will run away  
When one is mentally strong to finish a work.

Sridevi: Yes, one's self confidence,  
His will to work with endurance,  
His perseverance to reach the goal,  
All these factors will help him well.

Fate is for a weak person, who shifts  
His blame on this helpless fate,  
That is not affecting those people  
Who are very strong and simple.

It's all one's mental power  
That's forcing him forever  
And helps him in every work,  
Even if it's an uphill task.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 63 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 63 - ????????? ????????

CHAPTER 63 - ON COURAGE

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63/01. ????????? ?????????? ????; ????  
???????????????? ?????????? ???.

63/01. Idukkann varungaal naguga; adhanai  
Aduththoorivadhu akkdhoppadhu il.

63/01. When troubles come you laugh; nothing else is greater than  
That laughter to destroy your troubles.

\*\*\*

Urvasi: It's a good advice that one should laugh  
Whenever troubles come.

(???????????? ?????????????, ???? ??????? ???????)  
(If you laugh with open mouth, your disease will go away)

Swapna: "Yes, Laughter is the best medicine."  
To everyone this proverb is known,  
But no one laughs when trouble comes,  
And they show their serious faces.

By laughing, one's mind  
Becomes light and sound,  
To face any kind of trouble  
That he can easily tackle.

By keeping a serious mood,  
One's mind is affected,  
And he can't tackle,  
Even a small trouble.

\*\*\*

63/02. ?????????? ???? ????????? ??????????????  
???????????????? ??????? ???????.

63/02. Vellaththu anaiya idumbai arrivudaiyaan  
Ullaththin ullak kedum

63/02. When troubles come like a flood, a wise man  
Takes them light in mind when the troubles get lost.

\*\*\*

Urvasi: Trouble can't be avoided as it is part of one's life.  
One should learn to take it light.

Swapna: Yes, only a man walking in the sun  
Will know the value of shade then.  
Like this, only a man having troubles  
Will know the value of happiness.

One must not take it to heart  
And try to feel it very light,  
Then he can tackle well  
Any kind of worst trouble.

When mind is light,  
One can think right,  
And find a way out,  
To easily manage it.

\*\*\*

63/03. ???????????? ???????? ?????????? ??????????????  
????????? ????? ?????.

63/03. Idumbaikku idumbai paduppar idumbaikku  
Idumbai padaa dhavar.

63/03. When one is not affected by trouble  
He'll create trouble for that trouble.

\*\*\*

Urvasi: A strong man not affected by trouble  
Will give trouble to that trouble.

Swapna: Once you're mentally light  
You can physically fight  
All troubles that may come  
And one by one visit your home.

Troubles may come, troubles may go,  
But one must be stable and show  
A normal face with cheers,

And not worried face to others.

There is no house  
Free from troubles  
When one knows this  
He'll not mind troubles.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 63 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 63 - ????????? ????????

CHAPTER 63 - ON COURAGE

\*\*\*

63/04. ????????????? ????????? ????????????? ?????  
???????????? ????????????? ??????????.

63/04. Maduththavaai ellaam pagadannaan uttra  
Idukkann idarpaadu udaiththu.

63/04. One will not mind trouble when he manages like a buffalo  
That drags the cart easily even on rough roads.

\*\*\*

Urvasi: When trouble comes one must think about it  
But try to manage the same.

Swapna: Sure, he must not in a corner sit  
For many hours and brood over it,  
But plan how to overcome it  
And successfully tackle it.

How a buffalo drags the cart  
On all rough roads and streets  
If this attitude one develops  
He can easily solve troubles.

Life is not a bed of roses,  
But of thorns with roses,  
One doesn't mind thorns,  
While plucking the roses.

\*\*\*

63/05. ????????? ????????? ????????????? ?????  
???????????? ????????????? ???????.

63/05. Adukki varinum azhivilaan uttra  
Idukkann idukkann padum

63/05. When troubles come one after another, if one is not disturbed mentally,  
All the troubles will wear out and disappear.

\*\*\*

Urvasi: If one's mind is under control  
He will not worry about troubles.

Swapna: Just like waves in the ocean,  
Troubles may come one by one,  
But a mentally strong person,  
He'll not get disturbed then.

Trouble or no trouble,  
If mind is under control,  
Anything becomes light  
When one approaches it.

If mind is out of control  
Even a small trouble  
Appears to be a big one  
That make one a mad man.

\*\*\*

63/06. ?????????????? ?????? ?????? ???????????????  
????????? ?????? ????.

63/06. Atramendru allarr padubavo petrremendru  
Ombudhal thottra dhavar.

63/06. Will one cry that they have become poor,  
When he was not boasting when he was rich?

\*\*\*

Urvasi: A great man will not boast or cry  
When he is rich or poor.

Swapna: A great man is great  
For he doesn't boast  
And say. "I'm rich."  
When he was rich.

When he becomes poor  
He doesn't care  
To say "I'm poor,"  
As that is his nature.

As his wants are not many

Even if there is no money  
He takes everything easy  
And carries mentally no worry.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 63 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 63 - ????????? ????????

CHAPTER 63 - ON COURAGE

\*\*\*

63/07. ??????? ?????????????????????????????????????????????????????????????  
????????????????????????????????????????????????????????????????????????

63/07. Ilakkam udumbidumpaikku endru kalakkaththaik  
Kaiyaaraak kollaadhaam male.

63/07. The great men will not take troubles as troubles  
As they know that body is the container for all troubles.

\*\*\*

Urvasi: This body is subject to pleasures and pains.  
So, no wonder if one has to face troubles.

Swapna: When once it is known,  
That this body is prone  
To disease and troubles,  
Any great man understands.

So, he generally accepts,  
Troubles as troubles,  
And gives no importance  
To those frequent troubles.

His courage makes him  
Bold to face, at any time,  
Whatever be the troubles,  
Without any kind of fears.

\*\*\*

63/08. ??????? ?????????????????????????????????????????????????????????????  
????????????????????????????????????????????????????????????????????????

63/08. Inbam vizhaiyaan idumbai iyalbenbaan  
Thunbam urrudhal ilan.

63/08. When one dislikes pleasure, he will take troubles as natural.  
He'll not get any trouble at any time.

\*\*\*

Urvasi: A man who doesn't give importance to happiness  
Will not give importance to troubles also.

Swapna: One who takes happiness  
Equally with unhappiness  
He's certainly a great soul  
Keeping his aim neutral.

He has no fear for anyone,  
Nor any desire for one,  
And he's is so natural,  
That he treats equally all.

May be such a person  
May be a rare one,  
But could be found,  
Somewhere in this world.

\*\*\*

63/09. ?????????? ?????? ??????????? ???????????  
????????? ?????? ????.

63/09. Inbaththull inbam vizhaiyaathan thunbaththull  
Thunbam urrudhal ilan.

63/09. A man who enjoys physically but not mentally,  
He will suffer from troubles bodily but not mentally.

\*\*\*

Urvasi: A man who treats pleasure and pain equally  
Will not enjoy or suffer mentally.

Swapna: A man of equanimity,  
Does not entertain enmity,  
Nor will be too friendly,  
And takes joy and sorrow equally.

He keeps his mind clear,  
With no favor or fear,  
Also takes things light,  
Without taking to his heart.

They've more successes

Than failures, may be far less.  
They're the courageous men,  
As role models, who're born.

\*\*\*

63/10. ??????? ?????? ??????????? ??????????  
????????? ?????????? ??????????.

63/10. Innaamai inbam enakkollin aagunthan  
Onnaar vizhaiyum sirrappu.

63/10. If by his efforts he thinks troubles as pleasures  
Even his enemies will respect him for that.

\*\*\*

Urvasi: A person takes trouble as pleasure  
Will be respected by all.

Swapna: True, he'll be respected,  
By everyone in the world,  
For his extraordinary qualities  
In taking troubles as pleasures.

Even his enemies will fear,  
And respect him forever,  
For the support in his favor  
From all source world over.

"A coward dies many a death  
A brave man dies once, "  
This proverb goes to tell,  
A man of courage lives well.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 64 - Couplets 1,2,3

???????????? -TIRUKKURAL

(Author: Tiruvalluvar - 2000 years ago in Tamil)

???????? 64 - ??????? (????????????????????????????????)

CHAPTER 64 - ON MINISTERS

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64/01. ?????????? ??????? ?????????????? ??????????  
????????????????? ??????? ??????????.

64/01. Karuviyum kaalamum seigaiyum seiyum  
Arvinaiyum maanndadhu amaichchu.

64/01. To take great efforts, to collect things for that, army-weapons,  
Proper time to finish it without interference, all these four whoever possesses  
He is the minister.

\*\*\*

Amarnath: A minister should be well prepared to tackle  
All kind of emergencies and protect his King.

Harish: True, a minister must give proper advice,  
Must guard the King from all dangers,  
Must be a buffer between King and his subjects  
Then he's the best among all the ministers.

He must make best efforts,  
Must do in time for actions,  
Must take control over armies,  
And must collect proper weapons.

If a minister fails in his duties,  
It's the King and his subjects  
Who'll suffer miserably,  
So, he must work carefully.

\*\*\*

64/02. ??????? ?????????????? ?????????????? ??????????????  
????????????? ?????????? ??????????.

64/02. Vankann kudikaaththal katrraridhal aallvinaiyodu  
Ainthudan maandadhu amaichchu.

64/02. To take positive actions, to protect the subjects, to learn legal laws,  
To practice laws and To have perseverance, - all these five if one possesses  
He's the proper minister.

\*\*\*

Amarnath: A minister is the backbone of a kingdom.

Harish: Yes, he must take positive actions,  
Must protect the subjects,  
Must learn legal laws  
And must practice laws.

He must have perseverance,  
To achieve successful results,  
Have more patience and tolerance  
Towards King's other advisors.

He should not be corrupt,  
Or show a face of hate,  
But a face of compassion  
To every deserving person.

\*\*\*

64/03. ??????????? ?????? ??????? ??????????????  
????????????? ?????? ????????

64/03. Piriththalum pennik kollalum pirindhaarp  
Porundhalum valladhu amaichchu.

64/03. To separate a foe from his ally, to befriend allies with gifts and kind words  
To readmit, if necessary, a separated ally - all these qualities if one has,  
He is the competent minister.

\*\*\*

Amarnath: A minister must know strategy of war  
And to tackle foes and friends.

Harish: He must have tactics  
To manage the King's armies,  
More efficiently at times of wars,  
And also when there is peace.

He must be able to divide  
Enemies from other side  
And bring some to his side

He must have that attitude.

He must retain his allies  
Treating them like friends  
By giving them all gifts  
And speaking good words.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 64 - Couplets 4,5,6

???????????? -TIRUKKURAL

(Author - Tiruvalluvar - 2000 years ago in Tamil)

???????? 64 - ??????? (????????????????????????????)

CHAPTER 64 - ON MINISTERS

\*\*\*

64/04. ?????????? ?????????? ?????????? ????????????

????????????????????????????????.

64/04. Theridhalum therndhu seyalum oruthalaiyaach

Chollalum valladhu amaichchu.

64/04. A Minister must study deeply and if he is confident

Then only he must take up the work.

\*\*\*

Amarnath: How a minister must be in his actions?

Harish: A minister must examine

Before taking any action

Whether it can surely be done

Without any doubt therein.

If there is a doubt even slightly

He mustn't start it hurriedly,

Until he's confident fully,

That he can do it successfully.

As a King depends upon,

His minister to take any action,

He must give him proper guidance

That'll infuse more confidence.

\*\*\*

64/05. ?????????? ?????????? ?????????????? ??????????

????????????????????????????????.

64/05. Aranarindhu aantrramaindha sollaaneng gaanrrum

Thiranarrindhaan therchchith thunnai.

64/05. Know the royal rules and regulations, having required qualification to hold

As a minister, speaking kind words, knows all the time how to manage the work,  
All these requirements make one as close guide of the King.

\*\*\*

Amarnath: A minister must be a good guide to the King.

Harish: He must know the rules  
And all the regulations  
To manage the daily affairs  
On administration matters.

To hold the minister's post,  
He must be qualified for it,  
And he must speak kind words  
With hurting others' feelings.

He must be work minded  
All the time, so as to guide  
The King in a proper way  
In royal matters every day.

\*\*\*

64/06. ?????????? ?????? ?????????????? ??????????????  
????? ?????????? ????

64/06. Madhinutpam noolodu udaiyaarkku adhinutpam  
Yaavulla munnirr pavai?

64/06. An inborn intelligence and highly qualified literate  
If both are with a minister, who will stand against him?

\*\*\*

Amarnath: Again how a minister should be  
The poet says he must be intelligent and highly qualified.

Harish: A minister must be intelligent,  
And must know every legal point,  
To deal with several cases,  
Both civil and criminal ones.

No innocent must be punished  
Nor a criminal go unpunished.  
This he must keep in mind  
With his legal background.

There his intelligence,  
A vital role it plays,  
As his inborn nature,  
That is with him forever.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 64 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

(Author - Tiruvalluvar 2000 years ago in Tamil)

???????? 64 - ??????? (???????????????? ????? ????????)

CHAPTER 64 - ON MINISTERS

\*\*\*

64/07. ??????? ????????? ?????????? ????????

?????? ????????? ??????.

64/07. Seyarrkkai arrindhak kadaiththum ulagaththu

Iyarrkkai yarindhu seyal.

64/07. Though a minister can act in terms of rules learnt by him

He should go in the worldly way, when actually dealing with cases.

\*\*\*

Amarnath:How far a minister can go in terms of rules

When he must act in the worldly way?

Harish: It is difficult finalize

Every civil or criminal case,

In terms of strict rules,

And legal regulations.

Some cases needs mercy,

And some needs no pity,

The minister only proposes,

The degree of punishments.

He carefully examines

Each and every case

For which he must possess

A high degree of legal sense.

\*\*\*

???????????? -TIRUKKURAL

???????? 64 - ??????? (???????????????? ????? ????????)

CHAPTER 64 - ON MINISTERS

\*\*\*

64/08. ?????????? ????????? ????????? ??????

????????????????? ?????? ??????.

64/08. Arrikondru arriyaan eninum urrudhi  
Uzhairundhaan kooral kadan.

64/08. It is the duty of a minister to advice strongly  
Without leaving the King, who doesn't understand the rules  
Nor listen to others' advices.

\*\*\*

Amarnath: A minister must not leave the King at any cost  
Even if the King doesn't care for his advice.

Harish: Normally a King listens  
To his minister's advices,  
But in some rare cases,  
There may be differences.

For this, an ideal minister  
Will not show his anger  
But try to convince the King  
Of the problems he'll be facing.

A minister must support  
The King at any cost,  
And not let him down  
For any petty reason.

\*\*\*

???????????? -TIRUKKURAL

???????? 64 - ????? (???????????? ???? ??????)

CHAPTER 64 - ON MINISTERS

\*\*\*

64/09. ????????????? ????????????? ????????????? ??????????  
???????? ???? ??????.

64/09. Pazhudhennum mandhiriyin plakkaththull thevvore  
Ezhubadhu kodi yurum.

64/09. A treacherous minister to a King is equal to  
Seventy crores of enemies, who are better than that minister.

\*\*\*

Amarnath: The proverb says, "An open enemy is better  
Than a cunning friend."

Harish: How far an open enemy is  
A King very well knows,  
But he clearly knows not  
His cunning minister in front.

Face is the index of mind.  
One day King will find  
His minister is a cheat  
And will kill him for that.

A King should select,  
Not like this cheat,  
But a dedicated honest  
Minister for that post.

\*\*\*

?????????? -TIRUKKURAL

???????? 64 - ??????? (???????????? ????? ????????)

CHAPTER 64 - ON MINISTERS

\*\*\*

64/10. ?????????? ?????????? ?????????? ??????????  
????????? ???? ????.

64/10. Murraipadach soondhum mudivilave seivar  
Thirrappadu ilaa dhavar.

64/10. An incompetent minister will start the work  
But will not finish the same.

\*\*\*

Amarnath: A King must not select such incompetent ministers.

Harish: Qualification is one thing  
Experience is another thing,  
Both one should possess  
For high administrative posts.

For a post like a minister,  
The selection must be proper,  
As the country will suffer,  
If selection is improper.

"It is like a square peg  
In a round hole, "

That'll be a misfit  
For such a high post.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 65 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 65 - ??????????

CHAPTER 65 - ON ELOQUENCE (GOOD SPEECH)

\*\*\*

65/01. ?????? ?????? ??????????; ???????  
????????? ?????????? ??????.

65/01. Naanalam ennum nalanudaimai; annalam  
Yaanalaththu ulladhoom andrru.

65/01. The art of good speech is greater  
Than all other virtues found in one.

\*\*\*

Deepak: One must speak well to make others listen.

Chandu: One must speak well,  
Then the listeners will tell,  
He's a very good speaker,  
And appreciate him forever.

Normally a good speaker,  
Cannot be a good writer;  
To find both with a person  
It'll be one in a million.

Mr. Johnson is a good writer,  
But he's not a good speaker.  
In an assembly meeting he rose,  
And began to say six words.

Mr. Speaker, &quot;I conceive, I conceive  
I conceive, &quot; thrice he said and sat.  
The Speaker appreciated,  
And he stood up and said:

&quot;Mr. Johnson conceived thrice  
But brought forth nothing, &quot;  
The word &quot;conceive&quot; is a pun  
&quot;I think&quot; and &quot;I'm pregnant, &quot; just a fun.

\*\*\*

65/02. ?????????? ??????? ??????? ??????????  
?????????????? ?????????????? ???????.

65/02. Akkamum kedum adhanaal varudhalaal  
Kaaththombal sollinkann sorvu.

65/02. One may gain or lose by his words  
But he should see that no harm comes from his words.

\*\*\*

Deepak: Like razor's edge, a man's tongue is.  
So, he should talk carefully hurting no one.

Chandu: A special care must be taken,  
While speaking to a person,  
By using such of those words  
That'll not hurt his feelings.

But some people are careless,  
Often in using harsh words,  
Purposely to tease a person,  
If happens to be a simpleton.

&quot;Spoken words and spilt milk  
Cannot be taken back, &quot;  
This saying everyone knows  
Yet, hurting words are in use.

\*\*\*

65/03. ?????????????? ?????????????? ?????????????? ??????????????  
?????? ?????????????? ??????.

65/03. Kettaarp pinnikkum thagaiyavaaik kellarum  
Vetpa mozhivadhaam sol.

65/03. It is the speech that attracts listener's heart  
As well as the enemy, that is considered as the best one.

\*\*\*

Deepak: Speaking is an art by itself,  
One should practice it before a mirror daily.

Chandu: One's correct words selection,  
His regulated voice modulation,

His dramatic speech delivery  
All will make a listener happy.

Even his enemies listen to him  
And pay respects to him  
For his soft speeches  
When addressing his audience.

On the other hand one's harsh words  
His uncultured speeches  
Roughness in his voice  
They'll keep one in bitterness.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 65 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 65 - ??????????

CHAPTER 65 - ON ELOQUENCE (GOOD SPEECH)

\*\*\*

65/04.????????????? ??????? ??????; ??????  
????????? ?????????????? ???.

65/04. Thiranarrindhu solluga sollai; arranum  
Porullum adhaninoongu il.

65/04. One must know a person's mood and then talk to him,  
That will be a greater virtue or wealth.

\*\*\*

Deepak: One should not talk in one's wrong mood.

Chandu: One should see the mood,  
Of a listener, if it's bad or good,  
And then use kind words,  
If he's in a good mood.

When he's in a bad mood,  
He'll not see bad or good,  
As he shuts his two ears,  
And his mouth, he wide opens.

Then it's a waste of time,  
And energy in talking to him,  
When he'll not hear any word  
In that very bad mood.

\*\*\*

65/05. ??????? ?????????? ?????????????? ??????????  
????????????????? ?????? ??????????.

65/05. Solluga' sollaip pirridhorsol achchollai  
Vellumchol inmai arrindhu.

65/05. One must speak those words  
That cannot be opposed by a listener.

\*\*\*

Deepak: One must be so careful to use words  
That cannot be opposed by the listener.

Chandu: Where one must say "Yes";  
He's forced to say "No";  
Where he must say "No";  
He's forced to say "Yes.";

So, care must be taken,  
In the words to be spoken,  
Of course, depending upon  
The mood of a person.

One must use soft words  
That'll not be opposed  
By the listener in a mood  
That may be bad or good.

\*\*\*

65/06. ?????????? ?????????? ?????????? ??????????  
????????????? ?????????? ?????.

65/06. Vetpaththaam sollip pirrarsorr payankodal  
Maatchyin Maasatrraar Koall.

65/06. One faultless man, who convinces a listener, taking his good words,  
And ignoring his bad words, is a brave man.

\*\*\*

Deepak: One should convince the other man  
Without finding fault with him.

Chandu: If one speaks good words  
The listener also uses good words.  
If the listener has used bad words,  
The speaker ignores such words.

The speaker is really a good man,  
Who's not offended by a person  
Who speaks ill of him,  
And for nothing, blames him.

He understands the nature  
Of each and every listener,

And never show his anger  
Even if they offend his honor.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 65 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 65 - ??????????

CHAPTER 65 - ON ELOQUENCE (GOOD SPEECH)

\*\*\*

65/07. ?????????????? ?????????? ??????? ????  
????????????? ?????????? ??????.

65/07. Solalvallavan sorvilan anjaan avanai  
Igalvellal yaarkkum aridhu.

65/07. One who is not forgetful nor has stage fear, when he talks  
In such a way others will listen to him.

\*\*\*

Deepak: Everything depends upon one's tongue which talks.

Chandu: One has no stage fear.  
Nor forgetful by his nature,  
Others listen to such a man  
Who talks as a nice person.

It's the gift of one's tongue  
That can always bring  
A person a good name  
And earn everlasting fame.

His tongue's eloquence,  
Will surely influence,  
And inspire all wise men,  
Naturally in the long run.

\*\*\*

65/08. ?????????? ?????????????????? ?????? ??????????????  
????????????? ?????????????? ???????.

65/08. Viraindhu thozhilketkum gnalam nirandhinidhu  
Solludhal vallaarp perrin.

65/08. All persons in the world will obey and act according to one's words  
If his eloquent speech is attractive and is in a proper order.

\*\*\*

Deepak: One should be an eloquent speaker  
To attract all people in the world.

Chandu: Not only an eloquent speaker  
But also he must give useful lecture  
To attract as many wise people  
As are, before him, available.

It sets a good example,  
For all those people,  
Who listen to his talks,  
And follow his words.

Every word he speaks  
Will ring in their ears  
As a lesson to learn  
From a great man.

\*\*\*

65/09. ?????????? ?????????? ?????? ????  
????????????? ?????? ????.

65/09. Palasollak kaamurruvar mandrramaa sattra  
Silasollaal thotrraa dhavar.

65/09. Those who cannot speak a few words correctly  
They have a desire to talk many words nonstop.

\*\*\*

Deepak: It is funny that a man can't a few words  
But wants to talk nonstop.

Chandu: For a person, words come  
Up to his tongue's tip to hear,  
But he can't express them  
Because of his stage fear.

Due to lack of practice  
One is not bold to face  
A crowd of audience,  
And his tongue fails.

To talk more he wants,  
But he speaks less

As his memory fades  
To bring out his words.

\*\*\*

65/10. ?????????????? ???? ?????????? ??????  
??? ?????????????? ?????.

65/10. Innarozhththum naaraa malaranaiyar katrradhu  
Unnara viriththuraiyaa dhaar.

65/10. A bunch of odorless flowers, which can't be put on one's head  
Likewise people will not appreciate one, who can't explain well what he has  
learnt.

\*\*\*

Deepak: Everyone is not gifted well to speak.

Chandu: Speaking well is an art  
For anyone to learn it  
He must regularly take part  
In many speech contest.

Drawing needs hand practice.  
Speaking needs tongue practice.  
All can't speak eloquently  
Unless one does it frequently.

Mind will be full of ideas,  
But when one shuts its doors,  
Those ideas will remain inside  
And will not come outside.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 66 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 66 - ?????? ??????

CHAPTER 66 - ON PURITY IN ACTION

\*\*\*

66/01. ?????????? ??????? ??????? ??????????

????????? ?????????? ??????.

66/01. Thunainalam aakkam tharoom vinainalam  
Vendiya ellaam tharum.

66/01. A man's good friends will give only wealth for his present life,  
But his good actions will grant what all he wants.

\*\*\*

Gagan: Good friends will help, no doubt  
But one must do good action to get what he wants.

Mukesh: Good friends will support  
One's own serious effort  
But they'll not volunteer to do,  
What he himself is supposed to do.

One's own good actions  
Only will give best results,  
As the proverb goes to say,  
&quot;Self help is the best help.&quot;

One's action must be pure,  
Then his success is sure.  
And whatever he wants  
By that action he gets.

\*\*\*

66/02. ?????????? ?????????? ?????????? ??????????

?????? ?????? ??????.

66/02. Endrum oruvudhal vendum pugazhodu  
Nandri payavaa vinai.

66/02. One must not do those deeds that will not give him  
Any fame and benefit, and will bring him blame and sin.

\*\*\*

Gagan: If there is no fame or benefit, and one will have blame and sin  
By doing an action, what is the use of that action?

Mukesh: When a purity of action  
Will surely bring one  
Whatever things he wants  
Why should he go for other means?

He knows that an impure action  
Will result in blame and sin  
And so he goes on the right way  
To do good things every day.

For every action done,  
There is an opposite reaction,  
And this also he knows well  
So, he's always careful.

\*\*\*

66/03. ?????????? ?????????? ?????????? ??????????  
????????????? ?????????? ??????.

66/03. Idukkann padinum inivandha seiyaar  
Nadukkattra kaatchi yavar.

66/03. If one wants to prosper well, he must not perform any action  
That will bring down his reputation.

\*\*\*

Gagan: Any action that will bring down  
One's fame, he should not do.

Mukesh: Yes, if one does any action,  
It should be a pure one,  
That'll bring him fame  
And fetch him a good name.

On the contrary, his wrong action  
Will bring him blame and sin,  
And will spoil his reputation,  
Step by step, in the long run.

So, to prosper well in future,

His actions must be pure.  
This rule he must keep up always  
When he performs all actions.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 66 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 66 - ?????? ??????

CHAPTER 66 - ON PURITY IN ACTION

\*\*\*

66/04. ?????????? ?????????? ?????????? ??????????  
???????????? ?????????? ??????.

66/04. Idukkann padinum illivandha seiyaar  
Nadukkattra katchi yavar.

66/04. A great man will never try to do mean things  
To remove whatever trouble that has come.

\*\*\*

Gagan: A great man is great because  
He'll never resort to menial jobs  
To solve any of his problems.

Mukesh: A man of purity in action,  
Will never go so mean  
To solve his problems,  
Against his conscience.

That's the laudable reason,  
Why he's a great man,  
Appreciated by everyone,  
For his purity in action.

He may even prefer  
From his side to suffer  
Rather than taking bribes  
To settle his heavy debts.

\*\*\*

66/05. ?????????? ?????????? ??????????; ??????????????  
????????? ?????????? ??????.

66/05. Etrrendru iranguva seiyaarka; seivaaneal  
Matrrana seiyaamai nandru.

66/05. One must not do a thing, for which he will regret later on.

Having done that, it will be good, if he doesn't regret for that.

\*\*\*

Gagan: Care must be taken before doing the work  
Otherwise one will regret after doing the work.

Mukesh: There must be a proper plan  
Before starting the work into action,  
And every progress of the work then  
Must be reviewed according to plan.

If there is no plan or estimate,  
If one wants to execute,  
And the work comes to a halt,  
Then he'll surely regret.

When it's an uphill task,  
One must not take any risk  
As it'll result in loss  
Of labour and materials.

\*\*\*

66/06. ??????? ??????????? ??????? ??????????  
????????? ?????????? ?????.

66/06. Eendraal pasikaannbaall aayinum seiyarrka  
Saandrora pazhikkum vinai.

66/06. Even if one sees his mother is hungry, he must not  
Do a thing condemned by great men, just to satisfy her.

\*\*\*

Gagan: One must not justify that he stole for his mother's sake  
As she was hungry.

Mukesh: There is no justification  
For one performing a wrong action,  
Saying, "My mother was hungry  
So, I had to steal his property."

When stealing is a crime,  
Inviting everyone's blame,  
Without any kind of shame,  
Why he's doing the same?

Great men condemn one  
As stealing things is a sin,  
And one can't justify his action  
That he did it for some good reason.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 66 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 66 - ?????? ??????

CHAPTER 66 - ON PURITY IN ACTION

\*\*\*

66/07. ??????????? ?????? ??????????? ??????????  
?????? ?????? ???.

66/07. Pazhimalaindhu eaidhiya aakkaththin saandroar  
Kazhinal kurave thalai.

66/07. For wise men poverty is better than  
Earning wealth carrying others' blames.

\*\*\*

Gagan: Poverty is better than ill-gotten money.

Mukesh: One should earn money,  
Not by stealing or cheating many,  
But thro' purity in action,  
That'll give him more satisfaction.

Illicit money spoils one's name,  
And it'll be noted as a crime,  
If it's noticed by authorities  
Who search for these things.

If illicit money is stolen,  
One cannot complain,  
As its source is not right,  
For which he'll be caught.

\*\*\*

66/08. ?????? ?????????????? ?????????????? ??????????  
????????????????? ????? ??????.

66/08. Kadindha kadinthoaraar seidhaarkku aavidhaam  
Mudindhaalum peezhai tharum.

66/08. When elders objects a forbidden thing, if one does the same  
It will not succeed well; even if it succeeds it will end in trouble.

\*\*\*

Gagan: If one does forbidden things  
He will surely get into troubles.

Mukesh: Elders out of their experience  
Give their valuable advices,  
If one doesn't listen to them  
It'll result in a loss to him.

Even if, by chance, it goes well,  
It'll later on end in trouble,  
For which lapse he'll regret,  
And it'll be too late to mend it.

Impurity in action is bad for one,  
Who'll be incurring a sin,  
When he does that prohibited action  
That'll be always dangerous one.

\*\*\*

66/09. ?????????? ??????? ??????????; ???????????  
???????????????? ?????? ???.

66/09. Azhakkonda ellaam azhappoam; izhappinum  
Pirrpayakkum narpaa lavai

66/09. What is earned by causing tears to others that will be lost with tears.  
What is earned by good deeds, even if it is lost, it will give benefit later on.

\*\*\*

Gagan: One must do good deeds always.

Mukesh: If he does good deeds,  
He'll surely get good benefits,  
As causing tears to others  
Will bring more troubles.

If one causes tears to others  
He'll have to shed tears,  
When this way he earns,  
Facing all kind of troubles.

"Honesty is the best policy."  
If he adopts this policy,  
And earns money straight,

His life will be bright.

\*\*\*

66/10. ????????? ?????????????? ?????????? ??????  
????????????? ?????????? ??????.

66/10. Salaththaal porulseidhue maarthal pasumann  
Kalandhullneer poidhiri yatruu.

66/10. By fraudulent means one has earned wealth and keeps it safe later on.  
It is like one is keeping water in a clay pot that is not burnt.

\*\*\*

Gagan: Better not keep black money  
And worry daily for its safety.

Mukesh: One has to daily worry,  
If he keeps illicit money,  
And spends sleepless nights,  
Watching its hidden place.

If one keeps water in a clay pot,  
That is raw and not burnt,  
Will not the pot break then?  
Where will water remain?

Always purity in action  
Will help an honest man  
To safeguard his wealth  
As well as his health.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 67 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 67 - ????????????????

CHAPTER 67 - FIRMNESS IN ACTION.

\*\*\*

67/01. ?????????????? ?????? ?????? ??????????????  
?????? ????????? ???.

67/01. Vinaitthitpam enbadhu oruvan manaththitpam;  
Mattraiya ellaam pirra.

67/01. One's mental determination at the work place is firmness in action.  
Others cannot be said to be firmness in action.

\*\*\*

Bhavani: One should enter a work spot with determination  
Otherwise the work will suffer.

Sadhana: True, without any interest  
If one goes to the work spot  
What'll become of the fate  
Of that work from its start?

One must be firm in action,  
Without any hesitation;  
Then only he can expect,  
On hand, the best result.

His will power helps him,  
To finish the work in time,  
And if he has no firmness  
It'll become a futile exercise.

\*\*\*

67/02. ?????????? ?????????? ?????????? ???????????????  
????????? ?????????? ????

67/02. Oorroraal utrapin olgaamai ivviranndin  
Aarrenbar aaindhavar koll.

67/02. Not doing an impure action and doing a pure action that in the middle has  
stopped

For which a learned minister will not get mentally depressed.

\*\*\*

Bhavani: A wise minister will try to complete any work always.  
He's not worried about other improper works.

Sadhana: A minister must be firm  
In every action before him,  
And he'll surely do his best  
To take up and complete that

If the work stops in the middle,  
He'll not regret for that hurdle,  
But try to overcome that  
And do his best to get good result.

He'll not do any impure action,  
That'll bring his name down,  
And will always be firm  
To keep up well his name.

\*\*\*

67/03. ?????????????? ?????????? ?????; ??????????????  
????? ??????? ??????

67/03. Kadaikotkach seithakkadhu aanmai; idaikkotkin  
Eatrraa vizhumam tharum.

67/03. Whatever one does it should not be exposed to others until it is finished.  
If it is leaked out in the middle, it will end in trouble to him.

\*\*\*

Bhavani: Secrecy must be maintained before it is released.  
If it leaks out in the middle one will face problem.

Sadhana: What you say now is true.  
As you say, everyone must do.  
If the secret leaks out in the middle  
Surely, it'll create some hurdle.

A matter must be kept secret,  
Until it's ready for letting it out,  
Or else, many will try to stop it  
Before the same comes out.

During any war preparations,  
If secret is known to enemies,  
They'll become alert,  
Before the attack starts.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 67 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 67 - ????????????????

CHAPTER 67 - FIRMNESS IN ACTION.

\*\*\*

67/04. ?????????? ?????????? ???; ??????????

???????? ?????? ??????

67/04. Solludhal yaarkkum elliya; ariyavaam  
Solliya vannam seyal.

67/04. One can easily say that he can finish a work in a particular way,  
But it is difficult to finish it in that manner.

\*\*\*

Bhavani: Saying orally is one thing,  
And doing it actually is another thing.

Sadhana: Merely saying one thing  
And actually doing another thing  
Will create problem to one  
Who is not firm in action.

Everything must have a plan,  
And detailed group discussion  
Before executing that plan,  
Without any kind of omission.

Despite all precautions,  
One may face problems,  
That must be solved,  
And judiciously finalized

\*\*\*

67/05. ?????????? ?????????? ?????????????????? ??????????????

????????? ?????? ??????

67/05. Veerraidhi maandaar vinaiththitpam vendhankann  
Oorraidhi ullap padum.

67/05. A mentally strong minister's firmness in action will give happiness to a  
King

And later on it will be appreciated by one and all.

\*\*\*

Bhavani: A King will appreciate his minister  
When he is mentally strong and shows firmness in action.

Sadhana: A King expects his minister,  
That he must be a good adviser,  
As well as be firm in his actions,  
Without any kind of hesitations.

The King will praise then,  
The minister's plan of action,  
That strengthens his hands,  
In dealing with difficult cases.

A minister is the backbone,  
Of the King's administration,  
And he gives his legal opinion  
Leaving it to King's final decision.

\*\*\*

67/06. ?????? ????????????? ?????? ??????????  
???????????? ????? ???????.

67/06. Enniya enniyaangu eaidhupa enniyaar  
Thinniyar aagap perrin.

67/06. If a person wants to finish some work, if he is firm on that  
He will complete it as he wished.

\*\*\*

Bhavani: One must have will power and determination  
To complete any work given to him.

Sadhana: One must be firm in his action,  
Otherwise, no action can be taken,  
By him in full completion,  
To the best of his satisfaction.

His efforts may be on hand,  
But no firmness till the end,  
Which means that his action  
Is but a futile exercise then.

One's keen interest, deep involvement,  
Firmness in action, full commitment,  
All these essential requirements  
Must be fulfilled for good results.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 67 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 67 - ????????????????

CHAPTER 67 - FIRMNESS IN ACTION.

\*\*\*

67/07. ?????????? ??????? ?????????; ??????????????????????  
????????? ?????????? ?????????.

67/07. Uruvukanndu ellaamai vendum; urullperundhorkku  
Achchaanni annaar udaiththu.

67/07. A tiny axle spindle keeps the wheels of a big chariot running.  
One should not criticize on big or small man, who has firmness in his actions.

\*\*\*

Bhavani: It's not the size that counts  
It's one's firmness in action that counts.

Sadhana: Yes, smaller in size one is,  
But stronger is every action of his.  
So, a person's size counts not,  
It is his firmness that counts.

It's like tiny axle spindles,  
Which keep intact chariot wheels,  
One may be appear to be small,  
But his firmness is proved well.

To criticize one as a small man,  
Thus it has no meaning then,  
But his will power and firmness  
In all his actions that only matters.

\*\*\*

67/08. ?????????? ???? ?????????? ??????????  
????????? ?????????? ???????.

67/08. Kalangaadhu kannda vinaikkann thullangaadhu  
Thookkam kadindhu seyal.

67/08. One who has decided, after a thorough research, to do a work,  
He must do that work without any relaxation or extension of time.

\*\*\*

Bhavani: In the start one may have some hesitation.  
But once started there must be any confusion or delay in execution.

Sadhana: "Procrastination is thief of time."  
&quot;Time and tide wait for no man, &quot;  
So, a work must be finished well in time,  
Without any omission or commission.

For any delay in completion,  
It'll result in escalation  
Of cost of labor and stores,  
To meet out market fluctuations.

As delay is always dangerous,  
One must, therefore, be serious  
To finish within the allotted period  
Any work taken on his hand.

\*\*\*

67/09. ??????? ?????????? ?????? ??????????????  
?????? ?????????? ?????.

67/09. Thunbam urravarinum seiga thunnivaatrri  
Inbam payakkum vinai.

67/09. Be resolute in action, when a work is troublesome at start,  
But will give happiness at the end.

\*\*\*

Bhavani: No work is easy unless one takes firm action  
From the start to the finish.

Sadhana: Yes, what you say is correct.  
A work may be difficult  
But without one's best effort  
One cannot complete it.

What's the easiest work?  
Perhaps, eating and sleeping task,  
It may be, with no work for one,  
Who is the laziest person.

For one who is too busy,

With no time for rest,  
He feels every work easy,  
And among all he's the best.

\*\*\*

67/10. ?????????????? ?????????? ?????????? ??????????????????  
?????????? ?????????? ?????.

67/10. Enaithitpam; eaithiyak kannum vinaitthitpam  
Vendaarai vendaadhu ulagu.

67/10. The world will not appreciate one who is not firm in action  
Even though he has a strong in other virtues.

\*\*\*

Bhavani: One may be a virtuous man  
But when is not firm in any action,  
The world will not praise him,  
But will start criticizing him.

There are many people  
Whose minds are fickle  
And they can't tackle  
Even a work that's simple.

For a man of firm action  
Nothing is impossible  
For him to undertake,  
Any type of easy or hard work.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 68 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 68 - ??? ?????.

CHAPTER 68 - METHOD OF ACTIONS.

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68/01. ????????? ?????? ????????????? ??????????  
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68/01. Suzhchchi mudivu thunniveidhal aththunnu  
Thazhchchiyum thanguthal theedhu.

68/01. To take up a work, that will never fail  
One must have courage to say like that.

\*\*\*

Anandamayi: One must know the method of action  
He will never fail in his work then.

Devika: If one thinks, "I can't do it, "  
He'll never try to do it.  
But if one says, "I can do it, "  
He'll surely do it.

To say aloud, "I can do it, "  
He needs courage for it.  
It's that very boldness  
That gives him confidence.

That confidence gives him  
Sufficient strength all the time  
To take up any kind of work  
Be it light or heavy task.

\*\*\*

68/02. ????????? ?????????? ??????????; ??????????  
???????????? ?????????????.

68/02. Thoonguga thoongich seyarrpaala; thoongarka  
Thoongaadhu seiyum vinai.

68/02. One can delay a thing where delay is called for.  
But he must not delay a thing that can't be delayed.

\*\*\*

Anandamayi: Delaying a work that must not be delayed will create trouble.

Devika: Some work can't be delayed  
Like water to be supplied,  
And some can be delayed,  
Like holding trains due to flood.

This discretion depends upon  
The need of the hour then  
That warrants remedial action  
On anything in damaged condition.

So, where delay is required,  
The work can't be hastened,  
And where speed is required  
It can't be delayed.

\*\*\*

68/03. ???????????? ???????? ???????????; ??????????????  
???????????????? ?????????? ??????.

68/03. Ollumvaai ellaam vinainandrre; ollaakkaal  
Sellumvaai nokkich seyal.

68/03. Whatever work is possible finish it quickly.  
Whatever not possible, it is good to remember  
And finish it at the appropriate way and time.

\*\*\*

Anandamayi: No work must be left undone.  
If it's a light work do it quickly,  
And if it's tough work finish it somehow.

Devika: No work must be left undone.  
If it's light it must be quickly done.  
If it's difficult, do it surely  
But step by step slowly.

Suppose a bridge is broken.  
You can't leave it undone.  
As it's a vital public crossway,  
It must be restored anyway.

In case there is erosion of land  
That can't be restored,  
To avoid further damages,  
One must take preventive steps.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 68 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 68 - ??? ?????.

CHAPTER 68 - METHOD OF ACTIONS.

\*\*\*

68/04. ?????? ?????????????? ?????? ??????????????  
????????? ?????? ??????.

68/04. Vinaipagai enrrirandin echcham ninaiyungaal  
Theechcham polath therrum.

68/04. An unfinished work left out and an enemy not still eliminated Both are like  
a small fire left out that grows into a big fire, destroying everything.

\*\*\*

Anandamayi: A small cut left untreated,  
It will grow into a big wound,  
And that part will be amputated.

Devika: Never leave a thing half done.  
That doesn't speak well of one.  
It's like jumping over half the well,  
When one dies inside that well.

An unfinished work is a waste  
Of time and energy, also its cost,  
As a thoughtless man hasn't taken  
The proper method of action.

The same also applies  
To unfinished enemies,  
Who can attack once again,  
With adequate preparation.

\*\*\*

68/05. ?????????????? ?????? ?????????????? ???????  
????????? ?????????? ??????.

68/05. Porullkaruvi kaalam vinaiyida nodu aindhum  
Irulltheera ennich cheyal.

68/05. For any work, there must be sufficient raw materials, fine tools, adequate

time, details of work, proper working place,  
These five factors are required for its successful completion.

\*\*\*

Anandamayi: The poet has visualized 2000 years back  
What all required for the successful completion of a work.

Devika: These rules are common  
For any period, for any person,  
Who wants to take up a work  
Whether it's light or difficult task.

So, no wonder, the poet,  
Said it so, long time past,  
As a lesson for the future  
Generations to adhere.

About raw materials, fine tools,  
Adequate time, work details,  
A fitting working place,  
He had told in nice words

\*\*\*

68/06. ????????? ?????????? ?????????????? ??????????  
????????????? ?????????????? ???????.

68/06. Mudivum idaiyurum mutriyaangu eaidhum  
Padupayanum paarthuch seyal.

68/06, Once a work starts, one must think of finishing it,  
Despite hurdles in between, keeping in mind its future benefits.

\*\*\*

Anandamayi: Hurdles may come in the form of nature's fury,  
Injured labor, shortage of materials and funds etc.,  
But one must complete the work irrespective of all these handicaps.

Devika: You've said well on each handicap,  
When a work is taken up,  
But a work must not be held up  
Despite such hardships coming up.

One must keep in his mind,  
And a way out, he should find,  
In tackling all these issues

With all his patience.

When the work is fully done  
All the benefits, one by one,  
He'll enjoy for the trouble taken,  
Which will become a dream then.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 68 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 68 - ??? ?????.

CHAPTER 68 - METHOD OF ACTIONS.

\*\*\*

68/07. ????????? ????????? ????????? ?????????  
???????????? ????????? ??????.

68/07. Seivinai seivaan seyalmuirrai avvinai  
Ullarivaan ullam kollal.

68/07. A man doing the work must know its method,  
Otherwise, he must consult an expert, before doing it.

\*\*\*

Anandamayi: One must know the method of action  
Or consult a competent person before taking up the work.

Devika: It is better, one consults  
An expert on the methods  
Of doing the various works  
Even if something he knows.

A consultant must be one,  
A well experienced person,  
Who can give a master plan  
For that person to take action.

Special care must be taken  
Before taking any action  
To study the master plan  
And start the work then.

\*\*\*

68/08. ????????? ????????????????? ?????? ??????????  
???????????? ????????????? ??????.

68/08. Vinaiyaan vinayaakkik kodal nanaikvull  
Yaanaiyaal yaanaiyaath thatrru.

68/08. When the work is started, see the method of doing other works also, that  
will be like one wild elephant controls another mad elephant.

\*\*\*

Anandamayi: If simultaneously all the works  
Are examined it will be saving time and energy.

Devika: If there are several works,  
Then a master plan for the methods  
Of actions in each case to be taken  
Must be examined by a person.

If all the works are done,  
According to this master plan,  
That gives the methods of action,  
It'll end in sure completion.

The poet who has foreseen  
Had in his own way given  
All the essential methods  
For all the works-in-progress.

\*\*\*

68/09. ?????????? ???? ??????? ??????????  
????????? ?????????? ??????.

68/09. Nattaarkku nalla seyalin viraindhadhe  
Ottaarai ottik kollal.

68/09. It is better to secure quickly the alliance of one's enemies  
Rather than doing well to his friend.

\*\*\*

Anandamayi: Better A King makes enemies as friends to strengthen his side.

Devika "A known enemy is better than  
An unknown angel, " a proverb mentions  
In a different way, when the poet prefers  
Enemies' alliance than helping friends.

By helping friends nothing comes out.  
By getting enemies alliance one can treat  
That alliance as close companions,  
Besides their active co-operation.

The more enemies one has,  
The more attacks he faces,

But when enemies are friends  
Then he has fewer problems.

\*\*\*

68/10. ?????????????? ?????????????? ?????????? ??????????????  
????????? ?????????????? ??????????.

68/10. Urraisiriyaar ullnadungal anjik kuraiperrin  
Kollvar periyarp pannindhu.

68/10. When a strong King attacks a weak King,  
Whose subjects and armies may fear,  
The weak king with no fight accepts  
The terms of the strong King.

\*\*\*

Anandamayi: "Diplomacy is better part of the valor"  
To avoid massive death of his people and soldiers  
A weak King accepts the terms of a Strong King  
When he comes for fighting.

Devika: A king may be weak in wars,  
But he has a kind heart that speaks,  
To avoid too many deaths  
In case their fighting starts.

Anyhow he's going to lose.  
"Why then many deaths, " he thinks.  
To spare their precious lives,  
He accepts the enemies' terms.

This kind of soft feelings,  
Rarely a weak King has.  
But now weak or strong countries,  
The arms dealers there want wars.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 69 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 69 - ????

CHAPTER 69 - MESSENGER

\*\*\*

69/01. ?????????? ??? ???? ?????????????????? ??????????

????????? ?????????????? ??????

69/01. Anbudaimai aanra kudippiraththal vendhavaam  
Pannbudaimai thoodhuraipaan pannbu.

69/01. A messenger must have lovable character, noble birth and other good qualities. A King wants such messengers under his services.

\*\*\*

Balaram: A messenger carrying King's message  
Must be bold, tactful and intelligent.

Gaurav: He must have loveable character,  
A noble birth, tactful nature,  
Above all, must have courage,  
In delivering his King's message.

When Hanuman went Ravana  
To deliver message of Rama,  
Ravana had his tail burnt,  
But still Hanuman was patient.

Parts of Lanka Hanuman burnt  
Taught Ravana a lesson and went  
Back to Rama with head jewel of her  
As a successful messenger.

\*\*\*

69/02. ?????????? ?????????? ?????????? ??????????????????

?????? ??????? ???????.

69/02. Anbarrivu aaraaindha solvanmai thoodhuraippaarkku  
Indri yamayaadha moondrru.

69/02. Love for King, intelligence in favor of King, talent to speak well when he is deputed to another King; all these qualities a messenger must possess.

\*\*\*

Balaram: An intelligent messenger  
Should work in favor of his King.

Gaurav: The qualities of a messenger,  
Are well defined by the poet here,  
That he must have love for his King,  
And must work for his King.

When he's deputed to another King,  
The message of his King  
He should deliver honestly,  
And speak to that King politely.

He must be intelligent  
And loyal to his King  
Even when his life is at stake,  
He must undergo that risk.

\*\*\*

69/03. ?????????? ?????????? ?????? ??????????  
?????? ?????????????????? ??????.

69/03. Noolaarull noolvallavan aagudhal velaarull  
Venrri venaiyuraippaan pannbu.

69/03. A messenger must have knowledge on laws of justice,  
Must speak well before other Kings holding their spears  
On the ways of victory to his King.

\*\*\*

Balaram: A messenger must know,  
The laws of justice as Kings know,  
So that he can talk on a par with them.

Gaurav: He must know the rules of justice  
As he can convince fairly others  
In each case he's representing  
As a messenger of his King.

He must always be keen  
On the ways and means  
To get victory for his King  
When there is a fighting.

He must keep any secret  
At the bottom of his heart  
Never to divulge it  
Even if his heart is cut.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 69 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 69 - ????

CHAPTER 69 - MESSENGER

\*\*\*

69/04. ??????? ??????? ?????????? ???????  
???????????????? ?????? ??????????.

69/04. Arrivuru aaraaindha kalviyum moonrran  
Serrivudaiyaan selga vinaikku.

69/04. Natural intelligence, attractive personality, searching type education; a person with these three qualifications must be sent as a messenger to other Kings.

\*\*\*

Balaram: A messenger must be selected fitting to his post  
With required qualifications.

Gourav: He must be intelligent,  
He must appear to be smart,  
He must have proper education,  
And must take correct decision.

Only such a man must be sent  
By a King to the other front  
To carry his message secretly  
And bring back his reply early.

For a King he's a messenger,  
For others' he's a courtier,  
As no one must be aware,  
That he's a secret messenger.

\*\*\*

69/05. ????????????????? ?????? ??????? ?????????????  
?????? ????????????? ??????.

69/05. Thogachchollith thoovaadha neekki nagachcholli  
Nandrri payappadhaam thoodhu.

69/05. To say what must be told with reasons,

To avoid unpleasant words,  
To convey to the other King an unpleasant message nicely  
To bring success to his King;  
If one has these qualifications, he is the best messenger.

\*\*\*

Balaram: A messenger must be competent  
To handle many delicate things, ultimately  
To bring success to his King.

Gaurav: As a delicate job for a messenger  
He must handle secrets with all care,  
In the interest of his King's safety  
Which is in his hands indirectly.

He must deliver the message  
To the other King with reasons  
In soft and mild words  
Even if it's an unpleasant one.

His aim is the King's success,  
When he handles delicate things,  
And his identity as a secret agent  
He must not reveal it out.

\*\*\*

69/06.???????????????????? ????????????????? ??????????  
???????? ?????????? ?????.

69/06. Katrurukkann anjaan selachchollik kaalaththaal  
Thakkadhu arrivadhaam thoodhu.

69/06. While conveying his King's message to the enemy King, who becomes  
angry on hearing, a messenger without fear must act tactfully too bring his anger  
down by diplomatic talk and  
If he does this he is the real messenger.

\*\*\*

Balaram: The job of a messenger is a delicate one  
In that he may face the anger of the enemy King,  
Who may do anything at that time.

Gaurav: His job is sensitive and risky.  
He must carefully convey,  
His King's message

To the enemy King.

When the enemy King  
Gets angry on hearing  
Any unfavorable message,  
His first target is the messenger.

So, a messenger faces  
All kind of risks  
While doing his duty  
To the best of his ability.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 69 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

????????? 69 - ????

CHAPTER 69 - MESSENGER

\*\*\*

69/07. ?????????????? ?????? ?????? ??????????????  
?????? ?????????????? ???.

69/07. Kadanarrindhu kaalam karudhi idanarrindhu  
Enni uraippaan thalai.

69/07. The procedure to meet the enemy King, his place and time  
And the method of conveying the message, all these things  
A messenger must think in advance and will do it accordingly.  
When he does, he will become first among all the messengers,

\*\*\*

Balaram: A messenger must have good training on  
how to convey a message, at what time, where at and  
what is the method of delivery etc.

Gaurav: When he meets enemy King  
He must bow his head before him,  
And when the King ask him  
He must say what for he has come.

He must speak in a low voice,  
That must be very courteous,  
And he must read from the rolls  
What his King's message is?

The enemy king on hearing  
May be fretting and fuming  
At the hot message delivered,  
But he must be calm and kind.

\*\*\*

69/08. ?????? ?????? ?????????????? ??????????????  
???????? ?????????????????? ??????.

69/08. Thooimai thunnaimai thunnivudaimai immoonrrin  
Vaimai vazhiuraippaan pannbu

69/08. Morality, loyalty and courage, these three qualifications are essential for a messenger.

\*\*\*

Balaram: So many qualifications are prescribed  
By the poet in all the couplets for a Messenger.

Gaurav: All these qualifications  
Are essential requirements  
As the messenger's work  
Is not as easy as we think.

He must be diplomatic,  
In the field of politics,  
In carrying messages carefully  
And conveying it politely.

His loyalty is unquestionable,  
His morality is most reliable,  
His courage is highly appreciable,  
As a messenger he is truly dependable.

\*\*\*

69/09. ???????????? ???????????? ???????????? ????????????  
?????????? ????? ??????.

69/09. Vidumaatram vendharkku uraippaan vadumaatram  
Vaiseraa vanka nnavan.

69/09. To convey his King's message to the enemy King,  
not to utter any word that may bring blames to his King  
that kind of messenger is a courageous man.

\*\*\*

Balaram: A messenger must be courageous  
And must be able convey his King's message boldly.

Gaurav: A messenger must be bold  
In conveying what his King has told  
To the enemy King politely  
Without pricking his vanity.

His words must not hurt  
The enemy King,

Nor affect his King,  
That must be his spirit.

A messenger is a messenger,  
And not behave like an advisor,  
Either to his own King,  
Or the enemy King.

\*\*\*

69/10. ????? ?????????? ??????? ??????????  
????? ?????????? ????.

69/10. Irrdhi payappinum enjaadhu irraivarrku  
Urrudhi payappadhaam thoodhu.

69/10. Even at the risk of his life without fear  
He must tell his King's fame to the enemy King.

\*\*\*

Balaram: Finally the poet says that a messenger  
must not fear for his life but tell the enemy King  
about the fame of his King.

Gaurav: If both the Kings give respect,  
To a messenger as a diplomat,  
His job becomes very light,  
Otherwise, it'll not be bright.

His work becomes tough again  
If the enemy is like a demon,  
He'll struggle in between  
The devil and deep sea then.

His King may accuse him  
As an undiplomatic messenger.  
And the enemy will blame him  
As a hostile messenger.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 70 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 70 - ????????? ????????????????

CHAPTER 70 - CO-OPERATION WITH KING

\*\*\*

70/01. ?????? ?????? ?????????????? ??????

????????????????? ?????????????????? ?????.

70/01. Agalaadhu annugadhu theekaayvaar polga  
Igalvendharch serndhozhugu vaar,

70/01. A minister personally serving a King must  
neither keep a distance nor go near him,  
like one warming him 'self' by the fire side.

\*\*\*

Akshay: The minister in some matters must keep a distance  
and in some matters must keep a close touch.

Dhiraj: In King's personal matters  
He must not interfere  
And in official matters  
He can give his views.

With an unfriendly King  
He must be taking  
Extra care in giving him  
Suggestions at any time.

Until the King ask for his opinion,  
He shouldn't offer any suggestion,  
And he must take precaution  
In each and every discussion.

\*\*\*

70/02. ?????? ?????? ?????????? ??????????

???????? ?????????? ??????.

70/02. Mannar vizhaipa vizhaiyaamai mannaraal  
Manniya aakkam tharum.

70/02. Whatever a King desires for, if his minister does not wish for it, the

minister will get wealth from the King.

\*\*\*

Akshay: A King will appreciate his minister  
For his sacrifice and contentment.

Dhiraj: If a minister desires for  
Whatever his King desires for,  
It may create an ill feeling  
In the mind of the King.

He must not compete  
With the King, but limit  
His wants for things  
Below the level of the King.

The King will appreciate  
The minister's conduct,  
And will keep him happy  
By giving him wealth to enjoy.

\*\*\*

70/03. ????????? ?????? ?????????; ??????????  
???????????? ????????????? ??????.

70/03. Potrrin ariyavai potrral; kaduththapin  
Thetrrudhal yaarkkum aridhu.

70/03. If a minister wants to save himself he must ensure  
that no serious faults come to him. If any faults come to the notice of the King, it  
is difficult to convince him later on.

\*\*\*

Akshay: A minister is supposed to be careful  
And free from faults.

Dhiraj: A minister must be free from faults,  
To earn the trust of King and his subjects.  
If any fault the King suspects,  
To convince him, it'll be difficult.

He must, therefore, take care  
To ensure that no serious error  
Or faults occur in his dealings  
With the King or his subjects.

His hands must be clean,  
And free from corruption,  
If he should earn reputation  
And the King's admiration.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 70 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 70 - ????????? ????????????????

CHAPTER 70 - CO-OPERATION WITH KING

\*\*\*

70/04. ????????????????? ????????? ????????? ?????????????????  
???? ????????????? ???????.

70/04. Sevichsollum serndha nagaiyum aviththozhugal  
Aanrra periyaar agaththu.

70/04. When a reputed king is near, one must avoid  
whispering into ears of another person or smile at his face.

\*\*\*

Akshay: It is not good manners to whisper into ears or smile  
at some one, when the King is close by.

Dhiraj: Yes, it's not good manners  
To smile at or whisper into ears  
Of someone, when the King is near,  
That'll give room for suspicion or fear.

Some conspiracy is going on,  
He may think by such signs,  
And may even put them jail,  
If their explanations fail.

From the etiquette point,  
It's also not correct,  
To do such doubtful things  
In the presence of a King.

\*\*\*

70/05. ????????????????? ?????? ????????????????? ?????????????  
???????????????? ?????? ???.

70/05. Epporullum oraar thodaraarmatru apporullai  
Vittakkaal ketka marrai.

70/05. When a King is talking to someone secretly, one should not try to hear it  
or be after it until he reveals what it is?

\*\*\*

Akshay: It is not good to listen when someone talks secretly.

Dhiraj: Leave alone a King,  
A common man is talking  
With one secretly something  
It's no good overhearing.

When two persons meet  
Unless they both invite  
A third person to join,  
Far away he must remain.

Good manners will always,  
Bring in excellent results,  
If one follows the same,  
He'll earn a good name.

\*\*\*

70/06. ?????????????? ?????? ?????? ??????????  
????????? ?????????? ??????.

70/06. Before talking to a King, one must see his mood and time  
and he must tell him softly in clear words.

\*\*\*

Akshay: There is mood and time  
For everyone and everything  
And one must observe this.

Dhiraj: A King may be in a dull mood,  
To talk to him then, it is no good,  
At what time, he'll be free,  
This one also, one has to see.

When one says something  
In person to the King,  
Let him tell in clear words  
Without confusing his mind.

A King also is made  
Of flesh and blood,  
Any mistake, he may commit,  
It's minister's duty to set it right.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 70 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 70 - ????????? ???????????????

CHAPTER 70 - CO-OPERATION WITH KING

\*\*\*

70/07. ?????? ?????? ??????? ??????????????

???????????? ??????? ??????.

70/07. Vetpana solli vinaiyila enggaanrrum  
Ketpinum sollaa vidal.

70/07. Even when a King is not asking, one may tell things what he likes to hear.  
But tell him not any unwanted thing, even if he is asking for it.

\*\*\*

Akshay: Better, one must talk to a King what he likes to hear.

Dhiraj: Speak desirable things,  
Though King hasn't asked.  
Speak not undesirable things,  
When he himself has asked.

It is better to talk to a King  
At the time when he's asking  
A person for something,  
And not when he's not asking.

When he's not asking  
A person for anything  
If that man says something  
He may feel it irritating.

\*\*\*

70/08. ?????? ?????????? ????????????? ??????

????????? ??????? ??????□

70/08. Illaiyar inamurraiyar endrikazhaar ninrra  
Olliyodu ozhugap padum.

70/08. Even if a King is young in age, one, senior to him in age,  
must give respect to him for his position.

\*\*\*

Akshay: A King is a King irrespective of his age.  
He must be given proper respect for his position.

Dhiraj: A King is not a common man,  
But sitting on his throne,  
He rules the entire country,  
And ensures its safety.

His age is not the criterion,  
But as a King, his position  
Is taken into consideration,  
And due respect to him is given.

So, why ask this question?  
Who's a junior person?  
Who's a senior person?  
We'll respect him then.

\*\*\*

70/09. ?????????????? ?????????????? ?????????? ??????????  
????????????? ?????????? ??????

70/09. Kollappattame endrrennik kollaadha seiyaar  
Thullakattrra katchi yavar.

70/09. A wise man will think that he is respected by the King  
and so he will not do anything revolting to him.

\*\*\*

Akshay: A wise man always respects the King.

Dhiraj: As the King gives respect,  
The wise man will not revolt  
Against the King anytime  
But will, in turn, obey him.

This kind of mutual relationship  
Both must gradually develop  
For the welfare of the subjects  
And the country's interests.

If there is any kind of revolt  
It will affect the interest  
Of each and every citizen

Including the King and wise man.

\*\*\*

70/10. ?????? ???????????? ??????? ??????????  
?????????? ???? ??????.

70/10. Pazhaimai enakkaruthip pannballa seiyum  
Kezhuthakaimai kedu tharum.

70/10. Saying that the King is my old friend,  
and doing unnatural things taking liberty, will affect the minister.

\*\*\*

Akshay: A King may be minister's old friend  
But he must not liberty with the King.

Dhiraj: Both the minister and the King  
Had received their training,  
Under one class teacher,  
And became friends there.

But one became a minister  
And another a King thereafter,  
So, the minister can't take liberty  
And move with King friendly.

The minister can't claim,  
The same closeness as before,  
But now bow before the King  
Not as a friend, but as a King.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 71 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 71 - ???????????????.

CHAPTER 71 - KNOWING INTENTION

\*\*\*

71/01. ?????? ?????????? ?????????????????? ??????????????  
????????? ?????????? ???.

71/01. Kooramai nokkik kurriparrivaan engaandrum  
Maarraaneer vaiyakku anni.

71/01. One who knows a man's intention by seeing his face,  
He is like a jewel around the sea bound earth.

\*\*\*

Balagopal: There are mind readers in the world  
Who can read one's mind by seeing his face.

Gajendran: Face is the index of mind.  
Generally it's easy to find  
Whether one is in angry mood  
Or in a depressed mood.

Actually mind is not made  
Of human flesh and blood,  
But a bundle of thoughts,  
That occur in split seconds.

It is one's thought reading,  
That is termed as mind reading,  
Like a clock's pendulum oscillates  
A man's thoughts also vacillates

Like soap bubbles burst one after another,  
Thoughts also, one by one, occur,  
Similar to an unbridled horse,  
Here and there that aimlessly runs.

\*\*\*

(Note: The definition of the mind  
is a set of cognitive faculties  
including consciousness, perception,

thinking, judgement, and memory.

Ref: Wikipedia)

71/02. ????? ?????? ??????? ???????????  
????????????? ?????? ??????.

71/02. Aiyappadaadhu agaththadhu unnarvaanaith  
Deivaththodu oppak kollal.

71/02. One must be treated as equal to God  
When he is able to read another mind without a doubt.

\*\*\*

Balagopal: The power of reading mind is God's gift to one.

Gajendran: Mind reading is God's gift,  
As this is considered an art,  
Everyone can't practice it  
Despite each one's best effort.

If one meditates daily,  
With concentration deeply,  
His mental power increases  
That can foresee many events.

It is like charging a rundown battery,  
That functions more efficiently,  
When charged to its full capacity,  
One's mind works powerfully.

\*\*\*

71/03. ??????????? ?????????????? ???? ??????????????  
???? ?????????????? ??????.

71/03. Kurrippin kurripunnar vaarai urruppinull  
Yadhu koduththum kollal.

71/03. A King must take a man, who can read others' minds,  
By giving him a suitable position in his royal services.

\*\*\*

Balagopal: It will be advantageous to a King  
If a mind reader is kept under his royal service.

Gajendran: A mind reader can find

What is in the people's mind  
And advise the King accordingly  
To take further actions suitably.

By knowing their minds in advance  
He can improve his royal services  
And run better administration,  
To their mental satisfaction.

Like mind readers serve as advisers,  
The present day Newspapers  
Read systematically people's minds  
And give reports to the ruling agencies.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 71 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 71 - ???????????????.

CHAPTER 71 - KNOWING INTENTION

\*\*\*

71/04. ?????????? ?????????? ?????????? ???  
????????? ?????????? ?????.

71/04. Kurriythadhu koorraamaik kollvaaroadu eanai  
Urruppo ranaiyaraal verru.

71/04. If one is an expert in reading other's mind, without hearing his thoughts,  
he is more than an ordinary man, who is physically the same, but mentally not  
so wise.

\*\*\*

Balagopal: A mind reader differs from an ordinary person.

Gajendran: The mind reading technique,  
Not known to many, is unique,  
In that a special practice is a must  
If one wants to learn this art.

For some gifted persons,  
This art naturally comes,  
From their previous births,  
To their present births.

In that art, they are experts,  
Not comparable to others,  
Who are the same physically,  
But not the same mentally.

\*\*\*

71/05. ?????????? ?????????? ?????? ??????????????  
????? ?????????? ?????

71/05. Kurrippin kurippunnaraa vaayin urrupnull  
Enna payaththavao kann?

71/05. What is the use of eyes when one cannot find  
what is in mind of another person by his face look?

\*\*\*

Balagopal: There is no use of two eyes  
When one can't read minds, the poet says.

Gajendran: He may mean a wise man,  
And not an ordinary person,  
While saying, "no use of two eyes,  
If one can't read minds of others."

But even an ordinary man  
Can read another person  
To know whether he's angry,  
Or he is very much hungry.

A hungry man's face  
Or an angry man's face  
He can easily recognize  
By his own experience.

\*\*\*

71/06. ???????? ???????? ?????????????? ????????  
????????? ?????????? ??????.

71/06. Aduththadhu kaattum pallingupoal nenjam  
Kaduththadhu kaattum mugam.

71/06. Just like a mirror shows an object kept before it,  
a man's face will reveal what is in his mind?

\*\*\*

Balagopal: Face is the index of the mind.  
This fact, the poet has found  
2000 years back when he wrote this poem.

Gajendran: It's a natural tendency  
For even a child to identify  
And read its mother's face  
In what mood she is?

If its mother laughs  
The child also laughs  
If she is just angry  
The child begins to cry.

This kind of response  
By nature it comes,  
All such gestures falls  
Only under mind readings.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 71 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 71 - ???????????????.

CHAPTER 71 - KNOWING INTENTION

\*\*\*

71/07. ?????????? ?????????????????? ?????? ?????????????

????????? ?????????? ???????.

71/07. Mugaththin mudhukkuraindhadhu undoa? Uvappinum  
Kaayinum thanmun dhurum.

71/07. The face will reveal what is in mind, whether one likes or dislikes; Is there  
any other intelligent indicator more than a face?

\*\*\*

Balagopal: Again and again the poet speaks about one's face  
To read his mind, how it is?

Gajendran: The poet gives more importance  
To one's facial appearance,  
To know what's in his mind?  
This, he says, one can easily find.

Even in dance classes  
Nine type of feelings  
Are taught to students  
To express in their faces.

Beauty, Valor, Kindness,  
Wonder, Humor, Fear,  
Strong aversion, Anger,  
And also Calmness

(??????????, ??????, ??????,  
?????????, ????????, ??????,  
?????????, ????????, ??????.)

All these expression is possible  
Only when the mind is tuned  
To that level of mindset,  
That a dancer tries to create.

\*\*\*

71/08. ??????????? ?????? ??????? ???????????  
?????? ?????????????? ???????.

71/08. Mugamnokki nirrkka amaiyum agamnokki  
Utrradhu unnarvaarp perrin.

71/08. If a person can read your face,  
study that person's face, as if one reads your face.

\*\*\*

Balagopal: This is a kind of formula to read one's mind.

Gajendran: How another man reads your face?

You apply the same formula  
When you read other man's face,  
May be the poet's intention is this.

The purpose of mind reading is  
Well served when one tries  
To change bad mood of a person  
Just to bring it to normal condition.

If one is in a sorrowful mood,  
With kind and sweet words,  
He can be brought to normal  
To the extent possible.

\*\*\*

71/09. ??????????? ?????????????? ?????????????????? ??????????  
?????? ?????????????? ???????.

71/09. Pagaimaiyum kenmaiym kannuraikkum kannin  
Vagaimai unnarvaarp perrin.

71/09. If an expert, who can find the differences in one's eyes,  
he can trace out his enmity or friendship.

\*\*\*

Balagopal: There are differences between enemy's eyes and friend's eyes.

Gajendran: The enemy's eyes reveal harshness  
While the friend's eyes show kindness.  
This anyone can identify easily,  
From each one's eyes normally.

No special training is required,  
To read a friend's mind,  
Or that of an enemy's mind,  
As from his face, it can be traced.

The poet is repeatedly telling,  
That the art of mind reading,  
Everyone is doing it practically,  
But it is done unknowingly.

\*\*\*

71/10. ?????????? ??????? ?????????????? ???????????  
?????????? ?????? ???.

71/10. Nunnyyam enbaar allakkumkoal kaannungaal  
Kannalladhu illai pirra.

71/10. For a wise person to read out another man's intentions,  
there is no measuring scale other than that man's pair of eyes.

\*\*\*

Balagopal: Only the pair of eyes is the measuring rod  
To find out one's intentions, this the poet says repeatedly.

Gajendran: For Mona Lisa picture  
Its best parts are her eyes,  
And her beautiful smiles,  
That became world famous.

A blind man with no eyes,  
He always lives in darkness,  
And one can't find his moods  
In the absence of two eyes.

The two eyes are God given tools,  
To study the minds of others,  
And in the absence of eyes none  
Can read others' intentions.

\*\*\*

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Rajaram Ramachandran

# Tirukkural Chapter 72 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 72 - ??? ??????

CHAPTER 72 - KNOWING ASSEMBLY.

\*\*\*

72/01. ??????????? ?????????? ????????? ??????????  
????????????? ?????? ????.

72/01. Avaiyarrindhu; aaraayndhu solluga sollin  
Thogaiyarrindhu thomai yavar.

72/01. A wise man must weigh each word and speak  
Before audience studying their nature.

\*\*\*

Aditya: When one addresses an audience,  
he must take care of each word.

Jagdish: All the eyes of audience  
Are watching the speaker's eyes,  
When he's uttering words  
That'll appeal to their senses.

Speaking offensive words,  
He should carefully avoid,  
And use such of those words,  
That'll cheer up their moods.

He must know the audience  
Have more intelligence  
To catch his mistakes,  
If any, when he speaks

\*\*\*

72/02. ????????????? ?????????????? ????????? ??????????  
????????????? ?????? ????.

72/02. Idaitherindhu nangunnarndhu solluga sollin  
Nadaithirindha nanmai yavar.

72/02. A wise man who has studied how to use words  
he must speak good in an assembly, without using offensive words.

\*\*\*

Aditya: Normally a wise man will not use offensive words.

Jagdish: When one uses offensive words  
Many listeners will feel bad  
And even walk out from the hall  
If they can't take those words well.

A wise man knows how to talk,  
And will in such a way speak,  
That'll not affect anyone,  
In the assembly of decent men.

At the end of the show  
The elite audience will know  
How the speaker entertained  
By his excellent speech, he delivered.

\*\*\*

72/03. ?????????? ?????????? ?????????? ??????????  
???????????? ?????????? ???.

72/03. Avaiarriyaar sollalmerr kollbhavar sollin  
Vagaiarriyaar valladhoom il.

72/03. If one says something without knowing the nature of the assembly he  
does not know the weight of words and even his education is of no use.

\*\*\*

Aditya: One must know the pulse of the audience  
And also the weight of each word  
While speaking in an assembly.

Jagdish: An assembly may consist of men  
From different fields of avocation,  
One may be average in learning  
And another wise in understanding.

The speaker must study their faces  
And use such of those words  
Everyone can follow his speech  
Without using high tech words.

Then some of them may feel

Bored and will sleep well  
In the middle of the talk,  
Or out they may prefer to walk.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 72 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 72 - ??? ??????

CHAPTER 72 - KNOWING ASSEMBLY.

\*\*\*

72/04. ????????????? ??????????; ??????????????  
????????? ??????? ??????

72/04. Olliyaarmun olliyaar aadhal; velliyaarmun  
Vaansudhai vannam kollal.

72/04. Before intelligent people be intelligent in your talk.  
Before an assembly of illiterate people, be plain like white chalk.

\*\*\*

Aditya: Intelligent people will appreciate you  
For your intelligent talk  
But illiterate men will not enjoy  
Your straight and plain talk.

Jagdish: An intelligent man knows  
How to enjoy one's talk,  
But an ordinary person knows  
How to criticize one's talk.

So, talk in an assembly  
Of intelligent people,  
And not in an assembly  
Of illiterate people.

If you're required to deal  
With illiterate people  
You must talk those words  
What they can understand.

\*\*\*

72/05. ?????????? ?????????????? ?????? ??????????????  
????????? ?????????? ??????????.

72/05. Nandrndra vatrrullum nandrre mudhuvarull  
Mundhu killavaach chirrivu.

72/05. Before an assembly of men, wiser than a person,  
Better he remains calm, instead of volunteering to talk.

\*\*\*

Aditya: One must not take risk in opening his mouth  
before wiser persons than him.

Jagdish: One should study first.  
Better, he keeps his mouth shut,  
If people are wiser than him,  
Rather than addressing them.

He must not be a laughing stock,  
During his blabbering talk,  
When he misquotes things,  
Which make listeners vexing.

Once he learns a lesson,  
He'll not take his turn,  
Again on the stage to talk,  
And out he'll simply walk.

\*\*\*

72/06. ??????? ?????????? ????? ???????????  
?????????????? ??????? ??????????.

72/06. Atrrin nilaithallarn dhartrea viyanpulam  
Etrruvaar munnar izhukku.

72/06. In an august assembly where great literate men are watching,  
if one tells a wrong thing, it is like an educated person falling into a ditch.

\*\*\*

Aditya: Half knowledge is always dangerous.  
One must take a risk if he is not sure on the subject.

Jagdish: Before addressing an assembly,  
One must have rehearsal thoroughly,  
So that he may not commit mistakes,  
Right before an elite audience.

It is like an educated man,  
Falling into a ditch deep down,  
When he talks on a subject,  
With no substance in it.

When his talks miserably fail,  
The audience may then feel,  
Better he finishes his speech,  
That's not attracting them much.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 72 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 72 - ??? ??????

CHAPTER 72 - KNOWING ASSEMBLY.

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72/07. ?????????????? ?????? ?????????? ???????

????????????? ?????????? ???????.

72/07. Katrrarindhaar kalvi villangum kasadarach  
Soltheridhal vallaar agaththu.

72/07. In the presence of an august assembly if one talks  
free from mistakes, his education will appear to be shining well.

\*\*\*

Aditya: Wise men from the audience will appreciate  
the highly educated speaker.

Jagdish: His speech is free from mistakes.  
The audience praises him like this,  
It's because of his high education,  
He speaks with no preparation.

Much applause he receives,  
For his speech is full of humors  
And he keeps them all spellbound  
With his inspiring talk, time bound.

His free style is so fine,  
That, no doubt, he'll shine,  
And the entire audience likes,  
His nice extempore talks.

\*\*\*

72/08. ?????????? ?????????????? ?????????? ??????????

????????????? ?????????????? ???????.

72/08. Unnarvadhu udaiyaarmun sollal vallarvadhan  
Paaththiyull neersorindh thatru.

72/08. One learned person talking before an audience of highly learned people is  
like pouring water over already grown up crops.

\*\*\*

Aditya: It is nice to see a learned man  
Talking to highly learned audience.

Jagdish: One may be a learned person,  
But to speak before wise men,  
Who're present there to hear,  
He must be free from stage fear.

It's difficult to water seeds,  
But easy to water crops,  
Grown up to certain height  
As they fully suck it.

While the highly learned persons,  
Are like grown up crops,  
The other ordinary listeners,  
Are just like the seeds.

\*\*\*

72/09. ???????????? ?????????????? ?????????? ??????????????  
?????? ?????????????? ??????.

72/09. Pullavaiyull pochchaandhum sollarrka nallavaiyull  
Nangu selachchollu vaar.

72/09. A person who is capable of talking before an assembly of educated men,  
never should he talk before uneducated people even by chance.

\*\*\*

Aditya: It is interesting to talk to educated people  
and not to uneducated people.

Jagdish: A speaker expects good response  
From the educated audience,  
That gives him more interest,  
To talk on the selected subject.

If on the other hand he talks  
To uneducated persons,  
Who're not good listeners,  
Almost tired he becomes.

So, he should not take

Any chance to speak  
To uneducated people  
As his name it'll spoil.

\*\*\*

72/10. ???????????? ????? ????????????????? ?????????????  
??????????????? ??????? ??????.

72/10. Angannagthhull ukka amizhthatrraal thamkannaththar  
Allaarmun kotti kollal.

72/10. An educated man must not speak before uneducated audience.  
If he talks to them, it will be like pouring nectar in a dirty courtyard.

\*\*\*

Aditya: The poet is strong in his words  
That speaking to uneducated people is a waste.

Jagdish: If you blow a conch  
How far its sound will reach  
A deaf man's two ears,  
Even after several attempts?

How far uneducated persons  
Will grasp the subjects,  
On which an educated person,  
On the top of his voice, speaks?

It is like pouring nectar,  
Into courtyard's dirty water,  
That is of no use to one  
To drink a drop of it even.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 73 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 73 - ??? ????????

CHAPTER 73 - NOT AFRAID OF ASSEMBLY

\*\*\*

73/01. ??????????? ??????? ????????????? ??????????  
????????????? ??????? ?????.

73/01. Vagaiyarindhu vallavai vaaisoraar sollin  
Thogaiyarindhu thomai yavar.

73/01. A wise man, who knows the nature of assembly, educated or uneducated,  
Will not talk anything wrong out of fear in the assembly of educated people.

\*\*\*

Gangadhar: A wise man will have no stage fear  
While addressing an educated assembly.

Mukul: He has past experience,  
In addressing educated persons,  
So, he'll have no stage fear  
When such wise listeners hear.

Rather he gets encouraged  
By the response received  
From all those wise men  
Who clap now and then.

Several speakers like that  
Evoke listeners' keen interest  
By their inspiring words  
In between their talks.

\*\*\*

73/02. ??????????? ??????? ????????????? ??????????????  
????? ?????????????? ?????.

73/02. Katrrarull katrraar enappaduvar katrraarmun  
Katrra selachchollu vaar.

73/02. In the assembly of educated men,  
one who has no fear to talk on what he has learnt,

he will be considered great among educated people.

\*\*\*

Gangadhar: A well educated man has got talent to talk  
on the subjects he has learnt.

Mukul: It is not that every educated man,  
Can talk on stage before wise men,  
Unless they've stage experience  
Without any fear for audience.

But educated experienced speakers  
They talk on all the subjects  
What they've learnt earlier  
Free from any stage fear.

We have seen many speakers,  
Who took over their audience,  
By their wonderful speeches,  
That mesmerized many listeners.

\*\*\*

73/03. ?????????? ?????? ??????; ??????  
????????? ?????? ????.

73/03. Pagaiyagaththu saavaar elliya; ariya  
Avaiyagaththu anjaa dhavar.

73/03. Many bold men with no fear for their lives  
Will fight and die in the war field,  
But only a few are there to speak before  
An educated assembly without fear.

\*\*\*

Gangadhar: Many are not there to speak extempore  
Before a highly educated audience.

Mukul: It is not so like that.  
Speaking is an excellent art  
A few only are well experienced  
In that challenging field.

One must know the subject,  
Without even a slight doubt,  
Then he can talk extempore

Without any kind of fear.

The audience frequent claps,  
Indicate their responses  
In a very positive manner  
That'll encourage a speaker.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 73 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 73 - ??? ???????

CHAPTER 73 - NOT AFRAID OF ASSEMBLY

\*\*\*

73/04. ?????????????? ??? ???? ?????????????? ??????????  
????????????? ?????? ???????.

73/04. Katrrarmun katrra selachchollith thaamkatrra  
Mikkaarull mikka kollaal.

73/04. In an educated assembly one must speak to their satisfaction  
and learn whatever else to be learnt from them.

\*\*\*

Gangadhar: Even the best speaker has many things to learn.

Mukul: For learning there is no end.  
All the things in the world,  
No one knows exhaustively.  
So, one must try to learn thoroughly.

Learning new-new things,  
For one is a kind of process,  
That he must daily practice  
In studying those things.

A day will surely come  
When he'll become  
A Master of all subjects,  
Including arts and science.

\*\*\*

73/05. ?????????????? ?????????? ??? ???? ??????????  
????????? ?????????? ??????????.

73/05. Aattrinmun allavarrindhu karrkka avaiyanjaa  
Matrram koduththarr poruttu.

73/05. One must be talented in debating art that will make him strong to answer  
without fear all the questions asked in an assembly.

\*\*\*

Gangadhar: To learn debating art, one must know the rules  
To answer any question asked in an assembly.

Mukul: One who knows how to debate,  
No problem, he'll not hesitate,  
To answer all questions  
In an assembly of wise persons.

He'll have no stage fear  
While giving his answer  
To all the questions  
From the educated audience.

When he's answering questions,  
In anticipation of their satisfaction,  
They also give their responses  
In the form of their frequent claps.

\*\*\*

73/06. ????????? ?????????? ?????????????? ??????????  
????????? ?????? ??????????.

73/06. Vaallogen vankannar allaarkku? Nooloden  
Nunnavaai anju bavarkku.

73/06. When one is afraid of fighting in a battle field  
what is the use of holding a sword in his hand?  
Like that, if one has stage fear, what is the use of his education?

\*\*\*

Gangadhar: If one is educated, he should talk boldly  
On any stage without fear.

Mukul: Education polishes one's behavior,  
And normally he must not show any fear,  
But a few educated men have stage fear  
As their nerves shake at that hour.

If he has fear to talk to anyone  
What's the use of his education?  
In the war field, if a soldier is afraid  
What is use of his holding a sword?

Education gives only knowledge,

But debating is after that stage.  
One must develop his interest,  
And make his best efforts for it.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 73 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 73 - ??? ???????

CHAPTER 73 - NOT AFRAID OF ASSEMBLY

\*\*\*

73/07. ?????????? ?????? ????????? ??????????

????? ?????????? ????.

73/07. Pagaiyagaththu pedigai ollvaall avaiyagaththu  
Anju mavankatrra nool.

73/07. A coward, who is afraid of war, like a woman,  
His holding a sword is of no use.

All the scriptures one has learnt are a waste  
When he is afraid of an assembly of wise men.

\*\*\*

Gangadhar: The poet is telling repeatedly  
That one's education is a waste  
If he has stage fear to talk.

Mukul: Normally anyone feels like that  
When an educated man hesitates  
To talk with educated audience  
For his lack of experience.

If he can't communicate  
With another wise literate,  
Any person will feel that  
His education is a waste.

What is the use of a sword  
When a soldier is afraid  
Of fighting in the midst of war,  
That can be justified how far?

\*\*\*

73/08. ?????? ????????? ????????? ????????????

????? ?????????????? ????.

73/08. Pallavai katrrum bamilare nallavaiyull  
Nangu selachchollaa dhaar.

73/08. A person who have learnt all the scriptures is useless to the world  
if he cannot talk in the assembly of wise men due to stage fear.

\*\*\*

Gangadhar: The poet says he is useless because of his stage fear,  
As he cannot express himself to the outside world.

Mukul: What the poet says is correct.  
If an educated man hesitates  
To talk in midst of wise men,  
What's the use of his education?

He's a burden on this world,  
When he is not bold  
To talk on the stage  
Before men of knowledge.

He must change his attitude,  
And on stage come forward  
To talk before educated men,  
Without fear or tension.

\*\*\*

73/09. ?????? ?????? ??????? ??????????????  
????????? ?????????? ?????.

73/09. Kallaa dhavarin kadaienba katrrarindhum  
Nallaar avaiyanju vaar.

73/09. The world will criticize a person  
Who has learnt many scriptures  
But has stage fear stating  
That he is inferior to an uneducated man.

\*\*\*

Gangadhar: An educated man having stage fear  
Is inferior to uneducated man,  
As his education is of no use.

Mukul: What is the use of his education,  
If he can't talk to wise men,  
Who are the proper scholars  
To judge his performances?

If he keeps his talents,  
Not known to outsiders,  
The world will condemn,  
As he's an uneducated man.

The outside world will know,  
Only when he can show,  
With no fear, his talents,  
To educated wise scholars.

\*\*\*

73/10. ???????????? ?????????? ?????? ??????????????  
???? ?????????????? ????.

73/10. Ullareninum illaarodu oppar kallananjik  
Kattra selachchollaa dhaar.

73/10. A learned person who has stage fear to talk is alive,  
But the world will consider him as a dead person.

\*\*\*

Gangadhar: The poet has gone to the extent of saying  
That an educated man with stage fear is a dead person  
Even though bodily he is still alive.

Mukul: It may be the poet's intention,  
That every educated person,  
With no stage fear, must come out  
With his acquired talent.

The world will know then,  
How many literate persons  
Are there in nook and corner  
Of the world of wise scholars.

He has gone too far to say  
An educated man is alive today  
But is considered as dead forever  
When he can't talk, out of stage fear.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 74 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 74 - ????

CHAPTER 74 - KINGDOM (COUNTRY)

\*\*\*

74/01. ????? ????????????? ?????????? ?????????????  
???????????? ?????????? ????.

74/01. Thallaa villaiyullum thakkaarum thazhvilaach  
Selvarum servvadhu naadu.

74/01. A kingdom is great one, where farmers grow rich crops,  
More wise people and rich traders live.

\*\*\*

Madhav: A country consists of important people like  
Farmers, traders and wise people.

Nagesh: Farmers grow rich grains.  
Traders do good business.  
Wise men give good suggestions.  
Like this a kingdom generally runs.

Each one contributes his share  
For the country's welfare,  
And this way a country runs  
For thousands of years.

Wise people occupy chairs,  
Of administrative posts,  
To run the country smoothly  
And to keep its people happily.

\*\*\*

74/02. ?????????????????? ????????????? ??? ??????????????????  
????? ?????????? ????.

74/02. Perumporullaal pettakkadhu aaghi arungkettaal  
Aattra villaivadhu naadu.

74/02. A country is great when there is immeasurable wealth  
Besides plenty of fertile resources sought after by foreign countries.

\*\*\*

Madhav: A country is well known by its wealth and agricultural products.

Nagesh: Yes, a country is well known  
For its wealth in plenty and wise men,  
Who contribute their share  
For its development and welfare.

The surplus farm products  
And other material resources  
Attract foreign countries  
Which improve its exports.

Wise men's administration,  
Earns well its reputation,  
That spreads far and wide,  
Boosting high its pride.

\*\*\*

74/03. ?????????????? ?????????????? ?????? ??????????  
????????????? ????????? ?????.

74/03. Porraiyyorungu maelvarungaal thaangi irraivarrkku  
Irraiyyorungu naervadhu naadu.

74/03. A country is great when good facilities are available for foreigners to come  
and stay there, contributing their share of taxes to its exchequer.

\*\*\*

Madhav: A country's greatness lies when it attracts foreigners.

Nagesh: Foreigners when they come  
A country must extend welcome  
By providing facilities to them  
As they're a source of income.

In doing their trades  
They pay trade taxes  
That income accrues  
In the country's treasuries.

It must have enough riches,  
With its own resources,  
To bring its name more popular

Among nations world over.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 74 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 74 - ????

CHAPTER 74 - KINGDOM (COUNTRY)

\*\*\*

74/04. ??????????? ?????? ?????????? ??????????????

???????? ?????????? ????.

74/04. Urrupasiyum ovaap pinniyum serrupagaiyum  
Serradhu iyalvadhu naadu.

74/04. A country is so good, when there are no hungers, no diseases,  
and no destructions by foreigners.

\*\*\*

Madhav: A country is great when it is free from  
Hungers, diseases and foreign invasions.

Nagesh: Yes true, a hunger free  
And also a disease free  
Country will be called  
Great in the world.

That shows the clean habits  
And the kind hearts  
What its people possess  
In their own self interests.

If there is no destruction,  
Due to foreign invasion,  
Safe its resources remain  
With all its countrymen.

\*\*\*

74/05. ?????????????? ?????????????? ?????????????? ??????????????????

????????????????? ?????????? ????.

74/05. Palkuzhuvum paazhseyum utpagaiyum vendhalaikkum  
Kolkurrumbum illaadhu naadu.

74/05. A good country is one which does not have  
various local parties, internal close enemies,

and adjacent junior kings waiting to kill its King.

\*\*\*

Madhav: We have to search for that country in the world  
Where there are no local politics,  
Internal enemies and hostile neighbors.

Nagesh: As an earth-turned-heaven  
That country will remain  
Peaceful in the absence  
Of all these negative forces.

I don't think there is  
One country like this  
In the present day world  
As peaceful as the poet told.

That kind of ideal condition  
May exist in an Utopian  
Country-like, so far unseen  
With naked eyes of anyone.

\*\*\*

74/06. ?????????? ?????? ?????????? ???????????  
????????? ?????????? ???.

74/06. Kedarriyaak ketta idaththum vallangundraa  
Needenba naattin thalai.

74/06. A country is on the top of all countries, when it is not harassed or even  
harassed by enemies, it is not reduced in its prosperity.

\*\*\*

Madhav: That must be a strong country  
not reduced in its prosperity despite shortcomings.

Nagesh: True, it must be like that,  
As it stands on its own feet,  
Though harassed by enemies,  
Now and then, by their attacks.

It has got more valuable resources,  
And to grab that only its enemies  
Tried to penetrate thru' its borders,  
But they failed in their attempts.

It is that country that ranks  
First among all the countries  
For its abundant resources,  
As well as its powerful armies.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 74 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 74 - ????

CHAPTER 74 - KINGDOM (COUNTRY)

\*\*\*

74/07. ?????????? ??????? ??????? ???????????

????????? ??????????? ???????.

74/07. Above the earth lake and tank water, below the surface well and spring water, around the country safe hills, from those hills waterfalls and strongly built up forts, these are all essential parts of a country.

\*\*\*

Madhav: The poet has given details  
For a country's essential requirements.

Nagesh: The Mother Nature has given  
A country adequate protection,  
In the form of mountains and hills,  
Lakes and waterfalls, around its borders.

Provision of a built up fort  
Besides a wide-deep-moat  
Gives some more safety,  
Adding to country's beauty.

Despite all these things,  
Now of no use, kings after kings,  
They went out for ground wars  
And broke these barriers.

But in the present day wars,  
Of dropping powerful aerial bombs,  
Manmade forts and natural lakes  
Protections have lost their values.

\*\*\*

74/08. ?????????? ??????? ?????????????? ????

????????? ?????????????????? ???????.

74/08. Pinniyanmai selvam villaivinbam eamam  
Annienba naattirrkiv vaindhu

74/08. Disease free, wealth in abundance, grains in plenty,  
opportunities for happiness, strong security, all these five  
add to the prosperity of a country.

\*\*\*

Madhav: The poet goes on adding items after items  
For the safety and beauty of a country.

Nagesh: Yes, he's highly descriptive,  
In his verses in order to give,  
Most of the requirements  
Those were essential in his days.  
(Some 2000 Years ago)

But in the modern wars,  
Unlike those ground wars  
Aerial wars are fought  
To destroy all things outright.

A ground war is just,  
Hit and run fight,  
Not much of use,  
Against aerial wars.

\*\*\*

74/09. ???????? ???? ??????; ??????  
??? ?????????? ????.

74/09. Naadenba naadaa vallththana; naadalla  
Naada vallantharum naadu.

74/09. If a country's resources are natural, then it is the best  
if the resources are from toil, then it is not the best.

\*\*\*

Madhav: There are some places where natural products  
Are available in plenty without much toil or expenses.

Nagesh: Where natural products are in plenty  
The poet says, it is the best country,  
Where by toil those things are ready,  
That is not the best country.

Where there is plenty of fuel oil

Food items are not available.  
Where food products are available,  
We don't get sufficient fuel oil.

So, what is the best in one product,  
It is not the best in another product.  
So, what is the deciding point  
To say a country is the best?  
\*\*\*

74/10. ?????????? ?????????? ?????????? ??????????  
???????????? ??????? ?????.

74/10. Aangamaivu eaithiyak kannum bayamindre  
Vendhamaivu illaadha naadu.

74/10. If there is no harmony between a King and his people  
all the best stated earlier are nothing but a waste.  
\*\*\*

Madhav: The poet ends with a tone of regret  
That everything earlier said is a waste  
When there is no harmony among  
The people and the royal King.

Harmony is more important,  
Than one or the other product,  
As without products one can survive.  
With no harmony, one can't happily live.

People must love the King,  
Who must, in turn, do everything  
That'll keep his subjects  
In peace and happiness  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 75 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 75 - ????

CHAPTER 75 - ON FORTRESS

\*\*\*

75/01. ????? ????????????? ?????????????; ?????????????  
???????? ????????????? ???????.

75/01. Aatrru bavarkkum arannporull; anjiththan  
Potrru bavarkkum porull.

75/01. For a strong King, who goes out and fights, his fortress is important. Also when he stays inside to safeguard himself against enemies, his fortress is essential.

\*\*\*

Muralidhar: Fortress for a King is essential  
In that it saves his life against enemies' attack.

Janak: In olden days, they built fortress  
On hill tops and remote places  
To protect the king against enemies  
Who were fighting near his doorsteps.

Around the fortress deep moats,  
High walls, sturdy tall gates,  
Were preventing enemies  
From entering the fortress.

They were necessary blocks,  
In the conventional ground wars,  
But after the advent of warplanes  
Ground attack lost its importance.

\*\*\*

75/02. ?????????? ????????? ????????? ??????????  
???????? ????????? ????

75/02. Mannineerum mannum malaiyum anninizhal  
Kaadum udaiyadhu arann

75/02. Cristal clear water, bear lands with no water and shadows

mountains, dense forests, they all also act as fortress.

\*\*\*

Muralidhar: Dense forests, high mountains, deep valleys, wide lakes  
All are natural hurdles serve as blocks for the enemies.

Janak: True, to cross these natural barriers,  
It'll take more time for the enemies,  
And by then war preparations,  
Can be got ready from the fortress.

So far as Bharat is concerned,  
Southern side is surrounded  
By three oceans Arabian Sea,  
Bay of Bengal and Indian Ocean.

On the northern side, there is  
The biggest Mount Himalayas  
Covering the entire areas  
As its natural barriers.

\*\*\*

75/03. ?????????? ?????? ?????????? ??????????  
????????? ?????????????????? ?????.

75/03. Uyarvagalam thinmai arumain naanghin  
Amaivarann endruraikkum nool.

75/03. Height, wide, strength, inaccessible tall walls  
These are all called fortress in ancient scriptures.

\*\*\*

Muralidhar: In conventional ground wars  
A fortress is absolutely necessary.

Janak: Yes, a fortress with wide,  
High, strong, tall walls on all sides  
Was preventing all enemies  
From entering inside the fortress.

To cross a wide moat  
It was found difficult  
For those enemies  
Coming by walk or horses.

By then, from the walls top,  
The King's armies drop  
Their heavy weapons,  
Over advancing enemies.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 75 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 75 - ????

CHAPTER 75 - ON FORTRESS

\*\*\*

75/04. ?????????????? ?????????????? ??? ???????  
??????? ?????????? ????

75/04. Sirukaappin peridhaththathu aagi urupagai  
Ookkam azhippadhu arann.

75/04. With a narrow gateway and inside highly spacious to move,  
a fortress must paralyze the attacking enemies.

\*\*\*

Muralidhar: Narrow gates prevent enemies,  
From entering all at a time thro' gateways.

Janak: Yes, so many barriers  
The enemies have to cross,  
It is not so easy to tackle  
Each and every hurdle.

Even after coming near fortress  
Wide moat is there to cross.  
Then arrows and boulders  
Dropped from high wall tops.

By then, half of the armies  
Died or wounded on grounds,  
The rest ran away and escaped  
From the blood filled battlefield.

\*\*\*

75/05. ?????????? ??????? ?????????????????? ??? ??????????  
????????????????????? ?????? ????

75/05. Kolarrkari thaaik konndakoozhththu aaghi aghaththaar  
Nilaiikkellidhaam neeradhu arann.

75/05. Those guarding outside the fort  
must have sufficient facilities like food, water,

and those inside should have sufficient  
arms and ammunitions, then only it is a good fortress.

\*\*\*

Muralidhar: After saying the requirements  
For a fortress and the surrounding places  
Next the poet has come to the man power.

Janak: He says that guards posted  
Outside the fortress should  
Be provided with facilities  
Like food, water, shelters.

Likewise, those posted  
Inside the fortress should  
Be given sufficient weapons  
To fight their enemies.

A good fortress means,  
All these essential products  
Must be stored in advance,  
And used when the war started.

\*\*\*

75/06. ?????????????????? ?????????? ??????????????  
??????? ??????? ?????.

75/06. Ellaapporullum udaiththaaai idaththudhavum  
Nalaall udaiyadhu arann.

75/06. A fortress is considered as good one, when there are good warriors to  
guard all the things provided inside the fortress  
without being destroyed by enemies

\*\*\*

Muralidhar: Nothing should go in the hands of enemies  
Or destroyed by them.

Janak: There must be 'do or die' warriors,  
To protect vital installations inside the fortress  
As they must not fall into the hands of enemies,  
In particular, arms and ammunitions.

So, a fortress must be guarded well  
Day and night by proper vigil,

To avoid enemies attack  
On both sides, front and back.

There must be sufficient provisions  
For all the fighting forces  
For months, sometime years,  
Like food and essential supplies.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 75 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 75 - ????

CHAPTER 75 - ON FORTRESS

\*\*\*

75/07. ?????????? ?????????? ?????????? ??????????????????  
????????? ?????????? ????.

75/07. Mutriyum muttraadhu errindhun arraippaduththum  
Patrrkku ariyadhu arann.

75/07. Enemies are surrounding the fortress, or fighting on one side,  
an underground bunker will safeguard every materials.

\*\*\*

Muralidhar: Inside the fortress an underground bunker or passage  
Also will safeguard men and materials.

Janak: Inside fort underground passages  
Function as escape routes  
In case the fort falls  
Into the hands of enemies.

For bringing food materials  
These secret passages  
Serve useful purpose  
To meet the local demands.

A mini-township runs,  
Inside a safe fortress,  
Like an army barracks  
With well trained soldiers.

\*\*\*

75/08. ?????????? ?????????? ?????????? ??????????????????  
????????????? ?????????? ????.

75/08. Muttraatrri muttri yavaraiyum pattraatrrip  
Patriyaar velvadhu arann.

75/ purpose of the fortress is to protect the soldiers  
who are hiding inside the same for fear of a big army attack.

\*\*\*

Muralidhar: A fortress is meant to protect soldiers' lives.

Janak: A fortress must safeguard  
Lives of soldiers hiding inside,  
For fear of attacking armies  
Who're in large numbers.

It must be a strong fortress  
Built of heavy rocks  
To withstand enemies' attacks  
Coming from all the sides.

With the system of airborne  
Fights now going on,  
These forts serve the purpose  
Of army barracks or cantonments.

\*\*\*

75/09. ?????????????? ?????????? ??? ??????????????  
?????????? ?????????? ?????.

75/09. Munaimughaththu maarralar saaya vinaimughaththu  
Veerraidhi maanndathu arann.

75/09. The fortress must be so strong that the inmates must be able to  
fight and throw away the besieging armies and gain all benefits.

\*\*\*

Muralidhar: The fortress must be strong enough  
To protect the inmates and fight the enemies outside.

Janak: The purpose of a fortress is  
To safeguard lives and properties  
And also fight the enemies  
From inside the fortress.

The enemies are in tents,  
With their fighting plans,  
While inside the fortress  
They have their strategic plans

The tents of enemies can burn  
From the fire balls thrown

From the fortress guns,  
So, they're in a weak position.

The enemies can throw big stones  
From their stone throwers  
That can break the heads  
Of soldiers on the fortress side.

\*\*\*

75/10. ?????????????? ?????? ??????? ???????????  
????????????? ?????? ?????.

75/10. Enaimaatchiththu aaghiyak kannum vinaimaatchi  
Illaarkann illadhu arann.

75/10. In all the previous couplets the need for  
a strong fortress was stressed,  
But if it is in the hand of a weak King,  
who can't fight, the fortress is of no use.

\*\*\*

Muralidhar: Finally the poet says that a strong fortress  
In the hands of a weak king is useless.

Janak: What he says is correct.  
If a King can't fight  
In spite of all these facilities  
There is no use of a fortress.

There is no use of the fortress,  
That is taken over by enemies,  
As the weak King has lost it  
In the normal course of his fight.

Any present day fortress  
Serves a limited purpose  
Of housing some soldiers  
And used as military barracks.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 76 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 76 - ?????? ?????????

CHAPTER 76 - EARNING WEALTH

\*\*\*

76/01. ????????? ????????? ?????????? ??????????  
????????????? ?????? ?????????.

76/01. Porullal lavaraip porullaagach seiyum  
Porullalladhu illai porull.

76/01. There is nothing like wealth that makes  
even an insignificant person prominent.

\*\*\*

Annapoorna: Money makes many things in this world.

Dipika: A man with no money,  
Will have to follow ten people;  
Whereas a man with money,  
Will be followed by ten people.

May be one has wealth,  
But he has a poor health,  
It's said, health is wealth  
Thus more said about health

But without that wealth,  
A person on this earth,  
Will be cared for by none,  
Even by his kith and kin.

\*\*\*

76/02. ????????? ?????????? ??????????; ??????????  
????????????? ?????????? ??????????.

76/02. Illarai ellorum elluvar; selvarai  
Ellorum seivar sirrappu.

76/02. A man with no wealth, but with all good habits, will be criticized whereas  
a man with wealth, but with all bad habits, will be respected.

Annapoorna: The world, in general, values  
More of wealth and less of virtues.

Dipika: True, money has more value  
Than this so called virtue,  
But still virtue has its intrinsic value  
If not more than money's value.

For a rich man with bad habits,  
He's hailed with more respects,  
But for a poor man of good habits,  
Very few pay him respects.

One's life will be in hell  
And he can't manage well  
Without money, the devil,  
That does everywhere its rule.

\*\*\*

76/03. ?????????????? ?????? ?????????? ??????????????  
?????? ?????????? ???????.

76/03. Porullennum poyaa villakkam irullarrukkum  
Enniya theyaththuch sendrru.

76/03. The ever burning lamp of wealth will remove  
the darkness to whichever country it is taken.

\*\*\*

Annapoorna: In the material world the wealth is given the first place. The poet  
compares it to an ever burning lamp  
that removes the darkness wherever it is taken.

Dipika: Why a small lamp? Why not the sun?  
As the sun lights the entire world,  
Wealth is shining wherever it goes.  
Is there any doubt in this?

In the spiritual world,  
The money has no value.  
Only in the material world,  
The money is given more value.

There is a Tamil proverb that says,

&quot;Even a dead man will open his mouth  
If someone says the word wealth, &quot;  
So, wealth has its own worth.

????? ??????:

&quot;???? ???????

???????? ?????

??????????&quot;

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 76 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 76 - ?????? ??????????

CHAPTER 76 - EARNING WEALTH

\*\*\*

76/04. ?????????? ?????????? ?????? ???????????????

????????? ?????? ???????.

76/04. Arraneenum inbamum eenum thirranarrindhu  
Theethinri vandha porull.

76/04. Honestly earned wealth, without harming others interests,  
will give one virtue and happiness.

\*\*\*

Annapoorna: Honesty is the best policy.  
Money earned honestly will last long.

Depika: Money earned by unfair means  
Is a sin and will not last long,  
Whereas that earned by fair means  
Is a virtue and that stays long.

One who's over greedy,  
He goes after money.  
He earns by foul means,  
And suffers by his sins.

A man of self content,  
He'll be more honest,  
And will earn that much wealth,  
What he deserves and worth.

\*\*\*

76/05. ?????????? ?????????? ??????? ???????????????

????????? ?????? ???????.

76/05. Arullodum anbodum vaaraap porullaakkam  
Pullaar puralla vidal.

76/05. Let not a King accept any wealth from his subjects  
not acquired through love and mercy.

\*\*\*

Annapoorna: A King must accept only that money  
acquired thru' love and mercy.

Dipika: His tax levy must be light  
That'll not cause his subjects  
Heavy burden on their incomes  
Causing them many troubles.

With love and mercy  
He must collect money  
And they also pay it  
With no pains for it.

He must see their welfare  
And should be very fair  
In his dealings with them  
While taxing them every time.

\*\*\*

76/06. ??????????? ?????? ?????????????? ???????????  
????????????????? ?????????? ??????????.

76/06. Urruporrullum ulgu porullumthan onnaarth  
Therruporrullum vendhan porull.

76/06. A King's wealth is from unclaimed wealth,  
tolls and tributes from minor Kings.

\*\*\*

Annapoorna: A King has his own wealth  
Without affecting his subjects.

Dipika: He gets from tolls,  
Tributes from minor Kings,  
And unclaimed properties,  
As his various incomes.

His kind action shows,  
That his people are taxed less,  
To meet the state expenses,  
And not for his own expenses.

The poet has set some norms

In collecting various taxes  
By a royal administration  
Under a King's supervision.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 76 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 76 - ?????? ?????????

CHAPTER 76 - EARNING WEALTH

\*\*\*

76/07. ?????????????? ????????? ?????? ?????????????????  
????????? ?????????????? ??????.

76/07. Arullennum anbeen kuzhavi porullennum  
Selvach seviliyaal unndu.

76/07. A child by name virtue borne by a mother  
is brought by a foster mother by name wealth.

\*\*\*

Annapoorna: The poet is comparing virtue to a mother  
And wealth to a foster mother.

Dipika: It is a nice comparison  
To say that virtue, the son,  
Not brought up by his mother,  
But by wealth, the foster mother.

That means, when wealth comes,  
The virtue remains not, but goes.  
Wealth can buy all material things,  
What virtue can't dream of those things.

Wealth can't go to heaven,  
As it is just material.  
But virtue goes to heaven.  
As it is more spiritual.

\*\*\*

76/08. ?????????? ?????????????? ?????????????? ?????????????????  
????????? ?????????????? ??????.

76/08. Kundrerri yaanaippor kanndatrraal thankaitthonrru  
Unndaagach seivaan vinai.

76/08. One who starts a work after saving wealth  
is like a person from a hill watching

one elephant fighting with another elephant.

\*\*\*

Annapoorna: The poet may be saying this  
From the safety point of view.

Dipika: If that be the case,  
Only after wealth comes,  
Any work must start,  
And not before that.

This may be from safety point  
To warn when the work must start,  
And what distance one must  
Keep watching elephants' fight.

How can a work start,  
Without money in his chest?  
One can't even imagine  
That this will happen.

\*\*\*

76/09. ?????? ?????????? ?????????? ??????????????  
?????????? ?????????? ???.

76/09. Seiga porullaich serrunar serrukkum  
Ekkathanin kooriyadhu il.

76/09. When wealth is stored in a good manner  
that is the best weapon to destroy enemy's pride.

\*\*\*

Annapoorna: So, if wealth is there  
Even an enemy will have fear.

Dipika: Wealth being a sharp weapon,  
One can fight against anyone,  
Kill an enemy's pride easily,  
And live one's life happily.

Wealth from good persons,  
Who've liberal hearts,  
Must be taken and kept,  
For running expenses to meet.

One must keep in mind  
And a way he must find  
To earn as much as possible  
And save that wealth well.

\*\*\*

76/10. ?????????? ?????????? ?????????????????? ??????????  
??? ?????????? ??????????.

76/10. Onnporull kazhppu iyatrriyaarkku ennporull  
Aenai iranndum orungu.

76/10. A good amount of wealth earned in an honest way  
Will give both virtue and happiness in an easy way.

\*\*\*

Annapoorna: Honesty is the best policy,  
For one who earns in a best way.

Dipika: Stolen money will do bad things.  
Honest money will do good things.  
Money earned in honest ways  
Will give one virtue and happiness.

When he earns good wealth,  
He'll also keep good health,  
As he's mentally satisfied  
With whatever he has received.

Never go for ill wealth,  
For it'll give one ill health,  
Mental torture, not peace,  
And before public, loss of face.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 77 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 77 - ??? ??????

CHAPTER 77 - IMPORTANCE OF AN ARMY

\*\*\*

77/01. ?????????????? ?????? ??????? ???????  
???????????????? ??????? ???.

77/01. Urruppamaindha oorranjcha velpadai vendhan  
Verrukkaiyull ellaam thalai.

77/01. Elephants, chariots, horses and fearless fighting soldiers in the army, all  
are the foremost among all the assets of a king.

\*\*\*

Akhilesh: A big fighting force must be there  
In a King's army including elephants, chariots and horses.

Harshad: An army in those days  
Was built up of full force of chariots,  
Elephants, horses and soldiers,  
Who fought on the battle grounds.

They were fighting face to face  
With long swords, sharp spears,  
Bows and arrows, with supports  
From elephants, horses and chariots.

There were strict war rules  
And regulations in the fields  
Like, when to start the war  
And to end it at what hour?

\*\*\*

77/02. ?????????????? ?????? ?????? ???????????????  
???????????????? ??????? ???.

77/02. Ulaividhaththu oorranjchaa vankann tholaividhaththuth  
Tholpadaikku allaal aridhu.

77/02. When the strength of the army is reduced  
and the King is in danger, among all forces his security guards

at the cost of their lives, will defend him.

\*\*\*

Akhilesh: A King will be surrounded by  
Special guards while fighting in the battleground.

Harshad: In the battle field the King fights,  
As the head of the fighting forces,  
Surrounded by his own security guards,  
To defend him in case of emergencies.

If the strength is reduced,  
If the King is facing any danger ahead  
He'll be saved by his security guards  
At the risk of their own lives.

Countless battles were fought,  
Many soldiers died on the spot  
Or alive some were caught  
By the enemy forces in the past.

\*\*\*

77/03. ?????????????? ???????? ????? ??????????  
????? ?????????????? ????????

77/03. Olithakkaal ennaam uvvari elippagai  
Naagam uyirppak kedum.

77/03. If a crowd of rats gather like an ocean and shout  
in what way a cobra is affected. If that cobra hisses  
all the rats will run away.

\*\*\*

Akhilesh: One cobra can tackle hundreds of rats.

Harshad: Like that, one strong army  
Can scare away a weak army,  
And far away they'll all run  
Not to face back the strong one.

The poet has given  
A typical illustration,  
When a cobra hissed, many rats  
Escaped to save their lives.

The fighting force of a King  
Is like a cobra's hissing,  
And when he's in the field  
All his enemies are scared.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 77 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 77 - ??? ??????

CHAPTER 77 - IMPORTANCE OF AN ARMY

\*\*\*

77/04. ?????????? ??????? ????? ???????  
???? ?????? ???.

77/04. Azhivinrri arraipoghaa dhaaghi vazhivandha  
Vangha nnadhuve padai.

77/04. Not defeated by enemies, not influenced by enemies cunningly,  
and that, which is hereditary force, is the best army of a King.

\*\*\*

Akilesh: The King's army is not defeated or influenced by enemies.

Harshad: It is a hereditary force  
Handed down from forefathers  
An army that was well trained  
And was never defeated.

King's enemies couldn't influence  
That army by cunning methods,  
So loyal to him was that army  
They couldn't break its unity

That kind of fighting spirit,  
An army had in the past,  
Besides their faithful loyalty  
To their King and country.

\*\*\*

77/05. ?????????????? ?????????????? ????? ??????????????????  
???? ?????? ???.

77/05. Kootrudanrru melvarinum koodi edhirnirrkum  
Aattra ladhuve padai.

77/05. Even Lord Yama (Lord of death) comes for a fight,  
that army will stand together and fight, out of love for their King.

\*\*\*

Akhilesh: That means even at the risk of their lives  
They will fight the enemy and win.

Harshad: An army must be like that,  
Taking all the risks, they must fight,  
Then victory is sure on their side,  
That'll boost their King's pride.

Death might come from all sides,  
But never had they cared  
For their lives or their ends,  
As 'do or die' spirit each one had.

Blood was flowing like a river.  
But they cared for it never.  
Amidst wounded and dead bodies,  
They marched on with their swords.

\*\*\*

77/06. ??????? ?????? ??????????? ???????  
????????? ?????? ??????????.

77/06. Maramaanam maanda vazhichselavu thettram  
Enanaange emam padaikku.

77/06. Heroism, honor, time tested methods by soldiers, and loyalty  
all these four are essential requirements of a King's army.

\*\*\*

Akhilesh: A King's army must have  
All the qualities suggested by the poet.

Harshad: Heroism, honor, loyalty,  
Tested methods, these were the qualities  
Of a King's army in those days  
While marching on their ways.

It was, therefore, no wonder  
If they had won the war  
For all their best qualities  
They had shown in their times.

The extraordinary talents  
Of those loyal soldiers

Had had won them fame  
As war heroes of that time.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 77 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 77 - ??? ??????

CHAPTER 77 - IMPORTANCE OF AN ARMY

\*\*\*

77/07. ?????????????? ????????? ????? ????????

???????????????? ?????? ?????????.

77/07. Thaarthaangich chelvadhu thaanaithalaivandha  
Porthaangum thanmai arrindhu.

77/07. An army that finds the war tactics of enemy forces  
and rearrange their march forward to fight and win them  
is considered to be the best among armies.

\*\*\*

Akhilesh: A tactical army is a must to defend a country  
against an enemy's invasion.

Harshad: An army rearranges its soldiers  
After finding out enemies' tactics,  
So that they can attack them boldly  
And win the war successfully.

That kind of army intelligence  
Existed in those heroic days,  
And many wars were fought  
With valor in those days past.

They did surprise attacks,  
Stunning their enemy forces,  
Beyond their expectations,  
And won many wars like this.

\*\*\*

77/08. ?????????????? ?????????? ?????????????? ?????

???????????????? ?????? ?????????.

77/08. Atalthagaiyum atrralum illeninum thaanaithalaivandha  
Padaiththagaiyaal plaadu perrum.

77/08. There must be a show for an army

even if they can't fight boldly and by its appearance  
enemy forces should be afraid of.

\*\*\*

Akhilesh: The appearance of an army must make its enemy shudder.

Harshad: True, an army's appearance,  
Their uniform dresses and turbans,  
Their sharp spears and swords,  
They create fear in enemies' minds.

Their enemy forces must fear  
On seeing their march coming near  
And run away from that spot,  
Without any thought of fight.

It is their numbers, enemies count,  
Not knowing their talents to fight,  
So, their pomp and show did its trick  
When they ran away not taking a risk.

\*\*\*

77/09. ?????????? ?????????? ?????????? ??????????  
???????????? ?????????? ???.

77/09. Sirumaiyum sellaath thuniyum varrumaiyum  
Illaayin vellum padai.

77/09. No wages given to soldiers, who have become weak,  
due to King's bad habits, there is hatred and poverty among them;  
If all these things are not there, an army will win its enemies.

\*\*\*

Akhilesh: The poet has given all the negative tendencies of an army  
And the King, saying that in the absence of the same, the army can win.

Harshad: Yes, if a King is careless,  
His army will become useless,  
It all depends upon his good habits,  
To bring up disciplined soldiers.

Even if a King goes wrong  
His soldiers cannot go wrong,  
As it is the army that protects  
All lives and properties.

If army is not there  
A country is not there.  
People live in peace  
Because of their sacrifices.

\*\*\*

77/10. ?????????? ??? ?????????????? ????  
????????? ?????? ???.

77/10. Nilaimakkall saala udaittheninum thanai  
Thalaimakkall ilvazhi il.

77/10. When a war is going on with a number of efficient solders,  
without a Commander to guide them, it will not remain stable.

\*\*\*

Akhilesh: A Commander to lead his army is a must.

Harshad: Without a Commander to lead,  
All soldiers will remain confused.  
When and where to go and fight?  
Who'll give green signal to start?

A Commander is a leader,  
Who moves his troops to border,  
So that civilians are not affected  
When the war is started.

The job of a commander  
Is more responsible post  
In that he gives orders  
For his troops movements.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 78 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 78 - ????????????????

CHAPTER 78 - PRIDE OF THE ARMY

\*\*\*

78/01. ?????????? ?????????????? ?????????? ??????????  
????????????? ?????????? ??????

78/01. Ennaimun nillanmin thevvir palarennai  
Munnindruru kalnin rrvavar.

78/01. Oh Enemies, Don't stand before our Commander.  
Those who stood before him earlier are now standing as dead stones.

\*\*\*

Giridhar: The pride of an army is coming out  
In the form of an address to the enemies.

Laxman: A soldier is warning enemies,  
&quot;Oh you, enemy soldiers,  
Before our commander don't stand,  
Like your brothers, who stood and died.&quot;

&quot;They're now standing as stones,  
Not obeying our earlier warnings,  
Don't commit the same mistake,  
As your brothers did sometime back.&quot;

&quot;Better go home and take rest  
Instead of taking eternal rest  
In this battle field as dead men  
And this warning is the last one.&quot;

\*\*\*

78/02. ??? ?????????? ?????????? ?????  
????????????? ?????????? ??????

78/02. Kaana muyaleidha ambinil yaanai  
Pizhalthavel eandhal inidhu.

78/02. To hold a spear thrown against an elephant on plains, that missed its aim,  
is better than shooting an arrow, without fail, against a hare in the forest.

\*\*\*

Giridhar: Shooting an arrow against hare is easy,  
But throwing a spear on an elephant is not that much easy.

Laxman: Hunting a hare is easy.  
But not that much easy  
To kill an elephant  
In the battle front.

What is the weight  
Of an elephant,  
And that of a hare,  
No one can compare.

Warriors can kill an elephant  
With a spear on the spot.  
So, what a warrior can do  
A hunter can't do.

\*\*\*

78/03.????????? ???? ?????????????? ??????????????  
????????? ?????????? ?????.

78/03. Peraanmai enba tharrukannondru uttrakkaal  
Ooraanmai matrathan ekku.

78/03. Fearlessness against enemies is the virtue of a male.  
But when enemy is suffering to help him is merciful.

\*\*\*

Giridhar: An enemy at the time of his suffering,  
He is not treated as enemy out of mercy.

Laxman: Ravana stood alone  
Without any weapon,  
And Rama told him "Go today  
And come tomorrow."

Rama could have killed him,  
But he showed mercy to him  
When Ravana was wounded  
And to fight he was tired.

Ravana took Rama's wife

Rama can easily take his life.  
But out of mercy for him  
Next day he asked him to come.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 78 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 78 - ????????????????

CHAPTER 78 - PRIDE OF THE ARMY

\*\*\*

78/04. ?????? ?????????? ?????? ??????  
????????? ?????? ??????

78/04. Kaivel kallrodu pokki varubhavan  
Meivel parriyaa nagum.

78/04. A warrior threw his spear on an attacking elephant  
and pulled out happily another spear from his chest  
To throw it on one more elephant that came to attack him.  
\*\*\*

Giridhar: How brave the warrior was to pull from his chest  
A spear to throw it on another attacking elephant.

Laxman: He's really a brave man  
To do such a fearless action,  
And if there was any other person  
He would have run away from the scene.

Such brave men existed in the past,  
When they went for fight,  
For their life, they never cared,  
But each fought with a daring mind.

If the spear pierced his chest,  
It is a warrior's proud death.  
If it pierced his back side,  
It is his cowardly death.  
\*\*\*

78/05. ?????????? ?????????? ??? ? ??????????????????  
????????? ??? ? ??????????

78/05. Vizhiththakann velkondu erriya; azhiththimaippin  
Ottanro vanka navarkku.

78/05. When he saw with open eyes an enemy's spear

but if he wink at it when it comes, it is a sign of defeat for him.

\*\*\*

Giridhar: With his one wink, the spear will pierce his heart.  
So fast the spear comes and he can't even wink his eyes then.

Laxman: A fight in a battle field,  
One can't remain blind,  
But he must with open eyes,  
Watch for flying weapons.

Anytime his death is near,  
Though he fights with no fear,  
His one slip, he'll be no more,  
So, he must take more care.

With keen watchful eyes  
He must fight enemies  
Who are equally strong  
So, he must not go wrong.

\*\*\*

78/06. ?????????? ?????????? ?????????? ??????????????  
????????????? ???? ??????????.

78/06. Vizhuppunn padaadhanaall ellaam vazhukkinull  
Vaikkumthan naallai eduththu.

78/06. A warrior looking at his past when he had wounds on his face and chest  
now he regrets there are no wounds and is wasting his days.

\*\*\*

Giridhar: A warrior feels proud of his wounds  
On his face and chest and regrets for wasting his days  
Without any further wounds.

Laxman: One will not go again to war  
When he's wounded with scars  
But here is one warrior with scars  
But he wants to go to war.

What a surprise a warrior gives,  
In those bygone olden days,  
He wants die a warrior's death  
Before leaving this earth.

So, no retirement for warriors,  
Of those memorable days,  
Fighting was in their blood.  
They fought till their end.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 78 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 78 - ????????????????

CHAPTER 78 - PRIDE OF THE ARMY

\*\*\*

78/07. ??????? ?????????? ?????? ???????

???????????????? ?????? ??????????.

78/07. Suzhalum isaivendi vendaa uyiraar  
Kazhalyaappuk kaarigai neerththu.

78/07. A warrior doesn't want a world of reputation,  
but he is happy with his warrior's anklets adorning his legs.

\*\*\*

Giridhar: More than his reputation in the world,  
A warrior is proud of his anklets beautifying his legs.

Laxman: What more a warrior wants  
He's happy with his anklets  
Adorning his legs as a warrior,  
Rather than his fame world over.

It is for his self satisfaction,  
He fights again and again,  
And not to get a name  
Or in the world his fame.

Warriors have come and gone,  
But their lists not yet done,  
Yet, the bloods, they had spilled,  
Have gone deep underground.

\*\*\*

78/08. ?????????? ?????? ?????? ???????

???????????????? ?????????? ??????.

78/08. Urrinuyir anjaa marravar irraivan  
Serrinumseer kundral ilar.

78/08. A warrior, with no fear for his life, goes to a war,  
but when the King is not in favor of that war,

his valor will never come down.

\*\*\*

Giridhar: A warrior is a warrior  
Whether he is at home or in the battlefield.

Laxman: His image as a warrior  
Will be shining forever,  
Whether he goes for fight,  
Or remains at home for rest.

This kind of warriors,  
As world class fighters,  
Lived in their glorious past,  
And fought wars till their last.

If there are no warriors,  
There exist no countries.  
As they guard boundaries,  
They keep safe all countries.

\*\*\*

78/09. ?????????? ?????????? ??????? ?????  
????????????? ?????????????? ??????.

78/09. Izhaiththadhu igavaamaich saavaarai yaarea  
Pizhaiththadhu orrukkir pavar.

78/09. When a warrior vows to win the war, but in the meantime he dies  
who'll blame him that he has not fulfilled his vow?

\*\*\*

Giridhar: When a warrior died before the end of war  
He dies a martyr's death.

Laxman: He died fighting in the war.  
How he is responsible for  
Breaking his vow for victory,  
When the war is not yet over?

His heroic death is one,  
That can never be undone,  
To fulfill his promise,  
And to witness its success.

One must appreciate  
His fighting spirit,  
Foreseeing his death  
Until his last breath.

\*\*\*

78/10. ?????????????? ?????????????? ?????????????? ??????????????  
???????????????? ?????????? ??????????.

78/10. Purandharkann neermalgach saaghirrpinn saakkadu  
Irindhukoll thakkadhu udaitththu.

78/10. If the death of a warrior brings tears of gratitude to a King  
that is a glorious death for him.

\*\*\*

Giridhar: What more he wants when King  
Sheds tears for his death?

Laxman: Nothing is more glorious  
Than a King shedding tears  
For the death of his warrior  
While fighting in the war.

He would have received,  
If he was alive, an award  
In the form of a land  
To live on it till his end.

Now that he's no more,  
A wreath made of flower  
Adorns his grave pit  
As a mark of respect.

\*\*\*

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Rajaram Ramachandran

# Tirukkural Chapter 79 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 79 - ?????

CHAPTER 79 - FRIENDSHIP.

\*\*\*

79/01. ?????????? ?????? ????????? ?????????

????????????? ?????? ?????????

79/01. Seyarkariya yaavulla natpin adhupol  
vinaikariya yaavulla kaappu.

79/01. Is there any rare thing other than one making friendship?  
Having done that friendship is there any safety from enemy's action?

\*\*\*

Dasarad: A friend in need is a friend indeed.

Who can give safety to one against enemy other than a friend?

Murali: Where others will hesitate

A friend will not hesitate

To extend his help to one

Who's in a bad situation.

One can confide any secret

With a friend, the one dearest,

And he'll never let it out

Even if his life goes out.

One can share his feelings

With his sincere friends

To get relief from worries

As they give better solutions.

\*\*\*

79/02. ?????????? ?????????? ?????????? ?????????????

????????? ?????????? ?????????.

79/02. Niraineer neeravar kennmai pirraimadhip  
Pinneera pedhaiyaar natpu.

79/02. A wise man makes friendship like waxing moon.  
An unwise man makes friendship like a waning moon.

\*\*\*

Dasarad: A wise man will choose good friends,  
While an unwise man will get bad friends.

Murali: All cannot be friends  
Some are lifelong friends.  
Some are like companions,  
Who'll disappear later on.

A wise man's friends  
Are like a waxing moon,  
While an unwise man's friends  
Are like a waning moon.

(There is a saying in Tamil like this)

A thread gets its aroma  
From its flower garland,  
While a calf friendly with a pig  
Acquires all the pig's bad habits.

\*\*\*

79/03. ??????????? ?????????? ??????? ??????????????  
????????? ?????? ??????????.

79/03. Navilthorrum noolnayam polum payilthorum  
Pannpudai yaallar thodharbu.

79/03. A wise person feels happy when he moves with his good friend,  
like one who feels happy when he is reading a good literature.

\*\*\*

Dasarad: Really one is happy reading a good literature  
And also moving with a good friend.

Murali: Reading a good book,  
Moving with a good friend,  
No doubt, will give happiness  
To a wise man having friends.

He may learn new things  
Both from good books  
As well as from friends  
Thus his knowledge expands.

A proverb goes to say:  
&quot;A good book is a good friend, &quot;  
As both keeps one engaged  
In the useful literary field.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 79 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 79 - ?????

CHAPTER 79 - FRIENDSHIP.

\*\*\*

79/04. ?????? ?????????????? ??????; ??????????????  
????????????? ?????????? ??????????.

79/04. Nagutharr poruttanrru natal; miguthikkann  
Merrsendrru idiththarr poruttu.

79/04. It is not for mere gossiping a friend is, but to correct one  
when he is going wrong.

\*\*\*

Dasarad: For both chatting and correcting a friend is meant.

Murali: A friend is meant for chatting,  
As well as for correcting,  
And putting in proper way,  
His friend, who goes in a wrong way.

So, both have mutual understanding,  
That each one will be correcting,  
Whenever any one of them  
Goes wrong at any time.

This kind of checking,  
And mutually correcting,  
Helps to solve any problem,  
That may arise among them.

\*\*\*

79/05. ?????????? ?????????? ??????; ??????????????????  
????????? ?????? ??????.

79/05. Punnarchi pazhagudhal vendaa; ; unnarchidhaan  
Natpaam kizhamai tharum.

79/05. It is not that oneness or close touch, which is essential to become friends.  
if both of them have the same views, their friendship will continue.

\*\*\*

Dasarad: If two friends have the same view  
Their friendship will surely continue.

Murali: &quot;Tastes differ, views differ, &quot;  
That is what elders hold this view,  
But if friends views are the same here  
The poet says, their friendship will continue.

As friends their views may differ,  
But to keep their friendship forever  
They compromise their differences  
At some level and it just continues.

Rarely one may find that  
Two persons agree on one point,  
Though individually each one  
Holds his own opinion.

\*\*\*

79/06. ?????? ?????? ?????????; ??????????  
????? ?????? ??????.

79/06. Muganaga natpadhu natpandrru; nenjaththu  
Aganaga natpadhu natpu.

79/06. A smile on the face, but bitter in the mind is not the best friendship. The  
heart must be full of love for the best friendship.

\*\*\*

Dasarad: The poet has correctly said,  
The real friendship is not  
Keeping bitterness in mind  
With a smile on the face.

Murali: (1) Ram's lips say,  
&quot;Krishna please come.&quot;  
Ram's mind thinks,  
&quot;Now why you've come? &quot;

(2) Ram's lips say,  
&quot;Krishna please come&quot;  
Ram's mind thinks,  
&quot;I'm happy you came&quot;

&quot;Hypocrisy, &quot; is the first one  
Keeping in mind one thing  
And saying by lips another thing.

&quot;Friendship, &quot; is the second one,  
Keeping in the heart one thing  
And saying by lips the same thing.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 79 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 79 - ?????

CHAPTER 79 - FRIENDSHIP.

\*\*\*

79/07. ??????? ????????? ?????????? ???????????

?????? ?????????? ??????.

79/07. Azhivin avaneekki arruiththu azhivinkann  
Allal uzhappadhaam natpu.

79/07. Any harm to your friend, you must remove it and take him in the right path and if he suffers you must be with him to share his pains.

\*\*\*

Dasarad: Sharing good and bad things with a friend  
It is another friend's duty.

Murali: If there is a marriage,  
We invite friends and relatives.  
And if there is a death,  
They themselves join the funeral.

So, friends are essential part  
Of one's life, this is a fact,  
For both good events,  
And also sad incidents.

Even animals live in groups,  
Like elephants in herds,  
So, no wonder, if persons  
Live in a group of friends.

\*\*\*

79/08. ??????? ????????? ?????? ??????

????????? ?????????? ??????.

79/08. Udukkai izhandhavan kaipola aange  
Idukkann kallaivadhaam natpu.

79/08. If a man's dress slips down, one rushes and catches it to save his self respect. Likewise, if a friend is in trouble, his friend must rush to help him.

\*\*\*

Dasarad: The poet gives a good example  
Like catching a friend's dress that is slipping down  
One should help a friend in need.

Murali: That is the reason a proverb says:  
&quot;A friend in need is a friend indeed.&quot;  
This, one must keep in mind always  
And help friends in times of need.

Queen Kunthis's son Karna,  
As a friend joined Duryodhana,  
Who was an enemy of Pandavas,  
His friendship being the cause.

He was in a bad company.  
This Karna knew clearly,  
But he didn't come out  
As his friendship prevented it.

\*\*\*

79/09. ?????????? ?????????????? ?????????? ??????????????  
???????????????? ?????????? ??????

79/09. Natpirrkkku veetrukkai yaadhenil kotpinrri  
Ollumvaai oondroum nilai.

79/09. The highest place for friendship is without any change or relaxation, as far  
as possible, to render timely help to one's friend.

\*\*\*

Dasarad: There must not be any hesitation to help a friend  
When he is in deep trouble.

Murali: The poet has given a high place  
To friendship for his compelling reasons,  
That one must not hesitate to help  
Keeping in mind his close friendship.

Even boys and girls prefer friends,  
Than their close relatives,  
In spending their leisure time  
Chatting and playing with them.

This friendship from young age,  
That grows further up to old age,  
As a nature's gift to the mankind  
That is out of God's love, one can find.

\*\*\*

79/10. ?????? ?????????? ?????????? ??????  
????????????? ?????????????? ??????.

79/10. Inaiyar ivaremakku innamyaam endrru  
Punaiyinum pulennum natpu.

79/10. If among friends each one says in exaggeration,  
&quot;I've so much love for my friend, &quot; then it becomes a cheap  
friendship.

\*\*\*

Dasarad: Friendship must be in a dignified manner,  
And not in a cheap way, saying, &quot;I love my friend.&quot;

Murali: Friendship must be simple.  
Where is Lord Krishna?  
Where is poor Sudhama?  
But as friends, they were close.

Friendship does not know,  
Who's high and who's low,  
As it integrates two hearts,  
But not two persons' status.

They may live distant apart  
But closer are their hearts,  
As daily, one in America  
Talks to his friend in Australia.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 80 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 80 - ?????????????

CHAPTER 80 - TESTING FRIENDSHIP.

\*\*\*

80/01. ?????? ?????????? ??????????; ??????????  
????????? ?????????? ??????????.

80/01. Naadaadhu nattalin kedillai; nattapin  
Veedillai natpaall pavarkku.

80/01. It is not possible for one to leave a friend once he has made friendship with him. So, without verifying if one makes friends it will give him problem later on.

\*\*\*

Indrajit: Initially one must select a good friend  
After verifying his antecedents.

Niranjan: All cannot be friends.  
Some may be companions.  
Some are fellow travelers.  
In long distance trains or buses.

So, one must initially select  
Whether a person is fit or not  
To be his lifelong friend  
And then take him as a friend.

Without verifying his background  
If one makes him a friend.  
Later he must not regret  
As to why he was selected.

\*\*\*

80/02. ?????????????????? ?????????????? ??????? ??????????  
????????????? ?????????? ???????.

80/02. Aaindhaaindhu kollaadhaan kennmai kadaimurrai  
Thaansaam thuyaram tharum.

80/02. One who has not verified many times from many angles the character of

a new friend, that friendship will give him troubles leading to his death even.

\*\*\*

Indrajit: True, without verification of one's precedent  
If he is made as a friend it will lead to danger at the end.

Niranjan: Some are scheming type  
And some are criminal type,  
So, without verifying background  
One must select him as a friend.

A wolf in the coat of sheep  
Got mixed with a herd of sheep  
Day by day, one sheep it ate  
And the truth one day came out.

Likewise, there are many wolves  
Roaming among new friends,  
And one must think twice  
Before making them friends.

\*\*\*

80/03. ??????? ?????????? ?????????? ???????  
???????? ?????????????? ??????.

80/03. Kunnanum kudimaiyum kuttramum kunrraa  
Innum arrindhiyaakka natpu.

80/03. One must study a new man's character, his family background,  
his criminal activities, if any, his relative circles,  
and if everything is alright then he must make friend with that new man.

\*\*\*

Indrajit: Without knowing one's background  
It is dangerous to make friendship with a stranger.

Niranjan: True, one will regret later on,  
Why he selected that man,  
Who had criminal background,  
Unknowingly as his new friend.

"He was talking to me so sweet,  
That I accidentally fell for it,  
And now I regret why I got him  
As my new close friend."

This kind of bad feeling  
One was entertaining,  
That should not happen  
For anyone, later on.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 80 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 80 - ?????????????

CHAPTER 80 - TESTING FRIENDSHIP.

\*\*\*

80/04. ?????????????????????????????????????????????????  
????????????????????????????????????????????????.

80/04. Kudippirrandhu thankann pazhinaannu vaanaik  
Koduththum kollalvendum natpu.

80/04. One must make friendship with a person,  
born in a reputed family, who fears for any blame,  
even by giving him what things he wants.

\*\*\*

Indrajit: Yes, one can make a reputed family person  
As his friends as the poet says.

Niranjan: One must select a person  
Of higher status well known  
In his family circles before,  
As his close friend forever.

About this decent selection,  
He's happy to mention,  
That there was no occasion,  
For any kind of confrontation.

A friend of this kind  
One must always find  
To safeguard his interest  
With no chance to regret.

\*\*\*

80/05. ?????????????????????????????????????????????????  
????????????????????????????????????????????????.

80/05. Azhachcholli alladhu idiththu vazhakkariya  
Vallaarnatpu aaindhu kollal.

80/05. A person, who earnestly obstruct one doing unworldly things,

and make him do worldly things is the fittest person to be his friend.

\*\*\*

Indrajit: In other words, a person must be  
A friend, philosopher and guide in all respects.

Niranjan: It is good that he's his friend  
Philosopher and also a guide,  
As he'll be useful to learn  
Everyday a new lesson.

A friend must be always  
One step above person  
To learn many things,  
And not a below person.

One step below person  
Will pull his legs down  
Whenever occasion arises  
Making his life useless.

\*\*\*

80/06. ?????????? ??????? ?????? ???????  
?????? ?????????? ?????.

80/06. Kettinum unndoar urrudhi killaingarai  
Neeti yallappadhoar koal.

80/06. For one there is an advantage if any harm comes to him.  
That will be a scale to measure his friend's behavior.

\*\*\*

Indrajit: When any harm comes  
Away if a friend runs,  
Then he's not a real friend.

Niranjan: For this reason only the poet  
Says, it is an opportunity to test  
His friendship, if he's real one,  
Or he's a fake person?

He says that it is a scale  
To measure him, if he's real  
Or just a fake companion  
To make good his fortune.

Thank God for that occasion  
To throw out that companion  
Who acted like a friend,  
But cheated him at the end.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 80 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 80 - ?????????????

CHAPTER 80 - TESTING FRIENDSHIP.

\*\*\*

80/07. ?????? ?????? ??????????? ??????????  
???????? ?????? ??????.

80/07. Oothiyam enbadhu oruvarrkkup pedhaiyaar  
Kennmai orree vidal.

80/07. It must be a windfall for one  
If he is leaving his unwise friends.

\*\*\*

Indrajit: Unwise friends are not real friends,  
but they're harmful companions.  
If one sends them out, he is fortunate.

Niranjan: One must learn from friends  
But from these unwise companions  
What is there special to gain?  
Nothing from them to learn.

If they leave, it is good for him,  
As he's not corrupted by them,  
And it is a lesson he has learnt  
In his life time, he'll not forget it.

Elders' advice no one listens,  
But when he burns his fingers,  
Then he regrets for his faults,  
And tries to make amends.

\*\*\*

80/08. ????????? ?????????? ?????????; ??????????  
????????????? ?????????????? ??????.

80/08. Ullarrka ullam sirrukuva; kollarrka  
Allarrkann aatruppaar natpu.

80/08. One must not do an action that will reduce his zeal.

Likewise, one must not have that friend  
who leaves him at time of adversity.

\*\*\*

Indrajit: He is not a human being to leave his friend when he is in troubles.

Niranjana: A friend enjoys his fortunes,  
But doesn't like his misfortunes  
And runs away from him  
At that crucial crisis time.

Such friends are time servers  
And they're not real friends,  
As they share one's profits  
But not his unfortunate losses.

Find out, one is of what kind,  
And then select him as your friend?  
Is he a real or fake person?  
Throw him out if he's fake one.

\*\*\*

80/09. ?????????????? ?????????????? ??????? ??????????????  
????????????? ??????? ??????????.

80/09. Kedungkaalaik kaividuvaar kenmai adungkaalai  
Ullinum ullam sudum.

80/09. A person will regret till the time of his death  
his friend leaving him at the time of his adversity.

\*\*\*

Indrajit: How can one forget a friend left him out right  
At the time of his adversity?

Niranjana: When fortune favored him  
His friend was with him.  
When misfortune visited him  
His friend had left him.

This betrayal of his friend  
Had deeply affected his mind  
That he'll remember it always  
Until his final rest in peace.

But it is whose fault  
If his friend had left  
At the time of a crisis?  
This God only knows.

\*\*\*

80/10. ?????? ?????????? ?????????????? ??????????  
???????? ?????????????? ??????.

80/10. Maruvuga maasattraar kennmaiondru eeththum  
Oruvuga oppillaar natpu.

80/10. Take one who is worldly wise, with no faults, as your friend.  
If one is not like that, give him one, whatever he wants, and leave his company.

\*\*\*

Indrajit: If one is not wise enough to be a friend,  
Give him something and leave him once for all,  
This is what the poet says in his 800th  
couplet of 80th chapter.

Niranjan: It is a sound advice  
What the poet gives  
As the 800th couplet  
In this 80th chapter.

He said these things  
Some 2000 years back  
But there is not much  
Of a change even today.

Mankind remains the same  
With or without blame.  
So, it appears that the poet  
Wrote Tirukkural yesterday only.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 81 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 81 - ?????

CHAPTER 81 - OLD FRIENDSHIP.

\*\*\*

81/01. ????? ????????????? ?????????? ??????  
???????????? ????????????? ??????.

81/01. Pazamai enappaduvadhu yaadhenin yaadhum  
Kizhamaiyaik keezhththidaa natpu.

81/01. The old friendship is one that whatever privileges enjoyed  
by all friends will continue to be enjoyed by them.

\*\*\*

Bhagvandas: The elders said, &quot;Old is gold.&quot;  
Yes, old friendship still continues to be fresh.

Harihar: There are many wise men  
They keep contacts with all friends  
From their student days  
Until their retirement days.

Every year they hold meetings,  
Then exchange their greetings,  
Discuss about their olden days,  
Which were to them golden days.

They go to merry go lands,  
And shake their hands,  
Hug tight each other,  
Before their departure.

\*\*\*

81/02. ?????????? ?????????? ??????????; ??????????  
????????? ?????????? ??????.

81/02. Natpirrkku urrupuk kezhudhakaimai; matrradharkku  
Uppaadhal sandrroar kadan.

81/02. The wise men's justice is that the meaning of friendship is taking liberty  
and everyone happily accepts whatever done out of that liberty.

\*\*\*

Bhagavandas: Taking liberty is a privilege enjoyed  
By friends out of their old friendship.

Harihar: Old friends know perfectly  
What each one likes personally,  
And they bring it with them,  
When they visit each one's home.

They take liberty with each other,  
In almost in every matter,  
And they all agree to an action,  
If one of them gives that suggestion.

In life, they may be scattered,  
But by memories, they're still united,  
And recall their joyful plays,  
During their boyhood days.

\*\*\*

81/03. ????? ????????? ?????????? ??????????  
????????????? ?????????? ????

81/03. Pazhagiya; natpevan seiyum kezhudhakaimai  
Seidhaangu amaiyaak kadai?

81/03. If one friend has taken liberty to do a thing without consulting all and if  
they do not accept it, what is the use of their old friendship?

\*\*\*

Bhagavandas: Whatever one does an action, others agree  
Without questioning as a mark of friendship.

Harihar: Friendship has no bar  
For any castes or creeds,  
Any age or language  
Any sex, male or female.

Because they all sail,  
In the same boat,  
Their minds are set,  
In one direction only.

Individually they're divided,

But collectively they stand united,  
As a token of their friendship,  
Made up of lovable relationship.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 81 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 81 - ?????

CHAPTER 81 - OLD FRIENDSHIP.

\*\*\*

81/04. ????????????? ?????? ?????????? ?????????????  
???????? ?????????? ???????.

81/04. Vizhaithagaiyaan venndi iruippar kezhuthagaiyaal  
Kelladhu nattaar seiya.

81/04. If friends voluntarily do a thing out of intimacy,  
wise men approve and accept that action.

\*\*\*

Bhagavandas: Wise men know that good friends will never go wrong  
And they approve their good actions.

Harihar: Unless they've integrated minds,  
They can't be good friends,  
Mostly their thoughts and deeds,  
Will stand united always.

One friend says, "We'll go to a cinema, "  
The other friend says,  
"Oh! I thought of a cinema,  
How is it you also say the same."

This kind of unity of thoughts  
And also unity of actions  
Remain with good old friends  
Anywhere in the world.

\*\*\*

81/05. ?????? ?????? ?????????????? ??????????  
???????? ?????????? ???????.

81/05. Pedhamai ondro perungkizhamai endrunnarga  
Nothakka nattaar seiya.

81/05. If one dislikes a thing and his friend does it,  
the same must be taken that he did it out of ignorance or intimacy.

\*\*\*

Bhagvandas: Right or wrong a friend had done it in good faith  
Better, one takes it as he has done out of friendship.

Harihar: Ram brought ragi biscuit  
Thinking his friend Kishan may like it.

Ram: Kishan, why you did you buy this biscuit,  
There is no taste in it, and I don't like it.

Kishan: Ram, I thought you may like it.  
There is less sugar in it  
And it is good for health  
For any sugar patient.

Ram: OK, I'll take it as you got it for me,  
Out of your intimacy for me,  
Even though I don't like the taste,  
For your sake, today I'll eat it.

This must be the ideal friendship,  
And their mutual relationship,  
To accept any legitimate action,  
Performed, in good faith, by one.

\*\*\*

81/06. ?????????? ?????????? ?????????? ??????????????????  
????????????????? ?????????? ??????????.

81/06. Ellaikkann ninrraar thurravaar tholaividaththum  
Thollaikkann nindrraar thodarbu.

81/06. Even if one's friend did some harm, he will not abandon his friendship as  
he was always within limits and still continues his old friendship.

\*\*\*

Bhagavandas: Can a solitary mistake be taken as serious  
When the friend is still maintain his old friendship?

Harihar: One must ignore that mistake  
Done by a friend out of ignorance,  
And be friendly with him as it was,  
Not giving mistake importance.

Their cordial relationship  
Will continue as friendship,  
More thicker than before,  
As if no mistake was there.

&quot;To err is human,  
To forgive is divine, &quot;  
And this kind of friendship  
Will improve their relationship.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 81 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 81 - ?????

CHAPTER 81 - OLD FRIENDSHIP.

\*\*\*

81/07 ??????? ?????????? ????????? ?????????  
???????? ??????? ????.

81/07. Azhivandha; seiyinum anbarraar anbin  
Vazhivandha; kennmai yavar.

81/07. If an old friend had done some harm to him  
Even then he will not abstain from loving him.

\*\*\*

Bhaagavandas: If he still loves his friend means  
he would not have harmed him purposely,  
It must be an accident or so.

Harihar: Sometime it happens  
In harming some friends  
Out of one's ignorance,  
Or without his knowledge.

It doesn't mean that he had lost  
His friendship overnight,  
As his conscience will prick him  
And will not pardon him.

Old ties will remain still  
As there is no ill will  
Between two friends  
Just for a few faults.

\*\*\*

81/08. ?????????????? ??????? ?????????? ??????????????  
????????????????? ????????? ???????.

81/08. Kellizhukkam kellaak kezhuthakamai vallaarkku  
Nallizhukkam nattaar seiyin.

81/08. Two friends are so thick one will not hear any faults about the other. Even

if one commits a fault, when the other comes to know of it, he will simply smile.

\*\*\*

Bhagavandas: One's fault the other man  
Will not take it seriously.

Harihar: To err is human they know  
So, they may not show  
Their faces in a serious way  
For such silly mistakes any day.

They'll simply smile  
Keep silence for a while  
And then talk to each other  
As if nothing happened earlier.

That is the right spirit  
Each one had kept  
About the other friend  
In their sensible mind.

\*\*\*

81/09. ?????? ???????? ??????????? ???????  
????????? ?????????? ?????.

81/09. Kedaa vazhivandha kenmaiyaar kenmai  
Vidaar vizhaiyum ulaghu.

81/09. People appreciate and move with two friends  
when they saw the two friends are still close, despite their individual faults.

\*\*\*

Bhagavandas: The two friends have a good understanding, saying  
&quot;That come what may, we will not give up our friendship&quot;

Harihar: Once the two hearts  
Sail in the same boat,  
They can't go in different  
Directions as they want.

Wherever the boat moves  
They also have to move.  
Like this, once they've vowed  
To be friends they'll ever be friends.

Small, small faults do occur,  
For that sake, if they care more  
Then it is not friendship,  
But a business partnership.

\*\*\*

81/10. ????????? ????????? ????? ??????????????  
????????? ?????????????????? ?????.

81/10. Vizhaiyaar vizhaiyap padupa pazhaiyaarkann  
Pannbin thalaippiriyaa dhaar.

81/10. Even the enemies like those friends  
Who had committed mistakes, but they never snapped their ties.

\*\*\*

Baghavandas: For the sake of few mistakes among them  
Real friends do not snap their ties.

Harihar: As I said earlier, true friends  
Lifelong remains as friends,  
Saying, "Who is not committing mistakes?  
For that sake why should we snap our ties?"

Even their enemies wonder  
How they both go together?  
They don't care for their faults  
But still remain as friends.

Friendship is something divine.  
Otherwise it can't so remain  
For such a lifelong period  
In the fair name of "Friends."

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 82 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 82 - ?? ?????

CHAPTER 82 - BAD FRIENDSHIP.

\*\*\*

82/01. ?????????? ?????????? ?????????? ???????

????????? ?????????? ???????.

82/01. Paruguvaar polinum pannbilaar kennmai

Prugalin kundrral inidhu.

82/01. It is better to reduce, rather than increasing, the friendship

Of a drunkard who may drink out of his excess love.

\*\*\*

Daya: Better to leave the company of a drunkard

Who may drink for whatever the reason it may be.

Muthuraman: There is a proverb in Tamil,

&quot;A drunkard's word in the night,

Will go away, by next day dawn.&quot;

&quot;????????? ???????

????????? ???????.&quot;

One may have pity for him,

But keeping friendship with him,

Is always an unbearable nuisance,

And soon he'll lose patience.

It is better for many reasons

To keep him at a distance,

As he'll test your patience,

Or tempt you with drinks.

\*\*\*

82/02. ?????????? ?????????????? ?????????? ???????

????????? ?????????????? ?????

82/02. Urrinnattu arrinoruum oppilaar kennmai

Perrinum izhappinum en?

82/02. A friend stays when there is some benefit and leaves when there is no

benefit, if that unsuitable friend remains or not with one, what is the use?

\*\*\*

Daya: There is no use of such friends  
Who are like time servers.

Muthuraman: They're like weather cock,  
Whichever side the wind blows  
The cock will turn in that direction  
To indicate the flow of breeze.

Like this, some friends will prefer  
Wherever money is there  
They'll go for their benefits  
Leaving moneyless persons.

Better such a thankless friend,  
Who has no good principles,  
Leave that place at once,  
Not staying with his poor friend.

\*\*\*

82/03. ?????? ?????????????? ??????? ???????  
????????????? ?????????? ?????.

82/03. Uruvadhū seerthookkum natpum perruvadhu  
Kollvaarum kallvarum ner.

82/03. A person caring not for his friend but for the benefit out of his friendship,  
a prostitute caring for the money and not for the giver of that money, a thief  
stealing money without other's knowledge,  
All are one and the same in comparison.

\*\*\*

Daya: What a comparison the poet has made  
Between thankless friend, prostitute and thief!

Muthuraman: It is not the friend, one wants,  
But his money only he wants,  
Then he leaves that friend  
To join the next rich friend.

It is not the person, a prostitute wants,  
But his money only she wants,  
Then she goes to another giver

Who'll give money to her.

It is not the house owner a thief wants  
But his money only he wants,  
He breaks open the safes,  
And runs away with the loots.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 82 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 82 - ?? ?????

CHAPTER 82 - BAD FRIENDSHIP.

\*\*\*

82/04. ????????? ?????????????? ????????? ?????????  
???????? ?????? ???.

82/04. Amarakaththu atrrarrukkum kallaamaa annaar  
Thamarin thanimai thalai.

82/04. An untrained horse that took a rider on its back before the war,  
It pushed the rider down when the war actually came. Like this,  
If any friend is there, better leave him and live alone.

\*\*\*

Daya: An undependable horse and a friend  
are not useful for one's purpose.

Muthuraman: An undependable horse  
Will push the rider down the fields,  
And it is of no use for anyone.  
Better leave it and walk alone.

An undependable friend,  
Another rich man he'll find,  
When he exhausted one,  
Who is financially broken.

Be wise always to find,  
A dependable wise friend,  
Or else, try to live alone,  
But not with a crazy friend.

\*\*\*

82/05. ?????????? ?????? ?????????? ??????????????  
????????? ?????????? ??????.

82/05. Seidhemam saaraach sirriyavar punkenmai  
Eidhalin eaidhaamai nandru.

82/05. If one wants to have friends, instead of picking from

unsafe low class bad people better don't make friends.

\*\*\*

Daya: Easy solution is better don't make friends  
Instead of joining a group of rogues.

Muthuraman: A fool rode on a mud horse  
A flooding river to cross,  
But halfway he was drowned  
When in the river, mud dissolved.

Like this, a bad company,  
Will give, not one, but many  
Problems leading to worries  
That can't be solved for years.

He'll lose his reputation  
And also his going to heaven,  
As hell be waiting for him  
To go along with them.

\*\*\*

82/06. ????? ?????????????? ?????????? ??????????????  
????????? ????? ??????.

82/06. Pethai perungkezhiee natpin arrvudaiyaar,  
Eadhinmai kodi urrum.

82/06. A wise enemy is better than a close foolish friend.

\*\*\*

Daya: There is a proverb saying that an open enemy  
is better than a cunning friend.

Muthuraman: I'll tell you now a story,  
Of a King and foolish monkey.  
You can then understand,  
The action of his foolish friend.

A King had a monkey friend  
That he took wherever he went.  
Once he went for a hunt  
Along with his monkey friend.

When the King was sleeping,

The monkey was guarding.  
With a sword in its hand,  
It stood near his head.

A fly sat on the King's nose.  
First it drove it from his nose.  
Then it sat on his shoulder.  
It drove it from his shoulder.

When on his neck sat the fly,  
The monkey tried to cut the fly  
But it flew away and escaped,  
Alas, it cut King's neck and he died.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 82 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 82 - ?? ?????

CHAPTER 82 - BAD FRIENDSHIP.

\*\*\*

82/07. ?????????? ???? ????????? ??????????

???????????? ???? ??????

82/07. Nagaivagaiyar aaghiya natpin pagaivaraal  
Paththaduththa kodi urrum.

82/07. An enemy's troubles are better worth more than ten crores  
than a friend is just for the sake of fun  
and not for learning more good things from him.

\*\*\*

Daya: The poet says, in other words, an enemy is better  
Than a friend who is wasting one's time by cutting jokes and Playing funs.

Muthuraman: An enemy remains at a distance  
While a useless friend closely remains  
Cutting jokes and playing funs,  
Which are of no use to both friends.

A friend must be a knowledgeable person  
From whom many things one can learn,  
Instead of wasting time in frolic and fun  
That is of no use for anyone.

The poet says, an enemy is better  
As he's far away, not near,  
To waste his energy and time  
Like the useless friend of him.

\*\*\*

82/08. ????????? ??????? ????????? ?????????????

???????????????? ???? ??????

82/08. Ollum karumam udatrru pavarkenmai  
Sollaadaar soar vidal.

82/08. A person, who is capable of doing a thing, acts as if he cannot do the

same. One must give up that friendship slowly without informing him.

\*\*\*

Daya: When a friend can do a thing why should he act  
As if he doesn't know how to do that thing?

Muthuraman: Then he is not a real friend  
But he acts like a close friend.  
Such a friendship is of no use  
And one must snap his ties.

That way all can't be real friends,  
As each one will have his own priorities,  
And sometime he may not find time  
To help his friend every time.

Each case must be examined,  
If it can be done by his friend,  
And then only one must feel  
Whether he is fake or real.

\*\*\*

82/09. ????????? ???????? ?????? ??????????  
????????? ?????????? ??????????.

82/09. Kanavilum ennadhu manno vinaiverru  
Solverru pattaar thodarbh.

82/09. Talking like a friend, but harming in action  
Will give trouble both while awake and also in dreams.

\*\*\*

Daya: This is a dangerous friendship  
Keeping one thing in mind  
And saying different thing orally.

Muthuraman: Some people are like that.  
Outward they are nice look at  
But inward they are dangerous  
In their opposite feelings.

Better with such friends,  
One must keep a distance,  
As they are not of any use  
In his day to day matters.

The poet has categorized  
Different types of friends,  
With whom one must be careful,  
If one's life must go peaceful.

\*\*\*

82/10. ?????????? ?????????? ??????? ??????????????  
????????? ?????????????? ??????????.

82/10. Enaiththum kurrudhal oambal manaikkezhee  
Manrril pazhippaar thodarbh.

82/10. When a person is alone in the house, his friend is praising him, and  
outside in an assembly that friend is criticizing him.

\*\*\*

Daya: This kind of dual personality must be discouraged.  
Such friendship must be discarded.

Muthuraman: Rarely such a case arises  
When a man is praised in his house  
And criticized outside in an assembly  
This amounting to split personality.

Better such a person is avoided  
Instead of breaking one's head  
With such an incorrigible person,  
Lifelong as his fake companion.

Anyhow, one's life must go on  
With friends from different origin,  
Parentage, upbringing, education,  
Environmental influence or pollution.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 83 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 83 - ???? ?????

CHAPTER 83 - FALSE FRIENDSHIP.

\*\*\*

83/01. ???????? ???????? ?????????? ???????

???? ???????????? ??????.

83/01. Seeridam kaanin erridharku pattadai  
Near nirandhavar natpu.

83/01. One who has enmity at heart, but friendship outside  
He is like the sharp iron file that cuts gold.

\*\*\*

Sujata: It is dangerous to move one  
with duplicity of friendship.

Urmila: A wolf in a lamb's coat,  
Is always dangerous to meet,  
As outside, a lamb it is,  
But inside, a wolf it is.

A sugar coated pill,  
It is nice, if it is medicine,  
But a sugar coated pill,  
It is death, if it is poison.

A friendship must be open,  
And it must not be hidden,  
As duplicity of friendship,  
Is a dangerous relationship.

\*\*\*

83/02. ???????????? ???????????? ??????? ???????

????????? ????? ??????.

83/02. Inamponrru inamallaar kennmai magallir  
Manampola verru padum.

83/02. A friend's outside friendship, inside enmity,  
when occasion comes, will change like the mind of a prostitute.

\*\*\*

Sujata: An open enemy is better than a cunning friend.

Urmila: If a friend is for money,  
And not for his friends,  
He's like a prostitute for money.  
And not for his customers.

What a terrible comparison,  
The poet has made and written,  
That sounds like hitting a nail  
On a fake friend's head well.

Two hearts are required  
To make one set of friends,  
Both their hearts and minds  
Must integrate as good friends.

\*\*\*

83/03. ?????? ?????? ?????????? ???????????  
?????? ?????????????? ??????.

83/03. Palanalla kattrak kadaiththum manamnallar  
Aagudhal maannaarkku aridhu.

80/03. An enemy's heart cannot change to become a friend  
in spite of his learning many virtuous scriptures.

\*\*\*

Sujata: An enemy remains an enemy  
Though he studied virtuous literatures.

Urmila: One's habits die hard,  
If from the start he was bad,  
It is difficult to change his habit  
From bad to good overnight.

Hatred is saturated in his blood,  
Then how to change it good?  
To make him a good friend,  
How to change his mind?

It is like a dog's tail.  
Keep it inside a pipe well,

Remove, after a year, the pipe,  
Back that tail curls up.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 83 - Couplets 4,5,6

???????????? -TIRUKKURAL  
????????? 83 - ????? ??????  
CHAPTER 83 - FALSE FRIENDSHIP.  
\*\*\*

83/04. ?????????? ????? ????? ?????????????  
????????? ?????????? ??????.

83/04. Mugaththin iniya nagaa agaththinnaa  
Vanjarai angchap padum.

83/04. One must be afraid of a friend  
who is outward smiles but inside hates him.  
\*\*\*

Sujata: Such fake friends are not reliable friends.

Urmila: When Julius Caesar lived  
Many were his friends  
But when he was killed  
Many become his enemies.

He was a dictator, they all felt.  
Also his friend Brutus stabbed him  
And with a surprise Caesar asked him  
&quot;Et tu, Brute&quot; meant &quot;You too Brutus, &quot;

One keeps on smiling at a friend,  
But keeps him as an enemy in mind,  
In friendship, it is a dangerous trend,  
That habit, it is too difficult to mend.  
\*\*\*

83/05. ?????????? ?????? ????? ??????????????????  
????????????????? ?????????????????? ??????.

83/05. Manaththin amaiyaa dhavarai enaiththondrum  
Sollinaal therrarrpaatru andru.

83/05. If a friend's mind is not matching  
it is not proper for one to take his words  
and enter into any commitment.

\*\*\*

Sujata: There is no point in believing a friend  
Whose mind is not identical to one's mind.

Urmila: No two can become friends,  
If they have two different minds,  
As one says "No" to a work,  
And the other "Yes" to that work.

When two bulls pull a cart,  
They both must walk straight.  
How it'll go, if one pulls left  
And another pulls right?

Unity of minds is a must,  
For those minds to meet,  
Otherwise they stand divided  
Always both in body and mind.

\*\*\*

83/06. ??????????? ?????? ??????????? ???????????  
????? ?????? ??????.

83/06. Nattaarpol nallavai sollinum ottaarsol  
Ollai unnarap padum.

83/06. A friend said words of good things, but still it will be known soon that  
enemy's words will do no good.

\*\*\*

Sujata: Though a friend talks nice words,  
It can be judged by results only.

Urmila: A friend's words do not count  
But his intentions here really count.  
He may orally say a good thing,  
But his wish may be opposite thing.

If the result comes bad then,  
His real intention will be known,  
That he has been misleading one,  
With good words, but in wrong direction.

They're like cunning jackal,

That plays tricks with all,  
To achieve its object in the end  
With no idea of foe or friend.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 83 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 83 - ????

CHAPTER 83 - FALSE FRIENDSHIP.

\*\*\*

83/07. ?????????????? ?????????????? ?????????? ??????????????  
???????? ?????????????? ????.

83/07. Solvannakkam onnaarkann kollarrka vilvannakkam  
Theengu kurrihamai yaan.

83/07. The bow is bowing, because its arrows should kill other lives.  
Like that, if an enemy talks humble words, it means to harm others.  
So, their humble words must not be accepted.

\*\*\*

Sujata: An enemy's tongue is sweet, but his heart is bitter.  
Such a man's sweet words must not be accepted.

Urmila: A good example here the poet gives.  
Why a bow is bowing? Just to kill lives.  
So, too much humble words  
Must not be taken for granted.

There may be bad intention  
Behind those sweet words spoken,  
Particularly by those enemies,  
Whose hearts are full of bitterness.

This kind of double standard,  
If it exists among friends,  
Then it is not an ideal friendship,  
But a dangerous relationship.

\*\*\*

83/08. ?????????? ?????????? ?????????????????? ??????????  
????????? ?????????? ??????????.

83/08. Thozhudhagai ullum padaiyodungum onnaar;  
Azhudhakann neerum anaiththu.

83/08. If an enemy folds his hands, there may a hidden dagger inside it.

If he sheds tears, they are just to hide his harmful intentions.

\*\*\*

Sujata: How the poet describes the crocodile tears of an enemy  
And also his possession of a dagger hidden inside his palms?

Urmila: Yes, he is not sympathetic,  
But in saying, he's so emphatic,  
That an enemy folding his hands,  
Means a dagger is hidden in his hands.

His tears too, each tear means,  
Just to hide his bad intentions,  
And so, the poet discourages  
One trusting such hidden enemies.

These are evergreen advices,  
Not only for the bygone days,  
But also for the present day world  
Where tricky political games are played.

\*\*\*

83/09. ??????????? ?????????? ??? ???????????  
?????????? ?????????????? ??????.

83/09. Mighachseidhu thammellu vaarai nagachseidhu  
Natpinull saappullarr paatrru.

83/09. If one's friend is friendlier outside, but is bitter inside,  
he must also make sure that fake friend laughs outside,  
but inside he must behave in such a way that friend must die.

\*\*\*

Sujata: This is something like 'Tit for Tat, 'quote;  
As a nice tip from the poet.

Urmila: What the poet says is correct.  
As the proverb says, in fact,  
'An open enemy is better than,  
A cunning friend, 'quote; inside hidden.

Where the open enemy stands,  
His position one knows,  
But where the hidden friend is  
His position none can even guess.

As his fake friend plays  
A hide and seek game,  
The loser also must play  
In his turn, the same game.

\*\*\*

(Note: Hide and seek game here means,  
Hide enmity and seek friendship)

\*\*\*

83/10. ?????????? ?????? ?????????? ??????????  
?????????? ?????? ??????.

83/10. Paghainatpaam kaalam varunghaal mughamnattu  
Aghamnatpu oree vidal.

83/10. When an enemy wants to become a friend,  
One must make friendship only by face and not by heart.  
Later on that friendship by face also must be left out.

\*\*\*

Sujata: An enemy turned friend is not trustworthy  
And one must cut off his friendship slowly.

Urmila: Just like a broken glass  
Is unfit again for any reuse,  
An enemy is like a broken glass,  
And can never be a good friend.

Let him make friendship first  
By his face, not by heart,  
And slowly cut off that  
'By-face-friendship' next.

This is the advice given  
By the poet, a nice one,  
To avoid an enemy-turned-friend  
Who can never be a close friend.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 84 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 84 - ??????

CHAPTER 84 - ON FOOLISHNESS

\*\*\*

84/01. ?????? ?????????? ?????????? ??????????  
?????? ??? ??????.

84/01. Pedhaimai enbadhondrru yaadhenin eadhamkondu  
Oodhiyam pogha vidal.

84/01. What is meant by one's ignorance, that is his taking those things, which harm him and leaving those things, which benefit him.

\*\*\*

Bhagwati: Is it not one's foolishness to leave those things which benefit him and to do those things which harm him?

Chitra: Not only his foolishness,  
But also it shows his ignorance  
To understand what is what?  
A stupid only will do that.

How can he ignore things,  
Which give him benefits?  
How can he accept things  
Which give him harms?

If out of ignorance,  
He's doing these things,  
Then how will he manage  
His whole life, at every stage?

\*\*\*

84/02. ?????????? ?????????? ?????????? ??????????  
???????? ?????????? ??????.

84/02. Pedhamaiyull ellaam pedhaimai kaathanmai  
Kaiyalla thankann seyal.

84/02. Out of all foolishness, the worst one is  
that a person is mad after doing bad deeds

\*\*\*

Bhagwati: He must be a crazy person  
to wish for doing bad deeds.

Chitra: Normally a sane person  
Will not wish for an action  
That'll be harming others,  
And he'll do correct things.

Here is an insane man  
Who wants to do a bad action  
Out of his foolishness  
That is harmful to others.

(For example)

On the middle of the roads,  
A fool wants to plant big trees  
Not knowing they'll block  
All the vehicular traffic.

\*\*\*

84/03. ?????? ?????? ?????????? ???????????  
?????? ?????? ???????.

84/03. Naannaamai naadaamai naarinmai yaadhondrrum  
Pennaamai pedhai thozhil.

84/03. Not ashamed of blames in doing sins, not testing good things,  
not having any love with anyone and not interested in good things,  
All these defects are with a foolish person.

\*\*\*

Bhagwati: Almost all good things are removed from a fool's list.

Chitra: He's not ashamed of blames  
From others for his doing sins,  
This shows that he ignores  
All the bad remarks of others.

Before doing any deed,  
He's not testing it as good or bad,  
This also shows that he's reckless  
In all his day to day works.

No love and no interests  
In doing good things  
Show that he's not only a fool,  
But also is next to an animal.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 84 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 84 - ??????

CHAPTER 84 - ON FOOLISHNESS.

\*\*\*

84/04. ??? ?????????? ?????????????????? ??????????  
????????? ?????????? ???.

84/04. Odhi unnarndhum pirrarkkuraiththum thaanadangaap  
Pedhaiyin pedhaiyaar il.

84/04. After one studying virtuous scriptures, and also understanding their values, besides telling others about their importance, but he will not follow those values;

that means he's the fool of all fools.

\*\*\*

Bhagwati: What a fool he is to advise others  
what he'll not follow?

Chitra: Really he is a fool of fools,  
To advise good things to others,  
Asking them to observe those values,  
But he'll not follow those values.

Once a politician in a meeting  
Aloud he was talking  
&quot;We must all now encourage  
The suffering widows' remarriage.&quot;

&quot;Come forward, you young boys,  
To marry prostitutes' girls  
And bring them to normal  
Family life as early as possible.&quot;

One day his son came with a girl.  
&quot;Oh Papa, I married this girl  
From a prostitute's house  
As advised by you once.&quot;

&quot;Oh you, my useless son,

I told this suggestion  
For others' consideration,  
And it was not meant for my son.&quot;

\*\*\*

84/05. ??????? ??????????? ???? ??????????  
?????????? ?????????? ????.

84/05. Orumaich seyalaarrtrum pedhai azhumaiyum  
Thaanbukku azhundhum allarru.

84/05. Whatever sufferings a fool will have in the next seven births, he will  
create those things in his present birth itself.

\*\*\*

Bhagwati: A fool suffers troubles in his present birth  
What he'll have in the next seven births.

Chitra: A fool is not born, but made.  
Not properly trained from childhood,  
A fool is added to the list of fools  
Who are to suffer in this world.

He suffers not only in this birth,  
But in the coming seven births,  
As a fool of no importance  
To this world of wise or fools.

A proverb says, &quot;F.F.F., &quot;  
&quot;Fortune Favors Fools&quot;  
That means fools wait  
For their fortune to visit.

\*\*\*

84/06. ??????????? ?????? ??????????? ??????????  
???? ?????????? ???????.

84/06. Poipadum ondrro? Punaipoonnum kaiyarriyaap  
Pedhai vinaimerr kollin.

84/06. A fool who does not know how to do a job will pose  
as if he can do it, but when he fails to do it, others  
cannot follow what he has done partially.

\*\*\*

Bhagwati: A fool left the work half done

But others cannot complete it even.

Chitra: A fool's work is in a total mess,  
And in what manner he has done this  
Others also couldn't find it.  
In that half way, he has left it.

He must not have taken this work  
But his false prestige took this work  
And he couldn't proceed ahead,  
As he stood then confused.

He made himself a fool,  
And others also fools,  
As the work stood still,  
How to restart; it was a puzzle?  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 84 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 84 - ??????

CHAPTER 84 - ON FOOLISHNESS.

\*\*\*

84/07. ??????? ???? ?????????????? ???? ?

????????????????? ?????? ???.

84/07. Adhilaar aarath thamarpasippar pedhai  
Perunjselvam uttrak kadai.

84/07. If a fool gets money, he'll spend for outsiders'  
enjoyment, while his close kith and kin suffer with hunger.

\*\*\*

Bhagwati: Normally a fool will not get money.  
When he gets money he'll spend for others  
And not for his own hungry kith and kin.

Chitra: A fool has no thinking capacity  
But he wants some undue publicity.  
So, he spends his money for others,  
And not for his hungry relatives.

His relatives will curse him  
That he'll go to hell any time.  
For his giving outsiders food  
When they're suffering for food.

But he cares not for their curses,  
And does what his mind dictates,  
Not knowing, it is good or bad,  
As he's a declared fool in this world.

\*\*\*

84/08. ?????? ?????? ?????????????? ??????? ?

????????? ?????? ???????.

84/08. Maiyal oruvan kallithatrraal pedhaithan  
Kaiyondrru udaimai perrin.

84/08. If a fool gets more wealth, he'll get confusion

Like once a mad man now drank toddy and swooned.

\*\*\*

Bhagwati: A fool spends his money in whatever manner  
he thinks at that hour, as he has no thinking power.

Chitra: A story comes to my mind.  
A tall coconut tree a monkey climbed  
Drank toddy kept in a mud pot.  
At that time a scorpion stung it.

It pulled a honeycomb for honey.  
Honeybees stung its whole body.  
That mad monkey, like fools,  
Ran here and there with pains.

Like this, the wealth of a fool,  
Suddenly threw him into a pool  
Of confusion, how to make use  
Of all the newly acquired monies?

\*\*\*

84/09. ?????????? ?????????? ???????; ??????????????  
???? ?????????????? ???.

84/09. Peridhinidhu pedhaiyaar kenmai; pirivinkann  
Peezhai tharvadhondrru il.

84/09. In the company of a fool, one was enjoying,  
and he had no troubles, when the fool went away from him.

\*\*\*

Bhagwati: A fool company gives one joy  
And the fool's departure gives him no worry.

Chitra: A fool is like a comedian.  
People enjoy his confusion.  
They provoke him to do things  
Which turn into a total mess.

When that fool leaves them,  
They're least bothered about him.  
As he was of no use to them  
Though they pitied him.

Sometime a fool thinks  
That he's so wise  
That he can manage things  
Without others' advices.

\*\*\*

84/10. ?????????? ?????????? ?????????????? ??????????  
????????????? ???? ??????.

84/10. Kazhaakkaal palliyulla vaiththattraal saandror  
Kuzhaaththup pedhai pughal.

84/10. If a fool enters an assembly of wise men.  
It is like one's dirty legs, not washed, kept on his bed.

\*\*\*

Bhagwati: How dirty one's bed will become  
When he keeps his dirty legs on it?

Chitra: A fool who can't talk a word  
How can he step into a crowd  
Of wise men and address them?  
Will they not jeer at him?

A fool has no words to speak  
When they all begin to mock  
And so he must stay away  
From wise men's way.

A man stepped over his bed,  
With his dirty legs not washed,  
He's like that mad man,  
Entering the room of wise men.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 85 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 85 - ????????????????

CHAPTER 85 - ON IGNORANCE.

\*\*\*

85/01. ?????????? ?????????? ?????; ??????????  
???????? ?????? ????

85/01. Arrivinmai inmai yull inmai; pirridhinmai  
Inmai yaa vaiyaadhu ulaghu.

85/01. For a person poverty within poverty is his ignorance.  
The world will not consider the absence of other things seriously.

\*\*\*

Anuradha: An ignorant man will be a fool  
In the eyes of wise men one day.

Divya: For a person, ignorance is no excuse,  
As legally and morally he must know the rules  
To the minimum extent for his existence,  
And also to manage himself his day to day duties.

He can't say, "I don't know the rules  
That stealing is punishable,  
So, I stole things for my existence  
Instead of doing manual jobs."

Poverty is not a crime for one,  
But ignorance of a person,  
Will not be taken as an excuse,  
For all punishable crimes.

\*\*\*

85/02. ?????????? ?????????????? ??? ???? ??????????????  
?????; ?????????? ????

85/02. Arrivilaan nenjuvandhu eedhal pirridhiyaadhun  
Illai; perruvaan thavam.

85/02. If an ignorant man gives someone something  
it is due to nothing but the receiver's virtuous deeds.

\*\*\*

Anuradha: That means an ignorant man is a miser  
and he gives rarely any gift to a lucky man.

Divya: What does a man of ignorance,  
Know about the virtue or the vice,  
To give charity to the needy,  
Or do crimes which are petty.

His life is like a wood,  
Not knowing bad or good,  
He regularly eats and sleeps,  
And somehow spending his days.

If someone receives a gift,  
It is not from giver's heart,  
But it is the receiver's fortune  
That prompted him to give one.

\*\*\*

85/03. ?????????? ??????????? ???????????  
????????????????? ??????? ??????.

85/03. Arrivilaar thaamthammaip peezhikkum peezhai  
Serruvaarkkum seidhal aridhu.

85/03. Ignorant persons suffer themselves all troubles,  
more than what their enemies can give troubles to them.

\*\*\*

Anuradha: An ignorant man's mistakes  
Keep him tense always.

Divya: His sufferings are created,  
From his own misdeeds,  
Out of his ignorance,  
For which there is no excuse.

Even the enemies haven't given  
So many problems to that man  
And all his present sufferings  
Are due to his own ignorance.

An ignorant man can ignore,

But others cannot ignore,  
His deliberate attempts,  
To give others problems.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 85 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 85 - ????????????????

CHAPTER 85 - ON IGNORANCE.

\*\*\*

85/04. ?????? ??????????? ????????? ??????

???????????? ????????? ??????????.

85/04. Venmai enappaduvadhu yaadhenin onnmai  
Udaiyamyam ennum serukku.

85/04. If you ask what ignorance is, a person thinks himself  
out of his ego that he is the wisest man.

\*\*\*

Anuradha: A self glorification of an ignorant man  
Is nothing but his ego and arrogance.

Divya: One's own ignorance,  
Combined with arrogance,  
Is nothing but his foolishness,  
That is exhibited before others.

Ignorance can be overlooked,  
But arrogance can't be excused,  
As it is more dangerous  
Than his inborn foolishness.

His assuming that he's wise,  
It shows only his arrogance,  
But the world will not accept,  
Among all men, he's the wisest.

\*\*\*

85/05. ?????? ????????????? ?????? ??????

???????????? ?????? ??????.

85/05. Kallaadha merrkondu ozhughal kasadarra  
Valladhuoom aiyam tharum

85/05. An ignorant man boasts that he has learnt all the literatures.  
But he has not studied not even one that will create doubts in other's minds

whether he has learnt at least one without any mistakes.

\*\*\*

Anuradha: How can he boast that he knew everything  
When he has not studied even one literature?

Divya: This shows that he is lying  
That he knows everything,  
But actually he knows nothing,  
Yet, as if he knows, he's boasting.

One day, in the eyes of others,  
He'll expose his true colors,  
That he's nothing but a zero,  
Though he claims to be a hero.

Time will expose his weakness,  
And his well known ignorance,  
When he'll lose his face,  
And his ego before others.

\*\*\*

8506. ?????? ???????? ?????????? ??????????  
???????? ?????? ????

85/06. Atram marraiththalo pullarrivu thamvayin  
Kuttram marraiya vazhi?

85/06. An ignorant man says he knows the work, without knowing it.  
When he is trying to hide one fault, he'll be exposing other faults.

\*\*\*

Anuradha: When he doesn't know  
Why he should say he knows?

Divya: His prestige prevents him  
From telling the truth that time,  
So, he says that he knows  
Out of his usual ignorance.

Only when the work fails  
Others will know his faults  
That he is a fool among fools  
Not knowing how to handle tools.

If he admits his ignorance,  
Others can give helping hands,  
But his ego prevents him  
To admit it before them.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 85 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 85 - ????????????????

CHAPTER 85 - ON IGNORANCE.

\*\*\*

85/07. ?????? ?????? ?????????? ??????????

????????? ??? ?????.

85/07. An ignorant person will not keep in mind those good advices given in the scriptures, but will boast himself that his knowledge is the best.

\*\*\*

Anuradha: An ignorant man boasts  
That his knowledge is the best.

Divya: He has kept all the books  
Neatly in the bookshelves,  
But he has no time to turn pages  
And read what each page contains.

In others' views all the books  
Indicates that he's so wise  
Though he is actually not  
As just for show, books are kept.

But before them he still asserts,  
That his knowledge is the best,  
Even though he knows nothing  
But he says he knows everything.

\*\*\*

85/08. ?????? ??????????; ??????????; ??????????

????? ?????????? ????

85/08. Evavum seigalaan; thantherraan; avvuyir  
Povom allavumore noyi.

85/08. If wise men tell an ignorant man will not listen,  
nor he will make an attempt to know  
and will create troubles to others till his last.

\*\*\*

Anuradha: Neither he will listen

Nor he himself will learn  
What kind of an ignorant man he is?

Divya: He's such an ignorant man  
He'll not listen to wise men  
Nor he himself tries to learn  
What all practical lessons.

He creates troubles for him,  
As well as for all of them,  
In mishandling everything,  
About which he knows nothing.

How people tolerate him,  
For all his troubles to them,  
But it is his good time,  
He escaped from them.

\*\*\*

85/09. ????????? ?????????? ??????????; ??????????  
?????????? ?????????? ????

85/09. Kaannaadhaan kaattuvaan thaankaadaan; kaannaadhaan  
Kandaanaam thaankannda vaarru.

85/09. An ignorant man, who does not know good virtues, is teaching  
what is virtue to another innocent person, who has become another fool like him.

\*\*\*

Anuradha: It is like a blind leading another blind,  
Both will fall into a pit.

Divya: Before teaching what is virtue,  
He must learn the same virtue,  
But without learning its lessons  
How can he teach it to others?

He's posing to know everything  
But actually he knows nothing  
In which case he is fooling  
Another man as if he's teaching.

He's like a joker in a circus,  
People will laugh at his jokes,

When he is trying to teach  
What he doesn't know much.

\*\*\*

85/10. ?????????? ?????????? ?????????? ??????????  
???????? ?????????? ???????.

85/10. Ulagaththaar undenbadhu illenbhaan vaiyaththu  
Alakaiyaa vaikkap padum.

85/10. Where the wise men say "YES, " he'll say "NO, "  
The world thinks of him as a demon.

\*\*\*

Anuradha: How can he contradict wise men like this?

Divya: He doesn't know anything,  
But posing to know everything.  
He seems to be a mad man,  
Who disagrees with wise men.

When wise men say "Yes, "  
How can he say "No, "  
As an ignorant man  
Opposing those wise men?

The world will not pardon  
But will call him a demon  
For his evil intentions,  
Particularly with scholars.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 86 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 86 - ????.

CHAPTER 86 - DISAGREE (DISCORDANCE)

\*\*\*

86/01. ??????? ????? ????????????? ???????????

???????????? ????????????? ????.

86/01. Eghalenba ellaa uyirkkum paghalennum  
Pannbinmai paarikkum noi.

86/01. Wise men say to all people that disagreeing with others  
is a disease called discordance.

\*\*\*

Harini: There are people born to disagree with other people.

Tejaswini: They've negative tendencies  
Right from their young days,  
And they take pleasure in opposing  
Whatever one is saying.

If one says, "Hare has got four legs, "  
"No, hare has got three legs, "  
The other negative person,  
Will oppose the positive man.

It is a disease, the poet says.  
It is a force of habit, some say.  
Whatever it may be for one  
To disagree is out of his compulsion.

\*\*\*

86/02. ????????????? ?????? ?????????? ???????????

???????????? ????? ???.

86/02. Pagalkarudhip patrra seiyinum igalkarudhi  
Innaasei yaamai thalai.

86/02. An enemy can be harmed as a punishment.  
But for one's mere hatred if he doesn't harm a person  
that nature is really great.

\*\*\*

Harini: Hatred begets hatred. Love begets love.

Tejaswini: Punishing an enemy is justified,  
But harming a person due to hatred,  
It is no good for one, who hates him,  
And it is better to avoid him.

We may hate many persons,  
With whom we may have dealings,  
But it is totally unavoidable  
As it is beyond our control.

For instance:

Our boss is very much tough.  
With him we can't be rough,  
Also we can't resign and go out  
There, the virtue, tolerance is great.

\*\*\*

86/03. ?????????? ?????????? ?????????? ???????????  
??????? ?????????? ??????.

86/03. Igalennum evvanoi neekkin thavalillaath  
Thaavil vellakkam tharum.

86/03. If the disease &quot;discordance&quot; is removed from one's thoughts  
that status will always remain leading to fame from others.

\*\*\*

Harini: One must practice accepting others' views  
Then this disease will automatically vanish.

Tejaswini: By thoughts and actions  
It is good for a person  
To cure the disease, 'Discordance, '  
That'll be appreciated by others.

A man with this disease  
Will wait for a chance  
To deny whatever others say  
That gives him more joy.

This perverted intelligence  
Exists among some wise persons  
Who argue always on any subject  
On the wrong side, in fact.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 86 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 86 - ????.

CHAPTER 86 - DISAGREE (DISCORDANCE)

\*\*\*

86/04. ?????????? ?????? ?????????? ???????????

????????????? ?????? ??????.

86/04. Inbaththull inbam payakkum ighalennum  
Thunbaththull thunbham kedin.

86/04. If this feeling of hatred or discordance does not remain with one, that will give him the most happiness among all happiness.

\*\*\*

Harini: If one removes the negative feeling  
and has a positive approach, he will be the happiest person.

Tejaswini: True, the negative feelings  
Will eat his mind always,  
And he'll get mental sickness,  
With his negative thoughts.

The entire body metabolism  
Will alter its positive system  
Into a negative system,  
A disease oriented mechanism.

A right thinking gives,  
Right mind and thoughts,  
That'll take the right person  
To the correct destination.

\*\*\*

86/05. ?????????? ?????????????? ?????????? ????

????????????? ?????? ??????.

86/05. Ighaledhir saaindhozhugha vallaarai yaaro  
Migalookkum thanmai yavar.

86/05. If one is mentally capable of staying away from discordance or hatred no one has the will to win such a strong person.

\*\*\*

Harini: The wave of discordance  
Must go away from one's mind.

Tejaswini: Mind is a bundle of thoughts,  
And not made up of flesh and blood,  
If one controls his wave of thoughts,  
Then his body system will be good.

He'll develop a positive mind  
Wherein a new world he'll find  
More energetic and vibrant,  
All due to his controlled thoughts.

None can win that person now  
As he has won his mind somehow  
That was once swaying here and there  
But now it is not going anywhere.

\*\*\*

86/06. ?????? ?????????? ?????????? ??????????  
???????? ?????????? ??????????.

86/06. Igalin mighalinidhu enbhavan vazhkkai  
Thavalum kedalum nanniththu.

86/06. If a person enjoys his habit of discordance  
it will trouble and ruin his life soon.

\*\*\*

Harini: If one enjoys his habitual negative thoughts  
It will take him nowhere but to the end of his life.

Tejaswini: He'll ruin his life like this  
With all his negative tendencies,  
If he enjoys this kind of bad habit  
To disagree with others' point.

He will be standing alone  
Among the world of wise men  
And people will shun him  
Without arguing with him.

So, he must change his habit,

In his own self interest,  
Or else, he'll die soon,  
Not cared for by anyone.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 86 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 86 - ????.

CHAPTER 86 - DISAGREE (DISCORDANCE)

\*\*\*

86/07. ?????????? ?????????????? ?????? ??????????  
????? ?????? ????.

86/07. Migalmeval meipporull kaannaar ighalmeval  
Innaa arrivi navar.

86/07. A person with an indifferent and harmful attitude  
he'll never understand the truth behind all the valuable scriptures.

\*\*\*

Harini: There is proverb in Tamil  
&quot;Can a donkey know how camphor smells? &quot;  
So, a man of indifference will never know what real life is?

Tejaswini: He has been arguing always,  
And had no time for enjoyments.  
How can he change his views,  
If his life goes on life this?

He's a hard nut to crack,  
And will never come back  
From his stand point,  
When he's stuck up on it.

The poet is so serious,  
That he also mentions,  
It'll cost his life in the end,  
When he's still in that attitude.

\*\*\*

86/08. ?????????? ?????????????? ??????; ????  
????????????? ?????????? ????.

86/08. Igalirru edhirsaidhal aakkam; adhanai  
Mighalookkin ookkumaam kedu.

86/08. It is safe not to give room for hatred in one's mind.

If it is given a place in mind it will ruin one's life.

\*\*\*

Harini: Disagreement, hatred, discordance  
are all different names but mean  
one and the same attitude.

Tejaswini: Agreement, love, consent,  
Disagreement, hatred, discordance,  
How each set of words sounds  
In a person's two ears?

One set of words are pleasant,  
And another set unpleasant.  
Why an indifferent person  
Must follow the unpleasant one?

Is it because of his parents?  
Is it due to their faults?  
How he inherited these defects?  
Who'll answer these questions?

\*\*\*

86/09. ?????????? ?????? ??????????; ????  
????????????? ???? ???????.

86/09. Ighalkaannaan aakkam varungaal; adhanai  
Mighalkaannum kedu thararrku.

86/09. If one mind is free from disagreement, his good time then begins.  
If it is full of disagreement, then his bad time starts.

\*\*\*

Harini: His bad or good time is in his own hands.  
If he hates or disagrees not with others,  
then it is good time for him.

Tejaswini: Some are bound by their fate  
If he's ill fated, he'll be like that.  
Perhaps, in his previous births  
He had faced many troubles.

In this birth, he had developed,  
Negative tendencies in his mind,  
As a frustrated man from his birth,

That may continue till his death.

There are many such persons  
In the world of mankind  
Who are still left behind  
To lead their frustrated lives.

\*\*\*

86/10. ?????????? ?????? ?????????; ??????  
????????? ?????????? ??????????.

86/10. Igalaanaam innaadha ellaam; nagalaan  
Nannayam ennum serukku.

86/10. All troubles arise due to hatred.  
All benefits come due to kindness.

\*\*\*

Harini: The poet says love gives benefits  
While hatred gives troubles.

Tejaswini: "Love begets love.  
Hatred begets hatred."  
This slogan has been repeated  
In one or two chapters.

But hatred and discordance  
Are two sides of a coin  
And they exist in part  
Or in full with human beings

We hate someone, or something,  
In our daily life, knowing  
What we have been doing  
Is not correct, but is wrong.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 87 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 87 - ??? ??????

CHAPTER 87 - ON ENIMITY

\*\*\*

87/01. ????????????? ?????????? ??????; ??????  
???????????????? ???? ???.

87/01. Valiyaarkku maarretrral Ombuga; Ombaa  
]meliyaarmel megha paghai

87/01. With weak enemies don't show too much of your enmity  
With strong enemies try to build up your strength to attack them.

\*\*\*

Dushyant: A weakest person must go for peace terms  
With a strong enemy.

Manoj: In the survival of the fittest,  
It is not the weakest, but the strongest,  
Will survive in any fitness test,  
If you arrange for a contest.

The poet says, &quot;Spare the weakest.  
Fight with the strongest, &quot;  
For that he then advises  
To strengthen the fighting forces.

He advises, &quot;Build up a force  
That'll finish the strongest  
And your energy you don't waste,  
In fighting with the weaker force.

\*\*\*

87/02. ??????????; ??? ???? ??????; ??????????????  
???????????? ???? ???.

87/02. Anbilan; andrra thunnaiyilan; thaanthuvvaan;  
Enbaryum eadhilaan thuppu.

87/02. When there is no love, he has more enemies.  
He is weak in the absence of any helpful sources.

Then how will he defend himself against a strong enemy?

\*\*\*

Dushyant: One cannot fight with a strong enemy,  
if he has no support in the absence of his love for others.

Manoj: When one has no love for others,  
He'll have more enemies,  
When he fights with a strong enemy  
No one will come to his rescue.

He must strengthen his forces,  
And love his friendly sources,  
Then he can fight strong enemies,  
With the help of his friends.

He must have fewer enemies  
And have more friends  
To build up his strength,  
And survive on this earth.

\*\*\*

87/03. ????????; ????????; ????????; ??????  
?????? ??????? ????????

87/03. Anjum; arriyaan; amaivilan; eegalaan  
Thanjam elliyan pagaikku.

87/03. He's a coward; he doesn't know his enemies' strength;  
He's not timely wise, he's too hasty, and he's miserly, has no mind for charity;  
such a person submits himself to his enemies.

\*\*\*

Dushyant: With so much weakness  
How can one face his enemies?

Manoj: First, a coward cannot fight.  
He has other minus points.  
He knows not enemy's strength.  
He can't take spot decisions.

Too hasty he is, also a miser,  
How can he be so wiser?  
Can he fight his enemies,  
Before whom he surrenders?

Such a weak person,  
Can't fight anyone,  
He has no leadership,  
Nor has any friendship.

\*\*\*

Rajaram Ramachandran

## Tirukkural Chapter 87 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 87 - ??? ??????

CHAPTER 87 - ON ENMITY

\*\*\*

87/04. ?????????? ?????? ?????????? ??????????????

???????????? ?????????????? ??????.

87/04. Neengaan veghuli nirraiyan enggaandrum  
Yangannum yaarkkum ellidhu.

87/04. One is an angry man; he cannot keep anything in mind and will let it out.  
It is easy for anyone, at any time, at any place, to complain against him.

\*\*\*

Dushyant: It is easy to complain against a person.  
Who has a weak mind and who is always angry.

Manoj: Everyone will complain  
Against an angry person.  
People avoid him always,  
For fear of his anger and shouts.

Also he has a weak mind  
They've all somehow found  
That he can't keep secrets,  
And he lets them out to others.

It is not difficult to complain,  
Against this weak person,  
Because of his short temper,  
And open minded behavior.

\*\*\*

87/05. ??????????????; ?????????? ??????????; ??????????????

???????????? ?????????????? ??????.

87/05. Vazhinokkaan; vaaippana seivaan; pazhinokkaan  
Pannbilan pattraarikku inidhu.

87/05. One will not learn law books; he will not act according to its rules; He will  
not care for any blame from others; he is not of good character; such a person

can easily be destroyed by his enemies.

\*\*\*

Dushyant: He seems to be an incorrigible man  
Who cannot be corrected by anyone.

Manoj: He cares not for rules and orders  
He cares not for others' blames.  
He has no good character.  
What more he requires?

From all his bad behavior,  
He appears to be a gangster,  
Fit enough to be shot dead  
By his enemies for good.

Such a man is dangerous  
To the country's interests.  
Under watch he must be kept,  
And must not be freely let out.

\*\*\*

87/06. ?????? ?????????? ?????????? ??????????  
?????? ?????? ??????.

87/06. Kannaach sinaththaan kazhiperung kaamaththaan  
Pennaamai pennap padum.

87/06. People celebrate a person having uncontrollable anger and extreme lust  
as enemy, the fire.

\*\*\*

Dushyant: The fire of both anger and lust will burn  
one as an enemy of mankind, no doubt.

Manoj: Uncontrollable anger  
Extreme lust both are fire,  
That will burn a person  
Into ashes very soon.

If he's treated as an enemy,  
He deserves that really,  
As no one will tolerate,  
Both his anger and lust.

There are some people,  
Who come under this title,  
As enemies of mankind,  
Whose lives lag behind.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 87 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 87 - ??? ??????

CHAPTER 87 - ON ENMITY

\*\*\*

87/07. ????????????? ?????????????????????????????????????????????  
?????? ?????????????????????????????????????????????????????????

87/07. Koduththum kollalvendum manrra; aduththirundhu  
Maannaadha seivaan pagai.

87/07. One must spend money to win the enemy  
who remains close, but doing harm to him.

Dushyant: Such double standard people  
Must be sent out at any cost.

Manoj: He must be sent out,  
As an enemy at any cost,  
When he's playing foul game,  
What an enemy does the same.

He is acting like a friend,  
But he does not mind  
Doing several harms to him,  
That is an unpardonable crime.

There are many such men,  
Who betray their friends,  
For the sake of some gains,  
Doing crimes one by one.

\*\*\*

87/08. ?????????????????????????????????????????????????????????  
????????????????????????????????????????????????????????

87/08. Gunnanilanaaik kutrram palavaayin matrraarkku  
Inanilanaam eamaappu udaiththu.

87/08. One has no virtuous character, but is of criminal character.  
When he has no good friends, he can easily be won by his enemies.

\*\*\*

Dushyant: Such a worthless man falls  
An easy prey to his enemies.

Manoj: No virtuous character,  
Nor friends or whatsoever,  
Will his enemies spare him?  
They'll kill him in no time.

If he has virtuous character  
And good friends so near  
They can save him  
At the crucial time.

But, by nature, he's a criminal,  
Hated by all the affected people,  
The law enforcement will arrest him  
For his bad activities, at any time.

\*\*\*

87/09. ?????????????????? ????????? ????????? ?????????  
????????? ?????????? ?????????.

87/09. Serruvaarkkuch sennikavaa inbham arrivilaa  
Anjum pagaivar perrin,

87/09. No good knowledge how to avoid or defeat enemies,  
but has plenty of fear to face enemies, to fight against  
such a weak person his enemies feel happy.

\*\*\*

Dushyant: With such a coward and inexperienced person  
His enemies can easily fight and win him.

Manoj: He's a coward and can't face  
Anyone of his strong enemies,  
For want of good experience,  
At any time, in any fights.

One must have in his blood  
A fighting spirit to be bold  
And fight his enemies  
With the help of his friends.

Now both are not there,  
But he has plenty of fear,  
To fight his strong enemies,  
Without any good friends.

\*\*\*

???????????? -TIRUKKURAL

????????? 87 - ??? ??????

CHAPTER 87 - ON ENMITY

\*\*\*

87/10. ???????? ?????????? ?????????????? ??????????????  
????????? ?????????? ???.

87/10. Kallaan veghullum sirruporull enggaandrrum  
Ollaanai ollaadhu olli.

87/10. One who has not studied knowledgeable books,  
Not having mind to give anything to others,  
Keeping always an angry mood,  
He'll never get fame for winning his enemies.

\*\*\*

Dushyant: He is neither wise nor strong to win his enemies.

Manoj: Always angry, he's not wise,  
With no strength to fight his enemies,  
How can he earn a name  
Or any kind of fame?

He has not even studied  
The war techniques to defend  
Nor made anyone as a friend  
For their help to extend.

He doesn't even give gifts,  
To all deserving persons,  
Who is there for him,  
To praise and welcome him?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 88 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 88 - ?????????? ???????.

CHAPTER 88 - KNOWING ENEMIES' STRENGTH

\*\*\*

88/01. ????????????? ?????? ????? ???????

????????? ?????????????????? ??????.

88/yennum pannbi ladhanai oruvan  
Nagaiyeyum venndarrpaatrru andrru.

88/01. The enmity is not good and even for a joke  
one should not desire for it.

\*\*\*

Jignesh: How enmity arises in this world of peace?

Mangal: How the enmity arises?

One has more wealth, another has less,  
The less man envies the more man  
And starts fighting with more man.

One loves a pretty girl  
Another loves the same girl  
Then the enmity comes  
In between two of them

A big country wants  
Small countries to submit  
Their freedom at its feet,  
As their powerful boss.

\*\*\*

88/02. ?????????? ?????? ?????????????? ??????????

????????? ?????? ???.

88/02. Villaer uzhavar paghaikollinum kollarrka  
Sollaer uzhavar paghai.

88/02. Even if one becomes an enemy of a soldier fighting with his bow,  
he should not become an enemy of popular scholars.

\*\*\*

Jignesh: That is the reason why elders say,  
&quot;Pen is mightier than sword.&quot;

Mangal: With his sword, a warrior fights,  
While blood sheds in the war fields;  
With his pen, a scholar writes,  
And the love of the people he wins.

Where more deaths are involved,  
Is warriors' bloodshed is good?  
Or, where happy lives are involved,  
The writers' pen is good?

The pens dipped in inks  
Writes the lovely letters,  
While the swords cutting heads  
Pours the warriors' bloods.

Which one is good,  
You please decide.  
Why then the wars,  
And not the peace?

\*\*\*

88/03. ?????? ?????? ??? ??????????  
???????? ?????? ????

88/03. Aemutrra varinum aezhai thamiyanaaip  
Pallaar paghaikoll bhavan.

88/03. Without the help of relatives and friends,  
if he has alone become an enemy to all,  
he's considered to be a fool, worst than a mad man.

\*\*\*

Jignesh: It is unimaginable that a fool  
Of this type lives anywhere in the world.

Mangal: With no relatives or friends,  
Standing alone before enemies,  
He's that type of a person,  
Worst than a mad man.

One must have good relatives,

And also good friends,  
Who'll help him to fight  
His enemy on the spot.

Otherwise, standing alone  
He cannot fight and win  
But will be a loser all the time  
As none will care for him.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 88 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 88 - ?????????? ???????.

CHAPTER 88 - KNOWING ENEMIES' STRENGTH

\*\*\*

88/04. ?????????? ?????????????? ??????? ??????  
????????????? ?????????? ?????.

88/04. Pagainatpaak kondozhugum pannpudai yaallan  
Thagaimaikkann thangitrru ulagu.

88/04. The good of the world rests on one,  
with a broad mind, for making his enemy as a friend.

\*\*\*

Jignesh: It is good that he goes for a compromise  
and making his enemy as a friend.

Mangal: If everyone in the world,  
Makes enemy as a friend,  
All enemies will disappear,  
And only friends will appear.

How nice the world will be then?  
No wars, no guns, no solders  
But only friends none else  
In the absence of enemies.

Perhaps in a dream this happens,  
Not in the actual practice,  
But sky high is our aim;  
Will it happen at any time?

\*\*\*

88/05. ??????? ???????; ??????????????; ???????????  
????????????? ?????????????? ?????.

88/05. Thandrunnai indrraal; pagaiyirandaal; thaanoruvan  
Indrunnaiyaak kollkavartrrin ondrru.

88/05. If there are two enemies and there is no help from any other source, then  
one must make friendship with the stronger among the two enemies.

\*\*\*

Jignesh: This is a good idea to make an enemy a friend  
At times of need one must do this.

Mangal: These are all war strategy,  
One must know thoroughly,  
At times of need enemies  
Join together as allied forces.

During the war time  
Winning is one's aim,  
And foes become friends  
To fight their common foes.

During World War II  
An allied force was formed  
To fight their common enemies  
And they finally won the war.

\*\*\*

88/06. ????????? ???? ????????? ??????????  
?????? ??????? ??????.

88/06. Therrinum therraa vidinum azhivinkann  
Therraan paghaan vidal.

88/06. If one believes or not about his enemy, he must not think  
that he'll decide to join his enemy or not at the time of losing the war.

\*\*\*

Jignesh: In war, one must decide then and there  
and not postpone it for a future date.

Mangal: After many losses of lives  
Arms and ammunitions,  
If one wants to make his enemies  
As his friends, it is his madness.

Had he taken this decision  
Before the war began  
He could have saved  
Properties and deaths avoided.

It requires more experience

And war strategic plans  
To fight and win any war  
Otherwise, he'll lose the war.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 88 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 88 - ?????????? ????????

CHAPTER 88 - KNOWING ENEMIES' STRENGTH

\*\*\*

88/07. ?????? ?????? ?????????????; ??????  
?????? ?????? ???????.

88/07. Novarrka nondhadhu arriyaarkku; mayvarrka  
Menmai paghaivar aghaththu.

88/07. To a man who does not know that you have become poor,  
you should not reveal to him that you are poor.  
Likewise, if you are weaker than your enemy,  
you must not show him that you are weak.

\*\*\*

Jignesh: One's weakness others must not know,  
Or else they will take advantage of his weakness.

Mangal: His enemy must not know  
His weakness and he must show  
That he's very much strong to face  
If there is an attack from his enemies.

A show of strength by words  
Is literally a verbal war,  
Before the actual war,  
Begins from both sides.

One will say, &quot;I'll kill you, &quot;  
The other one, &quot;I'll destroy you, &quot;  
This kind of talk goes,  
Before the field war starts.

\*\*\*

88/08. ?????????? ?????????? ?????????? ???????  
?????????? ?????? ???????????.

88/08. Vagaiyarindhu tharrseidhu tharrkaappa maayum  
Pagaivarkann patta serukku.

88/08. Whatever said about war strategy so far,  
if one knows well and keeps himself and his self defense strong,  
the courage his enemies have will disappear.

\*\*\*

Jignesh: One will get benefits out of the poet's suggestions  
On war strategies what he has said in his previous couplets.

Mangal: His suggestions were valid  
Some 2000 years ago when he wrote,  
But some of them are too old  
To be modified and adopted.

The modern space wars  
Differ from the field wars  
Of the ancient days  
In several strategic ways.

Yet, his ideas can be modified  
Somehow suitably and adopted  
Wherever it can be easily done  
To keep overall peace by anyone.

\*\*\*

88/09. ?????? ?????????? ??????; ??????????  
????????????? ?????????? ???????.

88/09. Illaidhaga mukllmaram kolga; kallaiyunar  
Kaikollum kaazhththa idaththu.

88/09. A plant full of thorns must be pulled out in its young stage.  
If it is fully grown, it will tear the hands of one who tries to cut it out.

\*\*\*

Jignesh: It is easy to pull out a thorn-full-tree  
in its budding stage, not so easy thereafter.

Mangal: After it is fully grown  
Thorns will tear his skin,  
And cutting will be difficult  
If one makes an attempt.

One must solve any problem,  
Earnestly at the right time,  
Before the same becomes

Seriously a giant problem.

Even a small wound,  
Immediately not attended,  
Will, later on, go critical,  
When it becomes incurable.

\*\*\*

88/10. ????????? ????????? ????? ??????????????  
????????? ?????????? ?????.

88/10. Uyirppa ullarallar manrra seirppavar  
Semmal sidhaikkalaa dhaar.

88/10. The atrocities of the enemies, if one has not controlled,  
he cannot live peacefully.

\*\*\*

Jignesh: If the enemies do atrocities,  
it must be controlled at some stage,  
otherwise there will be no peace of mind.

Mangal: If there must be peace  
One must tackle enemies,  
Otherwise, they will create  
Many problems outright.

One must keep all enemies,  
Under control to live in peace,  
Otherwise, their atrocities,  
Day by day, will increase.

One must watch enemies' plans,  
And prepare for retaliatory actions  
To counter their war strategies,  
Well in time, before their attacks.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 89 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 89 - ??? ???

CHAPTER 89 - INTERNAL ENEMIES

\*\*\*

89/01. ????????????? ?????? ??????; ?????????????  
???????????? ?????? ???????.

89/01. Nizhalneerum innaadha innaa; thamarneerum  
Innaavaam innaa seiyin.

89/01. If one's living place and familiar water  
Make one fall sick, both are harmful.  
Like this, if close relatives behave  
Like internal enemies, they are bad people.

\*\*\*

Harshini: When the water or relatives are bad  
They must be treated as internal enemies and thrown out.

Nalini: Sometime gutter water  
Get mixed up with drinking water,  
That polluted water creates  
Several kinds of diseases.

Likewise, some close relatives  
Behave like internal enemies,  
Who must be thrown out  
When they come to visit.

Better are the open enemies,  
Who choose to fight in front,  
Than those hideous relatives,  
Who prefer to stab one's back.

\*\*\*

89/02. ?????????? ?????? ?????????; ???????  
???????????? ?????? ?????????.

89/02. Vaanpoal paghaivarai anjarka; anjugha  
Kellpoal pagaivar thodarbhuh.

89/02. One need not be afraid of an enemy, who stands outside with sword. But he must be careful with a friend, who behaves like an internal enemy.

\*\*\*

Hashini: An open enemy is better  
Than a cunning friend.

Nalini: We know, when an enemy  
Will attack us from front side?  
But we know not, when our cunning friend,  
Like an enemy, will stab us behind?

So, one must be very cautious,  
About friends who're dangerous,  
While selecting initially friends,  
Who'll not, later on, turn as enemies.

The poet is giving a sound advice  
To be more cautious  
With internal enemies  
Who're dangerous always.

\*\*\*

89/03. ?????? ?????????? ?????; ??????????  
????????????? ?????? ??????.

89/03. Utpagai anjeeththarr kaakka; ulaividaththu  
Matpaghaiyin mannath therrum.

89/03. One should safeguard himself with internal enemies.  
Otherwise, like the potter's knife  
That cuts open to remove wet pot's bottom,  
The internal enemy will tear him down.

\*\*\*

Harshini: To remove the wet pot from the wheel  
A potter uses his knife to cut it at its bottom.  
Like that a friend like enemy will cut one to pieces.

Nalini: All are not friends to count upon.  
Some may have love and affection.  
Some others may be jealous,  
With inside burning feelings.

So, one must carefully identify,

Who is his friend or enemy,  
And take care of that enemy,  
Who is not trustworthy.

Later on, he must not regret,  
Why he failed to select,  
Among them, good friends,  
And to reject bad friends.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 89 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 89 - ??? ???

CHAPTER 89 - INTERNAL ENEMIES

\*\*\*

89/04. ?????????? ?????? ?????????? ??????????  
???? ?????? ??????.

89/04. Manammaannaa utpaghai thondrrin inammaannaa  
Eatham palavum tharum.

89/04. On account of difference of opinions,  
If there are internal enemies for one,  
The local support will come down for him,  
And he will face many problems.

\*\*\*

Harshini: This happens in political parties  
Where some will become enemies  
Due to differences in their opinions.

Nalini: We are seeing it practically,  
Many divisions take place suddenly,  
Among political party members,  
Who have difference of opinions.

There is a saying, "Tastes differ,  
And also opinions differ, "  
As no two persons agree mutually  
On any subject generally.

Many differences may exist,  
But in the party's interest,  
There must be a compromise,  
At some stage, among the members.

\*\*\*

89/05. ?????????????? ?????? ?????????? ??????????????  
???? ?????? ??????.

89/05. Urralmurraiyaan utpaghai thondrrin irralmurraiyaan  
Eadham palavum tharum.

89/05. Among relatives if there are internal enemies  
much harm will come, even danger to one's life.

\*\*\*

Harshini: Any kind of misunderstanding among relatives  
Will create more internal enemies among them.

Nalini: Not only that, many problems  
Will arise internally among them  
And sometime, it may even  
Lead to danger to the life of anyone.

Any elders among them  
Must take a lead in time,  
To ensure a settlement  
For a mutual agreement.

Otherwise, the wide split  
Among them will not  
Make them come together  
Even in a single matter.

\*\*\*

89/06. ???????? ?????????? ?????????? ??????????????  
????????? ??????? ??????.

89/06. Ondrraamai ondriyaar kannpadin engagaandrum  
Pondrraamai ondraal aridhu.

89/06. If in a relative circle, any internal enmity arises  
not a day will pass without any destruction.

\*\*\*

Harshini: In case internal enmity arises,  
They'll all go to any extent to establish their claims.

Nalini: They'll go to any extent,  
In case of property dispute,  
Street fight, stabbing each other,  
Court case, or even murder.

Internal enemies are dangerous,  
More than outside enemies,  
And one may not know even,

When one will come with a gun?

Countless incidents occur,  
When one opens newspaper,  
One man beats his brother,  
For one dispute or the other.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 89 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 89 - ??? ???

CHAPTER 89 - INTERNAL ENEMIES

\*\*\*

89/07. ?????????? ?????????????????? ?????????? ??????????  
????????? ?????? ?????.

89/07. Seppin punnarchchipoal koodinum koodaadhe  
Utpaghai uttra kudi.

89/07. If in a family internal enemies are there,  
they will have no unity like vessels  
kept one above the other but are not  
attached to each other.

\*\*\*

Harshini: Though vessels are kept one above the other,  
Those are not attached together.

Nalini: When they have internal enmity  
No one will have any pity.  
Each one will claim their right,  
And to get it, they will fight.

If they stand divided  
And do not stand united,  
It is easy for outsiders,  
To spoil those insiders.

Internal disputes, if any,  
Or, internal enemies, if any,  
Must be solved then and there  
Without dragging it forever.

\*\*\*

89/08. ?????????? ?????????????? ?????????? ??????????????  
????????? ?????? ?????.

89/08. Aramporudha ponpolath theyum uramporudhu  
Utpagai uttra kudi.

89/08. In a family having internal enemies,  
there will be no co-operation day by day,  
Just like an iron piece cut by a saw slowly.

\*\*\*

Harshini: Iron is strong, but it can be cut by a saw  
Like that a strong family can be split by internal enmity.

Nalini: If a piece of strong iron  
Can be cut by a slender saw,  
A family's strong unity,  
Can be split by their enmity.

When one was born  
Nothing was brought by him  
Or at the time of death  
Nothing is taken with him

In between his birth,  
And his ensuing death,  
They create internal enemies,  
Just for division of properties.

\*\*\*

89/09. ??????? ????? ?????????? ???????  
?????? ?????????? ?????.

89/09. Etpagavu anna sirrumaiththe aayinum  
Utpagai ulladhaam kedu.

89/09. If the internal enmity is of a small sesame seed size,  
that is enough to spoil a family relationship.

\*\*\*

Harshini: It is not the size that counts.  
The dispute may be the size of a mustard seed,  
Yet, that is sufficient to spoil a family unity.

Nalini: Even a small dispute  
Can make a family split,  
As each one has his or her ego.  
That will never let it go.

It may lead to a divorce,  
Of a couple having difference,

Or it may lead to a fight  
In the crowded open street.

Some even take knife to kill  
And prefer to go to jail,  
Rather than compromising  
Small issues that are hanging.

\*\*\*

89/10. ????????? ????????? ????????? ??????????  
????????? ????????? ??????.

89/10. Udampaadu ilaadhavar vazhkkai kudangkarull  
Pambhodu udanurraindh thatrru.

89/10. If a family lives without mental harmony  
It is like living with a cobra in a small room.

\*\*\*

Harshini: Always a cobra will be hissing in an attacking mood.  
Like that if a family lives rubbing each other on the wrong side,  
what will happen then?

Nalini: A cobra is hissing rarely,  
But a family is fighting daily,  
For one reason or the other,  
With no peace prevailing there.

They disturb their neighbors.  
There is no internal peace,  
Only internal enmity remains.  
What kind of family is this?

To these unsolved questions  
Of their tired neighbors  
Who can find proper answers  
When they create nuisance?

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 90 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 90 - ?????????? ??????????

CHAPTER 90 - NOT TO DISRESPECT ELDERS.

\*\*\*

90/01. ?????????? ?????? ?????? ???????????

????????? ??????? ???.

90/01. Aatrruvaar aatrral ighazhaamai potrruvaar  
Potrralull ellaam thalai.

90/01. Of all the treasures, the best treasure is  
To make use of the services of highly talented  
Elders without forgetting.

\*\*\*

Amrita: Our tradition is to respect elders  
For their talents, experience and knowledge.

Lavanya: Yes, one must not forget,  
To give elders proper respect,  
For their vast experience,  
And their acquired talents.

One must make the best use,  
Of their talented services,  
In every field of activities,  
For his own benefits.

Once he approaches elders  
They'll be willing to offer,  
Their best known services  
That'll serve his needs.

\*\*\*

90/02. ?????????? ?????? ?????? ???????????

???? ??????? ??????

90/02. Periaaraip pennaadhu ozhugin periyaaraal  
Peraa idumbai tharum.

90/02. If one does not care for elders and takes up a work

When it will create problems, even those elders cannot solve the same.

\*\*\*

Amrita: True, without elders advice, if one does a work  
When he makes a mess of it, how elders will solve it?

Lavanya: Amrita, what you say is correct.  
Before hand he didn't consult  
His elders, when it is in a total mess,  
Their help to solve it, he wants.

Who'll help such a man,  
Who has no respect for elders,  
And does things himself without  
Consulting them from the start?

He must give respect to them,  
Take their help well in time.  
And finish the work well,  
To the best satisfaction of all.

\*\*\*

90/03. ?????????????? ?????? ?????? ??????????????  
????? ??????? ????????

90/03. Kedalvendin kallaadhu seigha adalvendin  
Artrru bavarkann izhukku.

90/03. If you want your work to spoil, don't consult your elders.  
If you must have harm, just do harm to your elders.

\*\*\*

Amrita: In the negative way  
The poet is approaching the problems.

Lavanya: If he doesn't consult them,  
It is only a loss for him,  
And if he wants harm,  
He must harm them.

Perhaps, tired of the positive way,  
He goes by the negative way,  
What kind of damages one will face  
For not giving respects to his elders.

Our age old custom is  
To respect all our elders,  
But in the modern days  
They get less importance.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 90 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 90 - ?????????? ??????????

CHAPTER 90 - NOT TO DISRESPECT ELDERS.

\*\*\*

90/04. ?????????????? ?????? ?????????????????? ??????????????????  
????????????? ?????? ??????.

90/04. Kootrraththaik kaiyaal velliththatrraal aatruvaarkku  
Atraadhaar innaa seiyaal.

90/04. A weak person who does harm to a strong elder  
Is trying himself to pull the hands of Yama, the Lord of death.

\*\*\*

Amrita: A weak man is trying to invite death  
By disrespecting a strong elderly gentleman.

Lavanya: Elders deserve due respect  
For their experience and talent;  
One must not disrespect them,  
And get their curse for the same.

But some modern youngsters feel  
That they're better than elders,  
In their professional services  
And cares little for elders.

What little they're learning  
In a particular field,  
They may know nothing  
In any another field.

\*\*\*

90/05. ?????????????????? ?????????? ?????????? ??????????????????  
????????? ?????????? ??????.

90/05. Yannduchchendrru yanndum ullaraagaar vendhuppin  
Vendhu serrappat tavar.

90/05. For king like elders, who have controlled their five senses,  
If anyone keeps them in distress, wherever he goes he will not be happy.

\*\*\*

Amrita: Happiness is the ultimate goal in one's life.  
Whoever keeps elders in distress will suffer in his life.

Lavanya: They say, "Old is gold,  
So, old people are like gold.  
They must be given due respects,  
And not kept always in distress.

A miser kept his parents  
In the backyard rooms  
And gave them a bell  
To ring if they're unwell.

One day, no bell sound came,  
And he was happy for the same,  
As he thought that these two old,  
By now, they must have died.

When he went and saw them,  
Both were alive that time,  
But the bell was missing,  
While parents were searching.

That miser's son told,  
"Daddy, when you become old"  
To give you I require a bell  
So, yesterday, I stole that bell.

A man not respecting elders  
Will not receive respects  
When he becomes old,  
As in this story, I was told.

\*\*\*

90/06. ??????? ?????????????? ??????????????; ???????  
????????????? ?????????????? ?????.

90/06. Eriyaal sudappadinum uyivundaam; uyiyaar  
Periyaarp pizhathozhugu vaar.

90/06. If fire burns one, he can escape from it,  
But if he harms great men he cannot escape

From the fire of sin.

\*\*\*

Amrita: No harm should be done to elders,  
But they must be given due respects.

Lavanya: The poet rightly had said  
One can escape from the fire  
But not from the sin committed  
For disrespecting his elders.

Youngsters must respect elders,  
Who were once youngsters,  
And by nature, today's youngsters  
Will one day become elders.

This is a cycle of event,  
One can't escape from it.  
Realizing this fact, youngsters  
Must take care of elders.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 90 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 90 - ?????????? ?????????.

CHAPTER 90 - NOT TO DISRESPECT ELDERS.

\*\*\*

90/07. ?????????? ?????????????? ?????????????? ??????????

????????? ?????????? ??????????

90/07. Vagaimaanda vaazhkkaiyum vaanporullum ennaam  
Thagaimaanda thakkaar serrin?

90/07. When great men hate one, what will happen to him  
And his variety of good things, such as wealth and happy life?

\*\*\*

Amrita: Great men live spiritually,  
And if they are displeased, that is the end  
Of one's wealth and his life.

Lavanya: In fact, great men acquire  
A kind of spiritual power,  
That can burn, like fire,  
Any mischief monger.

One must respect their feelings,  
Give more value to their experience,  
And learn many things from them  
Instead of wantonly irritating them.

If one wants to prosper well,  
Keep elders in cheers well,  
And get their blessings,  
For a life full of happiness.

\*\*\*

90/08. ?????????????? ?????? ?????????????? ??????????

????????????????? ?????????? ??????????.

90/08. Kunrranaar kunrra mathippin kudiyodu  
Ninrranaar maaivar nilaththu.

90/08. Great men like mountains, when they are affected mentally

By one in a high position, he will get destroyed along with his tribes.

\*\*\*

Amrita: The poet, in many words, is advising  
Youngsters to give respect to elders,  
Otherwise, they will suffer hardship in their lives.

Lavanya: What he means, the poet says,  
Repeatedly, in many words,  
That one must respect elders  
To get their heartfelt blessings.

The great elders stand like mountains,  
And if one gives them no respects,  
He'll get destroyed, with his tribes,  
As a result of his committing sins.

In his position, he may be high,  
But before great men he's not so high,  
To disrespect those great men  
And command those respectable men.

\*\*\*

90/09. ?????? ?????????? ?????? ??????????????  
???????????? ?????? ???????.

90/09. Endhiya kollkaiyar seerin idaimurindhu  
Vendhanum vendhu kedum.

90/09. If a spiritually advanced great men become angry  
Even a great king will become weak  
And lose his position and his kingdom.

\*\*\*

Amrita: Before a great man, a King is nothing.

Lavanya: True, before a great man  
A king is an ordinary man,  
He may be in high position,  
But he's nothing before these men.

By virtue of their penance,  
These men rose to greater heights.  
He may be a peasant or a King,  
For them, they're nothing.

Before their eyes all are one,  
It may be a man or woman,  
Poor or rich, that kind of attitude  
The spiritually great men had,

\*\*\*

90/10. ?????????? ?????????????? ????????? ??????????  
????????????? ????????? ?????????.

90/10. Irandhamaindha sarbudaiyaar aayinum uyiaar  
Sirrandhamaindha seeraar serrin.

90/10. If great men of self control goes out of control  
Even a strong person, with solid support, cannot escape from them.

\*\*\*

Amrita: people do not know the strength  
Of spiritual persons. If people wound  
Their feelings, they will suffer its consequences.

Lavanya: Great men becomes great  
By their spiritual advancements,  
And how an ordinary person  
Will know their achievements?

In appearance they look simple  
And their talks are humble,  
So, people take these men  
For simple folks, not great men.

By disrespecting them  
They do harm to them  
And suffer its consequences  
In their cursed lives.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 91 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 91 - ?????????? ??????

CHAPTER 91 - FOLLOWING WOMAN'S ADVICE

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91/01. ?????????????? ?????????? ??????????; ??????????????????  
?????????? ?????????? ???.

91/01. Manaivizhaivaar maannpayan eaidhaar; vinaivizhaivaar  
Vendaap porullum adhu.

91/01. One who listens to the advices of his wife for the sake of her love, he'll  
not get rich benefits in his life. This is not in his interest when he loves his work.

\*\*\*

Ajeet: Certain things a wife can suggest,  
And some issues leave it to her husband.

Jayant: A woman has a share in her family.  
She has some specific duties normally.  
Both must do their allotted duties  
Without each other's interference.

Then only life will go smoothly,  
And peace will prevail in the family.  
Otherwise, "Who're you to tell me?"  
This attitude will develop daily.

There is no harm if both sit  
To sort out problems and consult  
On common domestic issues  
To arrive at reasonable solutions.

\*\*\*

91/02. ?????? ?????????????????? ?????? ??????????????  
?????? ??????? ??????

91/02. Pennaadhu pennvizhaivaan aakkam periyadhoar  
Naannaagha naannuth tharum.

91/02. If one without thinking himself, does whatever wife says  
His life will be shameful, by keeping his head down.

\*\*\*

Ajeet: One must not be a henpecked husband  
and he must have some discretion to do things  
of his own accord.

Jayant: I agree with what you say,  
Some freedom of action in any way,  
Each one must be given freely,  
As both are responsible in the family.

In those bygone days, woman  
Had no freedom of action,  
In the family for safety purposes,  
When they were protected by males.

But now the living conditions  
Are far better than those days,  
And women take more shares  
In meeting the family needs.

\*\*\*

91/03. ?????????? ??????? ??????????? ??????????????  
?????????? ??????? ??????.

91/03. Ilaalkann thaazhdha iyalbinmai egngnaandrum  
Nallaarull naannuth tharum.

91/03. If one is the most obedient husband to his wife,  
He'll be feeling delicate to face good people outside.

\*\*\*

Ajeet: The idea here must be the husband  
must have some kind of freedom to decide  
things for himself.

Jayant: True, he can't give up his rights  
As her husband on certain issues,  
And she can't every time dictate  
What he must do or do not.

One may have love for his wife  
But he has got his own life  
To take care of himself  
When she takes care of herself.

People outside, how he'll face,  
When it comes to their notice?  
They must mutually understand,  
And live as model wife and husband.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 91 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 91 - ?????????? ??????

CHAPTER 91 - FOLLOWING WOMAN'S ADVICE

\*\*\*

91/04. ?????????? ?????????? ?????????? ??????

????????????? ?????????????? ??????.

91/04. Manaiyaallai anjum marrumaiyi laallan  
Vinaiyaannmai veeraihal indrru.

91/04. One who obeys wife's orders will not reach heaven  
As well as he'll not reach success in any work he undertakes.

\*\*\*

Ajeet: How far a husband must obey  
His wife's orders?

Jayant: The work of a male depends  
Upon his physical strength,  
And that of a female depends  
Upon her husband's supports.

A husband can't deliver babies  
A wife can't fight enemies.  
Each has some plus points,  
And with that some minus points.

If they understand each other,  
Wife will respect her husband  
And husband will assist her,  
Thus the family goes well indeed.

\*\*\*

91/05. ?????????? ?????????????? ?????????????? ??????????????  
????????????????? ?????? ??????.

91/05. Illaallai anjuvaan anjumatrru enggaandrrm  
Nallaarkku nalla seyal.

91/05. If a husband does all his duties under fear for his wife,  
he'll be afraid of doing good things to deserving people.

\*\*\*

Ajeet: If a wife dictates her husband's duties,  
Then his freedom is lost forever.

Jayant: If he wants to help someone  
He must ask her permission.  
If she says &quot;Yes, &quot; he can help  
And if she says &quot;No, &quot; he can't help.

This kind of one sided control,  
Will be a problem, not ideal,  
And her husband one day,  
Will even run far away.

An ideal situation will be  
Each one will be free  
To do what they want  
Within certain healthy limits.

\*\*\*

91/06. ?????????? ?????????? ?????????? ??????????  
???????????????? ?????? ?????.

91/06. Imaiyaarin vaazhinum paadilare illaall  
Amaiyaartholl anju bhavar.

91/06. If husbands are charmed by their wives' bamboo like shoulders,  
and do whatever wives say, even though they may have heavenly enjoyment,  
they are not great in their lives.

\*\*\*

Ajeet: One's wife may be beautiful to look at,  
But that doesn't mean he must fall a slave to her charm.

Jayant: Sometime her beauty invites,  
By her side more enemies,  
So, her husband must take care  
But not become a slave of her.

He can be happy with her,  
But must not be a slave of her,  
Forgetting his own duties,  
And remaining criticized by others.

Both must show to the world,  
They're ideal wife and husband,  
And each one suggesting things,  
To the other within certain limits.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 91 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 91 - ?????????? ??????

CHAPTER 91 - FOLLOWING WOMAN'S ADVICE

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91/07. ?????????? ?????????????? ?????????? ??????????  
???????? ??????? ?????????.

91/07. Penneaval seithozhugum aanmaiya in naannudaip  
Pennea perumai udaiththu.

91/07. An obedient wife is far better than  
A husband who is obedient to his wife.

\*\*\*

Ajeet: Neither a wife be obedient to her husband  
Nor a husband need be obedient to his wife.  
Let them consult each other, as days are changed now.

Jayant: As days change, people also change.  
Now girls are equally educated,  
And they're not in kitchen confined,  
But for jobs, in their turn, they're going.

If you ask them to be slaves  
They'll simply refuse,  
Saying, "Why should we be slaves?  
What is less in us by our status?"

There is a sea of change  
In all walks of lives,  
And at this modern stage,  
There is no room for slaves.

\*\*\*

91/08. ?????????? ?????????????? ?????????????? ??????????????  
????????????? ?????? ?????.

91/08. Nattaar kurraimudiyaa nanrraattraar; nanudhalaall  
Pettaangu ozhugu bhavar.

91/08. A husband doing as per his wife's wishes

He can't remove the troubles or do any favors to his friends.

\*\*\*

Ajeet: Life with wife is something  
And life with friends is different thing.  
A husband must be free to do  
Good things for both of them.

Jayant: If a husband spends  
Money beyond his means  
Daily to his group of friends  
That expense, his wife can object.

She can say, children are there,  
Who must be taken care,  
Why so much he spends  
Wasting money on his friends.

But if it is a small help  
She must also join him to help  
His friend during any crisis  
That friend may face.

\*\*\*

91/09. ?????????? ??? ? ??????? ???????????  
?????????? ?????????????? ???.

91/09. Arravinaiyum anrra porullum pirravinaiyum  
Penneval seivaarkann il.

91/09. A husband obeying his wife's commands  
will not do virtuous deeds or getting things for that purpose,  
and will lose all benefits accrued for those deeds.

\*\*\*

Ajeet: A husband will not get benefits of doing virtuous deeds  
If he listens and act according to his wife's wishes.

Jayant: Generally, a wife has upperhand  
In her household duties,  
Being a weaker sex, she gets  
Undue sympathy from her husband.

It must not be mistaken  
That his wife is given

More liberty to command,  
In such matters, than her husband.

After children are born,  
She has more concern  
For her young ones  
Which is a genuine one.

\*\*\*

91/10. ?????????? ?????????? ?????????????????? ??????????????  
????????????????? ?????? ???.

91/10. Ennsendha nenjaththu idanudaiyaarkku egngnaandrum  
Pennsendhaam pedhaimai il.

91/10. A man who has his own firm mind and self determination  
why should he do the foolish thing of consulting  
his wife in each and every case?

\*\*\*

Ajeet: The poet finally is advising male members  
To take their own decisions when they have  
Capacity to do so instead consulting his wife  
In every matter.

Jayant: In office matters husband  
Can take his good decisions,  
While in all domestic matters,  
She can decide, instead of her husband.

This kind sharing responsibility  
Will keep them both busy  
In their own world of duties,  
Confining them to their own roles.

In the modern family set up  
There is no 'down' or 'up'  
As wife loves well her husband,  
Who equally loves his wife till the end

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 92 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 92 - ??????? ??????

CHAPTER 92 - ON PUBLIC WOMEN

\*\*\*

92/01. ??????? ??????? ????????????????? ?????????????  
???????? ?????????? ??????

92/01. Anbin vizhyaar porullvizhaiyum aithodiyaar  
Insol izhukku tharum.

92/01. With no real love, but false love for a person  
for the sake of his money, the talk of a public woman  
will be sweet to hear, but will be harmful later on.

\*\*\*

Jitender: One should not believe the sweet words  
Of a public woman, who is for money and not for love.

Mohit: She has no real love for one,  
But she pretends to love a person  
For the sake of his money,  
She speaks words like honey.

For her sweet words if he'll fall  
It'll surely be his downfall,  
As by then he suffers  
With multiple disasters.

Not only loss of money  
But face problems many,  
Including loss of his health  
And loss of his family's faith.

\*\*\*

92/02. ????????????? ????????????? ??????? ??????  
???????????? ?????? ??????

92/02. Payanthookki pannburaikkum pannbil magallir  
Nayanthookki nallaa vidal.

92/02. The intention of a public woman's false lovely talks

to get one's wealth, one must find out and cut off her relationship.

\*\*\*

Jitender: When once it is found out that she is for money,  
one must leave her and not continue her relationship.

Mohit: Why at all go to her  
When one knows her  
For the sake of money  
She sells her body.

Then cut off her contact,  
Knowing she is a cheat,  
And her love is not real  
But it is definitely unreal.

It is the fault of a person,  
To go to a public woman,  
And then he complains  
About her real intentions.

\*\*\*

92/03. ?????????????? ?????????? ?????????? ??????????????  
????? ?????????? ??????.

92/03. Porutpenndir poimai muyakkam iruttarraiyl  
Eadhil pinnamthazhee yarrru.

92/03. For the sake of money a public woman sells her body  
and embracing that body is the same as  
embracing a dead body in a dark room.

\*\*\*

Jitender: The poet is comparing a public woman  
to a dead body in a dark room. There cannot be  
a worst comparison than this.

Mohit: For a public woman, his aversion  
Indirectly shows in these few lines,  
And people must take note of this  
To avoid embracing a public woman.

It has been a kind of dirty profession  
That was in vogue for generations  
Despite evils attached to it

Some people went after it.

For going to public women,  
They suffered illness later on,  
That was lifelong incurable,  
And it became unmanageable.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 92 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 92 - ??????? ??????

CHAPTER 92 - ON PUBLIC WOMEN

\*\*\*

92/04. ????????????????? ????????? ??????? ??????????????  
?????? ?????? ?????.

92/04. Porutporullaar punnalam thoyaar arutporull  
Aayum arrivi navar.

92/04. Those who seek the joy of superior divine experience  
will not even think of an inferior pleasure from public women.

\*\*\*

Jitender: A spiritual man will not even thing of a public woman.

Mohit: They're away from material pleasures,  
As they seek spiritual pleasures,  
By their constant meditations,  
And by controlling their senses.

They not even think of a chaste woman,  
Leave alone an inferior public woman,  
As they're on spiritual lines  
To have superior pleasures.

Some yogis doing meditation,  
Will not see any woman,  
For fear of any temptation,  
That may spoil their penance.

\*\*\*

92/05. ????????????????? ????????? ??????? ??????????????  
?????? ?????? ?????

92/05. Podhunalaththaar punnalam thoyaar madhinalaththin  
Maanda arrive navar.

92/05. Highly intelligent wise men will not fall  
for inferior pleasures from beautifully dressed public women.

\*\*\*

Jitender: Just like the spiritual men, highly educated wise men  
Will not seek inferior pleasures from public women.

Mohit: There is a general awareness  
On the adverse consequences  
In visiting their houses  
Just for small pleasures.

A threat from AIDs, the demon,  
Has cautioned men and women  
From contracting the disease,  
That has paralyzed many sufferers.

Yet, it is a few men's weakness  
That sends them to their houses  
To satisfy their immediate urges  
But to suffer, later on, a terrible disease.

\*\*\*

92/06. ??????? ?????????? ?????? ??????????????  
????????? ?????????? ?????.

92/06. Thannalam paarippaar thoyaar thagaiserukkip  
Punnalam parippaar tholl.

92/06. Those who protects their health  
They will not fall for the beauty  
And hug the shoulders of public women,  
Who sell their bodies for money.

\*\*\*

Jitender: Those who are health conscious  
Will not fall for their beauties.

Mohit: Men may fall victims  
By frequently visiting them  
In contracting dreadful diseases  
Permanently damaging their lives.

Though they are aware  
That they'll later suffer  
But their physical urges  
Keep them visiting their houses.

But health conscious men  
Avoid such public women  
In their own self interest  
A good sign it is, in fact.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 92 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 92 - ??????? ??????

CHAPTER 92 - ON PUBLIC WOMEN

\*\*\*

92/07. ????????????? ??????? ??????? ?????????????  
?????? ????????????? ????.

92/07. Nirrainenjam illavar thoivar pirranenjin  
Pennip punnarbhavar tholl

92/07. Those who cannot control their minds, they hug the shoulders  
of public women who are not for mating love, but for money.

\*\*\*

Jitender: Some are mentally weak and cannot control their mind.  
They go to the houses of public women.

Mohit: As already discussed  
Persons with weak mind  
They visit public houses  
Unmindful of sexual diseases.

Mostly lower class people,  
Whose mind is unstable,  
They've this strong habit,  
And suffer at a later date.

First of all public women,  
They must all be given,  
A kind of special treatment,  
With alternative appointment.

Then the incidence  
Of sexual diseases  
May be eradicated  
When they're rehabilitated.

\*\*\*.

92/08. ?????? ?????????? ?????????????? ??????????  
??? ??????? ??????????.

92/08. Ayum arrivinar allaarkku annanggenbha  
Maaya mallir muyakku

92/08. For people who have no common sense, the cunning relationship  
Of public women is just like they have been haunted by ghosts.

\*\*\*

Jitender: Some people who are made after public women  
are haunted by ghosts.

Mohit: It is more or less like that  
Being haunted by a ghost,  
For sexually a weak person,  
Who is mad after a public woman.

Only after he suffers,  
For his conduct he regrets,  
But it is too late for him  
Having neglected it in time.

He remains handicapped  
Lifelong as a diseased  
Unfortunate man unfit for  
A normal life thereafter.

\*\*\*

92/09. ??????? ?????????? ?????????? ???????????  
???????????? ?????? ?????.

92/09. Varaivilaa mannizhaiyaar mendroll puraiyilaap  
Pooriyargall aazhum allarru.

92/09. With no sins and no common sense, fools fall into a hell ditch, because  
they hug the shoulders of beautifully dressed public women.

\*\*\*

Jitender: Again and again the poet repeats the dangers of  
Having relationship with public women.

Mohit: His advices are good to hear,  
But people must adhere  
To his words of wisdom,  
Which will benefit them.

It is like pennywise,

And pound foolish,  
For a small pleasure,  
One has to lifelong suffer.

They must take note  
Of this serious point  
&quot;Prevention is better,  
In fact, than cure.&quot;  
\*\*\*

92/10. ??????? ?????????? ??????? ???????  
????????????? ??????? ?????????.

92/10. Irumanap penndirum kallum kavarrum  
Thiruneekkap pattaar thodarbh.

92/10. The double minded public women, wine and gambling  
These have been discarded by Goddess of Fortune (Lakshmi) .  
\*\*\*

Jitender: One can practically see with their own eyes  
How people are ruined by public woman, wine and gambling.

Mohit: Relationship with a public woman  
Is the greatest sin of all sins.  
Drinking and gambling habits  
Ruined many wealthy families.

All these three devils  
Are the greatest evils  
In the human society  
Which has its own history.

2000 years before the poet wrote,  
That means, these three habits  
Will remain as long as weak people,  
Exist in this unfortunate world.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 93 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 93 - ?????????????

CHAPTER 93 - AVOID DRINKS,

\*\*\*

93/01. ?????? ?????? ?????????????? ??????????????

????????? ?????????????? ?????.

93/01. Utkap padaar olli yizhappar egngnaandrum  
Katkaadhhal kondozhugu vaar.

93/01. Those who are mad after drinks will never be respected by others.  
They will also lose whatever respect they had already.

\*\*\*

Adharsh: Habitual drunkards will lose their respects soon.

Hitendra: In cold countries to keep warmth,  
People drink wine, keeping in mind their health,  
But in hot countries there is no need,  
For such drinks, which habit is not good.

Many drunkards fall down in streets,  
Not even minding gutters,  
They're picked by their families,  
With their mind full of aversions.

Slowly they lose their respects,  
And not cared for by others,  
They drink losing their health  
And also their precious wealth.

\*\*\*

93/02. ?????????? ?????? ?????????????? ??????????????

????????? ?????????????? ?????.

93/02. Unnarrkka kallai unnilungha saandrroraal  
Ennap padavendaa dhaar.

93/02. Don't drink. Let those people drink who care not  
For the respects of great men

\*\*\*

Adharsh: People who respect great men will not drink.

Hitendra: Great men advises drunkards,  
&quot;It is an evil habit and don't drink, &quot;  
But all habitual drunkards  
Don't listen to their advices.

When that moment comes,  
Their legs run to the bars  
And they drink pegs after pegs  
Until they satisfy their urges.

How long the body can  
Withstand that strain?  
One day it falls down  
With no life, it is gone.

\*\*\*

93/03. ??????? ????????????? ?????????? ???????????  
????????? ?????????? ???.

93/03. Eenrraall mughaththeyum innaadhaal enmatrruch  
Saanrror mughaththu kalli.

93/03. A drunkard by all, even if his mother sees him, she will hate him. If good  
people see him, what will they think of him?

\*\*\*

Adharsh: A drunkard creates nuisance  
And is hated by one and all.

Hitendra: Even his mother sees him,  
She will, no doubt, hate him,  
For that dirtiest habit  
Somehow he has got.

When he talks to others  
From his mouth emanates  
Bad smell that creates  
Vomiting sensation to others.

To suppress that bad smell  
He smokes that gives  
Another kind of bad smell

That creates nausea to all.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 93 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 93 - ?????????????

CHAPTER 93 - AVOID DRINKS,

\*\*\*

93/04. ????????????? ????????? ?????????????????????????????????????????  
???????? ?????????????????????????????????????.

93/04. Nannenum nallaall purrangokukkum kallenum  
Pennap perungutrath thaarkku.

93/04. Those who commit the undesirable habit of drinking,  
a girl by name &quot;Shame&quot; will show her back only.

\*\*\*

Adharsh: The poet has funnily written  
&quot;Shame&quot; as a girl for a man  
Who drinks shamelessly.

Hitendra: Yes, he tries to keep humor  
In his couplet, in whatever manner  
He says, people will listen,  
And leave this habit then.

What he says is the truth  
And one must have faith  
In his words always  
To follow his advice.

Everyone knows that devil  
Who is no good, but an evil,  
That drink will spoil one's health  
As well as his wealth.

\*\*\*

93/05. ?????? ?????? ?????????? ?????????????????????  
????????? ?????? ??????.

93/05. Kaiyarri yaamai udaithe porullkoduththu  
Meiyarri yaamai kollal.

93/05. By giving money one purchases forgetfulness of his status

that will not help him to know what to do.

\*\*\*

Adharsh: Why should one purchase forgetfulness  
By giving money for drinks? The poet asks?

Hitendra: To forget one's worries,  
Or his job oriented strains,  
Every evening he drinks,  
A regular habit that becomes.

He doesn't know what to do?  
Also what not to do?  
In the state of forgetfulness,  
Thus his daily life goes.

One day, he forgets to breath,  
There ends his life on this earth,  
This is the fate of a drunkard,  
Who knocks off his head.

\*\*\*

93/06. ?????????? ?????????? ??????????; ??????????????  
????????????? ????????? ?????.

93/06. Thunjchinaar seththaarin verrallar; egngnaandrum  
Nanjunnbhaar kallunn bhavar.

93/06. If one has deep sleep he is equal to a dead body.  
One who drinks toddy and forgets things  
he is also dead man, after taking poison.

\*\*\*

Adharsh: It means drink is poison,  
And if not today, one day he will die.

Hitendra: In deep sleep one does not know  
What to do or what not to do?  
Likewise, one who drinks forgets  
What to do or what not to do?

One is like a dead man  
In his normal deep sleep;  
One is like a dead man  
In his drunken sleep.

Every peg is, his one step,  
Towards grave, he goes up.  
And the more he drinks,  
Towards him, fast his grave runs.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 93 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 93 - ?????????????

CHAPTER 93 - AVOID DRINKS,

\*\*\*

93/07. ?????????? ?????????????????????? ??????????????

????????????? ?????????? ?????.

93/07. Ullottri ulloornagappaduvar egngnaaqndrum  
Kallottrik kannsaai bhavar.

93/07. Drunkards drink secretly at home  
till their eyes rotates round  
and they get shame in streets.

\*\*\*

Adharsh: Drunkards have no shame  
when they lie down in streets fully drunk.

Hitendra: Many cases we see in streets  
Drunkards lying in platforms  
With their blown up red faces  
And with intolerable stench smells.

At that stage they're not aware  
In which world they are,  
While people walking across,  
Mock at them, seeing their red faces.

They secretly drink at homes,  
But outside they lie on platforms,  
As their families drive them out,  
For fear of children may follow this habit.

\*\*\*

93/08. ?????????????????? ?????????? ??????????; ??????????????

????????????????? ?????????? ??????????.

93/08. Kalliththarriyeen enbhadhu kaividugha; nenjaththu  
Ollththathoom aange mighum

93/08. One must leave the drink, that made him say,

&quot;I said it without my knowledge, when I was fully drunk.&quot;  
In that case, all the secrets kept in his mind  
will come out, when he is fully drunk.

\*\*\*

Adharsh: A drunkard cannot keep secrets  
When he is in fully drunken state.

Hitendra: When his fully drunk  
Under the influence of drink  
He spells out what's in his mind  
That one can easily find.

In fact, criminals, like that,  
Are given some intoxicants  
To spell out their secrets  
From their hidden minds.

A fully drunkard will say,  
At night one thing;  
At daybreak, he'll say,  
Just opposite, another thing.

\*\*\*

93/09. ??????????? ?????? ?????????? ???????????  
?????????????? ?????????? ??????.

93/09. Kalliththanaik kaarannam kaattudhal keezhneerk  
Kulliththanaith theeththuree yattru.

93/09. When one is fully drunk, to reform him with right words,  
Is like searching one under deep water with a burning torch.

\*\*\*

Adharsh: When one is fully drunk  
there is no use advising him  
as he is not in normal moods.

Hitendra: Yes, what you say is correct.  
He's not in a listening state,  
As he's in some other world  
With a very confused mind.

He'll say, &quot;Yes, yes&quot;  
When he's fully drunk,

He'll say "No, No"  
When he's normal.

His mind doesn't think  
Under the influence of drink,  
So, there is no use at that time  
In trying to reform him.

\*\*\*

93/10. ?????????? ?????????? ?????????????? ??????????????  
????????????? ?????????? ??????????

93/10. Kallunnaap pozhdhil kalliththaanaik kaannungkaal  
Ullaankol unndadhan sorvu?

93/10. A habitual drunkard, when he has not drunk and sees another drunkard  
tottering in the street, will he not think about him on the same condition then?

\*\*\*

Adharsh: A drunkard has no regrets in his life.  
He takes things easy even  
After seeing another drunkard.  
Dancing in the streets.

Hitendra: A drunkard is happy to meet  
Another drunkard on the street  
And compare his movement  
With that drunkard in the street.

When he's happy in another world,  
He doesn't think about this world,  
But feels, he is flying on the sky,  
And says it openly, without any shy.

Even when he wants to discontinue,  
Withdrawal symptoms continue,  
He must be under medication,  
Under centers for rehabilitation.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 94 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 94 - ????.

CHAPTER 94 - GAMBLING.

\*\*\*

94/01. ?????????? ?????????????? ???????; ?????????????  
???????????????? ?????????????? ??????.

94/01. Vendarka vendridinum soodhinai; vendrradhoom  
Thoondirrpom meenvizhunghi yattru.

94/01. Even if one wins in gambling he should not gamble.  
It is like a fishing rod hook swallowed by a fish.

\*\*\*

Dinesh: One wins in gambling will give temptation  
To gamble again and again.

Nakul: Just like a fish swallows  
The hook of a fishing rod,  
The gambling traps one  
To fall into a gambling den.

First time he may win.  
Next time he may lose,  
To regain that loss,  
He'll gamble again.

This kind of vicious  
Circle works like traps  
To all the habitual gamblers  
Who play heavy stakes.

\*\*\*

94/02. ?????????? ?????????????? ?????????????? ??????????????  
????????????? ?????????????? ???.

94/02. Ondrroidhi noorrizhakkum sootharikkum unndaangkol  
Nandraidhi vaazhvadhora aarru.

94/02. A gambler has won for the first time, but had lost hundred times. Is there  
any way for such gamblers to get benefits and live happily?

\*\*\*

Dinesh: How can they get benefits  
When they are in losing trend?

Nakul: In Mahabharata story,  
Yuthisthira gambles his kingdom,  
His brothers and even wife at last  
And finally they all go to forest.

It was a plot by Sakuni  
And Prince Duryodhana  
To invite them for gamble  
As losers drive them out to jungle.

So, this gambling is a disease  
That doesn't leave a prince  
Or a pauper to gamble  
On anything on hand available.

\*\*\*

94/03. ?????????? ?????? ??????? ??????????????  
????????? ?????? ??????.

94/03. Urullaayam ovaadhu koorin porullaayam  
Poyip prrame padum.

94/03. Gambling will never stop. To tell the fact,  
With no source of money income, it will stop only  
after all the wealth is lost.

\*\*\*

Dinesh: Gambling is a devil that will cause evil  
And will not leave one until he has lost everything.

Nakul: Yes, as you say, it is a devil,  
Causing one everlasting evil,  
And will not ordinarily leave him,  
Until it takes all the wealth from him.

He'll walk in the streets,  
Like a beggar in wants,  
Having lost everything,  
In the game of gambling.

People will laugh at him.  
His family will curse him,  
For letting them in streets,  
With no financial supports.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 94 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 94 - ????.

CHAPTER 94 - GAMBLING.

\*\*\*

94/04. ?????? ?????????? ?????????????? ???????

????? ?????????????? ???.

94/04. Sirrumai palaseidhu seerazhikkum soodhin  
Varmmai tharuvadhondrru il.

94/04. Gambling will involve one in many crimes and will spoil one's life.  
Gambling nothing else, will reduce him to poverty level.

\*\*\*

Dinesh: When all the monies are lost,  
one will resort to crimes to get money and then gamble.

Nakul: True, that gambling disease,  
Can't be cured by doctors,  
And one will go to any extent  
For money to get or even loot.

A rich man once he was,  
Now a poor man he is,  
Poverty stricken street wanderer,  
Looking for some helper.

Who'll help that man,  
Who's reckless in his life,  
Not caring for his wife,  
And his young children?

\*\*\*

94/05. ?????? ?????????? ??????? ??????????

????????? ?????????? ???.

94/05. Kavarrum kazhagamum kaiyum tharukki  
Ivarriyaar illaagi yaar.

94/05. The company of gamblers and the habit of gambling  
Will reduce one to utter poverty.

\*\*\*

Dinesh: A company of drunkards and gamblers  
Will make one suffer in his life with poverty.

Nakul: As you say, drunkards,  
As well as gamblers,  
Are enough to reduce one,  
To the level of a poor man.

They haunt him like ghost,  
That sucks all his monies,  
And throw him in streets,  
With his two empty hands.

Many stories we've heard  
Mahabharata is one, in that  
Pandavas went to the forest,  
After everything they had lost.

\*\*\*

94/06. ????????? ?????? ?????????????? ?????????  
????????????? ?????????? ?????.

94/06. Akadaaraar allal uzhapparsoodhu ennum  
Mukadiyaan moodapat taar.

94/06. Those who are trapped by gambling, Mudhevi, (Goddess of poverty) rules them. They won't eat stomach full; always they remain worried due to their hardship.

\*\*\*

Dinesh: Gamblers mind is always preoccupied with some worries  
Due to many problems they face in their lives.

Nakul: It may be horse race  
Or a game of dice  
Or a game of cards  
They stay in that world always.

They plan for the next game  
And ask people loans without shame,  
But they can never repay the same,  
As they're lost that in the game.

Gamble makes one mad  
He knows it is bad,  
But he became a victim  
For this ever losing game.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 94 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 94 - ????.

CHAPTER 94 - GAMBLING.

\*\*\*

94/07. ?????? ?????????? ?????????? ??????????????

????????????? ?????? ?????????.

94/07. Pazhagiya selvamum pannbhum kedukkum  
Kazhagaththu kaalai pughin

94/07. If gambling starts at a very young age,  
it will destroy all the inherited family properties,  
as well as good conduct of that person.

\*\*\*

Dinesh: Gambling swallows all the properties  
And good conduct of a person.

Nakul: If one starts gambling,  
At a young age, in the beginning,  
It'll grow into big stakes later on,  
Thereby losing one by one.

All the self earned money first,  
All inherited properties next,  
Like that, it will wipe out  
Whatever he had in the past.

Because of this bad habit,  
People criticize his conduct,  
And will try to avoid him always,  
As he may ask for non-returnable loans.

\*\*\*

94/08. ?????????????????????? ?????????? ?????? ??????????????????????

????????? ?????????????????????? ??????.

94/08. Porullkoduththup poimerr kollee arullkeduththu  
Allal uzhappikkum soodhu.

94/08. Gambling destroys all wealth, induces one to tell lies,

makes him to do merciless deeds, and keeps him in several troubles.

\*\*\*

Dinesh: Gambling is a terrible demon  
That keeps one in troubles always.

Nakul: Not only that, it swallows  
What all his properties,  
It provokes him to tell lies,  
And makes him do merciless deeds.

It involves him in many crimes,  
It brings him all kind of abuses,  
His families heart burn curses,  
And finally his downfall penniless.

It'll be too late for him to realize,  
The ill effect of gambling habits,  
Fit to be admitted in a mental hospital,  
Or as a criminal, in central jail.

\*\*\*

94/09. ?????????? ?????? ??????????? ???????  
?????????? ???? ???????.

94/09. Udaiselvam oonnolli kalviendru aindhum  
Adaiyaavaam aayam kollin.

94/09. Good dresses, plenty of wealth, stomach full food,  
a good name, learnt education, all these five  
will disappear, when one goes for gambling.

\*\*\*

Dinesh: A gambler has lost everything,  
Whatever he had in his possession.

Nakul: His dresses are torn.  
His reputation is gone.  
His wealth is no more.  
His education none cares.

Once his stomach full food,  
Is now half starved food,  
And that too on some days,  
When someone out of pity offers.

When he opens his eyes,  
It is too late after his bad days,  
When he had lost everything,  
In the sea of gambling.

\*\*\*

94/10. ???????????? ???????????? ?????????? ??????????  
????????????? ?????????? ??????.

94/10. Izhakkathorroom kadhalikkum soodhepol thunbam  
Úzhaththorrum kaadhatrru uyir.

94/10. Defeat after defeat, one will have more desire to gamble.  
Like that, when disease increases one after another,  
Life's love for this body increases.

\*\*\*

Dinesh: He is a fool to gamble again and again  
When he is in the losing trend.

Nakul: Every defeat doesn't teach a lesson  
But it provokes a terrible passion  
To play gambling again and again  
Until he sinks in the gambling ocean.

As a moneyless pauper he wanders,  
Remembering his past glories,  
When he had bungalows,  
Cars and several properties.

All of them in gambling are gone,  
He has lost them one by one,  
Now he has no money to purchase  
At least for his living a small house.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 95 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 95 - ????????

CHAPTER 95 - MEDICINE.

\*\*\*

95/01. ?????????? ??????????? ?????????????? ???????  
????????? ??????? ???????.

95/01. Miginum kurraiinum noiseiyum nooloar  
Vallimudhalaa enniya moondrru.

95/01. After wise men have made research and experienced,  
they have found that if air, water and food are on the  
increase or decrease, it creates disease.

\*\*\*

Aarati: If three essential things, air, water and food, are less or more a person  
suffers with some kind of disease.

Jyotika: True, wise men have found,  
After making research several rounds,  
That with less or more air one suffers  
So moderate air is of importance.

Next, water is essential  
For blood circulation  
And without sufficient water  
The body net work suffers

Also comes proper food,  
Like leafy vegetables,  
Rice, dhal, and fruits  
Without which one's body suffers.

\*\*\*

95/02. ?????????? ?????????????? ?????????????? ??????????????  
????????? ??????? ???????.

95/02. Marundhena vendaavaam yakkaikku arundhiyadhu  
Attradhu potrri unnin.

95/02. For building up one's body six kinds of tasting food he takes,

and if he checks up at least once if it is digested well, then he eats next time. He needs no medicine thereafter.

\*\*\*

Aarati: Whatever food taken one must see  
If it is digested well and then take next time food.

Jyotika: To avoid taking medicine,  
It must be checked by one  
Whether the food taken by him  
Is digested or not, at least one time.

In case there is no digestion,  
For the various food taken,  
It'll upset his health seriously  
And he must take medicines daily.

So, food is the primary cause,  
For all kinds of disease,  
One should take note of this  
And avoid unhealthy edibles.

\*\*\*

95/03. ??????? ?????????? ????. ??????????  
????????? ?????????????????? ???.

95/03. Aarraal allavarrindhu unngaha; akdhubambhu  
Petraan nedithuikkum aarru.

95/03. Between two meals there must be a time gap.  
If one follows this rule, this body can be kept healthy for a long time.

\*\*\*

Aarati: There are gluttons who eat anything and everything  
And are exposed to several kind of diseases.

Jyotika: One's good health to keep up,  
There must be a time gap,  
Between one feed and another feed  
That must be strictly observed.

If he eats non-stop everything,  
That is freely coming,  
The poor stomach cries  
For lack of digestive juice.

So, indigestion takes place,  
Causing irritation and gas,  
For that one takes medicines,  
Which are unnecessary expenses.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 95 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 95 - ????????

CHAPTER 95 - MEDICINE.

\*\*\*

95/04. ?????? ?????? ?????????????? ??????

???????? ?????? ????????

95/04. Attradhu arrindhu kadaipidiththu maarralla  
Thuikka thavarap pasiththu.

95/04. After eating first, it must be checked up if the food is digested. When he eats next time, he must examine whether that food will suit his body and then he must eat if he is hungry.

\*\*\*

Aarati: One must be health conscious  
In eating his choicest food.

Jyotika: Sure, one must be satisfied  
If what he had eaten is digested,  
And then eat his next meal,  
If his hunger is one real.

The food he eats will suit  
His digestive system or not,  
He must check up and then eat  
To keep up his health condition fit.

Only when he's hungry,  
He must eat food daily,  
If he wants to avoid sickness  
And taking bitter medicines.

\*\*\*

95/05. ?????????? ?????? ?????? ??????????????

???????? ?????? ????????????

95/05. Maarrupaadu illaadha unndi marruththunnin  
Oorupaadu illai uyirkku.

95/05. Even the food that suits one's body, he must take it in a limited quantity

to keep his health fit and must not take more because he likes it.

\*\*\*

Aarati: There is a proverb in Tamil  
That even one wants to take nectar,  
He must take it in a measured quantity.

Jyotika: Even nectar turns poison,  
In excess if it is taken,  
So measured doses of food  
It is, in fact, always good.

A proverb says, "An apple a day  
Keeps the doctor away,"  
So, one must take nice fruits  
For the body when it suits.

One must not eat food full stomach,  
Leaving space only an inch,  
But one must take half of it  
Leaving sufficient space to digest it.

\*\*\*

95/06. ?????????? ?????????? ?????????? ??????????  
????????? ?????????? ????

95/06. Izhivarrindhu unnbaankann inbhampol nirrkum  
Kazhippear irayankann noi.

95/06. If one eats a little bit less it is good for him.  
If he eats like animals, disease will stay with him.

\*\*\*

Aarati: As said earlier, eating a little less than  
What one's hunger demands, it is good for his health.

Jyotika: Man must not eat like animals,  
But he must eat a bit less  
Than what his hunger demands  
For digestion to take place.

One may like particular food,  
But if he takes a little less  
That habit is too good  
To prevent him getting diseases.

One must not take water  
While he's eating food  
And it is always better  
If he takes it after an hour.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 95 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 95 - ????????

CHAPTER 95 - MEDICINE.

\*\*\*

95/07. ?????? ?????? ????????? ??????????????

?????? ????????? ??????. □

95/07. Theeyallavu andrith theriyaan peridhunnin  
Noyallavu indripp padum.

95/07. Not knowing the capacity and time to digest  
If one takes overdose of food, he'll suffer from countless diseases.

\*\*\*

Aarati: There are specific rules to follow  
By one while eating food.

Jyotika: There are three types of rules,  
ed to capacity, one must eat less.

2. Allow time gap between two meals
3. Never eat overdose of edibles.

If these rules are overlooked,  
And are not strictly followed,  
There, the trouble comes  
In the form of disease.

There is a proverb, &quot;One man's food  
Is another man's poison, &quot;  
So, don't follow any other man  
While eating your choice of food.

\*\*\*

95/08. ????????? ?????????? ??? ??????????????

????????? ?????????? ??????.

95/08. Noinaadi noimudhal naadi adhuthannikkum  
Vaainaadi vaaippach seyal.

95/08. One must know the nature of disease,  
The reason for it and go for treatment from a doctor

Who is competent to cure that disease.

\*\*\*

Aarati: One must take proper treatment  
From a competent doctor for his disease.

Jyotika: What type of disease it is?  
How he got that disease?  
All such information, he must know  
And to a good doctor, he must show.

&quot;Preventive is better than cure&quot;;  
One must, therefore, be sure,  
To regulate his diet periodically  
To prevent treatment medically.

Avoid food that suits not.  
Don't take food very late,  
Or leaving no gap in time,  
And keep up regular meals time.

\*\*\*

95/09. ??????? ?????? ??????????? ???????  
???????? ????????? ??????.

95/09. Utraan allavum pinni allavum kaalamum  
Katraan karudhich seyal.

95/09. A doctor must know one's body constitution  
The intensity of the disease, its current position  
And then give the patient proper treatment.

\*\*\*

Aarati: A doctor must examine a patient  
Knowing all the details relating to him.

Jyotika: All the details of a patient,  
A doctor must collect before treatment,  
He must study how his body is?  
What is the nature of disease?

What type of medicine,  
For the patient to be given?  
All such details a doctor  
Must know how to cure?

One must not suppress  
All kinds of his symptoms  
And must tell doctor facts  
For him to give proper medicines.

\*\*\*

95/10. ??????? ?????????? ?????????????? ??????????????????  
????????????? ?????? ??????????.

95/10. Utravan theerippaan marundhuzhaich chelvaanendrru  
Appaalnaarr koottre marundhu.

95/10. When a patient is handed over to a doctor,  
he must treat the patient keeping in mind,  
four aspects, patient, doctor, medicine, and patient's helper.

\*\*\*

Aarati: A doctor takes care of a patient  
After studying his case history.

Jyotika: Main points the poet has given,  
Patient, doctor, medicine  
And a helper by his side,  
These things doctor will decide.

Once the treatment starts  
The patient must follow the rules  
About which the doctor says  
And take regular medicines.

Medicine works one half,  
Patient's response is another half,  
Both brings cure to him  
And he's restored back well in time.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 96 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 96 - ??????

CHAPTER 96 - NOBLE BIRTH

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96/01. ?????????????? ?????????????? ?????? ??????????????  
????????????? ?????????? ??????????.

96/01. Irrpirrandhaar kannallaadhu illai iyalbhaghach  
Seppamum naannum orungu

96/01. Helping nature and doing anything free from blame,  
both the habits usually are there with noble born people  
and not with other people.

\*\*\*

Lata: Noble people try to help others  
And also whatever they do,  
They will try to do without other's blames

Parvathi: By and large noble people  
Are of helping nature,  
Not that other people,  
Have no helping nature.

Also noble men will do things,  
With no blame from others,  
As they're born in cultured families,  
And will maintain those traditions.

It requires a larger heart  
For one to take note  
Of others' difficulties  
And alleviate their sufferings.

\*\*\*

96/02. ?????????????? ?????????????? ?????????????? ??????????????  
????????????? ?????????????????? ??????.

96/02. Ozhukkamum vaaimaiyum naannumim moondrrum  
Izhukkaar kudippirran dhaar.

92/02. A person born in a noble family will behave well,  
will follow truth and have fear for blames;  
All these three qualities they will not miss.

\*\*\*

Lata: All good qualities a person born  
In a noble family will possess.

Parvathi: Yes Lata, their faces will tell,  
They're born noble people,  
As a reflection of their true minds  
And their kindness in their hearts.

Their behavior with others,  
Their fears for blames,  
Those will speak well  
Of their nature being very noble.

They have moral fear to tell lies,  
And will speak truth always,  
As their conscience is pure,  
And so also their very nature.

\*\*\*

96/03. ?????? ?????? ?????? ???????  
?????? ????????.

96/03. Nagaieegai insol ighazhaamai nangum  
Vagaienba vaaimaik kudikku.

96/03. For a truly noble born person, he'll have a smiling face,  
will give what others want, will speak sweet words, and  
will not criticize others; all these four qualities  
indicate his noble family origin.

\*\*\*

Lata: How to identify that one is  
From a noble family origin?

Parvathi: He'll have a smiling face,  
He'll fulfill others' wants,  
He'll speak sweet words.  
He'll not criticize others.

These four good qualities,

All the noble families,  
By nature, they all possess,  
From their forefathers' days.

So, by virtue of their relatives  
They inherited these qualities  
In their cultured background  
And follow them morally bound.  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 96 - Couplets 4,5,6

???????????? -TIRUKKURAL

????????? 96 - ??????

CHAPTER 96 - NOBLE BIRTH

\*\*\*

96/04. ?????????? ???? ?????????? ??????????????????  
????????? ?????????? ?????.

96/04. Adukkiya kodi perineum kudipirrandhaar  
Kunrruva seidhal ilar.

96/04. Even if they get crores of rupees, men of noble birth  
Will never do mean actions.

\*\*\*

Lata: Men of noble birth will not stoop to mean acts  
And they are not for money.

Parvathy: Noble persons will be honest  
And will not do any mean act  
And not for money, they'll do,  
But for kindness, they'll do.

They speak sweet words,  
That'll be soothing to minds,  
And when people are in distress,  
They'll also share their troubles.

They have more friends,  
And no known enemies,  
As they pardon mistakes easily  
While taking them casually.

\*\*\*

96/05. ?????????? ?????????????????? ?????????? ??????????  
????????? ?????????????????? ??????

96/05. Vazanguvadhu ullveezhndhak kannum pazhankudi  
Pannbin thalaippiridhal indrru.

96/05. A noble man even when his wealth is reduced,  
he'll not leave his good habits

which are from hereditary character.

\*\*\*

Lata: A noble man's character will not change  
Even if his wealth is reduced.

Parvathi: A man born noble  
Will always be simple,  
And will have his good habits  
Unmindful of his wealth always.

As a hereditary character,  
He has his kind nature,  
And even if his wealth is gone  
He'll remain noble again.

He'll respect others feelings.  
And give them patient hearing  
To their untold sufferings,  
And will try to do something.

\*\*\*

96/06. ???????????? ???????? ????????????  
?????  
????????????? ?????????????????? ?????.

96/06. Salampatrrich saalbila seiyaarmaa satrra  
Kulam vazhththumen bhaar.

96/06. Those who want to live, honoring family traditions,  
Even when they are depressed, they will not do heartless deeds.

\*\*\*

Lata: Noble men are always noble  
Even if they are reduced to poverty.

Parvathy: Noble men are born noble,  
From the family of nobles,  
So, they'll maintain their dignity  
Even if they're reduced to poverty.

Nobility is soaked in their blood,  
That can't, at any rate, be removed,  
And it is passed on from forefathers  
To the chain of sons and fathers.

They are proud of their families  
And their virtual values,  
They'll not allow it to perish  
That being their everlasting wish.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 96 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 96 - ??????

CHAPTER 96 - NOBLE BIRTH

\*\*\*

96/07. ?????????????????? ?????????????? ?????????? ??????????????  
????????????? ?????????????? ??????????????.

96/07. Kudippirrandhaar kannvillangum kuttram visumbin  
Madhikkann marruppoal uyarndhadhu.

96/07. If one born in noble family has committed a mistake  
the whole world will know it just like  
the black spots on the moon's surface.

\*\*\*

Lata: If a noble person commits a mistake  
It will go to the notice of all people.

Parvathi: People won't believe it  
That he would have done it  
Someone else has done it  
He, on his head, had put it.

Somehow his mistake spreads  
Far and wide in his circles,  
Like black spots on the moon  
It becomes world news soon.

People will watch always  
Noble man's good deeds,  
As well as his faults,  
And judge him for what he does.

\*\*\*

96/08. ?????????????? ?????????? ?????????? ??????????  
????????????????? ?????? ????????

96/08. Nallaththinkann neerinmai thonrrin avanaik  
Kulaththinkann aiyapp padum.

96/08. If a person lives with good wealth and health

and if he has no kindness at heart, a suspicion arises  
that he is not born in a noble family.

\*\*\*

Lata: There is a general impression  
That a noble man is kind at heart.

Parvathi: If he's not kind at heart,  
People will surely notice it,  
And comment, ' we doubt,  
From a noble family, he's not.'

For most of the noble men,  
In the world, are well known,  
For their mercy and kindness,  
And they'll not do any mistakes.

As they think twice,  
Before doing things,  
Normally, no mistakes  
Occur in their actions.

\*\*\*

96/09. ?????????? ?????????? ?????????????????; ??????????  
????????????? ?????????????????????? ?????.

96/09. Nilaththin kidandhamai kaalkaattum; kaattum  
Kulaththil pirrandhaarvaich chol.

96/09. The fertility of a ground will be known  
by the growth of seedlings.  
Likewise, one's noble birth will be known  
By the words he speaks.

\*\*\*

Lata: Noble men uses polish words  
And from those words one can judge  
He's from a noble family.

Parvathi: The character of a person  
Is dependent on many reasons,  
His hereditary factor, lineage,  
His family circle, parentage.

His upbringing, education,

His friends circle, residential location,  
Environmental pollution,  
Or environmental influence.

His aptitude, choice of work,  
The choice of food he takes,  
The country where he lives in,  
All shape his character as a person.

\*\*\*

96/10. ?????????????? ?????????? ??????????; ??????????????????  
????????? ?????????????? ???????.

96/10. Nalamvendin naannudaimai venndum; kulamvendin  
Vendugha yaarkkum pannivu.

96/10. If one wants comfortable life,  
he should fear for blames and sins.  
If he wants respects as a noble person,  
he must have the habit of bowing before others.

\*\*\*

Lata: The humility of a person  
Makes him a noble person.

Parvathi: Yes, the more he's humble,  
The more people respect him as noble.  
He must fear for blames,  
Also fear for committing sins.

He can live comfortably then,  
As a recognized noble person,  
Earn his due reputations,  
And also people's respects,

He must bow before people,  
If he wants to be noble,  
And not show his arrogance,  
Besides his wealthy influence.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 97 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 97 - ?????

CHAPTER 97 - HONOUR

\*\*\*

97/01. ????? ????????? ????????? ?????????  
????? ???? ?????.

97/01. Indrri amaiyaach chirrappina aayinum  
Kundrra varubha vidal.

97/01. Even though a thing is essentially required for one,  
but he must refuse it to keep us his honor  
if it comes from an indecent source.

\*\*\*

Hamsa: One must verify the source  
Before purchasing anything.

Saroj: A person wants a cycle.  
If it's a stolen cycle,  
He must leave it,  
Without buying it.

Though that cycle comes  
For half the original prize,  
To keep up his family honor  
He must refuse the offer.

Here, honor is more than  
What one will gain  
From the stolen cycle,  
Though it's a small material.

\*\*\*

97/02. ????????? ????????? ????????? ?????????  
????????? ????????? ????

97/02. Seerinum seeralla seiyaare seerodu  
Peraanmai venndu bhavar.

97/02. Those people, who stand for honor, for earning wealth,

they'll not do dishonest deeds.

\*\*\*

Hamsa: Honesty is the best policy  
For all the honorable people.

Saroj: "When honor is lost better to die,  
This proverb honest people know,  
So, they'll keep up their honor,  
At any cost, always, in their favor.

They'll never indulge themselves,  
At any time, in dishonest deeds,  
As it'll tell upon their families' fame,  
That has been bestowed on them.

When the family honor is lost,  
They go for honor killing act,  
As they can't face dishonor,  
In their defamed life any more.

\*\*\*

97/03. ?????????? ?????????? ?????????; ??????  
????????????? ?????????? ?????????.

97/03. Perukkaththu vendum pannndhal; sirriya  
Surukkaththu vendum uyarvu.

97/03. When one is rich, he must be humble with everyone.  
When he becomes poor, he must stand erect  
and manage the situation.

\*\*\*

Hamsa: When a rich man becomes poor  
He must not break down and sit in a corner,  
But he must manage the situation.

Saroj: It is what the poet says,  
That one must realize  
That he was a born rich man  
Now he's a poor man.

As a rich man, he was humble,  
And bowed before good people,  
But as a poor man, he must tackle,

Standing erect before people.

People respect him well  
As a rich or poor man still;  
Because he's humble forever,  
He never lost his honor.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 97 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 97 - ?????

CHAPTER 97 - HONOUR

\*\*\*

97/04. ??????? ?????? ?????????? ????????

????????? ?????????? ???.

97/04. Thalaiyin izhindha mayirinaiyar maandhar  
Nilaiyin izhindha kadai.

97/04. If a man falls down from the high position of honor,  
he is compared to a head's hair that fell down with its root.

\*\*\*

Hamsa: One's degradation takes place  
When he loses his honor.

Saroj: The poet is comparing it,  
To a hair fell down with its root,  
When one's honor is lost,  
And he's not feeling for it.

Not feeling for his downfall,  
Like that of a hair fall,  
He must be a shameless man  
Made of very thick skin.

People hate to see his black face,  
With no smile, not even a trace,  
Having lost his prestigious honor  
That can't be restored any longer.

\*\*\*

97/05. ?????????? ?????????? ?????????? ??????????

????????? ?????? ????????

97/05. Kundrin anaiyaarum kundrruvar kundrruva  
Kundrri Anaya seiyin.

97/05. If one does a shameless deed, let it be of a grain size,  
and he may be a mountain like big man,

but his respect will go down before others.

\*\*\*

Hamsa: One drop of poison in a cup of milk  
Make the entire milk unsafe.

Saroj: Like that, one small shameless action,  
Reduces a man's reputation,  
To the lowest level possible  
And he's hated by people.

He can't say, "Many people I helped,  
One old man died, as I hit him behind,  
For that people are abusing me,  
Forgetting all good things done by me."

There is no justification for him  
For doing a small or big crime,  
Because he did good things  
To wipe out poor people's tears.

\*\*\*

97/06. ??????????? ?????????????? ?????????? ??????????  
????????????? ?????? ??????

97/06. Pugazhinraal puththellaattu uyyaadhaal enmatrru  
Igazhvaarpin sendrru nilai?

97/06. Why should one follow those who criticized him?  
Why live under them losing all self respect?  
That kind of life will not give fame or show way to heaven;  
Then why many people live, losing their honors?

\*\*\*

Hamsa: The poet is asking many questions  
Relevant to one losing his honor, but still living  
Under people who criticize him?

Saroj: The poet's questions are relevant  
To a man, who had lost his self respect,  
And also his honor what he had  
Before he did a shameless deed.

People may spit on his face,  
Yet, he wipes it out from his face

And remains silent about it  
As he's helpless to fight.

No more fame, he can attain,  
Nor can he reach heaven,  
By his shameless action,  
That attracted their attention.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 97 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 97 - ?????

CHAPTER 97 - HONOUR

\*\*\*

97/07. ????????????? ????????????? ????????????? ?????????????  
???????????? ?????????????????????????????????????.

97/07. Ottaarpin sendrroruvan vaazhdhalin annilaiyea  
Kettaan enappadudhal nandrru.

97/07. Instead of living shamelessly under the mercy of one's enemy,  
better he dies when that kind of situation arises.

\*\*\*

Hamsa: That is the reason the proverb goes to say:  
"When honor is lost better to die."

Saroj: Highly sensitive noble persons,  
Will give up their lives  
Rather than suffering shame  
And facing other's blame.

Living under enemy's custody,  
Or under the shadow of his mercy,  
It is not ideally suited for them  
So, death is a source relief for them.

Lifelong they can't live,  
Under him as his slaves,  
As their honor is lost  
For them death is the best.

\*\*\*

97/08. ????????????????? ????????????? ????????????? ?????????????????  
????????????????????????????????????.

97/08. Marundhomatrru oonombhum vaazhkkai perunthagaimai  
Peedazhiya vandha vidaththu.

97/08. The honor that gives a man a big place, when it is lost, living instead  
leaving his life,

is it nectar to keep the body eternally?

\*\*\*

Hamsa: In every couplet the poet suggests  
One's death when his honor is lost.

Saroj: Only shameless people will,  
Stick to their lives strongly well,  
When their honor is lost,  
They don't too much mind it.

If a glass tumbler is broken  
We throw it in the dust bin  
We don't with gum fix it  
And once again reuse it.

Like this, emotional men  
Will never like to remain,  
As persons without honor,  
Which they value more.

\*\*\*

97/09. ?????????????? ?????? ?????? ???????  
???????????????? ?????? ??????.

97/09. Mayirneeppin vaazhaak kavarimaa annaar  
Uyirneeppar maanam varin.

97/09. Out of Kavari deer's hairs,  
if one hair falls down, it will die at once.  
Noble persons like Kavari deer they die immediately  
When their honor is lost.

\*\*\*

Hamsa: Every couplet in this chapter speaks of death  
As a good relief for one, who has lost his honor.

Saroj: He compares a noble person  
Who dies when his honor is lost,  
To a Kavari deer which will die  
When one of its hairs is lost.

He'll spend, if he lives,  
Several sleepless nights,  
Recalling those horrors,

That led to his dishonor.

Instead of living like a corpse,  
He'll get relieved from worries,  
Once he dies without honor,  
That'll be the end of his chapter.

\*\*\*

97/10. ????????? ?????? ?????? ?????????  
???????????? ????????? ??????

97/10. Illivarin vaazaadha maanam udaiyaar  
Ollithozhudhu eaththum ulaghu.

97/10. Those who have lost their honors, when they die,  
the world will praise and worship such sensitive persons.

\*\*\*

Hamsa: Such sensitive persons do exist in the present world  
And many die after losing their honors.

Saroj: The world will praise  
Such over sensitive persons,  
Who die, losing their honors,  
As role model lost warriors.

So much importance is given  
To this honor saying, everyone  
Must keep it in force safely,  
Without losing it carelessly.

Otherwise, one's life is at stake,  
By taking unnecessary risk,  
Of losing one's honor,  
And losing his life forever.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 98 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 98 - ??????

CHAPTER 98 - GREATNESS.

\*\*\*

98/01. ?????????????? ???? ??????????; ??????????????  
???????????? ?????????? ?????.

98/01. Ollioruvarkku ulla verrukkai; inioruvarku  
Akkthirandhu vaazhthum enal.

98/01. One's faith in his skill is praiseworthy,  
but if he tries to depend on it beyond certain limits,  
then it is a mistake.

\*\*\*

Chandra: One must depend upon his skill  
Up to a certain limit only.

Kamini: Yes, one can think up to a limit.  
Beyond that, his mind will not act.  
If a costly work requires more skills,  
Better involve other thinkers.

If more thinkers join him  
All can work like a team.  
The combined skill will  
Make it progress well.

The cost may even come down  
If a team sit and examine  
Several alternative ways  
Thus reducing working days.

\*\*\*

98/02. ?????????????????? ???? ???? ?????????????; ??????????????  
???????????????? ?????????? ?????.

98/02. Pirrapokkum ellaa uyirkkum; sirrappovvaa  
Seithozhil vetruramai yaan.

98/02. All men are born in the same way.

But their skills in doing their works vary.  
So their greatness differs among them.

\*\*\*

Chandra: It is not one's birth that counts.  
It is the type of skill that makes one great.

Kamini: One may be a scientist.  
Another may be a cartoonist.  
In his field, each one is great,  
It is one's skill that is important.

The greatness is measured,  
According to a scale laid,  
That is universally accepted,  
Given to a winner as an award.

For instance, in several sports  
Awards of different medals,  
Like bronze, silver, and gold,  
The level of skill is decided.

\*\*\*

98/03. ?????????????? ?????????? ??????????; ??????????????  
????????????? ?????? ??????

98/03. Melirundhu melallaar melalar; keezhirundhu  
Keezhallaar keezhal lavar.

98/03. If one is in a high position, but not having broad mind  
they will not become great. If one is in a low position, but not having narrow  
mind they will not become low

\*\*\*

Chandra: So, greatness depends upon one's mind  
As the poet in this Kural says.

Kamini: Mind is given more importance,  
As, like a mini factory, it works,  
It thinks deeply, issues orders  
And execute those orders,

From man to man, mind differs,  
So, each one's skill also varies.  
A manager may not have skill

That of an artisan's skill.

A manager may have skill  
In his field of management,  
While an artisan has skill  
In making a good product.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 98 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 98 - ??????

CHAPTER 98 - GREATNESS.

\*\*\*

98/04. ?????? ?????? ?????? ????????????

????????????? ?????????????? ??????.

98/04. Orumai magallire polap perumaiyum

Thannaithan kondozhughin unndo

98/04. Just like chastity for a woman

for a man greatness occurs

when he safeguards himself.

\*\*\*

Chandra: For a woman her chastity

Is important and for a man it is his greatness.

Kamini: Greatness is inherent nature,

Of a man who wish to aspire it.

And funnily a proverb says it,

That &quot;Fair or foul means, be a hero.&quot;

Greatness means number one,

If one wants to be an actor,

He must be number one actor

In the art of acting.

Unpopular means number one,

If one wants to be a thief,

He must be number one

In the art of stealing.

\*\*\*

98/05. ?????? ?????????? ?????????? ??????????

????? ?????? ??????.

98/05. Perumai yudaiyavar aattruvaar attrin

Arumai yudaiya seyal.

98/05. One who has self confidence will finish works

Which cannot be done by others.

\*\*\*

Chandra: True, self confidence helps  
One go up to greater heights.

Kamini: One must have self confidence  
To take up challenging assignments,  
And without self confidence  
He can't walk alone in darkness.

After one's self confidence,  
Comes his achievements,  
Followed by his greatness,  
In any field, where he works.

One must develop self confidence,  
Within himself by practice,  
As it can't be purchased,  
Or from others borrowed.

\*\*\*

98/06. ????????? ?????????????? ?????; ?????????????  
????????????? ?????????????? ??????.

98/06. Sirriyaar unnarchiyull illai; periyaraip  
Pennikkoll vaemennum nokku.

98/06. Narrow minded people have no interest  
To approach broad minded people  
And learn good things from them.

\*\*\*

Chandra: Narrow minded people will remain so  
Without learning from wise men.

Kamini: How one will be great  
If narrow one his mind is,  
Whereas one is great,  
As broad one his mind is.

There is a sea of difference,  
Between the two persons;  
Narrow mind just feels,  
Broad mind is a fool.

On the other hand  
Feels the broad mind  
Poor narrow his mind,  
Let him share my mind.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 98 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 98 - ??????

CHAPTER 98 - GREATNESS.

\*\*\*

98/07. ?????? ?????? ?????????? ??????????????  
????? ?????? ??????.

98/07. Irrappe purindha thozhittraam sirappundhaan  
Seeral lavarkat padin.

98/07. If undeserving people get importance,  
they will violate rules and orders all the time.

\*\*\*

Chandra: If one is like a jackal  
How cunning he will be?

Kamini: A lawful citizen respects rules,  
To ensure peace in any place.  
If an unlawful person breaks orders,  
How can there be peace there?

If an undeserving person,  
Is appointed as a captain,  
Who has no skill for a win,  
Will that entire team win?

Every player will grumble  
The play will go to hell  
With no interest to anyone,  
To secure a grand win.

\*\*\*

98/08. ?????????? ?????????? ?????????; ?????????  
???????????? ?????? ??????????.

98/08. Paniyumaam endrrum parumai; sirrumai  
Anniyumaam thannai viyandhu.

98/08. Great men will be truly humble  
and bow before others.

Narrow minded people will always  
remain praising themselves.

\*\*\*

Chandra: Narrow minded people are self-boasting type  
While broad minded are simple and humble.

Kamini: Yes, great men are humble  
And they're always simple.  
The narrow minded men are those,  
Who always praise themselves.

Narrow mind is like sea waves  
Which make much noise,  
Broad mind is like still water,  
That runs deep, making no noise.

Greatness lies in right deeds,  
Caring more for others' needs,  
Always great is the humble mind,  
Far better than the boasting mind.

\*\*\*

98/09. ?????? ?????????? ??????; ??????  
?????????? ?????????? ??????.

98/09. Prumai perumidham inmai; sirrumai  
Perumidham oorndhu vidal.

98/09. Great people will not have ego or pride.  
Narrow minded people will show in  
every work their ego and pride.

\*\*\*

Chandra: "Pride and prejudice pays no man, "  
This proverb warns such narrow minded persons.

Kamini: Great persons have no pride  
And they always take no side  
In settling disputes among parties,  
But tell them all to maintain peace.

Unlike those mean persons  
Who've pride and prejudice,  
Great men are very simple,

And by nature, they're humble.

A great man thinks,  
He's not so great,  
But in the eyes of others  
He's really great.

\*\*\*

98/10. ?????? ?????????? ???????; ???????????  
????????? ???? ???????.

98/m marraikkum perumai; sirrumaithaan  
Kutrame koorri vidum.

98/10. Great men will not expose others' faults, but will praise them.  
But mean persons will talk about others' faults only.

\*\*\*

Chandra: Great men are great why?  
Because they're good to everyone.

Kamini: Mean men are fault finders.  
And count others' faults;  
Great men are not fault finders,  
But show kindness to others.

&quot;To err is human  
To forgive is divine, &quot;  
This is an ideal policy  
Of all great men really.

&quot;The whole world is bad  
Excepting my good self, &quot;  
This is how narrow minded  
People praise themselves.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 99 - Couplets 1,2,3

???????????? -TIRUKKURAL

???????? 99 - ???????????

CHAPTER 99 - GOOD CONDUCT

\*\*\*

99/01. ????? ???? ?????? ??????? ??????????????  
????????????? ?????????? ??????????.

99/01. Kadan enba nallavai ellaam kadanarrindhu  
Saandrraanmai merrkoll bhavarkku.

99/01. Those who follow good conduct  
will study the nature of a deed  
and consider all good deeds as their duty  
\*\*\*

Aruna: A person of good conduct will take it as his duty  
If he has to do any good deed.

Nirmala: A good person will examine  
First if the proposed action  
Is fit to be done by him  
Within a specific time.

Once he jumps into action,  
With all his dedication,  
The entire job is done  
To the best of his satisfaction.

Because of men with good conduct  
Today's world is at its height  
In the fields of arts and science,  
Exhibiting their excellence.  
\*\*\*

99/02. ?????????? ?????????? ?????; ??????????  
????????? ?????????????? ??????.

99/02. Gunanalam saandrror nalane; ; pirranalam  
Ennalath thulladhoom andrru.

99/02. Great men prefer good conduct among all the treasures.

If it is not there, they don't consider others more valuable.

\*\*\*

Aruna: If there is no salt in the food one cannot eat.  
Like that if there no good conduct one is unfit to live.

Nirmala: You've correctly said it,  
If there is no good conduct,  
What is the use of one,  
Calling him 'self' a wise man.

He's worst than jungle animals,  
Which eat, mate and sleep well,  
Killing other animals for food,  
And not doing anything good.

The silent majority of the world,  
Remain in their places unnoticed,  
On account of their good conduct  
The rains fall for all, as a matter of fact.

\*\*\*

99/03. ?????????? ?????????? ?????????????? ??????????????  
???????????????? ??????? ?????.

99/03. Anbunaann oppuravu kannottam vaaimaiyodu  
Aindhusaalbu oonriya thoonn.

99/03.1. Love all,2. Don't commit sins,3. Help everyone,  
4. Show pity and 5. Speak always truth; the combination  
of all these five qualities is called good conduct.

\*\*\*

Aruna: The poet has given a big list of five items  
Which form one good conduct.

Nirmala: He really means what he says.  
Love, help, pity, truth and sinless,  
To hear all these five sweet words  
It's like music flowing into our ears.

How far these can be followed  
In the present practical world?  
One can ask this big question,  
The answer is with everyone.

Can I love all?  
Can I avoid sins?  
Can I help everyone?  
Can I take pity on sufferers?

Can I always speak the truth?  
If everyone on this earth  
Ask themselves these questions,  
World will adopt &quot;Good Conduct.&quot;  
\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 99 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 99 - ???????????

CHAPTER 99 - GOOD CONDUCT

\*\*\*

99/04. ?????? ?????? ??????; ??????????  
?????? ?????????? ??????.

99/04. Kollaa nalathathu nonmai; pirrartheemai  
Sollaa nalathathu saalbhu.

99/04. To do penance one must not kill other lives.  
Likewise, good conduct means one must not even spell his by mouth  
those words which will bring troubles to others.

\*\*\*

Aruna: How the poet has compared good conduct  
With one doing penance?

Nirmala: Good conduct and penance,  
Both are difficult to practice,  
That is why, he has compared  
These two things to be followed.

Two or three at least  
Out of five in the list  
If people follow by chance,  
It is a good sign of progress.

Let them all make a start,  
Towards good conduct,  
Perhaps they may reach it,  
Completing all the five in the list.

\*\*\*

99/05. ?????????? ?????? ??????; ??????????????  
????????? ?????????? ???.

99/05. Attruvaar atrral pannidhal; adhusaandror  
Mattraarai matrurum padai.

99/05. One's submissiveness before great people

Will make even enemies as friends.

\*\*\*

Aruna: Submissiveness always,  
Pays one rich dividends  
In the long run.

Nirmala: One cannot easily find,  
A person with ego mind,  
To be submissive before others,  
As he's prevented by his arrogance.

The word submissiveness,  
Doesn't mean that one must,  
Go and touch other man's feet,  
But it means one's politeness.

There is no harm if one,  
Shows politeness in his words,  
As well as in his deeds,  
Which is expected of that person.

\*\*\*

99/06. ?????????????? ?????? ?????????? ???????  
???????????????? ?????????? ??????.

99/06. Salbirrkkuk kattallai yaadhenin tholvi  
Thulaiyallaar kannum kollal.

99/06. Just like the purity of gold is known  
by rubbing it on touchstone,  
Good conduct is tested by one's accepting his defeat  
Before a person who is lower than your status.

\*\*\*

Aruna: Good conduct is meant for all  
There is no higher or lower status in that.

Nirmala: Here the poet states,  
A person of higher status  
Must accept his defeat  
To a man of lower status.

By rubbing gold again and again  
On the surface of a touchstone,

Its purity, the gold smith finds,  
Before making ornaments.

Likewise, the good conduct of a man  
Is found if he owns his mistakes  
Before a man of lower status  
Without minding his higher status.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter 99 - Couplets 7,8,9,10

???????????? -TIRUKKURAL

???????? 99 - ???????????

CHAPTER 99 - GOOD CONDUCT

\*\*\*

99/07. ?????????? ?????????? ?????? ??????????????  
???? ????????? ????????

99/07. Innaasei dharkkum iniyave seiyaakkaal  
Enna bayathatho saalbu.

99/07. If one does not do good to a man who has harmed him  
What is the use of his having good conduct?

\*\*\*

Aruna: It is just like saying if one slaps you on your left cheek  
Show him your right cheek.

Nirmala: &quot;If one has harmed you  
You don't harm him, &quot;  
This is what the poet says  
Repeatedly in his couplets.

For a man who did harm,  
One must be good to him,  
That will open his eyes,  
Then his mistake, he'll realize.

The &quot;Tit for Tat&quot; tendency  
Doesn't show any mercy  
And one's retaliation is not  
A sign of good conduct.

\*\*\*

99/08. ?????? ?????????? ?????????? ??????????????  
????????????? ?????? ???????.

99/08. Inmai oruvarrkku illivandrru saalbennum  
Thinnmaiyunn daagap perrin.

99/08. Poverty does not reduce  
A strong person of good conduct.

\*\*\*

Aruna: If one is mentally strong,  
He doesn't mind if he is rich or poor.

Nirmala: That shows his good conduct,  
When he doesn't mind it  
If he is reduced to poverty,  
But still maintaining his dignity.

A man who was helping financially,  
After poverty, he'll help physically.  
His helping nature will not disappear,  
That is his inborn good nature.

Many Kind hearted rich people  
Have constructed free hospitals,  
Donated money to temples,  
As well as charitable trusts.

\*\*\*

99/09. ??? ?????????? ?????????????? ??????????????????  
??? ?????????? ?????.

99/09. Great persons who have ocean of good conduct,  
Will not lose their good conduct  
Even if an era is coming to a close  
Disturbing the whole world.

\*\*\*

Aruna: Let the world comes to an end,  
But still great men will not lose their good conduct.

Nirmala: This is what the poet says,  
&quot;Great men will remain great always  
Even if the era comes to a close  
Throwing the world into deep seas.&quot;

Good conduct is in their blood  
And they always feel it proud  
That generation after generation  
It is passed on from parents to sons.

Overnight one cannot be good,  
Unless it is in their blood,

Brought up from their childhood,  
To be too good, even if someone is bad.

\*\*\*

99/10. ????????? ?????????? ????????? ??????????????  
????????? ?????? ????.

99/10. If good people reduce their level of good conduct  
It will appear as if this earth is unable to bear its entire load.

\*\*\*

Aruna: Good people are of settled characters  
And they can't change their habits  
Of being good to others.

Nirmala: The earth bears heavy load,  
And it doesn't at any time mind,  
Like that, good men won't bother  
Even if the world is no more there.

Habits die hard and good persons  
Cannot change their good habits,  
And if they drop their good conduct,  
It'll be like earth shedding its overload.

As it is, the earth will keep its load,  
And good people will ever be good,  
Unless some extraordinary incidents,  
In the distant future that may take place.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter102 - Couplets 1,2,3

???????????? -TIRUKKURAL

????????? 102 - ?????????

CHAPTER 102 - MODESTY

\*\*\*

102/01. ?????????? ??????? ?????? ??????????

????????? ??????? ???.

102/01. Karumaththaal naannudhal naannuth thirunudhal  
Nallavar naannp pirra.

102/01. Modesty requires one not do disgraceful deeds.

Not that kind of shyness what a beautiful

Domestic girl has due to her modesty

\*\*\*

Akshara: One must feel shy of doing disgraceful deeds.

Dhanya: Modesty is not only for females,

Who look so beautiful,

But also required for males,

In not doing disgraceful deeds.

A man going after a woman,

Married or unmarried one,

Or whistling after her

Is a disgraceful affair.

Modesty is essential

For both boy and girl,

As it will be an act of shame,

Otherwise, for both of them.

\*\*\*

102/02. ?????? ?????? ?????????????????? ??????

????????? ?????????? ?????????.

102/02. Oonnudai echcham uyirkkellaam verralla

Naannudaimai maandhar sirrappu.

102/02. There is no major difference in food, dress etc., among all persons, But  
among all the best things, the difference is in their modesty.

\*\*\*

Akshara: There is a difference between man to man  
In each one's modesty, the poet says.

Dhanya: One may have in modesty  
Less or more, but in reality,  
Both have it in extreme,  
Not moderate, it does seem.

Modesty always wins people,  
While rudeness always shuns people;  
Too much of modesty is taken  
For mere weakness of one.

Modesty must be moderate,  
And not lie low to ground level,  
But one must stand erect,  
While he looks more humble.

\*\*\*

102/03. ????? ??????? ?????????????; ???????????  
????? ?????????? ???????.

102/03. Oonaik kurriththa uyirellaam; naannenum  
Nanmai kurraiththathu saalbhu.

102/03. Lives function based on their bodies.  
Modesty that fears for blames is the highest  
among good characters.

\*\*\*

Akshara: Circumstances makes one adopt modesty or rudeness.

Dhanya: Bodies depend upon lives  
As no lives means no bodies,  
So, there is no option it gives,  
To choose either bodies or lives?

But modesty depends upon,  
One's choice as a man,  
Or be rude like an animal  
That roams in the jungle.

The highest among characters,

Is modesty, the poet says,  
Without which one is a bull  
That knows nothing well.

\*\*\*

Rajaram Ramachandran

# Tirukkural Chapter104 - Couplets 4,5,6

???????????? -TIRUKKURAL

???????? 104 - ????

CHAPTER 104 - ON AGRICULTURE

\*\*\*

104/04. ?????? ?????? ?????????????????? ???????  
?????? ?? ????.

104/04. Palakudai neezhalum thamkudaikkeezhk kaanbar  
Alakudai neezha lavar.

104/04. Farmers who rule the wealth of grains  
will bring under their rule all others,  
who rule varieties of wealth other than grains.

\*\*\*

Jagmohan: A King or an army commander  
He eats the food of a farmer.

Nikhil: So, they're farmers, who rule,  
Over and above a King's rule,  
As he also depends upon grains  
Produced by these farmers.

God blessed all lives,  
And farmers save all lives  
So, they're next to God  
In giving everyone food.

Other riches are of no use,  
If farmers produce no grains,  
And if there are no rains,  
There will be no grains.

\*\*\*

104/05. ??????; ?????????????????? ??? ????;  
?????????? ???? ????

104/05. Iravaar; ; irappaarkkondrru eepar karavaadhu  
Kaiseithoonn maalai yavar.

104/05. Farmers eat out of their own labor and will not go for begging from

others. If others ask for food, they will not hide but give something to eat.

\*\*\*

Jagmohan: Farmers will eat what little they have  
Without going for begging from others.

Nikhil: Yes, they're happy always,  
With what little they've as grains,  
They never go out for alms,  
But they give food to others.

Most of them are very simple.  
And are not very rich people,  
In daily lives, they struggle much,  
But their hearts are ever rich.

Sometime nature's furies,  
Belie their expectations,  
And they prefer to end their lives  
Rather than begging for alms.

\*\*\*

104/06. ?????????? ??????????? ?????? ??????????????  
????????????? ?????????????? ??????.

104/06. Uzhavinaar kaimadangin illai vizhaivadhoom  
Vittemen parkkum nilai.

104/06. If all farmers stop their farming activities,  
there is no scope for living even for ascetics,  
who have given up all their desires.

\*\*\*

Jagmohan: Even ascetics who have given up  
All their desires must live on food they eat.

Nikhil: If farmers stop growing trees,  
Even ascetics can't eat fruits,  
Which are their main intakes,  
Out of their daily food items.

If they stop growing grains,  
Ascetics starve once again  
With no food preparations  
As alternative to fruits.

So, it is the generous farmers,  
Who support all lives,  
To carry on in this world,  
From their day one till end.

\*\*\*

.

Rajaram Ramachandran

## Two Clever Charlatans

Two weavers, the best of cheats,  
To perform their brainless feats,  
In His Majesty's Court, long ago,  
Stood before a king for a show.

Clever charlatans were the two,  
And the king believed them too,  
That garments seen never before,  
They would weave for his wear.

The king ordered the minister,  
Who smelt their design sinister,  
They be located in privacy,  
Just to make their work easy.

Time passed, but not a fabric  
Came out of their cunning trick.  
They told the king, only wise,  
Could see it with their eyes.

Not to be taken as a fool,  
The king in a manner cool,  
It was so nice, he praised  
At their hands, empty they raised.

The king said, it was wonderful,  
Followed by others, as delightful,  
As none wished to be called a fool,  
The truth, they were afraid to tell.

To the minister, it was unbearable  
O'er their trick, no more tolerable  
He whispered into the king's ears  
A solution that got rid of his fears.

The king imprisoned them both,  
So they remained henceforth  
Under his personal command  
To serve his future demand.

The tip, as none could guess,  
What the minister gave was,  
'No other king takes them both  
To fabricate such a nice cloth'.

Rajaram Ramachandran

# Unity In Diversity

Tastes differ, Views differ,  
Voices differ, Features differ,  
Persons differ, Thumb prints differ.  
Races differ, Castes differ,

Creeds differ, Customs differ,  
Manners differ, Dresses differ.  
Looks differ, Languages differ  
Songs differ, Speeches differ,

Trees differ, Plants differ,  
Creepers differ, Creatures differ  
Birds differ, Animals differ,  
Worms differ, Insects differ.

The food of one man  
Is another man's poison  
For a well known reason.

In the world of creations,  
Sans matching relations,  
Why numerous manifestations?

The patterns are symmetrical,  
While the shapes are geometrical,  
But why differences are astronomical?

How there's an unity  
In such a diversity  
Of forms live in conformity?

To these questions the answers,  
The Almighty, God only knows!  
What a wonder, are His plays!

Rajaram Ramachandran

# Unity Of The Elements

It was a pompous show,  
For everyone should know,  
The funeral procession  
Of a rich man of the town.

Inch by Inch, the funeral cart moved.  
Step by step, the mourners walked.  
In black costumes, each one was dressed.  
Front and back, march passed the crowd.

At the gate of the burning ghat,  
The procession came to a halt.  
Each one spoke, in praise of the dead  
And tears flowed, for what they said.

On the sandalwood bed,  
The body was laid,  
And his son lit the fire,  
That engulfed the funeral pyre.

The dead man's remains,  
In the form of ash and bones,  
To the sea, were consigned  
As a finish, at the end.

At the bottom of the seabed  
The bone of a poor man dead  
Addressed his bone and said  
'Welcome to this silent seabed.'

'The difference, when we were alive  
Is no more with us, now let us live,  
Not as poor or rich, but as one element,  
No hatred feelings to foment.'

From the elements, man comes,  
And back to the elements, he goes.  
In between arises a low-high status,  
That brings a world of differences.

Rajaram Ramachandran

# Wake Up Bernadette

Marie and Jeanne carried,  
Their head load of wood,  
And came to the same spot,  
To take back Bernadette.

Marie saw her sister,  
In an unusual posture,  
And cried, "Oh Bernadette,  
Wake up Bernadette."

With a rosary in her hand,  
Bernadette made no sound,  
But was gazing at the cavern  
Where appeared none.

Her face was too pale,  
And breath not normal.  
Mary took her as dead,  
And visibly she cried.

Jeanne, however, said  
"If she were dead,  
She'd be lying flat,  
There's no doubt."

A few pebbles she threw,  
Like missiles they flew  
Of which one hit Bernadette  
Right o'er her breast.

Her entire body, it shook.  
A deep breath she took.  
In their anxious look,  
She came to life back

She searched for her lady,  
But the cavern was empty.  
It was a unique experience  
She had in her lady's presence.

Jeanne began to chide her,  
"How crazy you're?  
How, this filthy place,  
For prayer, you chose? "

On their way back home  
They crossed the stream.  
Bernadette felt it warm,  
And it caused no harm.

But the other two felt,  
Chillness biting their feet.  
Bernadette mocked at them  
And said, "Water's warm."

She must have gone mad  
What they two concluded.  
They curiously asked her  
"What's the matter? "

"Have you seen anything? "  
She replied, "Nothing."  
She walked ahead fast.  
Never like this in her past.

Has the lady had given her  
Any extraordinary power!  
No more breathlessness!  
Her face showed stillness!

Though curious they were  
To know the reason from her,  
She gave them evasive answer,  
Every time they questioned her.

Under an oath, she told them  
"Don't say this to Mom,  
I saw a beautiful lady  
In that cavern shady."

They didn't believe her,

But was joking at her,  
"How can that be,  
You alone could see? "

"Yes, there I did see her.  
Again I wish to see her."  
When she said like this,  
A shine came in her eyes

Rajaram Ramachandran

# What Is In A Profession?

He was a monk,  
Of the holy rank,  
So said everyone,  
In that temple town.

He was very simple,  
Sat before the temple,  
Seldom spoke a word,  
His voice, none heard.

His beard was found,  
Just touching the ground,  
That led them trust,  
He was the holiest.

He was their deity,  
Kept them in gaiety,  
In a cloak of piety,  
He earned their charity.

His eyes and ears,  
Weren't seen by others,  
Fixed to a house,  
Of his dream-spouse.

Near him was that house,  
Of music and dance,  
Of a famous damsel,  
On her daily rehearsal.

Much against her will,  
She did dance, still,  
A life of austerity,  
She lived, in totality.

They saw her dance,  
But she was in trance,  
To hear the melodies,  
Of the musical temple bells.

Monk saw her beauty,  
Not as his devotee.  
Dancer felt his divinity,  
Within her vicinity.

Both died one day,  
As they went to pray,  
Their bodies separated,  
The souls departed.

The Heaven welcomed the soul  
Of the dancing girl,  
While the dark hell took  
The soul of the monk.

To their question "Why? "  
They got this reply,  
"God minds not profession,  
But bows down before devotion.

Rajaram Ramachandran

# What Is Love?

Love's God or God's Love,  
It makes no difference with a dove,  
For its life, was no better,  
In the hands of an Hunter.

'My Lord! ' asked the dove,  
'Tell me, What's love?  
Born-free, am I, to fly high,  
Or, born-food, for others, as a fry? '

'Take me not home, for your bite,  
Allow me to live, it's my birthright.  
Thus, my Lord, with my freedom won,  
Let my life go on, right under the Sun.'

The hunter stood spell bound,  
For no good answer, he found,  
As for him, the word 'love' meant,  
Killing-spree birds, in his hunt.

Why God was so partial, he thought,  
That, no matter, one life was caught,  
For another life, to feed on its prey?  
Oh, God! Was there no other way?

Suddenly a voice from the sky, he heard,  
That spoke, 'My son, it isn't only of the bird,  
What you thought of, just now, on the earth,  
God loves every living being from its birth.'

'Say! No one eats flesh, but only grass,  
Will not the earth be full of grass?  
If all the creations eat only grass,  
What becomes of the fate of the grass? '

'One wild animal eats not another wild,  
But the one that eats leaves and grass, behold!  
So, a grass-eating deer, isn't a vegetable to a lion?  
Yes, as good as a potato to a vegetarian? '

'Will not this earth be full of animals,  
With no planned growth, nothing but chaos?  
The fittest will survive, is the law of nature,  
But God loves all the creations, be sure.'

Rajaram Ramachandran

# What's Not Music?

What's not music?  
Everything is music.

The smart cock crowing  
To awaken the morning.

The cuckoo bird cooing  
For its mate wooing.

The honey bees buzzing  
With their wings flying.

The young calf calling  
Its cow for feeding.

The cute baby laughing  
To its mother's coaxing.

The peasant folks singing  
When they're harvesting.

The crystal stream gurgling  
When its water is flowing.

The ocean waves rising  
As they move jumping.

The rain drops drumming  
O'er the roof, while falling.

The green leaves fluttering  
To the strong wind blowing.

The temple bell ringing  
To the pleasure of hearing.

The distant siren hooting  
As a source of warning.

The factory machines working  
A rhythmic sound making.

So, there's music in everything  
To the lovers of listening.

Life is a waste  
Sans music taste.

Rajaram Ramachandran

# When A Siren Blows

When a siren blows,  
A Banker knows,  
It's an hold-up.

When a siren blows,  
A Security Guard knows,  
It's a fire alarm.

When a siren blows,  
A Fireman knows,  
It's a fire accident.

When a siren blows,  
A Policeman knows,  
It's a police pilot van.

When a siren blows,  
A Citizen knows,  
It's a time signal.

When a siren blows,  
A Workman knows,  
It's time in or out.

When a siren blows,  
A Doctor knows,  
It's an ambulance.

When a siren blows,  
A Railway man knows,  
It's a train accident.

When a siren blows,  
A Sailor knows,  
It's a sinking ship.

When a siren blows,  
A Soldier knows,  
It's an air raid.

Rajaram Ramachandran

# Where Art Ends Love Begins.

Many barriers, the Politicians create,  
While the Artists go to break it.  
Yes, he did break it really,  
By his works of art mainly.

His canvas stood erect.  
His brush danced over it.  
At his will, the colors mixed.  
His eyes, on the art, deep fixed.

His every painting, so meaningful,  
Focussed his expressions, mental.  
His search for a career tireless,  
Fixed his life before canvas endless.

His every magic touch spoke,  
Of his every odd master stroke.  
The wet canvas dried up slowly,  
That became a solid portrait, really.

Who christened him as Anand?  
Anand means 'Happiness', as a word.  
He brought delight to the world,  
True to his name, all around.

The orphanage, at last, gave a shelter,  
To him as a forsaken child at its door,  
But in the pursuit of art, his mad urge,  
Made him restless, as he grew up of age.

Tara gave his life a new dimension,  
With her true love, out of affection.  
As a vendor of cakes and fruits,  
She pushed her cart in the streets.

Unmindful of the hot sun or rain,  
Tara, daily, shuttled up and down.  
Some leftover, by night, in her cart,  
She spared the same to her lover of art.

Her mother reached one foot to the grave,  
From her sinking life, none could save.  
As a fence for safety, Tara was in need,  
And took him as her saviour, in deed.

Happy were the days, they spent their life,  
Tara proved to be his most loveable wife.  
His paintings revealed her true reflection,  
And stole her charm beyond description.

Her untold moods, he drew on the canvas,  
She gave him, day and night, her every pose,  
That he transferred to the miles of canvas,  
Thus every piece of art became world famous.

He was proud of her beauty, but alas,  
His narrow vision measured only the lines,  
To plot her curves on the canvas in front,  
And didn't penetrate into her craving heart.

How long anyone of her age can wait?  
Her young reflections on the canvas sheet,  
May remain firm sans any change,  
But she was a growing woman of middle age.

The magic of his works, enough she felt,  
As her biological urge didn't permit,  
His stealing her charms to the canvas,  
In making her a model for his madness.

She hated his brush and paint,  
And felt like throwing them out,  
But her fear of losing him then,  
Stopped her from this action.

Her blind passion drove her mad.  
Her one-sided love kept her sad.  
The Hakim's magic potion, at last,  
She mixed up with his breakfast.

With no grip, his hands trembled.

His brush, he could no more hold.  
His vision blurred violently.  
His faculty of art failed slowly.

His aversion for work was total.  
Her wish for this, by then, became real.  
He was, for comfort, lying on her laps,  
And closed his eyes, unaware of her lapse.

Like a baby in arm, she caressed him.  
The bursting joy of life touched the brim,  
Of her heart, as she felt for the first time.  
What an aggressive role, she played this time?

The world lost, an uprising, one more star,  
A new moon, at last, Tara won for her.  
'Where art ends, love begins, '  
That's what now this story reveals.

(Note: Hakim is an unqualified local village doctor)

Rajaram Ramachandran

## Which Is More Valuable?

"Oh you, my dear friend,  
You know, I'm rarely found,  
Deep under the ground,  
My life being earth-bound."

"I'm under constant pressure,  
Though I'm held as a treasure.  
From you, I've nothing to hide,  
My value and self-earned pride."

"A brunette or blond may be she,  
She ever loves to wear me,  
For I add luster to her charm,  
Keeping her spirit always warm."

"I'm the hardest material  
Taken out deep down the soil,  
To be used as a tool to cut  
Anything hard, even the toughest."

"My half-brother coal,  
To play, he has another role.  
From our carbon family,  
He comes out hurriedly."

"His lack of patience,  
Gives him no chance  
Like me to become,  
So, black he became."

"They burn him as fuel.  
To tell this, sorry I feel.  
He could've stayed with me  
To turn as diamond like me."

"Diamond, diamond everywhere,  
Not a coal-piece found anywhere.  
Then how the poor would cook?  
Isn't an intolerable sight to look? "

“Before my coal-brother I bow.  
I feel like confessing now.  
Am I really more valuable?  
I beg it’s for you to tell.”

Rajaram Ramachandran

# Who Discovered The Mirror?

Who discovered the mirror?  
We don't, at all, remember.  
To show our faces beautiful,  
How much it's really useful?

Above the wash basin  
The glittering teeth clean  
We see first every morn,  
Before the day starts on.

The curly hair to comb,  
The mustache to trim,  
The oily face to foam,  
How it helps at home?

Is there any beauty parlor,  
Or a fancy dress store,  
Or a modern shop tailor,  
With no full size mirror?

Inside the ladies hand bags,  
Or the gents coat pockets,  
How the tiny mirror hides,  
For their face-touch up uses?

To see the distant stars,  
Or to find the tiny microbes,  
How it serves a giant telescope,  
Or a small but sharp microscope?

Mirror, mirror everywhere,  
With our life for it to share,  
Thanks to the unknown discoverer  
For this all-time useful mirror.

Rajaram Ramachandran

# Who Is Superior?

Oh! You rational animal, are you really superior,  
Or, like other creatures, far inferior?  
Among all the creations, where lies your place?  
It's for you to judge and elevate your race.

Have you the sense of gratitude like a canine,  
Or, the sight, even in darkness as a feline,  
Or, can you run as swift as a horse,  
Or, carry that load, off the back of an ass?

Can you display your prowess like a lion,  
Or, change your color as a chameleon,  
Or, stretch your neck like a giraffe,  
Or, be as vigilant as a mastiff?

Of what strength, are you built before an elephant?  
Can you widen your gullet, to swallow like a giant serpent,  
Or, fly high, yet spot a prey on the ground as an eagle,  
Or, hum and whistle like a nightingale?

Can you hear distant feeble sounds and run away like a deer,  
Or, Climb tall trees, sans support, as a bear,  
Or, live in water, body unclothed, like a fish,  
Or, on land and in water as a tortoise?

Can you hang yourself upside down like a bat,  
Or, drill holes with your teeth as a rat,  
Or, climb steep mountains like a goat,  
Or, win your race, on foot, with a hare or rabbit?

Out of flowers, can you make sweet honey like a bee,  
Or, juicy fruits, for no reward, as a tree,  
Or, turn milk into curd like tiny bacteria,  
Or, gift a pearl from dirt as an oyster?

Can you weave a web out of your saliva like a spider,  
Or, produce even a dropp of deadliest poison as a viper,  
Or, add fragrance to a flower like a rose plant,  
Or, maintain an order as in the kingdom of ant?

Can you share your food with others like a crow.  
Or, yield sweet milk for straw as a cow or buffalo,  
Or, clothe others in silk like a silkworm,  
Or, nourish the soil as an earthworm?

Can you spit fire like a firefly,  
Or, be as delicious to be eaten away as a turkey,  
Or, have any feathers to unfold and dance like a peacock,  
Or, sing and fly up in the air as a skylark?

Yet, how dare you claim yourself superior,  
In the game of life, every one, you wish to conquer,  
You know, you've no place without whips and weapons,  
The fear makes the strong ones serve your likes and dislikes.

You are judged the great among creations,  
If your heart is full of compassion,  
Your intelligence serves the good of humanity,  
And the less fortunate beings with humility.

Yes, you're superior, when you rightly think and act,  
While other beings go by their instinct, in fact,  
So comes, from Heaven, the clarion call,  
'As thou loveth thyself, love on this earth all.'

Rajaram Ramachandran

# Why The 'Ups' And 'Downs'

Life doesn't rest on bed of roses  
But it goes on in between thorns,  
Like a traveller going up and down  
Before reaching his final destination.

Down the current it's easy to swim,  
But it's not so up the stream,  
So also, when going up the mountain  
And not so while coming down.

First gold is melted in fire,  
Beaten and pulled as a wire  
Twisted and cut into pieces  
Before making fine ornaments.

If one continuously eats,  
One by one, variety of sweets  
At one stage, the tongue  
Craves for a salty thing.

A man walking in the hot Sun  
Will only come to know then  
What's the value of shade,  
For which the trees are made.

In the best of God's intentions,  
In all His wonderful creations,  
These "Ups" and "Downs" came  
To constantly remember His name.

Rajaram Ramachandran

# Why You've Fear When I'M Here?

Why you've fear,  
When I'm here?  
Why shed a tear,  
I'm not clear?

You're every year,  
Grown up in fear,  
That brings you tear,  
When you aren't clear.

Show always a cheer,  
In place of a tear,  
That will, my dear,  
Drive away your fear.

If still you've fear,  
When I'm near,  
You turn deaf ear,  
To my words, dear.

I'm now clear,  
That you've no fear,  
Nor let a tear,  
Down below your ear.

Rajaram Ramachandran