

Jnana Pana

By
Poonthanam.



Translated to English verse,

By
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Introduction

Poonthanam was born about four hundred years ago in a village called Angadippuram in Kerala. Near by is the Thirumandan Kunnu Bagavathy temple which is the family goddess of the Zamorins who ruled over a part of Kerala now called Malabar.

Poonthanam is not his name but the name of the Namboodiri family he belonged to..His name seems to have been forgotten in antiquity. At a very young age Poonthanam started visiting the temple at Guruvayoor and became a staunch devotee of Lord Guruvayurappan-the presiding deity. He got married and had a son. On the child's first birthday when a great feast was being arranged the child fell in the boiling rice and died. From then on Poonthanam became a perennial visitor of Guruvayur. Poonthanam did not know Sanskrit and so decided to express his innate feelings in chaste Malayalam. One of the greatest poets of the time was Melpattur Narayanan Bhattathippad who later wrote one of the greatest books of that era named "Narayaneeyam" Melpattur was also a great devotee of Guruvayurappan. It is told that initially when Poonthanam requested help in editing his poetic work "Sri Krishna Karnamrutham" from Melpattur he refused saying that he never read works in Malayalam. Melpathur started suffering from rheumatism immediately and that night the Lord appeared in his dream and told how the lowly Malayalam works of Poonthanam were more dear to him than the Sanskrit works of Melpathur. There are several tales of Poonthanam the great devotee and his Lord Guruvayurappan.

Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana, Loosely it can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the "Bhagavad Geetha of Malayalam"

Though written in a simple language , there are many complex statements which are obtrusive. The only interpretation available is . the "Tatwa deepika" which is written by Sri.K.R.Neelakandan Nambeesan.I have followed his interpretation in translating the Jnana Pana in to English.I also have given English transliteration before the translation as well as a brief commentary for each verse after the translation...I dedicate this translation to Lord Guruvayurappan and request his devotees to pardon any lapses that have occurred in my part.

Guru Nathan thuna cheiga sanththam,
Thiru namangal navin mel eppozhum,
Piriyathe irikkanam nammude,
Nara janmam saphala makkeduvan.

Request I, for the grace from my Guru without fail,
So that Lord's holy names are always on my tongue,
And continue to be there forever without change,
So that this our, human birth becomes most fruitful.

1

Comment: All great Indian religious work either start with salutations to the teacher or to the God.

Innale yolam enthannu arinjeela,
Ini naleyum enthannu atrinjeela,
Ini kanda thadikku vinasamum,
Inna nearm enatharenjeela.

Till yesterday we did not know it,
Even tomorrow, we may not know it,
The death to this trunk which is the body that we see today,
Know we not when it is .

2

(We do not know what we were in the last birth,
We do not know what we will be in the next birth,
Even in this birth in this human body,
Know we not when all this is going to end.)*

Comment: The poet brings out the ignorance filled life of the so called intelligent human being in this verse.

Kandu kandangirikkum janangale,
Kandilennu varuthunnathum Bhavan

Randu nalu dinam kodangoruthane,
Thandilethi naduthannathum bhavan

Malika mugalileriya mannante,
Tholil marappu kethunnathum Bhavan

The people who is seen by all of us now ,,
You are the one who makes them

* alternate interpretation

Not to be seen in this world.

In a matter of day or two
You are He, who makes them ride on the royal chair.

On the shoulder of the king who climbs to the top of palace.
You are He , who places the tattered heap.

3

Comment: The poet brings out how our life is “God controlled” and how temporary are the happiness and sorrow that we go through.

Kandal ottariyunnathu chilar,
Athu kandalum thiriya chilarkethume,
Kandathu onnume satyamallennathu,
Mumbe kandariyunnathu chilar.

Some people are able to know when they see,
But others do not know even if they see it.
Some people know that all what we see is not the truth,
For they have seen it earlier and experienced.

4

Comment: The poet tells us that in our capacity to understand the real truth about God and salvation we are very much different among our selves.

Manu jathiyil thanne pala vidham,
Manasinnu visesha mundennu orkenam

Even in these assembly of man,
Remember there are many special kinds of minds.

5

Comment: He further says that though all human beings are rational, there is difference among themselves.

Palarkku mariyenam ennitallo,
Pala jathi parayunnu sastrangal

With an aim that lot many a people should realize,
Our religious science has made many paths to follow

6

Comment: It is with view to make the various types of people understand that our religion tells us about varying paths.

Karmathil adhikari janangalkku,
Karma sasthanal undu pala vidham,
Sankhya sasthanal yogangal enniva,

Sankhyallathu nilakatte sarvavum.

For those who can choose the path,
Many a paths of action exist,
Like those that make one realize the veil covering the truth,
Or the methods of yoga depending on ones own limits,
But of limited use they are all because they are intricate...

7

Comment: But most of these methods are difficult and obtrusive except for the very intelligent human beings.

Chuzhaneedunna samsara chakrathil,
Uzhaneedum namakku aringheeduvaan,
Arivulla mahathukal undoru,
Paramarthangal chey thirikkunnu,
Eluthayittu mukthi labhippanai,
Chevi thannethu kelpin ellavarum.

In this rotating wheel of life of births and rebirths,
To teach us who get caught and toil in this wheel,
Those great ones who have realized,
Have showered on us many a truth with grace,
To attain salvation with ease,
And so all of you please listen with care

8

Comment: The poet tells us that easy methods to attain salvation has also been given by our sages.

Namme okkeyum bandhicha sadhanam,
Karmam ennu ariyunnathu mumbinal.

Please know first that the thing which ties us all,
Is the Karma that we have done earlier.

Comment: The poet introduces the theory of past birth's Karma that results in our present day actions.

Munnamikkanda viswa maseshavum,
Onnayulloru jyothi swaropamai.
Onnum chennangu thannodu pathathe,
Onnilum chennu thanum valayathe,
Onno nnai ninakkum janangalkku,
Onnu kondariyavunna vasthuvai,
Onnilu murakatha janangalkku,
Onnu kondum thiriyatha vasthuvai,
Onnu pole onnillathe yullathee,

Onnayulloru jeeva swaroopamai,
Ninnavan thanna viswam chamachu pol,
Moonum onnil adangunnu pinneyum.

Each part of all this world that we knew earlier,
Became only one form of an ethereal light during deluge.,
With nothing attaching to it,
With it not attaching to anything.,
And for those seekers who search minutely one by one,
It becomes the one thing through which every thing is known.
And for those whose mind flits and wanders,
It becomes something, which is the great unknown.
Similar but dissimilar to each other,
But all together the spirit of the soul.
And it seems was made by God,
Again with all the three worlds as its parts.

9

Comment: The concept of Brhmam-the eternal truth is introduced. It is one thing for those who realized it and another for who are not able to know it.

Onnu kondu chamachoru viswathil,
Moonayitulla karmangal okkeyum,
Punya karmangal papa karmangalum,
Punya papangal misramam karmavum,
Moonu jathi nirupichu kanumbol,
Moonu kondum thalakkunnu jeevane.

This world which is made by one veil of ignorance,
Has three differing types of actions,
Sins, good deeds and mixture of these,
Which when we think deep,
Ties the soul firmly to this world.

10

Comment: The Concept of Maya, the eternal veil of Hinduism is introduced. How by Maya we are tied to this world is mentioned.

Ponnin changala onnee paranjadhil,
Onnil irumbu kondathre bedangal,
Randinalu meduthu pani cheythu,
Changala yallo mishramum karmavum.

Chain of gold* we think we are tied,
But it is no different from an iron chain**,
And this chain of Karma that ties us to this world,

* Recognition or award in the form of a gold chain

** Imprisonment as punishment

Is no different but a mixture of these two.

11

Comment: How rewards , recognition , punishment etc are only illusions has been brought out by the poet.

Brahma vadiyayi chayirumbolum,
Karmabadhanmar ennatharinjalum,
Bhuvanangale srishtikka ennathu,
Bhuvananda pralayam kazhivolam,
Karma pasathe langikkunnathu,
Brahmavinnnum eluthalla nimayam,
Dik palakan marum avvannam orororo,
Dikku thorum thalachu kidakkunnu.

Though taking the side of eternal truth,
All are bound to this world by Karma.
For the worlds would continue to be made,
Till the end marked by the deluge.
And to go against these ties of Karma,
Is definitely not easy even for Brahma.
And even those divine eight, who guard the directions,
Are chained strongly in their respective places.

13

Comment: The chain of illusion ties us to this world and the poet tells us that it is difficult to break it even for Gods and demi Gods,

Alpa karmikalaya namellam,
Alpa kalam kondu ororo janthukkal,
Garbha pathrathil pukkum purapettum,
Karmam kondu kalikkunathengine.

We who have done but little Karma,
In a small span of time,
Enter and leave the wombs of different animals,
And play thus with the karma that we have earned.

14

Comment: The theory of Karma and the cycle of births and rebirths is introduced by the poet

Narakangalil kidakkunna jeevan poyi,
Durithangal odungi manassinde,
Paripakavum vannu kramathale,
Nara jathiyil vannu pirannittu,
Sukrutham cheythu mel pottu poyavar,
Swargathil irunnu sukhicheedunnu

Those souls who lie in the hell,
After suffering all the punishments there,
And after getting a reformed mind over time,
Are born as Men,
If good deeds are done, they go above,
And enjoy their life in heaven.

15

Comment: The concept of Karma, the concept of punishment in hell and concept of reward in heavens and the consequent theory of births and rebirths is introduced by the poet.

Sukrithangal okke yodungumbol.
Paripakavam ellola millavar,
Parichodangu irunnittu bhoomiyil,
Jatharayi duritham cheythu chatthavar,
Vannora durithathin phalamayi,
Pinne poyi narakangalil veezhunnu.

When all the rewards for good deeds done end,
Those who do not have an iota of reformed mind,
After some time are born in the earth,
And then those dying after doing bad deeds,
Due to the result of them ,
Do go and fall in different hells.

16

Comment: The impermanence of rewards for good deeds is brought out by the poet.

Sura lokathil ninnoru jeevan poyi,
Nara Loke Mahi suranakunnu,
Chanda karmangal cheythavar chakumbol,
Chandala kulathil pirakkunnu,
Asuranmar suranmarayidunnu,
Amaranmar marangalayidunnu,
Ajam chatthu gajamayi pirakkunnu,
Gajam chatthu ajamayeedunnu,
Nari chatthu naranayi pirakkunnu,
Nari chatthu noriyayi pokunnu,
Krupa koodathe peedippichudunna,
Nrupan chathu krumiyayi pirakkunnu,
Echa chatthu poochayayidunnu,
Easwarande vilasangal angine.

A soul from the land of Gods,
Is born as man in this earth,

People who do cruel acts in this birth,
Are born as outcastes in this earth,
The Anti gods are born as demigods,
The deathless ones are born as trees,
The goat dies and is born as elephant,
The elephant becomes a goat after death,
The tiger dies and is born as a man,
A lady dies and is born as a fox,
The king who troubles without mercy,
After death is born as a worm,
The fly dies and becomes a cat,
And all these are but the divine sport.

17

Comment: The concept of rebirth according to rewards earned and punishment given for bad deeds as different type of beings is brought out by the poet.

Keezhmelangine mandunna jeevanmar,
Bhoomiyeenathre nedunnu karmangal,
Seemayillatholam pala karmangal,
Bhoomiyinnathre nedunnu jeevanmar,
Angine cheydu nedi marichudan,
Anya logangal oronnil oronnil,
Chennirunnu bujikkunnu jeevanmar,
Odungeedum adhu ottu nal chellumbol,
Udane vannu nedunnu pinneyum,
Thande thande gruhathingal ninnudan,
Kondu poonna dhanam kondu namellam,
Mathenganum oridathu irunnittu,
Vithu unennu prarayum kanakkine,

These souls who run between the top and the bottom,
It seems do get the Karmas done only in this earth,
And without limits these different Karmas,
Are done by the souls only in this earth,
After doing which after their death,
They go to various worlds of heaven and hell,
And enjoy the rewards for these Karmas,
And those rewards would end before long,
And they come again here and start earning Karmas,
Which is like taking money from ones own house,
And using it in some other place,
Selling what we have till it lasts.

18

Comment: The poet tells here that action can be done only in earth and rewards and punishments for these actions can be had in other worlds.He tells that this is true even for

beings living in other worlds.. Thus the wealth is here and to get it for spending you have to come here.

Karmangalkku vibhuvayitolloru ,
Janama desamee bhoomi yennarinjalum,
Karma nasam varuthenam engilum,
Chemme mattengum sadhiya nimayam.

Please know that this our motherland,
Is the land to do Karmas,
And it is definitely impossible,
To destroy the residual karmas any where else.

19

Comment : The poet tells us that though the rewards for the Karma done here is elsewhere, Those Karmas which do not merit us heaven and do not merit punishment in hell are to be only spent here,

Bakthanmarkkum mumukshu janagalkkum,
Saktharaya vishayee jangalkkum,
Ichicheedunnathokke kodutheedum,
Viswa mathavu bhoomi siva! Siva!

To the devotees great,
To those who seek salvation,
And to those who pine for ordinary things,
This mother land of ours,
Would grant whatever they want, God, Oh God.

20

Comment: The poet tells here that in no other world can Karmas be done and an ordinary man can transform himself in to great souls.

Viswanathante moola prakrithi than,
Prathyakshena vilangunnu boomiyaayi,

The innate qualities of our Lord of the world,
Obviously thrives as this world.

21

Comment: In this the poet feels that this our earth is God Himself.

Avani thala paalanithinallo ,
Avatharangalim palathorkkumbol,
Athu kondu viseshichum Bhoolokam,
Pathinallilum uthamam ennallo,
Veda vadhikalaya munikalum,
Vedavum bahumamichhu chollunnu.

To save and upkeep this earth of ours,
Incarnations took place it seems,
And because of this the earth specially,
Is greatest among the fourteen worlds,
So tell those who are experts in Vedas,
And so praise the Vedas about this earth.

22

Comment: Since all incarnations are for protection of this our earth, The poet says that it is the greatest among fourteen worlds.

Lavanambhdhi madhye vilangunna,
Jabhu dweeporu yojana lakshavum,
Saptha dweepukal adhil undethrayum,
Uttamamennu vazhthunnu pinneyum.

In the huge sea of salt,
Exists the Jambu islands,
Ten lakh miles long,
Within it are the seven islands,
Praised by scriptures as most holy.

23

Comment: From this verse the poet describes the earth. It is supposed to be divided into seven islands and our country is in an island called Jambu Island,

Bhoo padmathinnu karnigayayittu,
Bhoo darendran adil allo nilkunnu,
Idhil ombadhu gandangal undallo,
Adil uttamam bharatha bhoo thalam.

In the peak and center of the lotus of this earth,
Stands the mountain of Maha Meru,
And there are nine major parts of this earth,
And the most sacred is the Bharatha country.

24

Comment: This island has in its center the Maha Meru mountain and has 9 countries including our mother land, the Bharatha country.

Sammatharaya mamunigal,
Karma kshetramennallo parayunnu.

The great recognized sages,
Tell this as the temple of sacred duty.

25

Comment: The poet says that the sages call our motherland as Karma Bhumi.

Karma bheejam adeennu mulakkendu,
Brhama lokathil irikkunnavargalkkum,

Karma bheejam varatti kalanjudan,
Janma nasam varuthanamengilum,
Bharathamaya ganda mozhinjhulla,
Parillengum eluthala nimayam.

The source of all Karma is this land,
Even for those great souls in Brahma Loka,
And it is here only that Karma is destroyed.
If one desires salvation,
And though it is for sure that these can't easily be done,
Anywhere else other than in Bharatha Ganda.

26

Comment: The poet talks about the superiority of our land.

Athra mukhya mayulloru Bharatha
Mi pradesamennu orkkanam,
Yugam nalilum nalla kali yugam,
Sugame thane mukthi varuthuvan.

Please do remember that this land of Bharatha,
Is the most sacred land known,
And in the vast time periods this Kali time period,
Leads to salvation most easily.

27

Comment: From the creation of earth to the grand deluge, the Hindus have divided the time in to four large time periods(Yugas). The last of these is Kali. Though more suffering is there in this time period , just by repeating the name of the Lord it is possible to attain salvation only in this time period.And so it is great.

Krishna , Krishna, Mukunda, Janardhana,
Krishna ,Govinda , Rama ennin gene,
Thiru nama sankeerthanam enniye,
Mattedumilla yathnam ennaarinjalum.

Please know that there is no effort,
Except singing for the holy names,
Krishna, Krishna, Mukunda Janardhana,
Krishna, Govinda and Rama.

28

Comment:The poet tells that no other effort is needed during this kali time than calling holy names of our Lord.

Athu chindhichu mattulla lokangal,
Pathi moonnilumulla janagalum,
Mattu dweepugal aaril ullorum,

Mattu gandagal ettil ullorum,
Mattu moonu yugangalil ullorum,
Mukthi thangalkku sadhyam allaygayal,
Kali kalathe ,Bharatha Gandathe,
Kalithadaram kai vanangeedunnu.

Thinking about this,
Those living in the other thirteen worlds,
Those living in the six other islands,
Those living in the other eight countries,
And those living in the other three time periods,
Realizing that they would not get salvation easily.
With folded hands do salutations,
To the Country of Bhratha and the time period of Kali.

29

Comment: Because of this all other beings who do not live in Kali time period in our country, salute the beings who live here in this time period.

Athil vannoru pullayittengilum,
Ithu kalam janichu kondeeduvan,
Yogyatha varutheeduvan thakkoru,
Bagyam porathe poyallo deyvame,
Bharatha gandathil pironnuru,
Manusharkkum kalikkum namaskaram.

To be at least a grass in that country,
And be born now in this time period ,
We were not lucky enough oh,God,
And so our salutations to the men,
Of Bharatha country and Kali time period.

30

Comment: They repent that they are not lucky enough to be born at least as a grass here in this time period so that eventually they can very easily attain salvation.

Ennellam pukazhtheedunnu mattullor,
Ennathu endinnu nam paranjeedunnu?
Kalaminnu kali yuga malayo,
Bharatha mi pradeshavum allayo,
Nammalellam naranmarum allayo?
Chemme nannayi nirupippin ellorum,
Hari namangal illathe pogayo,
Narakangalil pedi kuragayo,
Navu koodahe janama mathagayo,
Kashtam! Kashtam! Niroopanam koodathe,
Chuttu thinnunnu janmam pazhuthu nam.

Why do we tell that,
All those who are not here, sing our praise thus?
Is not this the time period Kali,
Are we not living in the country of Bharatha,
And are we not born as human beings?
All of you please think about this,
Should we go without the names of Hari,
Should we be less afraid of going to hell,
Should we live without a tongue?
Alas! Alas ! without proper thought,
We destroy our lives in vain.

31

[Comment: The poet laments that we who are men born in the Bharatha country in the age of Kali are wasting our lives.](#)

Ethra janama prayasa pettittu ikkala,
Mathra vannu pirannu sukruthathal,
Ethra janama malathil kazhinjadum,
Ethra janmama jalathil kazhijadum,
Ethra janama mannil kazhinjadum,
Ethra janmam marangalayi ninnadum,
Ethra janamam marichu nadannathum,
Ethra janmam parannu nadannathum,
Ethra janama mrigangal pasukkalayi,
Marthya janmathil mumbe kazhichu nam.

What an effort we put to be born now,
Because of the good deeds that we did?
Many lives have we spent in shit,
Many lives have we spent in water,
Many lives have we spend in mud,
Many lives have we spent as trees,
Many lives have we moved around afraid of death,
Many lives have we spent as birds,
And many lives have we spent as beasts and cow,
Before we were born as men.

32

[Comment: To get this reward we all must have spent lots of time as other beings.](#)

Ethrayum pani pettu ingu maathavin ,
Garbha pathrathil veenathu arinjalum,
Pathu masam vayattil kazhinju poyi,
Patthu pantherandu unni yayittum poyi,
Thanne than abhimanichu pinnedam,

Thanne than ariyathe kazhiyunnu.

Please know that it is with lots of effort,
That we fall in the womb of our mother,
Spend we ten months in her stomach.
Ten to twelve years we spend as playfull kids,
And after this, thinking that we only do everything,
We spend our time without knowing ourselves.

33

Comment: Most part of the initial life is wasted in the womb and as children. And it is crime to waste it further.

Ithra kalam irikkum mini yenum,
Sathyamo namakkedu millallo.

There is nothing truthfully known,
As to how long we will live.

34

Comment: The poet tells us how unsure we are about our span of life.

Neerpole pole yulloru dehathil,
Veerpu mathramundingane kannunu,
Orthariyathe padu padunneram,
Nerthu pokum athenne parayavu,
Athramathra mirikunna nerathu,
Keerthicheedunnilla thiru namam.

In the body which is like a water bubble,
We see it filled up always,
And when we put efforts without thought,
We can tell that this bubble will only burst.
In this very limited time,
We do not sing the holy names.

35

Comment: He is sad that we waste this temporary , unsure life of ours without singing the holy names of God.

Sthana manangal cholli kalahichu,
Nanam kettu nadakunnithu chilar,
Madha matsaram chindichu chindhichu,
Mathi kettu nadakunnathu chilar,
Chanchalakshi mar veedugalil pukku,
Kunchi ramanayidunnathu chilar,
Kolakangalil sevakarayittu,
Kolam ketti jeliyunnathu chilar,
Santhi cheyhtu pularthuvanayittu,

Sandhyayolam nadakunnithu chilar,
Ammakkum punarachannum baryakkum,
Unman kodukkunnilla chilar,
Agni sakshiniya yoru pathniye,
Swapanthil polum kanunilla chilar,
Sathukkal kandu sikshichu chollumbol,
Shathruve pole krudhikkunathu chilar,
Vandhithanmare kanunna nerathu,
Nindi chatre parayunnathu chilar,
Kaanga nammude samsaram kondathre,
Viswam evannam nilpu vennum chilar,
Brahmanyam kondu kudhichu kundhichu,
Brahmavum enikku ovva yennum chilar,
Artha aasakku viruthu vilipippan,
Agni hothatdhi cheyunnathu chilar,
Swarnam nava rathangale kondu,
Ennam koodathe vilkkunithu chilar.

Boasting about their positions and posts,
Some people walk in the world ever ashamed,

Thinking about their abilities and disabilities of others,
Some people walk in the world with a diseased brain,

Entering the houses of pretty damsels with flitting eyes.,
Some people walk in the world like the circus monkey,

Employed by the king and the government,
Some people walk in the world heavily made up,

Employed for worshipping Gods,
Some people walk in the world with thoughts of their time after dusk,

For mother and for father and wives,
There are some who do not care to look after,

The wife married with fire as witness,
Is not even seen in dream by some,

When good people think and advise,
There are some who look them as enemies,

When people worthy of salutations are seen,
There are some who berate and curse them,

This world stands thus,

Boast some people because of their talk

Raising and raising by the acts of Brahmana,
Some people claim they are better than Lord Brahma,

To earn money and get titles,
Some people do yagas in the fire,

And some people sell gold and jewels .
To earn money without limit.

36

[Comment: The poet details how we are wasting the God given gift by not doing what we should do.](#)

Mathebam kondu kachavadam cheythum,
Uthama thuragangal athukondum,
Athrayu malle kappal veppichittu,
Ethra nedunni thartham Siva! Siva!
Vrithyum kettu doortharayi eppozhum,
Arthathe kodichu ethra nasikkunnu,
Artha methra valare undayalum,
Trupthi vara manassinnu oru kalam.

Using elephants for trade,
Using thorough bred horses,
And not only that by use of ships,
How much money is earned Alas! Alas!
Disregarding the family jobs and becoming boors and rascals,
How much we destroy ourselves with avarice for money,
Never will we get satiated,
By earning more and more money.

37

[Comment: The mindless chasing of money disregarding our duties of men is focused in this stanza by the poet.](#)

Pathu kittugil nooru mathiyennum,
Sathamagil sahasram mathi yennum,
Ayiram panam kayyilungumbol,
Ayuthamagil ascharyam ennathum,
Asayayulla pasamathingennu,
Ver vidathe karerunnu melkku mel.

When we get ten , we say hundred is sufficient,
When we get hundred we say thousand is sufficient,
When we save thousand coins,
We say more will be wonderful,

And like this the rope of desire,
Without roots reaches more and more heights. 38

Comment: This chase the poet is an endless and perennial one writes the poet.

Sathukkal chennu irannal aa arthathil,
Swalpam mathram kooda chila dushtanmar,

When pious people beg for doing good deeds,
Some bad people will not even give a little. 39

Comment: Even this money earned will not be spared for good causes.

Chatthu ponneram vastram athu polum,
Othida kondu pokan orutharkkum.

At the time of death, even the cloths that they wear,
Cannot be taken with them by any one. 40

Comment: The poet points out that at death this result of our efforts does us no good.

Paschathapam moru ellolamillathe,
Viswasa pathakathe karuthunnu,
Vitthathil aasa patruka hethuvayi,
Sathyathe tyajikkunnu chilar aho!

Without feeling an iota of remorse,
They consider deceiving of those who trust,
Because of the attachment for money,
Alas! Some people even forget the truth. 41

Comment: Nothing seems greater than money earned and for preserving any action including forsaking of truth is OK.

Sathyamennathu brahmam thanne,
Satyamennu karuthunnu sathukkal.

Since truth is Brahman definitely,
The learned consider this as the only truth. 42

Comment: Compare the modern saying "Truth is God"

Vidhya kondu ariyendathu ariyathe,
Vidwan ennu nadikkunnathu chilar,
Kumkumathinde vasamariyathe,

Kukumam chummakkum pole gardhabham.

Gaining knowledge and not knowing what should be known,
Some people act as if they are learned ones,
It is like the donkey carrying Kumkumam* ,
Without even knowing the smell of it.

43

Comment : Even knowledge gained seems to be without purpose. The learned ones we see many times are but actors.

Krishna! Krishna! Niroopichu kanumbol,
Trishna kondu bramikkunathu ithokkeyum.

Krishna! Krishna! When we think about it,
People get always wonderstruck with avarice.

44

Comment: When we really muse about it, it seems it is purposeless avarice.

Enni enni kuruyannithayussum,
Mandi mandi karerunnun mohavaum,
Vannu onam, Kazhinju Vishu vennum,
Vannillalo Thiruvadira yennnum,
Kumba masithilagunnu nammude,
Janma nakshatram aswathy naaleenum,
Sraddham mundaho Vrischiga masathil,
Sadhya yonnum meluthalla iniyennnum,
Unni yundayi velpicchathinnoru,
Unni yunadai kandavu jnanennum,
Konikkal thane vanna nilam ini,
Kanam mennum ozhipikkaruthennum.

Slowly and slowly, reduces this span of life,
And with speed and more speed climb our desire,
The Onam has come and the Vishu is over,
And the Thiruvadira has not come,
And our birthday falls,
On Aswini in the month of February-march,
And there is death anniversary in the month of October-november,
It is not easy to hold feasts from now on,
After the marriage of our son,
We would like to see a son born to him,
In the land which came under our control,
We should not stop receiving the rent.

45

* The saffron coloured powder used to adorn the forehead.

Comment: The poet clearly brings out the net of desires that ties us to this world.

Iththam oronnu chindichirikkave
Chathu pokunnu pavam Shiva ! Shiva!

When thinking like this and that,
Alas some people die and go.

46

Comment: With these unfulfilled perennial desires some people die.

Enthinnithra paranju viseshichum,
Chindi chheeduvin avoalam ellorum,
Karmathinde valippavum mororo,
Janmannal palathu kazhinjennathum,
Kalam innu kali yuga mayathum,
Bharatha kandathinde valippavum,
Athil vannu pirannathum ithra nal,
Pazhutte thane poya prakaravum,
Ayussinde pramanam illathathum,
Arogyathode irikkunna avastthayum,
Innu nama sangeerthanam kondu tan,
Vannu koodum purushartham ennathum,
Iniyulla naraka bhayangalum,
Innu vendum niroopanam okkeyum.

Why was all these special things told,
All of you think as much as possible,
About the largeness of Karma done,
About how we have taken many births already,
About how the present is the Kali time period,
About the largeness of the country of Bharatha,
About how all these days we were born there,
About how all the past period was spent without meaning,
About how we do not have much life span left,
About how we were healthy all along,
And how by singing of holy names of God,
All fortunes would come about,
About how the fear of future hell,
Has to be thought about today..

47

Comment: Instead the poet requests us to think of getting salvation easily by singing the holy names of God.

Endinnu vridha kalam kalayunnu,
Vaikunda thinnu poykolvin ellorum.

Why are you wasting time unnecessarily,
All of you please go to Vaikunta* .

48

Comment: Instead of wasting time in useless pursuits, the poet requests us to do things that will take us to heaven.

Koodiyalla pirakkunna nerathum,
Koodiyalla marikkunna nerathum,
Madhye ingane kanunna nerathu,
Matsarikku nmathu enthinnu vridha?

We were not born together,
Nor are we going to die together,
In between when we meet each other,
Why should we compete with each other unnecessarily?

49

Comment: This useless competition among ourselves with absolutely no need is to be avoided.

Arthamo purushartham irikkave,
Arthathinnu kodhikkunnathu endu nam,
Madhyannam arka prakasam irikkave,
Khadyodayatheyo manicchu kollendu?

When we should really long for salvation,
Why do we madly pursue the gain of wealth,
When the sun shines bright in the noon,
Should we long for the fire fly?

50

Comment: The chase for wealth instead of salvation appears to be like a chase for the fire fly when there is Sun.

Unni Krishnan manassil kalikkumbol,
Unnigal mathu venamo makkalai,
Mithrangal namukkethra Shive Shiva!
Vishnu Bhakthan marille bhuvanathil!

When the little babe Krishna is playing in the mind,
Do we need other babies as our sons,
WE do have large bevy of friends Shiva Shiva,
For are there not devotees of Vishnu in this world.

51

Comment: Poonthanam lost his babe in a tragically and does not have any body to depend on. He feels when Lord Guruvayurappan is there, where is the need for a child and when devotees of Vishnu are there where is the need for relatives,

* The heaven where Lord Vishnu lives.

Maya kattum vilasangal kanumbol,
Jaya kattum vilasangal goshtigal,

When we see the attractive play of this enchanting veil,
The play of love of our wife is but a child's play.

52

Comment: Maya the veil shows us unwanted things as enchanting.

Bhuvanathile bhoothigal okkeyum,
Bhavanam namukkayi idhu thane,

All the wealth in this world,
Is this house of earth for us.

53

Comment: The poet says the whole world is our wealth.

Viswanathan pithavu namukkellam,
Viswa dathri chara chara mathavum,
Achanum punar ammyum undallo,
Rakshicheeduvanulla nal okkeyum.

Lord Viswanatha is our father,
And the mother of us all is this moving whole earth,
We have thus both the father and mother,
And these parents would look after us for ever.

54

Comment: Gods are our parents and they will look after us.

Bikshannam nalloru annam undallo,
Bakshicheeduka thane paniyullu.

We have good food as alms,
And only eating remains to be done.

55

Comment: For the devotee the very little that he gets as alms is sufficient.

Sakthi koodathe namangal eppozhum,
Bhakthi poondu japikkanam , nammude,
Siddhi kalam kazhivolum, mivvannam,
Sraddhayode vasikkanam evarum,
Kanakunna chara chara jathiye,
Nanam kai vittu koopi sthuthikkanam,
Harishasru pari pluthanayittu,
Parushadhikal okke sahichudan,
Sajjanagale kanunna nerathu,
Lajja koodathe veenu namikkenam,

Bhakthi thannil moozhgi chamanjudan,
Mathane pole nrutthan kunikkenam,
Paril angine sancharicheedumbol,
Prarabdhangaal asesham ozhinjeedum.

Always without attachment and always,
With extreme devotion we should chant the names of God
Till the life span allotted to us is over,
And like this all of us should live.
We should praise all the beings that we see,
Leaving the sense of shame.
Filled with tears of joy,
And leaving out insults heaped,
We should fall at the feet,
When we see holy people around.
And then drowning in the sense of devotion,
Like a drunkard we should dance.
If we travel in this world thus,
All problems would run away from us.

56

[Comment: The ecstatic state of Bhakthi and how it solves all problems is well brought out in this verse.](#)

Vidhichhedunna karmam odungumbol,
Padhicheedunnu deham oridathu,
Kodicheedunnu brhmathe kandittu,
Kudhicheedunnu jeevanum appazhe.

When the Karma as per fate is over,
The body falls in one place,
And Seeing the Brhmam which was ever longed for,
Immediately the soul jumps towards it.

57

[Comment: After death the body remains here and the soul longs for salvation.](#)

Sakthi verittu sancharicheedumbol,
Paathramayilla ennathu kondethum,
Parithapam manassil muzhukkenda,
Thirunamathin mahatmyam kettalum,
Jathi parkilum oru andhyajanakilum,
Veda vahi mahee suranagilum,
Navu koodathe jatan mar agiya,
Mookanamare ozhichulla manushar,
Enna matta thirunamam ullathil,
Onnu mathram orikkal oru dinam,
Swasthamayittu irukkumbozengilum,

Swapanthil tham ariyathe engilum,
Mattonnayi parihasi chennigulum,
Mattuoruttharkku vendi ennakilum,
Edu dikkil irikkum thannude,
Navu kondu cholli ennagilum,
Adu malloru neram oru dinam,
Chevi kondathu kettu vennagilum,
Janma saphalyam appozhe vannu poyi,
Brhama sayujyam kitteedum ennallo,
Sridharacharyar thanidhu paranju ithu,
Badarayanan thanum arul cheydu,

When wandering after desires have left,
Thinking that we are not yet ready for salvation,
Please do not develop self pity,
And hear the greatness of God's holy name.
Even if one belongs to the lowest caste,
Or a learned higher caste who is expert in Vedas,
Except those who are born without tongue,
And who are made dumb by nature,
Out of the uncountable holy names of God,
At least one, once in any one day,
At least when are happy and contented,
Or at least in dreams without our control,
Or at least teasing Him as some other,
Or at least for the sake of some one else,
Wherever we are,
If we tell with our tongue,
Or atleast if else,
Hear the name with our ear,
We will get salvation then and there,
And would become one with God,
And so say Sreedhara* the great scholar,
And sage Vyasa** who wrote the puranas.

59

[Comment: This is the conclusion. Without care in ecstasy if we sing the name of God or hear it, whatever circumstance it may be, we would get salvation.](#)

Geethayum paranjeedunnatangine,
Vedavum bahumanichu chollunnu,

Even Bagavad Geetha says the same,
And also so say the Vedas with respect.

60

* The sage who wrote a learned commentary to Bhagavadha

** The great sage who compiled all holy puranas.

Amodam poondu cholluvin namangal,
Anandam poondu brahmathil cheruvan.

So sing God's holy names easily
And with joy become one with God.

61

Mathi undengil okke mathiyidhu,
Thiru namathin mahathmyam mamithu,
Pizhayagilum pizha kedannagilum,
Thiru ullamarulga bagavane!

For those aiming at salvation this book is sufficient,
For it sings about greatness of God's holy names.
With errors or without errors.
Please grant me your grace , Oh my God!

62

Comment: The poet concludes and feels that he has done what he wanted and requests excuses for any errors.