Nambi Kettavar

Ragam: Hindolam (20th Melakartha Ragam)
ARO: S G2 M1 D1 N2 S     AVA: S N2 D1 M1 G2 S
Talam: Adi
Composer: Papanasam Sivan
Version: Ram Kaushik
Lyrics Courtesy: Lakshman Ragde

Pallavi:
nambik-keTTavar evar aiYA umai nAyakanait-tirumayilaiyin iraivanai

Anupallavi:
ambuli gangai aNinda jaTAdharan  anbar manam vaLar shambhu kapAliyai

Charanam:
onrumE payan illai enru uNarnda pinbavar uNDenbAr
ovvoru manidanum oru nAL in-nilai euidoarudi idai marandAr
anru sheyal azhindala marupozhudu shivan peyar nAvil vArAdE
AdalinAl manamE inrE shiva nAmam shollip-pazhakkku anbudan

Meaning: (approximate…)
P: Who ("evar") has suffered ("kettavar") after believing ("nambi") in you, O Lord Shiva ? O the husband ("naayakanai") of Uma! O the lord ("iraivanai") who resides ("il") in Tirumayil (?)

A: O Shiva, the lord who wears ("aninda") a crescent moon ("ambuli") on his forehead and the river ganga ("gangai") on his matted hair ("jataadharan"). You fulfill the desires ("manam valar") of those you worship you with love ("anbar"). O Shambhu! O Kapali!

C: Those who realize ("uNarnda") that there is nothing ("illai") created in the universe ("onrumE payan") but you will subsequently ("pinbavar") reach you ("uNDenbAr"). Every ("ovvori") person ("manidanum") will have to leave ("euidoarudi") this state of life ("in-nilai") one day ("oru nAL"), but they forget ("marandAr") this universal truth ("idai"). On that day ("anru"), the time ("-pozhudu") when their body and speech ("sheyal azhindala") will cease to function ("maru-"), they will not be able ("vArAdE") to invoke your name ("Shivan Peyar") on their tongue ("nAvil"). Therefore in preparation for that eventuality ("AdalinAl"), O Mind ("manamE"), start now itself ("inrE") getting into the habit ("pazhakkku") of constantly chanting ("shollip ") the name ("nAmam") of Shiva, with love ("anbudan").

Pallavi:
nambik-keTTavar evar aiYA umai nAyakanait-tirumayilaiyin iraivanai

Who ("evar") has suffered ("kettavar") after believing ("nambi") in you ("umai"), O Lord Shiva ?

```plaintext
N ; S ; M ; M M | MG D M gs ; ; ||
nam bik- keT Tavar e va rai- yA - -

S N S ; M ; M M | M G D M gs ; S N ||
nam- bik- keT Ta var e va rai- yA - umai

S ; S ; M ; M M | M G D M gs ; G N ||
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O the husband ("naayakanai") of Uma ("umai")!
O the lord ("iraivanai") who resides ("il") in Tirumayil (?)

Anupallavi:
ambuli gangai aNinda jaTAdharan  anbar manam vaLar shambhu kapAliyai

O Shiva, the lord who wears ("aninda") a crescent moon ("ambuli") on his forehead and the river ganga ("gangai") on his matted hair ("jataadharan").
You fulfill the desires ("manam valar") of those you worship with love ("anbar"). O Shambhu! O Kapali!

G mg gs-N S g s nD, D | N sn dM, M Gmg gs N ||
an- - bar ma nam-- va- Lar sham-- bhu ka pA- - li- yai

Charanam:
onrumE payan illai enru uNarnda pinbavar uNDenbAr
ovvoru manidanum oru nAL in-nilai eiuadurudi idai marandAr
anru sheyal azhindala marupozhudu shivan peyar nAvil vArAdE
AdalinAl manamE inrE shila nAmam shollip-pazhakkku anbudan

Those who realize ("uNarnda") that there is nothing ("illai") created in the universe ("onrume payan") but you will subsequently ("pinbavar") reach you ("uNDenbAr").

Every ("ovvoru") person ("manidanum") will have to leave ("eiuadurudi") this state of life ("in-nilai") one day ("oru nAL"). but they forget ("marandAr") this universal truth ("idai").
On that day ("anru"), at the time ("-pozhudu") when their body and speech ("sheyal azhindala") will cease to function ("maru-"), …

… they will not be able ("vArAdE") to invoke your name ("Shivan Peyar") on their tongue ("nAvil").

Therefore in preparation for that eventuality ("AdalinAl"), O Mind ("manamE"), …

Therefore in preparation for that eventuality ("AdalinAl"), O Mind ("manamE"), …

… start now itself ("inrE") getting into the habit ("pazhakku") of constantly chanting ("shollip") the name ("nAmam") of Shiva, …
... with love ("anbudan").