

# THE VINAYAGAR AGAVAL

*Translated by*

*Kaviyogi* DR. P. PANDIAN, I.A.S. (RETD)

Copyright © Pichai Pillai Pandian  
Chellam Publishing House  
3/4 Baskara Street  
Rangapurajapuram, Chennai, 600 024, India  
[www.kaviyogii.com](http://www.kaviyogii.com)

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the author, except for the use of brief quotations in book reviews. For personal use only. Not for resale or distribution.

## PREFACE

Among scholars and *Yogis* alike the consensus is that the *magnum opus* on *Yoga* is Tirumoolar's *Tirumantiram*. In this monumental work, St. Tirumoolar exhaustively addresses the subject of Esoterics in 3000 verses.

However, as is typically the case with the works of the *Siddhars*, the text is couched in mystical language. Only after long preparation and guidance from their *Guru* can initiates understand it.

In an effort to distill the essence Tirumoolar's teachings, St. Avvai undertook the challenge of capturing the essence of the 3000 verses of the *Tirumantiram* in only 300 verses. The result of this endeavor was the birth of the *Avvai Kural*<sup>1</sup>.

As a litany for daily prayer and meditation, St. Avvai graciously composed the *Vinayagar Agaval* — a short, simple, wholesome and sweet handbook that can be recited in under five minutes.

As a great teacher St. Avvai uses her pedagogic techniques superbly as the aspirant is guided to meditate on the gross form of *Vinayagar*<sup>2</sup>. Initially she guides us to concentrate on all things beautiful and attractive to the five senses. Then she slowly leads the readers to the subtle aspects of *Yoga*, like sound and light — the quintessence of the cosmic fabric. Finally she reveals the causal *mantra* of the being.

From the *yogic* perspective, *Vinayagar* worship emphasizes the importance of the generation, preservation, refinement and deployment of man's bio-energy for altruistic purposes. The *yogic* strategy is to atomize the vital fluid in order to exponentially enhance its potency. Through this process the body and nerves are strengthened and the mind attains a sort of stoicism. The laser-like focus which ensues as a result ensures that any obstacle can be overcome and anything that is desired can be achieved.

---

<sup>1</sup> English translation is available as *Spark in the Cotton — A Translation of Avvai Kural* by *Kaviyogi* Dr. P. Pandian, I.A.S. (Retd) [Birch and Aspen Publishing].

<sup>2</sup> Lord *Vinayagar* is also known as Lord *Ganesha*.

The *Vinayagar Agaval* is a handy aphorism on the yogic truth.  
It is a life-giving nectar easily accessible to all.

It is my wish that all sincere aspirants recite its verses daily and benefit  
from the truth contained therein.

Sincerely,

*Kaviyogi* DR. P. PANDIAN, I.A.S. (RETD)

## THE VINAYAGAR AGAVAL

1. Cool unguent adorning the lotus feet  
Anklets give a multi-tuned treat
2. The golden waist-cord and soft floral dress  
Upon fair hip shine bright with impress
3. The Pot belly and heavy tusk,  
The Elephant face bright with vermilion mark
4. The five hands, noose and the hook  
Abiding my heart does thy azure body look
5. The hanging mouth and shoulders Eight  
Three eyes and the three musk spoors bright
6. The two ears and bright golden crest on your chest  
The triple twisted chord on your chest.
7. Beyond speech the wisdom true  
Grandeur Thou art Wish fulfilling tree
8. Rider of mouse mount, taster of fruits  
Now you deign to master me to free
9. Appeared before me as mother fond  
Cutting the delusive birth cycle bond
10. The clarified first five letter clearly  
Making it reside in my heart fully.
11. Came as my guide to initiate me  
In *Meyyunarvu* as the foundation of *yoga* acme
12. Gladly granting worry less state me on  
And removed the cruel *vinai*<sup>3</sup> with your curved weapon

---

<sup>3</sup> The *vinai* (intentional act) is called cruel because it goes on resuscitating forever,

13. Into my ears *upadesam* non regurglingly THOU fed  
And dloy-less wisdom to me clearly showed
14. The strategy to control the senses five  
Granted me gladly as thine grace high.
15. Taught me how the senses withdraw hark  
Cutting twin *vinais* and removing the dark
16. Blessed me with four beatitudes  
Severing the delusive *malas* three besides
17. The nine entries and doors five  
Thou taught me to close by a single mantra high
18. The hooking for the six etheric bases  
Gracefully gave me as gift without speech
19. Taught me the lunar and solar letters  
And showed the ultimate cranial *suzhmunai* point
20. Wrote on my tongue, the *kundalini* rising from below  
Of the ceiling tripod of the three spheres hollow.
21. Revealed to me the *mantra* sure  
Arising *suo moto* from the serpent fire.
22. The knack of igniting with air  
Surging from pelvic plexus fire.
23. Told me of nectar distillation by  
Sun's chemistry with lilies' lover Moon entity
24. The sixteen-petalled lotus cactoid

---

beyond uproot. One action produces another and goes on continuously till the momentum lasts.

And the other *chakras* in the body said

25. The subtlety of the four faces inward  
And the six-faced reality outward
26. In the subtle body you made me conversant  
And clarified the Constituents eight
27. Placed me Thou in the cranial Exit  
And the beatitude of Godly world to wit.
28. Made me realize SELF and graced me Thou  
The *vinai* and its roots Thou weeded out
29. Showered on me initiation beyond Mind and Speech  
And the bliss, in me to stay put with clarity rich.
30. Showing me the meeting point of Light & Darkness  
And placing me in the state of exalted blissfulness.
31. Gave me the limitless bliss  
By removing all worries in the way of grace
32. The ever existent BEING Thou showed me in sound  
And the BEING as *Siva* glowed in my mind.
33. Nearest of the near and the farthest of the far.  
The ripe sugar cane within me ever.
34. In *Siva's* form inside and outside explicit  
Gave me the company of servitors of *Siva* to wit.
35. The rare TRUTHS of the five letter's import  
Made me Thou exist ever in my heart.
36. The Enlightened status of mastery me Thou gave me neat  
Oh! Master I surrender before Thy fragrant feet.

## COMMENTARY

- 1) The divine feet of Lord *Vinayakar* are fragrant with the cool sandal unguent.  
His anklets produce different pleasing notes. All the five senses rejoice at the sight of lord *Vinayakar*.
- 2) Upon his fair hip the golden waist-chord and the floral-designed silk cloth shine bright as if aglow. The thrice-twisted holy thread across his chest indicates His *yogic* pose of serpent power, wearing it as an ornament. This serpent power lies dormant at the pelvic plexus. Waking it up is the goal of *Yoga*.
- 3) Pot belly indicates that He is the container of the cosmos. Retention (*Kumbaka*) of *Prana* is also suggested here. The sturdy tusk is capable of piercing the Evil fortress (called *Asura's* castle). His Elephant face with vermilion mark in the forehead heralds everything auspicious.
- 4) His hands are five. They tell us that they do the five Godly functions of creation, protection, veiling, divine grace and destruction. The hook is capable of taming any power and the noose is capable of catching any power. He can throw a spell over the preys, howsoever mighty, by his veiling power (*maya sakti*) and subjugate them. His complexion is like that of *Siva's* throat — blue — assuring protection from the poison of the senses.
- 5) The lord's mouth is hanging, blessing those who have given up ego. His eight shoulders assure protection in the eight directions. He is verily *Siva* himself. His three eyes confirm that. They also stand for the sun, the moon and the fire. The three musks flowing have left spoors of the flow. These three musks are the remedy for the ills arising from EGO (*anava*)— intentional doings (*karma*) and deceptive perception (*maya*).
- 6) The two ears are so broad that they will not miss even a meek silent submission of the devotees. The thrice-twisted holy thread on his chest indicates serpent power.

- 7) The wisdom is beyond the ken of human word or its import. It is seated in the super conscious state. The dawn of true wisdom is the acme of *Yoga*. When one is blessed with the True wisdom his state is par excellence. Such a wisdom will be granted by Lord *Ganesha*.
- 8) The three fruits indicate 3 type of devotees. Devotees with three impurities — (*Malams*) are mangoes with two are bananas and one are jack fruits. Lord *Ganesha* will grant beatitudes to all the three grades of aspirants.
- 9) The God appears before the devotees as their own mother to grant the grace. He drives away the deceptive perception due to birth cycle. Bear two things in mind. In loving he is ones mother, and also like the preceptor he gives wisdom, removing all doubts form of deceptive perception. He arts asunder the chord tethered to the birth cycle.
- 10) The fully evolved letters are the foremost. These letters are taught in such a way that they become part and parcel of one's self. The five letters are a,e,i,o,u (अ,इ,उ,ए,ओ) These five coalesce in to one word – seed word AUM (ॐ) This seed word is imparted by the *Guru* (Here Lord *Vinayakar*). It comes and enters the soul and gives meaning to birth.
- 11) Initiation to a human being can be given only by another human for quick transmission and easy absorption. Hence *Vinayakar* comes in the form of the *Guru*. In my case the supreme mother *Parasahakthi* condescended to do the mantle of a *Guru*. To read her language I got a human *Guru* 12 years later.
- 12) God gladly bestowed on me the boon of strategy not to be tossed about and then get wilted, affected by anything. He also weeded out lock stock and barrel the self resurrecting cruel *vinai* (willful act with attachment) which sprouts again after extraction. He used his bent weapon (his tusk) to do away forever the *vinai* weed. The *vinai* is called cruel, because it has no mercy to anyone. It seems to be destroyed but sprouts again in time opportune. The Lord scorches and burns the germ in the seed. It loses its germinating factor.

- 13) The Lord infuses the benediction in the right ear of the devotees. The grace is blissful and is tastier than nectar. The more one imbibes it, the more he seeks for it. For the initiate is not satiated and nor does it do any harm regurgitating. One is always in a state of godly intoxicated. State. He does not want anything else but that booze.
- 14) Control of the senses is the most difficult feat in the world. But the Lord teaches us a knack to handle the five hooded cobras — the senses. For the *yogis* his senses are his slaves.
- 15) He showed me as to how even the minutest constituent of the human system withdraws, i.e. how it collapses within — an act of involution. He also cuts asunder the twin *vinais* thereby banishing nescience. *Vinai* — Act, or Karma. It is a bondage. It is born of *Vedaniyam*, *Ayushyam*, *Namam* and KOTTIRAM.
- 16) The 4 kinds of beatitude are:
- 1) *Salakam* — he kingdom of God
  - 2) *Sarupam* — The dress etiquette and inward discipline
  - 3) *Samipam* — Nearness of God
  - 4) *Sayujyam* — Become one with God at His feet.

Thou removed the delusive 3 *malas* (*Anava*, *Karma* and *Maya*) and gave me:

- a) *Sariyai* – with form
- b) *Kiriyai* – formless form
- c) *Yogam* – formlessness
- d) *Gnanam* – Meyyunarvu—the awareness of the ever-expanding space with vibration

The beatitude 4 in four places.

- 17) One *mantra* is the mystic Rhythm – a disciple gets from the master at initiation. This vibrant brilliance is the God particle – The Mysterious Gnostic code of the cosmos.



## விநாயகர் அகவல்

- 1) சீதக் களப செந்தா மரைப்பும்  
பாதச் சிலம்பு பலஇசை பாட
- 2) பொன்அரை ஞாணும் பூந்துகில் ஆடையும்  
வன்ன மருங்கில் வளர்ந்தழ கெறிப்ப
- 3) பேழை வயிறும் பெரும்பாரக் கோடும்  
வேழ முகமும் விளங்குசெந் தூரமும்
- 4) அஞ்சு கரமும் அங்குச பாசமும்  
நெஞ்சில் குடிகொண்ட நீல மேனியும்
- 5) நான்ற வாயும் நாலிரு புயமும்  
மூன்று கண்ணும் மும்மதச் சுவடும்
- 6) இரண்டு செவியும் இலங்கு பொன்முடியும்  
திரண்ட முப்புரிநூல் திகழொளி மார்பும்
- 7) சொற்பதம் கடந்த தூரிய மெய்ஞ்ஞான  
அற்புதம் நின்ற கற்பகக் களிறே!
- 8) முப்பழம் நுகரும் மூஷிக வாகன!  
இப்பொழுது என்னை ஆட்கொள வேண்டித்
- 9) தாயாய் எனக்குத் தான் எழுந்தருளி  
மாயாப் பிறவி மயக்க மறுத்து

- 10) திருந்திய முதல்ஐந் தெழுத்தும் தெளிவாய்ப்  
பொருந்தவே வந்தென் உளந்தனில் புகுந்து
- 11) குருவடி வாகிக் குவலயம் தன்னில்  
திருவடி வைத்துத் திறம்இது பொருளென
- 12) வாடா வகைதான் மகிழ்ந்தெனக் கருளி  
கோடா யுதத்தால் கொடுவினை களைந்தே!
- 13) உவட்டா உபதேசம் புகட்டி என் காதில்  
தெவிட்டாத ஞானத் தெளிவையும் காட்டி
- 14) ஐம்புலன் தன்னை அடக்கும் உபாயம்  
இன்புறு கருணையின் இனிதெனக் கருளி
- 15) கருவிகள் ஒடுங்கும் கருத்தினை அறிவித்து  
இருவினை தன்னை அறுத்து இருள்கடிந்து
- 16) நலம்ஒரு நான்கும் தந்தெனக் கருளி  
மலம்ஒரு மூன்றின் மயக்கம் அறுத்தே
- 17) ஒன்பது வாயில் ஒருமந் திரத்தால்  
ஐம்புலக் கதவை அடைப்பதும் காட்டி
- 18) ஆறா தாரத்து அங்குச நிலையும்  
பேறா நிறுத்திப் பேச்சுரை அறுத்தே
- 19) இடைங் கலையின் எழுத்தறி வித்து  
கடையில் சுழுமுனைக் கபாலமுங் காட்டி
- 20) மூன்று மண் டலத்தின் முட்டிய தூணின்

நான்றெழு பாம்பின் நாவில் உணர்த்தி

- 21) குண்டலி அதனின் கூடிய அசபை  
விண்டெழு மந்திரம் வெளிப்பட உரைத்து
- 22) மூலா தாரத்தின் மூண்டெழு கனலைக்  
காலால் எழுப்பும் கருத்தறி வித்தே
- 23) அமுத நிலையும் ஆதித்தன் இயக்கமும்  
குமுத சகாயன் குணத்தையும் கூறி
- 24) இடைச்சக் கரத்தின் ஈரெட்டு நிலையும்  
உடற்சக் கரத்தின் உறுப்பையும் காட்டிச்
- 25) சண்முக தூலமும் சதுர்முக சூக்கமும்  
எண்முக மாக இனிதெனக் கருளி
- 26) புரியட்ட காயம் புலப்பட எனக்குத்  
தெரியெட்டு நிலையும் தெரிசனப் படுத்தி
- 27) கருத்தினில் கபால வாயில் காட்டி  
இருத்தி முத்தி இனிதெனக் கருளி
- 28) என்னை அறிவித்து எனக்கருள் செய்து  
முன்னை வினையின் முதலைக் களைந்து
- 29) வாக்கும் மனமும் இல்லா மனோலயம்  
தேக்கியே என்றன் சிந்தை தெளிவித்து
- 30) இருள்வெளி இரண்டிற்கும் ஒன்றிடம் என்ன  
அருள்தரும் ஆனந்தத் தழுத்திஎன் செவியில்

- 31) எல்லை இல்லா ஆனந்தம் அளித்து  
அல்லல் களைந்தே அருள்வழி காட்டி
- 32) சத்தத்தி னுள்ளே சதாசிவம் காட்டிச்  
சித்தத்தி னுள்ளே சிவலிங்கம் காட்டி
- 33) அணுவினுக் கணுவாய் அப்பாலுக் கப்பாலாய்க்  
கணுமுற்றி நின்ற கரும்புளே காட்டி
- 34) வேடமும் நீறும் விளங்க நிறுத்திக்  
கூடும்மெய்த் தொண்டர் குழாத்துடன் கூட்டி
- 35) அஞ்சக் கரத்தின் அரும்பொருள் தன்னை  
நெஞ்சக் கருத்தின் நிலையறி வித்துத்
- 36) தத்துவ நிலையைத் தந்தெனை யாண்ட  
வித்தக! விநாயக! விரைகழல் சரணே!

## ADDITIONAL WORKS

*Yoga Demystified - An Introduction to Raja Yoga* is the summation of *Kaviyogi's* over 70 years of experience on the path of *Yoga*. Addressed to the beginner, this work serves as an introduction to *Raja Yoga*. It provides an overview of the eight limbs of *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana* and *Samadhi*. Included is a special chapter on *Meyyunarvu*, inadequately translated as 'Self Realization', and provides clarification on this often misunderstood state.

*Spark in the Cotton - A Translation of Avvai Kural* is a treatise on advanced *Yogic* practices and esoteric phenomena. This work is an English translation of a little known work by one of the few female *Siddhas*, St. Avvai. In *Avvai Kural*, St. Avvai provides a very detailed account of *Kundalini Yoga* and gives us a glimpse of the stages which lead to the final beatitude.

*The Golden Key to the Gnostic Code* is a work detailing the mechanics of *Nadam* and *Bindu* (vibrations of sound and light), as revealed to *Kaviyogi* during a mystical experience. *The Golden Key to the Gnostic Code* is an unparalleled work which provides valuable insight into the highest of *Yogic* knowledge.

*Kundalini / Raja Yoga Initiation* - Since 1976, *Kaviyogi* has been initiating sincere aspirants into the path of *Kundalini* and *Raja Yoga*. He is the founder of *The Universal Kundalini Yoga Research Foundation*.

For more information on these and other works by *Kaviyogi*, please visit [www.kaviyogii.com](http://www.kaviyogii.com)