

Theres Jois Pattery

***PĀLPUSTAKAM AND PARESMAN/PARĀSAMAN***

A STUDY OF THE BOOKS OF SOOTHSAYING AND MAGIC OF THE ST. THOMAS CHRISTIANS IN  
KERALA (INDIA)

MA Thesis in Late Antique, Medieval and Early Modern Studies

Central European University Private University

Vienna

July 2022

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by

Theres Jois Pattery

(India)

Thesis submitted to the Department of Medieval Studies,  
Central European University Private University, Vienna, in partial fulfillment of the  
requirements of the Master of Arts degree in Late Antique, Medieval and Early Modern  
Studies.

Accepted in conformance with the standards of the CEU.

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Chair, Examination Committee

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Thesis Supervisor

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Examiner

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External Reader

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External Supervisor

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July 2022

## Author's declaration

I, the undersigned, **Theres Jois Pattery**, candidate for the MA degree in Late Antique, Medieval and Early Modern Studies, declare herewith that the present thesis is exclusively my own work, based on my research and only such external information as properly credited in notes and bibliography. I declare that no unidentified and illegitimate use was made of the work of others, and no part of the thesis infringes on any person's or institution's copyright. I also declare that no part of the thesis has been submitted in this form to any other institution of higher education for an academic degree.

Vienna, 25 July 2022

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Signature

# Abstract

This thesis is an introductory study of two books of magic – *Pālpustakam* or the Book of Lots and *Paresman/Parāsaman*, the Persian Medicine, which were in use among the St. Thomas Christian community of Kerala, India from the sixteenth century onwards. By presenting five manuscripts which are studied for the first time, this thesis analyses in detail the traditions of divination and healing among the community. This study adds to the existing scholarship on the St. Thomas Christian community by introducing indigenous sources which were believed to have been lost because of prohibitions that were part of the process of Latinisation initiated in the sixteenth century. This thesis proves the survival of these traditions - *Pālpustakam*, *Kaṅkettuvidya* and *Paresman* – up to the late nineteenth century in Kerala. This research also indicates that, in the early modern period and even up to the late nineteenth century, the priests also played the significant role of healers and magicians within the community. The thesis also includes a complete transcription and translation of one of the two Malayalam versions of *Pālpustakam* or the Book of Lots, condemned in 1599 by the Portuguese colonial authorities, from its original Malayalam into English.

# Acknowledgements

I would like to acknowledge and express my warmest thanks to my supervisor, Prof. Istvan Perczel, for his constant encouragement and for teaching me to read history in a refreshingly new way.

I would like to express my sincere gratitude to Fr. Dr. Johns Abraham Konat and Fr. Paul John Konat for giving me access to the Konat Archives. I also thank Fr. Abin Abraham Mathew and Fr. Dr. Varghese P. Varghese for all the help in finding the manuscripts.

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# Introduction

The St. Thomas Christians of Kerala are a religious community belonging to the modern-day State of Kerala in India and are popularly believed to have been converted to Christianity by St. Thomas the Apostle, in 52 CE. We have evidence of the St. Thomas Christians being affiliated to the Church of Persia from the sixth century CE onwards from the writings of Cosmas Indicopleustes and the Chronicle of Se'ert. The characteristic form of Christianity that developed was the result of a dialogue between the cultural milieu of Malabar and the East Syrian Church of the East. At the moment when the Portuguese arrived on the Malabar coast, the Christian communities that they encountered there had long-standing traditional links with the East Syrian Church of the East.<sup>1</sup> This resulted in a contact between the indigenous St. Thomas Christians and a form of Catholicism moulded by the Padroado system which the Portuguese brought with them in the sixteenth century.

Against the background of the outbreak of Protestant Reformation and Catholic Counter-Reformation in Europe, the ritual and cultural differences of the St. Thomas Christians were viewed with suspicion and utmost concern. The Catholic missionaries who arrived in Kerala wanted these Christians to be thoroughly reformed and “purified,” so that such a “corrupt version of Christianity” might not spread among the newly converted Indians.<sup>2</sup> Three councils were held between 1583 and 1599, which condemned the St. Thomas Christian beliefs as Nestorian and issued decrees and acts that sought conformity to Catholic beliefs and practices, initiating the process of Latinisation . The Jesuit Francisco Roz (1559-1624) served as the

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<sup>1</sup> Perczel, István, “Some early documents about the interactions of the Saint Thomas Christians and the European Missionaries” in *Malabar in the Indian Ocean* ed. Kooria and Pearson (New Delhi : OUP, 2018), 76.

<sup>2</sup> Malekandathil, Pius, “Contextualising the Encounters between Portuguese missionaries and the St. Thomas Christians” in *Thomas Christian Heritage: Journal of the Syro-Malabar Liturgical Centre*, Vol.X, No.18, 2017, 65.

appointed “assistant” to Mar Abraham the last Persian (Chaldean) metropolitan of the St. Thomas Christians. He had access to their Syriac books, made a list of the heresies that he found in these books, and this list served as the basis for all the later condemnations.<sup>3</sup>

The attempts by the Portuguese missionaries to “reform” and “purge” what they considered “heretical” in the practices that formed part and parcel of the St. Thomas Christian tradition were met with resistance from the St. Thomas Christians and culminated in the Slant Cross Oath (*kūnan kuriśu satyam*) in 1653 CE. However, in the years that followed, the originally united St. Thomas Christian community was split into several denominations and Churches due to diverse colonial interventions and sectarian loyalties. This, combined with Protestantism, which was brought to Kerala by the Dutch and the British after the wane of Portuguese influence, resulted in a large number of Christian denominations and Churches which dotted the landscape of Kerala by the end of the eighteenth century.

It is in this context of actions at “reduction” to obedience of the ancient but “misguided” Christians<sup>4</sup> of Malabar between the sixteenth and the nineteenth century that I would like to place this study of the texts – *Pālpustakam*, or the Book of Lots and *Paresman*, or Persian Medicine, which were prohibited as a result of the Latinisation process.

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<sup>3</sup> Perczel, István, “Some early documents about the interactions of the Saint Thomas Christians and the European Missionaries,” 83. On the successive lists compiled by Roz, aiming at the condemnation of Mar Abraham and the Syriac books of the Saint Thomas Christians, see now Mecherry, Anthony S.J. (ed. and intr.), *De Syrorum Orientalium Erroribus Auctore P. Francisco Ros S.I.: A Latin-Syriac Treatise from Early Modern Malabar (1586)* (Piscataway N.J.: Gorgias Press, 2021), especially chapter 4, “Impact of the Rosian treatises,” 95-109.

<sup>4</sup> Županov, Ines. ““One Civility, But Multiple Religions”: Jesuit Mission Among St. Thomas Christians in India (16th-17th Centuries)”, *Journal of Early Modern History* 9, 3 (2005): 309.

## Aims and Objectives

This thesis is a preliminary study of a group of five manuscripts containing a text called in Malayalam *Pālpustakam*, a book of divination, and *Parāsaman*, a book of magic healing, which were used by the St. Thomas Christians of Malabar and condemned by the Synods in the process of Latinisation of the community.

This study of divinatory and magic texts started with a single manuscript of *Pālpustakam* – from the *Venkadattu* collection that has been digitised as a part of the SRITE project under the direction of István Perczel.<sup>5</sup> In the early stages of this research, my focus was on transcribing and translating this *Venkadattu* manuscript. Later, I came across a nineteenth century text, the *Niranam Grandhavari*<sup>6</sup> (“The Niranam Chronicle) edited by Dr. M. Kurien Thomas, which contains a shorter version of *Pālpustakam*. This led me to the other manuscripts of *Pālpustakam* in the Konat manuscript collection. Fr. Dr. Johns Abraham Konat and Fr. Paul John Konat very graciously allowed me permission to visit the library and photograph the required manuscripts. In the Konat Archive in Pampakuda, Kerala, I found four other manuscripts which contained the *Pālpustakam* and also, to my greatest surprise, a fragment from another condemned text, which Roz called *Paresman*, or *Parsiman*, a finding that has enriched this study to an extent that I could not have imagined in the beginning of this research. Therefore, this study is a work in progress, especially since the manuscripts found recently could not be studied in as much detail as the *Venkadattu* manuscript because of time constraints and my limited knowledge of the Syriac language.

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<sup>5</sup> For the SRITE project, see <https://cems.ceu.edu/digitization-syriac-manuscripts-southern-india>.

<sup>6</sup> Dr. Thomas, Kurian M. (ed.), *Niranam Grandhavari*, (Kottayam: Sahithya Pravarthaka Co-operative Society Ltd., 2000).

The thesis aims to bring forth, for the first time, an introductory study of the genre of divination books, called in Kerala *Pālpustakam* and that of healing magic called *Parāsaman*. During my research, as shortly indicated above, I have found four copies in Syriac and three copies in Malayalam of the *Pālpustakam*. I have transcribed and translated as part of the thesis the *Pālpustakam* of the Venkadattu collection, which is the oldest among the three Malayalam versions, from the original Malayalam written in modern Grandha characters, to English. As the language of this text is an early version of (Christian) Malayalam, not taught anywhere in Kerala, this work was greatly helped by my colleague Saranya Chandran, who has a rare knowledge of historical Malayalam, and by my supervisor, István Perczel. The Syriac text of a fragment of the *Paresman/ Parāsaman*, discovered and added to this study only a few days before, was kindly translated and commented for this purpose by István Perczel. Finally, as, in the Konat manuscript containing this magic text, a short “user guide” containing Ayurvedic receipts is added in Garshuni Malayalam,<sup>7</sup> this text was translated in a joint session of the three of us on 22 July 2022. We intend to publish the original Syriac, Garshuni Malayalam and Modern Malayalam transcriptions, together with the translations, as a joint article by the three of us in a peer-reviewed journal.

This study intends to trace historically the continued existence and usage of *Pālpustakam* and the *Parāsaman* from the sixteenth century to the nineteenth century among the St. Thomas

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<sup>7</sup> On Garshuni Malayalam, that is, Malayalam written in a hybrid alphabet containing the 22 Syriac characters, 8 Old Dravidian (Kolezhuttu) characters and a changing number of Southern Sanskrit (Modern Grandha) characters, see Perczel, István, “Garshuni Malayalam: A Witness to an Early Stage of Indian Christian Literature”, in *Hugoye: Journal of Syriac Studies* 17, 2: 263-323 and id., “The Oldest Monument Extant of the Study of Indian Languages by Europeans? A 17<sup>th</sup>-century Malayalam Encyclopaedia Discovered in the Mannanam Library” in: J. C. Chennattusserry and I. Payyappilly (eds), *Revisiting a Treasure Trove: Perspectives on the Collection at St Kuriakose Elias Chavara Archives and Research Centre* (Bengaluru, India: Centre for Publications CHRIST [Deemed to be University]), p. 94-104. On the place of Garshuni Malayalam in the evolution of medieval and early modern scripts in Kerala, the only study ever attempted is Chandran, Saranya, *A Comprehensive Study of Medieval and Early Modern Scripts in Kerala*, MA Thesis in Comparative History, with a specialization in Late Antique, Medieval, and Renaissance Studies, submitted and defended at the Medieval Studies Department of Central European University in June 2022.

Christians of Kerala. Further, the five manuscripts will be discussed and a comparative study of the two Malayalam versions of the full *Pālpustakam* will be attempted. I will not treat here the shorter Malayalam version of the *Pālpustakam*, published by Kurien Thomas in the *Niranam Grandhavari*.

The methodology that was followed in this study initially was focused on the transcription and translation of the *Venkadattu Pālpustakam*, with the help of my supervisor István Perczel and my colleague Saranya Chandran. This was also the most time-consuming part of this study. Even though the research began during the pandemic, since this manuscript had been digitised, it could be accessed online. Once the identification of the *Pālpustakam* with the Book of Lots condemned at the Synod of Diamper was confirmed, I came across other sources to support my thesis as mentioned above. I have also made use of an unpublished letter from Thomas Paramakkal, which was translated by George Kurukoor and István Perczel, with their permission. In the later stages of my research, once the pandemic had eased, I was able to personally visit and photograph the other *Pālpustakam* manuscripts from the Konat archive. At that time, none of these manuscripts, also digitized by the SRITE project, were online but recently one of them, MS Konat Syr 159, has been made available in the vHMML Reading Room (<https://www.vhmml.org/readingRoom/view/539700>). Since this material is being studied for the first time, the secondary literature on the subject is very limited. Therefore, besides the new manuscript evidence, my study is mainly based on primary sources published in Malayalam, Latin and Portuguese from the sixteenth to the nineteenth centuries, namely the treatise of Francisco Roz *On the Errors of the Nestorians Active in this East India*<sup>8</sup> and the

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<sup>8</sup> Irénée Hausherr (ed.), Roz, Francisco s.j., *De erroribus Nestorianorum qui in hac India orientali versantur auctore P. Francisco Ros S. I.* Inédit latin-syriaque de la fin de 1586 ou du début de 1587, retrouvé par le P. Castets S. I., missionnaire à Trichinopoly, annoté par le P. Irénée Hausherr S. I.” *Orientalia Christiana* 11,1 (40) (1928): 1-35, at 33.

Acts and Decrees of the Synod of Diamper<sup>9</sup>. I have used both the Malayalam and the Portuguese Acts, which are not identical, as well as the only English translation available, that of Michael Geddes (d. 1713). Syriac, Latin and Portuguese texts were kindly translated for this study by István Perczel.

Though the history of the St. Thomas Christians in Kerala is well-documented and analysed, most of the scholarly studies are based on foreign accounts written in European languages. This study intends to serve as a contribution to a new historiographic trend to study early modern Indian history through native sources preserved in Indian archives.<sup>10</sup> As far as the history of the native Christian community of Malabar is concerned, the SRITE project directed by Prof. István Perczel has greatly contributed to understanding and re-interpreting the history of the community through indigenous sources which have not been studied before.

In the first chapter of this thesis, I am identifying and locating the texts of *Pālpustakam* and *Paresman* in the history of St. Thomas Christians as they appear in the sources from sixteenth to the nineteenth century in Malabar. A discussion on the five manuscripts of *Pālpustakam* along with the short text of *Paresman*, and a comparative study of the Malayalam versions of the *Pālpustakam* is attempted in the second chapter.

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<sup>9</sup> On the Synod of Diamper, see Thaliath, Jonas. 1958/1999. *The Synod of Diamper*. OCA 152. Rome: Pontificium Institutum Orientalium Studiorum. Reprint: Bangalore: Dharmaram Vidya Kshetram, 1999. The Malayalam Acts of the Synod were edited by Scaria Zacharia (ed.), *Udayampērthurh Sunahadōsinde Kānōnaka!* (Acts and Decrees of the Synod of Diamper) (Palai: Indian Institute of Christian Studies, 1995). For the Portuguese Acts, see António de Gouvea, *Jornada do Arcebispo de Goa Dom Frey Aleixo de Menezes Primaz da India Oriental, Religioso da Orden de S. Agostino* (Coimbra: Officina de Diogo Gomez, 1606), reprinted in Cunha Rivara, J. H. da, *Arquivo Portugues Oriental, Fasciculo 4.º que contem os concilios de Goa e o synodo de Diamper* (Nova-Goa: Imprensa Nacional, 1862, reprint New Delhi-Madras: Asian Educational Services, 1992) Michael Geddes' English translation of the Acts can be found in Zacharia, Scaria, (ed. with notes and a critical introduction) *The Acts and the Decrees of the Synod of Diamper 1599* (Kottayam: Indian Institute of Christian Studies, 1994).

<sup>10</sup> On this historiographic turn, see Mahmood Kooria's "Introduction: Situating Malabar in the Indian Ocean" in: Mahmood Kooria and Michael Naylor Pearson (eds), *Malabar in the Indian Ocean: Cosmopolitanism in a Maritime Historical Region* (New Delhi: Oxford University Press), xv-xxvii.



# Chapter 1

## Divination in the Sources

### 1.1. Introduction: The *Pālpustakam* and the *Paresman*

*Pālpustakam* is a book of fortune telling. The word *pustakam* in Malayalam means “book.” The word *pāl* is not Malayalam but has Arabic roots.<sup>11</sup> *Fa’l*, a term peculiar to Arabic and equivalent to the Hebrew *neḥashīm* and the Syriac *neḥshē*, originally meant natural omen, cledonism.<sup>12</sup> *Fāl-Nāma*, that is, “Book of *Fāl*,” was the Persian title of a book of presages and omens.<sup>13</sup> Thus, *Pālpustakam* is apparently a Persian-Malayalam hybrid word, transmitted to Malayalam, as it will be seen in what follows, via a Syriac intermediary. In these books, the method of divination is based on a table of forty-nine squares with numerals in Syriac, so that each letter has a corresponding prediction about the future. *Paresman* or *Paṛāsaman* is a book of magical healing using bible quotations. Before going into the detailed analysis of these texts,

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<sup>11</sup> Personal communication from Dr. Mark Dickens in an e-mail message to István Perczel, dated 27 April 2021.

<sup>12</sup> See Fahd, T., “Fa’l”, in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 30 April 2022 [http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_2255](http://dx.doi.org/10.1163/1573-3912_islam_SIM_2255), first published online: 2012, first print edition: ISBN: 9789004161214, 1960-2007.

<sup>13</sup> See Massé, H., “Fāl-Nāma”, in: *Encyclopaedia of Islam*, Second Edition. Consulted online on 25 June 2022 [http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_2256](http://dx.doi.org/10.1163/1573-3912_islam_SIM_2256). See also Īraj Afšār, “FĀL-NĀMA,” *Encyclopædia Iranica*, IX/2, pp. 172-176, available online at <http://www.iranicaonline.org/articles/fal-nama> (accessed on 30 April 2022).

it is important to contextualize and historically locate the *Pālpustakam* and the *Paresman* in the history of the St. Thomas Christians of Malabar.

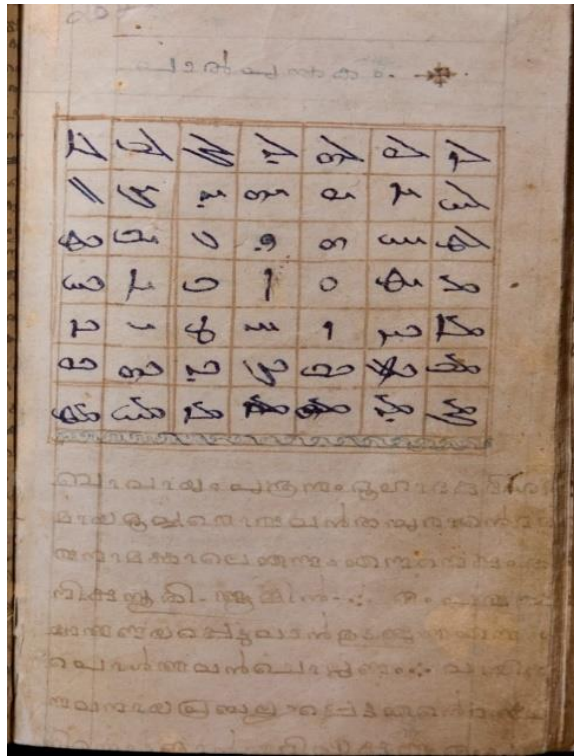


Figure 1: MS Venkadattu syr 7, p.257. Title, diagram and introduction

## 1.2. Historical Background

The first mentions of such a text of divination, together with the book of magic called *Paresman* in the context of the St. Thomas Christian community in the south-western part of India can be found in a treatise by Francisco Roz S.J, (1559-1624), written in 1587 against the last Syrian bishop of the Saint Thomas Christians, Mar Abraham (d. 1597),<sup>14</sup> serving as a preparatory text for the Synod of Diamper (*Udayamperoor*: 1599), in whose Acts this condemnatory mention is repeated. It might have figured in the earlier treatise of Roz, recently discovered by Antony

<sup>14</sup> Irénée Hausherr (ed.), Roz, Francisco s.j., *De erroribus Nestorianorum qui in hac India orientali versantur auctore P. Francisco Ros S. I.* Inédit latin-syriaque de la fin de 1586 ou du début de 1587, retrouvé par le P. Castets S. I., missionnaire à Trichinopoly, annoté par le P. Irénée Hausherr S. I." *Orientalia Christiana* 11,1 (40) (1928) : 1-35, at 33.

Mecherry S.J.<sup>15</sup> Yet, if it was there, it must have been in the last part of the treatise, now lost.

In his second treatise, Roz writes the following:

They also have a book full of frivolities, tales and lies, which they are using for the perpetration of all kinds of evil, not without great superstition. [For they attribute almost all illnesses to the Devil. They are using the words of God in an impious and prophane way.] In fact, even the clerics are venerating as most holy this book, which they call in Syriac ܦܪܝܫܡܢ Paresman. The priests are doing soothsaying. For in a certain book, they have letters assigned to their own precise places according to a certain order, which they touch with closed eyes and thus they predict the future.<sup>16</sup>

Thus, here Roz mentions first a book, called in Syriac ܦܪܝܫܡܢ, which he transliterates as *Paresman*, without giving any further explanation. He also mentions that the priests of the Saint Thomas Christians are practicing soothsaying with the help of a book, which has “letters assigned to their own precise places according to a certain order” (*litteras certa quadam ratione dispositas suisque locis distinctas*). This arrangement of Syriac letters – meaning in fact the Syriac numbers from 1 to 49 – can be seen on the magic square on page 257 of the Venkadattu manuscript displayed in Figure 1 above. Also, from a comparison of Roz’s text to the Venkadattu manuscript, one may understand that the process of divination meant that the person whose future was to be predicted was blindfolded, and he touched by hazard one of the numbers, for which, once again according to the witness of the Venkadattu manuscript, a prediction was appended. Roz does not indicate the name of the divinatory text, which will be indicated in the condemnations of the Synod of Diamper in 1599.

<sup>15</sup> Anthony Mecherry S.J. (ed. and intr.), *De Syrorum Orientalium Erroribus Auctore P. Francisco Ros S.I.*: A Latin-Syriac Treatise from Early Modern Malabar (1586) (Piscataway N.J.: Gorgias Press, 2021).

<sup>16</sup> Hausherr, *Roz, Francisco s.j., De erroribus Nestorianorum*, 33 : Est quoque apud hos liber, nugis, fabulis et mendaciis plenus quo ad quaecumque generis mala propellenda utuntur, non sine magna superstitione. [Omnes enim fere infirmitates Diabolo attribuunt. Dei verbis impie et prophane utuntur.] Ipsi vero Ecclesiae huius homines librum hunc ut sanctissimum venerantur, quem ܦܪܝܫܡܢ Paresman syriace appellant. Sacerdotes divinatione utuntur. Habent enim in quodam libro litteras certa quadam ratione dispositas suisque locis distinctas : quibus, oculis clausis, tactis, percotantibus futura praenuntiant. Translation by István Perczel. The two sentences put in square brackets were crossed over in Roz’s autograph published by Hausherr.

The long process of Latinisation of the Syrian Christians began as a part of the Portuguese colonial project. This process involved the “othering” of the community, where the Catholic Portuguese acted as the big brother, by patronising and correcting and punishing the local Syrian Christians whom they projected as “heretics”. The Synod of Diamper was convened in 1599 and is considered to be the most crucial colonial intervention in the life of the Syrian Christians. The acts of the Synod banned heretical books, condemned them to be burnt, corrected the liturgy, introduced new sacraments, prohibited many indigenous customs and practices etc. In short, the Synod had a huge impact on the religious life of the community.

Paradoxically, given that the Synod treated in detail the local customs that the Portuguese Catholics found objectionable, the Acts of the Synod becomes the most important source about the pre-Synod ways of the community. The English version of the Acts, which has been used here, had been translated from the Portuguese edition of Coimbra in 1604, which is commonly assumed to be the “original” Acts. Yet, the situation is much more complicated. In fact, according to the testimony of the manuscripts of the Malayalam Acts, one text was presented to the Synod and signed by the local participants, and another was published in Portuguese in Coimbra.<sup>17</sup> However, in the scholarly literature, only the Portuguese text is used and there is no translation of the Malayalam to date.

Decree XIV of Chapter XIV of the Third Session of the Synod gives a list of prohibited books that were termed heretical, namely Nestorian. Among these, there is mention of a certain Book of Lots, which was popular within the community.

Also, the book of Lots, where they are placing [the diagram] that they call the Ring of Solomon, with many more superstitions, for the choice of good days for marriages and other businesses, in which are contained many blasphemies, and

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<sup>17</sup> See Thaliath, Jonas. *The Synod of Diamper*

pagan customs; the Synod prohibits under the same censure all those books that are dealing with lots and the choice of favorable days.<sup>18</sup>

This text, normally used in the literature in the approximate translation of Michael Geddes, if compared to the first mention of this book of divination and to its version in the Venkadattu manuscript, gives us, first, the book's title, translated into Portuguese as *livro de Sortes*: Book of Lots. This seems to correspond to the Malayalam title *Pālpustakam*. As it will be shown, both *livro de Sortes* and *Pālpustakam* are translations of the original Syriac title ܟܬܒܐ ܕܦܠ, *Ktābā d-pal*, "Book of Pal." Second, the canon says that this book contained something called Ring of Solomon (*anel de Salamão*), in which we may recognize the diagram with the Syriac numbers contained in the Venkadattu manuscript and mentioned in Roz's treatise of 1587. Until the discovery of the *Pālpustakam* manuscripts and the diagram in it, these terms of the condemnations had remained incomprehensible. Why this diagram is called "Ring of Solomon" had remained a riddle as long as only the Venkadattu manuscript was known, but the answer to this question was provided by the discovery of other, earlier, Syriac versions of the Book of Lots. Finally, the decree mentions that the Book of Lots mentioned here is just one of several versions of those books that are dealing with lots and the choice of favorable days, from where we may understand that *Pālpustakam* was not a single book but an entire genre.

In the same Decree, the Synod also mentions other books and rituals which were used and practiced by the community, among which a book of magic of Persian Nestorian origin, called *Parisman* or the Persian Medicine.

<sup>18</sup> Item o livro de Sortes, onde poem o que chamão anel de Salamão com outras muytas superstições, e escolhas de dias bons pera casamentos, e pera outros effeitos, nos quaes tem em sy muytas blasfemias, e causas gentílicas ; e assi mais todos os livros que tratão de sortes, e escolha de dias, prohibe o Synodo debaixo da mesma censura. (Cunha Rivara, *Arquivo Portugues Oriental, Fasciculo 4.º*, 335). Translation by István Perczel.

Also, the book that they call Parisman, or Persian Medicine, which contains all the spells, and teaches certain expressions for doing evil to the enemies and for obtaining wives as well as for many other evil and prohibited businesses, and has in it many unknown names of demons, about which it says that the one who puts down these names on paper will be free of all the evil. It contains also many superstitious exorcisms for the casting out of devils; mixing some holy words with others, which are unknown, and many times asking, by invoking the Holy Trinity, for doing ugly things, even mortal sins. At other times, it is joining the merits of Nestorius and his followers in the prayers with those of the Most Holy Virgin, and those of their devils with those of the holy angels. All which is very common in the diocese, ad most cattanars<sup>19</sup> have this book, and are making use of it to this very day; all which sort of books the Synod prohibits in this diocese under the aforementioned censures; and whosoever from hence forwards shall be found to have any of them, besides the censure they have incurred thereby, shall be severely punished by the Prelate.<sup>20</sup>

These same texts are repeatedly prohibited and mentioned whenever the Acts talk about heathen superstitions, particularly the ones related to marriage, exorcism etc.

Whereas there are several clergymen, who according to the superstitious custom of the heathens, do give good days for marriages, and do several other things, at the request of the heathens, and for that end keep an account of the lucky and unlucky days of the Gentiles in their books, and do use some of their prayers, and do make schemes after the manner of astrologers, as appears from the several even of their church books, the Synod doth command .... That no ecclesiastical or secular, or cattanar, shall dare to give good or bad days for marriages, or on any other occasion, or to draw from anything out of the book of lots, and namely out of that which is generally bound up with the book for ‘Parisman’.<sup>21</sup>

This passage specifically mentions that these “heretical” rituals were performed by or with the help of “superstitious” priests. Similarly, while forbidding the faithful to consult witches and fortune tellers, the Synod says that these infidel practices were also followed by the Christians when they intend to marry, to know the success they shall have, when they are sick and perform some ceremonies, all of which are repugnant to the Christian belief.<sup>22</sup>

<sup>19</sup> “Cattanar” (*kattanār*) is the Malayalam term for priest, derived from *kattan* “lord.” Interestingly, the headmen of the Mappilla Muslim are also called *kattanār*.

<sup>20</sup> Cunha Rivara, *Arquivo Portugues Oriental, Fasciculo 4.º*, 336-7. Translation by István Perczel taking into consideration that of Michael Geddes in Zacharia, Scaria, 103.

<sup>21</sup> Zacharia, Scaria, Session VII, Decree X, 162.

<sup>22</sup> Zacharia, Scaria, Session IX, Decree VI, 205.

Another source for the period, Gouvea's *Jornada of Dom Alexis de Menezes*, similarly, in Book One, Chapter XVIII mentions such a text that was used extensively by the *cattanars* or the priests of the community. This text also attributes the origin of these practices to the links that the community had with the Church of Persia.

which book was written by two Cassanars who had gone to study in Persia, because in older times the Christians, finding themselves lacking in priests, and in those who could impart doctrine to them, they sent to Babylonia two young men to study there and to be ordained there, and the Theology they brought from there was that they came turned into Necromancers and Magicians, with which this entire Christian community got infected, and they added to the errors which there were already there.<sup>23</sup>

The 'two young men' are, apparently, Joseph the Indian and George Pakalomattam, who went to Gazarta d'Beth Zabday, to Catholicos Patriarch Shim'un IV Basidi. Local tradition connects the import of magic into Kerala to one of the East Syrian bishops coming as a result of this mission in 1503 to Malabar, Mar Denha.<sup>24</sup>

In the Malayalam version of the Acts of Diamper, there is mention of a book called "*Parapūmmān*" "പറപൂമ്മാൻ" which corresponds to the description of these texts in the above-mentioned Portuguese version, but with lesser details.<sup>25</sup> Later, I will treat the question of the relationship between the lexemes *Paresman/Parsiman* and *Parapūmmān*.

These three sources thus point towards a Christian religious – cultural world, where magic, charms and soothsaying were extensively practiced, thus reflecting the popular religious practices of the community in the pre-synod period.

<sup>23</sup> Malekandathil, Pius, *Jornada of Dom Alexis de Menezes*, 247.

<sup>24</sup> For the identification, see Perczel, István, "Cosmopolitismes de la Mer d'Arabie : Les chrétiens de saint Thomas face à l'expansion Portugaise", in: Corinne Lefèvre, Ines Županov and Jorge Flores (ed), *Cosmopolitismes en Asie du Sud : Sources, itinéraires, langues (XVIe-XVIIIe siècle)* /Collection Puruṣārtha; 33/ (Paris: Éditions de l'École des hautes études en sciences sociales, 2015), 143-169, at 151-58.

<sup>25</sup> Zacharia, Scaria, 139.

The prohibitions of the Synod were forcefully imposed upon the community. It is commonly assumed that the Synod marked a break from the traditions of the community, which were lost forever. However, in this chapter I will trace the continuation of these ritual practices, focusing on the book of Lots or *Pālpustakam* and *Paresman* at least until the 20<sup>th</sup> century. I will do this by making use of two sources belonging to the 18<sup>th</sup> and 19<sup>th</sup> centuries – the first one, repeating the prohibition of the practice almost 200 years later, and the second one, explaining in detail the ritual of *Kaṅkeṭṭuvidya* (‘Blind Sooth-saying’). These new sources, both in the indigenous Malayalam language, thus, provide an insider perspective to a narrative that has been widely studied solely based on the Western/outsider perspective.

### 1.3. Kaṅkeṭṭuvidya, Pālpustakam, and *Paresman*

The first source is a letter written by Thomas Paramakkal, a priest who, from 1787 to 1796, was leading the Catholic community in the rank of *Governador*, that is, Governor, due to a revolt that had deprived the European bishops from their jurisdiction. The letter, written in 1794, is addressed to all the diocese of Malankara.<sup>26</sup> In this letter, the *Governador* orders that several customs and rituals that were common in the community should be discontinued. These practices are referred to as pagan (*malayālan*) practices that are against the salvation of the souls of the Christians. The various rules that are laid down in the letter, to be observed in the churches, reiterate the prohibitions of the Acts of the Synod of Diamper, especially those related to heathen practices to ensure success in marriage, proper observance of Sabbath (Sundays and holydays), celebration of church feasts and ornaments that one can wear for the wedding ceremony. The most relevant detail in this letter for this study is the part related to church feasts.

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<sup>26</sup> The term “Malankara” is often used in the medieval manuscripts to refer to Malabar or the present-day Kerala region.



In the celebration of our church feasts pagan plays (*malayālakalḷikal*) contrary to our custom are performed, and so there is much bad example. Therefore, by this order we forbid that pagan dancing and divination (*malayān aṭṭakatāyum kaṇkeṭṭuvidyayum*), which are against the good order, might be performed in any of our churches. Those vicars who, disregarding this, perform these two plays, shall ipso facto (*appolttannē*) lose their right to perform their official duties and the trustees who are rebellious shall be expelled from the church.<sup>27</sup>

In this part of the letter, “*malayālakalḷikal*” “*malayān aṭṭakatāyum kaṇkeṭṭuvidyayum*” are specially mentioned as pagan practices which were part of the celebrations of the church feasts performed with the consent of the vicars and trustees. Therefore, I think that the local church festivities of the Syrian Christians, according to this letter, were clearly part of a larger cultural landscape of the region which had absorbed elements from various indigenous religious systems. The colonial interventions were trying to remould the Christian community by cleansing it of all the indigenous elements that had become a part of this community in a very organic way. However, these repeated prohibitions bring to light the way in which the community resisted these efforts of the colonial powers and continued to practice its customs, often with the support of the local priests. This letter also provides a glimpse into how (popular) Christianity was practiced by the community in the local parishes.

Here, the mention of *kaṇkeṭṭuvidya* as a pagan divination ritual brings us to the most important part of this study – the Book of Lots. *Kaṇkeṭṭuvidya* (blind lore) is most probably the widespread practice, also condemned at Diamper, of people whose eyes have been bound pointing to a square with Syriac numbers, when to each number an explanation belonged about the future of the person. *Pālpustakam*, as mentioned in the beginning of this chapter is a combination of Arabic word *Fāl* and Malayalam word *Pustakam*, meaning book of omens or divination.<sup>28</sup>

<sup>27</sup> Letter from Thomas Paramakkal to all the parishes in the Malankara Diocese, in MS Mannanam Mal 3, document 7, fol. 7rv – translated by George Kurukoor (unpublished).

<sup>28</sup> Personal communication from Dr. Mark Dickens.

This, we have identified with the Book of Lots, which was repeatedly condemned from the sixteenth century onwards as the various sources have demonstrated above. Dr. Kurien Thomas, who has edited and published the *Niranam Grandhavari*, a twentieth-century Malayalam chronicle, describes it as a text foretelling the future, which was known amongst the Nasranis as *Pālpustakam*. The Synod of Diamper had prohibited this practice. However, this *Pālpustakam* continued to be preserved and used in the churches until the early 20<sup>th</sup> century.<sup>29</sup> This thesis is a work in progress of a group of five manuscripts containing *Pālpustakam*, belonging to the Konat and Venkadattu archives in Kerala, and Paresman from the Konat collection. Each of the *Pālpustakam* manuscripts follow a similar structure – each begins with the title, sometimes followed by a short introduction on the nature of the text, a table containing numerals from 1 to 49, and then, the test with forty-nine predictions is listed. In some cases, these manuscripts also include a colophon at the end that mentions the name of the scribe as well. Most of these manuscripts belong to the nineteenth century, bound together as a part of priestly manuals, thereby proving that, despite the repeated prohibitions, the practice of divination associated with *Pālpustakam* continued among the St. Thomas Christian community. These manuscripts are discussed in detail in the next chapter.

An additional result of the study of the study of the *Pālpustakam* manuscripts was the discovery of a fragment of the *Paresman/Parsiman*, or Persian Medicine, as it will be shown.

## 1.4. Conclusion

In this chapter, I attempted to trace the continuous practice of divination using the *Pālpustakam* from 1587 to the nineteenth century among the St. Thomas Christians. The various sources that have been discussed also show that both the Book of Lots and the Persian Medicine were used by the priests of the Syrian Christian community in Kerala. Although there are significant

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<sup>29</sup> Thomas, Kurien M., *Niranam Grandhavari*, 2017, Kottayam: SPCS, 74.

references to the wide prevalence of these soothsaying and magical methods in the sources, no major research has ever been produced on these books. The only published *Pālpustakam* that I have come across is in the Niranam Grandhavari, but it is a smaller square with very short predictions, following a similar structure to the *Venkadattu* book. The editor of *Grandhavari* published what he found in the sources without going into an analysis of the work. However, the author mentions a *Pālpustakam* that was published in 1899 by Malpan Mattai Konat, which was a Malayalam translation from the Syriac version. An analysis of the nature of the predictions in the *Pālpustakam* would bring us closer to the life and aspirations of the Syrian Christian community in the early modern period. The adventurous history of the two books also tells us about the efforts of the community at preserving its links with the past, when Syriac was the liturgical and literary language of the community and strong links with the Church of the East were maintained, despite attempts at Latinisation . The fact that these books were kept in the church and that the local priests performed these divination rituals help us redefine the role of the priest as magician or soothsayer or healer for the community.

## Chapter 2

### Introduction to the Manuscripts

#### 2.1. Introduction

The *Pālpustakam*, or the Book of Lots and the *Paresman*, or Persian Medicine, as they figure in the Acts of Diamper, or Parāṣaman, as the title is found in one manuscript, are two books of magic, which were used by the St. Thomas Christians, and were condemned in the Synod of Diamper. Yet, they continued to be in practice even after repeated prohibitions. Before my research, István Perczel had found one copy of the Book of Lots in Malayalam version. Yet, I was lucky enough to discover five additional copies/versions of the Book of Lots – four in Syriac, and one in Malayalam – and one copy of the *Paresman*/*Parāṣaman*. I am presenting these books of divination and magic found both in the Venkadattu Family Archive, Kottayam, Kerala, India, and in the Konat family collection, which was also digitized by the SRITE project, but which was also generously opened to me by the custodian and proprietor, Father Johns Abraham Konat.

The Venkadattu Manuscript has been fully transcribed and translated as part of this thesis. The other manuscripts including five *Pālpustakam(s)* with translations as to the relevant parts of the introductions (translated by István Perczel) and the fragment from the *Paresman*/*Parāṣaman*, which has a traditional Syriac part and a Malayalam addition transmitted in Garshuni script, are discussed here. The Syriac part of the *Paresman* has been translated by István Perczel, while the Malayalam part was translated by a joint effort of my colleague Saranya Chandran, István Perczel and me. In fact, that short text was so difficult that the three of us were needed for understanding it. A comparative study has been done to study the two Malayalam versions of *Pālpustakam* that are part of this study.

## 2.2. The *Pālpustakam* in Venkadattu MS Syr 7

Although the Syriac *Pālpustakam* is the original and the Malayalam is a translation, more precisely, two translations thereof, yet I begin the treatment of this subject with the Malayalam text of the Venkadattu manuscript, as my original research concerned this text, and was enriched only recently, after my visit in the Konat Manuscript Library, with the Syriac texts. Also, it was the Malayalam versions that I was able to study more thoroughly.

The *Venkadattu* manuscript is a miscellany bound together into a single volume to be used as a priestly manual. On foll. 257r-270v of the manuscript, which is dated to 1866, there is a detailed account of how the divination ritual based on *Pālpustakam* is to be performed. It begins with the magic square containing numbers in Syriac from 1 to 49. The numbering starts with the Syriac numeral 1 in the centre, and progresses as it moves from the left and the remaining squares around it, with the numeral 49 in the bottom left corner. The square is without any decorations, very much like the rest of the manuscript. The content begins without any introduction to the genre of text. It gives the title *Pālpustakam* and immediately the square is presented.

Following the square, it is introduced with these words:

In the holy name of the Lord, the Father, the Son and the Holy Spirit, a Triple Monad, to you is glory forever. Amen. When he begins to come and approach this test, he should say: ‘I, who have become skilled because of learning, let you know that you should accept that you yourself want to do this test’. Then, he says this to him: ‘First, while you make the sign of the cross over your body, you say one “Our Father,” one “Hail Mary,” and one “We believe”<sup>30</sup> (the Creed), you consider that you are requesting this thing in the holy presence of God, and then, you touch one number.

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<sup>30</sup> The Creed in Syriac begins with the verb “believe” in the first-person plural, unlike in the Latin and Greek traditions, where it is in the singular.

The ‘he’ here, who ‘begins to come and approach this test’ is apparently the priest performing the divination ritual.

The text, then, tells us about the right way to perform this divination, certain prayers that are necessary to prepare oneself for the test and the right mindset that one must have to get the right results. The person tested, who is blindfolded, then should touch one of the Syriac numerals.

In the text that follows, the book lists 49 numbered predictions/soothsayings, corresponding to each Syriac number in the magic square. In the instances of marriage proposals, journeys, building of houses etc., the Nasranis (Christians) would come to the church and touch one of the letters in the *Pālpustakam*. Based on the prediction corresponding to the number, the priest would then foretell the result of their intention.<sup>31</sup>

In the *Venkadattu Pālpustakam* these predictions do not specify any particular action for which the divine help is sought. The Malayalam term used in the text to denote it is “വ്യാപാരം” (vyāpāram). Though the term translates to the word “trade” in Malayalam, in the context of the *Pālpustakam* it means a deed or action for which one seeks answers. Each of the predictions gives a clear answer to the seeker whether he should move ahead with it and prosper, or about the evil things that await them in the future. It is interesting that the scribe who translated the text from Syriac picked the term *vyāpāram* for the Syriac word ܣܘܪܢܐ (*su<sup>c</sup>rono* = deed, action). This, we know from the Syriac *Pālpustakam(s)* that we have studied. Since the Syrian Christians were a trading community, the importance given to the term “trade” in the predictions is not surprising. The outcome of trade-related activities might have been a recurring anxiety, to which the community sought answers.

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<sup>31</sup> See *Niranam Grandhavi*, 74.

In most of the predictions this phrase “O, son of man” can be found, which is one of the indicators that point towards the Syriac origins of this divination practice. It is clearly a direct translation of the expression ܒܪ ܢܫܐ (*bar nošo*) into Malayalam as “*Mānuṣanputrā eṭo*”.

3. For the earth that is thirsting for water, o son of man, to quench it, there appears a well of water, when God has opened the same and gave it to drink and quenched its thirst. Likewise, you also will prosper in your business.

These predictions often have biblical references and parables as a metaphor for the ways in which the outcome of activities is described.

1. Just as He saved David from Saul (see 1Samuel 21-23), the Lord God will save you, too, from all the evil things.”

30. O son of man, your business is similar to the wise man who built his house on the rock. Though it rained, streams rose, and the wind blew and beat against the house, yet it did not fall, because its foundation was on the rock (see Matthew 7:24-25). Likewise, oh son of man, do not be afraid in this business because the lord is with you.

31. What you are doing/your action is like the foolish man who built his house on the sand. The rain came down, the floods came, and the winds blew, and beat on that house; and since it was built on sand it fell (see Matthew 7:26-27). Similarly, O son of man, you should seek refuge in the Lord. He will save you from your enemies.

The predictions repeatedly try to calm the person by reinforcing his belief in God with words like “*The refuge is for you*” and “*He will save you from your enemies*” and “*the Lord is with you*”. It also mentions about finding lost things, healing, resurrection, and removal of obstacles are some of the answers that one gets in this test. Statements such as “*That which was considered lost will be found, that which is considered diseased will be healed,*”<sup>32</sup> “*It will be resurrected,*”<sup>33</sup> “*Knots will be untied, your conquests will be successful, restricted spaces will open before you*”<sup>34</sup> can be found quite frequently.

<sup>32</sup> MS Venkadattu Syr7,16.

<sup>33</sup> Venkadattu 19.

<sup>34</sup> Venkadattu 23.

The text warns of bad outcomes using phrases like “*be careful not to fall into the traps of the day*”<sup>35</sup> and “*There is a lion coiled up at the door of this deed*”<sup>36</sup>. The promise of protection: “*Your Lord who protects you from all the harm, brightens you with goodness and blessings,*”<sup>37</sup> and of victory: “*If you have a debate with another person, you will win,*”<sup>38</sup> to those who seek refuge in the Lord also figure prominently in these predictions.

These are some of the major themes that the *Pālpustakam* deals with in the 49 predictions. The text has been transcribed and translated completely in the Appendix. This is the first *Pālpustakam* manuscript that I had studied, since it is written in Malayalam and was the only text I had access to until recently. The other manuscripts are presented below with their introductions translated by Prof. István Perczel into English, along with short comparative notes.

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<sup>35</sup> Venkadattu 4.

<sup>36</sup> Venkadattu 26.

<sup>37</sup> Venkadattu 49.

<sup>38</sup> Venkadattu 23.



## 2.3. Konat MS 192

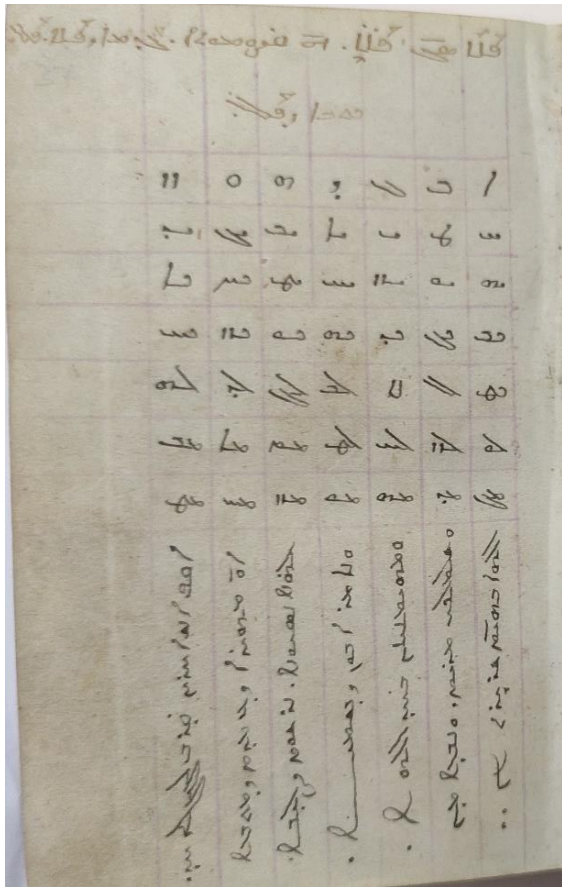


Figure 2: MS Konat 192, fol. 33r. Title, table, and introduction

MS Konat KL 192 (106) is a priestly manual with Syriac and Malayalam texts, which was apparently compiled and copied by Malpan Mattai Konat in the year 1888. The manuscript is not foliated, the folio numbers were counted based on the photos. The text is written in West Syriac serto script. The manuscript has been digitised by the SRITE project, but it is not yet in the vHMML Reading Room (<https://www.vhmml.org/readingRoom/>).

Title - “*Palo*, in plural *palē*, that is, soothsaying, fortune[telling], which is *palo*, *pal*, Book of *Pal*.”

These are apparently variations for the title. The Arab-Persian word *pal*, meaning “omen,” is Syriacised in the form *palo*, gaining the plural *pale*, and explained by the Syriac words *qoṣūmo*,

“soothsaying” and *gad mo d’palo*, “fortune[telling] which is pal.” The original title of the book is apparently ktobo d’pal, which was translated in the Portuguese Acts of Diamper, as *livro de Sortes*, Book of Lots, and into Malayalam as *Pālpustakam*. The introduction, greatly divergent from that of the Venkadattu *Pālpustakam*, runs as follows:

“Take another man, touch one ring, o, bright one, know what is needed for this test! We will make the sign of the cross and will say “Our Father who are in heaven,” “We believe in one God,” and “Hail, Mary,” and we will beseech God in true faith.”

The text ends with a colophon on fol. 39r: “By the hands of presbyter Mattai [from the house] of Konat, on day 30 in Nisan (April) in the year 1888 of Christ.”

This manuscript of the *Pālpustakam* from the Konat collection clearly states in the title the nature of the text ie. fortune-telling, which is a new addition compared to the Venkadattu *Pālpustakam* which I discussed earlier. It also has the name of the scribe along with the date, which further pushes continuation of such practices to the later half of the nineteenth century.

The text seems to testify to variations in the rite, namely that, in this version, it is not the blindfolding of the tested person, which is securing the action of chance, or of the Holy Spirit, but the inclusion of a third person besides the person tested and the priest performing the rite, who is putting his finger randomly at one of the numbers. Also, although the diagram places the numbers in squares, the introduction speaks about “rings,” which seems to indicate that originally the numbers were placed in rings, hence the appellation “Ring of Solomon” in the Portuguese sources.

## 2.4. Konat MS 95

344

1	5	9	13	17	21	25
26	30	34	38	42	46	50
55	59	63	67	71	75	79
88	92	96	100	104	108	112
121	125	129	133	137	141	145
154	158	162	166	170	174	178
187	191	195	199	203	207	211

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Figure 3: MS Konat 95, fol. 344r. Table and the explanation of no. 1.

Konat MS KL 95 contains the *Pālpustakam* without an introductory text. The text is written in West Syriac serto script. In the table, the numbers are contained in rings within the squares. This was the first manuscript that we found which had rings inside the squares, which makes us understand why the Book of Lots was also called Ring of Solomon in the condemnations of the Acts of the Synod of Diamper. The manuscript is not available as yet in the HMML Reading Room.

## 2.5. Konat MS 159



Figure 4: MS Konat 159, fol. 275v. Introduction and table.

The fourth manuscript of Palpustakam in the MS Konat 159, foll. 275v-284v is written in East Syriac characters. This manuscript is available in the vHML reading room (<https://www.vhml.org/readingRoom/view/539700>).

Take another man, touch one ring, o, bright one, know whatever is needed for this test! We will make the sign of the cross and will say “Our Father who are in heaven”; “We believe in one true God”; “Hail, Mary,” and we will beseech God.

After that, follows the table with the 49 numbers, where the numbers are contained in rings within the squares. This is the same version as Konat MS KL 192, but with slight variations, such as the introductory text preceding the table, while in Konat MS KL 192 it is following the table. In Konat MS KL 192 there is a title, in Konat MS KL 159 there isn’t, and the introductory text is also slightly different. For example, “We believe in one true God” is an unusual

beginning for the Creed and, at the end, Konat MS KL 192 says “and we will beseech God in true faith,” while Konat MS KL 159 only says, “and we will beseech God.” So, it is improbable that this (Konat MS KL 159)– much older – text was the model for Konat MS KL 192 copied by Mattai Konat in 1888.

## 2.6. Konat MS 98 – Syriac and Malayalam

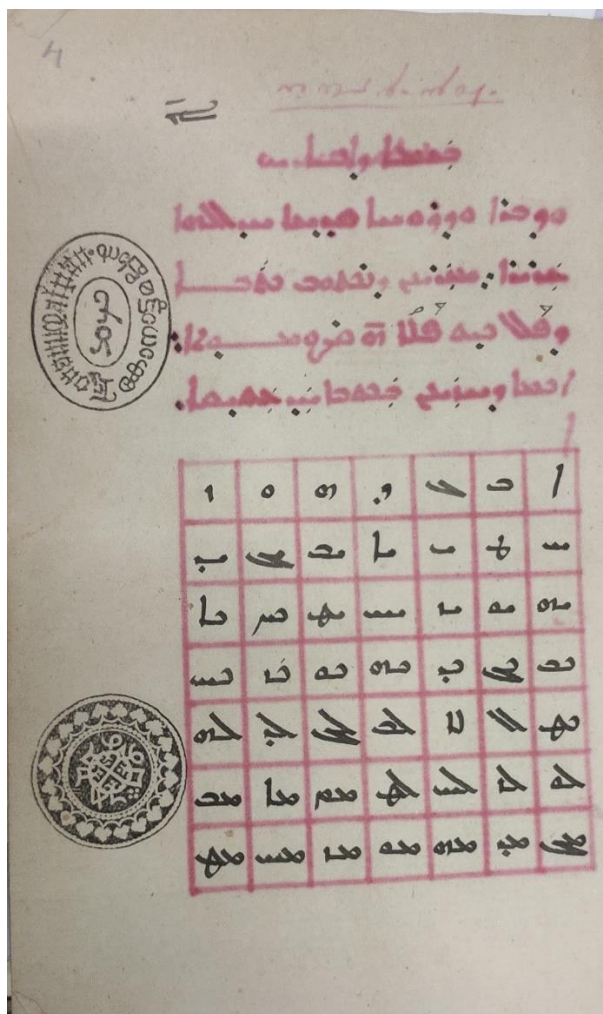


Figure 5: MS Konat 98, fol. 4r (Syriac) Introduction and table.

This is a very small manuscript containing two *Pālpustakam*(s) – the Syriac followed by the one in Malayalam. It has a soft binding with a green cover page unlike the other manuscripts that are hard bound. The manuscript does not give any information about the date but since it

is attributed to Mattai Konat we can assume that it was written sometime in the second half of nineteenth century or the beginning of the twentieth century. The manuscript is not available as yet in the vHMML Reading Room.

### 2.6.1. MS Konat 98, Syriac

Unlike the Venkadattu *Pālpustakam*, the MS Konat 98 has a short introduction on the content of the text. It begins like this:

“In the name of the Father and of the Son and of the Holy Spirit, one true God, we are beginning to copy the Book of *Pal*, or *Palo*, that is, of divination, as we have seen it in an ancient book.”

After that comes the table with the 49 Syriac numbers. This is followed by instructions:

“Before one is to begin: If someone wants to know the good or evil [outcome] of something that he is going to do, he should call someone else and tell him to touch any one ring that he wants. After [this person] has touched the ring, he should see and recognize the number that is in it, and again, should [see the text belonging to] the same [number] in the book and read it. Then, he will understand clearly the good or bad [outcome] of the deed that he has in mind. However, he should not do it for derision and mockery but for firm confidence that is cast in the omnipotent and omniscient God. He should make the sign of the cross on his face and say, ‘Our Father’, and then, ‘We believe’, and then, ‘Hail Mary’, and so on.”

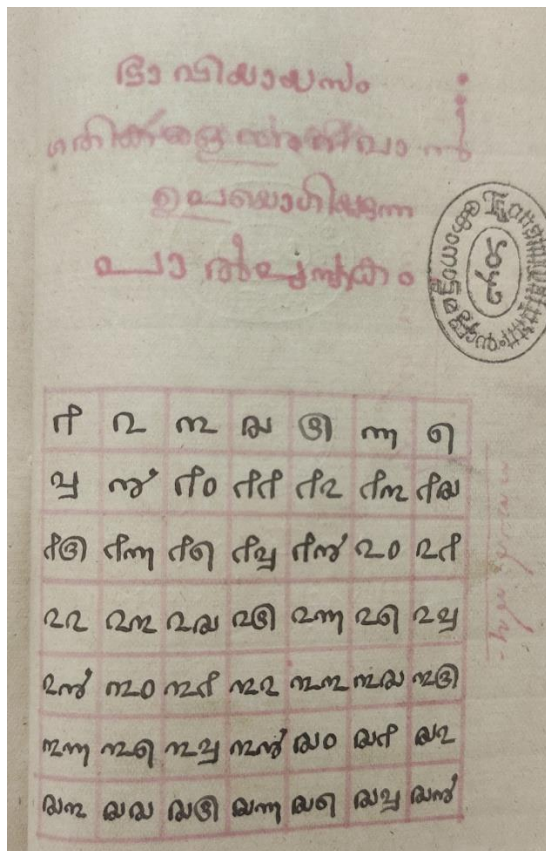
Then come the explanations of the 49 numbers, ending in the following way: “The Book of Pal is completed.” Then, two seals of Mattai Konat and then, colophon in pencil: “By the hands of the feeble presbyter Mattai from [the house of] Konat.” So, the scribe of the entire MS is apparently Mattai Konat. Then, comes the Malayalam translation, which is different from the Venkadattu text and which, most probably was made by Malpan Mattai Konat and was published in 1899 in the Pampakuda Press according to Kurien Thomas

This introduction gives a more detailed instruction on how to perform the divination ritual compared to the other manuscripts studied so far. MS Konat 98 clearly explains the aim of the



ritual i.e., to understand the good or bad outcome of the deed and the serious nature of the test that is being performed. It also warns against mocking the test. The prayers mentioned - ‘Our Father’, ‘We believe’, and ‘Hail Mary’ – are the same across all the *Pālpustakam* manuscripts. The numbers in the table are the same but arranged from the first row to downwards.

## 2.6.2. A Comparative Study of Konat MS-98 Malayalam and Venkadattu MS Syr 7



ഭാവിയായ സംഗതികളെ അറിവാൻ ഉപയോഗിക്കുന്ന പാൽപുസ്തകം

ഉപയോഗിക്കുന്ന പാൽപുസ്തകം

|    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|
| 1  | 2  | 3  | 4  | 5  | 6  | 7  |
| 8  | 9  | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | 31 | 32 | 33 | 34 | 35 |
| 36 | 37 | 38 | 39 | 40 | 41 | 42 |
| 43 | 44 | 45 | 46 | 47 | 48 | 49 |

98

Figure 6: MS Konat 98, fol.14vr, (Malayalam), Title and table.

Title: ഭാവിയായ സംഗതികളെ അറിവാൻ ഉപയോഗിക്കുന്ന പാൽപുസ്തകം

Translation: *Book of Pāl used to know things about the future*

The table follows. The numbers in the table are Malayalam numerals from 1 to 49 from top to bottom. The manuscript number is written on the right side of the table, vertically. It reads: number 98. Then:

“മനസ്സിൽ വിചാരിക്കുന്നതൊ പ്രവൃത്തിപ്പാൻ പൊകുന്നതൊ സംഭവിപ്പാനിരിക്കുന്നതൊ ആയ സംഗതികളുടെ ഗുണദോഷങ്ങളെ അറിവാൻ ആഗ്രഹിക്കുന്നവൻ മെൽ കാണിച്ചിരിക്കുന്ന ഖണ്ഡങ്ങളിലൊന്നിൽ വെറൊരുവനെക്കൊണ്ടു തൊടിയിരിക്കുകയും, ആ ഖണ്ഡങ്ങളിലെ അക്കം നിശ്ചയപ്പെടുത്തുകയും ചെയ്തിട്ടു ആ അക്കത്തിൽ പുറകെ കാണിച്ചിട്ടുള്ള വാചകം വായിക്കട്ടെ. അപ്പൊൾ സംഗതികളുടെ ഗുണദോഷങ്ങളെ മനസ്സിലാക്കാം. കളിയായിട്ടൊ ഈ പുസ്തകത്തിൻറെ ശക്തിയെ പരീക്ഷിക്കുന്നതിനായിട്ടൊ പ്രവൃത്തിക്കരുതു.

ആവശ്യക്കാരൻ ആദ്യമെ കുരിശുവരച്ചു “ആകാശത്തിലുള്ള ഞങ്ങളുടെ ബാവാ” എന്നുള്ളതും “നമ്മനിറഞ്ഞമറിയമെ” എന്നുള്ളതും വിശ്വാസപ്രമാണവും ചൊല്ലി നമസ്കരിച്ച സർവശക്തിയും സർവജ്ഞാനവുമുള്ള ദൈവത്തിൽ ആശ്രയിച്ചി പ്രാർത്ഥിച്ചുകൊണ്ടു പ്രവൃത്തിക്കേണ്ടതാകുന്നു.”

The one who would like to know the good and evil [outcome] of the things that one thinks about, or is going to do, or that is yet to happen, should ask another person to touch one of the squares above, and after confirming the number in the square, he should read the sentence at the back of the number. Then he understands the good and the bad [outcome] of things. Do not act in mockery, or in order to test the power of the book. The one who wishes to do this should first make the sign of the cross, and then say: “Our father”, “Hail Mary” and “We believe.” Bow and pray, rely on the omnipotent and omniscient God, and act.

Here I will compare the two Malayalam manuscripts of the *Pālpustakam*, belonging to the Venkadattu Collection and the Konat Manuscript Collection. The Venkadattu MS begins with a very short title which only states “*Pālpustakam*”. The Konat version has a more elaborate title, which says the type and aim of the text – predicting the future.

The first major difference is that the language used in the Venkadattu MS is an earlier form of Malayalam compared to the modern Malayalam in the Konat Manuscript. While in the Konat MS the numerals in the table are written in Malayalam, in the Venkadattu MS they are written in Syriac numerals. The way the numbers are arranged is also slightly different in both manuscripts. The Konat manuscript numbers in the table are arranged from top right corner to the bottom as opposed to the other manuscript in which the numerals begin at the centre and progress outwards. In the Venkadattu version, the book begins directly with the test without introducing the aim of the text. The Konat version, however, has a more detailed introduction



corresponding to its Syriac original contained in the same manuscript. The intention of the text is specified – the good or bad outcomes about the future. Like its Syriac version, it gives a warning against mocking the test as well. The instructions for the test are given after that. The prayers mentioned in both texts are the same. There is, however, an interesting difference between the two versions of MS Konat 98. In the introduction to the Syriac version, the second person adduced is asked to touch the “ring” as opposed “squares” in the Malayalam version, even though none of these versions contain rings in the squares.

Each prediction, order and the number corresponding to them are the same, except for minor differences because the Venkadattu *Pālpustakam* is earlier, and apparently translates a slightly different Syriac version, which has not been found to date. The way in which each of the sentences in the prediction is constructed is similar- it begins with a metaphor and ends with a positive or a negative outcome. The Konat MS continues to use biblical metaphors like that of the Parable of the Wise and the foolish builders, and the imagery of a lion to warn of bad consequences. One of the striking features of the Venkadattu manuscript was the use of the phrase “O son of man” in most of these predictions which, as it was mentioned in the previous chapter, is a translation from Syriac. Interestingly, the Konat MS does not mention the phrase even once, except for in two predictions where the word “man” is used. In the Konat MS, though there are some instances in which words like “similarly” are used, the predictions are conveyed in a more direct way compared to the Venkadattu MS, in which the predictions are more elaborate. Since the Venkadattu manuscript contains the older version and, likely, a literal translation from a Syriac source, there are additional words used to describe the predictions. The newer version in the Konat MS is thus more concise and clearer.

## 2.7. A fragment of the *Paresman* or the *Parāsaman* in MS Konat 159

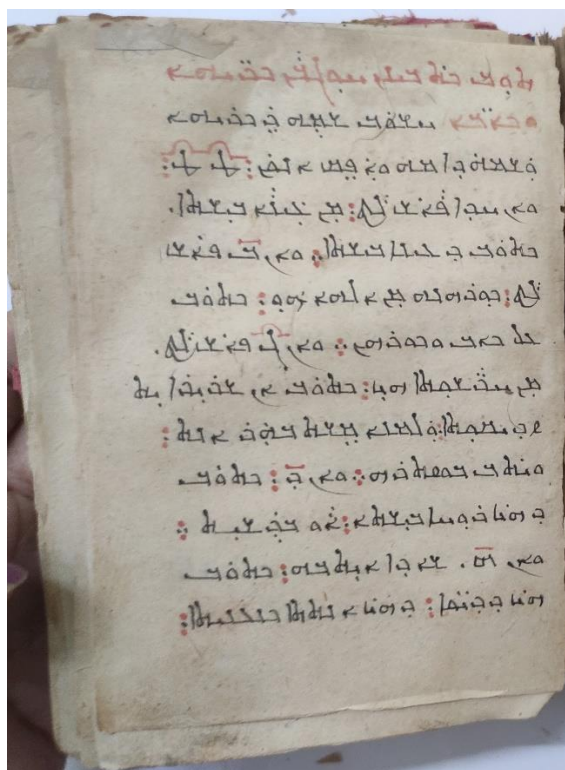


Figure 7: MS Konat 159, fol. 285r. Fragment from the *Paresman*

The *Pālpustakam* in this manuscript is followed on fol. 285r by another short magical text:

Again, we are writing the *Guardian of the Sick and the Ailing*. Calculate [the number of] the name of the sick person, and that of his mother, and deduce them [that is, deduce the lower number from the higher] : 9 9<sup>39</sup> : If you get one, then, it [the illness] is from the evil eye. Then, write [in the talisman] that [that is, the apotropaic text] of the evil eye. If you get 2, then the illness is from God. Write [the text (prayer?)] for ailing and illness. If you get 3, then, it is from witchcraft. Write: “If [you] indeed [speak] justice ...” (Psalm 58:1); and “Why do you boast [in evil]...” (Psalm 52:1); and “Whoever dwells in the shelter [of the Most High]...” (Psalm 91:1).<sup>40</sup> If it is 4, <then the illness is from an evil spirit>.<sup>41</sup> Write: “This is an evil spirit ...”,<sup>42</sup> or “In the beginning ...” (Gen 1:1).<sup>43</sup> If it is 5, then, there is a demon in him. Write that [the apotropaic text] for the devils,

<sup>39</sup> This means that there will be nine possibilities as the outcome of the deduction.

<sup>40</sup> Apparently, the entire text of the three Psalms, according to the Peshitta version, had to be written in the talisman.

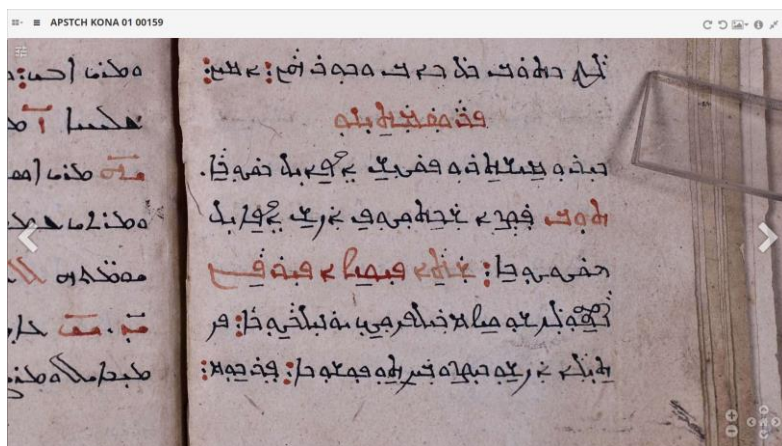
<sup>41</sup> I suppose that this clause was omitted by a scribe by effect of homoioteleuton. It is not in the Syriac text.

<sup>42</sup> Most probably, this is an apotropaic text. I have not found it in the Simtho Thesaurus (<https://simtho.bethmardutho.org/crystal/#concordance>).

<sup>43</sup> Apparently, the text, or perhaps the first verses, of the Book of Genesis were used as a powerful apotropaic text.

namely that of the Canaanite woman (Matthew 15:21-28). {Witchcraft.}<sup>44</sup> If you get 6, then, it is the effect of the moon. Write the whole “In the beginning.”<sup>45</sup> If you get 7, it is from fear and dread. Write “In the beginning...” and read the “In the beginning ...” repeatedly three times. If you get 8, read “Enter the [first] gate...”<sup>46</sup> If you get 9, write “All ailing and illness...” Amen.<sup>47</sup>

There follows a Garshuni Malayalam text after the magical text:



Title: *For [using] the Parāsaman*

Grind *kirummichattram*<sup>48</sup> and give it in oil. Again,<sup>49</sup> make a paste of an old *śakktuṭuppu*<sup>50</sup> and give it [to the sick]. To bring out a stillborn child. Make a paste of *naññu*,<sup>51</sup> knead it with your hand, and place it in the vagina. Make the paste at sunrise and apply it to the lower abdomen. It will be born.

<sup>44</sup> The note ܠܡܚܝܬܐ, “witchcraft,” does not fit the context. It seems to me that it was originally a marginal note by a reader, who was scandalised by the content of the ritual and that a later scribe inserted it in the text by error.

<sup>45</sup> See above, note 8.

<sup>46</sup> This is apparently the user’s guide to the *Karmo*, the counting table to calculate the days of the lunar month, on which the calculation of the time of Easter depends. See Elias of Nisibis, *Chronography* in Jean-Baptiste Chabot (ed.), *Eliae metropolitae Nisibeni opus chronologicum, pars posterior*, CSCO 62, Scriptores Syri III/8 (Paris-Leipzig: e typographeo Reipublicae-Otto Harrasowitz, 1909), p. 120, Latin translation in CSCO 63, p. 126

<sup>47</sup> Translation and notes by István Perczel.

<sup>48</sup> *Kirummiśattram* – literally, “worm-leaf”: an Ayurvedic medicine used against worm infection. In Ayurvedic texts, the medicine for helminthiasis is referred to as കൃമിഘനം (*krumighanam*) and as കൃമിഹരം (*krumiharam*) meaning vermicide.

<sup>49</sup> ܐܘܠܐ – this is written in Syriac.

<sup>50</sup> *Śakktuṭuppu* – apparently the name of another Ayurvedic medicine, which we were not able to identify.

<sup>51</sup> *Naññu* – poison ivy, *toxicodendron radicans*, a plant, which causes “urushiol-induced contact dermatitis, an itchy, irritating, and sometimes painful rash, in most people who touch it. The rash is caused by urushiol, a clear liquid compound in the plant’s sap” (quotation from the Wikipedia: [https://en.wikipedia.org/wiki/Toxicodendron\\_radicans](https://en.wikipedia.org/wiki/Toxicodendron_radicans)).

The above text in Syriac can be identified as a fragment of the *Paresman/Parsiman*, the book of Persian Medicine, which was condemned by the Synod of Diamper along with the *Pālpustakam*. This is quite clearly indicated by the Garshuni Malayalam note, which is a “user’s guide” to the *Paṛāsaman*. As mentioned in Chapter 1, *Paresman* appears as *Paṛapūmmān* in the Malayalam Acts edited by Scaria Zachariah, which must be an incorrect reading of the title in the original Garshuni Malayalam Acts of the Synod, the original title being spelled as ܦܪܐܣܡܢ (*Paṛāsaman*). Certain scribes write the *semkhat* (ܥ) representing the Malayalam *sa* with a larger and a smaller loop, which can be easily misread as *pu* (ܦ).<sup>39</sup>

The text, as the title explains, was for the sick. Interestingly, for finding out the cause of the sickness, the person performing the rite – evidently the priest - has to calculate the number of the patient’s name and that of his/her mother, deduce the smaller number from the higher, and see the resulting last digit of the rest. This holds the clue to the cause and to the solution. Each of the numbers from 1 to 9 has a corresponding explanation. The remedy that is suggested by the text is to write down a biblical quotation, or another text, sometimes repeatedly, most probably to be wrapped in a talisman worn by the sick person. The reasons listed for illnesses include evil eye, God, witchcraft, evil spirit, demon or possession, moon and fear and dread.

The *Guardian of the Sick and the Ailing*, which seems to be thus a part of the *Paresman/Paṛāsaman*, uses biblical and non-biblical texts, magic spells and even a calendar for calculating the lunar months as magic texts for talismans. This may explain an otherwise quite obscure statement in the Diamper condemnation:

It contains also many superstitious exorcisms for the casting out of devils; mixing some holy words with others, which are unknown.<sup>52</sup>

The Paresman fragment is followed by a short paragraph in Garshuni Malayalam, which prescribes Ayurvedic herbal medicines in two cases – the first of which could not be identified in certainty, but is perhaps worm infection. The second case for which remedy is suggested is for bringing out the stillborn. For this, *naññu*, prepared in the early morning, a paste made from a poisonous plant, has to be placed in the vagina. It is quite surprising that an Ayurvedic medicine to bring out the stillborn is added to the Paresman. Yet, it shows the practical purpose of these practices. The priest was not only the spiritual leader of the community but also its soothsayer and healer, using the scientific knowledge to which he could get access, be it Persian magic in Syriac, or Ayurvedic recipes in Malayalam.

This is the only manuscript of *Paresman* I have come across. This text enriches our understanding of healing and magic and, once again, expands the idea of a priest among the Christians of Malabar in the pre-modern period.

## 2.8. Conclusions

The five manuscripts of *Pālpustakam* and the *Paresman* fragment, presented for the first time in this study, give us information on the books of magic and soothsaying in the history of the St. Thomas Christians of Malabar. In the case of the *Pālpustakam* manuscripts discussed here, one can trace the way in which these texts have evolved over a period of time. Their study also gives us clues as to how widely the Blind Soothsaying (*kañkeṭṭuvidya*) was practiced and what were its alternatives. For me, the most interesting part of these manuscripts is that they were found as parts of the priestly manuals, which were written and used until as late as 1888. This

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<sup>52</sup> Geddes translates this sentence in the following way: “It contains also many superstitious exorcisms for the casting out of devils; mixing some godly words with others that are not intelligible.” Only the discovery of the fragment in MS Konat 159 reveals the meaning of the canon.

again shows that priests were also the healers, soothsayers, and magicians of the community and they continued to practice this craft until recently.

## Conclusions

The two chapters in this thesis have introduced and located the two books of magic in the context of the history of the St. Thomas Christians. The repeated condemnations and the multiple manuscripts of these texts show that *Pālpustakam*, *Paresman* and *Kaṅkettuvidya* were among the most common divination and healing practices from the sixteenth to the nineteenth century in the community. This brings me to the significance of these texts and the ritual for the history of the community during a period in which it was subjected to “reforms” and the importance of the survival of these practices into the late nineteenth century. These could be a rare vantage point to understand one of the ways in which popular religion, in this case Christianity, was practiced with the aid of the priests in Malabar.

Popular religion in this case can be defined as the way in which the common man experienced religion, in addition to or apart from the dogmatic, textual, and elite form of Christianity. It could include rituals or traditions associated with healing, divining, folk medicines, devotion to spirits or supernatural forces, etc. In the case of the external (colonial) sources on the St. Thomas Christians, these are often termed as Nestorian or pagan (*Malayan*). In the post-Reformation world, where attempts were made to clearly draw a distinction between the sacred and profane, godly, and ungodly, some of these aspects of popular religion were forcefully “reformed.”

The sources discussed in this thesis indicate that these divination rituals were popular religious practices. The Acts of Diamper, in addition to the already mentioned decrees in Chapter 1, Decree VI and Decree XIV of Session VII give us more evidence to support this.

“Whereas it is a thing unworthy of a Christian to observe the superstitious ceremonies of the heathens, from whence it is imagined good success may be derived, the Synod being informed that there are some ill Christians, that, in imitation of the heathens, do go to some of them, and others to some of their

own superstitious priests, to learn which are the best days and hours to be married on, after the manner of infidels;..... use several prayers with ceremonies, which they call the ring of Solomon.”<sup>53</sup>

## Session VII - Decree VI

The synod being informed that a great many Christians of this bishopric, and especially among those that live in the heaths, by reason of the communication they have with infidels, and their having so many witches and fortune tellers about them, when they intend to marry, have recourse to such people to know what success they shall have, governing themselves so much by what they are told as to break off matches after they are concluded, and to make new ones at the pleasure of the said witches.<sup>54</sup>

These decrees are certainly talking about the *Pālpustakam* or the Book of Lots with the Ring of Solomon diagram, and of the superstitious priests who aided the community in practicing them. It seems to denote that divination formed an intrinsic part of the daily life of the community. Again, the letter from Thomas Paramakkal, which is discussed in Chapter 1, further confirms it.

In the celebration of our church feasts pagan plays (*malayāḷakalḷikal*) contrary to our custom are performed, and so there is much bad example. Therefore, by this order we forbid that pagan dancing and divination (*malayān aṭṭakatayum kaṅketṭuvidyayum*), which are against the good order, might be performed in any of our churches. Those vicars who, disregarding this, perform these two plays, shall ipso facto (*appolttannē*) lose their right to perform their official duties and the trustees who are rebellious shall be expelled from the church.

”<sup>55</sup>

Thus, according to the letter, Thomas Paramakkal forbids *kaṅkettuvidya* which was part of the church feasts and was performed by the priests with the support of the trustees in the Parish.

In conclusion, this thesis is the first attempt at understanding the divination practices among the St. Thomas Christian community which were commonly believed to have been lost. The multiple manuscripts that are introduced and analyzed in this study have indicated that

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<sup>53</sup> Zacharia, Scaria, 178

<sup>54</sup> Zacharia, Scaria, 205

<sup>55</sup> See above on p. ...



divination continued to form an integral part of the traditions of the community even after the Synod of Diamper. The priests were instrumental in it and often served as healers or magicians in the community. These divination practices could be seen as one of the ways in which people experienced their faith (Christianity) in the early modern period. Hence, this shows us the resilience of the St. Thomas Christians in preserving these traditions despite the transformations that happened within the community from the sixteenth to the nineteenth century. The fact that these five manuscripts contain texts in two languages – Syriac and Malayalam, written in three different scripts: Syriac, Garshuni Malayalam, and Modern Malayalam, points to the rich literary traditions of the community. Further translations and research into these and other manuscripts are necessary to get a comprehensive understanding of these divination practices. My modest linguistic skills and the limits of the time available have limited the scope of this thesis into an introductory study.

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## Appendix പാൽപുസ്തകം (*Pālpustakam*)

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
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| <p>ബാവായും പുത്രനും റൂഹാദകുദീശ[യു]</p> <p>മായ മൂവരൊരുവൻ തമ്പുരാൻറെ [തി]</p> <p>രൂനാമത്താലെ എന്നും എന്നെന്നേക്കും [ത]</p> <p>നിക്കു സ്തുതി. ആമ്മീൻ. ഈ പരൂ[ക്ഷ]</p> <p>യ്ക്ക് അണയപ്പെടുവാൻ തുടങ്ങുന്നു എന്ന</p> <p>പൊൾ അവൻ ചൊല്ലണം. വായി[ക്കു]</p> <p>ന്നവനായ പ്രബല്യാപ്പെട്ട എൻറെ [അത്]</p> <p>നിന്നെ ഓൻ അറിയിക്കുന്നു. ഈ [പരൂ]</p> <p>ക്ഷയ്ക്ക് വെണ്ടപ്പെടുന്നു എന്ന വസ്തു എന്നൊ</p> <p>ടു നീ പ്രമാണിക്കാ. അപ്പൊൾ അവനൊട</p> <p>വൻ ചൊല്ലുന്നു. മൂന്നമെ നിൻറെ ശരീ</p> <p>രത്തുംമെൽ സ്ശീവാ നീ വരച്ചും കൊണ്ട ഒരു</p> <p>ആകാശത്തിലുള്ളതും ഒരു നന്മനിറഞ്ഞ മറിയ</p> | <p>In the holy name of the Lord, the Father, the Son and the Holy Spirit, a Triple Monad, to you is glory forever. Amen. When he begins to come and approach this test, he should say: ‘I, who have become skilled because of learning I let you know that [257v] you should accept the fact that you yourself want to do this test’. Then, he says this to him: ‘First while you make the sign of the cross over your body, you say one “Our Father,” one “Hail Mary,” and one “We believe” (the Creed) and you consider that you are requesting this thing in the holy presence of God, and then you touch one number.’</p> |
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| <p>വും വിശ്വസിക്കുന്നതും ചൊല്ലി നീ മനസ്സാ<br/>കുന്നു എന്ന വസ്തു ദൈവത്തിന്റെ തിരുമു<br/>ൻപാകെ അപേക്ഷിച്ച ഈ അക്കത്തിൽ<br/>ഒന്നിൽ നീ തൊടുക.</p>            |                                                                                                                                                                   |
| <p>1 ശാവൊലിൽ നിന്നു ദാവീദിനെ രക്ഷി<br/>ച്ചു എന്ന പൊലെ ഈ വണ്ണം ദൈവം തം<br/>പുരാൻ നിന്റെ കൂടെ തിന്മകൾ അവയൊ<br/>ക്കയിൽ നിന്ന നിന്നെ താൻ രക്ഷിക്കുന്നു.</p> | <p>Just as He saved David<br/>from Saul, the Lord God<br/>will save you, too, from<br/>all the evil things.</p>                                                   |
| <p>2 ഇപ്പോൾ ഈ വ്യാപാരം നിമിഷതയാ<br/>ലെ അതിനെ നീ പ്രവർത്തിക്കേണ്ടാ തമ്പുരാ<br/>നിൽ നിന്നു ഉയിർപ്പുകൾ അതിനതുകണ്ടെ<br/>ത്തപ്പെടുന്നില്ലാ.</p>              | <p>Now, in this moment,<br/>you should not perform<br/>this business. If you do<br/>that, you will not find<br/>revivals (blessings?)<br/>from the Lord.</p>      |
| <p>3 വെള്ളത്തിന്ന ദാഹിക്കപ്പെട്ടതാകുന്നു<br/>എന്നു ഭൂമിക്ക് മാനുഷൻ പുത്രാ എടൊ നിൻ[റെ]<br/>നിരുവണപ്പതു സദ്യശ്യമാകുന്നു വെള്ളത്തിന്നു</p>                 | <p>For the earth that is<br/>thirsting for water, o son<br/>of man, to quench it,<br/>there appears a well of<br/>water, when God has<br/>opened the same and</p> |

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| <p>ടെ ഉറവു തമ്പുരാൻ അതിനെ താൻ തുറക്കു[ന്ന]</p> <p>പൊൾ അതിനെ അത കുടിപ്പിച്ച അതി[ൻറെ]</p> <p>തു തൃപ്തിയാക്കും ഈ വണ്ണം തന്നെയും ഈ [വ്യാ]</p> <p>പാരത്തിൽ തെളിയുന്നു.</p>                                                 | <p>gave it to drink and quenched its thirst. Likewise, you also will prosper in your business.</p>                                                                                      |
| <p>4 മാനുഷൻ പുത്രാ ഏടൊ പ്രവർത്തിപ്പാൻ [നീ]</p> <p>മനസ്സാകുന്നു എന്ന വസ്തു അതിനെ നീ പ്ര[വൃ]</p> <p>ത്തിക്കേണ്ടാ. പിന്നെയാ ദേവസയുടെ [നി]</p> <p>ൻറെ കണ്ണികളിൽ നീ വീഴായ്പാൻ നി നി[ന്നെ]</p> <p>തന്നെ നീ സൂക്ഷതപെടുക.</p> | <p>O, son of man, even if you want to do this thing, you should not do it. Rather, be careful not to fall into the traps of the day.</p>                                                |
| <p>5 വീരുന്നു ചമയുടന്നു എന്നുയവനും വീച്ചി[ന്ന]</p> <p>റപ്പടുന്നു എന്നുയവനും വഴിയിൽ [ചെല്ലു]</p> <p>ന്നു എന്നുയവനും അത യോഗ്യമാകുന്നു [അവ]</p> <p>നൊടി എത്തുന്നു അത കണ്ടെത്തപ്പെടു[ന്ന]</p> <p>ത സ്വസ്ഥതപ്പെടുന്നു.</p> | <p>The one who gave a banquet, the other who cast a fishing net, the third who set out on the road are undeserving. They quickly reach it and find it, but it causes them distress.</p> |

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| <p>6 ഏതാനും നീ പ്രവൃത്തിക്കുന്ന എ[?]</p> <p>ന നീ സൂക്ഷതപെടുക. നിൻറെ [?]</p> <p>ഉള്ളത എന്യ പുറത്തിനു വെണ്ട[?]</p> <p>ടായ്പാൻ നീ സൂക്ഷതപെടുകാ [അ?]</p> <p>[നു] എന്നയവൻ കപ്പുക്കാരനാകുന്നു പരൂക്ഷ</p> <p>[?] അവൻ പൊകുന്നു.</p>                                                                                | <p>You do some things &lt;but ...&gt; you should be careful. &lt;What you have in&gt;side of you, you should take care not to reveal it outside. &lt;He ... &gt;<sup>1</sup> [258r] He owes a tribute, and he goes and takes the test.</p>                                                                                     |
| <p>7 [മാ]നുഷൻ പുത്രാ എടൊ നിരപ്പിനുടെയും സ്വ</p> <p>[ത്വ]ത്തിനുടെയും മാലാഖാ നിൻറെ കൂടെ അ</p> <p>[വ]നാകും അതിനെ കുറിച്ച നീ എരക്കുന്നു എന്ന-</p> <p>[ഈ] വ്യപാരത്തിൽ നിൻറെ വഴി അവൻ ന</p> <p>[ന്നാ]ക്കുന്നു അതിൻമേൽ നീ പീണങ്ങപ്പെടുകാ</p> <p>പെരികെ അതിൽ നീ തെളിയുന്നു എന്നതുകൊ</p> <p>[ണ്ട] നീ പെടിക്കണ്ട.</p> | <p>O, son of man, the angel of agreement and property (self-reliance?) will be with you. Concerning that thing about which you are supplicating in the business, your way will be made to go well. About this, you should not quarrel. After that, you will become clear on this (you will cheer up concerning this?). You</p> |



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|                                                                                                                                                                                                                                                                     | should not worry for this.                                                                                                                                                                                                                          |
| <p>8 [ആ]ഗതനാ എന്നാ പാമ്പീനും പൊട്ട സർപ്പെ</p> <p>[ത്തി]നും മനുഷൻ പുത്രാ എടൊ നീ സദ്യശമാ</p> <p>[ന്നു] നീ ഇരക്കുന്നു എന്ന വസ്തു അതിന്നുനീ അണ</p> <p>[യു]ന്നു എങ്കിൽ അനുഗൃഹം നിനക്കതാകുന്നില്ലാ.</p>                                                                   | <p>O, son of man, you are like the snake and the viper who are coming. If you obtain the thing that you are asking for, this favour will be of no use for you.</p>                                                                                  |
| <p>9 [വ]ക്കുന്നതാകുന്ന എന്നയതിൽ അവൻ തെളി</p> <p>[യു]ന്നു അതിൻമണ്ണും മാനുഷൻ പുത്രാ എടൊ ഈ</p> <p>[...] നിന്നൊടുങ്ങാൻ ചൊല്ലുന്നു ഇതെല്ലൊ</p> <p>[..] യരിലെ ഉടൻ അത വരുന്നു നിൻറെ</p> <p>[...] നിന്നു നീ പുറപ്പെടുകയും അകല</p> <p>[..ഇ]ടത്തിന്നു നീ പൊകയും വെണ്ടാ...</p> | <p>It has been sent, and in this, he rejoices. Accordingly, o son of man, this ... I say the following to you. Among [lacuna ...] that quick coming, you should not leave from your [lacuna: place? house?] and go to a distant [lacuna] place.</p> |
| <p>10 നാലവകാശത്തെ കുറിച്ച ദിക്കിന്ന നീ [പുറ]</p> <p>പ്പെടേണ്ടാ. എന്നാൽ ഒരുത്തൻറെ മുടി[..]</p>                                                                                                                                                                       | <p>You should not go in the direction of the four opportunities/claims/privileges, but [as] the Most High [literally: the holy Mind] God does not want</p>                                                                                          |

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| <p>തമ്പുരാൻ താൻ തിരുമനസ്സാകുന്നില്ല [പി]</p> <p>ന്നെയാ അഗതികൾക്കു ധർമ്മം കൊടുക്കു നീ [രക്ഷ]</p> <p>പെടും.</p>                                                                                                                                                                                                                       | <p>anyone to perish (1Pt 3:9), if you give alms to the poor, you will be saved.</p>                                                                                                                                                         |
| <p>11 അകലപ്പെട്ടതാകുന്നും എ[ന്ന ഇ]</p> <p>ടത്തിൽ നിന്ന മാനുഷൻ പുത്രാ എടൊ [..]</p> <p>നിനക്കതു വരുന്നു നീ നിനയ്ക്കുന്നില്ലാ എ[ന്നയ]</p> <p>വീടെ നിന്ന നന്മ നിക്കത അടുക്കുന്നു [തെ.]</p> <p>വീനുടെ കെൾവീ നിനക്കതു വരുന്ന തം[മ്പു]</p> <p>രാനിൽ നിന്നു നീ അപേക്ഷിക്കുന്നു എന്ന[.]</p> <p>നീ എടുക്കുന്നു നിനക്ക അത കിട്ടപ്പെടുന്നു.</p> | <p>From a remote place, from where you would not expect, o son of man, a good thing is coming for you. You will hear that that thing comes. You will receive that very thing that you are requesting from God. It will be given to you.</p> |
| <p>12 തമ്പുരാനിൽ നിന്നു നീ മുടങ്ങപ്പെടുന്നില്ല [എ]</p> <p>ന്നതുകൊണ്ട് പെരികെ പ്രബല്യാപ്പെട്ട [..]</p> <p>ന്നും എന്ന മുടിക്ക മാനുഷൻ പുത്രാ എടൊ [നീ]</p> <p>സദ്യശ്യമാകുന്നു നിമിഷതയാകപ്പെട്ടം [..]</p> <p>താനാകുന്നു എന്നതുകൊണ്ട് ഈ വ്യാപാര]</p>                                                                                      | <p>God will not deprive you. Because of this, o son of man, you will become someone who is very important. Because of this, you should not abstain from this</p>                                                                            |

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| <p>ത്തിൽ നിന്നു നീ പെടിക്കണ്ട.</p>                                                                                                                                                                                                                                                                                                                                                                                | <p>business, thinking it is momentary.</p>                                                                                                                                                                                                                                        |
| <p>13 ചെന്നായ്ക്കളൊടു മറുത്തു നിൽപാൻ കുഞ്ഞാ[ട]<br/> <p>പെക്ഷിക്കുന്നു നിമിഷതയാലെ അതപ[തി]<br/> <p>[നി]ല്ലാ എന്നതുകൊണ്ട അത വീഴുന്നു എന്നാൽ<br/> <p>[മാ]നുഷൻ പുത്രാ എടൊ നീയും ഈ വ്യാപാര<br/> <p>[ത്തെ]ക്കുറിച്ചു നിന്നെത്തന്നെ നീ കാക്കാ.</p> </p></p></p></p>                                                                                                                                                       | <p>The lamb prays to resist the wolves. Since it does not implore, it falls within moments. So, o son of man, protect yourself in this deed.</p>                                                                                                                                  |
| <p>14 [കു]റങ്ങൊരു ശേഷത്തിൽ നിന്ന നല്ലതും തി<br/> <p>[മ്പ]യപ്പെട്ടതുമായ നിൻറെ മനസ്സു നീ എടു<br/> <p>[ക്കു]ന്നു നിൻറെ അവകാശം നീ കണ്ടെത്തുന്നു<br/> <p>[അ]തിൻറെ തികവു കാലത്തിനുടെ ദീർഘം<br/> <p>[ആ]കുന്നു നീ പൊകുന്നു എന്ന അവിടെ മെ<br/> <p>[ൽ നി]ന്ന തമ്പുരാൻ നിൻറെ കൂടെ താനാകുന്നു<br/> <p>[നീ] അപെക്ഷിക്കുന്നു എന്ന സകലത്തിലും<br/> <p>[നീ] പ്രകാശിച്ചു നീ ഉറയ്ക്കപ്പെടുകാ തമ്പു</p> </p></p></p></p></p></p></p> | <p>After a while, you will retrieve your mind that is both good and evil; you will find your entitlement. It will take time to fulfil. The lord will be with you from where you leave. You shine in everything that you have prayed for. Be firm and have refuge in the Lord.</p> |

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| [രാ]ൻ മെൽ നിൻറെ ശരണമതാകണം.                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                               |
| <p>15 [മാ]നുഷൻ പുത്രാ എടൊ അരിശത്തിൽ</p> <p>[നി]ന്നു തമ്പുരാൻ നിന്നെ താൻ രക്ഷിക്കുന്നു</p> <p>ചാവകപ്പെട്ട വഴി നിന്നെ താൻ കാ</p> <p>[ക്കു]ന്നു അതിമണ്ണ തിന്മകളിൽ നിന്നു നി</p> <p>[ന്നെ] താൻ രക്ഷിക്കുന്നു നിൻറെ ആയിസ്സു</p> <p>[ക]ളുടെ ദിവസങ്ങൾ അവയൊക്കെ നി</p> <p>[ന്നെ] താൻ തെളിയിപ്പിക്കും.</p> | <p>O son of man, the Lord will save you from fury. Just like the dead end protects you, he saves you from evil. You will receive clarity all throughout your life.</p>                                                                                        |
| <p>16 നീ ക്ഷമിക്കാ നീ അഴകതാകും സത്ര[ത്തി]</p> <p>ലെ ഏതുമതാകുന്നില്ലാ. വഴിയിൽ ഓ[ടി]</p> <p>എന്നയവനും കടലിൽ വീശുവാൻ [പൊ]</p> <p>കുന്നു എന്നയവനും അത സദ്യശമാകു[ന്നു]</p> <p>മുടിയപ്പെട്ടു എന്നയതുപ്പെട്ടു എന്നയത [ക]</p> <p>ണ്ടത്തപ്പെടുന്നു രോഗപ്പെടുന്നു എന്ന[യ]</p> <p>ത സ്വസ്ഥതപ്പെടുന്നു.</p>   | <p>You be patient. Nothing will be beautiful instantly. It is similar to the one who ran on the road and the one who is about to cast the net in the sea. That which was considered lost will be found, that which is considered diseased will be healed.</p> |

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| <p>17 കച്ചവടങ്ങളിൽ നിന്നും ആണ്ടുകളിൽ നിന്നും]</p> <p>നിന്നെ തന്നെ നീ കാക്കാ. നിന്റെ താ[ടി]</p> <p>നിന്റെ തലയും നീ ചീരയ്ക്കേണ്ടാ പി[റ]</p> <p>പ്പെടുന്നു എന്നയവൻ ഉയിർപ്പെട്ടവ[നാകു]</p> <p>നില്ലാ.</p>                                                                          | <p>Protect yourself from trade and oaths/vows. Do not shave your beard or head. The one who is born is not the one who rose from the dead.</p>                                                             |
| <p>18 ഭൂമിയിൽ അഴിയപ്പെടുന്നതും കൊള്ളി[ല്ലാത്ത]</p> <p>തും വീല്ക്കുന്നതുമായ കച്ചവടത്തിന്നു [അത]</p> <p>സദ്യശമാകുന്നു രെങ്ങിപ്പും ഫലം [പ..]</p> <p>നതും അതാകുന്നു പിറക്കപ്പെടുന്നതു [എന്ന]</p> <p>യവൻ ഉയിർപ്പെട്ടവനാകുന്നു അവ[നൊ]</p> <p>ടി എത്തുന്നു അത കണ്ടെത്തപ്പെടുന്നു.</p> | <p>It is similar to the trade in things that decompose on earth and are useless. The result of both is the same. The one who is born is also the one who resurrects. He comes running and it is found.</p> |
| <p>19 ഈ ദിവസത്തിൽ മുഴുവനാകപ്പെട്ട</p> <p>സുഖത്തിനുടെ പതവീക്കു ശാസ്യക്കാരരു</p> <p>ഇടത്തിന്നു നിന്റെ പുത്രനെ നീ യാത്രയാ</p> <p>ക്കുക. വീരുന്നുലമെയ്ക്കുന്നു എന്നയവർക്ക്</p>                                                                                                     | <p>Send your son to the shasukarar(?) who is responsible for the complete fineness of the day. To them, who are hosting the feast, it will be apt/qualified. He comes</p>                                  |

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| <p>അതയോഗ്യമാകുന്നു. അവനൊടി എത്തു<br/>ന്നു അത കണ്ടെത്തപ്പെടുന്നു അത ഉയിർ<br/>പെട്ടതാകുന്നു.</p>                                                                                                                                                                                                                                                                                             | <p>running, it is found, and it<br/>will be resurrected.</p>                                                                                                                                                                                                                                                  |
| <p>20 മങ്ങികത്തുന്നു എന്ന വീളുകിന്ന മാനുഷൻ പു<br/>ത്രാ എടൊ നിൻറെ നിരുപണ അതു സദ്യ<br/>ശമാകുന്നു അതിൻറെ ദിവസത്തിന്ന അന്ന—<br/>ഷിക്കുന്നു വെളിച്ചെണ്ണ അതിൽ വീഴുന്നു<br/>എന്നും പൊൾ അതിൻറെ പ്രകാശതയാ<br/>ലേ അത സാമർത്ഥ്യമാകുന്നു ഈ വണ്ണം ത<br/>ന്നെ നീയും നീ നിനയ്ക്കുന്നില്ലാ എന്നയവീ<br/>ടെ നിന്നു നന്മ നിനക്കതെ അടുക്കുന്നു എന്ന<br/>തു കൊണ്ട ഈ വ്യാപാരത്തിൽ നിന്നു നീ<br/>പെടിക്കണ്ടാ.</p> | <p>O son of man, your life is<br/>like a flickering lamp as it<br/>looks forward for its final<br/>day. As coconut oil is<br/>poured into it, the lamp<br/>brightens up. Likewise,<br/>you also will be blessed<br/>by sources that you least<br/>expect. Therefore, do not<br/>be scared of this action.</p> |
| <p>21 മാനുഷൻ പുത്രാ എടൊ നിരപ്പീനൂട<br/>യും സൊത്വത്തിനൂടയും മാലാഖാ നിന്നി</p>                                                                                                                                                                                                                                                                                                               | <p>O son of man, the angel of<br/>agreement and soul is<br/>over your enemies who<br/>try to drive a wedge</p>                                                                                                                                                                                                |

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| <p>ലവനെ തൃക്കുന്നു നിൻറെ ശത്രുക്കളും ദെ<br/>ദെഷതക്കാരര അവരൊക്കെയും മേൽ [ഇ]</p> <p>തൂണ്ട തന്നിൽ നിന്നു നിനക്കെ തടുക്കുന്നു എന്ന[ത]</p> <p>കൊണ്ട വ്യാപാരത്തിൽ നിന്നു നീ [പെടി]</p> <p>ക്കണ്ടാ.</p>                                                                    | <p>between the Lord and you<br/>and those who wish you<br/>harm. Therefore, do not<br/>fear this deed.</p>                                                                                                                  |
| <p>22 നിൻറെ അണയപ്പെട്ടവര [..]</p> <p>ഇവരു ആഴപ്പെട്ട കുഴി നിനക്കു വരുകു[.]</p> <p>ന്നു മാംസത്തിന്നുടെ മക്കൾ അവരാകുന്നു [നി]</p> <p>ൻറെ കൂടെ തിന്നവരു കുടിക്കുന്നു അവരു[.]</p> <p>നാവിലെ നിന്നെ അവരു ദൂഷിക്കുന്നു എ[ന്ന]</p> <p>തു കൊണ്ട അവരിൽ നിന്നു നീ ഒളിക്കാ.</p> | <p>Those close to you will<br/>create deep pits for you.<br/>They are the children of<br/>flesh. They eat and drink<br/>with you. But because<br/>they offend/abuse you<br/>with their tongue, hide<br/>away from them.</p> |
| <p>23 കെട്ടുകൾ അവ അഴിയപ്പെടും കീഴടക്ക[ങ്ങ]</p> <p>ൾ അവ ജയിക്കും വീലങ്ങിടങ്ങൾ നിൻ[റെ മുന്ന]</p> <p>നലതു തുറക്കപ്പെടും വഴിയിൽ നീ പൊ[കു]</p>                                                                                                                           | <p>Knots will be untied, your<br/>conquests will be<br/>successful, restricted<br/>spaces will open before<br/>you. Wait for the lord to<br/>come to places where you<br/>haven't been with your</p>                        |

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| <p>മെങ്കിൽ സ്വത്വത്താലെ നീ പൊകാതി[ട]</p> <p>ളിൽ നിന്ന തമ്പുരാൻ നിന്നെത്താൻ കാ[ക്കും]</p> <p>ഒരുത്തനൊടു കൂടെ ചൊദ്യം നിനക്കു[ണ്ടെ]</p> <p>ൽ അവനെ നീ ജയിക്കും.</p>                                                                                          | <p>soul. If you have a debate with another person, you will win.</p>                                                                                                                                  |
| <p>24 നിൻറെ തൊപ്പിൽ നിന്നു കുല പറിപ്പാ[ൻ]</p> <p>നീ സത്രപ്പെടെണ്ടാ പിന്നെയാ അടക്കും[..]</p> <p>ലെയുള്ള കുറങ്ങൊരു ശേഷം അ[പ്പ]</p> <p>തെളിവാലെ നീ പഠിക്കും അകലപ്പെട്ട</p> <p>ഇടത്തിൽ നിന്ന കുറികളുമവവരും.</p>                                              | <p>Do not be in a hurry to harvest fruits from your garden. However, later, you will pluck with more clarity. You will receive letters from far off places.</p>                                       |
| <p>25 നീ പൊകുന്നു എന്നും പൊൾ തെളിവാ</p> <p>ലെ അതിമണ്ണം ഈ വ്യാപാരത്തിൽ നിൻറെ</p> <p>മുന്നൽ വാതിലു തുറക്കപ്പെട്ടതാകുന്നു നീ</p> <p>അപേക്ഷിക്കുന്നു എന്നുവരികിൽ അതിൽ</p> <p>നിന്നു നീ പെടിക്കണ്ടാ പിന്നെയാ അതിൽ</p> <p>നീ പിണങ്ങപ്പെടുകാ തെളിവു നീ നിറയ</p> | <p>When it appears that you are leaving, doors will be open before you in this deed. Do not be afraid if you are requesting for it. But entangle yourself in it. You will be filled with clarity.</p> |



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| പ്പെടും.                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                          |
| <p>26 സത്രത്താലെ നടന്ന ഒടുവാൻ</p> <p>നിൻറെ കാലുകൾ നിമിഷതപ്പെട്ടതാ</p> <p>കുന്നു ഈ വ്യാപാരത്തിനുടെ അതിൻറെ</p> <p>വാതിലിൽ സിംഹം മടിയപ്പെട്ടതാകു</p> <p>ന്നു എന്നാൽ ബൊധജ്ഞാനത്താലെ നീ</p> <p>നടക്കുന്നു എങ്കിൽ തിന്മനിനക്കത അടക്കു</p> <p>ന്നില്ലാ അതിനണ്ണം ഈ വ്യാപാരം നിനക്ക</p> <p>അതാകുന്നില്ല.</p> | <p>If you walk quickly your legs will carry you only for a short while. There is a lion coiled up at the door of this business. However, if you walk with wisdom, you will not be harmed by it, likewise, this business will not cause you any harm.</p> |
| <p>27 ഇനി നിൻറെ മനസ്സിൽ നിന്ന ആവലാ</p> <p>ധി അതു നീങ്ങുന്നു ഈ വ്യാപാരത്തിൽ</p> <p>നിന്നു നീ ആവലാതിപെടേണ്ട. നിൻറെ</p> <p>മുന്നലതുവരും തമ്പുരാൻ നിൻറെ കൂടെ താ</p> <p>നാകുന്നു.</p>                                                                                                                    | <p>Now, your mind will be free of all anxieties. Do not be anxious about this business. It will present itself in front of you. The lord is with you.</p>                                                                                                |
| <p>28 മാനുഷൻ പുത്രാ എടൊ തമ്പു</p>                                                                                                                                                                                                                                                                   | <p>O son of man, the lord should be your refuge.</p>                                                                                                                                                                                                     |

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| <p>രാൻ മെൽ ശരണം നിനക്കതാകണം ഈ [വ്യാ]<br/>പാരം നീ കാക്കാ. അതിനെ വ്യാപാരി[ക്കേ]<br/>ണ്ടാ നിന്റെ വഴിയിൽ സിംഹം ഉണ്ടെ എ[ന്ന]<br/>തുകൊണ്ട നീ കാക്കാ. ഈ വ്യാപാരം അ[തി]<br/>നെ നീ പ്രവൃത്തിക്കേണ്ടാ.</p>                                                                                                                                                                                                                                                             | <p>Guard this business. Do not indulge in it. Be careful because there is a lion in your way. Do not act on this.</p>                                                                                                                                                                                          |
| <p>29 കലങ്ങപ്പെട്ട വെള്ളത്തിൽ നഞ്ച എല്ക്ക[പ്പെ]<br/>ട്ടതാകുന്നു എന്ന മീനീന മാനുഷൻ പു[ത്രാ എ]<br/>ടൊ ഈ പ്രവൃത്തിയതു സദ്യശമാകുന്നു [നി]<br/>ന്റെ മനസ്സ് ആവലാധിയും ഖേദവും [നിറ]<br/>യപ്പെട്ടതുകുന്നില്ല തമ്പുരാൻ പക്ക[ലിലേ]<br/>കു വിട്ടു അതിന്റെ സുരത്തിൽ തമ്പുരാ[ൻ താ]<br/>ൻ കെട്ടുകലക്കലിൽ നിന്നു അനുഗൃഹത്തി[ന്നു]<br/>ടെ വെള്ളത്തിന്നു അതിനെ താൻ പുറ[പ്പെടി]<br/>യിച്ചു ഈ വണ്ണം തന്നെ മാനുഷൻ പു[ത്രാ [എടൊ]<br/>ആവലാധിയിൽ നിന്നു വിസ്തീർണ്ണത്തി[ന്നു നി]</p> | <p>O son of man, this action is similar to catching fish by poisoning the muddied water. Your mind is not filled with anxiety and regrets, hand it over to the Lord in that intoxication. Like the lord leads it from muddied water to clear water, O son of man, you will depart from anxiety to clarity.</p> |

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| <p>ന്നെ താൻ പുറപ്പെടിയിക്കുന്നു.</p>                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                        |
| <p>30 പാറമെൽ അവന്റെ വീടുപണിചെയ്ത<br/>ബോധജ്ഞപ്പെട്ട പുരുഷൻ മാനുഷൻ]<br/>പുത്രാ എടൊ നിന്റെ വ്യാപാരമതു സദ്യ<br/>ശമാകുന്നു മഴ പെയ്തു ആറുകളും വന്നു കാ<br/>റു മുകളും ഊതി ആ വീട്ടിലതിലവപായ<br/>പ്പെട്ടു അതു വീണില്ലാ. എന്നാൽ പാറമെ<br/>ലതിന്റെ അടിസ്ഥാനം വൈക്കപ്പെട്ട<br/>താകുന്നുവായി ഈ വണ്ണം തന്നെ മാനുഷ<br/>ൻ പുത്രാ എടൊ തമ്പുരാൻ നിന്റെ കൂ<br/>ടെ താനാകുന്നു എന്നതുകൊണ്ട ഈ വ്യാ<br/>പാരത്തിൽ നിന്നു നീ പെടിക്കേണ്ടാ.</p> | <p>O son of man, your<br/>business is similar to the<br/>wise man who built his<br/>house on the rocks.<br/>Though it rained, streams<br/>rose, and the wind blew<br/>and beat against the<br/>house, yet it did not fall,<br/>because its foundation<br/>was on the rock.<br/>Likewise, oh son of man,<br/>do not be afraid in this<br/>business because the lord<br/>is with you</p> |
| <p>31 മണലുംമെൽ അവന്റെ വീടു പണിതു<br/>എന്ന ഭോഷൻ പുരുഷനു മാനുഷൻ പുത്രാ<br/>എടൊ നിന്റെ വ്യാപാരമതു സദ്യശമാ</p>                                                                                                                                                                                                                                                                                                            | <p>What you are doing/your<br/>action is similar to the<br/>foolish man who built his<br/>house on the sand. The<br/>rain came down, the<br/>floods came, and the</p>                                                                                                                                                                                                                  |

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| <p>കുന്നു മഴ പെയ്തു ആറുകളും വന്നു കാറമു<br/>കളും ഊതി ആ വീട്ടിലതിലവപായപ്പെ<br/>ട്ടു മണലു മെൽ അതിൻറെ അടിസ്ഥാനം<br/>വൈക്കപ്പെട്ടതാകുന്നുവായി എന്നതുകൊ<br/>ണ്ട അത് വീണു ഈ വണ്ണം തന്നെ മാനുഷൻ<br/>പുത്രാ എടൊ നീയും തമ്പുരാൻ മെൽ ശര<br/>ണപ്പെട്ടവൻ നീയാക നിൻറെ ശത്രുക്കളി<br/>ൽ നിന്ന നിന്നെ താൻ രക്ഷിക്കുന്നു.</p> | <p>winds blew, and beat on that house; and since it was built on sand it fell. Similarly, O son of man, you should seek refuge in the Lord. He will save you from your enemies.</p>                                                                                      |
| <p>32 തമ്പുരാൻറെ തൻറെ മാലാഖ ഈ ലോക[ത്തി]<br/>ൽ നിൻറെ കൂടെ അവനാകും സകലത്തിലും നി<br/>ൻറെ മുന്നൽ വഴി അവൻ നന്നാക്കും തമ്പുരാ<br/>ൻറെ തിരുമുന്നൽ നിന്ന നിൻറെ വഴി ശിക്ഷയ<br/>കപ്പെട്ടതാകുന്നു എന്നതുകൊണ്ട തിന്മപെട്ട<br/>വൻറെ ഉപദേശങ്ങളിൽ നിന്നു മാനുഷൻ പു<br/>ത്രാ എടൊ ഈ വ്യാപാരത്തിൽ നീ ആവലാധി</p>                | <p>The angel of the lord is with you in this world. Since the path ahead of you is strewn with difficulties in front of the Lord, he will clear them for you in everything. Do not worry about the advice of the sinners, O son of man, as the Lord holds your hand.</p> |

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| <p>പെടെണ്ട. നിൻറെ കൈകളിൽ താൻ പീ<br/>ടിക്കപ്പെട്ടവനാകുന്നു എന്നതുകൊണ്ട.</p>                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                         |
| <p>33 അതിൽ നിന്ന സുതകർമ്മം എടുപ്പാനും വീശു<br/>വാനും നീ അന്വഷിക്കുന്നു അതിൽ നീ വശമാ<br/>കപ്പെടുന്നില്ല ഈ വ്യാപാരത്തിൽ നീ ആ[വ]<br/>ലാധിപത്യവനാകുന്നു എന്നു നീ അറികാ [നീ]<br/>സൂക്ഷിക്കാ അതിനെ നീ പ്രവർത്തിക്കേണ്ട.</p>                                                                            | <p>You are looking to gain good deeds from it and flaunt it. You will not succeed in it. Know that you are anxious in this trade. Be vigilant and do not act on it.</p>                                                                                 |
| <p>34 എന്നാൽ ഉയിർപ്പുകൾ അതിന്ന ചമയപ്പെട്ട[താ]<br/>കുന്നതല്ലാതെ ഈ വ്യാപാരത്തിൽ ആവലാ[ധി]<br/>യും വെദവും ഏതുമില്ല. നിൻറെ അണയ[പ്പെ]<br/>ട്ടവർക്കുവെണ്ടി അണവു തമ്പുരാൻ നിനക്കു ത<br/>നാകും അനുഗ്രഹത്തിനുടെ ഈ ഭണ്ടാരം [നീ]<br/>നക്ക താൻ തുറക്കുന്നു നിൻറെ മനസ്സിൽ നിന്ന<br/>ആവലാധി അതു നീങ്ങുന്നു.</p> | <p>There is neither anxiety nor regrets in this business except for its readiness to be resurrected. Lord will be the refuge for those who seek refuge in you. The repository of blessings is opening for you. Your anxieties will leave your mind.</p> |
| <p>35 കുറഞ്ഞൊന്നു നീ പാർക്കാ നീ നിനയ്ക്കുന്നില്ലാ</p>                                                                                                                                                                                                                                            | <p>Await awhile. Make no haste since you see it in</p>                                                                                                                                                                                                  |

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| <p>എന്നയവിടെ നിന്നു നീ കാണും എന്നതുകൊണ്ടു നീ സത്രപ്പെടേണ്ട കുറങ്ങാരു കാലം നീ താമസിക്കുന്നു എങ്കിൽ നിന്റെ തൂണയിൽ താൻ തിരുമനസ്സാകുന്നു എന്നതുകൊണ്ടു ഈ അനുഗൃഹം നീ വശമാകുന്നു.</p>                                                                        | <p>unexcepted places. Since you have sought refuge in the holy mind, you are at an advantage even if you have to wait a while.</p>                                                                           |
| <p>36 ഒരപ്പ അതാകുമെങ്കിൽ നീ ഇരക്കുമെന്ന പൊലെ പകരം വീഴ്ച നിനക്കതാകും ഇക്കാലത്തിൽ അതിനെ നീ പ്രവർത്തിക്കേണ്ട നിന്റെ മുന്നൽ വാതിൽ അതിനെ താൻ തുറക്കുന്നു മാനുഷൻ പുത്രാ എടൊ നീ നിഗളിക്കപ്പെടേണ്ട കുറങ്ങാരു കാലത്തിൽ നിനക്കു നീ താമസിക്ക സത്രപ്പെടേണ്ടാ.</p> | <p>Otherwise, it is sure that you will fail like a beggar. Do not act on it now. The door will open itself for you. O son of man do not be arrogant. You should wait a while. Do not be impatient/hasty.</p> |
| <p>37 ലൊകത്തിന്നുടെ സകലവും നിനക്കു നീ വെറുതിരിക്കാ മാനുഷമ</p>                                                                                                                                                                                         | <p>Divide/separate everything in the world for yourself. Burn everything that gives</p>                                                                                                                      |

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| <p>ക്കളവരൊക്കയുടെ പക്കൽ ഉല്ലാസം</p> <p>നീ എരിക്കാ അറിവും തിരിച്ചറിവും അ</p> <p>വർക്കു നീ കൊടുക്കുന്നു ഇതിന്മണ്ണം തന്നെ</p> <p>മാനുഷൻ പുത്രാ എടൊ തമ്പുരാനിൽ നീ</p> <p>ന്നു നീ അപേക്ഷിക്കുന്നു എന്ന വസ്തു നിനക്ക</p> <p>ത കിട്ടപ്പെടുന്നു തുണ നിനക്ക താൻ ആകുന്നു.</p>                         | <p>pleasure to mankind. You give them knowledge and discernment. Likewise, o son of man, you shall receive what you seek. The refuge is for you.</p>                                                          |
| <p>38 അതിൻറെ പക്കൽ തീരിയപ്പെടുന്നു എ</p> <p>ന്നയവനു നിരപ്പും സ്വത്വവും വല്ലതെളി</p> <p>വും അതിൽ ഉണ്ടെന്നതു കൊണ്ട രാജാവി</p> <p>ൻറെ അവൻറെ മൊതിരത്താലെ മുദ്ര</p> <p>കുത്തപ്പെട്ടതാകുന്നു എന്ന നിരപ്പിനു</p> <p>ടെ പുത്തൻ കുറിക്ക മാനുഷൻ പുത്രാ എടൊ</p> <p>നിൻറെ വ്യാപാരമതു സദ്യശമാകുന്നു.</p> | <p>Since the one who does this action has agreement, substance/soul, and clarity in it, O son of man, your action is like a new beginning of agreement which has the mark of the seal of the king's ring.</p> |
| <p>39 മാനുഷൻ പുത്രാ എടൊ നീ സദ്യശമാകുന്ന</p> <p>ത രെങ്ങിപ്പിൽ തെളിയുന്നു എന്ന ഒരുത്ത</p>                                                                                                                                                                                                     | <p>O son of man, your mind clears like that of a person who has reconciled. That which was lost is found.</p>                                                                                                 |

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| <p>നെ പൊലെ ഉടൻ നീൻറെ മനസ്സതു തെ</p> <p>ളിയുന്നു മുടിയപ്പെട്ടു എന്നയത കണ്ടെത്തപ്പെ</p> <p>ടുന്നു രോഗപ്പെടുന്നു എന്നയത സ്വസ്ഥത</p> <p>പെടുന്നു പിറക്കപ്പെട്ടു എന്നയവൻ വള</p> <p>രുന്നവനാകുന്നു.</p>                                                                                                                                                                              | <p>That which was diseased gets healed. The one who is born is the one who grows.</p>                                                                                                                                                                                                                       |
| <p>40 പുണ്യവാളരുടെ ശരണവും തമ്പുരാൻ തു</p> <p>ണയവനില്ലാ എന്നയവനൊക്കയുടെ ശര</p> <p>ണവും തമ്പുരാൻ പ്രബലപ്പെട്ട മുടിയു</p> <p>ടെ ചെമ്പയാകപ്പെട്ട ഇവരയും നിനക്കു</p> <p>[താ]ൻ യാത്രയാക്കും ഇനി നീ ശക്തിപ്പെട്ട</p> <p>[ത]മ്പുരാനിൽ നീ ബലപെടുക തമ്പുരാ</p> <p>[ൻ] തുണ നിനക്കുണ്ട എന്നതു കൊണ്ട ഒരൂത്ത</p> <p>[ൻ]റെ ശരണം നീ കുറററുക്കേണ്ടാ നിൻറെ</p> <p>[കു]റച്ചിൽ താൻ തികയ്ക്കും.</p> | <p>You will be sent by the Lord, strengthened with the protection of saints and those who believe they do not have refuge in the lord. Now, strengthen yourself by believing in the Lord. Since you have the refuge in the lord, do not seek refuge in anyone else. Your drawbacks will be compensated.</p> |
| <p>41 [അ]തിഥണ്ണം തന്നെ മാനുഷൻ പുത്ര എ</p>                                                                                                                                                                                                                                                                                                                                      | <p>O son of man, do not go this way because you</p>                                                                                                                                                                                                                                                         |



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| <p>ടൊ നീയും ശത്രുക്കൾ നിന്നിലവരെ</p> <p>[.]ക്കയ്പാൻ ഈ വഴിയിൽ നീ പൊകെ</p> <p>[.ണ്ട] പിന്നെ നീന്റെ വ്യാപാരം തമ്പു</p> <p>[രാ]നിൽ നിന്ന ആകുന്നു എന്നതുകൊണ്ട</p> <p>]പെ]ടികൂടാതെ നീ വ്യാപരിക്കാ നിന്റെ</p> <p>കൈകളാലെ തമ്പുരാൻ താൻ പ്രകാശി</p> <p>പ്പിക്കുന്നു എന്നതുകൊണ്ട.</p>                 | <p>must distance yourself from your enemies. Because your action is from the Lord, engage in it without fear. Your hands represent the Lord himself.</p>          |
| <p>42 [നി] അപേക്ഷിക്കുന്നു എന്ന വ്യാപാരം അ</p> <p>[തി]ന്നു വശമാകുന്നില്ലാ ഇപ്പൊൾ നിന്റെ</p> <p>[നി]രുവണപകയ്ക്കപ്പെട്ടതാകുന്നു എന്ന</p> <p>[തു] കൊണ്ട ഇനി ഈ കാര്യത്തിൽ നിന്നു നീ</p> <p>[.പ്പ] നിനക്കതാകുന്നില്ലാ അതിനെ നീ</p> <p>പ്രവൃത്തിക്കേണ്ടാ തുണ നിനക്കു താൻ ആകു</p> <p>ന്നില്ലാ.</p> | <p>This action that you seek is not suited for you. Since your thirst has been satisfied, this is not for you. Do not act on it. You do not have His support.</p> |
| <p>43 തമ്പുരാൻ അതിനെ താൻ തുണയ്ക്കും</p>                                                                                                                                                                                                                                                     | <p>On the day you decide to leave, you will receive</p>                                                                                                           |

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| <p>എന്നതുകൊണ്ട വഴിയിൽ പൊകുവാ<br/>ൻ ഇതെല്ലാ കൈകൊള്ളപ്പെട്ട ദി<br/>വസം നിൻറെ മുന്നിൽ അനുഗൃഹവും തെ<br/>ളിവു നിന്നിൽ അത ഏതുകുന്നു സ്വത്വ<br/>ത്താലെ നീ തിരികാ നിൻറെ ആയി<br/>സ്സുകൾ അവയൊക്കെ നീ തെളിയും നി<br/>ൻറെ ഉടയവനു സ്തുതി നീ കരററുക.</p>                                 | <p>clarity and advantage<br/>because of the Lord's<br/>protection. Leave whole<br/>heartedly. Give all your<br/>praise to your Lord and<br/>You will live longer and<br/>have clarity for the rest of<br/>your life.</p> |
| <p>44 നിന്നെക്കായി ഉറയ്ക്കാപ്പെട്ടതും കടു<br/>മപ്പെട്ടതും ആകുന്നു എന്ന ഒരുത്തനൊ<br/>ടു മറുത്ത നീ നിന്നുമെങ്കിൽ നീ ജയിക്കും<br/>പിന്നെയാ ഇരുന്ന നീ അടങ്ങുക പടാ<br/>ത്ഥർയെക്കായി അടക്കവും മിണ്ടക്ക<br/>വും നല്ലതാകുന്നു എന്നതുകൊണ്ട ഒരു<br/>ത്തനൊടും ഏതും നീ ചൊല്ലേണ്ടാ.</p> | <p>Fight against someone<br/>who is stronger and<br/>firmer than you, you will<br/>win. But settle down in<br/>silence. Since it is better<br/>not to announce it, do not<br/>say anything to anyone.</p>                |
| <p>45 അതിന്നു പാർക്കുന്നു എന്ന ആത്മങ്ങൾക്ക</p>                                                                                                                                                                                                                             | <p>For souls which are<br/>waiting, huge advantage</p>                                                                                                                                                                   |

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| <p>അതിന്റെ കാലത്തിൽ വാല്യ അനുഗൃ</p> <p>ലമതു വരുന്നു നീ അപെക്ഷിക്കുന്നു എ</p> <p>ന്ന വസ്തു അതിന്റെ മുന്നലതു വരുന്നു</p> <p>തമ്പുരാനിൽ നിന്നു തെളിവു തുണ</p> <p>യും നീ കൈകൊള്ളും.</p>                                                                                                                                                                         | <p>awaits them in due time.</p> <p>What you pray for will present itself in front of you. You will receive clarity and help from the lord.</p>                                                                                                                         |
| <p>46 ദൈവം തമ്പുരാന്റെ തിരുമുന്നൽ നിന്നു</p> <p>കെട്ടപ്പെട്ടവരുടെ വഴികൾ അത അഴിയ</p> <p>പ്പെടും നിന്റെ അയൽപക്കക്കാരും</p> <p>നിന്റെ അണയപ്പെട്ടവരും നിന്റെ മെ</p> <p>ൽ എത്ര പെരികെ ആകുന്നു നിന്റെ</p> <p>മാംസത്തിനുടെ മക്കൾ അവരാകുന്നു നി</p> <p>ന്റെ മുന്നൽ നിന്നു തമ്പുരാൻ അവരെ</p> <p>താൻ ചിതറിപ്പിക്കുന്നു മുട്ടിപ്പാലെ</p> <p>തുണ നിനക്കുതാനാകുന്നു.</p> | <p>Those who have been bound in front of the Lord will have their paths opened up. Your neighbours and your dear ones, who are children of flesh, will multiply over you. The Lord will scatter them from in front of you. Pray for it and the support is for you.</p> |

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| <p>47 മാനുഷൻ പുത്രനെൽ തിരിച്ചറിപ്പെ<br/>[ടു]ന്നതിനെക്കായിൽ തംപുരാൻ മെൽ<br/>തിരിച്ചറിപ്പെടുന്നത നല്ലതാകുന്നു<br/>തമ്പുരാനിൽ പാർക്കുന്നു എന്ന മാനുഷൻ<br/>പുത്രൻ അവന്നു ഭാഗ്യം നന്മയിൽ നിന്ന<br/>തിന്മ അവൻ പെടിക്കണ്ടാ ഈ വണ്ണം ത<br/>ന്നെ മാനുഷൻ പുത്രാ നീയും തമ്പുരാൻ നി<br/>ന്റെ കൂടെ താനാകുന്നു എന്നതുകൊണ്ട<br/>ഈ വ്യാപാരത്തിൽ നിന്നു നീ ഇളകെ<br/>ണ്ടാ.</p> | <p>It is better to be<br/>recognised by the lord<br/>rather than by the sons of<br/>man. The son of man who<br/>lives in the Lord is lucky.<br/>He need not fear the evil<br/>from the good. Likewise,<br/>O son of man, since the<br/>lord is with you, do not<br/>deviate from this<br/>business.</p> |
| <p>48 മാനുഷ മക്കൾക്കെ തമ്പുരാൻ വെളിച്ചമാ<br/>കപ്പെട്ടവനാകുന്നു തന്റെ തിരുവചന<br/>ഉറയ്ക്കപ്പെട്ടതാകുന്നു അത കപ്പ്യം പറ<br/>യുന്നില്ലാ അതിന്മണ്ണം തന്നെ മാനുഷൻ പു<br/>ത്രാ നീയും കപ്പ്യത്തിൽ നിന്ന നിന്നെ തന്നെ</p>                                                                                                                                           | <p>To the humankind the<br/>Lord is the light. His holy<br/>words are eternal, and<br/>they do not lie. Similarly,<br/>O son of man, protect<br/>yourself from lies. Do not<br/>speak on the fact that you<br/>are willing to act up on it.<br/>Now, it is not good.</p>                                |

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| <p>നീ കാക്കാ വ്യാപാരിപ്പാൻ മനസ്സാകുന്ന</p> <p>വൻ നീ ആയി എന്ന വസ്തുവും മെൽ നീ മി</p> <p>ണ്ടടങ്ങെണ്ട ഇപ്പൊൾ അത നല്ലതാകുന്നി</p> <p>ല്ലാ.</p>                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                             |
| <p>49 നല്ല ശരണം മാനുഷമക്കൾക്കു</p> <p>തമ്പുരാൻ താൻ കൊടുത്തു നിൻറെ പ്രതി</p> <p>മയ്ക്കു നിലയ്ക്കുന്നു എന്ന പലരൊടും ജയം നീ</p> <p>എടുക്കുന്നു ശിക്ഷയാകപ്പെട്ടതാകുന്നു</p> <p>എന്ന മുടിയെക്കുറിച്ചു നീ ആവലാധിപെ</p> <p>ടങ്ങാ നിന്നെ വീശുവാൻ വല നിനക്കവ</p> <p>രിടുന്നു പിന്നെയാ അവരു വശമാകുന്നി</p> <p>ല്ലാ തിന്മകൾ അവയൊക്കായിൽ നിന്നും</p> <p>നിൻറെ തൂണ തമ്പുരാനാകുന്നു എന്നതുകൊ</p> <p>ണ്ട നന്മകൾ അവയൊക്കയാലെയും വാ</p> <p>ഴുവുകൾ അവയൊക്കയാലെയും നിന്നെ</p> | <p>The Lord gave haven to the sons of man. Do not be afraid of punishment because you won against people who are similar to you. They cast their nets to trap you. But they fail. Your Lord who protects you from all the harm, brightens you with goodness and blessings.</p> <p>Amen.</p> |

താൻ പ്രകാശിപ്പിക്കുന്നു.

ആമേൻ