

8.012 - திருச்சாழல் - சிவனுடைய காருணியம்

(தில்லையில் அருளியது /நாலடித் தரவு கொச்சகக் கலிப்பா)

பூசுவதும் வெண்ணீறு பூண்பதுவும் பொங்கரவம்
பேசுவதும் திருவாயால் மறைபோலுங் காணேட
பூசுவதும் பேசுவதும் பூண்பதுவுங் கொண்டென்னை
ஈசனவன் எவ்வுயிர்க்கும் இயல்பானான் சாழலோ. 255

என்னப்பன் எம்பிரான் எல்லார்க்குந் தானீசன்
துன்னம்பெய் கோவணமாக் கொள்ளுமது என்னேட?
மன்னுகலை துன்னுபொருள் மறைநான்கே வான்சரடாத்
தன்னையே கோவணமாச் சாத்தினன்காண் சாழலோ. 256

கோயில் சுடுகாடு கொல்புலித்தோல் நல்லாடை
தாயுமிலி தந்தையிலி தான் தனியன் காணேட
தாயுமிலி தந்தையிலி தான்தனியன் ஆயிடினும்
காயில் உலகனைத்துங் கற்பொடிகாண் சாழலோ. 257

அயனை அனங்கனை அந்தகளைச் சந்திரனை
வயனங்கள் மாயா வடுச்செய்தான் காணேட
நயனங்கள் மூன்றுடை நாயகனே தண்டித்தால்
சயமன்றோ வானவர்க்குத் தாழ்குழலாய் சாழலோ. 258

தக்கனையும் எச்சையும் தலையறுத்துத் தேவர்கணம்
தொக்கனவந் தவர்தம்மைத் தொலைத்ததுதான் என்னேட?
தொக்கனவந் தவர்தம்மைத் தொலைத்தருளி அருள்கொடுத்தங்கு
எச்சனுக்கு மிகைத்தலைமற் றருளினன் காண் சாழலோ. 259

அலரவனும் மாலவனும் அறியாமே அழலுருவாய்
நிலமுதற்கீழ் அண்டமுற நின்றதுதான் என்னேட?
நிலமுதற்கீழ் அண்டமுற நின்றிலனேல் இருவருந்தம்
சலமுகத்தால் ஆங்காரந் தவிரார்காண் சாழலோ. 260

மலைமகளை யொருபாகம் வைத்தலுமே மற்றொருத்தி
சலமுகத்தால் அவன்சடையிற் பாயுமது என்னேட?
சலமுகத்தால் அவன்சடையிற் பாய்ந்திலனேல் தரணியெல்லாம்
பிலமுகத்தே புகப்பாய்ந்து பெருங்கேடாஞ் சாழலோ. 261

கோலால மாகிக் குரைகடல்வாய் அன்றெழுந்த
ஆலாலம் உண்டான் அவன்சதுர்தான் என்னேட?
ஆலாலம் உண்டிலனேல் அன்றயன்மால் உள்ளிட்ட
மேலாய தேவரெல்லாம் வீடுவர்காண் சாழலோ. 262

தென்பா லுகந்தாடுந் தில்லைச்சிற் றம்பலவன்
பெண்பா லுகந்தான் பெரும்பித்தன் காணேட
பெண்பா லுகந்திலனேற் பேதாய் இரு நிலத்தோர்
விண்பாலி யோகெய்தி வீடுவர்காண் சாழலோ 263

தானந்தம் இல்லான் தனையடைந்த நாயேனை
ஆனந்த வெள்ளத் தழுத்துவித்தான் காணேட
ஆனந்த வெள்ளத் தழுத்துவித்த திருவடிகள்
வானுந்து தேவர்கட்கோர் வான்பொருள்காண் சாழலோ. 264

நங்காய் இதென்னதவம் நரம்போ டெலும்பணிந்து
கங்காளந் தோள்மேலே காதலித்தான் காணேட
கங்காளம் ஆமாகேள் காலாந்த ரத்திருவர்
தங்காலஞ் செய்யத் தரித்தனன்காண் சாழலோ. 265

கானார் புலித்தோல் உடைதலைஊண் காடுபதி
ஆனா லவனுக்கிங் காட்படுவார் ஆரேடி?
ஆனாலும் கேளாய் அயனுந் திருமாலும்
வானாடர் கோவும் வழியடியார் சாழலோ. 266

மலையரையன் பொற்பாவை வாள்நுதலான் பெண்திருவை
உலகறியத் தீவேட்டான் என்னுமது என்னேட
உலகறியத் தீவேளே தொழிந்தனனேல் உலகனைத்துங்
கலைநவின்ற பொருள்களெல்லாங் கலங்கிடுங்காண் சாழலோ. 267

தேன்புக்க தண்பனைசூழ் தில்லைச்சிற் றம்பலவன்
தான்புக்கு நடட்டம் பயிலுமது என்னேட?
தான்புக்கு நடட்டம் பயின்றிலனேல் தரணியெல்லாம்
ஊன்புக்க வேற்காளிக் கூட்டாங்காண் சாழலோ. 268

கடகரியும் பரிமாவும் தேரும்உகந் தேறாதே
இடபம்உகந் தேறியவா றெனக்கறிய இயம்பேட
தடமதில்கள் அவைமூன்றுந் தழலெரித்த அந்நாளில்
இடபமதாய்த் தாங்கினான் திருமால்காண் சாழலோ. 269

நன்றாக நால்வர்க்கும் நான்மறையின் உட்பொருளை
அன்றாலின் கீழிருந்தங் கறமுரைத்தான் காணேட
அன்றாலின் கீழிருந்தங் கறமுரைத்தான் ஆயிடினுங்
கொன்றான்காண் புரமுன்றுங் கூட்டோடே சாழலோ. 270

அம்பலத்தே கூத்தாடி அமுதுசெய்ப் பலிதரியும்
நம்பனையுந் தேவனென்று நண்ணுமது என்னேட?
நம்பனையும் ஆமாகேள் நான்மறைகள் தாமறியோ
எம்பெருமான் ஈசாவென் றேத்தினகாண் சாழலோ. 271

சலமுடைய சலந்தரன்தன் உடல்தடிந்த நல்லாழி
நலமுடைய நாரணற்கன் றருளியவா றென்னேட?
நலமுடைய நாரணன்தன் நயனம்இடந் தானடிக்கீழ்
அலராக இடஆழி அருளினன்காண் சாழலோ. 272

அம்பரமாம் புள்ளித்தோல் ஆலாலம் ஆரமுதம்
எம்பெருமான் உண்டசதுர் எனக்கறிய இயம்பேட
எம்பெருமான் ஏதுடுத்தங் கேதமுது செய்திடினும்
தம்பெருமை தானறியாத் தன்மையன்காண் சாழலோ. 273

அருந்தவருக் காலின்கீழ் அறமுதலா நான்கினையும்
இருந்தவருக் கருளுமது எனக்கறிய இயம்பேட?
அருந்தவருக் கறமுதல்நான் கன்றருளிச் செய்திலனேல்
திருந்தவருக் குலகியற்கை தெரியாகாண் சாழலோ. 274

திருச்சிற்றம்பலம்

8.012 - Thiru-chaalal pathigam

(Hymn 12: aThe sacred chaalal: the sport of Sivan's gracious energy)

Transliteration - by Dr. Pranavan Sinmayanandan

English meaning - by Rev. G.U. Pope

I. OBJECTIONS TO 'ASHES,' THE SNAKE, AND THE MYSTERY OF HIS TEACHING

pUsu-vathum veN-NeeRu pUN-pathuvum pon-garavam
pEsu-vathum thiru-vaayaal maRai-pOlum kaANE-dee
pUsu-vathum pEsu-vathum pUN-pathuvum konda-ennai
eesan-avan ev-vuyirkkum iyal-paanaan saa-la-IO. 255

*Obj. What He smears is 'white ash'; what He wears is an angry snake;
What He speaks with His lips divine is the mystic word, it seems; MY DEAR!
Ans. What He smears, what He says, what He wears are the means by which He,
As my Lord, rules me; and of all that hath life the Essence is He! CARALO! (4)*

These are the words used by Dakshan to his daughter Umair in the Kaci Khandam,:-

*His body he smears with ashes; a serpent he wears as adornment;
Poison from the sea he eats; a skull he carries
He rides a white bull that rages with anger. Such an one,
O damsel, is he fit to come to our sacrifice?'*

The ashes, the serpent, the poison, the skull, and the bull are matters of praise in all Caiva poems.

II. OBJECTIONS TO HIS MENDICANT GRUISE

en-nappan em-piraan ellaark-kum than-eesan
thun-nampey kOvaNa-maa koLLu-mathu ennE-dee?
man-nukalai thun-nuporuL maRai-naankE vaan-saradaath
than-naiyE kOvaNa-maa saath-thinan-kaaN saa-la-IO. 256

*Obj. 'My Father, Embiran, to all indeed is Ruler Supreme;
Yet He wears a clouted kovanam;' and why should this be so, MY DEAR?
Ans. The Vedas four, the meaning with which all lore is fraught, as the great thread
Himself alone as kovanam He spreads; behold, CARALO! (8)*

An ascetic mendicant wears a very scanty cloth, suspended by a string round the waist; but why should He, who often appears in such stately majesty, wear this unseemly pretence of decent clothing! The answer is ambiguous in the original, but seems to say: 'All mysteries are contained and hidden in Him, and the Vedic revelation is the link between Him and the souls of men.' Strange symbolism!

Kaman, the 'Bodiless.a - The story of the destruction of Kaman (or the god of Love) by Civan is very curious, and should be read by the Tamil scholar in the Kamba-Ramayanam. It seems that Civan resolved to enter on a course of very strict devotion (Yogam) with the intention of increasing his powers! The lesser divinities fearing this, instigated Kaman to endeavour to distract the mind of the devotee. Accordingly the archer sallied forth with his arrows composed of the nine most fragrant flowers, and having fitted one on to the string, took aim at Civan's sacred breast. But the god suddenly opened his third eye in the centre of his brow, from which he darted a wrathful flame that instantly reduced Kaman to ashes. At the intercession of all orders of creation Kaman was restored to life, but not to a visible substantial form, and he still pervades the world riding on the chariot of the soft south-wind, working his mischief unseen. Ancient European mythology made him blind: he is here 'bodiless.' The legend may remind us of the story of Echo. The allusions to this myth in these lyrics are endless - and wearisome.

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
திருச்சாழல்

Maanikkavaasakar Swaamigal's
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8th Thirumurai
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III. THE OBJECTION THAT CIVAN IS A HOMELESS ASCETIC
kOyil-sudu kaatu kol-pulith-thOI nall-aadai
thaayum-ili than-thai-yili thaan-thaniyan kaaNE-dee
thaayum-ili than-thai-yili thaan-thaniya naay-idinum
kaayil-ulaka naith-thum kaTpodi-kaaN saa-la-IO. 257

*Obj. His shrine's the burning ground; fierce tiger skin His goodly garb;
All motherless and fatherless is He; all lonely dwelleth; see, MY DEAR!
Ans. Motherless is He and fatherless; dwelleth all aone; but though'tis thus,
If He be wroth, the worlds to powder crumble all; behold, CARALO! (12)*

IV. THE PUNITIVE INDICATIONS OF BHAIRAVAN
ayanai anan-ganai antha-kaLai chan-thiranai
vayan-angaL maa-yaa vadu-cheythaan kaaNE-dee
nayan-angaL mUnRu-dai naa-yaganE thandith-thaal
saya-manRO vaanavark-ku thaal-kulal-aay saa-la-IO. 258

*Obj. Ayan, the 'Bodiless,' with Anthagan, and Canthiran,
In divers ways He wounded sore, yet slew not; see, MY DEAR!
Ans. He Whose eyes are three, the Ruler great, if He shall punish,
Is't not a triumph to the heav'nly ones, O thou with flowing locks? CARALO! (16)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
திருச்சாழல்

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V. DAKSHAN'S SACRIFICE

**thakkanaiyum echaiyum thalaiyaRuththuth thEvarkaNam
thokkanavan thavarthammaith tholaiththathuthaan ennEtee?
thokkanavan thavarthammaith tholaiththaruLi aruLkotuththangu
echanukku mikaiththalaimaR RaruLinan kaaN saa-la-IO. 259**

*Obj. Of Dakshan He smote off the head, off Eccan too; the hosts of gods
That flocking came He sent to nothingness; why this, MY DEAR?
Ans. Them who thronging came to nothingness He sent; 'twas grace!
In grace to Eccan too He gave one head the more; see CARALO! (20)*

VI. ARUNACHALAM

**alaravanum maalavanum aRiyaamE alaluruvaay
nilamuthaRkeel andamuRa ninRathuthaan ennEtee?
nilamuthaRkeel andamuRa ninRilanEl iruvaruntham
salamukaththaal ngaaran thaviraarkaaN saa-la-IO. 260**

*Obj. Him the flow'ry god and Mal knew not; in fiery form He came
From earth that stretch'd to lower worlds; wherefore was this, MY DEAR?
Ans. From earth to realms beneath had He not reach'd, they twain
The insolence of self-esteem had not cast off; behold, CARALO! (24)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
திருச்சாழல்

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VII. PARVATHI LIVES IN HIS SIDE, GANGA ON HIS CREST
malaimakaLai yorupaakam vaiththalumE matrroththi
salamukaththaal avansataiyiR paayumathu ennEtee?
salamukaththaal avansataiyiR paaynthilaLEI tharaNiyellaam
pilamukaththE pukappaaynthu perungEtaanj saa-la-IO. 261

*Obj. Soon as the mountain maid as part of Him He placed, another dame
In watery form upon His braided locks poured down! Why this, MY DEAR?
Ans. Upon His braided locks in watery form had she not leaped, the world
To cavernous destruction rushing ruined must have lain! CARALO! (28)*

VIII. THE POISON
kOlaala maakik kuraikatalvaay anReluntha
laalam undaan avansathurthaan ennEtee?
laalam undilanEI anRayanmaal uLLitta
mElaaya thEvarellaam veetuvarkaaN saa-la-IO. 262

*Obj. He ate halalam from the sounding sea, that day arisen
With mighty din; what means this wondrous act, MY DEAR?
Ans. Had He not eaten on that day the posion fierce, Ayan and Mal
And all the other gods of upper heaven had died; behold, CARALO! (32)*

*The Hala-hala Poison, the churning of the sea, the blackness of Civan's Throat, and the epithet
'Ambrosia.'*

*Among other things in these lyrics that require explanation to the English reader, the subjects referred
to in the above title are of the most frequent recurrence, and are apt to weary and even disgust.*

*It is most necessary however to understand once for all how essential they are to the South-Indian
concept of Civan, as the great and beneficent Being Who is to be approached in prayer and gratefully
adored. It will hardly be possible for the reader to do anything like justice to the Poet and religious
Teacher, unless he deem it worth while to make the attempt to view these things candidly and
dispassionately in the light in which they are viewed by the more devout and intelligent of the Caiva
community.*

*The legend is simply this: the lesser deities were in sore affliction and came to Civan for help. He
accordingly came forth from Kailaca, and using Mount Mandara as His churning-stick, with Vasu-
deva as the rope which caused it to revolve, proceeded to churn the sea of milk. The result was the
appearance of the Ambrosia or food of immortal gladness. But before this a stream of fiery poison
black and deadly, the Hala-hala poison, rushed forth. This the deity himself drank up, and hence his
throat is for ever black, a glorious memorial of his voluntary sufferings. The cup of ambrosia He gave
to the grateful gods. Another version of this story may be read in Wilson's Vishnu Puranam. It is also
to be found in various form in Tamil verse, but is essentially a Sanskrit and northern myth. The question
occurs, was this regarded as literal fact, or was it put forth as a parable? It may be said that three
classes of Hindus are to be met with in the South: those to whom this and similar histories are
wonderful stories and nothing more. They take no more interest in them than we should in the Arabian
Nights' Entertainments.*

A second class believe the legends devoutly, and regard them as capable of a mystic interpretation to which however they do not attach any surpassing importance, nor are they at all agreed as to its details. The third class think that under the veil of such legends ancient sages concealed mysterious teachings which they were unwilling to expose to the vulgar gaze. And they say that they alone possess the secret of the esoteric meaning of the myths, which they themselves regard as more or less antiquated and uncouth.

Whether the Upanishads and Sanskrit literature in general lend any countenance to this last idea is exceedingly doubtful. I incline to think that these mystic interpretations are only to be found in later, and chiefly in South-Indian, authors. It is very certain that the Caiva Siddhanta philosophers have made it their especial business to give to all such legends a more elevating, and at the same time distinctly Caivite, interpretation. The south of India has from the earliest time been more open than the rest of the east to western influences and teaching, and I feel convinced that this is one of the results. Whether in any way the chasm between western and eastern ideas can be bridged over by any such explanations is of course a most interesting question.

It is quite permitted us to say that, the truth supposed to be concealed (rather too carefully!) under these symbols is that, the Supreme Being has condescended to come to earth to taste the bitter cup of suffering, retaining ever the glorious signs of that agony, while to men He presents the draught of immortal blessedness. However this may be, the epithets of 'Black-throated' and 'Ambrosia' as applied to Civan need not be, must not be, simply grotesque, but associated with the pathos of suffering and the tenderness of unselfish love.

The idea of this is expressed in the first poem of the Purra-Nannurru, which is by Perundevanar, the translator of the Bharatam:-

*'He wears th'adornment of a throat with poison black; that stain
The chaunters of the mystic scrolls are wont to praise.'*

Of course there are many things which are said and sung by the devout of all systems in all lands that require to be explained, and it will generally be found that a mystic meaning is at the root of the uncouth phrase. This has been more or less lost sight of: the symbol is apt to supersede the real thought.

**IX.
thenpaa lukanthaatun thillaichiR Rampalavan
peNpaa lukanthaan perumpiththan kaanEtee
peNpaa lukanthilanER pEthaay iru nilaththOr
viNpaali yOkeythi veetuvarkaaN saa-la-IO 263**

*Obj. The Lord of Tillai's court, Who in the southern land delights, and dances there,
A mighty maniac, delighted in the female form, behold, MY DEAR!
Ans. had He not delighted in the female form, all in the wide world
Would have obtained heaven's bliss and earth had failed; behold, CARALO! (36)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
திருச்சாழல்

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X.
thaanantham illaan thanaiyataintha naayEnai
nantha veLLath thaluththuviththaan kaanEtee
nantha veLLath thaluththuviththa thiruvatikaL
vaanunthu thEvarkatkOr vaanporuLkaaN saa-la-IO. 264

*Obj. He is the endless One; and me, a dog, who came to Him,
He plunged in tide of rapturous bliss unending; behold, MY DEAR!
Ans. The sacred Feet that plunged me in rapture's flowing tide
are treasure rich to gods in upper heaven that dwell; behold, CARALO! (40)*

XI.
nangaay ithennathavam narampO telumpaNinthu
kangaaLan thOLmEIE kaathaliththaan kaanEtee
kangaaLam maakEL kaalaantha raththiruvar
thangaalanj seyyath thariththanankaan saa-la-IO. 265

*Obj. Lady! what's this ascetic rite? Sinews and bone He wears,
A bony circlet on His arm He loves to bear; behold, MY DEAR!
Ans. The way of the bony circlet hear! In the end of the age
When the two had reached their fated hour, He put it on; behold, CARALO! (44)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
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XII.
kaanaar puliththOI utaithalaiUN kaatupathi
naa lavanukking kaatpatuvaar rEti?
naalum kELaay ayanun thirumaalum
vaanaatar kOVum valiyatiyaar saa-la-IO. 266

*Obj. His garb is the skin of the forest tiger; He eats from a skull;
The wild is His city; to Him here who will service pay? MY DEAR!
Ans. Yet, hear thou! Ayan and sacred Mal, and the King
Of them of the heavenly land, are His humble and faithful ones; CARALO! (48)*

XIII. HIS MARRIAGE
malaiyaraiyan poRpaavai vaaLnuthalaan pendhiruvai
ulakaRiyath theevEttaan ennumathu ennEtee
ulakaRiyath theevELE tholinthananEI ulakanaiththung
kalainavinRa poruLkaLellaang kalangitungaaN saa-la-IO. 267

*Obj. The mountain monarch's golden Daughter bright of brow, the Lady blest,
He wedded with the fire as all the world doth know; what's that? say, MY DEAR!
Ans. Had He not wedded Her for all the world to know, the world entire
Had in confusion lost the import true of every lore; behold, CARALO! (52)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
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XIV. THE DANCE

**thEnpukka thaNpanaisUI thillaichiR Rampalavan
thaanpukku nattam payilumathu ennEtee?
thaanpukku nattam payinRilanEl tharaNiyellaam
Unpukka vERkaalIk kUttaangaaN saa-la-IO. 268**

*Obj. The Lord of Tillai's court, by cool palms girt, whence honey drips,
There entering does a mystic dance perform; what's that, MY DEAR?
Ans. Had He not enter'd there, all the wide earth had quick become
Abode of demons armed with flesh-transfixing appears; CARALO! (56)*

XV. THE BULL

**katakariyum parimaavum thErumukan thERaathE
itapamukan thERiyavaa RenakkaRiya iyampEtee
thatamathilkaL avaimUnRun thalaleriththa annaLil
itapamathaayth thaanginaan thirumaalkaaN saa-la-IO. 269**

*Obj. On stately elephant, swift steed, or car it pleased Him not to ride;
A bull He pleased to mount! Explain me this that I may know, MY DEAR!
Ans. The day He burnt with fire the triple mighty walls,
Mal divine a bull became to bear Him up; behold, CARALO! (60)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
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XVI. CIVAN A GURU AND AN AVENGER TOO

**nanRaaka naalvarkkum naanmaRaiyin utporuLai
anRaalin keelirunthang kaRamuraiththaan kaaNEtee
anRaalin keelirunthang kaRamuraiththaan yitinung
konRaankaaN puramUnRung kUttOtE saa-la-IO. 270**

*Obj. Well to the four, the fourfold mystic scrolls' deep sense,
That day, beneath the banyan tree, and virtue He reveal'd; behold, MY DEAR!
Ans. That day, beneath the banyan tree, though virtue He revealed,
He utterly destroyed the cities three; behold, CARALO! (64)*

XVII. A MENDICANT

**ampalaththE kUththaati amuthuseyap palithariyum
nampanaiyun thEvanenRu naNNumathu ennEtee?
nampanaiyum maakEL naanmaRaikaL thaamaRiyO
emperumaan eesaaven REththinakaaN saa-la-IO. 271**

*Obj. In the sacred hall He dances, and wanders abroad to beg for alms;
This homeless mendicant shall we approach as god? How so, MY DEAR?
Ans. Hear thou the nature of this sacred mendicant! Him Vedas four know not;
But they've invok'd Him Lord and Ican, praising loud; behold, CARALO! (68)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
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XVIII. THE DISC

**salamutaiya salantharanthan utalthatintha nallaali
nalamutaiya naaraNaRkan RaruLiyavaa RennEtee?
nalamutaiya naaraNanthan nayanamitan thaanatikkeel
alارااا itali aruLinankaaN saa-la-IO. 272**

*Obj. When He smote down Jalandharan, the monster of the sea, that disc
To Naranan, the good, in grace He gave; how's that, MY DEAR?
Ans. Since Naranan, the good, dug out an eye, and laid at Aran's foot,
As flower, to him in grace the disc He gave; behold, CARALO! (72)*

XIX.

**amparamaam puLLiththOI laalam ramutham
emperumaan undasathur enakkaRiya iyampEtee
emperumaan Ethutuththang kEthamuthu seythitinum
thamperumai thaanaRiyaath thanmaiyankaaN saa-la-IO. 273**

*Obj. His garment is the spotted hide; His food the fiery poison dark.
Is this our Peruman's great skill? Expound that I may know, MY DEAR!
Ans. Our Peruman, - whatever He wore there, - whate'er He ate, -
The greatness of His Nature none can know; behold, CARALO! (76)*

மாணிக்க வாசகர் சுவாமிகள் அருளிச்செய்த
திருவாசகம் பதிகங்கள்
எட்டாம் திருமுறை
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XX. VIRTUE AND TRUE PHILOSOPHY MUST BE DIVINELY TAUGHT.
arunthavaruk kaalinkel aRamuthalaa naankinaiyum
irunthavaruk karuLumathu enakkaRiya iyampEtee?
arunthavaruk kaRamuthalnaan kanRaruLis seythilanEl
thirunthavaruk kulakiyaRkai theriyaakaan saa-la-IO. 274

*Obj. To saints of goodness rare, beneath the Al, virtue and all the Four He taught;
Explain to me the grace He showed, seated with them, MY DEAR!
Ans. Had He not taught that day in grace, the worthy saints virtue and all the Four,
To noble souls this world's nature had ne'er been known! Behold, CARALO! (80)*

Thiruchitrambalam

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For information about the life of Saint Maanikkavaasakar & his complete works, visit:

- www.skandagurunatha.org/deities/siva/nayanars/manikkavasagar.asp
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