3.113 - திருக்கழுமலம் திருஇயமகம்

பண் - பழம்பஞ்சுரம்

உற்றுமை சேர்வது மெய்யினையே உணர்வது நின்னருள் மெய்யினையே
கற்றவர் காய்வது காமனையே கனல்விழி காய்வது காமனையே
அற்றம் மறைப்பதும் உன்பணியே அமரர்கள் செய்வதும் உன்பணியே
பெற்று முகந்தது கந்தனையே பிரம புரத்தை யுகந்தனையே. 1

சதிமிக வந்த சலந்தரனே தடிசிர நேர்கொள் சலந்தரனே
அதிரொளி சேர்திகி ரிப்படையால் அமர்ந்தனர் உம்பர் துதிப்படையால்
மதிதவழ் வெற்பது கைச்சிலையே மருவிட மேற்பது கைச்சிலையே
விதியினி லிட்ட விரும்பரனே வேணு புரத்தை விரும்பரனே. 2

காதம ரத்திகழ் தோடினனே கானவ னாய்க்கடி தோடினனே
பாதம தாற்கூற் றுதைத்தனனே பார்த்தன் உடலம் புதைத்தனனே
தாதவிழ் கொன்றை தரித்தனனே சார்ந்த வினைய தரித்தனனே
போத மமரு முரைப்பொருளே புகலி யமர்ந்த பரம்பொருளே. 3

மைத்திகழ் நஞ்சுமிழ் மாசுணமே மகிழ்ந்தரை சேர்வது மாசுணமே
மெய்த்துடல் பூசுவர் மேன்மதியே வேதம தோதுவர் மேன்மதியே
பொய்த்தலை யோடுறு மத்தமதே புரிசடை வைத்தது மத்தமதே
வித்தக ராகிய வெங்குருவே விரும்பி யமர்ந்தனர் வெங்குருவே. 4

உடன்பயில் கின்றனன் மாதவனே யுறுபொறி காய்ந்திசை மாதவனே
திடம்பட மாமறை கண்டனனே திரிகுண மேவிய கண்டனனே
படங்கொள் அரவரை செய்தனனே பகடுரி கொண்டரை செய்தனனே
தொடர்ந்த துயர்க்கொரு நஞ்சிவனே தோணி புரத்துறை நஞ்சிவனே. 5

திகழ்கைய தும்புகை தங்கழலே தேவர் தொழுவதுந் தங்கழலே
இகழ்பவர் தாமொரு மானிடமே யிருந்தனு வோடெழில் மானிடமே
மிகவரு நீர்கொளு மஞ்சடையே மின்னிகர் கின்றது மஞ்சடையே
தகவிர தங்கொள்வர் சுந்தரரே தக்கத ராயுறை சுந்தரரே. 6

ஓர்வரு கண்கள் இணைக்கயலே உமையவள் கண்கள் இணைக்கயலே
ஏர்மரு வுங்கழ னாகமதே யெழில்கொ ளுதாசன னாகமதே
நீர்வரு கொந்தள கங்கையதே நெடுஞ்சடை மேவிய கங்கையதே
சேர்வரு யோகதி யம்பகனே சிரபுர மேயதி யம்பகனே. 7

ஈண்டு துயிலம ரப்பினனே யிருங்கணி டந்தடி யப்பினனே
தீண்டல ரும்பரி சக்கரமே திகழ்ந்தொளி சேர்வது சக்கரமே
வேண்டி வருந்த நகைத்தலையே மிகைத்தவ ரோடுந கைத்தலையே
பூண்டனர் சேரலு மாபதியே புறவம் அமர்ந்த வுமாபதியே. 8

நின்மணி வாயது நீழலையே நேசம தானவர் நீழலையே
உன்னி மனத்தெழு சங்கமதே யொளியத னோடுறு சங்கமதே
கன்னிய ரைக்கவ ருங்களனே கடல்விட முண்ட கருங்களனே
மன்னி வரைப்பதி சண்பையதே வாரி வயன்மலி சண்பையதே. 9

இலங்கை யரக்கர் தமக்கிறையே யிடந்து கயிலை யெடுக்கிறையே
புலன்கள் கெடவுடன் பாடினனே பொறிகள் கெடவுடன் பாடினனே
இலங்கிய மேனி யிராவணனே யெய்து பெயரும் இராவணனே
கலந்தருள் பெற்றது மாவசியே காழி யரனடி மாவசியே. 10

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

கண்ணிகழ் புண்டரி கத்தினனே கலந்திரி புண்டரி கத்தினனே
மண்ணிக ழும்பரி சேனமதே வானக மேய்வகை சேனமதே
நண்ணி யடிமுடி யெய்தலரே நளிர்மலி சோலையில் எய்தலரே
பண்ணியல் கொச்சை பசுபதியே பசுமிக வூர்வர் பசுபதியே. 11

பருமதில் மதுரைமன் அவையெதிரே பதிகம தெழுதிலை யவையெதிரே
வருநதி யிடைமிசை வருகரனே வசையொடு மலர்கெட வருகரனே
கருதலில் இசைமுரல் தருமருளே கழுமலம் அமரிறை தருமருளே
மருவிய தமிழ்விர கனமொழியே வல்லவர் தம்மிடர் திடமொழியே. 12

திருச்சிற்றம்பலம்

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

3.113 - thiru-kalu-malam thiru-iya-makam pathigam

paN - palampanjsuram
Transliteration - by Pranavan Sinmayanandan
English meaning - by (late) Sri V.M. Subramanya Aiyar

utrrumai sErvathu mey-yinaiyE
  uNar-vathu nin-naruL mey-yinaiyE
katrravar kaay-vathu kaamanaiyE,
  kanal-vili kaay-vathu kaa-manaiyE
atrram maRai-pathum unpaNiyE,
  amarar-kaL sey-vathum unpaNiyE
petrru mukan-thathu kanthanaiyE,
  pirama puraththai ukan-thanaiyE. 1

The Lord who desired Piramapuram;
Umai is united with His body without being separated.
Civañāṉ understands your truthful grace.
Learned people destroy their desires.
The eye, which is five, burnt Kāmaṉ Cupid it is the cobra which covers that part of the body that should be covered;
staying as a loin-cloth in front what the immortals do is humble service to you.
it was Kaṅtaṉ that you begot and embraced receiving him with both hands.

sathi-mika vantha salan-tharanE
  thadi-sira nEr-koL salan-tharanE
adhi-roLi sEr-thikir ippadaiyaal
  amarn-thanar umpar thuthippadaiyaal
mathi-thaval veTpathu kai-chilaiyE
  maruvida mETpathu kai-chilaiyE
vithi-yinil itta virum-paranE
  vENu purath-thai virum-paranE. 2

One who bore on his head - water - and took directly cutting off the head of Calantaraṉ (an acuraṉ) who came upon Civaṉ treacherously.
by the weapon of discus which is bright and frightening as it killed Calantaraṉ.
the tevar who lived in the upper world rejoiced as their prayers reached god and were answered.
the bow which is held in hand is the Mēru mountain on which the moon crawls.
you did not dislike to receive the poison of the ocean as food.
the supreme and great being who desires that people should conduct their lives in the ordained way.
Araṉ who desires Vēnupuram!

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

kaa-thama rath-thikal thO-dinanE
  kaa-nava naay-kadi thO-dinanE
paa-thama thaaTkUT Ruthai-thananE
  paar-thanudalam puthaith-thananE
thaa-dhavil konRai tharith-thananE
  saarntha vinaiya tharith-thananE
pOtha mamaru murai-poruLE
  pukali amarntha param-poruLE. 3

One who wears a woman`s bright earring to be fitting to the ear?
One who ran fast assuming the form of a hunter.
One who kicked the god of death with his leg.
One who pierced the body of pārtaṉ with arrows
One who bore on his head flowers of koṉṟai from which blossoms with pollen-dust are unfolded.
One who destroyed the sins that approached his devotees.
The meaning of the words which are contained in works on spiritual wisdom.
The supreme thing that dwells in pukali.

maith-thikal nan-jsumil maasu-NamE
  makiln-tharai sEr-vathu maasu-NamE
meyth-thudal pU-suvar mEn-mathiyE
  vE-thama thOdhuvar mEn-mathiyE
poyth-thalai yOduRu math-tha-mathE
  puri-sadai vaith-thathu math-tha-mathE
vith-thaka raakiya ven-guruvE
  virumpi yamarn-thanar ven-guruvE. 4

That which is tied to the waist is the cobra which spits poison which is black in colour.
He will smear on his body like the sandal wood paste, the great holy ash.
He wears on his head the crescent.
He chants the vētams which contain superior wisdom.
His hand has on it a skull with holes.
He is our preceptor and skilful person.
He is in veṅkuru desiring it.

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

udan-payil kin-Ranan maa-thavanE
yuRu-poRi kaaynth-isai maa-thavanE
thidam-pada maa-maRai kan-dana-nE
thiri-guNa mEviya kan-dana-nE
padan-goL aravarai sey-thana-nE
pagaduri kon-darai sey-thana-nE
thodarntha thuyark-koru nan-jsivanE
thONi purath-thuRai nan-jsivanE. 5

Māl is always with Civaṉ as he is a person of great penance having controlled the five senses from going astray as they liked.
He gave out the great vetams with clarity.
One who refuted the doctrines of other religious which were done under the influence of the three characters catvam, irācatam and tāmatam.
He wore as a loin cloth in his waist & a cobra as a hood.
He destroyed by trampling on the elephant after flaying its skin.
This god is like poison to sufferings which follow beings, as he puts an end to them.
our Civaṉ who dwells in tōṉipuram

thikal-kaiya thum-pugai than-galalE
thEvar tholu-vathum than-galalE
ikal-pavar thaa-moru maan-idamE
yirun-thanu vOdelil maan-idamE
miga-varu neer-koLu manj-sadaiyE
minni-kar kin-Rathu manj-sadaiyE
thaka-vira thankoLvar sunthara-rE
thakka-tharaa-yuRai sunthara-rE. 6

What is in the beautiful hand is fire with smoke.
What the tēvar worship is his feet.
The deer sent by the sage of tārukāvaṉam who despised god, is held in his left hand.
What adds beauty to his great body is the beautiful human form he assumes to admit souls fit for salvation to his good graces.

[God assumes the human form to initiate souls fit for salvation, just as hunters use a tamed animal to catch a wild animal]

Clouds, which have largely drawn water, reach Civaṉ
[this refers to the fact that on Civaṉ`s head there are clouds it is the beautiful matted that shine like lightning. the Lord of the earth will accept austerities such as control of mind and others as fitting the beautiful god who dwells in tarāi which is befitting his greatness]

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

Orvaru-kaNkaL iNaik-kayalE
umai-yavaL kaNkaL iNaik-kayalE
aer-maru vun-kala naaga-mathE
yelil-koL uthaa-sana naaga-mathE
neer-varu kon-thaLa kangai-yathE
nedunjsadai mEviya kangai-yathE
sErvaru yOgadhi yam-paganE
sirapura mEyadhi yam-paganE. 7

Those do not consider the form of the caiva devotees (as Civaṉ himself) are outside the pale of those devotees, that they cannot join them.
The eyes of Umai are like twin carp fish.
The cobra is his beautiful anklet.
His sacred form is beautiful fire, the tresses of locks of hair, which is straight belongs to Kaṅkai which is on the long matted hairs.
The Lord with three eyes - who showed the yogic posture which is difficult to attain - is the one who is in cirapuram and has an arrow of fire in his hand

eendu-thuyilamar ap-pinanE
yirun-kaNi dan-thadi yap-pinanE
theen-dala rumpari sak-karamE
thikaln-thoLi sEr-vathu sak-karamE
vEndi-varuntha nakaith-thalaiyE
mikaith-thava rOduna kaith-thalaiyE
pUn-danar sEr-alu maa-pathiyE
puRavam-amarnthavu umaa-pathiyE. 8

Māl who is sleeping in the ocean of milk here, in Tiruvīḻimiḻai engrafted his big eye scooping it out.
the discus is shriving brilliantly having joined that hand, with which none came into contact.
God adorned on his head, being inimical to the sages of tārukāvaṉaṉ, the laughing skull which they created intentionally with great pains, to be laughing there The idea is that the skull which the sages sent seems to laugh at their foolishness.
the husband of Umai who stays willingly in puṟavam.
dwells also in the best place which is the minds of his devotees.

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

nin-maNi vaay-athu neelalai-yE
nEsama thaan-avar neelalai-yE
unni manath-thElu sankama-thE
yoLi-yadha nO-duRu sangama-thE
kanniya raik-kavar un-gaLanE
kadal-vida munda karun-gaLanE
manni varaip-pathi saN-paiya-thE
vaari vayan-mali saN-paiya-thE. 9

The protection afforded by the bell at the entrance to the temple;
you will not leave the mouths of your devotees who sing your praise.
the group of devotees who start for worship thinking of you in their minds.
is the group which come to your temple with brilliance obtained by observing
caivaite rituals the thief who steals the minds of the maidens of Tārukāvaṉam.
one who has a black neck due to drinking the poison that rose in the ocean.
The weed by name by caṇpu is beautiful in the beautiful city of this god who is without destruction.
is caṇpai where fields with produce are many.

ilangaiy-arakkar thamak-kiRaiyE
yidanthu kay-ilai eduk-kiRaiyE
pulankaL kEda-vudan paadi-nanE
poRikaL kEda-vudan paadi-nanE
ilangiya mEni iraavaNa-nE
yey-dhu peyarum iraavaNa-nE
kalan-tharuL petrrathu maa-vasiyE
kaali yaran-adi maa-vasiyE. 10

When the king of the arakkar living in ilaṅkai lifted Kayilai, dislodging it.
sang about the praise of the god when all his senses were lost in a short while, to save himself.
the Lord having condescended to hear the songs, as rāvaṇaṉ`s five senses lost their proud state and became submissive due to devotion.
to that king who had a shining complexion like the night.
Irāvaṇaṉ was the name he got by that act what he got by being admitted to his grace was a great sword.
The feet of araṉ in Kāḻi have got great fascination for his devotees.

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

kaN-Nikal pundari kath-thinanE
kalan-thiri pundari kath-thinanE
maNNikal umpari sE-namathE
vaanaga mEy-vakai sE-namathE
naNNi yadi-mudi yey-thalarE
naLir-mali sO-laiyil ey-thalarE
paNNiyal koch-sai pasu-pathiyE
pasumika vUr-var pasu-pathiyE. 11

Māl who has eyes like lotus.
and Piramaṉ who is seated in the lotus who wandered joined with him.
assuming the form of a pig to dig the earth which is despised;
and assuming the form of an eagle which soars high in the sky.
Both of them could not find the feet and head by their joint efforts.
This is another version of the puraṇic story that Piramaṉ assumed the form of an eagle;
the Lord of all living beings in Koccai where the flowers in the very cool gardens are fit to be used for performing pūja to Civaṉ.
He will ride on a bull always he is the master of all souls
The two reasons for the name of pacupati are 1 the master of all souls 2 riding on a bull

paru-mathil mathurai-man avai-yethirE
pathi-kama thelu-thilai avai-yethirE
varu-nathi idai-misai varu-garanE
vasaiyodum alarketa varu-garanE
karu-dhalil isai-mural tharum-aruLE
kalumalam amar-iRai tharum-aruLE
maruviya thamil-vira kanam-oliyE
vallavar tham-midar thidam-oliyE. 12

in the presence of the assembly of the king of maturai which has huge walls of fortification.
the god who did the act of the palm leaves on which this decade was written and the leaves themslves, to go upstream in the floods of the river, vaikai.
god who destroyed the aruku jains who indulged in slander and blemish about caivaites.
it is a wonder that the fame of the caivaites which is beyond even comprehension, was spread by this act throughout the world.
it is due to the abundant grace bestowed by god who dwells in Kaḻumalam.
the words of ñāṉacampantaṉ, proficient in Tamiḻ who received god`s grace.
the removal of the sufferings of those who are capable of reciting these is definite.

[This decad was sung when Ñāṉacampantar returned to cīkāḻi and worshipped tōṇiappar, after establishing caivism and destroying jainism in pāṇṭinātu - periyapurāṇam, tiruñāṉacampantar purānam, verses, 953, 954]

Thiruchitrambalam

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/

3rd Thirumurai References:

- http://www.shaivam.org
- http://www.infitt.org/pmadurai/mp179.html
- http://www.thevaaram.org
- Aiyar, Subramanya V.M. "Digital Tevaram." French Institute of Pondicherry (IFP). CD-ROM. August 2006.

Published for the World Wide Web (WWW) by Pranavan Sinmayanandan for
Skandagurunatha.org – Bhagavan Sri Skanda's Divine Online Abode (Home to the Warriors of Light – Ushers of the new age of God)
Copyright © Skandagurunatha.org, 2008.
For personal (spiritual) use only. Commercial use is strictly prohibited.
Source: http://www.skandagurunatha.org/deities/siva/audio/