



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த
திருப்புகழ் பதிகங்கள் - பாடல் 28 (“அறிவழிய மயல்பெருக”)
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 28 (“ari-valiya-mayal-peruga”)
thiruchitrambalam

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 28
(“ari-valiya-mayal-peruga”)
(The Glory of God - in the form of Bhagavan Sri Skanda)

Dedicated with love to
The Fragrant Divine Lotus Feet of my beloved SatGuru - Bhagavan Sri Skanda
&
All His Beloved Children of Light



English (Thiruppugal) meanings courtesy of
Sri Gopala Sundaram

Tamil unicode lyrics courtesy of
www.kaumaram.org

Transliteration & Preparation by
Sri Skanda's Warrior of Light



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śrī arunagirināthar swāmigal's thiruppugal pathigams (introduction)

By Sri N.V. Karthikeyan

As Arunagirinathar was ordained by Lord Murugan to sing His glories, the Saint's main work is the Thiruppugal songs. Thiru is "God" or "Divine" and Pugal is "glory." Hence, true to the title, Thiruppugal is primarily the glory of God that is sung in these verses which are 16,000 in number, though only about 1,300 are available now. Even from these one can get a glimpse of the extraordinary capacity of Saint Arunagirinathar. These Thiruppugal songs contain information on different subjects like religion, art, music, and literature; the different systems of Yoga, like Bakthi, Jnana, Raja, Kundalini, Hatha, etc.

Though Lord Murugan is the sole object of praise, each Thiruppugal being addressed to Him and ending with "perumāLE (my Lord)," etc., Arunagirinathar so dexterously brings in all other deities like Vinayaka, Vishnu, Siva, Lakshmi, Saraswathi, Parvathi, Kali, Rama, Krishna, etc. in the capacity of their relation to Skanda as this or that, and thus, glorifies everyone of them. In so doing, Arunagirinathar brings in innumerable anecdotes, incidents, and episodes from the Ramayana, Mahabharata, Srimad-Bhagavata, Periya Puranam, Skanda-Purana, etc. It is believed that, apart from the purpose of turning the minds of people from sensuality to religion and devotion, Arunagirinathar heralded a new era of religious unity, tolerance, and understanding between the Saivites and Vaishnavites, through his Thiruppugal songs which, in glorifying Lord Skanda, praise Him as the Son of Siva, Uma Devi, etc., as also the son-in-law of Vishnu, Lakshmi, etc., thus bringing about a compromise between the two sects. Indeed this is no small achievement. This praise of all Gods and Goddesses is one of the outstanding features of Arunagirinathar's Thiruppugal songs, and is rarely seen in the works of any single saint or poet of the Tamil country.

Another salient feature is the free employment of Sanskrit words, phrases, and even complete lines in Thiruppugal and also in Kandar Alangāram, which exhibits not only Arunagirinathar's mastery over that language but also his skill to blend it with Tamil, and thus, show that the two languages are not incompatible with each other.

The Thiruppugal songs are in Santham metre and Arunagirinathar is the pioneer of this type of poems in the Tamil language.

If the available 1,300 and odd Thiruppugals themselves disclose so much of the superhuman skill of Arunagirinathar and his vast range of knowledge in different fields, we can imagine the mine of information and wisdom that could be inherited by us if all the 16,000 songs were to become available to us. The cadence and rhythm, the elegance of his diction, the meaning and sweetness, the lilt and dance of his words have even today such a magical effect. Arunagirinathar is always living with us. His works — Thiruppugal, Kanthar Anubhuthi, Kanthar Alangāram, Kanthar Anthādi, Thiru Vaguppu, Vel Viruththam, Mayil Viruththam, Seval Viruththam, Thiru Velu Kootrirukkai, and other divine literary works have survived centuries and are still sung in temples today! Long live the fame and works of Arunagirinathar!



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Guide to pronunciation

- From “Sri Suktam with Samputita Sri Suktam.”
(Karunamayi, Sri Sri Sri Vijayesari Devi. *Sri Suktam with Samputita Sri Suktam*.
Bangalore: Sri Matrudevi Viswashanthi Ashram Trust, 2004.)

This guide is based on American pronunciation of words, and is therefore not a perfect representation of Sanskrit sounds.

Sanskrit Vowels

a	like a in nap
ā	like a in father
ē	like ay in may
i	like i in pin
ī	like ee in sweet
ō	like o in rose
u	like u in put
ū	like oo in food
ha	pronounce as a faint echoing of the previous vowel; e.g. ah: would be pronounced “aha”; ih: would be pronounced “ihi”; uh: would be pronounced “uhu”; etc.
ai	like ai in aisle
au	like ow in cow

Sanskrit Consonants

b	like b in bird
bh	like b h in job hunt
ch	like pinch
d	like d in dove
dh	like d h in good heart
g	like good
gh	like g h in log hut
h	like h in hot

j	like j in job
jh	like dgeh in hedgehog
jñ	like ng y in sing your
k	like k in kite
kh	like ck h in black hat
l	like l in love
m	like m in mother
ñ	like n in pinch
p	like p in soap
ph	like ph in up hill
r	rolled like a Spanish or Italian “r”
s	like s in sun
ś	sometimes like s in sun, sometimes like “sya” sound
t	like rt in heart
th	like t h in fat hat
v	like v in love, sometimes like w in world
y	like y in yes

***t**, **th**, **d**, **dh**, and **n** should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.





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தனதன தனதன தனதன தனதன
தனதன தனதன தனதானா

அறிவழிய மயல்பெருக வுரையுமற விழிசுழல
அனலவிய மலமொழுக அகலாதே

அனையுமனை யருகிலுற வெருவியழ வுறவுமழ
அழலினிகர் மறலியெனை யழையாதே

செறியுமிரு வினைகரண மருவுபுல னொழியவுயர்
திருவடியி லணுகவர மருள்வாயே

சிவனைநிகர் பொதியவரை முநிவனக மகிழ்இரு
செவிகுளிர இனியதமிழ் பகர்வோனே

நெறிதவறி யலரிமதி நடுவன்மக பதிமுளரி
நிருதிநிதி பதிகரிய வனமாலி

நிலவுமறை யவனிவர்க ளலையஅர சுரிமைபுரி
நிருதனூர மறஅயிலை விடுவோனே

மறிபரசு கரமிலகு பரமனுமை யிருவிழியு
மகிழமடி மிசைவளரு மிளையோனே

மதலைதவ முத்தியிடை வருதரள மணிபுளின
மறையவுயர் கரையிலுறை பெருமாளே.





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śrī arunagirināthar swāmīgal’s thiruppugal pathigam - song 28 (“ari-valiya-mayal-peruga”)

**ari-valiya-mayal-peruga – uraiyum-ara-vili-sulala
anala-viya-malam-oluga aga-lā-dhē**

*Losing my consciousness, feeling more and more dizzy, – being unable to utter a word, with a spinning vision;
With body heat declining rapidly and with an involuntary discharge of faeces, (I was laid up in my death-bed);*

**anaiyum-anai-arū-gilura – veruvee-ya-la-ura-vumala
ala-lini-gar-marali-venai alai-vā-dhē (murugā)**

*Without leaving my side, my mother and wife – crying uncontrollably, and all relatives too sobbing;
When God of death, as fierce as fire, – is coming to take my life away. (To stop him and)*

**seri-yum-iru-vinai-karana – maruvu-pulan-oliya-vuyar
thiru-vadiyil-anu-gavaram arul-vāyē**

*(to destroy) my closely-knit karma (both good and bad deeds), and – to do away with my mind and sensory organs;
I have to reach Your exalted, venerable feet. – Kindly grant me that boon!*

**sivanai-nigar-podhiya-varai – munivan-aga-magila-iru
sevi-kulira-iniya-thamil pagar-vōnē (murugā)**

*Equal in status to Sivan, was the sage from the Mount Pothikai (Agaththiyan); – he was elated when;
Both his ears were filled with pleasure with Your teaching of sweet Tamil!*

**neri-thavari-alari-madhi – naduvan-maga-pathi-mulari
niruthi-nidhi-pathi-kariya vana-mā-li**

*The following strayed from their path: The Sun, the Moon, Yaman (Death God), Indra, Agni (Fire God);
Niruthi (God of all Directions), Kubēran (God of Wealth), – dark Vishnu (who wears Tulasi garland),*

**nilavu-marai-avan-ivargal – alaiya-ara-surimai-puri
niru-thanuram-ara-ayilai vidu-vōnē (murugā)**

*Stable Brahma (in charge of Vedas) and others – wandering hither and thither due to;
Misrule by Asura (Sooran); his heart was split by – the Spear that was flung by You!*

**mari-parasu-karam-ilagu – paraman-umai-iru-viliyum
magila-madi-misai-valarum ilai-yō-nē**

*Sivan, who holds in His hands a deer and a pickaxe, and – ūma were both overjoyed with beaming eyes;
When You climbed on their laps playfully, Oh, Young One!*

**mathalai-thaval-udha-thiyidai – varu-tharala-mani-pulina
maraiya-vuyar-karaiyil-urai perū-mālē. (murugā)**

*From the Great Sea in which ships sail – come to the shore a lot of pearls and gems;
Which are hidden by the shoreline rising to a mount at (Thiruchendhoor) – Your favourite abode, Oh Great
One!*





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