



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த  
திருப்புகழ் பதிகங்கள் - பாடல் 682 (“அணி செவ்வியார்”)  
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's  
thiruppugal pathigam - song 682 (“ani-sevi-yār”)  
thiruchitrabalam

# śrī arunagirināthar swāmigal's thiruppugal pathigam - song 682 (“ani-sevi-yār”)

(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**  
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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

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

### Sanskrit Consonants

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

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

அணிசெவ்வி யார்திரை சூழ்புவி  
தனநிவ்வி யேகரை யேறிட  
அறிவில்லி யாமடி யேனிட ..... ரதுதீர

அருள்வல்லை யோநெடு நாளின  
மிருளில்லி லேயிடு மோவுன  
தருளில்லை யோஇன மானவை ..... யறியேனே

குணவில்ல தாமக மேரினை  
யணிசெவ்வி யாயரு ணாசல  
குருவல்ல மாதவ மேபெறு ..... குணசாத

குடிலில்ல மேதரு நாளெது  
மொழிநல்ல யோகவ ரேபணி  
குணவல்ல வாசிவ னேசிவ ..... குருநாதா

பணிகொள்ளி மாகண பூதமொ  
டமர்கள்ளி கானக நாடக  
பரமெல்லி யார்பர மேசுரி ..... தருகோவே

படரல்லி மாமலர் பாணம  
துடைவில்லி மாமத னாரனை  
பரிசெவ்வி யார்மரு காசுர ..... முருகேசா

மணமொல்லை யாகி நகாகன  
தனவல்லி மோகன மோடமர்  
மகிழ்தில்லை மாநட மாடின ..... ரருள்பாலா

மருமல்லி மாவன நீடிய  
பொழில் மெல்லி காவன மாடமை  
வடமுல்லை வாயிலின் மேவிய ..... பெருமாளே.





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## śrī arunagirināthar swāmīgal’s thiruppugal pathigam - song 682 (“ani-sevi-yār”)

**ani-sevi-yār – thirai-sool-buvi  
dhana-niv-viyē – karai-yē-rida  
ari-villi-yām – adiyēn-idar ..... adhu-theera**

*Beautiful women, the world surrounded by the seas;  
And wealth are the oceans of lust which I can hardly cross.  
To assuage the sufferings of this stupid me,*

**arul-val-laiyō – nedu-nā-linam  
irul-illi-lē – idumō-unathu  
arul-illai-yō – ina-mā-navai ..... ari-yēnē (murugā)**

*Will You ever deign to grant me Your grace?  
Or are You determined to let me rot in these dark prisons of births for a long long time?  
Am I going to be denied even a little of Your grace? I am unable to recognise the multitude of Your devotees.*

**guna-villa-dhā – maga-mē-rinai  
ani-selviyā – arunā-chala  
guru-valla-mā – thavamē-peru ..... guna-jāthā**

*The Great Mount Meru was lifted by Her\* as a bow;  
By pretty Goddess Pārvathi whose consort is Arunachālar;  
And You are His Master! In a virtuous birth, with deep meditation,*

**kudil-illamē – tharu-nā-ledhu  
moli-nalla-vō – gava-rē-pani  
guna-vallavā – sivanē-siva ..... guru-nāthā (murugā)**

*You have to give me this home of my body; and please tell me when You will do so.  
You are praised by great saints, Oh Virtuous One!  
You are Siva and also the Master of Siva!*

**pani-kolli-mā – gana-boo-thamodu  
amar-kalli-kā – naka-nā-taka  
para-melli-yār – paramē-svarī ..... tharu-kōvē**

*She wears snakes for jewels; She steals our hearts and revels in the company of great devils;  
She rejoices in dancing with Siva in the jungles; She is soft as soft can be;  
And She is the Supreme Goddess, Pārvathi. You are the Great King She has bestowed us with.*

**padar-alli-mā – malar-bā-nama  
thudai-villi-mā – matha-nā-ranai  
pari-selvi-yār – marugā-sura ..... murugē-sā**

*He is an archer with arrows of waterborne flowers such as lotus, lily, neelōthpalam (a blue flower) etc;  
And he is Great Manmathan (Love God) - his mother, the renowned Goddess of Wealth (Lakshmi) - You are  
Her Nephew!  
You are the God of all Devās, Oh Muruga!*





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**mana-mollai-yā – gina-kā-gana  
thana-valli-mō – hana-mō-damar  
magil-thillai-mā – nadam-ādinar ..... arul-bālā**

\* Lord Siva held Mount Mēru as a bow in His left hand and the hand belongs to Pārvathi.  
\*\* Vadamullaivāyil is very near Chennai, 3 miles north-east of Aavadi.

*Goddess Pārvathi, who married young, and who is the creeper-like damsel of Mount Himalayas;  
Loves to sit captivatingly at Chidambaram, where Lord Nataraja performs the Great Cosmic dance;  
And You are that Siva's dear son!*

**maru-malli-mā – vana-nee-diya  
polil-melli-kā – vana-mā-damai  
vada-mullai-vā – yilin-mē-viya ..... perū-mālē.**

*A lush growth of fragrant jasmine plants;  
And soft flowers abound in elegant gardens with ponds all around at;  
Vadamullaivāyil\*\*, which is Your abode, Oh Great One!*





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