



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த  
கந்தர் அனுபூதி  
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's  
kanthar anubhūthi  
thiruchitrāmbalam

śrī arunagirināthar swāmigal's  
**kanthar anubhūthi**  
(God-Experience of Bhagavan Sri Skanda)



**3rd edition**

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

**English meanings by**  
*Sri N.V. Karthikeyan*

**Adopted from**  
Kanthar Anubhuti (God-experience) of Saint Arunagirinathar. 2<sup>nd</sup> ed.  
(By N.V. Karthikeyan)

**Tamil unicoding, Transliteration, Proof-reading & Preparation by**  
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## śrī arunagirināthar swāmīgal's kanthar anubhūthi (introduction)

By Sri N.V. Karthikeyan

Kanthal Anubhuthi is a deeply philosophical and spiritual treatise, with profound mystical import of Saint Arunagirināthar, who stands unique among the devotee-saints of the Tamil Nadu.

Kanthal Anubhuthi is a work of 51 verses. It is held in high esteem as a Mantra-Sastra and as the crowning glory of Sri Arunagirināthar's works, because of its high spiritual value and depth. The verses are short, rather the smallest in all the works of Arunagirināthar, but they are the most sublime. As the title suggests, it is a work on (the attainment of) God-Experience. There are certain editions of the Kandar Anubhuthi with 100 verses, but the last 49 verses are generally rejected as later additions by someone and not Arunagiri's words.

"Kantha," in Tamil, is "Skanda" in Sanskrit; it is one of the Names of the spiritual Son of Lord Siva. Some of His other names being: Shanmukha, Karttikeya, Guhan, Velayudhan, Murugan, etc. He is the younger brother of Lord Sri Ganesha.

"Anubhuthi," is rather a Sanskrit term used in the Tamil language as well in the same sense, i.e., direct or immediate Experience of God, and it denotes the spiritual union of the soul with God. It usually implies the highest non-dual or Advaitic realization. It is Sakshatkara or direct experience. Hence, Kanthal Anubhuthi would mean the Immediate or Direct Divine Experience of Lord Skanda. And, to Arunagirināthar, Lord Skanda is not merely a personal deity or Ishta Devata but the Supreme Absolute Itself, as he himself reveals in many verses, particularly in verses 2, 13, 28, and 49.

Hence, we may say that "Kanthal Anubhuthi" means, in simple terms, "God Experience."

Saint Arunagirināthar is the author of many poetic works of which the Kanthal Anubhuthi is his masterpiece. Though it is a small work of 51 verses or stanzas, it is very rich in spiritual wisdom and is full of deep significance. It is a treasure of rare knowledge to seekers of Truth and a mine of devotion to lovers of God. It is an unusual work of a mysterious synthesis of Bakthi and Jnana, of devotion and knowledge - the one overlapping the other; at once touching the heart and igniting pure emotions as well as provoking deep thought and transcending the intellect. Suffice it to say that it is regarded as a Mantra-Sastra or a treatise of mystic imports and has been placed on par with the well-known Mantra-Sastra of Thirumanthiram - a treatise of 3,000 verses of Saint Thirumular, who used to remain absorbed in Samadhi for one full year, only to rise from it to give one verse and remain absorbed again. The Thirumanthiram is the 10th book of the Panniru Thirumurai (the 12 sacred Saiva works) of the Saivaites. Correspondingly, the Kanthal Anubhuthi is regarded as the 10th book of the Panniru Thirumurai of the followers of Lord Murugan. Thus, the glory and greatness of the work can be understood in a measure, though to realize it in full measure it has to enter into one's being and become part of one's own experience.

It is rightly believed that the work Kanthal Anubhuthi contains itself, explicitly and implicitly, many Mantras. The Names of the Lord, such as Murugan, Kanda, Shanmukha, Guhan, Velava, are Mantras by themselves; and the work is replete with these Names of the Lord. Further, in many verses there are Mantras in the form of mystic formulae. For instance, "Velum Mayilum Thunai" in verse 1, "Naatha Kumaraa Namah" in verse 36, "(Naan) Iraiyoona Parivaaram" in verse 37, "Guruvaai Varuvaai Arulvaai Guhanae" in verse 51 - the details about which can be found in the explanations of the verses. There is also another reason why the Kanthal Anubhuthi is



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regarded as a Mantra-Sastra. "Mananaat Trayate Iti Mantra" - that by the Manana or reflection of which one is saved or released (from Samsara) is a Mantra. Truly, a deep reflection and meditation on this mystic work and its imports liberates one from bondage.

The Vel of Lord Skanda, which is identical with Him, is a mystic Divine weapon with which He destroyed the Asuras. The Vel which is Wisdom-Absolute also annihilates the inner Asuras or enemies of Avidya, Kama, and Karma, and liberates the Jiva from transmigration. The Vel is a mysterious divine power and is referred to by Saint Arunagirinaathar as the Mantra-Vel in one of his Thiruppugal songs. And, out of the 51 verses of the Kanthar Anubhuthi, there is a direct invocation to the Vel in 25 verses. For this reason as well, the work is regarded as a Mantra-Sastra.

Thus, being replete with the Names of the Lord, which are Mantras; containing many mystic formulae (Mantras) in its bosom, a reflection or repetition of which liberates one from Samsara; being filled with invocations to the Vel which is mystic in nature, which destroys Avidya; a daily recitation of this marvellous Mantra-Sastra, the Kanthar Anubhuthi, is capable of bestowing on one whatever one honestly seeks and exactly in the manner one seeks. Hence, to the devotees of Lord Skanda, the Kanthar Anubhuthi is a holy book for daily Parayana or devout recitation and there are devotees even today who can narrate their personal experiences and the miraculous protection received by them from the Lord by resorting to the repetition of a single verse or even a part of a verse from the Kanthar Anubhuthi. We may, in passing, refer to one or two such instances.

(1) A devotee, who used to do daily Parayana of the Kanthar Anubhuthi, was proceeding from one village to another through a jungle-path. He was suddenly accosted by a thief. The devotee plucked the stem of a betel leaf which he was carrying and uttering the phrase "Tholaipatturuvath Thodu Velavanae", meaning: "O Lord Velayudha, who dispatched the Vel as to pierce (through the heart of the Asura Surapadma)" (last line of verse 4), shot it on the thief. Lo! The betel stem acted as the Vel and killed the thief on the spot.

(2) The Saiva Siddhanta Maha Samajam, Madras, has published a book entitled "Kanthar Anubhuthi", in Tamil, with the original verses, their respective Yantras or Chakras and Mula-Mantras. Its author is Sri M.P. Thyagaraja Mudaliar, B.A., who was the Assistant Secretary of the Samajam. He was initiated into the verses and the Yantras by a Sannyasin who had attained great

Siddhis in them and to whom the Yantras and Mula-Mantras were revealed in meditation. The author has narrated an interesting incident in his book, as follows:

It was in the year 1956. An American, Mr. Edward James, was doing Devi Upasana and had some obstacles in his practices. He wrote from America to the revered Mudaliar to suggest some means to overcome the obstacles. In his reply, Sri Mudaliar hinted at the need for invoking Lord Ganesha's grace to overcome the obstacles and advised him to repeat the first verse of the Kanthar Anubhuthi (Aadumpari Vel...) together with its Mula-Mantra and Yantra. Mr. James acted accordingly and in about three months' time, he had a mysterious experience. He wrote: "While I was thus, meditating, an elderly person, clad in pure white clothes and with a Kamandalu in his hand, surrounded by elephants, appeared in my room, and poured from his Kamandalu a little holy water into my mouth and that of my wife who was also in meditation. Then everything disappeared into a mass of light. Since then I am totally transformed and I continue my Devi Upasana without any impediment."

From the above incidents, we can imagine the immense benefits that could be derived from a systematic Parayana of the Kanthar Anubhuthi, daily. If a line in a verse or a single verse can do so much, what cannot be achieved from a recitation of the whole work? While the repetition of a particular verse with its Mula-Mantra and Yantra bestows such results, an unselfish, daily recitation of all the 51 verses without any expectation from the Lord does not only remove one's physical and psychological ills, and protect one from all dangers, but also bestow on one the higher blessings of pure love of God and Divine Wisdom as well, is my own conviction and experience.

To my knowledge, there is no commentary on the Kanthar Anubhuthi available in English, though I understand that more than 25 years ago someone published a bare translation of it, but of this no information or copy can now be had.

There are, of course, many commentaries available, in Tamil, on this great work and each one has a specific purpose or is characterized by certain predilections. Thus, there are commentaries purely for students, direct and simple, so as to enable them to understand the meaning even as they recite the verses; for the masses, delivered as a series of talks and subsequently edited and published; for scholars, with profuse





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quotations from the different Tamil works; for devotees, extolling the glory and greatness of the Lord by recounting His Divine Deeds with anecdotes and stories so as to instill faith in their hearts; and so on and so forth. There are again commentaries based on the Saiva Siddhanta philosophy as well as on the Vedanta philosophy. My effort is to interpret and explain the verses mainly from the viewpoint of a Sadhaka or a seeker of Truth, so as to be helpful to them in their practices, rather than to be literary or academic. Hence, much searching analysis in an attempt at finding the rationale behind the pithy phrases, words and declarations used in the verses has been made in order to create the needed conviction in the minds of seekers, which unshakable conviction is a great asset to Sadhakas to be steady in their practices and plod on till the Goal is reached. Here I may mention that, to me, the Kanthar Anubhuthi is a treatise purely spiritual in nature and so it does not admit of any kind of low and whimsical interpretations, just to please the people. It is a holy book and has, therefore, to be treated in a holy manner, with due fervour and devotion. Even if it might seem out of the way and far-fetched, it would be befitting and advisable to direct our efforts to try to understand the Saint's mind and his purpose in giving such a work to the world and explaining the verses in a divine manner, raised above the sensuous and worldly views. Hence, my effort has been to interpret and explain the verses purely from a spiritual seeker's point of view, to be commensurate with the title of the work and the purpose for which Saint Arunagirinaathar gave it to the world - to help others, too, to attain that bliss which he himself enjoyed. More importance and attention has been given to see that the explanations are of practical utility to seekers, in so doing, providing the needed understanding and strength to encounter the day-to-day struggle with their lower nature, overcoming them gradually, and finally to attain the Goal of God-Experience. My efforts would be amply rewarded even if one seeker is helped a bit in his onward march to the Goal. Of course, it goes without saying that I have derived the greatest benefit in writing this commentary, as many great truths and secrets have been revealed to me in the course of my effort at this task.

May the Grace of Lord Skanda illumine our path and crown our endeavours with success, is my honest prayer.



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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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## கந்தர் அனுபூதி

திருச்சிற்றம்பலம்

### || காப்பு ||

நெஞ்சக்கனகல்லு நெகிழ்ந்து உருகத்  
தஞ்சத்தருள் சண்முகனுக்கு இயல்சேர்  
செஞ்சொற் புனைமாலை சிறந்திடவே  
பஞ்சக்கரஆனை பதம் பணிவாம்.

வானோ புனல்பார் கனல் மாருதமோ  
ஞானோ தயமோ நவில்நான் மறையோ  
யானோ மனமோ எனையாண்ட இடம்  
தானோ பொருளாவது சண்முகனே. 3

### || நூல் ||

ஆடும் பரிவேல் அணிசேவல் எனப்  
பாடும் பணியே பணியாய் அருள்வாய்  
தேடும் கயமா முகனைச் செருவில்  
சாடும் தனியானை சகோதரனே. 1

வளைபட்டகைம் மாதொடு மக்களெனும்  
தளைபட்டழியத் தகுமோ தகுமோ  
கிளைபட்டெழு சூருரமும் கிரியும்  
தொளைபட்டுருவத் தொடு வேலவனே. 4

உல்லாச நிராகுல யோக விதச்  
சல்லாப விநோதனும் நீ அலையோ  
எல்லாமற என்னை இழந்த நலம்  
சொல்லாய் முருகா சுரபூ பதியே. 2

மகமாயை களைந்திட வல்லபிரான்  
முகமாறு மொழிந்தும் ஒழி ந்திலனே  
அகமாடை மடந்தையர் என் றயரும்  
சகமாயையுள் நின்று தயங்குவதே. 5





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திணியான மனோசிலை மீ(து) உனதாள்  
அணியார் அரவிந்தம் அரும்புமதோ  
பணியாளன வள்ளிபதம் பணியும்  
தணியா அதிமோக தயாபரனே. 6

கார்மாமிசை காலன்வரில் கலபத்(து)  
ஏர்மாமிசை வந்தெதிரப் படுவாய்  
தார்மார்ப வலாரிதலாரி எனும்  
சூர்மாமிடியத் தொடு வேலவனே. 10

கெடுவாய் மனனை கதிகேள் கரவா(து)  
இடுவாய் வடிவேல் இறைதாள் நினைவாய்  
சுடுவாய் நெடுவேதனை தூள்படவே  
விடுவாய் விடுவாய் வினையாவையுமே. 7

கூகாஎன என்கிளை கூடி அழப்  
போகாவகை மெய்ப்பொருள் பேசியவா  
நாகாசல வேலவ நாலுகவித்  
தியாகா சுரலோக சிகாமணியே. 11

அமரும்பதி கேள் அகமா எனுமிப்  
பிமரங்கெட மெய்ப்பொருள் பேசியவா  
குமரன் கிரிராச குமாரி மகன்  
சமரம்பொரு தானவ நாசகனே. 8

செம்மான் மகளைத் திருடும் திருடன்  
பெம்மான் முருகன் பிறவான் இறவான்  
சும்மாஇரு சொல்லற என்றலுமே  
அம்மா பொருளொன்றும் அறிந்திலனே. 12

மட்டுர்குழல் மங்கையர் மையல்வலைப்  
பட்டுசல்படும் பரிசென்று ஒழிவேன்  
தட்டுடறவேல் சயிலத்து) எறியும்  
நிட்டுர நிராகுல நிர்ப்பயனே. 9

முருகன் தனிவேல்முனி நம்குருவென்று  
அருள்கொண்டு அறியார் அறியுந் தரமோ  
உருவன்று அருவன்று உளதன்று இலதன்று  
இருளன்று ஒளியன்று என நின்றதுவே. 13







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கைவாய் கதிர்வேல் முருகன் கழல்பெற்  
உய்வாய் மனனே ஒழிவாய் ஒழிவாய்  
மெய்வாய்விழி நாசியொடும் செவியாம்  
ஐவாய்வழி செல்லும் அவாவினையே. 14

உதியா மரியா உணரா மறவா  
விதிமால் அறியா விமலன் புதல்வா  
அதிகா அநகா அபயா அமரா  
வதிகாவல சூர பயங்கரனே. 18

முருகன் குமரன் குகனென்று மொழிந்(து)  
உருகும் செயல்தந்(து) உணர்வென்(று) அருள்வாய்  
பொருபுங்கவரும் புவியும் பரவும்  
குருபுங்கவ எண்குண பஞ்சரனே. 15

வடிவும் தனமும் மனமும் குணமும்  
குடியும் குலமும் குடிபோகியவா  
அடியந்தமிலா அயில்வேல் அரசே  
மிடியென்(று) ஒருபாவி வெளிப்படினே. 19

பேராசைனும் பிணியில் பிணிபட்(டு)  
ஓராவினையே உழலத் தகுமோ  
வீரா முதுசூர்பட வேல் எறியும்  
சூரா சுரலோக துரந்தரனே. 16

அரிதாகிய மெய்ப்பொருளுக்(கு) அடியேண்  
உரிதா உபதேசம் உணர்த்தியவா  
விரிதாரண விக்ரம வேளிமையோர்  
புரிதாரக நாக புரந்தரனே. 20

யாமோதிய கல்வியும் எம்மறிவும்  
தாமேபெற வேலவர் தந்ததனால்  
பூமேல் மயல்போய் அறமெய்ப் புணர்வீர்  
நாமேல் நடவீர் நடவீர் இனியே. 17

கருதா மறவா நெறிகாண எனக்(கு)  
இருதாள் வனசந்தர என்றிசைவாய்  
வரதா முருகா மயில் வாகனனே  
விரதா சுரகூர விபாடணனே. 21





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காளைக் குமரேசன் என கருதித்  
தாளைப் பணியத் தவம் எய்தியவா  
பாளைக்குழல் வள்ளிபதம் பணியும்  
வேளைச் சுரபூபதி மேருவையே. 22

ஆதாரம் இலேன் அருளைப் பெறவே  
நீதான் ஒருசற்றும் நினைந்திலையே  
வேதாகம ஞான விநோத மனோ  
தீதா சுரலோக சிகாமணியே. 26

அடியைக் குறியா(து) அறியாமையினால்  
முடியக் கெடவோ முறையோ முறையோ  
வடிவிக்ரம வேல் மகிபா குறமின்  
கொடியைப் புணரும் குணபூதரனே. 23

மின்னேநிகர் வாழ்வை விரும்பியயான்  
என்னே விதியின்பயன் இங்கிதுவோ  
பொன்னே மணியே பொருளே அருளே  
மன்னே மயிலேறிய வானவனே. 27

கூர்வேல்விழி மங்கையர் கொங்கையிலே  
சேர்வேன் அருள்சேரவும் எண்ணுமதோ  
சூர்வேரொடு குன்றுதொளைத்த நெடும்  
போர்வேல புரந்தர பூபதியே. 24

ஆனா அமுதே அயில்வேல் அரசே  
ஞானாகரனே நவிலத் தகுமோ  
யானாகிய என்னை விழுங்கி வெறும்  
தானாய் நிலைநின்றது தற்பரமே. 28

மெய்யேஎன வெவ்வினை வாழ்வை உகந்(து)  
ஐயோ அடியேன் அலையத் தகுமோ  
கையோ அயிலோ கழலோ முழுதும்  
செய்யோய் மயிலேறிய சேவகனே. 25

இல்லேஎனும் மாயையில் இட்டனை நீ  
பொல்லேன் அறியாமை பொறுத்திலையே  
மல்லேபுரி பன்னிரு வாகுவில் என்  
சொல்லே புனையும் சுடர் வேலவனே. 29





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செல்வான் உருவில் திகழ்வேலவன் அன்(று)  
ஒவ்வாத(து) என உணர்வித் (அ)துதான்  
அவ்வா(று) அறிவார் அறிகின்ற(து) அலால்  
எவ்வா(று) ஒருவர்க்க(கு) இசைவிப்பதுவே. 30

சிங்கார மடந்தையர் தீநெறிபோய்  
மங்காமல் எனக்கு வரம்தருவாய்  
சங்க்ராம சிகாவல சண்முகனே  
கங்காநதி பால க்ருபாகரனே. 34

பாழ்வாழ்(வு) எனுமிப் படுமாயையிலே  
வீழ்வாய்என என்னை விதித்தனையே  
தாழ்வானவை செய்தனதாம் உளவோ  
வாழ்வாய் இனிநீ மயில்வாகனனே. 31

விதிகாணும் உடம்பை விடா வினையேன்  
கதிகாண மலர்க்கழல் என்(று) அருள்வாய்  
மதிவாணுதல் வள்ளியை அல்லது பின்  
துதியா விரதா சுரபூபதியே. 35

கலையே பதறிக் கதறித் தலையூ(டு)  
அலையே படுமா(று) அதுவாய் விடவோ  
கொலையேபுரி வேடர்குலப் பிடிதோய்  
மலையே மலைகூறிடு வாகையானே. 32

நாதா குமரா நமவென்(று) அரனார்  
ஓதாய் என ஒதிய(து) எப்பொருள் தான்  
வேதாமுதல் விண்ணவர் சூடுமலர்ப்  
பாதா குறமின் பதசேகரனே. 36

சிந்தாகுல இல்லொடு செல்வமெனும்  
விந்தாடவி என்று விடப்பெறுவேன்  
மந்தாகினி தந்த வரோதயனே  
கந்தா முருகா கருணாகரனே. 33

கிரிவாய்விடு விக்ரம வேல் இறையோன்  
பரிவாரம் எனும் பதம் மேவலையே  
புரிவாய் மனனே பொறையாம் அறிவால்  
அரிவாய் அடியொடும் அகந்தையையே. 37





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ஆதாளியை ஒன்றறியேனை அறத்  
தீதாளியை ஆண்டது செப்புமதோ  
கூதாள கிராத குலிக்கிறைவா  
வேதாள கணம்புகழ் வேலவனே. 38

குறியைக் குறியாது குறித்தறியும்  
நெறியைத் தனிவேலை நிகழ்த்திடலும்  
செறிவற்ற(று) உலகோ(டு) உரை சிந்தையுமற்ற(று)  
அறிவற்ற(று) அறியாமையும் அற்றதுவே. 42

மாவேழ் சனனம்கெட மாயைவிடா  
மூவேடணை என்று முடிந்திடுமோ  
கோவே குறமின்கொடி தோள்புணரும்  
தேவே சிவசங்கர தேசிகனே. 39

தூசா மணியும் துகிலும் புனைவாள்  
நேசா முருகா நினதன்(பு) அருளால்  
ஆசா நிகளம் துகளாயின பின்  
பேசா அநுபூதி பிறந்ததுவே. 43

வினை ஓடவிடும் கதிர்வேல் மறவேன்  
மனையோடு தியங்கி மயங்கிடவோ  
சுனையோ(டு) அருவித் துறையோடு பசும்  
தினையோ(டு) இதனோடு திரிந்தவனே. 40

சாடும் தனிவேல் முருகன் சரணம்  
சூடும்படி தந்தது சொல்லுமதோ  
வீடும் சுரர்மாமுடி வேதமும் வெம்  
காடும் புனமும் கமழும் கழலே. 44

சாகா(து) எனையே சரணங்களிலே  
காகா நமனார் கலகம் செயுநாள்  
வாகா முருகா மயில் வாகனனே  
யோகா சிவஞான உபதேசிகனே. 41

கரவாகிய கல்வியுளார் கடைசென்(று)  
இரவாவகை மெய்ப்பொருள் ஈகுவையோ  
குரவா குமரா குலிசாயுத குஞ்  
சரவா சிவயோக தயாபரனே. 45





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எந்தாயும் எனக்கருள் தந்தையும் நீ  
சிந்தாகுலம் ஆனவை தீர்த்து) எனையாள்  
கந்தா கதிர்வேலவனே உமையாள்  
மைந்தா குமரா மறைநாயகனே. 46

மதிகெட்டு அறவாடி மயங்கி அறக்  
கதிகெட்டு அவமே கெடவோ கடவேன்  
நதிபுத்திர ஞானசுகாதிப அத்  
திதிபுத்திரர் வீ றடு சேவகனே. 50

ஆறாறையும் நீத்து அதன் மேல் நிலையைப்  
பேறா அடியேன் பெறுமா(று) உளதோ  
சீறாவருசூர் சிதைவித்து) இமையோர்  
கூறா உலகம் குளிர்வித்தவனே. 47

உருவாய் அருவாய் உளதாய் இலதாய்  
மருவாய் மலராய் மணிய் ஒளியாய்  
கருவாய் உயிராய் கதியாய் விதியாய்  
குருவாய் வருவாய் அருள்வாய் குகனே. 51

அறிவொன்று அறநின்ற அறிவார் அறிவில்  
பிறிவொன்று அறநின்ற பிரான் அலையோ  
செறிவொன்று அறவந்து இருளே சிதைய  
வெறிவென்றவரோடு உறும் வேலவனே. 48

திருச்சிற்றம்பலம்

தன்னந்தனி நின்றது தான் அறிய  
இன்னம் ஒருவர்க்கு இசைவிப்பதுவோ  
மின்னும் கதிர்வேல் விகிர்தா நினைவார்  
கின்னம் களையும் க்ருபைசூழ் சுடரே. 49





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śrī arunagirināthar swāmigal's  
**kanthar anubhūthi**  
(God-Experience)

|| kāppu ||

nenja-kana-kal – lu-ne-kiln – thū-rūka,  
thanja-tharul-shan – mūkha-nuk – kiya-l-sēr  
senjōt-punai-mā – lai-chiran – thidavē,  
panjak-kara-ā – nai-patham – pani-vam.

*Even the hardened stony heart melts and liquefies  
By the grace, to one that takes refuge, Shanmukha bestows;  
That this sweet word-garland to Him be glorious  
To the five-armed Lord's Feet bow let us.*

*"Let us bow to the Lotus-Feet of the Five-armed Lord (Sri Vighneshvara) for the renown of this garland (Kanthar Anubhuthi), knit of beautiful Tamil language, to Lord Shanmukha, Who, on the one that takes refuge in Him, showers His Grace that liquefies and melts even a hardened stony heart."*

|| nool ||

ādum – pari-vēl – ani-sē – va-lena(p),  
pādum – paniyē – paniyā – arul-vāy  
thēdum – kaya-mā – muka-nai – cheru-vil,  
sādum – thani-yā – nai-sahō – tharanē. 1

*The dancing Peacock, Vel, and the beautiful Cock  
Thus, to sing, grant me this service as my holy task;  
O Brother of Vinayaka peerless! Who in battle kills,  
The searching Asura, Gajamukha, with face elephant's.*

*"O Lord Subramanya, the (younger) brother of the peerless Lord Sri Ganesha – who kills in the battle the Asura, Gajamukha, who always searches for the Devas who will face him in battle! Grant me as my holy task the divine Seva of singing Thy praise as, 'the dancing Peacock, the Vel, and the beautiful Cock.'"*



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śrī arunagirināthar swāmīgal's  
kanthar anubhūthi  
thiruchitrāmbalam

**ullā – sa-nirā – kula-yō – gavi-tha,  
chalā – bha-vi-nō – thanum-nee – alai-yō  
ellā – mara-en – nai-ilan – tha-na-lam,  
sollay – mūrūgā – sūra-bhoo – pathiyē. 2**

*Are Thou not, O Lord! Bliss, pain-free and Yoga,  
The Well-wishing, Good-speaking, as also the doer of Lila?  
That all-ceasing and mine-losing Good – Moksha,  
Pray, instruct me, O Muruga! O Lord of Devaloka!*

*"O Lord, are You not (the Lord of) Bliss, freedom from pain, and Yoga, Who intends the Good and speaks the Good (to all), and does things as Divine Sport (Lila)? That 'Good' of ceasing from all (external attachments) and losing myself within, in Thee – instruct me, O Lord Muruga! O Lord of Devaloka!"*

**vānō – punal-pār – kanal-mā – rūtha-mō,  
nyā-nō – thaya-mō – navil-nān – marai-yō  
yā-nō – mana-mō – enai-ān – da-idam,  
thā-nō – poru-lā – vathu-shan – mukha-nē. 3**

*Is it earth, water, fire, ether, or air?  
Is it sense-knowledge, or the uttered Vedas four?  
Is it the 'I' principle, the mind, or the county  
Where I was accepted, O Shanmukha! What is Reality?*

*"O Lord Shanmukha! What is it that can be called the Eternal Verity? Is it the earth, water, fire, air, or ether; or that state in which (sensory) knowledge arises; or the four Vedas that are uttered (by mouth); or the 'I' principle; or the mind; or the place where You (appeared as my Guru and) accepted me?"*

**valai-pat – takai-mā – thodu-ma(k) – kal-enum,  
thalai-pat – tali-ya – thaku-mō – thaku-mō  
kilai-pat – tēlu-soo – rūra-mum – giri-yum,  
thōlai-pat – dūrū-vath – thōdu-vēl – avanē. 4**

*Caught up in this fetter called wife and family,  
Am I to perish? O Lord, is it fair, is it seemly?  
The Krauncha Mountain and Soora's heart, who rose with retinue,  
Thy Vel, Velayudha, You let go, that pierced through.*

*"O Lord Velayudha! You dispatched Your (Sakthi) Vel as to pierce through the heart of the Asura, Soorapadma, who, with his relatives, rose in battle against You, as also the Krauncha Mountain. (It being so) should I totally perish caught up in the entanglement of woman with bangle-arm (wife) and children (i.e., the bondage of household)? Is it fair, O Lord, is it fair?"*

**maka-mā – yai-kalai-nth – thida-val – la-pi-rān,  
mukha-mā – rū-mōlin – thū-mōlin – thi-lanē  
aka-mā – dai-madan – thai-ya-ren – raya-rum,  
saga-mā – yai-yul-nin – rū-thayan – gūva-thē. 5**

*The Mahamaya, the Lord is capable of destroying,  
His Name 'Shanmukha' though have I been uttering,  
Home, wealth, and women am I still eagerly thinking,  
Freed am I not from this irksome Maya's suffering!*

*"The Lord is capable of destroying the Mahamaya. Though I have been repeating His Names many times as 'Shanmukha,' 'Shanmukha,' alas! I am still thinking of home, wealth, and women, and am not freed from the suffering of this world-delusion which is so irksome."*





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**thini-yā – na-ma-nō – silai-mee – thuna-thāl,  
ani-yār – ara-vin – thama-rūm – būma-thō  
pani-yā – ena-val – li-patham – pani-yum,  
thani-yā – athi-mō – gathayā – paranē. 6**

*On the hardened stony tablet of my heart  
Will Thy beautiful Feet-Lotus manifest?  
Asking for service, You bow to Valli's Feet,  
O Lord of unquenching Love! O Grace Embodiment!*

*"O Lord of unquenching love for Valli, at Whose Feet You bow, enquiring of her orders! O Abode of infinite Compassion!  
In this hardened stone-heart of mine, will the beautiful Lotus of Your Feet blossom forth?"*

**kedū-vāy – ma-na-nē – gathi-kēl – karavā(th),  
idū-vāy – vadi-vēl – irai-thāl – ninai-vāy  
sūdū-vāy – nedū-vē – thanai-thool – padavē,  
vidū-vāy – vidū-vāy – vinai-yā – vai-yūmē. 7**

*Means to salvation, O wretched mind! Listen:  
Give unreservedly, think of the Feet of Vel-Murugan;  
Thus, shatter to pieces this misery long-drawn,  
And get freed forever from all Karmas, soon.*

*"O mind, (by taking the unreal, fleeting things of the world as real) you stand to suffer! Now, listen to this means for  
attaining salvation: Without holding, give in charity; (and) meditate on the Lotus-Feet of the Lord having the sharp Vel!  
(By so doing, you will) burn to ashes the long-persisting misery of birth and death; and soon get freed from all Karmas."*

**amarum – pathi-kēl – aka-mā – menu-mi(p),  
pimaram – keda-mey – porul-pē – si-ya-vā  
kumaran – giri-rā – saku-mā-ri – makan,  
samaram – poru-thā – nava-nā – sakanē. 8**

*The dwelling body and relatives, to regard as I (and mine)  
This delusion to dispel, You spoke on Reality Supreme.  
O Kumara, Himavan's daughter Parvathi's Son!  
O Destroyer of Asuras who rose to fight and win!*

*"O Lord Kumara! O Son of Himavan's (King of Himalayas) daughter! O Destroyer of Asuras who fought  
against Thee! It is indeed a wonder, O Lord, that You gave me Upadesa on the Supreme Reality such that  
the ignorance, which makes one feel that the body in which the Atman dwells and the relatives as 'I' (and  
'mine,' respectively), has been destroyed."*

**mat-toor – kulal-man – gai-yar-mai – yal-va-lai-,  
pat-too – sal-padum – pari-sen – rōli-vēn  
that-too – dara-vēl – sayi-lath – theri-yum,  
nit-too - ra-ni-rā – kula-nir – bhayanē. 9**

*Caught up in the fragrant dressed women's infatuation-net  
And tossing thereby – When shall I cease from this plight?  
O Lord, Who lets go the Vel to pierce the mount;  
Who is Fierce and Painless, Undaunted and Great!*

*"O Lord, Who is Fierce, Painless, and Fearless! Who so dispatched the Vel as to pierce through the center  
of the Krauncha Mountain (without any obstacles)! When shall I cease from the miserable plight of tossing  
(of mind), being caught up in the net of infatuation for fragrant-dressed women?"*







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**kār-mā – misai-kā – lan-varil – kala-path,  
thēr-mā – misai-van – the-thi-ra – padū-vāy  
thār-mār – pava-lā – ri-tha-lā – ri-enum,  
soor-mā – madi-yath – thōdu-vēl – avanē. 10**

*If, mounted on black buffalo, Yama approaches me,  
Appear on Thy beautiful-plumed peacock and bless me;  
O Garland-Chested! O Thrower of Vel that cleaved finely  
The Sura-tree – the Valan-Killer Indra's enemy!*

*"O Lord, Whose chest is ever adorned with victory garlands! O despatcher of the Vel so as to cleave the mango-tree-  
Surapadma who was the enemy of the kingdom of Indra who killed the Asura called Vala! In case (by mistake) Yama  
comes on his black buffalo (to take away my life), give me Thy vision appearing before me on Thy beautiful-plumed Divine  
Vehicle, Peacock."*

**koo-kā – ena-en – kilai-koo – di-ala,  
pō-kā – vakai-mēy – pōrul-pē – si-ya-vā  
nā-kā – sala-vē – la-va-nā – lū-kavi,  
thyā-gā – sūra-lō – ka-si-kā – mani-yē. 11**

*My relatives to gather round and lament as 'koo-kā',  
Not so to die, Lo! On Truth Supreme You gave Upadesa;  
O Poet-maker, of the type four! O Velayudtha!  
O Lord at Nagasala! O Crest-Jewel of Devaloka!*

*"O Lord enshrined (on the hillock) at Nagasala! O Velayudtha! O Granter of the power to compose the four kinds of  
poetry! O Crest-Jewel of Devaloka! What a wonder; You gave me Upadesa on the Supreme Reality such that it averted my  
so passing away as to occasion my relatives to gather around and lament as 'koo-kā' over my dead body!"*

**semmān – makalai – thiru-dum – thiru-dan,  
pemmān – mūrūgan – pira-vān – nira-vān  
summā – iru-sōl – lara-en – ralu-mē,  
ammā – pōrul-on – rū-ma-rin – thi-lanē. 12**

*The Stealer who kidnapped Valli, the red-deer-born;  
That Glorious Murugan, deathless and unborn –  
When He, speechless, instructed me 'Be Silent,'  
What wonder! Even a single object I knew not.*

*"What a wonder! When Lord Murugan – the Stealer who kidnapped Valli born of (Lakshmi in the form of) a  
red deer, the Glorious One, the birthless and deathless One – instructed me through silence (speechless  
Upadesa) to 'be silent,' Lo! I knew no object of the world."*

**mūrūgan – thani-vēl – muni-nam – gūrū-ven,  
arul-kōn – dari-yār – ari-yum – thara-mō  
ūrū-van – rarū-van – rūla-than – rila-than,  
irū-lan – rōli-yan – rena-nin – rathū-vē. 13**

*(That is) Murugan, the Peerless Vel Lord and our Preceptor –  
Is this possible of being known, unless known through Grace?  
Not with form, not without; not existence, not otherwise,  
Not darkness, not light; – Thus, the Absolute is.*

*"That (Supreme Being or the Absolute) which can be said to be neither with form nor without form, neither  
existence nor non-existence, neither darkness nor light, is (Itself) Murugan, is (Itself) the Lord with the  
peerless Vel, is (Itself) our Parama Guru, – Is this capable of being known except by those who know it  
through (Divine) Grace? (i.e. Except those who realize this by Divine Grace, no one can know this secret).*





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**kai-vāy – kathir-vēl – mūrūgan – kalal-pēt,  
uy-vāy – ma-na-nē – ōli-vāy – ōli-vāy  
mēy-vāy – vili-nā – si-yō-dum – sēvi-yām,  
eye-vāy – vali-sēl – lū-ma-vā – vinai-yē. 14**

*Murugan with Vel radiant in hand – His Feet obtain  
And be saved, O mind! Give up, give up soon  
The desires that course through the senses four and one:  
The body, mouth, eyes, nose, and ear, in addition.*

*"O Mind! Give up, give up the desires that project themselves through the five sense-organs of body (skin), mouth, eyes, nose, and ears (for the enjoyment of objects of the world); Obtain the Lotus-Feet of Lord Murugan with the radiant Vel in His hand, and be saved (attain salvation)."*

**mūrūgan – kumaran – guhan-en – rū-mōlin(th),  
ūrūkum – seyal-than – thunar-ven – rarul-vāy  
pōru-pung – kava-rum – pūvi-yum – para-vum,  
gūrū-pung – kavā-en – guna-pan – cha-ranē. 15**

*'Murugan, Kumaran, Guhan' – Thus, to utter and melt  
And have Divine Experience, when shalt Thou grant?  
O Guru Supreme! Who is worshipped by the Devas devout  
And the mortals alike! O Abode of Virtues Eight!*

*"O Guru Supreme, who is worshipped by the battling Devas and by (men of) the world, who is an Abode of eightfold attributes! Granting me the state of melting (of heart) with the utterance of 'Murugan, Kumaran, Guhan,' when shalt Thou bless me with Inner Awareness (Divine Experience)?"*

**pē-rā – sēy-enum – pini-yil – pini-pet,  
tō-rā – vinai-yē – nū-la-la – thaku-mō  
vee-rā – mūdhū-soor – pada-vē – leri-yum,  
soorā – sūra-lō – ka-thū-ran – thara-nē. 16**

*Afflicted by the deadly disease of insatiable desire,  
Is it fair that I, of evil deeds and non-discrimination, suffer?  
O Valorous One! O Undaunted Vel-Thrower  
As to destroy the age-old Sura! O Devaloka-Protector!*

*"O Lord, Who is an embodiment of courage! O Undaunted One, Who threw the Vel as to destroy the age-old Surapadma! O You, Who took the responsibility of protecting Devaloka! Should I, of such evil Karmas as cannot discriminate, be tossed about, and afflicted by the disease of inordinate desire! Is it fair, O Lord?"*

**yā-mō – thiya-kalvi-yum – yem – arivum,  
thā-mē – pera-vēl – avar-than – tha-tha-nāl  
poo-mēl – mayil-pōy – aram-mey – punar-veer,  
nā-mēl – nada-veer – nada-veer – ini-yē. 17**

*The education we had and our inner understanding too,  
As Lord Velayudha, of His accord, bestowed on us,  
Let go your world's delusion and hold fast to Truth,  
Sing, with your tongues, sing His glories henceforth.*

*"The learning we had and our understanding were given to us directly by Lord Velayudha, of His own accord; therefore, casting aside (or overcoming) your delusion on the world, be rooted in the Reality, and with your tongues ever sing His glories henceforth."*





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**uthi-yā – mari-yā – una-rā – mara-vā,  
vithi-mā – lari-yā – vimalan – puthal-vā  
adhi-kā – ana-kā – aba-yā – ama-rā,  
vathi-kā – vala-soo – ra-bha-yan – karanē. 18**

*Unborn and deathless, unthinking and unforgetting,  
Unknowable by Brahma and Vishnu, – such Ever-Pure offspring!  
O Great One! O Sinless! O Refuge! O Protector  
Of Amaravathi! O Surapadma's terrifier and terror!*

*"O Lord Shanmukha! (Spiritual) Son of the Ever-Pure Lord (Siva), Who is birthless and deathless, Who thinks not nor forgets, Who cannot be known (even) by Brahma and Vishnu! O Great Lord, the Sinless One, the Giver of Refuge, the Protector of Amaravathi (the capital of Svarga, or the abode of Devas), the terrifier of Surapadma!"*

**vadi-vum – thana-mum – mana-mum – guna-mum,  
kudi-yum – kula-mum – kūdi-pō – kiya-vā  
adi-yan – tha-milā – ayil-vēl – arasē,  
midi-yen – rōrū-pā – vi-veli – padinē. 19**

*Beauty, wealth, (good) mind, noble qualities,  
Good lineage and family prestige – all depart, Alas!  
O King of sharp-Vel, the beginningless and endless One!  
If poverty, the sinner, manifests itself in anyone.*

*"O King (Lord) with the sharp Vel! O beginningless and endless One! If poverty, the sinner, afflicts a person O what a wonder! His (bodily) beauty, his wealth, his (good) mental condition, his (noble) qualities, his (good) lineage and his family prestige – all leave him!"*

**ari-thā – kiya-mēy – pōrū-lūk – kadi-yēn,  
ūri-thā – ūpa-thēs – sa-mū-nar – thiya-vā  
viri-thā – rana-vik – krama-vēl – imai-yōr,  
puri-thā – raka-nā – ga-pūran – tharanē. 20**

*That Supreme Reality, most difficult to attain,  
O, Thy experience-Upadesa made this slave gain!  
O Great Vessel! O Beloved! O Lord of might and main!  
O Pranava, longed by the Devas! O Protector of Heaven!*

*"O Lord, Who is like a big boat (to cross this ocean of Samsara), Who is possessed of great valour, Who is liked by all, Who is the Supreme Pranava and the object of longing and meditation by the Devas, Who is the protector of Devaloka! You gave Upadesa from within (Initiation by way of inner experience) such that it made this slave of Thine entitled for that Supreme Reality that is (otherwise) most difficult to attain. O What a wonder!"*

**karu-thā – maravā – neri-kā – na-enak,  
iruthāl – vana-sam – thara-en – risai-vāy  
vara-thā – mūrūgā – mayil-vā – ga-na-nē,  
vira-thā – sūra-soo – ravi-pā – da-na-nē. 21**

*Non-thinking and non-forgetting state, I to attain,  
Your two Foot-Lotuses to confer, When will you deign?  
O Granter of boons! O Muruga! O Peacock-Rider!  
O Protector! O terrible Surapadma-Cleaver!*

*"O Peacock-vehicled Lord Muruga, Who art the Granter of boons, Who art avowed (to protect devotees), Who rent the Asura, Surapadma, into two halves (with Thy Vel)! When wilt Thou condescend to grant me Thine two Lotus-Feet, that I may attain that non-thinking and non-forgetting state (of Mukthi)?"*





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**kālai – kumarē – san-ena – karuthi,  
thālai – paniya – thavam-ēy – thiya-vā  
pālai – kulal-val – li-patham – pani-yum,  
vēlai – sūra-bhoo – pathi-mē – ru-vai-yē. 22**

*To meditate on You, O Lord, as 'Kumaresan,' of Youth Permanent,  
And bow to Your Feet; how did I reach this Tapas great!  
O Lord, Who bows to the charming Valli's Feet!  
O Muruga! O Deva-Chief! O Great like the Meru Mount!*

*"O Lord Muruga, the Commander-in-chief of the Devas, the Great One like the Mount Meru, Who bowed to the feet of  
Valli Devi of beautiful hairs! What a wonder, I have been blessed to attain to that state of austerity (Tapas) as to bow to  
Thy Lotus-Foot meditating on Thee as Lord Kumaresan of Eternal Youth!"*

**adiyai – kuri-yā – thari-yā – mē-yi-nāl,  
mudiya – keda-vō – murai-yō – murai-yō  
vadi-vik – krama-vēl – maki-pā – kura-min,  
kodi-yai – puna-rum – guna-bhoo – tharanē. 23**

*Contemplating not on Your Feet, of nescience  
Am I to perish totally; is it fair, is it justice?  
O Lord with Vel, sharp and valorous! O Embracer of Huntress,  
The Lightning-Creeper! O Mountain of Divine Virtues!*

*"O Lord with the sharp and valorous Vel; O Mountain (embodiment) of Virtues, Who embraced (married) the lightning-  
creeper-like Valli Devi of the hunter caste! Not meditating on Thy Feet, should I totally perish of ignorance! Is it fair, O  
Lord, is it justice?"*

**koor-vēl – vili-mang – gai-yar-kong – gai-yilē,  
sērvēn – arul-sēr – avum-en – nū-mathō  
soor-vē – rōdu-kun – rū-tholai – than-nedum,  
pōr-vē – la-pūran – thara-bhoo – pathiyē. 24**

*Unto the breasts of women with looks piercing  
I join; to me Your Grace won't You think of joining?  
O Lord Velava with the Spear, long and fighting,  
That rent the Sura and (Krauncha) mountain! O Devaloka-King!*

*"O Lord with the long, fighting Vel that pierced (destroyed) Surapadma with his entire clan and the  
(Krauncha) mountain! O Lord of Indraloka! Wilt Thou condescend to think of joining Thy grace with (or  
bestowing Thy grace on) me who (am so means as to) joins the breasts of women with Vel-like sharp eyes  
(piercing looks)?"*

**mey-yē – ena-vev – vinai-vāl – vai-ukan,  
thaiy-yō – adiyēn – alaya – thakū-mō  
kaiy-yō – ayilō – kala-lō – mūlū-thum,  
sey-yōy – mayil-lē – riya-sē – va-kanē. 25**

*Taking life, of Karmas relentless, as real and rejoicing,  
Am I to toss about and whirl? Is it becoming?  
Not only Thy hands, Vel and Feet, but Thy whole being  
Is red in colour; O Valorous Lord, Peacock-riding!*

*"O Peacock-riding Lord, Whose not only Hands, Vel, and Feet are, but Whose whole being is, red in  
colour! Taking this (phenomenal) life, of Karmas inexorable, as real, should I, Thy slave, rejoice in it and  
be tossed about? Is it fair, O Lord?"*





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śrī arunagirināthar swāmīgal's  
kanthar anubhūthi  
thiruchitrāmbalam

**āthā – ra-mi-lē – naru-lai – pera-vē,  
nee-thān – ōrū-sat – trum-ni-nain – thil-lai-yē  
vēthā – gama-nyā – navī-nō – tha-manō,  
thee-thā – sūra -lō – ka-sikhā – maniyē. 26**

*I, Who am supportless, Your grace to get  
You too have bestowed not a moment's thought!  
Vedas, Agamas, Knowledge, Actions and the Mind even, –  
Transcending these art Thou, O Crest-Jewel of Heaven!*

*"O Lord, the Crest-Jewel of Devaloka! Who art beyond (the reach of) the Vedas, Agamas, (intellectual) knowledge,  
(physical) activity and mind! I am supportless, O Lord! (Yet) Thou hast not thought, even for a moment, of my receiving  
Thy grace (to have God-Experience)!"*

**min-nē – nikar-vāl – vai-virum – biya-yān,  
ennē – vithi-yin – paya-nin – githu-vō  
pon-nē – maniyē – pōrūlē – arulē,  
man-nē – mayilē – riya-vā – navanē. 27**

*Lo, lightning-like life I eagerly covet!  
Why so? Is it so here due to my bad fate?  
O Gold! O Gem! O Verity! O Grace-Embodiment!  
O King! O Peacock-riding Providence Great!*

*"O Lord, Who art rare like Gold, Who shimest like a Gem, who art the Supreme Reality, Who art an embodiment of Grace  
and Compassion, the (Eternal) King, the Great One that ridest on the peacock! How is it that I eagerly hug this lightning-  
flash-like transitory life (taking it as real)? Is it due to my fate that it is so here?"*

**ānā – amūthē – ayil-vēl – arasē,  
nyānā – karanē – navila – thagu-mō  
yānā – kiya-en – nai-vilung – gi-verum,  
thānāy – nilai-nin – rathu-that – paramē. 28**

*O Nectar Divine unspoiling! O King with sharp Vel!  
O Embodiment of Wisdom! What (is there) further to tell?  
That which was, duly swallowing 'me' the individual,  
As Mere Existence, was the Reality Transcendent.*

*"O unspoiling Divine Nectar! O King with the sharp Vel! O Wisdom-Mass! Can anything be said (further)?  
(No! Because) Swallowing up (my) individuality constituting I-ness, 'That' which was as 'Mere Existence'  
was the Transcendent Reality Itself."*

**illē – enum-mā – yai-yil-it – tanai-nee,  
pollē – nari-yā – mai-poru – thil-lai-yē  
mallē – puri-pan – niru-vā – kuvil-en,  
sollē – punai-yum – sudar-vēl – avanē. 29**

*Into this Maya non-existent You have me involved;  
Alas, this wicked one's ignorance You have not pardoned!  
On Your mighty shoulders, twelve, valiant to wrestle,  
My song-garland You wear, O Lord of Luminous Vel!*

*"O Lord, with the luminous Vel, Who, on Thine twelve mighty and valiant shoulders that are fit to wrestle,  
wearest my garland of songs! Thou hast entangled me in this Maya which is said to be non-existent. Alas,  
You have not absolved me, who is of evil-deeds, of my ignorance!"*





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**sevvān – ūrūvil – thikal-vël – avan-an,  
rouvvā – tha-the-na – unar-vith – tha-thu-thān  
avvā – rari-vā – rari-kin – ra-tha-lāl,  
evvār – ōrū-var – kisai-vi – pathuvē. 30**

*Crimson-sky-like Velayudhan gave me that day  
That Divine Experience unique; which experience gay,  
Unless it is had and experienced as such,—the only way,—  
How can that be told to another? Is it something to say!*

*"That Divine Experience which Lord Vel-Murugan, Whose Form shines like the crimson sky (at sunset), revealed (to me)  
from within, on that day, as having no comparison to it,—Unless that Experience is had by one as such and experienced as  
such, how can that be related to another? (It is impossible to relate that Experience.)"*

**pāl-vāl – venumi – padu-mā – yai-yilē,  
veel-vāy – ena-en – nai-vi-thith – thanaiyē  
thāl-vā – navai-sēy – thana-thā – mūlavō,  
vāl-vāy – ini-nee – mayil-vā – ga-na-nē. 31**

*Into this evanescent life of Maya perishable,  
Alas, You ordained me to fall and roll!  
Are there deeds done of me, low and sinful?  
O Peacock-riding Lord! May Thou live well!*

*"O Peacock-rider! Thou hast ordained me to fall and suffer in this evanescent, phenomenal life of perishable Maya! O  
Lord, are there sinful and unbecoming deeds done by me in the past (as the cause for this)? May Thou live long!"*

**kalaiyē – pathari – kathari – thalaiyō,  
alaiyē – padumā – rathuvāy – vidavō  
kōlaiyē – pūri-vē – dar-kula – pidithōy,  
malaiyē – malai-koo – riduvā – kaiyanē. 32**

*Excitedly screaming the scriptures, and in the intellect  
Waves of confusion to dash, am I to become that?  
O Embracer of the hunter-caste she-elephant!  
O Mountain-rending valorous Lord! O Skanda, the Great!*

*"O Lord Skanda, Who art Great like a mountain, Who embraced the female-elephant (Valli Devi) of the  
cruel hunter-caste, Who cleft the Krauncha-mountain (with Thy Vel) and Who wearest the victory-  
garlands! Screaming the scriptures with (feverish) excitement, and waves (of confusion) to dash in my head  
(i.e, brain or intellect), should I become that? (O Lord, let it not happen.)"*

**sinthā – kula-il – lōdu-sel – vam-enum,  
vinthā – davi-en – rū-vida – perūvën  
mathā – kini-than – thavarō – thayanē,  
kanthā – mūrūgā – karunā – karanē. 33**

*The mind-distressing family, riches, and gold,  
From this dense forest, when shall I be freed?  
O Manthakini-given Incarnation, auspicious and sacred!  
O Lord Skanda, O Muruga, O Compassion-embodied!*

*"O Lord Skanda! O Muruga! O Embodiment of Compassion! O Boon-incarnation, born of Manthakini!  
When shall I get freed from this Vindhya-forest like (Samsara of) family and wealth, which cause affliction  
to the mind?"*





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**singā – ra-ma-dan – thaiyar-thee – neri pōy,  
mangā – mal-enak – kūvaram – tharūvāy  
sankrā – ma-sikhā – vala-shan – mukhanē,  
gangā – nathi-bā – la-krupā – karanē. 34**

*Not to get lost in romantic women's evil ways,  
And be ruined; – Grant me this boon of grace.  
O Lord Shanmukha, with Peacock battle-waging and fierce!  
O Divine Son of river Ganga! O Embodiment of Grace!*

*"O Lord Shanmukha with the battle-waging Peacock! O Son of river Ganga! O Embodiment of Grace! Grant me this boon that I may not be dimmed (in spirit) by going into the evil ways of enchanting, romantic (public) women."*

**vithi-kā – nū-mū-dam – bai-vidā – vinai-yēn,  
gathi-kā – na-malar – kalal-en – ra-rūl-vāy  
mathi-vā – nūthal-val – li-yai-al – la-thu-pin,  
thuthi-yā – vira-thā – sūra-bhoo – pathiyē. 35**

*Of such actions am I as not to leave the Karma-experiencing body,  
To attain Mukthi, when shall You, Your Lotus-Feet, grant me?  
Except Valli, with radiant like the moon,  
To praise none else is Your vow, O Lord of Heaven!*

*"O Lord of Devaloka! O Skanda, Whose vow (divine policy) is to praise no-one except Valli Devi of shining forehead like the (crescent) moon! I am of such Karmas as not to leave (the attachment for) this Karma-experiencing body. When shalt Thou grant me Thine Lotus-Feet that I may attain Liberation?"*

**nāthā – kumarā – nama-ven – ra-ra-nār,  
ōthā – yena-ō – thiya-thēp – porul-thān  
vēthā – muthal-vin – navar-soo – du-malar,  
pāthā – kura-min – patha-sē – khara-nē. 36**

*"Prostrations, O Lord Kumara!" –so saying when Siva, the Great,  
Implored You for Upadesa, what secret did You instruct?  
Brahma and the Gods, on their heads, wear Your Lotus-Feet!  
O Lord, Your head You adorn with the huntress' Feet!*

*"O Lord, Whose Lotus-like Feet, Brahma and other gods adorn their heads with, Who places on his head the Divine Feet of the Lightning-like huntress (Valli Devi)! When Siva bowed to Thee, saying 'Nātha! Kumara! Namah!' (Prostrations unto Thee, O Lord! O Kumara!) and asked for Upadesa, what is the Upadesa (secret teaching) which Thou gavest to Him?"*

**girivāy – vidu-vik – krama-vēl – irai-yōn,  
parivā – ram-enum – patha-mē – valai-yē  
purivāy – mananē – porai-yām – arivāl,  
arivāy – adiyō – dum-akan – thāi-yai-yē. 37**

*The Lord, Who threw His mighty Vel on the mountain,  
His Parivāram (associate) I am – this status to attain,  
Do long, O mind! With Knowledge called Serenity  
Kill the ego, with its root, in its entirety.*

*"O mind! Sincerely long to attain the status of being a Parivāram (associate) of the Lord (Velayudhan), Who let go the powerful Vel on the (Krauncha) mountain (as to rend it); and, with the Knowledge called Serenity cut off this ego, together with its root, completely."*





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**āthā – li-yai-ōn – rari-yēn – nēy-arath-,  
theethā – liyai-ān – dathu-chep – pu-mathō  
koo-thā – la-ki-rā – tha-kuli – ki-rēy-vā,  
vēthā – la-ganam – pukal-vē – la-va-nē. 38**

*Ignorant, knowing nothing, and still worse,  
Evil-natured, – me, You accepted; what to say of this!  
O Kudhala-garlanded! O Lord of the huntress!  
O Lord Velayudha, hymned by ghosts countless!*

*"O Lord Velayudha, Who wears garlands of Kudhala flowers! Who is the Husband of the maiden (Valli) of the hunter caste! Who is praised by groups and groups of ghosts! O Lord, I am ruled by ignorance; (I am) a fool who knows nothing and (I am) full of evil nature. Yet (considering me as something of worth) Thou 'accepted' me (and made me Thine). What to say (of this gracious act of Thine)!"*

**mā-vēl – sa-na-nam – keda-mā – yai-vidā,  
moo-vē – danai-en – ru-mudin – thidu-mō  
kōvē – kura-min – kōdi-thōl – puna-rum,  
thēvē – siva-san – kara-thē – sikanē. 39**

*For the seven great births to come to a close,  
When shall the three Eshanas, inseparable from Maya, cease?  
O King! O Embracer of Valli, the tender huntress!  
O Great Guru of Sankara, of form auspicious!*

*"O King (of the universe)! O Lord, Who embraces the shoulders of the lightning-like huntress, Valli Devi! Guru of Sivasankara! In order that the seven (kinds of) great births be destroyed, when shall the three Eshanas (desires), which are inseparable from Maya, come to an end?"*

**vinai-ō – davi-dum – kathir-vēl – maravēn,  
manai-yō – du-thi-yan – gi-mayan – gi-davō  
sunai-yō – daru-vith – thurai-yō – du-pasum,  
thinai-yō – di-tha-nō – du-thi-rin – thavanē. 40**

*Karma-dispelling Luminous-Vel, I shall not forget;  
Perplexed and deluded will I be, by this life transient?  
The spring, the waterfall and the fields of millet, –  
O Lord, Who wandered amongst these, as also the watch-shed?*

*"O Lord, Who (in search of Valli) wandered about the (mountain) spring, the banks of the waterfall, the millet field, and the watch-shed! I shall not forget the Luminous-Vel that dispels (the darkness of) Karmas. Will I be perplexed and deluded by this Samsaric life? (No, it cannot be!)"*

**sā-gā – thenai-yē – saranam – ka-li-lē,  
kā-kā – nama-nār – kala-kam – chēyu-nāl  
vā-gā – mūrūgā – mayil-vā – ga-na-nē,  
yō-gā – siva-nyān(a) – upa-thē – sikanē. 41**

*Save me from transmigration and, under your Lotus Feet,  
Protect, protect, when the soul Yama separates,  
O Victory-garlanded! O Muruga! O Peacock-rider!  
O Lord of Yoga! O Guru Supreme, the Siva-Jnana Bestower!*

*"O Lord, wearing beautiful victory-garlands! O Lord Muruga! O Peacock-rider! O Lord of Yoga! O Lord (the Supreme Guru) who grants Siva-Jnana (Atma-Jnana or Brahma-Jnana)! At the time (of death) when Yama would play his mischief (of separating the soul from the body by throwing his noose), allowing me not to die (at his hands), protect me, O Lord, protect me under Thine Divine Feet."*







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**kuri-yai – kuri-yā – thu-ku-ri – thari-yum,  
neri-yai – thani-vē – lai-nikal – thi-dalum  
cheri-vat – tru-lakō – durai-sin – thai-yum-at,  
ari-vat – tra-ri-yā – mai-yu-mat – tra-thu-vē. 42**

*To know the Object Supreme by thinking without thinking,  
That State, – the Vel incomparable, – no sooner is it granted,  
Than, lo, world's relations ceased, speech and mind too ceased,  
Ceased the intellect and, lo, ignorance also ceased!*

*"No sooner is the Vel Incomparable, (or) that Supreme State (Mukthi) of knowing (realizing) the Object (of meditation) by thinking without thinking, granted (to me), that all (my) relations with the world ceased, speech and mind also ceased, intellect ceased and ignorance, too, ceased!"*

**thoosā – mani-yum – thuki-lum – punai-vāl,  
nēsā – mūrūgā – nina-than(p) – aru-lāl  
āsā – nika-lam – thuka-lā – yina-pin,  
pēsā – anu-bhoo – thi-pi-ran – tha-thu-vē. 43**

*She who wears clean gems and clothes,  
Her Beloved, O Muruga, by Thine Love-Grace,  
The desire-chain having been reduced to dust,  
Was born Speechless-Experience, grand indeed most.*

*"O Lord Muruga, the Beloved of her (Valli) who wears clean (garlands or ornaments made of) gems and clothes! By Thine Love-Grace, the desire-chain was shattered to dust (i.e., destroyed) and then Speechless-Experience (i.e., Direct Experience or Sakshatkarā) was born."*

**sādum – thani-vēl – mūrūgan – saranam,  
soodum – padi-than – thathu-chōl – lu-ma-thō  
veedum – surar-mā – mudi-vē – tha-mum-vem,  
kādam – puna-mum – kamalum – kalalē. 44**

*Murugan, the Great, with the destroying, Peerless Vel,  
Granted His Feet to be crowned, – O, what to tell!  
Moksha, God's glorious heads, and the Vedas eternal,  
Shine with the Feet, the hot forest and the field as well.*

*"Lord Muruga, with the Incomparable and destroying Vel, granted His Feet to be crowned (on my head), – the Feet which shine as (or whose divine fragrance is emitting or felt in) Moksha, on the heads of the Devas, in the Vedas, in the hot forest and the millet fields. O What shall I say (of His graciousness)!"*

**karavā – kiya-kal – vi-yū-lār – kadai-sen(ru),  
iravā – vakai-mēy – pōru-lee – kū-vai-yō  
kūravā – kūmarā – kūlisā – yutha-kunj,  
charavā – siva-yō – ga-thē-yā – paranē. 45**

*Not to approach me, who their learning conceal,  
And beg of them, will You grant me Wisdom Eternal?  
O Lord with Vajrayudha! O Kumara! O Teacher Spiritual!  
O Deivayanai's Lord! O Granter of Yoga, the Grace all full!*

*"O Master Divine! O Lord Kumara! O Lord having the weapon, Vajra! O Consort of Deivayanai! O Embodiment of Grace, Who grants Siva-Yoga! Wilt Thou (graciously) grant me the Wisdom Supreme, so as to obviate the need for me to beg at the doors of those who conceal their learning? (Kindly grant me.)"*





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**enthā – yum-ena – karul-than – thai-yum-nee,  
sinthā – kūla-mā – navai-theer – thenai-yāl  
kanthā – kathir-vēl – lavanē – ūmai-yāl,  
main-thā – kūmarā – marai-nā – yaganē. 46**

*Thou art my Mother as also my Father that bestows grace,  
Please pray, accept me, removing all my mental afflictions;  
O Skanda! O Lord with Vel luminous! O Darling Uma's!  
O Kumara! O Glorious Lord of the immortal Vedas!*

*"O Lord Skanda! O Lord with the self-luminous Vel! O Son of Uma Devi! O Kumara! O Lord of the Vedas! My Mother, as also the Father, that blesses me art Thou. Destroy all (my) mental afflictions and 'accept' me."*

**ārā – rai-yum-nee – tha-than-mēl – ni-lai-yai,  
pērā – adi-yēn – peru-mā – ru-la-thō  
seerā – varu-soor – sithai-vith – thi-mai-yōr,  
kōorā – ulagam – kulir-vith – thava-nē. 47**

*Transcending six-six, that state which is beyond,  
Am I blessed to attain that as my fortune grand?  
Destroying Surapadma, who rose angrily to fight,  
O Lord, You made heaven the Devas', duly cooling it!*

*"O Lord Skanda! You killed the Asura, Surapadma, who rose against You hissing in anger (to attack), and restored the Devas (who were tortured by the Asura) to (their original abode of) heaven, cooling it and making it again as theirs. Transcending the thirty-six Tattvas, am I blessed to attain as my fortune divine that Supreme State which is beyond (the Tattvas)? (Pray, grant me.)"*

**arivon – ra-ra-nin – rari-vā – ra-ri-vil,  
pirivon – ra-ra-nin – ra-pirā – nalai-yō  
serivon – ra-ra-van – thiru-lē – sithai-ya,  
veri-ven – rava-rō – dūrum-vēl – lavanē. 48**

*Ceasing from every knowledge, those who know, O Lord,  
Dost Thou not, in their intelligence, inseparably stand?  
Their relations coming to nought and darkness destroyed,  
O Velava! Thou abideth in them who their delusion have conquered.*

*"In the consciousness (intelligence) of those who know, duly ceasing from all (sensory) knowing, dost Thou not, O Lord, stand (in union) without the least separation? (And when this practice is repeated and intensified) Every (worldly, external) relation (due to Vikshepa) coming to nought, and the darkness (of the veil or Avarana) being destroyed, they overcome their delusion (Avidya); and, with them, O Lord Velayudha, Thou abideth (forever)."*

**thannam – thani-nin – rathu-thā – nariya,  
innam – ōrūvark – kisai-vi – pathū-vō  
minnum – kathī-vēl – vikir-thā – ninai-vār,  
kinnam – kalai-yum – krupai-sool – sūdarē. 49**

*That which Is by Itself, by oneself is It to be realized;  
To yet another can that (Experience) be disclosed?  
O Lord with the twinkling Light-Vel and of forms varied!  
Misery-Remover of those that think, O Resplendence, grace-surrounded!*

*"O Lord of twinkling self-luminous Vel, with forms varied! O Grace-surrounded Resplendence, that removes the misery (of Samsara) of those that think (of Thee)! That (Supreme Reality) which is Alone by Itself (i.e., One without a second) is to be realized by oneself (by being It); can It (or that Experience) be related to yet another!"*





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**mathiket – tara-vā – di-mayang – gi-yara,  
gathiket – tava-mē – keda-vō – kada-vēn  
nathi-pū – thira-nyā – na-sukhā – thipa-ath,  
thi-thi-pū – thirar-veer – radu-sē – vakanē. 50**

*Reasoning lost, enervated and deluded most,  
Losing the Goal of virtuous life, shall I in vain be lost?  
O Son of Ganga, Lord of Wisdom-Bliss, and the Great!  
Diti's sons' prowess destroyer, O Lord of Might!*

*"O Son of river (Ganga)! O Lord of Wisdom-Bliss! O Hero, Who vanquished the prowess of the sons of Diti! Intellect confounded, much distressed (in mind) and deluded, losing that great Blessedness (of Anubhuthi) which accrues from a virtuous or righteous life, am I to be lost in vain? (No; it cannot happen.)"*

**ūrūvāy – arūvāy – ūlathāy – ilathāy,  
marūvāy – malarāy – maniyāy – ōliyāy  
karūvāy – ūvirāy – gathiyāy – vithiyāy,  
gūrūvāy – varūvāy – arūlvāy – gūhanē. 51**

*With form and formless, what is not and what is,  
Flower and fragrance, gem and radiance,  
Body and soul, Salvation and rules of righteousness,  
O Lord, Who comes (as all and) as Guru! O Guha! Bestow Thy Grace.*

*"O Almighty Lord Guha! O Supreme Being, Who comes (as all these which are) with form and without form, as what is and what is not, as flower and (its) fragrance, as gem and (its) radiance, as body (universe) and soul (universal spirit) (that pervades and animates it), as the rules of righteousness and Moksha (that is attained through them) (i.e., as the means and as the end), and as the Guru! Bestow Thy Grace (on all)."*

**Thiruchitrāmbalam**



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śrī arunagirināthar swāmīgal's  
kanthar anubhūthi  
thiruchitrāmbalam

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