



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த
திருப்புகழ் பதிகங்கள் - பாடல் 1 (“கைத்தலம் நிறைகனி”)
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 1 (“kaithala-nirai-gani”)
thiruchitrabalam

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 1
(“kaithala-nirai-gani”)
(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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thiruppugal pathigam - song 1 (“kaithala-nirai-gani”)
thiruchitrāmbalam*

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śrī arunagirināthar swāmīgal'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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தந்தன தனதன தந்தன தனதன
தந்தன தனதன தனதான

கைத்தல நிறைகனி யப்பமொ டவல்பொரி
கப்பிய கரிமுக னடிபேணிக்
கற்றிடு மடியவர் புத்தியி லுறைபவ
கற்பக மெனவினை கடிதேகும்

மத்தமு மதியமும் வைத்திடு மரன்மகன்
மற்பொரு திரள்புய மதயானை
மத்தள வயிறனை உத்தமி புதல்வனை
மட்டவிழ் மலர்கொடு பணிவேனே

முத்தமி ழடைவினை முற்படு கிரிதனில்
முற்பட எழுதிய முதல்வோனே
முப்புர மெரிசெய்த அச்சிவ னுறைரதம்
அச்சது பொடிசெய்த அதிதீரா

அத்துய ரதுகொடு சுப்பிர மணிபடும்
அப்புன மதனிடை இபமாகி
அக்குற மகளுட னச்சிறு முருகனை
அக்கண மணமருள் பெருமானே.





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śrī arunagirināthar swāmigal’s thiruppugal pathigam - song 1 (“kaithala-nirai-gani”)

kaith-thala-nirai-gani – appamo – taval-bori
kap-piya-kari-mugan adi-pēni
kat-tridum-adi-yavar – puthiyil-urai-bavar
kat-pagam – ěna-vinai kadi-thēgum

*In the hand He has fruit; He ate appam, aval, and pori;
His feet worshipping,
'Ye who resides in the heart of devotees, Ye (katpakam) – if one should praise Him,'
His evil deeds will fly away.*

math-thamum-athi-yamum – vai-thidum – aran-magan
mat-poru-thiral-buya matha-yānai
math-thala-vayi-ranai – uthami – puthal-vanai
mat-tavil – malar-godu pani-vēnē

*He has mountain like shoulders;
He has the head of an elephant; He is one having drum-like belly;
He is the Son of Hara, who adorns himself with 'umatha' flower and crescent moon;
He is the Son of Uma, the Perfect One; I worship Him with flowers fragrant!*

muth-thamil-adai-vinai – mut-padu – kiri-thanil
mut-pada-elu-thiya muthal-vōnē
mup-puram – eri-seytha – ach-chiva – nurai-ratham
ach-chathu-podi-seytha athi-thee-rā

*Oh primal One, who wrote the three aspects of Tamil on Mount Meru;
Oh great Hero, who destroyed the axle of the chariot of Lord Siva, who burnt the three fortresses!*

ath-thuya-rathu-godu – sup-pira – mani-padum
ap-puna-mathan-idai iba-māgi
ak-kura-maga-ludan – ach-chiru – muru-ganai
ak-kana-manam-arul peru-mālē

*Lord Muruga was suffering for the sake of Valli, the daughter of a hunter in the millet grove;
Oh Lord who went there in the form of an elephant and made them enter into wedlock!*

** When SivA started off on His chariot to invade Thiripuram, He failed to take the clearance of GanEshA, who is the Remover of all obstacles. The chariot's axle broke into pieces. Later, SivA sought the permission of GanEshA formally, and so succeeded in burning away Thiripuram.*





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