



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த
திருப்புகழ் பதிகங்கள் - பாடல் 128 (“கதியை விலக்கு”)
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 128 (“kathiyai-vilakku”)
thiruchitrabalam

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 128
(“kathiyai-vilakku”)

(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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தனை தனத்த தாதத தனை தனத்த தானன
தனை தனத்த தானன தனதான

கதியை விலக்கு மாதர்கள் புதிய இரத்ன பூஷண
கனத னவெற்பு மேல்மிகு மயலான

கவலை மனத்த னாகிலும் உனது ப்ரசித்த மாகிய
கனதன மொத்த மேனியு முகமாறும்

அதிப லவஜ்ர வாகுவும் அயில்நு னைவெற்றி வேலதும்
அரவு பிடித்த தோகையு முலகேழும்

அதிர வரற்று கோழியும் அடியர் வழுத்தி வாழ்வுறும்
அபிந வபத்ம பாதமு மறவேனே

இரவி குலத்தி ராசத மருவி யெதிர்த்து வீழ்கடு
ரணமு கசுத்த வீரிய குணமான

இளைய வனுக்கு நீண்முடி அரச துபெற்று வாழ்வுற
இதமொ டளித்த ராகவன் மருகோனே

பதினொ ருருத்தி ராதிகள் தபனம் விளக்கு மாளிகை
பரிவொ டுநிற்கு மீசுர சுரலோக

பரிம ளகற்ப காடவி அரிய ளிசுற்று பூவுதிர்
பழநி மலைக்குள் மேவிய பெருமாளே.



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śrī arunagirināthar swāmīgal’s thiruppugal pathigam - song 128 (“kathiyai-vilakku”)

**kathiyai-vilakku-mātharkal – puthiya-irathna-pooshana
kana-thana-vētpu-mēl-miku maya-lāna**

*The women of dubious character who hinder my path to salvation, – and their newly bejewelled bosoms;
Looking like huge mounts, made me get infatuated and provoked me – highly with passion;*

**kavalai-manath-tha-nākilum – unathu-prasith-tha-mākiya
kana-thana-moth-tha-mēniyu muka-mārum**

*And disturbed in mind, nevertheless, (I am now thinking about) – Your famous Supreme body (1)
Which is like a golden treasure; – Your six hallowed faces (2);*

**athipala-vajra-vāku-vum – ayil-nunai-vetri-vēl-athum
aravu-pidith-tha-thōgai-yum ula-kē-lum**

*Your extremely strong shoulders (3) – Your sharp and victorious Spear (4);
Your Peacock (5), holding a snake in its legs;*

**athirava-ratru-kōliyum – adiyar-valuth-thi-vāl-vurum
apinava-pathma-pā-thamum mara-vēñē**

*Your Rooster (6) which crows with a roar, reverberating in the seven worlds; –
Your fresh lotus feet (7) being praised by Your prostrating devotees who have attained salvation – How can I ever forget
all these?*

**iravi-kulath-thi-rājatha – maruvi-ethir-thu-veel-kadu
rana-muga-suth-tha-vee-riya guna-māna**

*Sugrivan, whose lineage is of the Sun, became violent – and took on Vāli in a fierce, in which he lost;
Appreciating his innocence and bravery;*

**ilaiyava-nukku-neen-mudi – ara-sathu-petru-vāl-vura
ithamo-dalith-tha-rāgavan maru-gōñē**

*The younger brother (Sugrivan) was blessed with the Crown and the Kingdom
Graciously by Rāghavan; and You are His nephew!*

**pathi-noru-ruth-thi-rāthigal – thapanam-vilakku-mālikai
parivōdu-nitkum-ee-sura sura-lōka**

Your Temple is illuminated so brightly as if the eleven Rudrās have come together!
You are standing in that Temple very gracefully, Oh Lord!*

**parimala-katpa-kādavi – ari-yali-sutru-poo-vuthir
palani-malaik-kul-mēviya perū-mālē.**

*In the land of Devās, there is a forest of fragrant KaRpa trees – besieged by humming beetles, shaking
the flowers that are falling on;
Mount Palani, which is Your abode, Oh Great One!*





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* 11 Rudrās are as follows: Mahadevan, Haran, Rudran, Sankaran, Neelalohithan, ēesānyan, Vijayan, Veemadevan, Bhavothbhavan, Kapāli and Sowmyan.

[This is one of the unique songs of AruNagirināthar where he has described all aspects of Murugan's form as follows:]

- (1) His Supreme body;
- (2) His six faces;
- (3) His shoulders;
- (4) His Spear;
- (5) His Peacock;
- (6) His Rooster; and
- (7) His Lotus Feet

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- www.projectmadurai.org
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