



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த
திருப்புகழ் பதிகங்கள் - பாடல் 170 (“நாத விந்து”)
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 170 (“nātha vinthu”)
thiruchitrabalam

śrī arunagirināthar swāmigal's thiruppugal pathigam - song 170 (“nātha vinthu”)

(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



Page 1 of 8

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thiruppugal pathigam - song 170 (“nātha vinthu”)
thiruchitrāmbalam*

TABLE OF CONTENTS	Page #
Thiruppugal - Introducton	3
Guide to pronunciation	4
Thiruppugal Pathigam (Tamil)	5
Thirupugal Pathigam (English)	6
References	8



Page 2 of 8

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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!



Page 3 of 8

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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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தான தந்தன தானா தனாதன
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தான தந்தன தானா தனாதன தனதான

நாத விந்துக லாதீ நமோநம
வேத மந்த்ரசொ ரூபா நமோநம
ஞான பண்டித ஸாமீ நமோநம வெகுகோடி

நாம சம்புகு மாரா நமோநம
போக அந்தரி பாலா நமோநம
நாக பந்தம யூரா நமோநம பரகூரர்

சேத தண்டவி நோதா நமோநம
கீத கிண்கிணி பாதா நமோநம
தீர சம்ப்ரம வீரா நமோநம கிரிராஜ

தீப மங்கள ஜோதீ நமோநம
தூய அம்பல லீலா நமோநம
தேவ குஞ்சரி பாகா நமோநம அருள்தாராய்

ஈத லும்பல கோலா லபூஜையும்
ஓத லுங்குண ஆசா ரந்தியும்
ஈர முங்குரு சீர்பா தசேவையு மறவாத

ஏழ்த லம்புகழ் காவே ரியால்விளை
சோழ மண்டல மீதே மநோகர
ராஜ கெம்பிர நாடா ஞநாயக வயலூரா

ஆத ரம்பயி லாரூ ரர்தோழமை
சேர்தல் கொண்டவ ரோடே முனாளினில்
ஆடல் வெம்பரி மீதே றிமாகயி லையிலேகி

ஆதி யந்தவு லாவா சுபாடிய
சேரர் கொங்குவை காவூர் நனாடதில்
ஆவி னன்குடி வாழ்வா னதேவர்கள் பெருமாளே.





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nātha-vinthu – kalāthee – namō nama
vētha-manthra – swa-roopā – namō nama
nyāna-panditha – swāmee – namō nama vegu-kōdī

O Lord, Thou art the basis of Siva and Sakthi (the Lingam and the Peetam), to Thee do I hail.*
O Lord, Whose form encompasses the immortal Vedas and Mantras, to Thee do I hail.
O Lord, Thou art the embodiment of knowledge and wisdom, to Thee do I hail.

nāma-sambu – kumārā – namō nama
bōga-anthari – bālā – namō nama
nāga-bantha – mayoorā – namō nama para-soo-rar

O Divine Son of Sambhu (Siva), Who has millions of names, to Thee do I hail.
O Divine Son of Uma (Parvathi), Who bestows happiness to all, to Thee do I hail.
O Lord, Who rides the Peacock, to Thee do I hail.

sētha-than-davi – nōthā – namō nama
keetha-kin-kinī – pāthā – namō nama
theera-sam-prama – veerā – namō nama giri-rāja

O Lord, Thou art the destroyer of all evil (asuras), to Thee do I hail.
O Lord, Thou art adorned with the liting anklets, to Thee do I hail.
O Lord, Thou art the great and valourous warrior, Who is the King of all mountains, to Thee do I hail.

theepa-mangala – jōthī – namō nama
thoova-ambala – leelā – namō nama
thēva-kun-jari – pāgā – namō nama arul-thārāv

O Lord, Thou art the sacred light that emanates from all lamps, to Thee do I hail.
O Lord, Who plays in the pure cosmic sky, to Thee do I hail.
O Lord, Thou art the Divine Consort of Devayānai, to Thee do I hail – Please Bestow Thy Grace.

ee-thalum-pala – kōlāla – poo-jaiyum
ōthalam-guna – āsāra – nee-thiyum
eera-mum gūrū – seer-pātha – sē-vaiyum mara-vātha

*Charity, festive offerings, learning, virtues, discipline,
justice, compassion and devotional service, dedicated to the Guru's feet – will never be forgotten in:*

ēl-thalam-pugal – kāvēri-yāl – vilai
sōla-mandala – meethē – manō-hara
rāja-gem-beera – nādālu – nā-yaga vaya-loorā

*The ChoLa Mandalam, praised by the inhabitants in the seven worlds,
Whose land is made fertile by the great river Kāveri;
Within that kingdom is Rājagembeeram***, and Thou art its Lord! O Lord of Vayalur!*





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ātharam-payil – āroo-rar – thō-lamai
sērthal-kondava – rōdē – munā-linil
ādal-vembari – meethēri – mā-gayi lai-yil-lēgi

*Once, the friendship of Aroorar (Sundarar) was sought (by Cheraman Peruman**);
Who wanted to travel with his friend;
In a dancing horse all the way to the heavenly abode (Maha Kailas).*

āthi-anthavu – lā-vāsu – pādiya
sērar-kon-guvai – kāvoor – nanā-dathil
āvinan-gudi – vāl-vāna – thē-vargal perū-mālē

*There sang the Chera King, the beautiful (antha) Athi Ulā as an extempore poem;
That Cheraman Peruman ruled Kongu Nādu, situated in Vaikavoor.
Within Vaikavoor is ThiruvAvinankudi (PaLani's foothill), and Thou art the Life of that place.
O Great One, the Commander-in-chief of the Devas!*

** Nadha Bhindu is explained here. Nadha is the principle of sound. It is also known as Nama or Name. From this Nadha or Name came out Bhindu or Rupa which is the Form. These Name and Form are Nama and Rupa or Nadha and Bhindu, what is known as Omkara Pranava, and these are the seed and seat of all matter and force. Nadha is represented by a line or a pillar and the Bhindu by a disc or elliptic base. It is this Nadha or vibration that is known as Linga, and bhindu is what is known as its peetam. This lingam along with peetam is the principle of name and form, that is beyond any comprehension, and the form that could be comprehended little better came out of the Bhindu in the order of evolution. This is what is known as Siva-Sakthi aikkiyam which is rUpArUpam (rUpa - arUpam), that is with shape or without shape. (reference - Siva Agamam and Saiva Sidhdhantham).*

*** The story is about Cheramān Perumān, King of Kongu Nādu, who lived 1,150 years back and became a great friend of Sundarar, one of the four pillars of Saivism. When Sundarar was sent for by Lord Siva to Kailas, Sundarar desired that his friend Cheraman should also join him. Cheraman rushed in a horse to join Sundarar. He reached Kailas earlier than Sundarar but was stopped at the gate. While waiting for Sundarar to reach Kailas, Cheraman sang then and there "Athi Ulā" in praise of Kailas and was admitted into heaven along with Sundarar.*

****Rajagembiram is now known as ThirukkaRkudi or UyyakkondAn. It is near Tiruchi on the route to VayalUr.*





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