



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த
திருப்புகழ் பதிகங்கள் - பாடல் 876 (“மகர குண்டல மீதே”)
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 876 (“magara-kundala-meedhē”)
thiruchitrāmbalam

śrī arunagirināthar swāmigal's
thiruppugal pathigam - song 876
(“magara-kundala-meedhē”)
(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 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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தனை தந்தன தானா தானன
தனை தந்தன தானா தானன
தனை தந்தன தானா தானன தனதான

மகர குண்டல மீதே மோதுவ
வருண பங்கய மோபூ வோடையில்
மருவு செங்கழு நீரோ நீவிடு வடிவேலோ

மதன்வி டுங்கணை யோவா னோசில
கயல்கள் கெண்டைக னோசே லோகொலை
மறலி யென்பவ னோமா னோமது நுகர்கீத

முகர வண்டின மோவான் மேலெழு
நிலவ ருந்துபு னோமா தேவருண்
முதிய வெங்கடு வோதே மாவடு வகிரோபார்

முடிவெ னுங்கட லோயா தோவென
வுலவு கண்கொடு நேரே சூறைகொள்
முறைய றிந்தப சாசே போல்பவ ருறவாமோ

நிகரில் வஞ்சக மாரீ சாதிகள்
தசமு கன்படை கோடா கோடிய
நிருத ரும்பட வோரே வேவியெ யடுபோர்செய்

நெடிய னங்கனு மானோ டேயெழு
பதுவெ ளங்கவி சேனா சேவித
நிருப னம்பரர் கோமான் ராகவன் மருகோனே

சிகர வும்பர்கள் பாகீ ராதிகள்
பிரபை யொன்றுபி ராசா தாதிகள்
சிவச டங்கமொ டீசா னாதிகள் சிவமோனர்

தெளியு மந்த்ரக லாபா யோகிகள்
அயல்வி ளங்குசு வாமீ காமரு
திருவ லஞ்சுழி வாழ்வே தேவர்கள் பெருமானே.





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śrī arunagirināthar swāmigal’s thiruppugal pathigam - song 876 (“magara-kundala-meedhē”)

**makara-kundala-meethē – mō-thuva
varuna-pan-gaya-mō-pū – vō-daiyil
maruvu-sen-galu-nee-rō – nee-vidu vadi-vēlō**

*[The first 11 lines describe the eyes of whores]
Are they the red lotus flowers blooming in the pond, that attack the ear-studs, shaped like the makara fish? Or are they a pair of identical red lilies? Or are they the spear wielded by You, Oh Lord?*

**mathan-vidum-kanai-yō – vā-lō-sila
kayal-kal-kendaika – lō-sē-lō-kolai
marali-en-pava – nō-mā-nō-mathu nukar-keetha**

Or are they the arrows wielded by Manmathan (God of Love)? Or are they the swords? Or do they belong to the species of fish such as kayal, keNdai or sEl? Or are they none other than the murderous Yaman (God of Death) Himself? Or deer? Or are they a bunch of swarming beetles that hum musically after imbibing honey?

**mukara-van-dina – mō-vān-mēl-elu
nilavar-un-thupu – lō-mā-thē-varum
muthiya-ven-gadu – vō-thē-mā-vadu vaki-rō-pār**

Or are they the moon-gobbling chandramuki birds that soar up to the sky? Or are they the old and evil poison AlakAlam imbibed by Lord SivA? Or are they the slit in the baby-mangoes that are sweet? Or are they the sea that gushes at the end of the aeon? They could be anything;

**mudive-nun-gada-lō-yā – thō-vena
vu-lavu-kan-kodu-nē-rē-sū – raikol
muraiya-rin-thapa-sā-sē – pōl-pava rura-vā-mō**

With such rambling eyes, these whores roam about with the knack of openly grabbing the lives of their suitors; how could a liaison with such devilish women be deemed good?

**nikaril-vanjaka-māree – sā-thikal
thasa-mu-kan-padai-kōdā – kō-diya
nirutha-rum-pada-vō-rē – vē-viyē adu-pōr-sēy**

Many demons like MAreechan, who have no equals in treachery, RAvaNan and his millions of armies were entirely annihilated when He wielded a unique arrow in the war; He is the tall and mystical Lord;

**nediya-nan-ganu-mā-nō – dē-yelu
pathuve-lan-gavi-sē-nā – sē-vitha
nirupa-nam-parar-kō-mān – rā-gavan maru-gō-nē**

He is the King worshipped by HanumAn and his army of seventy million monkeys; He is the Leader of the celestials; and You are the nephew of that Lord RAma!





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sikara-vum-parkal-pā-kee – rā-thikal
pira-pai-on-rupi-rā-sā – thā-thikal
sivasa-dan-gamo-dee-sā – nā-thikal siva-mō-nar

Eminent celestials, along with devotees like Bageerathan, illustrious and realised souls, persons like EesAnan who are well-versed in all Saivite rituals, the silent sages in the path of Lord SivA and the YOgees who have a resolute mind that dives into the manthras of crystal-clear scriptures, have all assembled beside You, Oh Lord!*

theliyum-anthra-ka-lā-pā – yōgi-kal
ayal-vi-langu-su-vā-mee – kā-maru
thiruva-lam-chuli-vālvē – thēvar-kal perū-mālē.

*You are seated in this beautiful town, Thiruvallamchuzhi**! You are the Lord of the celestials, Oh Great One!*

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—————
** Bageerathan is a king who hailed from the Sun Dynasty. He is the one who brought the River Gangai down to the earth. He worshipped Lord Murugan in Vallakkottai.*

*** Thiruvallamchuzhi is near Kumbakonam*





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