



ஸ்ரீ அருணாகிரிநாதர் சுவாமிகள் அருளிச்செய்த
திருப்புகழ் பதிகங்கள் - பாடல் 2 (“பக்கரைவி சித்ரமணி”)
திருச்சிற்றம்பலம்

śrī arunagirināthar swāmīgal's
thiruppugal pathigam - song 2 (“pak-karai-vi-chithra-mani”)
thiruchitrāmbalam

śrī arunagirināthar swāmīgal's thiruppugal pathigam - song 2 (“pak-karai-vi-chithra-mani”)

(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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தத்ததன தத்ததன தத்ததன தத்ததன
தத்ததன தத்ததன தனதான

பக்கரைவி சித்ரமணி பொற்கலணை யிட்டநடை
பட்சியெனு முகர்தூர கமுநீபப்

பக்குவம லர்த்தொடையும் அக்குவடு பட்டொழிய
பட்டுருவ விட்டருள்கை வடிவேலும்

திக்கதும் திக்கவரு குக்குடமும் ரட்சைதரு
சிற்றடியு முற்றியப னிருதோளும்

செய்ப்பதியும் வைத்துயர்தி ருப்புகழ்வி ருப்பமொடு
செப்பெனள னக்கருள்கை மறவேனே

இக்கவரை நற்கனிகள் சர்க்கரைப ருப்புடனெய்
எட்பொரிய வற்றுவரை இளநீர்வண்

டெச்சில்பய றப்பவகை பச்சரிசி பிட்டுவெள
ரிப்பழமி டிப்பல்வகை தனிமூலம்

மிக்கஅடி சிற்கடலை பட்சணமெ னக்கொளொரு
விக்கிநச மர்த்தனெனும் அருளாழி

வெற்பகுடி லச்சடிவ விற்பரம ரப்பரருள்
வித்தகம ருப்புடைய பெருமாளே.





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**pak-karai-vi-chithra-mani – pot-kala-nai-itta-nadai
pakshi-yenum – ugra-thura gamu-neeaba**

"Wearing a jewel of the type of a horse-shoe (angavadi), a rare combination of gems, and a golden rein, and with a fast pace, this peacock is nothing but a fierce horse;

**pak-kuva-malar-thodai-yum – akku-vadu-pat-toliya
pattu-ruva-vitta-rul-kai vadi-vēlum**

*The kadamba garland made from just blossomed flowers;
The sharp spear in the hand, which was thrown to shatter the Krouncha Mountain into pieces;*

**thik-kadhu-madhika-varu – kukku-damum-rakshai-tharu
chitra-diyu-mutri-yapan niru-thōlum**

*The rooster which comes flying as the staff amidst the praise of all from the eight directions;
The petite feet which protect all devotees and remain as the only solace; the robust shoulders numbering twelve; and*

**seyp-padhiyum-vaith-thuyar – thiruppugal-viruppa-modu
sep-pena-enak-karulgai mara-vēñē**

The holy place Vayaloor - these should be the theme of Your song constituting the great Thiruppugal (Song of Glory)
which you must sing with relish";
These were the words with which You commanded me; how can I forget this Grace?*

**ikka-varai-nat-kani-gal – sark-karai-parup-puda-ney
et-poriya-valthu-varai ila-neer-van**

*Sugar cane, flat beans, choice fruits, sugar, lentils, refined butter;
Sesame seed, fried and puffed rices, split beans, tender coconut,*

**dech-chil-paya rappa-vagai – pach-charisi-pittu-vela
rip-palam-idip-pal-vagai thani-moolam**

Cucumber fruit, snacks made of ground grains, rare edible roots (like sweet potatoes and yams),

**mikka-adisit-kadalai – bha-kshanam-enak-koloru
vik-ki-nasa-marth-than-enum aru-lāli**

*Pure honey, whole lentils, fried sweet rice (appam), raw rice pudding (pittu), plenty of cooked rice and nuts
are the Sāthwik (harmless) food items preferred by the Unique One, who can create and remove obstacles;
You are that Great Ocean of Compassion, Oh Vināyakā!*

**vetpa-kudil-acha-dila – vit-para-mar-appar-arul
vith-thaga-maru-pu-daiya perū-mālē.**

*One who dwells in Mount Kailās, One who has bent-down tresses, One who holds in His hand the Mahā
MEru as His bow, One who is Supreme, and One who is the Father of the Universe, that Siva graciously
delivered You to us, Oh Embodiment of Knowledge!
You have a singular and unique tusk**, Oh Great One!*





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* Arunagirināthar was directed by Lord Muruga to come to Vayaloor after his first song in Thiruvānāmalai. Muruga wanted him to sing his next song with the following themes: His peacock, His kadamba garland, His spear, His rooster staff, His lotus feet, His twelve shoulders and the town of Vayaloor. This is that unique song.

** In Mount Mēru, Veda Vyāsa dictated Mahābhārathā - the great itihāsā - while Vināyakā decided to write it down in palm leaves. In the absence of any writing instrument, Vināyakā broke one of His tusks and began scribbling Mahābhārathā; so He is known as Ekadhānthan-one tusked.

thiruppugal pathigam references:

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