

ELEVEN¹ VERSES TO SRI ARUNACHALA

1. O Love in the shape of Arunachala!
Now that by Thy Grace Thou hast claimed me,
what will become of me unless Thou manifest Thyself to me,
and I, yearning wistfully for Thee
and harassed by the darkness of the world, am lost?
(How) can the lotus blossom without the sight of the sun?
Thou art the Sun of suns. Thou causest Grace
to well up in abundance and pour forth as a stream!
2. O Arunachala, Thou Form of Love Itself!
I am loveless and do not think of Thee and melt with love for
Thee like wax over a fire. But does it become Thee, once having
claimed me, if instead of producing such love in me, Thou let
me now be lost? O Bliss rising from Love!
O Nectar springing in the heart of devotees!
Haven of my refuge! Thy pleasure is mine.
It is also my joy, O Lord of my Life!
3. Arunachala who art the Lord!
Drawing me with the cords of Thy Grace,
although I had not even dimly thought of Thee,
Thou didst decide to kill me outright. How then did I,
poor I, offend Thee that Thou dost leave the task unfinished?
Why dost Thou torment me thus leaving me suspended
between life and death? Fulfil Thy wish
and long survive me all alone O Lord!

¹ *Padikam* means 'ten stanzas' but in the end this hymn came to total eleven .

SRI ARUNACHALA PADIKAM*

1. Karuṇai-yāl ennai āṇḍanī yenakkun
kākṣhitand aruḷilai yendṛāl
Iruḷnali ulagil ēṅgiyē padaittiv
uḍal-viḍil engati ennām
Aruṇa-naik kāṇā dalarumō kamalam
aruṇa-nuk karuṇa-nā manni
Aruḷ-nani suran-daṅḡ aruvi-yāyp perugum
aruṇamā malai-yenum anbē.
2. Anburu Aruṇā chala-vazhan mezhugāi
agattunai ninain-dunain durugum
Anbili yenak-kun anbinai aruḷā
dāṇḍenai azhit-tiḍal azhagō
Anbinil viḷaiyum inbamē anbar
ahattinil ūrumār amudē
Empuga liḍa-nin niṣṭṭa-men niṣṭṭam
inbadeṇ kennuyir iṇaiyē.
3. Iṇai-yunai ninai-yum eṇṇamē naṇṇā
enai-yuna daruḷ-kayitṭṛal īrttu
Iṇai-yuyir iṇḍrik koṇḍriḍa ninḍṛāi
enkuṇai iyaṭ-ṭṛinan ēzhai
Iṇai-yinik kuṇai-yen kuṭṭru-yir ākki
enai-vadait tiḍa-ledaṇ kiṇṇgan
Iṇai-vanām Aruṇā chala-yeṇa muḍittē
ēkanā vāzhinī ḍūzhi.

* *Ezhu seer viruttam* (seven-word metre): These are eight line verses with the first line of each couplet having four words and the second, three.

4. What did it profit Thee to pick me out
 from all those living in the world,
 to rescue my poor self from falling into the dreary waste
 (of samsara) and hold me at Thy Feet?
 Lord of the ocean of Mercy!
 Even to think of Thee puts me to shame.
 Arunachala, (long) mayst Thou live!
 I bow my head to Thee and bless Thee.
5. Lord! Thou didst bring me here by stealth
 and all these days hast held me at Thy Feet. Lord!
 Thou hast made me (stand) with hanging head,
 (dumb) like a statue when asked what Thy nature is!
 Deign to ease me in my weariness,
 struggling like a deer that is caught in a net.
 Lord Arunachala! What can be Thy will?
 (Yet) who am I to comprehend Thee?
6. Lord of my Life!
 I have always been at Thy Feet like a frog (which clings) to the
 stem of the lotus; make me instead a honey bee which (from the
 blossom of the Heart) sucks sweet honey of Pure Consciousness;
 then shall I have deliverance. If I lose my life while clinging to
 Thy Lotus Feet it will be for Thee a standing column of ignominy,
 O Blazing Mountain of Light spreading red rays, O (wide)
 Expanse of Grace, more subtle than the ether!
7. O Pure One! If the five elements consisting of ether, air, fire,
 water and earth, the numerous living beings and every manifest
 thing are nothing but the Pure Consciousness that Thou art,
 how then can I (alone) be separate from Thee?
 Since Thou shinest in the Heart, a single Expanse
 without duality, how can I come forth distinct therefrom?
 Show Thyself planting Thy Lotus Feet
 upon the (ego's) head as it emerges, O Arunachala!

4. Ūzhiyil vāzhum mākka-ḷil enpāl
 ūdiyam yādunī peṭṭrāi
 Pāzhi-nil vīzhā dēzhai-yaik kāttun
 padat-tinil irut-tivait tanaiyē
 Āzhiyāñ karuṇai aṇṇalē yeṇṇa
 ahamiga nāṇa-naṇ ṇiḍumāl
 Vāzhinī Aruṇā chala-unai vazhutti
 vāzht-tiḍat tāzht-tumen talayē.

5. Talai-vanī ennaik kaḷa-vinir koṇarn-dun
 tāḷi-lin nāḷ-varai vait-tāi
 Talai-vanin tanmai enna-yen bār-kut
 talai-guni silai-yena vaittāi
 Talai-vanān valai-mān tanai niga rāden
 taḷar-vinuk kazhi-vunā ḍiḍu-vāi
 Talai-vanām Aruṇā chala-vuḷam ēdō
 tami-yanār tanai-yuṇar darḷkē.

6. Taṟ-para nāḷum tāḷi-nil taṅgit
 taṇḍa-lar maṇḍu-kam ānēn
 Chirpada naṭṭren uṇmalar aḷiyā
 chei-diḍil uydi-yuṇ ḍun-ḍran
 Naṟpa-dap pōḍil nān-uyir viṭṭāl
 naṭṭa-tūṇ āgu-mun pazhiyē
 Veṟ-puru Aruṇa viri-kadir oḷiyē
 viṇṇi-nu nuṇṇaruḷ veḷiyē.

7. Veḷi-vaḷi tīnīr maṇpala uyirāi
 viri-vuṟu bhūta-bhau tikaṅgaḷ
 Veḷi-yoḷi unnai aṇḍriyin ḍrennin
 vēruyān āruḷan vimalā
 Veḷi-yadā yuḷattu vēṟara viḷangin
 vēṟena veḷi-varu vēnaṟ
 Veḷi-varāi Aruṇā chala-vavan talai-yil
 viri-malarp padat-tinai vaittē.

8. Thou hast destroyed my ability to prosper in the world
and made a wastrel of me;
this condition is miserable
and no one is happy. To die is better than to live thus,
O Transcendental Self in the form of a mountain,
shining as the cure for the madness (of worldliness)!
Grant me, mad (for Thee) in vain,
the sovereign remedy of clinging to Thy Feet!
9. O Transcendent! I am the first of those who have not the
Supreme Wisdom to clasp Thy Feet in freedom from
attachment. Ordain Thou that my burden be transferred to
Thee and my free will effaced, for what indeed can be a burden
to the Sustainer (of the Universe)? Lord Supreme! I have had
enough (of the fruits) of carrying (the burden) of this world
upon my head, parted from Thee. Arunachala, the Supreme
Itself! Think no more to keep me at a distance from Thy Feet!
10. I have discovered a new thing!
This Hill, the lodestone of lives, arrests the movements
of anyone who so much as thinks of It,
draws him face to face with It,
and fixes him motionless like Itself,
to feed upon his soul thus ripened. What (a wonder) is this?
O souls beware of It and live! Such a destroyer of lives is this
Arunachala, which shines within the Heart!
11. How many are there who have been ruined
like me for thinking this Hill to be the Supreme?
O men, disgusted with this life of intense misery,
ye seek a means of giving up the body;
there is on earth a rare drug which,
without actually killing him,
will annihilate anyone who so much as thinks of it.
Know that it is none other than this Arunachala.

8. Vait-tanai vālā vaiyahat tuyyum
 vazhi-yaṛi mati-yazhit tiṅṅan
 Vait-tiḍil āṛkkum inbilai tunbē
 vāzh-vidil sāvadē māṅbam
 Pait-tiyam paṭṭrip payan-aṛum enak-kun
 pada-muṛum arumarun daruḷ-vāi
 Pait-tiya marundāp pāroḷir Aruṇa
 parup-pada urup-peṛu paranē.
9. Para-manin pādam paṭṭra-ṛap paṭ-ṭrum
 paravaṛi vaṛi-yaṛir paraman
 Para-munak kena-ven paṇi-yaṛap paṇi-yāi
 bharit-tiḍum unak-kedu bhāram
 Para-manir pirin-div ula-ginait talai-yil
 paṭṭri-yan peṭṭradu pōdum
 Para-manām Aruṇā chala-venai yini-yun
 padat-tinin ḍroduk-kuṛap pārēl.
10. Pārt-tanan pudu-mai uyir-vali kānta
 paru-vadam oru-daram idanai
 Ōrt-tiḍum uyi-rin sēṣh-ṭai-yai oḍukki
 oru-dana dabhi-muka māga
 Īrtta-dait tan-pōl achalamāc chei-dav
 innuyir bali-koḷum ihden
 Ōrttui-min uyirgāḷ uḷamadil oḷiriv
 uyirk-koli Aruṇa-mā giriyē.
11. Giri-yidu para-māk karu-diya enpoḷ
 keṭ-ṭavar ettanai kollō
 Viri-tuya ralip piṣhaip-pinil vizhaiyu
 viṭṭuḍal viṭṭida viragu
 Karu-diyē tiri-vīr karut-tinuḷ orukāl
 karu-diḍak kolā-malē kollum
 Arumarun donḍruṅ ḍava-niyil adu-tān
 aruṇa-mā tira-mena aṛivīr.