

# ELEVEN<sup>1</sup> 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!

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<sup>1</sup> *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-daṅḅ 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 iṛaiyē.
3. Iṛai-yunai ninai-yum eṇṇamē naṇṇā  
enai-yuna daruḷ-kayitṭṛal īrttu  
Iṛai-yuyir inḍrik koṇḍriḍa ninḍṛāi  
enkuṛai iyaṭ-ṭṛinan ēzhai  
Iṛai-yinik kuṛai-yen kuṭṭru-yir ākki  
enai-vadait tiḍa-ledaṛ kiṇṇgan  
Iṛai-vanām Aruṇā chala-yeṇa muḍittē  
ēkanā vāzhinī ḍūzhi.

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\* *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 nāl-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 nālum 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 pizhaip-pinil vizhaiyu  
 viṭṭuḍal viṭṭida viragu  
 Karu-diyē tiri-vīr karut-tinuḷ orukāl  
 karu-diḍak kolā-malē kollum  
 Arumarun donḍruṇ ḍava-niyil adu-tān  
 aruṇa-mā tira-mena aṛivīr.