

THE NECKLET OF NINE GEMS

1. Although (Siva) is motionless (by nature) He dances before the Mother (Shakti) who stands still in the court (of Chidambaram). But know that in Arunachala He stands in His towering grandeur and She withdraws there into His unmoving Self.
2. When one enquires into the meaning of Arunachala, which is lustrous like red gold and bestows Liberation, one finds that the word 'Aruna' means Sat, Chit and Ananda¹, the identity of the individual self and the Supreme Self (according to the *Mahavakya*² 'That thou art') and that the word 'Achala' means perfection.
3. Those whose minds are free from attachment to riches, land, relatives, caste and the like³ and who, having become pure, seek benign grace at the red lotus feet of the Lord of Compassion presiding over Arunachala⁴, will rid themselves of their ignorance and attain the grace which shines like the rays of the rising sun. They will always abide in happiness, sunk in the ocean of Bliss.

¹ Being, Consciousness, and Bliss.

² A *vakya* is a *Vedic* utterance. *Mahavakya* means 'great utterance'. Of these, four are especially distinguished; *tattvamasi* ('You are That') is one such.

³ 'The like' are the four stages of life (*ashramas*).

⁴ Or abiding as Arunachala.

NAVA MANI MALAI

1. Achalanē yāyi-num accha-vai tan-nil
Achalai-yām ammai-yedi rāḍum – achala
Uru-vilach sakti oḍuñ-giḍa vōñ-gum
Aruṇā chala-men ḍṛaṛī.
2. Sattiya chit-sukam anḍṛip para-vuyir sārayik-kam*
Artta-vat tatva masi-arunap poruḷām achalattu
Artañ gana-madu āguñ-sev vādaka āroḷi-yām
Mukti ninaikka aruḷ-Aruṇā chala munni-ḍavē.
3. Aruṇā chalat-tiluṛu karuṇā karap para-man
aruṇāra vinda padamē
Poruḷ nāḍu suṭṛa-moḍu varu-ṇāḍi paṭṭṛi-yuḷa
maru-ṇāḍa laṭṭṛu nidamun
Teruḷṇā ḍulat-tini-nal arul-ṇāḍi niṛku-mavar
irul-ṇāsa muṭṭṛu bhuvimēl
Ṭaruṇā ruṇak-kadi-rin aruḷṇāḷu muṭṭṛu-suka
varu-ṇāla yattil izhivār.

*Verses 2 and 4-9 are in various unspecified metres, otherwise in *venba* and *viruttam*.

4. Annamalai! Delight of my Eyes! Lord who art Consciousness Itself, beyond differences of male, female and neuter! Do not think of letting me pine away in despair as one unmindful of Thee. Is it not unbecoming Thy Grace that I should be reduced to dust mistaking the vile body for the Self? Do not therefore deceive me in any manner, but turn Thy full and refreshing glance upon me. Abide in my heart.
5. Lord who art Consciousness Itself, reigning over the famous Sonagiri⁵, forgive all the grievous faults of this poor self and by Thy merciful glance, benign as the rain clouds, save me from being lost once more in the dreary waste, or else I cannot cross the terrible ocean of birth and death. What can match a mother's care for her child? Deal with me then (like a loving mother).
6. 'Killer of Kama⁶,' Thou art always called by Thy votaries. Yes, that is true. But Lord of Arunachala, I doubt whether this (name) fits Thee. If it is fitting, how can the mighty Invisible One (Kama), brave and valiant though he be, dare to creep into a mind sheltering under Thy Feet, who art his killer?
7. Annamalai! As soon as Thou didst claim me, my body and soul were Thine. Can I then lack anything? I can think only of Thee (hereafter), not of merit and demerit, O my Life. Do as Thou wilt with me, then, my Beloved, but grant me only ever-increasing love for Thy (dear) Feet!
8. I was born in holy Tiruchuzhi, the seat of Bhoominatheswara, renowned throughout the world, to the virtuous Sundara and his faithful wife Sundari⁷. In order that Siva, the Absolute

⁵ Arunachala.

⁶ Kama is Cupid and the 'Killer of Kama', Siva Himself; Kama's temptation of Siva engaged in *tapas* ended in his being reduced to ashes by the wrathful stare from Siva's third eye.

⁷ Sundari means 'beauty' and refers to Alagamma, Bhagavan's mother.

4. Aṇṇā malai-yunai eṇṇān ena-yenai aṇṇān dēṅgiḍa eṇṇādē
Maṇṇā mala vuḍāl eṇṇa aha-mena maṇṇā māin-diḍa voṇṇādē
Taṇṇār aḷiseṇi kaṇṇā ḍoru-kiṇi paṇṇa denniru kaṇṇālā
Peṇṇān ali yuru naṇṇā oḷi-yuru aṇṇā lennaga naṇṇāyē.

5. Sīrāna sōṇa-giri siṇakka vāzhum
 chiṇso-rupa nāmiraīyē siṇiya nēṇḍran
Pērāna pizhai-yellām poṇuttuk kāttup
 pinnu-mivan pāzhi danil vīzhā vaṇṇam
Kārāna karuṇai-vizhi koḍuppā yinḍṛēl
 kaḍum-bavatti ninḍrū-karai yēra māṭṭen
Nērāna duṇḍō-tāi sisuvuk kāṭṭrum
 niga-raṭṭra nala-nukku nigazhttu vāyē.

6. Kāmāri yendṛunī anbarāl eṇḍrumē gadit-tiḍap paḍu-ginḍ-ṛāi
Āmāme unak-kidu vāmāven ḍṛai-yuṇum aruṇā chales-waranē
Āmāyin eṅga-naṇ dīranē sūranē yāyi-num valla-naṅgan
Kāmāri yāgumun kālaraṇ saraṇ pugu karut-tinuṭ puga-valanē.

7. Aṇṇā malai-yāi aḍi-yēnai āṇḍa vandṛē āvi-yuḍal
Koṇḍāi enakkōr kuṇai-yuṇḍō kuṇaiyuṇ guṇa-mum nīyal-lāl
Eṇṇēn ivatṭ-ṭṛāi yennu-yirē eṇṇam eduvō adu-sei-vāi
Kaṇṇe unḍran kazhali-ṇaiyil kādal perukkē taru-vāyē.

8. Buvik-kuṭ poṅgi-ḍum buvic-chol puṅga-van
 purik-kuṭ puṇṇi-yan suzhik-kuṭ sundaran
Ṭavaṇ-kuc sundaram sadik-kuṭ panna-nan
 talat-til pun-pulan chazhak-kil tun-buṇun

Consciousness, might shine forth and the Self flourish and that I might be rescued from the misery of the world and the snares of the despicable senses, the Lord of the Red Hill (Arunachala) raised me to His state.

9. Bearing and tending me in the world in the shape of my father and mother, Thou didst enter my heart and before I fell into the deep sea called *mahamaya* and was drowned, Thou didst draw me to Thee and keep me at Thy Feet. How shall I describe Thy wonderful Grace, O Arunachala, who art Consciousness Itself?

Tavik-kut tuñji-ḍum paḍik-kut tan-nuḷam
tazhaik-kat tan-padam enak-kut tanda-nan
Sivak-kac chin-mayam chezhik-kat tan-mayam
jegat-til ṭunnu-sem porup-puch chemmalē.

9. Amma-yum appa-num āyen-aip būmi-yil ākki yaḷittu
Ammahi māyai-yen āzhkaḍal vīzhndu-yān āzhndiḍu-mun
Enmana manni yizhut-tun padat-til irutti-naiyāl
Chinmaya nām-Aru ṇāchala ninnaruṭ chitra mennē.