

~namaccivAyap padhigam (by samba~ndhar)

(Glory of Lord's name - namasivAya)

Background:

thiru~njAna samba~ndhar (திருஞான சம்பந்தர்) lived around 600 AD in the Tamil speaking region of South India. He was blessed by Siva when he was just three years old. Since that time, he went around South India on various pilgrimage tours and spread the message of Saivism. In those days, the people and the kings had converted to Jainism and Buddhism. With god's grace he re-established saivism in the region.

When he was around 16 years of age, his parents wanted him to get married. thiru~njAna samba~ndhar was beyond worldly desires and he had no interest in getting entangled in the normal human cycle of attachments and miseries. However, his parents and other elders tried to convince him that as he had re-established the vEdha dharma, he should lead the way for others and get married so that he will be able to perform other vEdhic rituals as prescribed in the vEdhas which require wife's participation. thiru~njAna samba~ndhar did not wish to disobey his parents. He reluctantly agreed to get married.

On the day of his wedding, after the rituals were over, he, his bride, their parents and others went to the local Siva temple in thiru~nallUr (திருநல்லூர்). thiru~njAna samba~ndhar prayed to god. He sang the padhigam (set of 10 songs) starting with 'kallUrp perumaNam vENdA' (கல்லூர்ப் பெருமணம் வேண்டா)(3.125.1) indicating his desire to be re-united with Siva.

Siva appeared and blessed him and then transformed into a 'jyOthi' (ball of light). An entrance appeared in that 'jyOthi'. thiru~njAna samba~ndhar sang the padhigam starting with 'kAdhalAgik kasi~ndhu' (காதலாகிக் கசிந்து)(3.49.1) extolling the virtues of chanting the lord's name ~namasivAya. Then he directed his family and friends to go around that flame and enter it. Finally, he and his bride entered the flame. It then disappeared. All others who were assembled there but were not blessed to join him in the jyOthi stood amazed and worshipped Siva with folded hands.

03.049 ~namaccivAyap padhigam (by thiru~njAna samba~ndhar)

thalam: podhu paN: kausigam rAgam: bairavi

03.049 நமச்சிவாயப் பதிகம் (திருஞான சம்பந்தர்)

தலம்: பொது பண்: கௌசிகம் ராகம்: பைரவி

3320 kAdhalAgik kasi~ndhu kaNNIr malgi
Odhuvar thamai ~nannerikku uyppadhu
vEdham ~nAnginum meypporuL Avadhu
~nAdhan ~nAma [m] ~namaccivAyavE

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காதலாகிக் கசிந்து கண்ணீர் மல்கி
ஓதுவார் தமை நன்னெறிக்கு உய்ப்பது
வேதம் நான்கினும் மெய்ப்பொருள் ஆவது
நாதன் நாம[ம்] நமச்சிவாயவே

(kAdhal = deep love / devotion. kasi~ndhu = melting heart. malgu = to increase / becoming plenty. Odhu = to say / chant. ~nan ~neRi = good path. uyththal = grant / experience. meyporuL = mey + poruL = true meaning = truth. ~nAdhan = Lord.)

Those who say it with deep love and devotion, with tears in their eyes, are taken to the good path by it. (Note: The tears are due to devotion and love - not because of pain and suffering). It is the true meaning contained in the four vedas. It is the lord's name namaSivAya indeed.

3321 ~nambuvAr avar ~nAvil ~navitRinAl 2
vambu ~nANmalar vArmadhu oppadhu
sebonAr thilagam ulagukku e[1]lAm
~namban ~nAma[m] ~namaccivAyavE

நம்புவார் அவர் நாவில் நவிற்றினால்
வம்பு நாண்மலர் வார்மது ஒப்பது
செம்பொனார் திலகம் உலகுக்கு எ[ல்]லாம்
நம்பன் நாம[ம்] நமச்சிவாயவே

(~nambu = desire, love. thilagam = the red dot applied on the forehead that makes the face beautiful. ~namban = one who is desired = God)

When the devotees utter it with their tongue, it tastes sweet like the nectar of a fresh flower. It is the great golden ornament for the entire world. It is god's name namaSivAya indeed.

3322 ~nekkul Arvam migap perugi~n ~ninai~ndhu 3
akku mAlaikodu a~nggaiyil eNNuvAr
thakka vAnavarAth thaguvippadhu
~nakkan ~nAma[m] ~namaccivAyavE

நெக்குள் ஆர்வம் மிகப் பெருகிந் நினைந்து
அக்கு மாலைகொடு அங்கையில் எண்ணுவார்
தக்க வானவராத் தகுவிப்பது
நக்கன் நாம[ம்] நமச்சிவாயவே

(~nekkul = mind. akku = rudhrAksham. ~nakkan = the naked one = Siva)

Those who meditate on it, with a rudhrAksha rosary in their hands and great devotion in their hearts, are qualified to be devas. It is god's name namaSivAya indeed.

3323 iyaman thUdharum a~njjuvar inso[1]lAl 4
~nayam va~ndhu OdhavallAr thamai ~naNNinAl
~niyama~nthAn ~ninaivArkku iniyAn ~netRi
~nayanana ~nAma[m] ~namaccivAyavE

இயமன் தூதரும் அஞ்சவர் இன்சொ[ல்]லால்
நயம் வந்து ஓதவல்லார் தமை நண்ணினால்

நியமந்தான் நினைவார்க்கு இனியான் நெற்றி
நயனன் நாம[ம்] நமச்சிவாயவே

(iyaman = yama = Lord of death. ~niyamam = proper method of worship.)

Even yama's servants are afraid of approaching those who are close to those who say it with devotion. He (Siva) is sweet to those who mediate upon him following the proper procedures. The lord with eye in the forehead - his name is namaSivAya indeed. (Note: Even if you are devoted to a devotee of Siva, it bestows great benefits.)

3324 kolvArEnum guNam pala ~nanmaigaL
illArEnum iyambuvar Ayidin
ellAth thI~nggaiyum ~nI~ngguvar enbarAl
~nallAr ~nAma[m] ~namaccivAyavE

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கொல்வாரேனும் குணம் பல நன்மைகள்
இல்லாரேனும் இயம்புவர் ஆயிடின
எல்லாத் தீங்கையும் நீங்குவர் என்பரால்
நல்லார் நாம[ம்] நமச்சிவாயவே

(iyambu = say; speak. enbarAl = they say.)

Even if someone is a killer and has no other good qualities, if he says it (with devotion) his sins will be removed. They will be protected from all harms. The sages have declared thus. It is god's name namaSivAya indeed.

3325 ma~ndharam ana pAva~nggaL mEviya
pa~ndhanaiyavar thAmum pagarvarE
si~ndhum valvinai selvamum malgumAl
~na~ndhi ~nAma[m] ~namaccivAyavE

6

மந்தரம் அன பாவங்கள் மேவிய
பந்தனையவர் தாமும் பகர்வரேல்
சிந்தும் வல்வினை செல்வமும் மல்குமால்
நந்தி நாம[ம்] நமச்சிவாயவே

(ma~ndharam = name of a mountain. ana = anna = like. pagar = say; speak. si~ndhum = will be destroyed; will be removed. malgum = will increase. ~na~ndhi = Siva)

Even if someone who has accumulated a lot of sins, which when stacked up will be comparable to the size of the mandhara mountain, says our lord ~na~ndhi's name namaSivAya, their sins will fall away and they will get all kinds of wealth. (i.e. even great sinners are redeemed by praying to Siva).

3326 ~naragam Ezh puga ~nAdinar Ayinum
uraiseyAyinar Ayin uruththirar
viraviyE puguwiththidum enbarAl
varadhan ~nAma[m] ~namaccivAyavE

7

நரகம் ஏழ் புக நாடினர் ஆயினும்
 உரைசெய்வாயினர் ஆயின் உருத்திரர்
 விரவியே புகுவித்திடும் என்பரால்
 வரதன் நாம[ம்] நமச்சிவாயவே

(~naragam = hell. Ezh = seven. uruththirar = rudhra gaNas = SivagaNas. viravu = to reach; to mix/mingle. varadhan = one who grants boons)

Even someone who has accumulated a lot of sins that qualifies him to enter (and suffer) in all the seven types of hells - if he says it with devotion it will (destroy his sins and) qualify him to join the SivagaNas. The sages declare thus. It is the name of the lord, bestower of boons to the devotees, namaSivAya indeed.
 (i.e. even great sinners are redeemed by praying to Siva).

3327 ila~nggai mannan eduththa adukkalmEl
 thala~nggoL kAlviral sa~ngkaran UndRalum
 mala~nggi vAymoZhi seydhavan uyvagai
 ~nala~nggoL ~nAma [m] ~namaccivAyavE

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இலங்கை மன்னன் எடுத்த அடுக்கல்மேல்
 தலங்கொள் கால்விரல் சங்கரன் ஊன்றலும்
 மலங்கி வாய்மொழி செய்தவன் உய்வகை
 நலங்கொள் நாம[ம்] நமச்சிவாயவே

(ila~nggai mannan = king of Lanka = rAvaNan. adukkal = mountain. kAl viral = toe. UndRal = to push down; to plant. mala~nggi = manam kala~nggi = with mental agony)

rAvaNan lifted the kailAsa mountain. (pArvathi was frightened when kailAsa started shaking. Sankara smiled at her), Sankara pressed down with his toe. (Immediately, rAvaNa was crushed under the mountain). rAvaNan was in great distress and then started praying to Siva by singing Siva's glory. Siva than blessed rAvaNan with long life and special weapons. Such is the glory of lord's name namaSivAya.

3328 pOdhan pOdhana kaNNanum aNNalthan
 pAdha~ndhAn mudi ~nEdiya paNbarAy
 yAdhum kaNbaridhAgi ala~ndhavar
 Odhum ~nAma [m] ~namaccivAyavE

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போதன் போதன கண்ணனும் அண்ணல்தன்
 பாதந்தான் முடி நேடிய பண்பராய்
 யாதும் காண்பரிதாகி அலந்தவர்
 ஓதும் நாம[ம்] நமச்சிவாயவே

(pOdhu = flower = here it stands for Lotus. pOdhan = one who is on a lotus = Brahma. pOdhu ana kaNNan = one who has eyes like a lotus = Vishnu. aNNal = the revered one = Siva. ~nEdu = seek/search/to have as goal. paNbu = guNam / manObAvam = quality /

attitude. yAdhum kAnbu aridhu Agi = unable to see anything. ala~ndhu pOdhal = become exhausted)

vishNu and brahma went searching for Siva's feet as he stood as an infinite column of flame. Even after searching for a long time neither of them could succeed in seeing their goals - feet and head respectively. Exhausted, they chanted the lord's name namaSivAya. Siva appeared and blessed them.

(Note: Such is the power of chanting lord's name ~namaSivAya).

3329 ka~njji maNdaiyar kaiyil uN kaiyargaL 10
ve~njjol miNdar viravilar enbarAl
vi~njjai aNdargaL vENda amudhusey
~na~njjuN kaNdan ~namaccivAyavE

கஞ்சி மண்டையர் கையில் உண் கையர்கள்
வெஞ்சொல் மிண்டர் விரவிலர் என்பரால்
விஞ்சை அண்டர்கள் வேண்ட அமுதுசெய்
நஞ்சுண் கண்டன் நமச்சிவாயவே

(ka~njji = a type of food = like a porridge. maNdai = a open mouthed vessel. uN = to eat. vem sol = harsh word. miNdan = one who is ignorant. viravu = to reach; to mix/mingle. ilar = illar = they do not. vi~njjai = knowledge / learning. aNdargaL = devas. amudhu sey = eat. ~na~njju uN kaNdan = one with the throat that ate the poison.)

The Buddhists and Jains who speak harsh words (against Siva and saivites) cannot reach him. When the devas requested, he ate the poison and held it in his throat. The lord's name is namaSivAya.

3330 ~na~ndhi ~nAma [m] ~namaccivAya enum 11
sa~ndhaiyAl thamizh ~njAna samba~ndhan sol
si~ndhaiyAl magizh~ndhu Eththa vallAr elAm
pa~ndha pAsam aRukka vallArgaLE

நந்தி நாம[ம்] நமச்சிவாய எனும்
சந்தையால் தமிழ் ஞான சம்பந்தன் சொல்
சிந்தையால் மகிழ்ந்து ஏத்த வல்லார் எலாம்
பந்த பாசம் அறுக்க வல்லார்களே

(~na~ndhi = Siva. sa~ndhai = sa~ndham = poetic / musical beauty. si~ndhai = mind. Eththu = to praise. elAm = ellAm = all. pa~ndha pAsam = worldly attachments)

~njAna samba~ndhan has praised the glory of Siva's name namaSivAya with these beautiful songs. All those who are pleased to sing these songs and praise Siva will be able to cut-off their worldly attachments.

tiruccitRambalam
திருச்சிற்றம்பலம்