

# ~namaccivAyap padhigam (by thiru~nAvukkarasar)

(Glory of Lord's name - namasivAya)

## Background:

The name given to thiru ~nAvukkarasar (திரு நாவுக்கரசர்) by his parents was 'maruL ~nIkkiyar' (மருள் நீக்கியார்) meaning one who removes confusion. When he was very young he lost both his parents. His sister thilakavathi (திலகவதி) lost her betrothed groom soon thereafter before the wedding took place. She did not marry anyone else. She raised thiru ~nAvukkarasar lovingly.

In his youth thiru ~nAvukkarasar was attracted to Jainism. He joined the monastery. Within a few years, he became a great Jain monk and was known by the name dharmasEnar (தர்மசேனர்). His sister thilakavathi was upset with her brother's conversion. She prayed daily to Siva to show the right path to her brother. She spent her life serving Siva, his devotees, and doing the various chores in the local Siva temple. One day in thilakavathi's dream Siva appeared and blessed her by saying he would show the right path to her brother. Soon thereafter, dharmasEnar was afflicted with the 'sUlai' (சூலை) disease - an incurable disease that caused him a lot of pain. He was close to dying. He wanted to see his sister before he died. He was carried to his sister's village. On the advice of his sister thilakavathi, the next morning he went with her to the temple in that town to pray. He felt god's grace and his prayers came in the form of songs. This is his first padhigam (set of 10 songs) starting with 'kUtRAYinavARu' (கூற்றாயினவாறு) (4.1.1). By the time he finished this padhigam he was cured of the disease. He came to be known as thiru ~nAvukku arasar (thiru = holy / respected / Sri. ~nA = tongue/speech. arasar = king.). (thiru ~nAvukku arasar = The Revered King of speech).

The Jain monks were upset about thiru~nAvukkarasar's leaving Jainism and becoming a Siva devotee. thiru~nAvukkarasar was in his hometown thiru-adhigai (திரு-அதிகை). This was in the pallava (பல்லவ) kingdom. The pallava king was a Jain. The Jain monks went to the pallava king in kA~njcipuram (காஞ்சிபுரம்) and complained that dharmasEnar had lied to them when he became a Jain monk. They told him that thiru~nAvukkarasar acted as if he became a Jain so that he could learn their secret knowledge. They said that after learning those secrets he then acted as if he had the sUlai disease. Since he was faking his disease, it could not be cured by the Jain mantras. He then went back to saivism claiming to have been cured by Siva. The king was furious. He sent some ministers with a group of soldiers to thiru-adhigai to arrest thiru~nAvukkarasar and bring him to his court.

thiru~nAvukkarasar refused to go with them. He said he is not the subject of any king except Siva. He sang the padhigam starting with '~nAm Arkkum kudi allOm' (நாம் ஆர்க்கும் குடி அல்லோம்)(6.98.1) as a reply to their orders. The king's men could not forcibly take him back as the entire town was behind thiru~nAvukkarasar. They then begged him to come with them as otherwise the king may kill them if they returned without thiru~nAvukkarasar. Out of compassion for those ministers and soldiers, thiru~nAvukkarasar pacified the local town people and went to kA~njcipuram.

On the advice of the Jain monks, the king sentenced thiru~nAvukkarasar to die. He was thrown into a lime kiln. Everyone thought that thiru~nAvukkarasar would die quickly due to the heat and carbon dioxide generated inside the kiln. thiru~nAvukkarasar mediated on Siva and sang the padhigam

starting with 'mAsil vINaiyum' (மாசில் வீணையும்)(5.90.1). Due to god's grace, thiru~nAvukkarasar was not harmed. When the kiln was opened after 7 days, they found thiru~nAvukkarasar alive and well.

The monks told the king that thiru~nAvukkarasar escaped unhurt owing to the powers of the mantras he had learnt from them. They then suggested that they kill him by giving food mixed with poison. thiru~nAvukkarasar survived this too. The monks then suggested that he should be trampled to death by an elephant. When the elephant approached thiru~nAvukkarasar, he sang the padhigam starting with 'suNNa veN sa~ndhanac cA~ndhum' (சுண்ண வெண் சந்தனச் சாந்தும்)(4.2.1). The elephant did not harm him and saluted him instead.

Finally, they decided to kill thiru~nAvukkarasar by tying him to a big rock and throwing him in deep sea. When thiru~nAvukkarasar sank to the bottom of the sea, he prayed to Siva and sang the padhigam starting with 'sotRuNai vEdhiyan' (சொற்றுணை வேதியன்)(4.11.1). Due to god's grace, the rock rose again to the top of the sea and floated back like a boat to shore near thirup-pAdhirip-puliyUr (திருப்-பாதிரிப்-புலியூர்).

Later on, the pallava king learned the truth. He repented for his actions and became a Siva devotee.

**04.011 ~namaccivAyap padhigam (by thiru~nAvukkarasar)**  
thalam: podhu paN: kA~ndhAra pa~njjamam rAgam: kEdhAra gauLai

**04.011 நமச்சிவாயப் பதிகம் (திருநாவுக்கரசர்)**  
தலம்: பொது பண்: காந்தார பஞ்சமம் ராகம்: கேதார கௌளை

4262 sotRuNai vEdhiyan sOdhi vAnavan  
potRuNai thiru~ndhadi poru~ndhak kaithozhak  
katRuNai pUttiyOr kadaliR pAyccinum  
~natRuNai Avadhu ~namaccivAyavE

1

சொற்றுணை வேதியன் சோதி வானவன்  
பொற்றுணை திருந்தடி பொருந்தக் கைதொழக்  
கற்றுணை பூட்டியோர் கடலிற் பாய்ச்சினும்  
நற்றுணை ஆவது நமச்சிவாயவே

(sol = word (= Om ). thuNai = protection; support; company. sOdhi = jyOthi = light. vAn = sky. pon =gold. thuNai=like. thiru~ndhu adi=beautiful feet. poru~ndha=having (in mind). kai = hand. thozha=pray. kal=stone; rock. thuNai =with. pUtti =tied. Or =a. kadaliR=in sea. pAyccinum=even if thrown. ~nal=good. thuNai =protection. Avadhu=is. ~namaccivAyavE=namaSivAya indeed.)

He is the word. He is the support. He is the essence of the vedas. He is the light. He is the heavenly one. When I focus my mind on his golden feet and fold my hands in prayer, the namaSivAya (i.e. god's name) will certainly protect me even if I am tied to a big rock and thrown in the sea.

4263 pUvinukku aru~nggalam po~nggu thAmarai 2  
Avinukku aru~nggalam aran a~njJAdudhal  
kOvinukku aru~nggalam kOttam illadhu  
~nAvinukku aru~nggalam ~namaccivAyavE

பூவினுக்கு அருங்கலம் பொங்கு தாமரை  
ஆவினுக்கு அருங்கலம் அரன் அஞ்சாடுதல்  
கோவினுக்கு அருங்கலம் கோட்டம் இல்லது  
நாவினுக்கு அருங்கலம் நமச்சிவாயவே

(pU=flower. aru~nggalam=quality that confers greatness; that which makes something special. thAmarai=lotus. A=cow. aran=haran=Siva. a~njju Adudhal=bathing in 5 things. kO=king. kOttam illadhu=not bending=being impartial. ~nA=tongue.)

Lotus makes the (family of) flowers great. The 5 things derived from a cow are used for Siva abhishEkam. This makes the cow great. Being impartial make a king great. Saying Siva's name namaSivAya makes the tongue great.

4264 viNnuRa adukkiya viRagin vevvazhal 3  
uNniya pugilavai ondRum illaiyAm  
paNniya ulaginil payindRa pAvaththai  
~naNni ~nindRu aRuppadhu ~namaccivAyavE

விண்ணுற அடுக்கிய விறகின் வெவ்வழல்  
உண்ணிய புகிலவை ஒன்றும் இல்லையாம்  
பண்ணிய உலகினில் பயின்ற பாவத்தை  
நண்ணி நின்று அறுப்பது நமச்சிவாயவே

(viN=sky. adukkiya=stacked; piled. viRagu=firewood. vevvazhal=hot fire. pugil=if enters. avai ondRum illaiyAm=they are nothing. ulaginil=in this world. payindRa pAvaththai=the sins that have been accumulated. ~naNni=approaching; getting near/close. aRuppadhu = cuts off. )

Even if firewood is stacked sky high, it is reduced to nothing once the hot spark gets to it. In a similar fashion, namaSivAya gets close to our mountains of accumulated sins and reduces them to nothing.

(i.e. Such is the power of chanting lord's name and meditating on him).

4265 idukkaN pattirukkinum ira~ndhu yAraiyum 4  
vidukkil pirAn endRu vinavuvOm allOm  
adukkaRkIzhk kidakkinum aruLin ~nAm utRa  
~nadukkaththaik keduppadhu ~namaccivAyavE

இடுக்கண் பட்டிருக்கினும் இரந்து யாரையும்  
விடுக்கில் பிரான் என்று வினவுவோம் அல்லோம்  
அடுக்கற்கீழ்க் கிடக்கினும் அருளின் நாம் உற்ற  
நடுக்கத்தைக் கெடுப்பது நமச்சிவாயவே

(idukkaN pattu=suffering difficulty. irukkinum=even if. ira~ndhu=begging; supplicating. vidukku il pirAn = savior. vinavuvOm allOm=we will not say. adukkal=mountain. kidakkinum=even if lying. aruLin=by its grace. ~nadukkam=fear. keduppadhu=it removes. )

Even if we are suffering great difficulties, we will not beg/supplicate anyone saying that he is our savior. Even if we are being crushed under a mountain, namaSivAya will remove our fears by its grace.  
(i.e. Siva will protect his devotees).

4266 ve~ndha ~nIRu aru~nggalam viradhikaTku e[1]lAm  
a~ndhaNarkku aru~nggalam arumaRai ARa~nggam  
thi~nggaLukku aru~nggalam thikazhu[m] ~nILmudi  
~na~nggaLukku aru~nggalam ~namaccivAyavE

5

வெந்த நீறு அருங்கலம் விரதிகட்கு எ[ல்]லாம்  
அந்தணர்க்கு அருங்கலம் அருமறை ஆறங்கம்  
திங்களுக்கு அருங்கலம் திகழு[ம்] நீள்முடி  
நங்களுக்கு அருங்கலம் நமச்சிவாயவே

(ve~ndha ~nIRu=burnt ash=holy ash. aru~nggalam=quality that confers greatness; that which makes something special. viradhigaL=those who have taken a vow =sanyAsis/rishis =monks/sages. a~ndhaNar=brahmins. aru maRai=great vedas. ARu a~nggam=six parts (of vedas). thi~nggaL=moon. thigazhum=shining; radiant. ~nIL mudi=long hair. ~na~nggaLukku=for us. )

Wearing holy ash dignifies monks and sages. Being well versed in the four vedas and their six parts dignifies the brahmins. The moon is dignified by being on the radiant matted locks of Siva. namaSivAya dignifies us.  
(i.e. saying lord's name namaSivAya will purify us and make us noble).

4267 salam ilan sa~nggaran sAr~ndhavarkku a[1]lAl  
~nalam ilan ~nALdhoRu[m] ~nalguvAn ~nalan  
kulam ilar Agilum kulaththiRku ERpadhOr  
~nala[m] migak koduppadhu ~namaccivAyavE

6

சலம் இலன் சங்கரன் சார்ந்தவர்க்கு அ[ல்]லால்  
நலம் இலன் நாள்தொறு[ம்] நல்குவான் நலன்  
குலம் இலர் ஆகிலும் குலத்திற்கு ஏற்பதோர்  
நல[ம்] மிகக் கொடுப்பது நமச்சிவாயவே

(salam=move/sway; falsehood; partiality. sa~nggaran=Sankara=one who does good. sAr~ndhavarkku allAl=except for those who seek him. ~nALdhoRum=daily. ~nalguvAn=he gives. ~nalan/~nalam=good. kulam=family lineage. miga=plenty )

He is impartial. He is the one who does good. Those who do not seek him cannot benefit from his grace. Those who seek him receive his blessings every day. Even if one's family lineage is not great, namaSivAya will bestow good things according to his merits.

(i.e. Regardless of caste, each will receive Siva's grace based on their devotion).

4268 vIdinAr ulaginil vizhumiya thoNdargaL  
kUdinAr a~n~neRi kUdic cendRalum  
OdinEn Odic cendRu uruvam kANdaluM  
~nAdinEn ~nAditRu ~namaccivAyavE

7

வீடினார் உலகினில் விழுமிய தொண்டர்கள்  
கூடினார் அந்நெறி கூடிச் சென்றலும்  
ஓடினேன் ஓடிச் சென்று உருவம் காண்டலும்  
நாடினேன் நாடிற்று நமச்சிவாயவே

(vIdinAr = those who have removed attachments. ulagu=world. vizhumiya=great. thoNdargaL=devotees. kUdinAr=they assembled. a~n~neRi=that path. kUdi=reaching; mixing/mingling. sendRal=going. OdinEn=I ran. uruvam=form. kANdal=seeing. ~nAdinEn=I sought. ~nAditRu=it sought)

The great Siva devotees without worldly attachments gathered. I got interested in that path and ran there. I ran and saw the majestic form. On seeing this, I sought Siva. Immediately, namaSivAya sought me.

(i.e. If you seek Siva, then seek the company of Siva devotees. If you are in their company, your mind will be purified. If you seek Siva with a pure mind, then Siva will come seeking you.

Also, there are several songs in other padhigams where thiru~nAvukkarasar says Siva devotees are Siva indeed).

4269 illaga viLakkadhu iruL keduppadhu  
sollaga viLakkadhu sOdhi uLLadhu  
pallaga viLakkadhu palarum kANbadhu  
~nallaga viLakkadhu ~namaccivAyavE

8

இல்லக விளக்கது இருள் கெடுப்பது  
சொல்லக விளக்கது சோதி உள்ளது  
பல்லக விளக்கது பலரும் காண்பது  
நல்லக விளக்கது நமச்சிவாயவே

(il=house. agam=inside; mind; house; knowledge; land. viLakku=lamp/light. adhu=that. iruL=darkness. keduppadhu=it removes. sol=word; say; speech; praise. sOdhi=jyOthi=radiance/effulgence. pal=many. palar=many people. kANbadhu=something that is seen; something that is researched/investigated/sought. ~nal=good. )

The lamp that is lit inside a house removes the darkness. It (namaSivAya) is praised as the internal lamp. It is radiant. It is the lamp in many minds (- of devotees). It is sought by many people (- the knowledge seekers). It is the good internal lamp (- the lamp that does good to us). It is namaSivAya indeed.

(Note: Even though the words in this song appear simple, I found it to be a difficult one to understand. Consequently, there may be significant errors in this translation.  
- V. Subramanian)

4270 munneRi Agiya mudhalvan mukkaNan  
thanneRiyE saraN Adhal thiNName  
a~n~neRiyE sendRu a~nggu adai~ndhavarkku elAm  
~nanneRi Avadhu ~namaccivAyavE

9

முன்னெறி ஆகிய முதல்வன் முக்கணன்  
தன்னெறியே சரண் ஆதல் திண்ணமே  
அந்நெறியே சென்று அங்கு அடைந்தவர்க்கு எலாம்  
நன்னெறி ஆவது நமச்சிவாயவே

(mun=in the front; leading; previous/ancient. ~neRi=path. mudhalvan=the first one; the chief; primary person. mukkaNan=mukkaNan=one with 3 eyes=Siva. than=his. saraN Adhal=seeking refuge. thiNName=certain; for sure. a~n~neRi = that path. sendRu=going; traveling. a~nggu=there. ada~indhavar=those who have reached. elAm=ellAm=all. ~nanneRi= good path. )

The path of the first one (i.e. Siva), the 3 eyed one, is the leading path. We will certainly find refuge in his path. For all those who travel on this path, namaSivAya guides them showing the right way.

(i.e. Such is the power of chanting lord's name ~namaSivAya that it will ultimately lead you to god).

4271 mAppiNai thazhuviya mAdhor pAgaththan  
pUppiNai thiru~ndhadi poru~ndhak kaithozha  
~nAppiNai thazhuviya ~namaccivAyap paththu  
Eththa vallAr thamakku idukkaN illaiyE

10

மாப்பிணை தழுவிய மாதொர் பாகத்தன்  
பூப்பிணை திருந்தடி பொருந்தக் கைதொழ  
நாப்பிணை தழுவிய நமச்சிவாயப் பத்து  
ஏத்த வல்லார் தமக்கு இருக்கண் இல்லையே

(mA=great. piNai= female deer/doe; to join/attach; to tie; to string together. thazhuvu=to embrace; to hug. mAdhu or pAgaththan=one who has a female as a part of his body=Siva. pU=flower. thiru~ndhu adi=beautiful feet. poru~ndha= manadhil poru~ndha = abiding in mind. kai thozha=hands folded in prayer. ~nA=tongue. paththu=10=the ten songs. Eththu= to praise. vallAr= those who are capable. thamakku=to them. idukkaN=misery; distress; woe. illai=is not there )

Siva has the great doe like pArvathi as part of his body. All those devotees who worship his beautiful garlanded feet with folded hands and are praise him with their tongues embracing these ten songs of namaccivAya padhigam will have no misery.

(i.e. Worship Siva with total immersion - using your mind, speech, and body ( 'manO vAk

kAyam'). Worship him physically with your body with the mind focused on his holy feet and your tongue chanting the holy five letters namaSivAya. For such devotees, there is no misery this life or beyond.)

tiruccitRambalam  
திருச்சிற்றம்பலம்