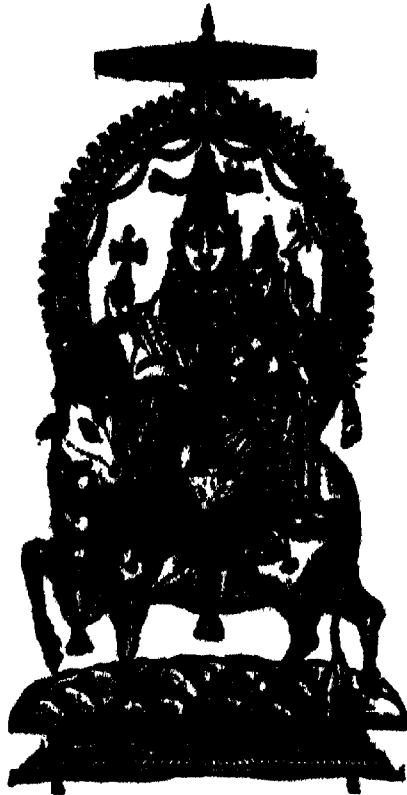


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SRIMAD  
**PERIYA PURAANAM**



BY

**S. SWAMINATHAN, B. A.,**

Retired District Revenue Officer &  
Joint Director of Khadi, Tamil Nadu State.

Now His Holiness **SATHCHITHAANANDA**  
**BHARATHI SWAMIGAL,**

**SRI MOUNASWAMI MUTT, COURTALLAM.**

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**ALM**  
**HIS HOLINESS**  
**SRI BRAHMANANDA THEERTHA SWAMIGAL,**  
(Formerly Sri V. S. MONEY IYER, Mittadar,  
Krishnapuram )  
**FOREWORD**

This booklet gives a summary in English of the "PERIYA PURAANAM" which was authored in Tamil verse by the great Saivite scholar statesman "SEKKIZHAAR" who is respectfully spoken of as "DIVINE" SEKKIZHAAR. The book describes the episodes of the very great devotees of Lord Siva who withstood all the trials and tribulations to which they were subjected by the Lord with a view to bring out their great and unwavering devotion to the Lord under all, even the most trying, circumstances. Each of the devotees had his or her own particular favourite mode of service to the Lord. The devotees belonged to all classes and all professions. The Puraanam is called "PERIYA PURAANAM". While God is great and His name greater, the ardent devotees of the Lord are still greater. As the book describes the episodes of such devotees, it is called "PERIYA PURAANAM" appropriately.

His Holiness Sri Sathchithaananda Bharathi Swamigal, a friend of mine, has written this English summary of the PERIYA PURAANAM in simple prose so that it can be read and understood by all who have studied a little English. I strongly feel that this booklet will create a spiritual upsurge in the minds of the readers and will egg them on to undertake a study of the original and also other sacred books of Saivism and also Vaishnavism. I am, therefore, doubly glad to write this foreword to this booklet on account of my great regard for His Holiness Sri Sathchithaananda Bharathi Swamigal.

I fervently pray that Lord Siva may bestow His choicest blessings on all.

**KRISHNAPURAM**

1-1-92.

Sri Brahmananda Theertha Swamigal

AUM

## PREFACE



"PERIYA PURAANAM", written in Tamil verse by "SEKKIZHAAR" known as "DIVINE SEKKIZHAAR" (செக்கிழார்) narrates the episodes relating to the sixty three devotees (known as Nayanmaar) of Lord Siva. The Puraanam is a treasure house of poetical excellence. It reverentially brings out the greatness of Lord Siva. His mode of making His chosen devotees undergo great ordeals and trials and His showering of the choicest blessings on them when they withstand all the trials successfully.

2. The original name of the Puraanam was "THIRUTH-THONDAR PURAANAM". It has, however, been given the name "PERIYA PURAANAM" and it has also been added to the list of Saiva Thirumurai as the twelfth among them. Avvaiyaar, the great and gifted poetess, in answer to a query "Which is the greatest?" built a formidable tower in words with ten tiers of great things in the order of their superiority from the bottom to the top. At the top-most (the tenth) tier, she placed the "greatness of devotees". Just below, in the ninth tier is placed the "greatness of Lord Siva". Thus, the devotees are considered to be greater than Lord Siva Himself. This furnishes the justification for calling the "THIRUTH-THONDAR PURAANAM" as the "PERIYA PURAANAM". There are also other factors justifying this and they are dealt with in the introductory part of the Puraanam itself.

3. In narrating the episodes relating to the great devotees who had unflinching devotion to the Lord and never swayed from the path of supreme devotion in spite of being beset with great difficulties, the poet approaches the subject with a sense of considerable awe and always lays, in well-measured terms, appropriate stress on the intrinsic greatness of the

devotees and their deeds. A study of this Purananam in the original will, therefore, be greatly rewarding to the reader. But, unfortunately, it is not possible even for a large percentage of people, even among the educated categories, to read the original and understand it. Further, there are large numbers of people who do not know Tamil including Sarvatsa all over India. Hence, in order to bring this Purananam to the doors of all such persons, it is necessary to render it in all other languages. The present attempt aims at giving a simple straight and short summary in English of the episodes narrated in the Purananam, particularly of the factual side only, to avoid an oversized book which many may not have time to read. It is hoped that a study of this small book will kindle a desire in all to go to the original and derive the full pleasure which a study of the original Purananam is sure to give. Even this small summary, it is hoped, will thrill the reader and stir their souls and enable them to appreciate the greatness of the devotional deeds of the devotees. Those deeds are uncommon and it is impossible for the general humanity to do such deeds. Once the sage of Kanchi, His Holiness Sri Sri Sri CHANDRA SEKHARENDRA SARASWATHI SWAMIGAL, said that the ordinary worldly-wise men of the present day world will be prone to brand these devotees as eccentrics; for, the former can hardly comprehend, much less appreciate, how any person can make over his wife to a mendicant for the mere asking or how the mother and father of their only male child can cut the child and cook the flesh to feed a mendicant who plainly confessed to His cannibalistic tastes. The moral is obvious; it is only by Lord Siva's grace that one can appreciate the deeds of devotion performed by these great devotees and understand that it is both a virtue and duty to honour not only these great devotees but also all devotees of God. The purpose of this book will be achieved if this moral is imbibed by at least a few among those who go through it.

4. This book was written by me about fifteen years ago. It could not be published till now for want of support. I am greatly indebted to Brahmachari T. S. Ramanatha Iyer Aml., M. A. B. L., Advocate, Tenkasi for the great help rendered by him in getting this pious work completed by making his own munificent contribution and by using his influence with

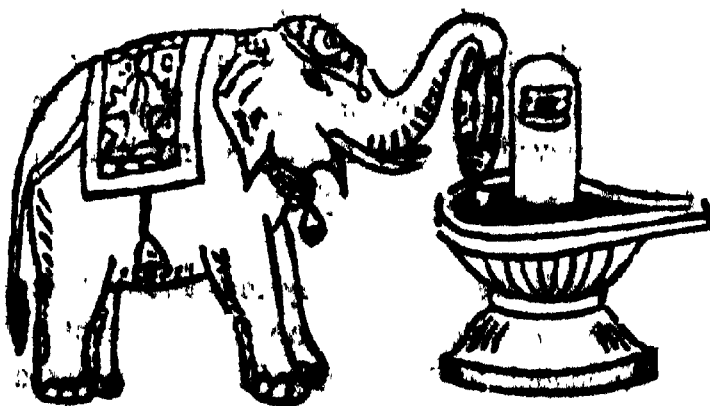
them and getting their contributions also for it. I say to Lord Siva that He will be pleased to shower His choicest blessings on Brahmashri T. S. Ramanatha Iyer and all his kith and kin and also on all the other contributors and their kith and kin also.

5. I am also thankful to the Executive Officer Tirumalai Tirupati Devasthanams, Tirupati for having kindly granted financial help for the printing and publication of this book.

6. I am greatly beholden to His Holiness Sri Brahmananda Theertha Swamikal for doing me the favour of writing a foreword to the book.

**S. Swaminathan.**

(Now Sri Sathobithasananda Bharathi Swami).





# PERIYA PURAANAM.

## INTRODUCTORY.

### SECTION I

PERIYA PURAANAM in Tamil is the twelfth among the "THIRUMURAI'S", which are all in Tamil. The "Thirumurais" consist of devotional songs sung in praise of Lord SIVA by HIS devotees. Most of them are inspirational outpourings, composed extempore during worship of the Lord in His various stages by the devotees. Some of them are also the product of their devotional and philosophical meditation.

2. These "Thirumurais" are similar to the Valchaavalla "DIVYA PRABANDAM". The latter are four thousand verses in number. The "Thirumurai" verses that are now extant are several times that number even though they are but an infinitesimal fraction of the verses that were actually sung by the composers.

3. The twelve "Thirumurais" are:-

1. 2 and 3: Thiruganaana Sambandhar's verses; called Thevaram (also called Thirekkadaik Kaappu);

4, 5 and 6: Verses of Appar or Thirunavukkarasu, called Thevaram;

7: Sundaramoorthy Naayanar's verses; called Thevaram (also called THIRUPPAATTU);

8: THIRUVAACHAKAM and THIRUKOVAIYAAR of MAANIKAVACHAKAR.

9: Verses of THIRU MAALIGAI THEVAR and eight others named Thiruvinaigai and Thiruppallaandu;

# 1 **MANAARAYIRU- MOOLAR;**

11: Verses of Lord THIRUVAALAVAA-  
GUDAYAN and eleven others; and

12: **PERIYA PURAANAM** by **SEK-  
KIZHAAR.**

4. **PERIYA PURAANAM** gives an account of the great deeds of devotion to Lord SIVA done by the most renowned devotees all of whom dedicated their lives to the service of Lord SIVA and HIS devotees. They have been deified and are worshipped in SAIVITE temples in South India as "ARUPATHU MOOVAR" (Sixty three NAYAN-MAAR) This Puraanam was written in verse by **SEKKIZHAAR**, a great scholar and administrator.

5. The eleven "Thirumurai" excluding **PERIYA PURAANAM** were sung by persons who lived in different periods of time. Only a few among them were contemporaries. No attempt was made to collect sort and classify them for a long time. Though some of the verses were in vogue among learned Saivites, having probably been handed down from generation to generation by memory, the location of the scriptory record of the entire compositions was known to none. The Chola king, Abhayakulasekhara who was a pious and ardent Saivite happened to hear some of the verses included in the "Thirumurai" 1 to 7 sung. He was enraptured by the quality of their form and matter. He was, therefore, anxious to get at the originals in their entirety.

6. At that time, in a place called Thirunaarayoor, there was a Brahmin Archaka doing puja to Lord VINAYAKA of that village. The Lord was called "POLLAA PILLAIYAAR". The Archaka had a son, **NAMBIAANDAAR NAMBI**, who was in his boyhood. Once during the absence of the father from the village, the boy did puja to Lord Vinayaka. He placed the offerings before the Lord and begged Him to eat them. As the idol did not respond, the boy frantically rushed to dash his head against a stone, as he thought that

The Lord was not inclined to accept his offerings. The Lord then told the boy that and ate the offerings. The boy prayed to the Lord to educate him. At last the Lord blessed him accordingly. The boy sang a hymn in Tamil in praise of the Lord.

¶

2. The Chola King, Abhayavishakhara, came to know of this supernatural exploit of the boy. He camped in the village and made several offerings to Lord Vinayaka and asked the boy to request the Lord to eat them. The Lord ate them as requested by the boy. The King who was struck with this utilised the services of Nambisandaar Nambi to learn from Lord Vinayaka about the location of the original script of the "Thirumurai" numbers 1 to 7 and the details of the lives of the renowned devotees of Lord SIVA. The original palm leaves containing the "Thirumurai" it was learnt, had been kept locked up in a chamber in the Chidambaram temple. The King proceeded to Chidambaram with Nambisandaar Nambi and secured the coveted script, but, to his horror, he found them covered by white ants. A divine voice then announced that that part of the script which could be salvaged from the ravages of the white ants would suffice. The King salvaged as much as possible. Nambi Sandaar Nambi studied them and sorted and grouped them into the "Thirumurai" 1 to 7. Later, under divine guidance from the Lord of Chidambaram, musical modes pertaining to the verses were also discovered.

3. Later, a chola King by name Anapayan was once hearing with great relish discourses on a Jain classic (Kavya) called "Jeevaka Chintamani". His Prime Minister, by name Arulmozhi Thevar, also called Sekkizhaar, pointed out the impropriety of spending time on a Jain classic ignoring the truly precious Saiva literature dealing with the lives and the divine achievements of the great devotees of Lord SIVA. The Prime Minister also gave glimpses of the saint devotional poems and the extraordinary deeds of devotion of the great devotees of Lord Siva to the King who was struck with their greatness. He, therefore, lost no time in putting the Prime Minister on the job of elaborating the episodes about all the devotees in a new, self-contained book which could be easily read and understood by all. Sekkizhaar went to Chidambaram and, being himself an ardent devotee of Lord

SIVA, played to the Lord to guide him in the writing of the book. The Lord announced in a divine voice (the first word (UwOaned) "ULAMELAAM" of the book to be written in Tamil verse. Sekkizhaar worked hard and completed the book. It was first published in Chidambaram in the presence of the King and a big assembly of scholars. It was entitled "Thiru Thondar Paravaan" in due course, this work of Sekkizhaar, came to be called "PERTYA PURAANAM" and was included as the twelfth among the SAIVA "Thirumurai".

9 As the name implies, this Puraanam is considered to be a great one among the books of Saivite devotional literature. The episodes of the illustrious Siva Bhakthas were originally told by Lord SIVA Himself to Goddess Parvathi in SIVA RAHASYA. The pith and substance (the core) of this Puraanam is contained in "THIRU THONDA THOKAI" a decade of Tamil stanzas composed by Sundaramoorthy Naayanar. His permanent abode is Mount Kailash and his name Aalala Sundara for the reason that he grasped in his palm the deadly HAALAAHAI A weapon that was generated during the churning of the KSHEFRAADHI (milk ocean) by Devas and Asuras and gave it to Lord SIVA Who consumed it. He emanated\* from the reflection of Lord SIVA when He looked into the mirror. He was born in this world as a human being for the very purpose of bringing out the greatness of the Siva Bhakthas. So, the first line of Thiru Thonda Thokai composed by him in honour of the great devotees of Lord SIVA was indicated to him by a divine voice in Thiruvhaar temple for his guidance. When Sundaramoorthy Naayanar completed his activities in this world, he returned to Kailash riding a white elephant sent by Lord SIVA and escorted by Mahaa Vishnu and all other Gods. On his approach to Kailash, Upamanyu Rishi and several others who were seated in front of Lord SIVA'S divine abode, saw a great lustre. Upamanyu Rishi paid obeisance by paying the lustre. Upamanyu Rishi would not pay obeisance to any one other than Lord SIVA. Hence, the other Rishis questioned him about the reason for his paying obeisance to the lustre.

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\* Note: This is not, however, mentioned in the Paria Puraanam.

He explained to the others that the lustre was due to the return of Sundaramoorthy Naayanaar to Kailaas after accomplishing the task set for him on the earth. At the request of the other Rishis, Upamanya proceeded to narrate to them this Periya Puraanam. That, at every stage, this Puraanam has a unique divine association with Lord SIVA. Further as already stated above, the summary of this Puraanam was given to Nambi Aandaar Nambi by Lord VINAAYAKA in Thirunaaraiyoor. Later, Umaapathi Sivaachariyaar who wrote the life of Sekkizhaar and a short version of the Periya Puraanam was also guided by the Lord of Chidambaram in his work. The greatness of this Puraanam is, therefore, quite beyond question.

## SECTION II

### THIRUVAAROO

(Note: Thiruvaaroor in Thanjaavur district is a very prominent and famous SIVA KSHETRA. Lord Thyaagaramaiaa Whose idol was brought from the Deva Loka by Muchukundha Chakravarti, having been obtained by him as a gift from Indras, is the presiding deity of the place. Sundaramoorthy Naayanaar, an avataar of Aaalaala Sundaras of Kailaas and composer of "THIRU THONDA THOKAI" giving in a nutshell the nucleus of the "Periya Puraanam" was accepted as a comrade by Lord Thyaagaramaiaa and, as a consequence, the Lord performed delightful Leelas at the request of His Comrade Sundaramoorthy Naayanaar. Hence, this section on Thiruvaaroor finds place in the Puraanam).

1. Thiruvaaroor in Chola Nadu is very renowned on account of the shrine of Lord SIVA located in the place Lord SIVA (VANMEEKANAATHAR), of Thiruvaaroor (and His manifestation as Thyaagesar,) as will be seen from the anecdotes that follow, played a substantial and unique part in the life of Sundaramoorthy Naayanaar. It is also the place where Kamalini of Kailaas was born as Paravayaar according to Lord SIVA'S dispensation. Again, it is also the place where Lord SIVA walked along the

streets at dead of night for fulfilling the wish of Sundaramoorthy Naayanaar. Sundaramoorthy Naayanaar sang the Thiruthondathokai in this place describing the greatness of the Siva Bhakthas (63 Naayanmaar).

2. Besides, Thiruvaaroor was the Capital of the Chola Kings who were renowned for their able and just administration of the Kingdom. One such Chola, by name Manuneehdhikanda Chola, became very famous for his stern dispensation of justice even to the point of inflicting condign punishment on his only son and heir to the throne. His only son, who was a lad, rode his chariot one day along the streets of Thiruvuaaroor. Just then, a cow's calf which was frolicking in the streets accidentally got under a rear wheel of the chariot and was crushed to death. The prince was aghast at this sudden tragedy and decided to expiate the sin by doing the Prayaschita (religious penance) prescribed in the Sastras. Meanwhile, the bereaved cow rushed to the King's residence and rang the bell to announce its grievance to the King. The King rushed out to know what the matter was and, when he heard about the death of the calf at the prince's chariot wheel, he refused to listen to the advice of the ministers that the sin could be wiped off by some religious ceremonies. He ordered one of his ministers to drive the prince's chariot over the prince's body in the same way as the prince had ridden it over the calf. The minister, however, gave up his life rather than carry out the behest of the King. The King, therefore, got into the chariot himself and drove it over the prince killing him on the spot. Immediately, Lord SIVA and His CONSORT PAARVATHI gave darshan to the King mounted on the Vrushabha (sacred bull) and blessed the King. The calf, the minister and prince came to life. The glory of Lord SIVA (VANMEEKA NATHAAR) of Thiruvaaroor is indescribable. There is a thousand-pillared mandapam (hall) in the temple where Lord Vishnu, Brahma, Indra and all other Gods and innumerable devotees of Lord SIVA always congregate for the worship of Lord SIVA and for offering their prayers to Him. It was in this Mandapam that Sundaramoorthy Naayanaar composed his "Thiru Thondar Thokai" according to divine will and under divine inspiration and guidance.

## 1. SUNDARAMOORTHY NAAYANAAR PURAANAM.

Aalaala Sundarar, a devotee of Lord SIVA had the privilege of directly serving the Lord in Mount Kailaas. Once he was engaged in gathering flowers in the garden for offering them to the Lord. Just at that time, two lady devotees of Goddess Parvathi, named Anindithai and Kamalini, were gathering flowers in the same garden for offering them to the Goddess. For a fleeting moment, Aalaala Sundarar suffered his mind to dwell on their feminine charm but he immediately recovered himself. The two ladies also had a similar experience with regard to him. When Aalaala Sundarar went to the Lord's presence with the flowers, the Lord Who is always aware of even the innermost thoughts of every being, told him that he should be born as a human being in the South and live with the two ladies according to his desire.

(Note: Sundarar's birth in the South was ordained by Lord SIVA because the following important kshetras are situated in the South:-

i) The Kshetra called Perumpatrapuliyoor (Chidambaram) where Lord SIVA dances eternally to the great delight of His Consort (Goddess Sivakamasundari) and where the sage Vyaagraapaadar, father of Upamanyu, worships the Lord.

ii) Thiruvaaroor, the heart of the earth where Lord SIVA has manifested Himself as Thyaagesar (This is also the place where Sundarar sang about the greatness of the Sivabhaktas which forms the subject matter of the Periya Puraanam);

iii) Kaancheepuram, the place where Goddess Parvathi did penance on the bank of the river Pampa and worshipped Lord SIVA.

iv) Thiruvaiyaru where Lord Nandikeswara was born, did penance and earned the grace of Lord SIVA:

and v) Thonipuram (Sirkazhi) which had the greatness of not being submerged in the great Deluge but floated over the waters and which is also the birth place of Saint Tairuganaasambandar the first among Saiva Acharyas whose Thevaram constitute Saiva Thirumurai I to III)

Aalaala Sundarar became immediately sad and prayed to the Lord to rescue him from the perils of mundane life and redeem him early from it. The Lord agreed to do so.

2) Adithala Sundarar took his birth in a place called Thirumanavaleer and his parents were Sadayannar and Isaignanthar who were Aadhi Saivas of the Saiva Brahmin sect. When the child (named Nambi Aaroorar) was playing in the streets it attracted the attention of the King who was passing that way. The King took a fancy for the child and, with the consent of the parents, brought up the child as his God child and strictly according to the Brahmin traditions. The boy grew to be a lad of marriageable age.

3) The father, Sadayannar, therefore, settled a bride in Puthoor village. When the wedding ceremonies were in progress, Lord SIVA appeared in the form of an old Brahmin and told Nambi Aaroorar that, according to a written agreement executed by the latter's grand father, the later (Nambi Aaroorar) was the former's indentured slave and asked Nambi Aaroorar to follow him (Old Brahmin), Nambi Aaroorar was enraged. He chased the old Brahmin, plucked the palm leaf held by him and tore it to pieces. The old Brahmin appealed to the wedding guests present there and told them that he came from Thiruvennainalloor and that he would show the original of the document to the Brahmins of that place and establish his case. Nambi Aaroorar and others who were taken aback by this strange happening, followed the old Brahmin. The case was heard by the Brahmins assembled at Thiruvennainalloor. The old Brahmin produced the original agreement. It was found to be genuine and it proved his case. The signature of Nambi Aaroorar's grand father who had executed the agreement was verified and found correct. Hence, Nambi Aaroorar was ordered to serve the old Brahmin according to the agreement. The judges, however, wanted to know where the old Brahmin resided as they had never seen him at Thiruvennainalloor though he said he was a resident of that place. Thereupon, the old Brahmin told them that he would reveal his place of residence to them. Followed by the Judges and others, the old Brahmin moved into the SIVA temple of the place and then vanished.



4. When Nambi Aaroorar was surprised at this, Lord SIVA appeared with Parvathi on the Vrushabha mount and reminded Nambi Aaroorar about what had happened at Kailaas. The Lord also named him "Vanthondar" (meaning stubborn devotee) on account of the tenacity displayed by him in fighting the case brought against him by Lord SIVA Himself and the strong language and invectives employed by him during the quarrel. Sundarar became contrite. He implored the pardon of the Lord Who was well-pleased to grant it. The Lord, thereupon, commanded Sundarar to sing in Tamil His praise. Nambi Aaroorar was greatly moved by the Lord's kindness to him and appealed to the Lord for guidance as he had no knowledge of how to sing. The Lord thereupon asked him to begin his song with the word "Piththan" (mad man) which was the invective used by Nambi Aaroorar against the Lord when the dispute between them thickened. Driven by the force of grace, Nambi Aaroorar began to sing the praise of the Lord in verse of solemn strain.

5. The bride who was to have married Nambi Aaroorar remained a spinster, spent her time in meditation on him and in a short time passed away to reach the holy feet of the Lord.

6. Nambi Aaroorar then began his pilgrimage to the Saivite shrines in Tamil Nadu and in every place he composed extempore stanzas in praise of Lord SIVA. They were called "Pathikama" as generally ten stanzas were composed as a single unit. He visited Thirunaavaloor, Thiruthuraiyoor and Thiruvathikai. In the last-mentioned place, Thirunavukkarasu Naayanar, a very renowned Siva Bhakta had served Lord SIVA by singing about Him and cleaning the temple premises. So, Nambi Aaroorar was afraid to set his foot on that sacred soil and spent the night in a public rest-house outside the village. He was, however, meditating on the Lord of Thiruvathikai. When he fell asleep, the Lord of Thiruvathikai took the form of an old Brahmin and took his bed in the same rest-house placing His feet on the head of Nambi Aaroorar. So, the latter moved to a different place in the rest-house and even there the old Brahmin again placed His feet on the head of Nambi Aaroorar. Nambi Aaroorar, therefore, accepted the Brahmin and sought an

explanation for the strange act of his. The Brahmin vanished after asking Nambi Aaroorar whether he did not know Him. Nambi Aaroorar immediately realised that it was Lord SIVA and he sang in His praise.

7. Then he went to Tirumasnikuluzhi, Thiruthinaianagar and Chidambaram. When he beheld the tall gopuram of Chidambaram, he prostrated on the ground and with his hands raised above his head in worship entered the temple and sang in praise of the Lord in ecstasy. The Lord's divine voice directed Nambi Aaroorar to visit Thiruvhaaroor. He then reached Sirkaazhi where Thirugnaanasambandar had lived and had been fed with Her milk by Goddess Paarvathi when he was a child. Here also, out of deep veneration for the place which had had such holy association with Thirugnaanasambandar, he stayed on the outskirts of the place and sang in praise of the Lord from there. Then he visited Thirukolakka Thirupunkoor, Maavuram, Ambar Maahaalam, Thirupukaloor and reached Thiruvhaaroor.

8. Lord Vanmeeka Naathar of Thiruvhaaroor indicated to the people of that place the impending advent of His ardent devotee, Nambi Aaroorar, to that place and asked them to give him a suitable welcome. They enthusiastically decorated the streets and the city and welcomed Nambi Aaroorar at the outskirts of the city. He paid his respects to them and began to sing in praise of the Lord. He prostrated in front of the temple and then entered it with raised hands. Nambi Aaroorar bowed before the thousand-pillared Mandapam and then worshipped Vanmeekanathar and sang in His praise. The Lord's divine voice then announced that He (the Lord) was the bosom friend and companion (comrade) of Nambi Aaroorar and that the latter should appear in wedding dress thence forward. Nambi Aaroorar expressed his immense gratitude to the Lord and then visited Thyaagarajaa's Sannadhi in the temple. He donned his Wedding dress and worshipped the Lord daily. The people called him the comrade of Lord SIVA.

9. Kamalini, one of the two devotees of Goddess Paarvathi, who had met Aalaala Sundarar in the flower garden of Kailasa, had taken birth in Thiruvhaaroor and was named Paravayanar. She had grown to be a maid of

marriageable age. She also used to worship the Lord in the temple daily. One day Nambi Aaroorar (now called Sundaramoorthy Naayanaar by all the people) saw her in the temple and was immediately attracted towards her. She also felt a similar attraction towards him. Lord SIVA indicated to His devotees that Paravavaar should be wedded to Sundaramoorthy Naayanaar and similarly indicated this to Sundaramoorthy Naayanaar also. The wedding accordingly took place and Sundaramoorthy Naayanaar was living with Paravavaar at Thiruvaaroor.

10 One day, when Sundaramoorthy Naayanaar went to the temple he saw a big congregation of the devotees of Lord SIVA in the thousand pillared mandapam and he pined to become their devotee (the devotee of devotees). Then he went inside the temple and the Lord appeared in his vision and asked him to sing the praise of His devotees. Sundaramoorthy Naayanaar asked for the Lord's guidance and the divine voice of the Lord announced to him the first line of the verse to be sung. Sundaramoorthy Naayanaar then went to the Mandapam and composed extempore "Thiru Thonda Thokai" expressing therein that he was the servant of every devotee of the Lord.

11. An agriculturist of Kundaiyoor, a neighbouring village, was supplying paddy and the other food stuffs to Sundaramoorthy Naayanaar and Paravavaar. Once, on account of drought, the agriculturist did not have sufficient grain for supply to them and he was therefore, worried. During his sleep that night, Lord SIVA indicated to him that enough paddy would be given to him for despatch to Sundaramoorthy Naayanaar. According to the Lord's directions, Kubera (the God of wealth) stacked a mountain heap of paddy in Kundaiyoor. The agriculturist could not find ways and means of transporting that quantity to Thiruvaaroor and told Sundaramoorthy Naayanaar so. As Lord SIVA had also indicated to Sundaramoorthy Naayanaar the provision of paddy made in Kundaiyoor, he visited that village, saw the heap and decided that only the Lord could provide the agency for the transport. He went to Thirukkolili and sang in praise of the Lord. The Lord announced that SIVA'S host (Sivaganas) would transport the paddy not only to Paravavaar's

house but to every house in the entire city of Thiruvannamoor. And this was done accordingly.

12. Some time later, one Kotpuli Naayanaar of Thirumattipathankudi invited Sundaramoorthy Naayanaar to the former's place. When the latter went there, he was given a grand reception. Kotpuli Naayanaar asked Sundaramoorthy Naayanaar to marry his daughters Singadiyaar and Vannapakaiyaar but Sundaramoorthy Naayanaar told him that he would treat them as his daughters and he blessed them. He then visited the temple in the village and sang in praise of the Lord. He visited Thiruvalluvam, worshipped the Lord in the temple, sang in His praise and returned to Thiruvannamoor.

13. As the Panguni Uttaram festival was to take place in Thiruvannamoor, Sundara Moorthy Naayanaar wanted to gather resources for the expenditure during the festival. He went to Thiruppuvankoor, sang in praise of the Lord of the place and slept in front of the temple with a few mud bricks serving as his pillow. When he awoke, he found that the bricks had become gold. He again sang in praise of the Lord and went to Thiruppanaiyoor. There the Lord appeared in his vision as Nataraja in the dancing pose and Sundaramoorthy Naayanaar sang in praise of the Lord again. Then he returned to Thiruvannamoor.

14. Again, some time later, he visited Thirumangalam and several other places and worshipped and sang in praise of the Lord in every place. At Thiruvallampozhi, the Lord appeared in Sundaramoorthy Naayanaar's dream and asked him why he forgot to visit Thirumazhapadi. The next morning Sundaramoorthy Naayanaar went to that place and worshipped and sang in praise of the Lord. Then he visited several shrines on both sides of the river Cauvery and reached Thiruvannamoor. There, in his song in praise of the Lord, Sundaramoorthy Naayanaar referred to the Lord's great kindness in ordaining that the neck ornament lost by the Chola King while bathing in the Cauvery should, as desired by him, get into the pot of water obtained from the river for the Lord's Abhisheka (bath) and should adorn the Lord.

13. Then he went to Thirupanthiathirnamam. There, as the Lord did not give him gold, Sundaramoorthy Naayanaar was upset and sang in a sad vein indicating that, if the Lord of that place would not give him gold, he could get it from the Lord in any other place. Thereupon, he got the desired gold from the Lord of that very place.

14. Then he went to Thirupaignneeli, Thiruveengolmalai, Thirupandikkodumudi and reached Thirupperoor. At Thirupperoor, the Lord gave Sundaramoorthy Naayanaar darshan of His dance pose as in the Kanakasabhai of Chidambaram. Sundaramoorthy Naayanaar desired to visit Chidambaram again. En route, he proceeded towards Thirumudukunram avoiding Thirukoodalayaru which was very near. On the way he encountered a Brahmin of whom he enquired the way to Thirumudukunram. The Brahmin told him that that was the way to Thirukoodalayuru, led Sundaramoorthy Naayanaar for some distance and then vanished. Sundaramoorthy Naayanaar realised that it was Lord SIVA Who had appeared as a Brahmin and praised the Lord for this, worshipped Him at Thirukoodalayaru and then reached Thirumudukunram.

15. At Thirumudukunram, the Lord gave Sundaramoorthy Naayanaar twelve thousand pieces of gold. Sundaramoorthy Naayanaar prayed to the Lord that the gold pieces should be made to appear in a miraculous way at Thiruvavoor to the astonishment of the people of that place. The Lord asked him to drop the gold into the Manimuthas river in Thirumudukunram and recover it from the tank in Thiruvavoor. Sundaramoorthy Naayanaar took a small piece of the gold for comparison of the quality with that of the gold to be recovered from the tank and dropped the rest into the river at Thirumudukunram. Then he visited Thirukkadamboor and reached Chidambaram. After worshipping the Lord there, he reached Thiruvavoor.

16. At Thiruvavoor, Sundaramoorthy Naayanaar told Paravayaar about the gold dropped into the river at Thirumudukunram and said that he would recover it from the tank at Thiruvavoor. Paravayaar was disposed to be sceptical but went with him to the tank. Sundaramoorthy Naayanaar worshipped the Lord in the temple and searched for the gold in the tank. As he could not locate it, he sang in praise of the Lord and prayed that the Lord should not let him

down in the presence of a woman. Then he recovered the gold but it was below the mark when compared with the sample piece with him. Again he sang in praise of the Lord and the quality of the gold changed for the better and became similar to that of the specimen piece.

19) After some time, he left on a pilgrimage. He visited Thirunallaru and went around Sirkaazhi praising Thirugnaanasambandar without setting foot in that place which had been hallowed by the great Thirugnaana Sambanadar who had lived there. Then he left for Thirukkarukaavoer. En route, when he was tired on account of the Sun's heat, he found a small thatched shed and a Brahmin in it. Sundaramoorthy Naayanaar and his followers went into the shed for rest and were uttering the Panchaakshara. The Brahmin offered food to Sundaramoorthy Naayanaar who gratefully accepted it. The entire party ate out of it but still the quantity did not diminish. Sundaramoorthy Naayanaar and the others then slept. When they awoke they found that the Brahmin and the shed had disappeared. Sundaramoorthy Naayanaar realised that it was the Lord Who had given them shelter and food and sang in praise of the Lord for the kindness shown. Then they reached Thirukkarukaavoer, went to Thirukkazhipaalai and then to Chidambaram. After worshipping the Lord there, Sundaramoorthy Naayanaar went to Thirunaavaloor.

20) After staying for some time in Thirunaavaloor, he went to Thirukkazhukkunram and Thirukkachoor. In the latter place, his followers did not reach him and he was hungry as it was past meal time. The Lord took the form of a Brahmin and told Sundaramoorthy Naayanaar that, as the latter was hungry, He (the Lord) would take alms from the village and feed him in a short time. Accordingly, the Lord brought cooked food to him and Sundaramoorthy Naayanaar and his party ate it. The Lord then vanished and Sundaramoorthy Naayanaar was again greatly moved by the Lord's kindness and sang in His praise. From there he left for Kaancheepuram.

21) The people of Kaancheepuram who heard about the greatness of Sundaramoorthy Naayanaar welcomed him at the outskirts of the city. Then they all went into the city

and worshipped the Lord and Goddess Kaamaakshi. Then he went to Thirumactrali and Thiruvonakkathantrali. In the latter place, Sundaramoorthy Naayanaar prayed to the Lord and got gold. Then he went to Annakathangavatham, Thiruppankatoor. Thirumaarpearu, Thiruvallam and reached Thirukkaalathimalai (Sri Kaalahasthi) He went round the hill in deep veneration, prostrated before it, ascended it and worshipped the Lord and His great devotee, Kannappar. From there, he sang in praise of the Lords of Srisaillam and Thirukkethaaramalai. He then went to Thiruvotriyoor in the sea shore.

22) Anindhithai, one of the two lady devotees of Goddess Paarvathi who were attracted to Aalaala Sundarar in the flower garden of Kailaas was born in a Vellala family in a place called "Gaaayiru" near Thiruvotriyoor. She was named Sangiliyaar. As she had attained marriageable age, her parents wanted to find a groom for her. When she knew this, she swooned as she had set her heart on marrying only a blessed devotee of Lord SIVA and could not brook the idea of marriage with an ordinary person. When she recovered, she explained this to her parents and suggested that she should be allowed to go to Thiruvotriyoor and do service to Lord SIVA. This was not, however, acceded to by her parents. Some time later, some people approached the parents of Sangiliyaar for her hand on behalf of a young man. Her parents, however, evaded their request without revealing to them Sangiliyaar's aspiration. Then the young man who had sought Sangiliyaar's hand in marriage and the people who acted as his emissaries died. Sangiliyaar's parents were taken aback by this and out of fear took her to Thiruvotriyoor and left her there so that she might do service to Lord SIVA according to her desire. Then they returned to the village. Sangiliyaar daily used to make garlands of flowers in a secluded apartment of the temple and offer them for the Lord's use.

23) Sundaramoorthy Naayanaar visited the temple and, after worshipping the Lord, went round the temple and he caught sight of Sangiliyaar who had just then come out of her secluded apartment to deliver the garlands made by her. He desired to marry her and, after ascertaining that she was

doing devoted service to the Lord, he went to the Lord and prayed that she be made his wife. At sunset, the Lord appeared in the vision of Sundaramoorthy Naayanaar and assured him that Sangiliyaar would marry him. That same night, the Lord appeared in Sangiliyaar's dream and told her that Sundaramoorthy Naayanaar was His blessed devotee and bosom companion and that she should marry him. She was pleasantly surprised and, though willing to marry Sundaramoorthy Naayanaar, she represented to the Lord that Sundaramoorthy Naayanaar had already been happily married at Thiruvaaroor. The Lord said that she could ask Sundaramoorthy Naayanaar to promise her that he would not leave her. She agreed. The Lord then appeared in the vision of Sundaramoorthy Naayanaar and told him that Sangiliyaar would marry him if he promised not to leave her. Sundaramoorthy Naayanaar was perplexed as such a promise, if made, would prevent him from going on his pilgrimages to worship Lord SIVA in His temples in various places. So, he requested the Lord to absent Himself from His Sanctum Sanctorum in the temple and be present under the flower tree in the temple at the time when he would make his promise to Sangiliyaar so that the promise might not be made directly in the presence of the Lord. The Lord agreed but He told Sangiliyaar that she should ask Sundaramoorthy Naayanaar to make his promise underneath the flower tree and not in front of the Lord's Sanctum Sanctorum. Next day, Sundaramoorthy Naayanaar met Sangiliyaar and she asked him to make his promise to her underneath the flower tree. Sundaramoorthy Naayanaar was taken aback but he made the promise under the tree as, at that stage, he could not but carry out her request. That night, the Lord told His devotees in the place to arrange for the marriage of Sangiliyaar with Sundaramoorthy Naayanaar and it was celebrated accordingly.

24) Sundaramoorthy Naayanaar lived with Sangiliyaar for some time. Then he remembered that the Vasanthotsava of the Lord of Thiruvaaroor was approaching and wanted to go to Thiruvaaroor. He worshipped the Lord of Thiruvotriyoor in the temple and left for Thiruvaaroor. Immediately, he became totally blind. Realising that this was due to his having broken the sacred promise made to Sangiliyaar before



the Lord, he sang in praise of the Lord but with no effect. Even so, he was determined to go to Thiruvannamalai. Led by some persons, he reached Thiruvannamalai, worshipped and sang in praise of the Lord. Then he went to Thiruvannamalai and sang a song enquiring the Lord whether He was in the temple. The Lord said that He was there alright and gave a walking stick to Sundaramoorthy Naayanaar. Then he went to Panayannur. From there he reached the outskirts of Thiruvannamalai where Kaaraikkal Ammayar, a great devotee of the Lord, had walked on her head going round the temple considering it to be a sacrilege to walk over the sacred place on her feet. He sang about the Lord from the outskirts of the place without going into the place out of deference for the greatness of Kaaraikkal Ammayar and the holy soil which she did not touch with her feet. Then he went to Thiruvannamalai and Kaancheepuram. At Kaancheepuram, he worshipped Goddess Kaamaakshi and went to the temple of Lord Ekambareswara. Sundaramoorthy Naayanaar worshipped the Lord and prayed to Him to restore his eye sight so that he could see the Lord's form. His left eye sight was restored to him. As Kaancheepuram is the seat of a renowned Sakthi Peetam presided over by Goddess Kaamaakshi and as the left half of Lord SIVA'S form is that of the Goddess, Sundaramoorthy Naayanaar's left eye got its sight there. He then left Kaancheepuram and reached Chola Naidu through Thiruvannamalai and Thiruvannamalai.

25) He visited Thiruvannamalai and Thiruvannamalai. In the latter place, he prayed to the Lord to cure him of a disease from which he was suffering greatly. The Lord told him to take his bath in the temple tank and, when he did so, to the surprise of all, he was completely cured of his disease. He sang in praise of the Lord and reached Thiruvannamalai. He prayed to Lord Vanmeekanaathar to restore sight to his right eye as he wanted to see the Lord with both his eyes. His request was granted. Sundaramoorthy Naayanaar then went to Devasiriyamandapam (thousand-pillared mandapam) and stayed there.

26) Some of Sundaramoorthy Naayanaar's followers who went to Paravannamalai's house were not allowed to enter it as

Paravayaar was enraged on account of the marriage of Sundaramoorthy Nayannar with Sangiliyaar. When he heard this, Sundaramoorthy Naayanaar was upset. He sent some people to pacify Paravayaar. They were unable to do so. Paravayaar said indignantly that she would give up her life if Sundaramoorthy Naayanaar should attempt to rejoin her. So, Sundaramoorthy Naayanaar prayed to the Lord of Thiruvannamalai at mid-night. The Lord in His kindness appeared before him and asked him what he wanted. Sundaramoorthy Naayanaar prayed that the Lord should undertake the task of pacifying Paravayaar and re-uniting her with him. The Lord agreed to do so and went to Paravayaar's house in the guise of an Archaka of His temple. He knocked at the locked door of Paravayaar's house. Paravayaar who was sad and sleepless identified the voice as that of the Lord's Archaka and opened the door not knowing what made him go to her at that mid-night hour. When she was told by her visitor that she should allow Sundaramoorthy Naayanaar to rejoin her, she refused to do so and also told the visitor that it was not proper on his part to have interfered in the matter.

27) The Lord went back to Sundaramoorthy Naayanaar and told him of His failure to pacify Paravayaar. Sundaramoorthy Naayanaar begged the Lord to intervene once again and somehow bring Paravayaar round. He said that he would give up his life if it could not be done. The Lord told him that He would try again and went in His own form with His SIVA Ganas. Meanwhile, Paravayaar sensed that the Archaka who spoke to her should have been the Lord Himself and she regretted her failure to act up to the advice given to her. So, when the Lord now appeared in her house, she prayed for forgiveness and agreed to allow Sundaramoorthy Naayanaar to rejoin her. The Lord broke this good news to Sundaramoorthy Naayanaar and he and his followers proceeded to Paravayaar's house. Paravayaar had suitably lit her house and adorned it and she welcomed Sundaramoorthy Naayanaar with great delight.

28) The news of the Lord's intercession with Paravayaar on behalf of Sundaramoorthy Naayanaar was received by a great devotee of Lord SIVA by name Yeyarkone Kaikkaama Naayanaar of Thirupperumangalam with great

concern. He was sternly of opinion that Sundaramoorthy Naayanaar should not have set the Lord on such a task and was beside himself with rage on that account. Sundaramoorthy Naayanaar prayerfully brought this to the Lord's notice. The Lord made Yeyarkone Kalikkaama Naayanaar suffer from acute stomach pain and also told him that only Sundaramoorthy Naayanaar could cure him of it. Yeyarkone Kalikkaama Naayanaar refused to seek cure from Sundaramoorthy Naayanaar. The Lord also told Sundaramoorthy Naayanaar that he should go and cure him of his ailment. When Yeyarkone heard that Sundaramoorthy Naayanaar was on his way to visit him (the former) for curing him of the ailment he (Yeyarkone) cut his stomach with a knife and died. When Sundaramoorthy Naayanaar arrived at Yeyarkone's house and found what had happened, he was very much upset and attempted to cut himself also with the same knife. But, by the Lord's grace. Yeyarkone came to life, caught hold of the knife and prevented Sundaramoorthy Naayanaar from cutting himself. They both embraced each other in friendship. Then they both went to Thiruppunkoor and worshipped the Lord there. Then they went to Thiruvaaroor and Yeyarkone Kalikkaama Naayanaar returned to his village after worshipping the Lord of Thiruvaaroor.

29) Then Sundaramoorthy Naayanaar went to Thirunaagaikkaarohanam, worshipped the Lord, Sang in His praise, obtained gold, gems, jewels, clothes, horses, sword etc. and returned to Thiruvaaroor after worshipping the Lord in various places.

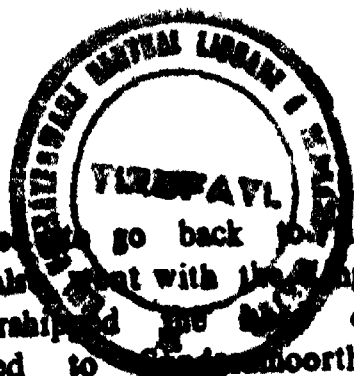
30) Then Cheramaan Peruman Naayanaar (Chera King who was in Kodungalloor of Chola Mandalam (region) learnt about the greatness of Sundaramoorthy Naayanaar from Lord SIVA. He proceeded to Thiruvaaroor to meet Sundaramoorthy Naayanaar. The latter welcomed the King and they both embraced each other. Sundaramoorthy Naayanaar played host to the king and took Him to the temple to worship the Lord.

31) After some time, Sundaramoorthy Naayanaar desired to go on a pilgrimage to various places in Pandyanadu. He

worshipped Vaameekanaathar of Thiruvannamoor and went with the Chera King to Keezhvaachoor, Thirunagarkkarobanam and Vedaaranyam. At the last-mentioned place, he saw the door-way in the temple which had been used by the Vedas once upon a time and was subsequently closed in such a manner that no one could open it. But Thirunavukkarasu and Thiruganaana Sambandar during their joint visit to Vedaaranyam had respectively opened and closed the door-way by their songs. Sundaramoorthy Naayanaar paid his respectful homage to them both. Then he and the Chera King went to Agastyaanpalai and Kuzhagarkodi and reached Pandyanadu.

32) They visited Thirupputhoor and left for Madurai. Near Madurai, they were welcomed by the Pandya King and his son-in-law (King of Chola Nadu). They all went to Madurai and Sundaramoorthy Naayanaar worshipped Lord Somasundareswara and sang in His praise. The Pandya King lodged Sundaramoorthy Naayanaar and the Chera King in a palatial building. After staying there for some time, Sundaramoorthy Naayanaar left with the three Kings to Thiruppovaanam and stayed there for some days. Then he returned to Madurai with the three Kings. He visited Thiruvaappanoor and Thiruvadakam. Then he went to Thiruparankundram with the Kings and worshipped the Lord and sang in his praise. Then Sundaramoorthy Naayanaar and the Chera King left for Thirukkutraalam. Thirukkurumpala, Thirunelveli and Rameswaram. While staying in Rameswaram, he sang in praise of the Lord of Thirukkaetheeswaram in Sri Lanka.

33) Leaving Rameswaram he went to Thiruchchuzhial where the Lord appeared in his dream in the form of a bull and told Sundaramoorthy Naayanaar that His (the Lord's) abode was Kaanapper. Sundaramoorthy Naayanaar, therefore, went to that place, worshipped and sang in praise of the Lord and went to Thirupuvayal and entered the Chola territory. He reached Thiruvannamoor after visiting Pathaleeswaram. The Chera King and Sundaramoorthy Naayanaar stayed for some time in Paravayyar's house at Thiruvannamoor.



34) The Chera King soon desired to go back to his Kingdom. Sundaramoorthy Naayanaar also went with the King. They reached Thirukkandiyoor and worshipped the Lord of that place. The Chera King suggested to Sundaramoorthy Naayannar that they should visit Thiruvaiyaaru which was close by on the bank of the Cauvery. The river was in full flood and could not be crossed even on boats. Sundaramoorthy Naayanaar sang in praise of the Lord of Thiruvaiyaaru and the river gave them a passage. The rushing waters accumulated and stayed like a hill on one side and the flowing water on the other side moved away leaving the sandy bed exposed in the middle. The party of devotees including the Chera King who accompanied Sundaramoorthy - Naayanaar was wonder-struck at this and, praying to God, they all went to Thiruvaiyaaru, worshipped the Lord and returned by the same passage to the other side of the river. Then the river water which had been staying unmoved like a hill till then resumed its flow.

35) Then they all went towards the west, passed Konganaadu and reached Kodungaloor. The Chera King took Sundaramoorthy Naayanaar to Thiruvanjaikkalam. After worshipping the Lord and singing in His praise, Sundaramoorthy Naayannar was mounted on an elephant with the Chera King seated behind him and honouring him as if Sundaramoorthy Naayanaar was the King and he (the King) was a humble servant. In that manner, they reached Kodungaloor where again the king greatly honoured Sundaramoorthy Naayanaar by seating him on the throne and worshipping him.

36) After staying there for some time, Sundaramoorthy Naayanaar wanted to return to Thiruvaaroor. The Chera King tried to retain him there itself, but Sundaramoorthy Naayanaar resolutely left. The King sent a huge retinue to follow Sundaramoorthy Naayanaar with many valuable presents. When Sundaramoorthy Naayanaar approached Thirumuruganpoondi, Lord SIVA ordered His Sivaganas to go in the guise of hunters and plunder the valuables from the bearers. The Ganas did accordingly and the bearers complained to Sundaramoorthy Naayanaar about it. Sundaramoorthy Naayanaar worshipped the Lord at Thirumuruganpoondi and sang to Him asking Him why He was in that place where

the plunder took place. The Lord made the Ganas stack the plundered valuable in front of the temple. Sundaramoorthy Naayanaar then left the place accompanied by the bearers with the valuables and reached Thiruvārūr.

37) After staying in Thiruvārūr for some days, Sundaramoorthy Naayanaar wanted to go to the Chera King and left Thiruvārūr. When he reached Thirupukkoliyēor (AVINASHI), he found in a street that there was great rejoicing in one house while there was great mourning in another house. On enquiry, Sundaramoorthy Naayanaar learnt that two boys aged five had gone to bathe in a tank some years ago and one of them was devoured by a crocodile while the other returned safe. The latter's Upanayanam (sacred thread ceremony) was taking place that day and there was rejoicing in that house. In memory of the other boy, the people were mourning in the other house. Sundaramoorthy Naayanaar was greatly moved when he heard this. Just then, the deceased boy's parents came to him and prostrated before him. To his enquiry, they replied that the sad event had taken place some years earlier but their long-standing desire to meet him was fulfilled just then and they were happy about it. Sundaramoorthy Naayanaar was struck with their great love for him even in such a sad moment of their lives. He, therefore, decided to bring to life their deceased son before going to the temple to worship the Lord of Avinashi. At his suggestion, he was taken to the tank in question and there he sang to the Lord asking Him to make Yama the God of death. surrender the boy back alive. Before the fourth stanza was completed, Yama put the boy into the stomach of the crocodile after giving the boy the normal growth of the years that had gone by after he had been devoured by the crocodile. The crocodile disgorged the boy alive. The parents and the boy prostrated before Sundaramoorthy Naayanaar. The Devas showered blossoms and the people around were ecstatic at what they had seen. Then Sundaramoorthy Naayanaar went to the temple with the boy and his parents, worshipped the Lord and returned to the boy's house where he had the Upanayanam of the boy performed in his presence.

38) He then reached the hill region of the Chera King. The people of the area rushed to the King and told him of the miracle performed by Sundaramoorthy Naayanaar at Avinathi. The King was immensely happy and made all arrangements to give a royal reception to Sundaramoorthy Naayanaar. The King mounted his elephant and followed by his ministers and high officials proceeded to receive Sundaramoorthy Naayanaar. He prostrated before Sundaramoorthy Naayanaar and mounted him on the elephant, himself (the King) holding the umbrella to Sundaramoorthy Naayanaar. The latter stayed in that place and visited some surrounding places and worshipped the Lord in all those places.

39) One day, when the Chera King was taking bath, Sundaramoorthy Naayanaar went to Thiruvanjaikkalam, went round the temple, prostrated before the Lord and prayed with great devotion to redeem him from the world and take him to the Lord's service in Kailaas. When he had completed his song in praise of the Lord and was coming out of the temple, Lord Vishnu, Brahma and other Gods met him with a white elephant according to the directions of the Lord of Kailaas and informed him that Their mission was to take him back to Kailaas. The Gods did obeisance to him and mounted him on the elephant with great eclat to the accompaniment of divine music and floral showers. Sundaramoorthy Naayanaar at that moment thought of the Chera King.

40) The Chera King learnt about all this and immediately rode a horse to Thiruvanjaikkalam, saw Sundaramoorthy Naayanaar's ethereal progress to Kailas and whispered into the horse's ear the Lord's Panchaakshara mantra. Immediately, the horse rose in the sky, reached Sundaramoorthy Naayanaar's elephant, went round it in veneration and then went in advance of it.

41) The Chera King's retinue who saw all this resolutely cut themselves to death with their swords, attained Veera Swarga and went before the King in respectful service to him.

42) Sundaramoorthy Nayanar reached the southern entrance to Kailaas singing a song in praise of the Lord. There he and the Chera King dismounted and went into the temple. The Chera King, however, was kept waiting outside the Lord's Sanctum while Sundaramoorthy Naayanaar went inside. The Lord welcomed Sundaramoorthy Naayanaar and the latter gratefully acknowledged the kindness of the Lord in having redeemed him from mundane life and restored him to the Lord's service and presence. He then informed the Lord about the waiting Chera King. The Lord called the latter to His presence and asked him to be the Chief of the Sivaganas. Sundaramoorthy Naayanaar resumed his original service to the Lord in Kailaas as Aalaala Sundarar.

43) Paravayaar and Sangiliyaar also returned to Kailaas, became Kamalini and Anindhithal as before and resumed their service to Goddess Paarvathi.

44) The song by Sundaramoorthy Naayanaar when he was making his ethereal progress to Kailaas was entrusted to Varuna for being conveyed to Thiruvanjaikkalam. It was accordingly conveyed.



## 2. PURAANAM OF THE BRAHMINS LIVING IN THILLAI. (CHIDAMBARAM).

1. Chidambaram, the seat of Lord Nataraja (Lord SIVA in the dance pose) occupies a very prominent place in Saivite philosophy and Agamaas. It embodies the most intricate Vedantic truth about the human soul. The Lord in His Linga Form and in the form of Nataraja in Chidambaram, is served by a sect of Brahmins who are



referred to by the term "Brahmins who live in Thillai". They were originally three thousand in number. They belonged to a famous dynasty and were spotless devotees of Lord SIVA, well-educated in Vedas and Agamas and also perfect in the performance of their daily karmas (ordained routine).

2) Their greatness is affirmed by the fact that that the Lord of Chidambaram counted Himself as one among them and referred to Himself as "One among those Rishis". Further, when the Lord of Thiruvaseer asked Sundaramoorthy Naayanaar to sing the praise of the Lord's devotees, the Lord Himself announced the opening line of the song which runs "I am a servant to the servant of the Brahmins living in Thillai".

### 3. THIRU NEELAKANTA NAAYANAAR PURAANAM.

1. There was a potter in Chidambaram who was a great devotee of Lord Siva and who greatly honoured His devotees also. He was a straight-forward person and would never utter falsehood. He used always to extol the Lord's consumption of the deadly Haalahala poison and its retention in His throat whereby He earned the name "Neelakkanta". The potter used to explain that the Lord retained the poison in His throat in order to indicate to the human beings that He would always remove obstacle and difficulties. Hence the potter was called Thiru Neelakanta Naayanaar. He pursued his profession as a potter and eked out his livelihood by the sale of mud vessels made by him. He also used to present mud bowls to devotees of Lord SIVA who lived on alms.

2. One day, he went to a prostitute's house and returned home. His wife who was a very chaste lady came to know of this. After that, though she was attending to her household work as usual, she refrained from having physical union with her husband. Once, when he approached her for such union, she swore on the Lord's name "Neelakanta" and told her husband not to touch "us" thereby referring to all women in general. In view of her swearing on the

Lord's particular name which Thiruneelakanta Naayanaar was always treasuring in his heart of hearts, he never thought of women thereafter. The husband and wife were living happily ostensibly doing their routine duties but without any physical contact. This was, therefore, quite a secret to all others. The couple grew old in due course but did not slacken in their devotion to Lord SIVA or in the observance of their vow of abstinence from physical union.

3) Lord SIVA intended that the world at large should know their great virtue. So, He took the form of a Siva Bhakta and went to Thiruneelakanta Naayanaar's house. The latter welcomed the guest and honoured him. The guest entrusted to him a mud bowl and asked him to keep it safe and return it when he (the guest) asked for it. He made it clear that it was a valuable bowl as it would purify everything that came in contact with it and that, therefore, even a bowl made of gold and silver would not match its worth. Thiruneelakanta Naayanaar received it and kept it in a safe place. The guest then took leave and went away.

4) Lord SIVA ordained that the bowl should disappear from Thiruneelakanta Naayanaar's house and then He appeared in His old guise and asked for the return of the bowl. Thiruneelakanta Naayanaar searched for it in vain. He told the guest of his predicament and apologetically promised to give a different bowl. The guest would not listen. He insisted that the very same bowl entrusted to him should be returned. He said at the same time that Thiruneelakanta Naayanaar had misappropriated the bowl and committed a great sin thereby and that the crime would be exposed by him (the guest) mercilessly. When Thiruneelakanta Naayanaar remonstrated and pleaded innocence, the guest suggested to the former that he should hold his son's hand, bathe in the tank and swear that he had not misappropriated the bowl. Thiruneelakanta Naayanaar said that he had no son and the guest asked him in that event to hold his wife's hand instead while bathing and making the averment. Thiruneelakanta Naayanaar said that on account of a vow taken by them, he, and his wife would not physically contact each other and that, therefore, he alone would bathe and make the statement required.

3) The guest would not accept this. He proceeded to the assembly of the Thillai Brahmins and complained to them about Thirunelakanta Naayanaar's conduct. After hearing Thirunelakanta Naayanaar about the complaint, they said that it was proper that he should satisfy the owner of the bowl by doing what he wanted and that he should, therefore, bathe in the tank with his wife and make the statement required. Then Thirunelakanta Naayanaar took his wife to the temple tank and he and his wife went to bathe, each of them holding one end of a bamboo stick held between them. But the owner of the bowl protested against their holding a stick and demanded that they should hold their hands and not a stick. Thirunelakanta Naayanaar had no other go and announced publicly all the circumstances connected with the secret vow observed by them during all those long years. So saying, they bathed and lo! when they rose from the water, they had regained their youth. The complainant was not to be seen at all. Lord SIVA appeared with Paarvathi Devi on the Vrushabha mount and blessed the couple. The Devas showered flowers on them. In due course, Thirunelakanta Naayanaar and his wife attained SIVA LOKA.

#### 4. YIYARPAKAI NAAYANAAR PURAANAM

1. A Vysia called Yiyarpakai Naayanaar lived in Kavarippoompattinam where the river Cauvery enters the sea. He was very liberal-minded and gave to devotees of Lord SIVA whatever they wanted. LORD SIVA decided that the world should know the greatness of Yiyarpakai Naayanaar. So, He took the form of a Saivite Brahmin and went to the house of Yiyarpakai Naayanaar. The latter welcomed and honoured the guest. The guest told Yiyarpakai Naayanaar that as he (the latter) had the reputation of giving to devotees of Lord SIVA whatever they wanted. He (the Brahmin) would make a request if Yiyarpakai Naayanaar promised to grant it. Yiyarpakai Naayanaar emphatically said that he would give anything that the Brahmin wanted if thing was available with him. The Brahmin said that he wanted Yiyarpakai Naayanaar's wife. Yiyarpakai Naayanaar was happy at the request and told his wife that he had made her over to the Brahmin guest. Though initially taken aback, she recovered and told her husband that his word was law for her and prostrated

before him. Yiyarpakai Naayanaar also prostrated before her as she had become the wife of the Brahmin. The wife then prostrated before the Brahmin and worshipped him. The Brahmin said that he apprehended that Yiyarpakai's relatives and others might cause Him (the Brahmin) trouble while taking the woman with Him and that Yiyarpakai Naayanaar should accompany them for their safety. Yiyarpakai Naayanaar regretted that he had not himself thought of it and arming himself with weapons, he accompanied the Brahmin and the woman.

2. The relatives of Yiyarpakai Naayanaar and of the woman gathered together to prevent the Brahmin from taking the woman with Him. The Brahmin looked frightened and the lady assured him that Yiyarpakai Naayanaar would successfully deal with them. Hindu women do not generally mention the name of their husbands as such mention is considered to betoken a lack of respect for the husbands. The fact that the Naayanaar's wife at this stage mentioned his name and told the Brahmin that "Yiyarpakai" would deal with the attackers shows that she had actually considered herself no longer to be his wife and he to be her husband in view of her having been made over to the Brahmin earlier. Yiyarpakai Naayanaar also assured the Brahmin likewise and challenged the crowd of relatives. The relatives, however, surrounded the Brahmin menacingly but Yiyarpakai Naayanaar cut them all to pieces. He accompanied the Brahmin and the woman till they crossed a forest. When they reached the place known as Thiruchezhaikkadu, the Brahmin asked Yiyarpakai Naayanaar to return. The latter worshipped the Brahmin and returned. Immediately, the Brahmin called him again. But, when Yiyarpakai Naayanaar turned back, the Brahmin had vanished and Lord SIVA and goddess Parvathi appeared on the Vrushaba mount, blessed Yiyarpakai Naayanaar and his wife and gave them Siva Loka. The relatives who had died in the scuffle also attained Moksha.

### 5. Ilayankudi Mare Naayanaar Puraanam

1. There was a rich Vellala farmer in Ilayankudi by name Maaranaar. He was an ardent devotee of Lord SIVA.

He greatly respected Siva Bhaktas and always entertained them in his house. Lord SIVA intended that the world at large should know that Maaranaar would, even though he was stricken by great adversity, still continue to honour and entertain devotees of Lord SIVA and would not blame the Lord for his adversity. So Naayanaar, according to the will of Lord SIVA, lost all his wealth and became utterly destitute. Still, by selling the little property that he had and by borrowing, he carried on his devout practice of entertaining the devotees of Lord SIVA.

2. On a rainy day he had starved the whole day and, being tired, retired for the night after watching for any devotee of Lord SIVA and getting none. At dead of night, Lord SIVA took the form of a devout Saivite and knocked at the door. Naayanaar opened it, took the guest inside, wiped the rain water from his body and made him comfortable. Then he and his wife conferred and decided that, as there was no grain available in the house for feeding the guest, the newly sown paddy grains in the field should be gathered for the purpose. In pitch darkness, and dead of night and in pouring rain Maaranaar went to the field, collected the grains from the wet field and gave them to his wife. As there was no fuel in the house, he dismantled a part of the roof of the house and utilised the wooden material in the roof as firewood. He then brought some edible greens from the backyard for being cooked. The dutiful wife managed to prepare good food with these materials. Maaranaar then awoke the guest and requested him to partake of the food. The guest disappeared and in his place Lord SIVA and goddess Paarvathi gave *dashana* to the couple on the Vrushabha mount and told Maaranaar and his wife that they would enter Siva Loka for the great kindness shown always by them to Siva Bhaktas.

## 6 Meipperi Naayanaar Puraanam

1. There was in Thitukoilur a King called Meipperi Naayanaar. He administered the Kingdom well and justly. He was an ardent devotee of Lord SIVA. He saw to it that

the temples of Lord SIVA were properly maintained. He always gave valuable presents to the Devotees of Lord SIVA.

2. Once a rival King named Muthinathan waged a war with Meipporul Naayanaar and was defeated. So, he decided to get the better of Meipporul Naayanaar by a dirty stratagem. Knowing fully well that Meipporul Naayanaar would always receive devotees of Lord SIVA well, Muthinathan put on the appearance of a Siva Bhaktha and went to the palace of Meipporul Naayanaar. Misled by his appearance, the gate keepers allowed him to enter the palace. He approached the King's private apartment and the doorkeeper informed him that the King was asleep and requested the visitor to wait till the King woke up. But Muthinathan went inside saying that he was going to give the King spiritual education and that he should not be stopped. The queen was by the side of the sleeping King. She woke him up. To the King's enquiry Muthinathan replied that he had brought a rare Saiva Aagama for the King's edification and that he would educate the King in it if the queen departed from the place. The queen left the apartment. Muthinathan was then seated on a pedestal and the King squatted before him as an ardent disciple would do before his guru. Then Muthinathan took out the dagger which he had kept concealed and stabbed the King with it. The King still bowed before Muthinathan in deference to the outward marks of a devotee of Lord SIVA worn by him on his body. A sentinel who had suspected foul play entered the apartment and was about to kill Muthinathan with a dagger but the King asked him not harm the guest but to escort him safely to his place. The sentinel did so and returned and reported to the King. The King profusely thanked him for the unique service done. Then he meditated on Lord Nataraja of Chidambaram. The Lord appeared in his vision and gave him Siva Loka.

## 7. Viran Minda Naayanaar Puraanam.

1. There was a great devotee of Lord SIVA by name Viraamindar in Sengunroor in a hill region. He used to go on a pilgrimage to various shrines of Lord SIVA. Everywhere he used to give preference to worshipping the

devotees of Lord SIVA and used to worship them first and then only worship the Lord.

2. Once he went to Thiruvaareor and was staying there and worshipping the Lord. He was staying in the thousand pillared Mandapam with other devotees. Then Sundaramoorthy Naayanaar who came there went along without worshipping the devotees gathered in the Mandapam. Viranminda Naayanaar who could not tolerate such remissness on the part of anybody observed that both Sundaramoorthy Naayanaar who failed to worship the gathering of devotees and Lord SIVA. Who had shown great favours to him were wrong. Sundaramoorthy Naayanaar was struck by that stern appraisal of his conduct in bypassing the gathering of devotees for worshipping the Lord. He, therefore, composed "THIRU THONDA THOKAI" in praise of the devotees of Lord SIVA and earned the approbation of Viranminda Naayanaar.

Lord SIVA made Viranminda Naayanaar head of the SIVA Ganas.

### 8. Amarneedhi Naayanaar Puraanam.

There was a Vysia called Amarneedhi in the village of Pazhaiyaarai in Chola Naadu. He was a very rich person. He entertained devotees of Lord SIVA and gave them clothing and other requirements. He built a resthouse in a place called Nallos and stayed there during the celebration of a festival of Lord SIVA entertaining the pilgrims and devotees.

2. One day, Lord SIVA took the form of a Brahmin lad (Brahmachari) holding a stick in which two undergarments and a pouch containing sacred ash had been tied and came to the rest-house. Amarneedhi received him with great respect and requested him to take food there. The Brahmachari said that he would take bath in the Cauvery and requested Amarneedhi to keep the undergarment safe till he returned after bath.

3. Lord SIVA ordained that the undergarment should disappear. When the Brahmachari came after taking bath and wanted the undergarment to be returned to him. Amarnedhi could not find it and, therefore, he apologetically offered a different one to the Brahmachari. But the latter was greatly enraged and would not accept anything other than his own undergarment. Amarnedhi Naayannar begged the guest to accept the one tendered to him saying that it was specially woven and a brand new one. He also promised to give the Brahmachari other valuable presents. The Brahmachari did not want them. He agreed to accept a new undergarment if it would equal in weight the one in his possession. Amarnedhi Naayannar was happy and brought a balance to weigh the undergarments. To his surprise, the new undergarments offered by him and all other new cloths in his bundles placed by him in the counter-pan could not match the weight of the single undergarment placed by the Brahmachari in the pan. With the Brahmachari's permission, the other possessions of Amarnedhi were also placed in the counterpan but with no effect. Then Amarnedhi, his wife and son, with the permission of the Brahmachari weighed themselves also praying to the Lord of Nalloor and uttering the Panchaakshara. The pans now maintained an even level. The Brahmachari disappeared and Lord SIVA and Goddess Parvathi appeared on the Vrishabha mount and blessed Amarnedhi Naayannar, his wife and son, and gave them SIVA LOKA. The balance used for weighing itself became a divine Vansapa and transported them to Siva Loka.

### Yeripatha Naayannar Purnanam.

1. In Karur, Capital of the Konga Desa, there was a great devotee of Lord SIVA called Yeripathar. He helped the devotees of Lord SIVA in various ways and used to cut their enemies with a lethal weapon owned by him.

2. There was one Sivakaamiaandear in that place. He used to gather flowers, make garlands and offer them to Lord SIVA. One day, he was proceeding to the temple with a basket containing the flowers gathered by him. Just then, the elephant belonging to the King Pukazhchchozha



Naayanaar which had been washed in the Cauvery and fully adorned was being taken along the streets. It happened to pass Sivakamiandaar and it rudely dislodged the basket of flowers from his possession. The flowers were scattered pell mell on the ground. The mahout drove the elephant fast. Sivakamiandaar who was old could not keep pace with it and strike it with his stick as he wanted to do. In his frantic attempt to do so, he fell down and cried with vexation that the elephant had wasted the flowers brought for the Lord's use. Yeripatha Naayanaar who came there learnt what had happened and cut the trunk of the elephant with his axe. He also killed five persons including the mahout who were with the elephant.

3. The rest of the persons in charge of the elephant ran away and complained about the incident to the King. He got angry and immediately proceeded to the spot with his retinue. He asked Yeripatha Naayanaar, who was still on the spot, who killed the elephant and the men. The men in charge of the elephant who were with the King said that Yeripatha Naayanaar had killed them. Seeing that Yeripatha Naayanaar wore the marks of a devotee of Lord SIVA, the King concluded that he would not have killed them unless they had committed a great sin and given great offence. He, therefore politely asked Yeripatha Naayanaar whether the death of the elephant and the five men would make full amends for the wrongs committed by them. Yeripatha Naayanaar then explained to the King what had happened. The King was greatly upset, offered his sword to Yeripatha Naayanaar and asked him to kill him (the King) also. Yeripatha Naayanaar was very much moved by the noble conduct of the King and received the sword from the King lest he should kill himself with it. Yeripatha Naayanaar then attempted to cut his throat with the sword but the King prevented him from doing so.

4. At that moment, a divine voice announced that Lord SIVA had ordained that the elephant should cause damage to the flowers so that the greatness of His devotees might be known to all. Immediately, the dead elephant and the dead men came to life and the flowers were all found intact in the basket. Yeripatha Naayanaar requested the king

to mount the elephant and return to the palace. Sivakammiaandaar took the flowers to the temple and did his service as usual. Yeripatha Naayanar in due course reached the feet of Lord SIVA and became the head of the Siva Ganas in Kailasa.

## 10. Yenaathinaatha Naayanar Puraanam

1. In Eyinanoor village in Chola Naadu, there was a great devotee of Lord SIVA by name Yenaathinaathar. He was an instructor in swordsmanship and what he earned by the pursuit of his profession he doled out to devotees of Lord SIVA.

2. Athisooran, a rival instructor in swordsmanship was jealous of Yenaathinaathar as the former's earnings fell rapidly while the latter's earnings rose up and up. Athisooran challenged Yenaathinaathar and his followers to a fight. Yenaathinaathar accepted it and it was agreed that the winner should be the sole instructor in swordsmanship thereafter. In the fight Athisooran was defeated and he fled with his followers.

3. Athisooran wanted to adopt a trick to defeat Yenaathinaathar and invited the latter to a duel. Yenaathinaathar accepted the challenge again. When he confronted Athisooran, Yenaathinaathar was surprised to find that Athisooran had smeared himself with sacred ash. So, Yenaathinaathar concluded that Athisooran had become a devotee of Lord SIVA and decided not to attack him. Athisooran basely utilised this advantage and killed Yenaathinaathar. Lord SIVA appeared in the vision of Yenaathinaathaar and gathered him to His feet.

## 11. Kennappa Naayanar Puraanam.

1. In Uduppur of Pothappi Naadu, Naakan was the King of Vedars (hunter tribe). His wife was Thatthai. They had no offspring and, therefore, prayed to Lord Subrahmanya. Then they got a son whom they named Thinnan. The child grew to be a lad and became an expert

in archery and other arts. Naakan became old and he delegated his powers to Thinnan.

2. Thinnan went on a hunting expedition. Accompanied by Naanan and Kaadan, two of his followers, he chased a wild pig. Finally, Thinnan killed the pig. The followers said that, as they were tired and hungry, they should cook and eat the pig, take rest and then join the rest of the party. As they wanted water, they decided to go to the river nearby. There was a God (Linga) on the hill nearby. Naanan said that they could worship Him.

3. On the bank of the river (Swarnamukki) Kaadan was put on the job of cooking the flesh of the animal and Thinnan and Naanan went to the hill to worship the God. Thinnan felt an ecstacy even while approaching the hill. They climbed the hill and found the Linga form of Lord SIVA. Great affection for the Linga surged from the bosom of Thinnan and he felt as if he was a mother who had recovered a longlost child. He could not brook the God being left alone in that wild-beast-infested forest. He caressed the Linga and found that water had been poured and some flowers and leaves had been placed on the Linga. Naanan informed Thinnan that a Brahmin used to do so daily. Thinnan concluded that those were acts which the God liked.

4. Then he wanted to feed the Lord with tasty meat but he was also loth to leave the Lord alone in the forest. Finally, he reluctantly decided to leave just for bringing the choicest meat for the Lord's dinner. He reached the river bank, himself cooked the meat, tasted it piece by piece, retained the pieces which were very savoury and discarded the rest. The two companions found that Thinnan was behaving in an unusual manner and wasting good food without eating it himself or giving it to them to eat. They concluded that he had become unsound of mind and that it was necessary to cure him of his obsession. So saying, they went away to join the rest of the hunting party.

5. Thinnan was unaware of the departure of his two companions as he was engrossed in the collection of leaves

and flowers which he deposited on his head. of water which he kept in his mouth and of the tasty slices of cooked meat which he kept in his hand. He then reached the Linga on the hill. He spat the water in his mouth on the Linga. He removed with his shod feet the leaves and flowers already found on the Linga and took the flowers and leaves brought by him from his head and placed them on the Linga. Then he served cooked meat to the Lord with great affection. When night fell, he stood guard over the place to ensure that no harm was done to the Lord by man or beast. When the day dawned, he went to bring fresh food, water, flowers and leaves for that day,

6. As usual, the Brahmin Archaka, Sivakosariyaar, who was doing devoted service to the Lord took bath in the river long before sunrise, collected water, flowers etc. for the daily abhisheka and puja and went to the hill uttering the names of Lord SIVA. He found to his horror pieces of meat strewn all around the Linga. He was very much upset at that sight. He then removed them all again took his bath in the river and completed his puja as usual. He then returned to his place.

7. Thinnan then came with cooked meat, water, leaves and flowers and offered them to the Lord as before, this time saying that the cooked meat was more tasty than on the previous day as honey had also been added to it and urged the Lord to partake of it.

8. Naakan, the father of Thinnan, heard about his son's peculiar transformation and tried his very best to wean him back to normal life in the village but all his attempts were in vain. So he left Thinnan to himself and returned to the village.

9 Thinnan continued his routine of worship during day and watch and ward during the night regularly. Sivakosariyaar found the same chaotic conditions prevail every morning when he went to do puja. He got worried on that account and fervently prayed to the Lord that such things should not recur.

10. On the fifth night, the Lord appeared in Sivakosariyaas's dream and told him that the attentions paid to Him by the new devotee were extremely pleasing to Him. the water spat by him was superior in merit to the water of the Ganges, the shod feet with which he removed the flowers and leaves from the Linga were more sweet to Him than the feet of Lord Subrahmanya, that the flowers and leaves taken out of the new devotee's head and placed on the Linga were superior to those used by Lord Vishnu and other Gods in His worship, that the meat offered by the new devotee after being tasted by him was a more wholesome offering than those made in Yagnas performed according to Vedic injunctions and the sweet words said by him while offering the meat were superior to the stotras made by very learned Rishis and the Vedas. The Lord finally said that Sivakosariyaar should hide himself the next afternoon and see what happened. Sivakosariyaar was struck with wonder at those words of the Lord and felt immensely sad that he should have considered the acts of such a great devotee to be impure ones.

11. Next day, when Thinnan was proceeding to the hill with all the offerings as usual, he had some bad omens and became anxious. When he arrived before the Linga, he found that blood was flowing from the Lord's right eye. He was thoroughly upset and rolled on the ground with great grief. Then he rose up and looked for the miscreant who might have caused the injury. But he found none. Then he gathered some medicinal herbs and applied them to the bleeding eye but the flow of blood did not cease. Finally, he decided that the best treatment would be to plant his own right eye in the place of the injured right eye of the Lord. He immediately took out his right eye ball with the arrow and applied it to the Lord's right eye. The bleeding stopped and Thinnan was immensely happy.

12. But his happiness was short-lived: for, he soon found that the left eye of the Lord had begun to bleed. Though he was very sad about this, now that he was aware of the effective treatment to be administered, he was undaunted. He decided to take out his left eye ball and

plant it in place of the Lord's bleeding left eye. In order to locate the place where it should be planted, he placed his shod foot on the Lord's face near the left eye and applied the arrow to his own left eye for taking out the eye ball. The Lord now asked him to stop and held out His hand to hold Thinnan's hand. The Lord called him "Kannappa" to indicate the nature of the supreme sacrifice made by him viz. that he gave his eye to the Lord. The Devas showered flowers on him. Sivakesariyaar was wonder-struck at what he saw, came out of his hiding place, worshipped the Lord and adored the great devotee. The Lord permanently kept Kannappa with Him, on his right side, as if He could not brook separation from him.

## 12. Kungilikalaya Naayanar Puraanam.

1. In Thirukkadavoor in Chola Naadu, there was a very devout Brahmin called Kalayar. Daily he used to burn incense in the Sannadhi of Lord SIVA in the local temple. He became poor and yet he did not fail to burn incense in Lord SIVA'S sannadhi as usual.

2. On account of great adversity, he, his wife and other members of his family starved for two days. His wife, therefore, delivered to him her "Mangalyam", the sacred wedding jewel which no woman would part with on any account, and asked him to purchase food grains with it. When Kalayar went to do so he found a vendor of incense and immediately purchased incense for the value of the jewel instead of food grains, went straight to the temple and burnt it in the Lord's Sannadhi. That night, after his wife and other members of the family had fallen asleep the Lord appeared in the wife's dream and told her that enough riches and foodgrains were in the house. She woke up and found that there were plenty of food grains and riches in the house. She was struck with the Lord's grace. Kalayar also was told by the Lord to go home and eat sumptuously. When he went home, he was also struck with the great consideration and kindness shown by the Lord. Thereafter, he began to feed the devotees of Lord SIVA.

3. At that time, the Linga in Thiruppananthaal temple was inclined on one side instead of being erect. The King tried to set it aright and even set elephants to the task of making the Linga erect. But it was all in vain. Kungilia Kalaya Naayanaar went to the temple to worship the Lord and, seeing the unsuccessful attempt of the elephant, tied to his neck the loose end of the rope, the other end of which had been tied to the Linga and pulled it. To the surprise of the King and all others, the Linga became erect at once.

4. Then Kungilia Kalaya Naayanaar returned to his place. Some time later, he played host to Thirugnaana Sambandhar and Thirunaavulakarasu Naayanaar when they visited the place. In due course he attained Siva Loka.

### 13. Maanakkanjaara Naayanaar Puraanam.

1. In Kanjanoor, there was a devout Saivite Vellala called Maanakkanjaara Naayanaar. For long, he had no offspring. He prayed to Lord SIVA and then got a daughter. Yeyarkone Kalikkaama Naayanaar asked for the hand of the girl and the marriage was settled.

2. The bridegroom was about to arrive at Kanjanoor for the wedding. Just then Lord SIVA took the form of a holy Brahmin and visited Maanakkaanjaara Naayanaar's house. He learnt that the marriage of the daughter was about to take place and gave His blessings. The bride came and prostrated before the Brahmin. The latter told Maanakkanjaara Naayanaar that the girl's hair would be useful for "Panchavati", a ropelike article usually worn like the sacred thread by spiritual persons. Immediately, Maanakkanjaara Naayanaar cut the hair with a knife and gave it to the Brahmin guest. The Lord and Goddess Paarvathi appeared on their Vrushabha mount and gave darshan to him. The Lord made him remain always near Him and sing His praise.

3. The bridegroom who came later, hesitated to marry the girl as she had lost her hair. Lord SIVA announced to the bridegroom in a divine voice that the bride would get

the full growth of hair immediately and that he could marry her without any hesitation. The wedding then took place.

#### 14. Arivaathaaya Naayanaar Puraanam.

1. In a place called Kannamangalam in Chola Naadu, there was a wealthy and devout Vellala called "Thaayanaar". He used to offer to Lord SIVA Cooked superfine rice (obtained from red paddy) red colour greens, and pickled tiny full mango pieces. Due to the will of the Lord he became poor, worked in the fields as a labourer and offered to the Lord. all the best rice got by him as wages and himself ate the inferior rice. Owing to the Lord's will again, all the paddy grown in the village was found to be of the best (red) variety. Thaayanaar. therefore, offered the entire rice got by him to the Lord and he himself starved. The greens in the backyard were cooked by his wife and they lived by eating them. Then by the Lord's will the greens failed to grow, Thaayanaar and his wife then subsisted on water.

2. One day, Thaayanaar, took his offering to the Lord followed by his wife. Due to starvation, he faltered and fell down and, even before his wife could hold him, the offerings were strewn on the ground. He felt miserable and attempted to cut his neck but the Lord's outstretched hand prevented him from doing so. The Lord and Goddess Paarvathi appeared on Their Vrushabha mount, blessed the couple and gave them Siva Loka. As he attempted to cut his neck, he was called Arivaathaaya Naayanaar.

#### 15. Aanaaya Naayanaar Puraanam.

1. In Mangalavoor in Mazhanaadu. there was a devotee called Aanaayar. He and his followers used to graze cows according to their caste avocation. He used to play the Panchaakshara on a flute in delightful tunes.

2. One day, while he was playing such divine music on the flute the cows calves other animals and the shepherds and all forgot themselves in their ecstasy on hearing such divine music, Lord SIVA was also pleased and He appeared



in the vision of Atharvay with Goddess Parvathi on the Virushabahu mount and took him to Siva Loka then and there in the same condition in which he was playing the flute.

### 16. Moorthy Naayanar Puranam.

1. In Madurai city in Paandya Naadu, there was a great Vysia devotee of Lord SIVA by name Moorthy Naayannar. He used to offer sandal paste to Lord Somasundareswarar of Madurai daily. At that time, the Paandya King was defeated by the King of Karnataka. The latter was a Jain and he caused hindrance to Saivites. The King wanted to convert Moorthy Naayannar to Jainism and therefore gave him trouble. Not withstanding this, Moorthy Naayannar continued to make the usual offering of sandal paste to Lord SIVA daily. The King then prevented his getting Sandal wood.

2. Moorthy Naayannar was struck with grief at this but he rubbed his elbow at the stone as he would rub the sandal wood. A bleeding injury was caused and yet he would not stop. The Lord's divine voice announced that he should become the King of the country, rule it well after removing all the injustices perpetrated by the Karnatakas King and in due course attain Siva Loka.

3. That night, the Karnataka King died leaving no heir. So, in accordance with custom, an elephant was blindfolded and let into the city to choose the next King. It chose Moorthy Naayannar who was in front of the temple and brought him to the palace. He agreed to accept the Kingship provided Jainism was given up and Saivism was adopted. He wanted only sacred ash for Abhisheka, the Rudraaksha as jewel and matted hair as crown. He ruled the country for a long time and then attained Siva Loka.

### 17. Muruga Naayanar Puranam.

1. In Thirupudalur in Chola Naadu, there was a Brahmin devotee Muruga Naayannar. He was a great devotee of Lord Siva. He used to take his bath before the the,

gather flowers and make garlands, and offer them to Lord SIVA in the temple of that place called Varthamaanceswaram. He used to chant the holy Panchakshara always. He became a friend of Thirugnaana Sambandar and had the good fortune of attending the latter's marriage and attaining Siva Loka along with all other guests present at the wedding by being absorbed in the Sivajyothi due to the grace of Thirugnaana Sambandar.

### **18. Rudra Pasupathi Naayanaar Puranam.**

1. In Thiruthalaivoor in Chola Naadu, there was a great Brahmin devotee of Lord SIVA by name Pasupathi. He used to stand neck deep in water in a lotus tank and utter the Sri Rudra mantra daily for a long time. He attained Siva Loka on that account and he came to be called Rudra Pasupathi Naayanaar for that reason.

### **19. Thirunaalaippevaar Naayanaar Puranam.**

1. In Andanoor village in Chola Naadu, there was a Harijan called Nandanaar. He was always meditating on the Lord's feet. He eked out his livelihood by cultivating the inam land granted to him for his service as vetti and also by supplying the skin, leather, sinews and other articles required for the percussion and other musical instruments in the temples. He used to run into ecstasy and sing and dance in front of temples.

2. Once he went to Thiruppunkoor to worship Lord SIVA. He could not see the Lord's image owing to the obstruction caused by the location of the stone Nandi (bull) in front of the Lord's idol. Lord SIVA acceded to Nandanaar's prayers and requested Nandi to swerve a little so as to allow a full view to Nandanaar. Then Nandanaar also converted a small pit in front of the temple into a tank.

3. After visiting several other places, he desired to visit Chidambaram. He was, however, unhappy at the thought that he could not go into the temple being a

Harijan. So, he had to postpone his visit saying that he would visit Chidambaram the next day. He, therefore, came to be called "Thirunaalaippovaar" (one who would go the next day).

4 Finally, one day, he actually went to Chidambaram. When he reached the outer limits of the town, he found smoke emanating from the houses of the Brahmins due to the fire worship performed by them. So he was afraid to go further into the town and spent several days going round the limits of the town cursing his low birth which prevented him from seeing the Lord of the place in His Golden Sabha. One night, the Lord appeared in his dream and asked him to enter into fire and then get into the temple accompanied by Brahmins. The Lord also told the Brahmins of the place to raise a fire, get Thirunaalaippovaar to dip into it and then to take him into the temple. They accordingly raised a fire in front of the southern gate of the temple. Thirunaalaippovaar solemnly went round the fire meditating on the Lord and plunged into the fire. Immediately, he arose from the fire in the form of a pure Brahmin Rishi. He then prostrated before the Gopuram and went into the temple. When he arrived in the Lord's Golden Sabha, he vanished and reached the Lord's feet.

## 20. Thirukkuripputhonde Naayanar Puranam

1. In Kaancheepuram in Thondaimandalam, there was a washerman who used to do service to the devotees of Lord SIVA. He was called Thirukkuripputhondar because he always acted according to and fulfilled the wishes of the of Lord SIVA.

2 One day, Lord Ekambarasathar of Kaancheepuram appeared before him as a thin poor man clad in a dirty cloth. Thirukkuripputhondar offered to wash his cloth. The wearer of the cloth said that he would require the cloth for the night as it was cold and that, therefore, the cloth should be washed, dried and delivered before the evening. Thirukkuripputhondar agreed to do so and took the cloth. Before he could wash it completely, it began to rain. The

was distressed at all and so, Thiruvudappudai Thangar was unable to fulfil his undertaking. He became miserable as he thought of the great inconvenience that would be caused to the owner of the cloth in the cell's sight. He therefore rushed to dash his head against the washing stone but Lord SIVA, in His great kindness, extended His hand to protect the devotee. Lord SIVA, and Goddess Parvathi appeared on the Virushabala mount and gave darshan to him and gave him Siva Tola.

## 21. Chandeswara Naayanar Puranam.

1. In Thiruchennai of Chola Nadu a Brahmin couple named Echchathathan and Paviththini had a son by name Vichanasarumar. Even when the boy was five years old, he attained perfect and full spiritual knowledge without a preceptor on account of his spiritual evolution from previous births. His Upanayanam (sacred thread ceremony) was celebrated in his seventh year and he was initiated into the study of the Vedas. His teacher was wonder-struck when he found that the boy was able to pursue such studies by himself without any aid from the preceptor. Further, the boy had full knowledge of the purpose of life and he wanted to attain it in that birth itself because birth as a human being provided the best opportunity for it. His mind was, therefore, naturally drawn towards Lord SIVA and His Consort Parasakthi.

2. One day, he found the cowherd of the village beating a cow. Greatly upset, he prevented the cowherd from beating it further. He explained to the cowherd the divine nature of the cow and its various merits, its body being the seat of all the Gods, its products being the best ones for the Abhishekam of Lord SIVA and its dung being the raw-material for the sacred ash. He then said that he would himself grant the cows thereafter and dispensed with the services of the cowherd. The owners of the cows also agreed to the

3. After he took charge of the cows, their growth was remarkable and their yield of milk copious. The

were greatly attached to their new grazier. They used to caress him and give him milk of their own accord. He immediately thought of utilising such milk for the abhisheka of Lord SIVA. He made a Siva Linga image and also formed a temple on the sand. Then he collected the flowers available near the grazing ground, collected in a new pot the milk given by the cows and did puja to the Siva Linga image strictly in accordance with the scriptural injunctions. The cows gave the full quota of milk to the owners notwithstanding their having yielded milk earlier for the puja done by their grazier.

4. But the owners of the cows were informed by some persons that the grazier was wasting milk on the sand. They told his father Echchathathan about it. He stealthily followed his son the next day when the latter led the cows to the grazing ground, hid himself on a tree and watched. Vichaarasarumar as usual formed the Siva Linga, temple etc.. on the sand and performed the abhisheka with milk obtained from the cows and did puja with flowers gathered from the trees. Echchathathan got down from the tree and beat his son with a stick and also scolded him. Vichaarasarumar who was deeply engrossed in the puja did not feel what his father did and said, So, the latter kicked the pot of milk and spilt the milk. Although the offender was the father and preceptor, Vichaarasarumar could not forgive his father's gross sin of obstructing the Siva Puja. He, therefore, took a stick lying nearby and at his touch it was transformed into an axe and he cut the legs of his father with the axe and then continued the puja. Lord SIVA and Goddess Paarvathi gave darshan to him on their Vrushabha mount. Vichaarasarumar prostrated before the Lord. The Lord caressed him and said that He would be his father as he had cut his own father on the Lord's account. At the Lord's touch. Vichaarasarumar got a divine glow in appearance. The Lord appointed him as the head of His devotees and ordained that the dress, food and flowers offered to Him should be served to Vichaarasarumar. The Lord put on him the flower garland worn by Him then. Vichaarasarumar entered Siva Loka and took on his divine duties. His father and other relatives also entered Siva Loka. The

father had been punished by his son for his sin and hence he also could enter the

## 22. Thirunavukkarasu Neayanar Puranam.

In Thiruvannamoor of Thirumunaipeadi region, there was a Vellala couple known by the names of Pughazhansar and Mandhiniyaar. They had a daughter by name Thilakavathi and a son called Maruneekei. The son became a great scholar.

2. When the daughter was twelve years of age, her marriage with Kalippakaiyaar, a commander of the King's forces, was settled. But before the wedding could take place, he had to partake in a war on behalf of the King and he died in the battle. Pughazhansar had also died before then and his wife had committed Sati. Thilakavathiyaar wanted to give up her life when she heard of the death of her betrothed groom but had to yield to the importunities of her younger brother who begged her to live and take the place of the father and mother who had left them.

3. Maruneekeiyaar developed a philosophical attitude towards life and spent his property on various charities. He did not want to get married and enter worldly life. But he could not, however, choose the proper spiritual path to be taken by him for the salvation of his soul. He went to Paataliputra, adopted the Jain cult and devoted himself heart and soul to the study of the Jain religion and Philosophy with full faith in the efficacy of that cult to give him salvation. Being a scholar, he soon became an authority on that cult and he was called Dharmasenar and adopted by the Jains as their Chief academician. He won over the Buddhists by his masterly advocacy of Jainism and thereby established the superiority of the Jain cult to that of the Buddhist religion.

4. Thilakavathiyaar was greatly devoted to Lord SIVA. She went to Thiruvathikai, a Siva Kshetra, and there she intensely worshipped the Lord in various ways by cleaning and decorating the temple premises after taking her bath before sunrise, by gathering flowers and by making garlands

for the Lord. Her one affliction was that her brother had embraced a new faith giving up his hereditary one. She was constantly praying to the Lord to wean him back to Saivism. The Lord appeared in her dream and assured her that her brother who had worked hard in his previous life to attain Lord Siva's grace had, on account of some flaw in his penance, entered a new faith but that soon he would be weaned back to Saivism through suffering from stomach ache.

5. Maruneekiyaar (renamed by the Jains as Dharmasenaar) accordingly began to suffer from a severe stomach ache. All the attempts of even the highly accomplished Jains failed to give relief to the sufferer. He became forlorn and sent a messenger to his sister to inform her of his suffering and to ask her to see him. She, however, refused to see him in the Jain institution where he was staying. So, he decided to go to her in the hope that she would be able to help him through her great piety. He reached Thiruvathikai and prostrated before her. She told him to forsake his new faith and rejoin Saivism and do service to Lord SIVA. So saying she gave him the sacred ash uttering 'Lord's Panchaakshara. He devoutly smeared it all over his body.

6. Next morning. Thilakavathiyaar took him with her to the temple. He went round the temple and prostrated before the Lord. By the Lord's grace, he immediately became an extempore devotional composer and sang in praise of Lord SIVA and prayed for the cure of the stomach pain. It ceased at once. He became penitent and was grateful to the stomach pain which was instrumental in giving him the divine pleasure which he was enjoying at that ecstatic moment. The Lord announced in His divine voice that, as he had composed the sweet songs, he would thenceforth be called Thirunaavukkarasu (Lord of devotional poetry). Thirunaavukkarasu could not find words to describe the kindness of Lord SIVA Who had so blessed one like him who had decried Saivism during the days when he was a Jain. He, therefore, resolved from that moment to do service to Lord SIVA by wearing the marks of Saivism. by meditating on Lord SIVA, by singing His praise and by cleaning His temple premises. Thilakavathiyaar was immensely happy at

the turn of events and worshipped the Lord with added zeal.

7. The Jains felt miserable on account of the loss of their Chief academician. Though they were sware of the real truth about the cause of his conversion, they suppressed the main facts of the stomach pain, its incurability by the Jains and its complete cure by the grace of Lord SIVA, and told the Pallava King merely that Dharmasena, the top-ranking authority on the Jain cult, had defected to Saivism. At their suggestion, the King ordered his ministers to fetch him for punishment. Though Thirunaavukkarasu at first reacted strongly to the King's call saying that he was not subject to any human being's control, finally he agreed to accompany the ministers in the full faith that Lord SIVA would protect him against all odds. The King caused Thirunaavukkarasu to be put into a chamber of burning lime for a week. Thirunaavukkarasu emerged quite bright and healthy from the chamber when it was opened after a week. Then poisoned food was served to him under the King's orders and Thirunaavukkarasu consumed it gladly in full faith. that, as Lord SIVA had taken poison to save the Universe, His devotee could not be harmed by poison. He survived that ordeal also. Then the King's elephant was commissioned to trample Thirunaavukkarasu under its foot but, when he sang in praise of the Lord, the elephant went round him and prostrated before him. When the mahout again directed it against Thirunaavukkarasu, it killed the mahout and many Jains. The Jains told the King that Thirunaavukkarasu could survive all those trials only because he was wellversed in the Jain occult science and suggested that he should be tied to a stone and dropped into the sea. That was also done under the orders of the King. Thirunaavukkarasu sang in praise of the Lord's Panchaakshara. The rope snapped, the stone floated and Thirunaavukkarasu reached the sea-shore near Thiruppathiripuliyoor. He was welcomed by the devotees of Lord SIVA. He then went to the temple and sang in praise of the Lord.

8. After staying there for some days, he left for Thiruvathikai through Thirumanikuzhi and Thiruthinainagar.



He was given a royal welcome at Thiruvathikai by the people, Thirunaavukkarasu worshipped Lord SIVA in the temple and sang in His praise. At that time, the Pallava king visited Thiruvathikai, bowed respectfully to Thirunaavukkarasu and embraced Saivism forsaking his faith in Jainism. The Jain institutions in Paataliputra were demolished and the stones used in the construction of those building were transported to Thiruvathikai for building a temple to Lord SIVA called Gunatharaveeswaram".

9. Then Thirunaavukkarasu started on his pilgrimage to various Saivite shrines. He visited Thiruvannainalloor, Thiruvaamaathoor, Thirukovaloor and Pennakatam. He worshipped the Lord in the temple called Thiruthoongaanai maadam and prayed that the marks of the Lord's trident and Vrushabha should be stamped on his body lest he should give up his life in contrition for his past association with the Jain cult. Accordingly a Siva Gana stamped those marks on his shoulder. Then, he went to Thiruvarathurai and Thirumudhukunru and reached Chidambaram. There he sang in praise of the Lord in ecstasy and remained there for some days cleaning the temple and the streets. He then visited Thiruvetkalam and Thirukkazhipaalai and returned to Chidambaram where he sang profusely in praise of the Lord.

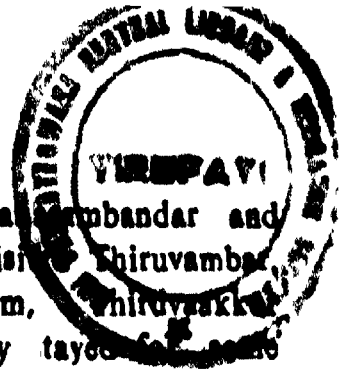
10 At Chidambaram, he learned about the greatness of Thirugnaanasambandar of Sirkaazhi who was fed with Her milk by Goddess Paarvathi Herself. So, he wanted to pay his respects to Thirugnaanasambandar and left for Sirkaazhi through Thirunaaraiyoor. Thirugnaanasambandar received Thirunaavukkarasu at the outskirts of Sirkaazhi. The latter fell flat on the ground and prostrated before the former. Thirugnaanasambandar raised Thirunaavukkarasu, embraced him and called him "Appar" (father) Then they went to the temple, worshipped the Lord and Thirunaavukkarasu sang in praise of the Lord.

11. After staying at Sirkaazhi for some days. Thirunaavukkarasu left for Thirukkolakkaa with Thirugnaanasambandar and then went alone to Thirukkaruppariyaloor

and several other places. At Thiruchaathimutram, when he worshipped the Lord and as usual sang in His praise, the Lord asked him to visit Nalloor. At Nalloor, the Lord placed His feet on Thirunaavukkarasu's head. Thirunaavukkarasu again sang in the Lord's praise in thankfulness for the great kindness shown to him.

12 From Nelloor, he went to Thirupppazhanam and then reached Thingaloor. There, learning that Appoothiadigal of that place had named his sons and all his charities after Thirunaavukkarasu, he went to the house of Appoothiadigal. The latter and his family received. Thirunaavukkarasu with great respect and invited him to dinner. Thirunaavukkarasu accepted the invitation. Appoothiadigal's son who went to bring plantain leaves for the dinner was bitten by a snake and he died after dutifully delivering the leaves to his mother. Appoothidigal and his wife concealed the dead body and got ready to serve food to Thirunaavukkarasu but the latter however, by divine grace, became aware of what had happened and keeping the dead body in front of the temple sang in praise of the Lord. The dead boy came back to life. Then Thirunaavukkarasu left for Thirupppazhanam. Tiruchchotruthurai and other places and worshipped the Lord in all those places.

13. Then he went to Nalloor, After staying there for some time, he desired to visit Thiruvaaroor and left Nalloor and reached Thiruvaaroor. While staying in Thiruvaaroor, he visited Thiruvalivalam. Keezhvellar and Kaanraapoor and returned to Thiruvaaroor. There he worshipped the Lord during the festival of Arudra Darsanam and then left for Thirupputtaloor where Thirugnaana Sambandar was then staying. Thirugnaanasambandar heartily welcomed Thirunaavukkarasu and heard from the latter the greatness of Thiruvaaroor and the Arudra Darsanam festival there. Thirugnaanasambandar desired to visit Thiruvaaroor and left Thirupputtaloor. Thirunaavukkarasu stayed in Thirupputtaloor and from there visited Thiruchchenkaattaankudi, Thirunallaru, Saathamangai and Thirumarukal and returned to Thirupputtaloor. Then Thirugnaanasambandar also returned to Thirupputtaloor and both he and Thirunaavukkarasu stayed there. Siruthonda Naayanaar and Thirunelakanda Naayanaar also stayed with them.



14. Some time later, both Thirugnaanasambandar and Thirunaavukkarasu left Thiruppukaloer and visited Thiruvambur, Thirukkadavoor, Thirukkadavoor Mayaanam, Thiruvakkai and reached Thiruveezhimizhalai where they stayed for some time. A severe drought prevailed in the area. Lord Siva told them that, every day, in the eastern and western sides of the temple, He would place gold coins which they could utilise for feeding the hungry. The coins got by Thirugnaanasambandar were slightly less in value while those obtained by Thirunaavukkarasu were spotless due to the fact that, while Thirugnaanasambandar's only service to the Lord was to sing songs in His praise, Thirunaavukkarasu did service also like cleaning the temple premises in addition to singing His praise. They fed the hungry people for some time. Then the season changed for the better and the drought was over.

15. Both of them left Thiruveezhimizhalai, visited Thiruvaanchaim and other places and reached Vedaaranyam. They went to the temple and heard that the original entrance to the Lord's Sanctum used by the Vedas which worshipped Him had been closed and, as it could not be opened, a different door-way had been provided for the worshippers. Thirugnaanasambandar wanted that they should worship the Lord through the original doorway which was closed and asked Thirunaavukkarasu to sing in praise of the Lord for opening that door. The door did not readily open at first. But finally it opened when the last stanza of the song came to a close. Then they went and worshipped the Lord. When they came out, Thirunaavukkarasu requested Thirugnaanasambandar to sing so that the door might close again. As soon as Thirugnaanasambandar sang but one stanza, the door closed.

16. Thirunaavukkarasu became thoughtful as the door opened only after he had completed all the stanzas while it closed no sooner than Thirugnaanasambandar had sung but one stanza. During his sleep that night, the Lord appeared in his vision and asked him to visit Voymoor. Thirunaavukkarasu immediately started and the Lord preceded him in the

same form in which He had appeared to Thirunaavukkarasu in his sleep. But Thirunaavukkarasu could not reach the Lord. The Lord entered a temple and disappeared. Thirugnaanasambandhar also came there having learnt that Thirunaavukkarasu was proceeding to Voymoor. Thirunaavukkarasu was distraught as the Lord had disappeared from his view. He was nonplussed why the Lord should have disappeared also from the view of Thirugnaanasambandhar whose greatness as the Lord's devotee had been more than amply established by the fact that the doorway in the Vedaaranyam temple closed as soon as he sang only one stanza. At the same time, Thirunaavukkarasu felt that it was quite right that the Lord should have disappeared from his own view as he foolishly attempted to have the closed door opened by his song instead of leaving it to be done by Thirugnaanasambandhar whose greatness could not be matched by any one. Then the Lord appeared to Thirugnaanasambandhar and the latter showed the Lord to Thirunaavukkarasu. They then returned to Vedaaranyam.

17. At that time, a messenger sent by the Pandya queen, Mangayarkkarasi, and the Pandya King's minister, Kulachiraiyaar, told Thirugnaanasambandhar that the Pandya king had embraced Jainism and that that cult had spread in the kingdom and requested Thirugnaanasambandhar to eliminate Jainism and re-establish Saivism in the kingdom. Notwithstanding the advice of Thirunaavukkarasu who warned Thirugnaanasambandhar that he was a child while his foes were ruthless and experienced in all black arts, Thirugnaanasambandhar left for Madurai saying that, as Lord SIVA was ruling his heart, none could harm him.

18. Then Thirunaavukkarasu left Vedaaranyam, visited Thiru-naagai-kkaaronam, Thiruveezhimizhalai, Thiruvavaturai and Pazhayaarai. In the last-mentioned place, he learnt that, in the temple called Vadathalai, the Jains had concealed the Siva Linga. He wanted to find the Linga and he prayed to the Lord. The Lord appeared in the King's dream and told him that the Jains had concealed His Linga, that Thirunaavukkarasu wanted to worship that form and that the king should, therefore, destroy the Jains and build a temple for Him.

The Lord also indicated the marks of the place where His Linga was kept concealed. The King fulfilled the Lord's injunctions and Thirunaavukkarasu worshipped the Lord's Linga there.

19. Then he went to Thiruvannaikkaa, Erumbiyoor, Thiruchirapalli, Karkkudi, Thirupparaaythurai and Thiruppaingneeli. Enroute to the last-mentioned place, he was tired with thirst and hunger. The Lord created a tope and a fountain and was also keeping food packets with Him which He offered to Thirunaavukkarasu. The latter ate the food and quenched his thirst. The Lord then preceded him to Thiruppaingneeli and disappeared on approaching the place. Thirunaavukkarasu was wonder-struck at this unsolicited kindness on the part of the Lord.

20. Then he went to Thiruvannaamalai, Thiruvotthoor and Kaancheepuram where he worshipped at the temples in Thiruvekambam, Thirukkachimayaanam, Thirumetralli and Thirumaarpperu. Then he reached Thirukkaalathi Hill. He took his bath in the river Swarnamukhi, climbed up the hill, worshipped the Lord and Kannappa who, by his unparalleled devotion to Lord SIVA, had so pleased Him that the Lord kept him always by His side.

21. Then he visited Srisailem, Vaaraanaasi and walked towards Kailaas giving up eating even fruits and vegetables. He was greatly famished on account of his abstinence from food and on account of the arduous task of walking through hills and jungles. He could not even walk after some time and had to crawl on his belly. Finally, he lay motionless out of sheer exhaustion. Then the Lord created a tank nearby and appeared before him as a staunch Saivite. The Lord tried to dissuade Thirunaavukkarasu from pursuing his fruitless journey as kailaas could not be reached by mortals. But Thirunaavukkarasu emphatically said that he would not return unless he reached Kailaas. The Lord then disappeared and His divine voice told Thirunaavukkarasu that he should bathe in the tank nearby and see the Lord in His Kailaas setting at Thiruvaiyaaru. Thirunaavukkarasu bathed in the tank and, when he rose from the water, he found that he was

emerging from a tank in Thiruvaiyaaru. When he went to the temple, he saw the Lord surrounded by Vedas, Agamaas, all gods and Siva Ganas in the full Kallaas setting, Thirunaavukkarasu was enraptured on seeing the glorious setting of the Lord and sang in ecstasy in praise of the Lord.

22. Then he visited Neithaanam, Mazhappaadi and Thiruppoonthuruthi. In the last-mentioned place he established a mutt and stayed there singing songs in praise of the Lord. Then Thirugnaanasambandhar who returned from Pandya Naadu after eliminating Jainism from that kingdom, came to Thiruppoonthuruthi. Thirunaavukkarasu reached the outskirts of the place and mingling with the huge crowd that had gathered to welcome Thirugnaanasambandhar, unobtrusively joined the bearers of the palanquin of Thirugnaanasambandhar. When the palanquin came to the village. Thirugnaanasambandhar enquired where Thirunaavukkarasu was and Appar emerged saying that he had had the good fortune of bearing the palanquin for some distance. Thirugnaanasambandhar hastily got out of the palanquin and bowed before Thirunaavukkarasu who also simultaneously bowed before Thirugnaanasambandhar. The latter then recounted his experience in Madurai and Thirunaavukkarasu recounted his experience in the places visited by him.

23. Then Thirugnaanasambandar left for Thondai Naadu. Thirunaavukkarasu left for Paandya Naadu, visited Thiruputhoor, and Madurai where he was respectfully welcomed by the Paandya king, his queen and his minister. Then he went to Thiruppoovanam, Rameswaram, Thirunelveli, Thirukkanappare and returned to Chola Nadu and reached Thiruppukaloor.

24. At Thiruppukaloor, he stayed doing service to the Lord and singing His praise. The Lord, in order to show to the world the complete absence of any desire on the part of Thirunaavukkarasu, had many gems strewn in the temple premises which were being cleaned by him. Thirunaavukkarasu threw them all into the tank along with the rubbish. Then the Lord made the celestial dancers like Rambha appear before him and display all their artfulness with a view to entice him but he said that he was a servant of the Lord

of Thiruvaareoor and that the dancers had nothing to do with him. The dancers went away baffled. Finally, he sang in praise of the Lord of Thiruppukaloor, the burden of each stanza being to the effect that he was reaching the feet of the Lord. He attained Siva Loka and the Lord's feet.

### **23. Kulachirai Naayanaar Puraanam.**

In Manamerkkudi in Paandya Naadu lived Kulachirai Naayanaar. He was a great devotee of Lord SIVA and he used to feed the devotees of Lord SIVA whoever they might be without investigating their caste, creed and other credentials. He was the Prime Minister to the Paandya King, Nedumaarar, He was greatly helpful to Mangayarkkarasiyaar, the Pandya King's wife. He was chiefly instrumental in inviting Thirugnanasambandhar to Madurai and eliminating Jainism from Paandya Naadu with the latter's help. He was, therefore, respectfully mentioned by 'Sundaramoorthy Naayanaar as 'Perunambi' in his Thiruthondathokai.

### **24. Perumizhalai Kurumba Naayanaar Puraanam.**

In the place called Perumizhalai in Mizhalai Naadu, there was a great devotee of Lord SIVA, by name Perumizhalai Kurumba Naayanaar. He used to feed and give other help to devotees of Lord SIVA, He was greatly devoted to Sundaramoorthy Naayanaar and believed that to worship him was equivalent to worshipping Lord SIVA Himself. He attained supernatural powers and was always chanting the Panchaakshara. By his divine insight he became aware of Sundaramoorthy Naayanaar's return to Kailaas one day before that event took place and he immediately decided to quit the world before Sundaramoorthy Naayanaar left it, Accordingly by dint of his yogic powers he cast away his mortal coil and attained the Lord's feet.

### **25. Kaaraikkaal Ammaiyaa Puraanam.**

1. There was a Vysia by name Dhanadattan in Kaaraikkaal in Chola Naadu. He had a daughter by name

**Punithavathiyaar.** She was given in marriage to Paramadattan of Naagapattinam but Dhanadattan who had no son kept his daughter and son-in-law in Kaaraikkaal in a separate house near his own. Punithavathiyar was a dutiful wife and, at the same time, she was a great devotee of Lord SIVA and always treated His devotees respectfully and gave them food, clothes and money.

2. One day, one of his customers presented two mango fruits to Paramadattan. He sent them to his wife. A hungry devotee of Lord SIVA then came to his house. Punithavathiyar wished to feed him at once but she had not cooked the full meal. She, therefore, served one of the mangoes to him. She served the other mango to her husband when he later took his food. Finding the mango to be very sweet, he asked her to serve the other fruit also. She was perplexed as to what to do and prayed to Lord SIVA to save her from the awkward predicament. The Lord provided her with a mango fruit which she served to her husband. He found it to be extraordinarily sweet. He told his wife that that fruit was not the one sent by him and asked her where she got it from. After great hesitation, she told him what had happened. He was sceptical and asked her to obtain another fruit to prove her version. She again prayed to the Lord and obtained another fruit. When she served it to her husband, it disappeared. He therefore, concluded that she was not a mortal and was afraid of living with her. With the intention of separating from her eventually, he led a formal life with her for some time.

3. Soon, he left on a trade mission and, without returning to Kaaraikkaal, settled in a town in Pandya Naadu, married another wife, begot a daughter through her and named the child Punithavathiyaar out of respect for his first wife whom he treated as a divine personality.

4. The relatives of the first wife heard about Paramadattan's life in Paandya Naadu and took Punithavathiyaar to him. Paramadattan came to them with his second wife and the child and all of them prostrated before Punithavathiyaar. To the surprised relatives, Paramadattan narrated



the miracle performed by her in regard to the mangoes and asked the relatives also to worship Punithavathiyaar. Punithavathiyaar who correctly understood her husband's psychology prayed to Lord SIVA to change her flesh-and-blood body into a bony skeleton so that she might worship the Lord without let or hindrance. Immediately, the change in her appearance took place and her relatives left her out of fear. The transformation was hailed by the Devas who showered flowers on her.

1. By the Lord's grace, she sang in praise of the Lord and decided to visit Kailasa. She reached Kailasa with super-human speed but, afraid of climbing the sacred mountain with her feet she walked on her head. Goddess Parvathi asked the Lord about the skeleton coming up the mountain and the Lord said that she was "Their mother" coming to worship Them and that she had prayed for and got the skeleton form. So saying, He called her "Mother" and Punithavathiyaar said "Father" and prostrated before Him. She prayed to the Lord to grant her the boon of staying and singing at His feet when He performed His divine dance as Lord Natarajan. The Lord granted her request and asked her to be at Thiruvaalankaadu and witness His dance and sing about Him. She reached Thiruvaalankaadu by walking on her head and attained the Lord's feet and remained there for ever singing in praise of the Lord.

## 26. Appoethiadigal Naayanar Puranam.

1. Appoethiadigal Naayanar was a Brahmin living in Thingalur in Chola Nadu. He was leading a pious life. Being a great devotee of Lord SIVA, he was very much devoted to Thirunavukkarasu who was working miracles by the Lord's grace. And he, therefore, named his children, his charities and even the measures and weights in his

2. Thirunavukkarasu who was passing that side from Thirupattanam found a water shed bearing his name. On

Appoethiadigal and went to his Appoethiadigal. Finding a devotee of Lord SIVA at his door, rushed to him and bowed to him.

bowed. Then Thirunaavukkarasu enquired Appoonthiadigal why he had adopted a different person's name for the watershed without adopting his own. Appoonthiadigal was enraged at this question and criticised the guest for not knowing the greatness of Thirunaavukkarasu and for referring to him as a "different person" in a casual manner. He then asked the guest who he was. Thirunaavukkarasu replied that he was the gross sinner who had embraced Jainism from which the Lord had to wean him back to Saivism through an incurable stomach pain. Appoonthiadigal now realised that his guest was Thirunaavukkarasu himself. He went into ecstasy and himself and all members of the family worshipped Thirunaavukkarasu by falling at his feet. He then did puja to the honoured guest and begged him to take food in his house. Thirunaavukkarasu agreed.

3. When food was cooked, Appoonthiadigal's first son went to bring plantain leaves for the dinner. He was bitten by a snake and he died after dutifully delivering the leaves to his mother. The parents were anxious that Thirunaavukkarasu should not know about the death of their son lest he (Thirunaavukkarasu) should refuse to take food under such circumstances. They, therefore, concealed the dead body and invited Thirunaavukkarasu to take food.

4. Thirunaavukkarasu took his seat, smeared the sacred ash on himself and gave it to Appoonthiadigal and his wife. He asked them to bring their first son to receive the sacred ash. Appoonthiadigal was loth to divulge what had happened and gave an evasive reply. Thirunaavukkarasu, by divine grace, could not bring himself to accept the excuse and probed further. Appoonthiadigal had, therefore, to give a full account of what had happened. Thirunaavukkarasu was surprised at this supreme sacrifice on the part of Appoonthiadigal and asked the latter to place the dead body in front of the temple. Thirunaavukkarasu sang in praise of the Lord and the dead boy came to life and worshipped Thirunaavukkarasu. Thirunaavukkarasu stayed in the place for some days and then left. Appoonthiadigal attained the Lord's feet in due course.

## 27. Thirunoolan akka Naayanar Durbanam.

1. At Saathamangai in Chola Naadu, there was a Brahmin by name Thirunoolanakkar. He used to do puja daily to Lord SIVA and also do service to devotees of Lord SIVA.

2. One day, he finished his puja in the house and, the ruling star of the day being Thiruvaathirai, he wanted to do puja to the Lord in the temple also. He and his wife went to the temple called "Ayavanthi" with the materials required for the Archana. They were near the Lord's image and Thirunoolan akka Naayanar was chanting the Panchaakshara. Just then, a spider fell on the Lord's Linga image. The wife, in order to drive out the spider, forcefully blew on the Linga with her mouth. Thirunoolan akka Naayanar was aghast at this improper and sinful act of his wife and said that she should not live with him thereafter. As the sun had already set, the wife had no other place to go to and she stayed in the temple. That night the Lord appeared in Thirunoolan akka Naayanar's dream and told him that His entire form except the spot where his wife blows was covered by blisters. Thirunoolan akka Naayanar was immensely moved and, early in the morning, he went to the temple, worshipped the Lord and took his wife to the house.

3. Thirunoolan akka Naayanar heard about the greatness of Thiruganasambandhar who came with his followers to Saathamangai for worshipping the Lord of Ayavanthi temple. Thirunoolan akka Naayanar entertained them all with great gusto. Thiruganasambandhar asked him to give proper shelter to Thirunoolakantapperumpanaar and Viraliyaar. Though they belonged to a low caste, Thirunoolan akka Naayanar made them lie near the sacred fire-place where he used to do his daily fire worship. Thereafter, the fire in that place attained greater glow and brilliance than usual as the devotees of the Lord SIVA had taken shelter near it. Thiruganasambandhar then left the place.

4. Thirunoolan akka Naayanar off and on used to visit Thiruganasambandhar. Finally he attended Thirugana-

sambandhar's wedding and marked the Lord's feet by mingling in the jyothi which enveloped the temple due to Thiruganaana Sambandhar's grace.

## 28. Naminandhiadigal Naayanar Puranam.

1. Naminandhiadigal was a Brahmin living in Yameperoor in Chola Naadu. Being a great Siva Bhakta, he frequently used to visit Thiruvannoor and worship Lord Vanmoekinnathar. Once he wanted to burn countless lights in the temple at Thiruvannoor. As it was already sunset time, in order to save further delay, he asked for ghee in a house near the temple. The owner of the house, who was a Jain, sarcastically remarked that Lord SIVA who had always fire in one of His Heads would not require lights and if the lights were really necessary, he (Naminandhiadigal) could light the lamps with water instead of ghee. Naminandhi Adigal was very much upset by those remarks and went to the Lord and prostrate before Him in great grief. The Lord's divine voice asked him to burn the lamps with water taken from the tank and he did so. The lights burned brilliantly. Naminandhi Adigal Naayanar did this daily thereafter.

2. The Chola King made several grants to Vanmoekinnathar temple and appointed Naminandhi Adigal as their Chief administrator. Naminandhi Adigal celebrated the Lord's festival (Panguni Uthirai) on a grand scale. All people without distinction of caste or creed attended the festival and witnessed the procession of the Lord. Naminandhi Adigal went home late at night after the festival and procession were over. He took his bed outside the house. His wife asked him to do the daily puja and worship of fire. He said that, as he had attended the festival which was witnessed by persons of all classes and castes, he was not pure and could perform his usual worship and puja only after doing the necessary purificatory ceremonies. His wife went to bring the articles necessary for the purification. Before she could bring them, Naminandhi Adigal fell asleep. He had a dream in which the Lord appeared and told him that persons born in Thiruvannoor were all Siva Gurus and that He would show this to him. Naminandhi Adigal felt guilty

and performed his usual Puja immediately. Next morning, when he went to Thiruvaaroor, he found at first that all the people there were Siva Ganas and then they appeared as ordinary human beings. Naminandhi Adigal begged the Lord's pardon for his ignorance. Then he shifted his residence to Thiruvaaroor where he lived long doing service to the Lord and earned the approbation of Thirunaavukkarasu. Finally, he attained the Lord's feet.

## 29. Thirugnaanasambandha Naayanar Puraanam.

1. In Sirkaazhi of Chola Naadu, there was a Brahmin named Sivapaadha Hrudhayar. He was an ardent Saivite. His wife was Bhagavathiyar. She also came of a good and devout Saivite family. Sirkaazhi is an important Sivasthala and it is known variously as Brahmapuram, Venupuram, Pukali, Venkeru, Thonipuram Poon Tharaai, Chirapuram, Puravam, Sanpai, Kazhi, Kochaivayam and Kazhumalam.

2. Sivapaadha Hrudhayar was greatly upset by the growth of Jainism and Buddhism at the cost of Saivism all around him. He devoutly prayed to the Lord to set things right. In due course, he got a son under the best auspices with planetary aspects which were calculated to do immense good to the devout. When the child was three years old, it was taken by the father to the temple tank. Leaving the child on the bank of the tank, the father took his bath. When the father dipped into the water, the child cried frantically pointing to the gopuram of the temple and calling "mother, father". Lord Siva and Goddess Paarvathi gave darshan and Paarvathi, at the behest of the Lord, fed the child with Her milk in a golden cup. As Lord Siva and Paarvathi Devi showed such kindness to the child, he came to be called "AALUDAYA FILLAIYAAR." As Goddess Paarvathi gave him not only milk but also Sivagnanam to him, he came to be called "Thirugnaanasambandhamoorthi"

3. When the father completed his ablutions, he found that his son had partaken of some milk and questioned him in a threatening manner holding a stick in hand where he got

the milk from. The child immediately sang the first pathikam (ten stanzas) pointing out in the sky Lord SIVA and Goddess Paarvathi on Their Vrushabha mount. The Pathikam was so composed as to make the eighth, ninth and tenth stanzas very important. The eighth stanza cited Raavana's case to show that even the worst offenders could obtain the pardon of Lord SIVA if they showed real penitence. The ninth stanza cited the cases of Brahma and Vishnu Who were baffled in Their search for Lord SIVA's crown and feet respectively as they were obsessed with Their own importance and did not realise that Lord SIVA could be cognised only through humility and by praising His glory. The tenth stanza condemned Jainism and Buddhism which were opposed to the Real Truth. Sivapaadha Hrudhayar was wonder-struck at all this. The Gods showered flowers, The Lord and Paarvathi Devi entered the temple. Thirugnaanasambandhar followed the Lord into the temple and sang in praise of the Lord in the presence of a large gathering of people who had assembled in the temple learning about the miracle. All people who had gathered there prostrated before Thirugnaanasambandhar. Sivapaada Hrudhayar went home carrying his son on his shoulders.

4. Thirugnaanasambandhar went to Thirukkolakkaa and sang in praise of the Lord keeping time with his bare hands. Then, by the Lord's grace, a pair of golden cymbals with the Panchaakshara inscribed on them came to Thirugnaanasambandhar's hands. Then he returned to Sirkaazhi. There, people from his mother's place and other people from all around came to have his darshan. The people from Thirunaiipalli, the place from which Thirugnaanasambandhar's mother hailed, invited Thirugnaanasambandhar to their place and he went to that place and worshipped the Lord. He then left that place and visited Thalaichankaadu and other places and sang in praise of the Lord everywhere. Then he returned to Sirkaazhi.

5. At that time, Thiruneelakantapperumpaanaar and Viraliyaar, a Harijan couple, came to see Thirugnaanasambandhar. He welcomed them and took them to the front yard of the temple and there, at his request they sang songs

on the Lord and also played on the musical instrument called Yaazh. Thiruneelakanta Perumpaanaar then played the Pathikams of Thirugnaanasambandhar on the instrument and obtained Thirugnaanasambandhar's permission to accompany him in all his pilgrimages and play the instrument in accompaniment to Thirugnaanasambandhar's songs. From then onwards, Thiruneelakantapperumpaanaar invariably accompanied Thirugnaanasambandhar and played his instrument in accompaniment to Thirugnaanasambandhar's songs.

6. Then Thirugnaanasambandhar went to Chidambaram accompanied by his father and followers. He was welcomed by the local people and the three thousand devotees of Lord Nataraja called "Brahmins living in Thillai". He prostrated before the gopuram and entered the temple through the southern gate. He worshipped the Lord in the golden Sabha, ran into ecstacy and sang in praise of the Lord. After going round the four main streets, he went to Thiruvekalam, worshipped the Lord and sang in His praise as usual. When he again visited Chidambaram, the three thousand devotees of Lord Nataraja appeared to him as Sivaganas and he pointed it out to Thiruneelakantapperumpaanaar. The three thousand persons worshipped Thirugnaanasambandhar and he also worshipped them. Then they all went into the temple and Thirugnaanasambandhar sang in praise of the Lord.

7. When Thirugnaanasambandhar left Chidambaram Thiruneelakantapperumpaanaar requested the former to visit his (the latter's) birth place, Thiruverukkathaampuliyoor. Thirugnaanasambandhar visited that place, Thirumudhukurn and Pennaakatam. He then went to Thirumelvoyilarathurai by walking slowly. Previously, he was being carried by his father on his shoulders. When he reached Maranpaadi, he was tired and was uttering the Panchaakshara. He took rest in that place for the night.

8. That night the Lord of Thiruvarathurai appeared in the dream of all Brahmins of the place and told them

individually that Thirugnaanasambandhar was going to visit the place and that the Brahmins should take pearl palanquin, pearl umbrella and pearl bugles which had been kept by the Lord in the temple, to Thirugnaanasambandhar. Early next morning, the Brahmins found those articles in the temple and took them to Thirugnaanasambandhar. As the Lord had also appeared in Thirugnaanasambandhar's dream and told him about this, he, his father and other members of his party were struck with the Lord's kindness. Then Thirugnaanasambandhar got into the palanquin and the Brahmins held the umbrella and blew the bugles. Thirugnaanasambandhar reached Thiruvarathurai and worshipped the Lord. From there, he visited Thiruvainallur and other place.

9. Then, he left for Sirkaazhi through Thiruppazhuvoor. Thiruvijayamangal, Thiruvaikka, Thiruppurambayam and Thiruchcheignaloor. At the last-mentioned place, where Chandesa Nayanaar had lived. Thirugnaanasambandhar alighted from the palanquin out of respect for that great devotee, walked to the temple and worshipped the Lord. Then he visited several places and reached Sirkaazhi. There the Brahmins gave him a royal welcome and Thirugnaanasambandhar went to the temple, worshipped the Lord and went home.

10. Then the Upanayanam of Thirugnaanasambandhar was celebrated and he formally initiated into the four Vedas by the Brahmins but Thirugnaanasambandhar was, by divine grace, already well-versed in all the Vedas and their branches and even the learned Brahmins were greatly edified by Thirugnaanasambandhar's discourses on them. He also instructed them that the Panchaakshara was the most important Mantra for Brahmins and sang in praise of the Mantra.

11. At that time. Thirunaavukkarasu wanted to pay his respects to Thirugnaanasambandhar and came to Sirkaazhi. Thirugnaanasambandhar welcomed him and took him to the temple and then to his house. Latter, Thirunaavukkarasu left on his further pilgrimage and Thirugnaanasambandhar accompanied him upto Thirukkolakka and returned to Sirkaazhi.



12. Then Thirugnaanasambandhar started on a pilgrimage. He got into the pearl palanquin and was accompanied by his father, who insisted on doing so, and by others. He visited Thirukkannarkoll and several other places and worshipped the Lord in every place and sang in His praise.

13. Then he entered Mazhanaadu and proceeded along the north bank of the river Cauvery. He reached Thiruppaachi-laaehiraamam. Kollimazhavan, a chieftain of that place, was in the temple where he had taken his daughter who was suffering from an incurable disease. When he heard the bugle sound announcing the arrival of Thirugnaanasambandhar, he hastened to the village leaving his daughter in the temple, arranged for the decoration of the streets and worshipped Thirugnaanasambandhar when he entered the place in the pearl palanquin. Thirugnaasambandhar took him to the temple. There Thirugnaanasambandhar found the daughter of Kollimazhavan lying inert. Learning about her disease, he sang in praise of the Lord and cured her of the disease.

14. Then Thirugnaanasambandhar went to Thiruppaingneeli and Thiruveengoimalai and entered the Konga Dea. There he visited Thirukkodimaada Chenkunroor and Thirunanaa. At the former place, owing to heavy fall of dew, his followers suffered much hardship. Thirugnaanasambandhar sang in praise of the Lord and the climate became agreeable. Then he went to Thiruppaandikkodumudi, Thiruvengamaakkoodal and Karur and entered Chola Naadu.

15. In Chola Naadu, he visited Thirupparoythurai and several other places. Then the summer was at its height. Thirugnaanasambandhar went to Thirupazhaiyaarai, Thiruvaaraimetrali, Thiruchathimutram and was on his way to Thirupatteswaram. Then a Sivagana spread a pearl canopy over Thirugnaasambandhar and announced that Lord Patteswara had ordered that to be done. Thirugnaanasambandhar worshipped and praised the Lord gratefully. He then went to Thiruvaaraivazhani and several other places and reached Thiruvaavaduthursi.

16. When he was at Thiruvaavaduthurai, Sivapaadhahrudhayar told him that he wanted to perform a Yagna and wanted money for it. Thirugnaanasambandhar sang in praise of the Lord and a Siva Gana immediately placed on a platform a bag containing one thousand gold pieces and announced that the Lord had provided that gold. Thirugnaanasambandhar gave the gold to his father and asked him to go to Sirkaazhi and do the Yagna according to the Vedic injunctions treating the Lord Paramasiva as the Supreme Lord of the Universe.

17. Then Thirugnaanasambandhar left Thiruvaavaduthurai and went to Dharmapuram after visiting several places. As that was the place of Thiruneelakantapperumpaanaar's mother, his relatives met him and told him that because he (Thiruneelakantapperumpaanaar) was fully bringing out through his Yaazh the musical merits of Thirugnaanasambandhar's songs, their music would envelop the world. Thiruneelakantapperumpaanaar was taken aback at this and requested Thirugnaanasambandhar to sing a pathikam, the musical intricacies of which would baffle accompaniment on the Yaazh so that the people might know about the innate excellence of the songs and give up the wrong impression that their excellence was due to the Yaazh. Thirugnaanasambandhar, therefore, sang a pathikam which could not be played on the Yaazh. On account of his failure to play it on the Yaazh, Thiruneelakantapperumpaanaar got into a frenzy and attempted to break the Yaazh which had induced him to make the unwise and presumptuous attempt to play the exquisite, divine music of the songs on the instrument; but Thirugnaanasambandhar prevented him from breaking the Yaazh saying that the Lord's kindness could not be circumscribed within the capacity of a manmade, stringed instrument and that, therefore, there was nothing wrong with the Yaazh or the player on the Yaazh.

18. Some days later Thirugnaanasambandhar left Dharmapuram and went to Thirunallaru and Thiruchchaathamangai. In the latter place, Thirunellanakka Naayanaar welcomed and entertained him. Then Thirugnaanasambandhar went to Thirunaagaikkaaronam. Keezhveloor and Thiruchhenkattaankudi. At the last-mentioned place, Siruthonda

Naayanaar welcomed and entertained him. Then he went to Thirumarukal and stayed there for some time. There a young merchant and a young woman were sleeping in a rest house near the temple. The merchant died of snake-bite, The distraught young woman bemoaned the death of the merchant and wildly cried before the temple gate entreating the Lord to give life to the merchant. Thirugnaanasambandhar who was then worshipping in the temple came out and sang in praise of the Lord. Immediately, the dead merchant came to life and he and the woman prostrated before Thirugnaanasambandhar. He permitted them to wed as that was their desire, Siruthonda Naayanaar came to Thirumarukal and invited Thirugnaanasambandhar to Thiruchchenkaattaankudi, The latter went to the temple at Thirumarukal and there the Lord gave darshan to him in His Thiruchchenkaattaankudi setting and Thirugnaanasambandhar was pleased and sang in praise of the Lord.

19. Then he went to Thiruppukkaloar, Muruga Naayanar welcomed him. Thirunaavukkarasu was then reported to be coming to Thiruppukkaloar and Thirugnaanasambandhar welcomed him at the outskirts of the place. Thirunaavukkarasu told him about the Thiruvaathirai festival at Thiruvaaroer and Thirugnaanasambandhar, desiring to visit Thiruvaaroer, went to Thiruvirkudi and Thiruvaaroer. From Thiruvaaroer he went to Thiruvallalam and Thirukkollai and returned to Thiruppukkaloar. He stayed there for some time with Thirunaavukkarasu Naayanaar and Thiruneelanakka Naayanaar and Siruthonda Naayanaar also joined them.

20. After some time, Thirunaavukkarasu and Thirugnaanasambandhar left on a further pilgrimage. Thirunaavukkarasu led the party in advance and Thirugnaanasambandhar followed them in the pearl palanquin as requested by Thirunaavukkarasu. They visited Thiruvambar and worshipped the Lord in Maahaalam. There they visited the temple erected by Kochchengatchozha Naayanaar. Then they went to Thirukkadavoor, stayed with Kungiliyakkalaya Naayanaar and worshipped at Thirukkadavoor Mavaanam also.

21. Then they went to Thiruveezhimizhalai. There Thirunaavukkarasu and Thirugnaanasambandhar stayed in

separate residences. Then the Brahmins of Sirkaazhi came and invited Thirugnaanasambandhar to Sirkaazhi. He said that he would take the permission of the Lord of Thiruveezhimizhalai and proceed to Sirkaazhi the next day. But, that night, the Lord appeared in his dream and told him that he could see the Lord of Sirkaazhi in His full Sirkaazhi setting in the Thiruveezhimizhalai temple Vimanam itself. Accordingly Thirugnaanasambandhar had darshan of the Lord of Sirkaazhi and asked the Brahmins of Sirkaazhi to return to their place.

22. At that time, Thiruveezhimizhalai was droughtstricken Thirugnaanasambandhar and Thirunaavukkarasu were worried on that account. That night, the Lord told them in their dream that He would place a gold coin in each of the eastern and western platforms in the temple and they could use the coins for the purpose of feeding the hungry people. This was done by them daily. Thirugnaanasambandhar learnt that the coins taken by him from the eastern platform were lightly inferior and hence there was delay in getting provisions and serving the hungry. Thirugnaanasambandhar sang to the Lord and got good coins. The coins obtained by Thirunaavukkarasu were all good from the beginning because he not only sang and prayed to the Lord but also did physical service like cleaning the temple premises.

23. When the drought was over, they went to Thiruvaanchiam and other places and reached Vedaaranyam

24. There they went round the temple and came to the doorway which had been used by the Vedas in the past for worshipping the Lord and which was closed latter and could not be opened by any one. Thirugnaanasambandhar told Thirunaavukkarasu that they should get to the Lord's presence through that door and asked him to sing for opening the door. Thirunaavukkarasu sang but the door did not readily open. However, it opened after all the stanzas of the song were sung. After they worshipped the Lord, Thirunaavukkarasu asked Thirugnaanasambandhar to sing for closing the door. As soon as the first stanza was sung, the door closed. Subsequently, the door opened and closed daily.

25. Thirunaavukkarasu became thoughtful as the door did not readily open when he sang while it closed as soon as Thirugnaanasambandhar had sung but one stanza. He realised the greatness of Thirugnaanasambandhar who alone could work miracles like the Lord. With this thought he went to sleep and in his dream the Lord asked him to follow Him to Voymoor. Thirunaavukkarasu immediately rose and followed the Lord but could not reach Him. The Lord entered a temple. Meanwhile, Thirugnaanasambandhar also came to Voymoor and had darshan of the Lord. Then they both returned to Vedaaranyam.

26. At that time, the Paandya King had embraced Jainism and consequently that cult had spread fast over the Kingdom. The queen and the Prime Minister were, however, staunch Saivites. They were thinking hard how the situation could be rectified. They heard about Thirugnaana Sambandhar's greatness and sent some messengers to him to explain the situation in the Paandya Kingdom and to request him to visit Madurai and eradicate Jainism from the place. Thirugnaanasambandhar went to the temple, prayed to the Lord and decided to leave for Madurai. Thirunaavukkarasu tried to dissuade him on the ground that Thirugnaanasambandhar being a child could not match the adversaries who were crafty and cruel but Thirugnaanasambandhar was emphatic that, as Lord SIVA was ruling his heart, no harm could come to him. Thirunaavukkarasu offered to accompany him but Thirugnaanasambandhar asked him to continue in Cholanaadu. He then left for Madurai. En route, he visited Thriuvakathiyampalli and other place.

27. The Prime Minister of the Paandya King, Kulachiraiyaar welcomed Thirugnaanasambandhar. The queen went to the temple, worshipped the Lord and awaited Thirugnaanasambandhar's arrival. The latter reached the temple, worshipped the Lord, met the queen, blessed her and the Prime Minister and stayed in a rest-house arranged by the Prime Minister.

28. The Jains who had watched the arrival of Thirugnaanasambandhar in Madurai told the King about it and with his

permission decided to set fire, by their occult powers, to the rest-house in which Thirugnaanasambandhar was staying. The King was depressed about the advent of Thirugnaanasambandhar to Madurai. As their occult practices did not succeed against the divine personality of Thirugnaanasambandhar, the Jains physically set fire to the building. The followers of Thirugnaanasambandhar put it out and told Thirugnaanasambandhar about the Jains' act. He sang to the Lord and directed the fire to the Pandya King so that he might feel the burning sensation in his body without any harm being caused to his life. The King accordingly suffered from a great burning sensation all over his body. The King's physicians and the Jains attempted to cure him but failed completely in their attempts. Then the queen and the Prime Minister suggested to the King that Thirugnaanasambandhar might be called to effect the cure. On account of the compulsion of circumstances, the King agreed and said that he would embrace the religion of any one who cured him of the disease. The queen and the Prime Minister went to Thirugnaanasambandhar, reported and happenings in the palace to him and requested him to cure the King. He went to the temple, worshipped the Lord and with His blessings went to the palace.

29. The Jains were also present at the palace and tried to persuade the King to support them. But the King said that he would be fair to both sides and join that side which established its superiority to the other.

30. When Thirugnaanasambandhar arrived at the palace, the King offered him a jewelled seat near the head of his couch. The King made kind enquiries of him. The Jains who were jealous of Thirugnaanasambandhar to whom the King had offered the jewelled seat began to speak vehemently in support of their cult. Thirugnaanasambandhar asked them to state their case properly and in an orderly manner. The King at the instance of the queen, interfered and said that those who cured him of his bodily affliction would be considered to have won. The Jains then offered to cure the King's left side while Thirugnaanasambandhar should try with the right side. But their attempts to cure the left side only accentuated

the illness and the King's agony. Then Thirugnaanasambandhar sang on the greatness of the sacred ash and applied it to the right side of the King. He was immediately cured of the disease on the right side. The King then requested him to cure his left side also and Thirugnaanasambandhar applied the sacred ash to the left side and cured it also. The King announced that the Jains were defeated. The King also worshipped Thirugnaanasambandhar in thankfulness.

31. Then Thirugnaanasambandhar asked the Jain to state the tenets of their cult. The Jains said that both sides should inscribe the tenets of their respective cults on palm leaves and put them in fire and that the leaf that remained unburnt would indicate the superiority of the tenets written on it. Before the King could say anything, Thirugnaanasambandhar agreed. He meditated on the Lord and selected at random a leaf out of a file of leaves on which Thevaram songs had been written. It related to Thirunallaaru Thirugnaanasambandhar, meditating on the Lord of Thirunallaaru, deposited it into the fire with full confidence. The leaf did not burn and was intact. The Jains also put their leaf into the fire with diffidence and it was burnt to ashes. Thirugnaanasambandhar then recovered his leaf from the fire and kept it in its place in the file. The King asked the Jains to produce their leaf but they could not as it had become ash. The King confirmed his decision that the Jains were defeated.

32. The Jains wanted one more trial to be made and suggested that the leaves relating to the two cults should be dropped into the river Vaigai and the one that went upstream should be considered to be that of the winning creed. Thirugnaanasambandhar agreed and the Jains dropped their leaf into the river. It was carried away by the fast current and went beyond reach. Then Thirugnaanasambandhar sang a song and the leaf containing that song was dropped into the river; it went up-stream. The Paandya King was also cured of his hunchback as a result of the song. The Prime Minister rode on a swift horse to follow the progress of the leaf upstream. Thirugnaanasambandhar sang a song to arrest the further progress of the leaf and the

Prime Minister was able to pick it up near Thiruvodakam. He held it with respect on his head and showed it to the king and others. He worshipped Thirugnaanasambandhar. The Prime Minister took steps under the King's orders to execute the eight thousand Jains as had already been agreed to by them at the beginning of the contest. Thirugnaanasambandhar then went to the temple accompanied by the King and Queen, worshipped the Lord and sang in His praise. The King also profusely apologised to Lord Somasundreswara for his having embraced Jainism and he became a staunch Saivite. The entire Kingdom got rid of Jainism and Saivism prevailed everywhere.

33. When Thirugnaanasambandhar was in Madurai, his father came there to see his son who had rendered signal service to Saivism. He was welcomed by Thirugnaanasambandhar who sang in praise of the Lord of Sirkazhi. Who had imparted Sivagnana to him.

34. Then Thirugnaanasambandhar accompanied by the Paandya King and queen and the Prime Minister left for Thirupparankunram and other places. He worshipped the Lord in all those places and then went to Rameswaram. He worshipped the Lord of Rameswaram and from there he sang in praise of the Lord of Thirukkonamalai and Thirukketheeswaram in Sri Lanka. From Rameswaram, he went to Thiruvaadaanai, Thiruppanavoyil and reached Manamerkudi, the birth place of Kulachiraiyaar, the Prime Minister. From there he visited several shrines of Lord SIVA in neighbouring places. Then he left for Chola Naadu and the Paandya King, queen and Prime Minister reluctantly returned to Madurai.

35. Thirugnaanasambandhar visited Thirukkalar, Thiruppaathaaleeswaram and Mullivickkarai. In the last-mentioned place, the river was swollen and the boatman had kept the boats on river bank and gone away as the boats could not be plied in the high stream. Thirugnaanasambandhar wanted to cross the river and worship the Lord of Thirukkollampoor on the opposite bank. He united the boat and put his followers into them. He then got



into a boat and sang in praise of the Lord. The boats, unmanned by boatmen as they were, reached the opposite shore and Thirugnaanasambandhar worshipped the Lord. From there, he went to Thirunallaaru and Thiruthelicheri and approached Bodhimangai, a stronghold of the Buddhists. The Buddhists were greatly irked when the followers of Thirugnaanasambandhar played their trumpets and announced that Thirugnaanasambandhar, the extripator of non-Saivite cults, was arriving. The Buddhists led by their leader, Buddhanandi, challenged the followers of the Thirugnaanasambandhar to establish the superiority of the Saiva cult before proclaiming the greatness of their leader. Thirugnaanasambandhar was apprised of the Buddhists' opposition and he proposed to accept the challenge. But the scribe who was writing the Thevaram songs of Thirugnaanasambandhar would not brook the situation. He therefore, cited the Thevaram song which extols the efficacy of the Panchaakshara in putting an end to the enemies of its votaries and prayed that the head of the leader of the Buddhists should be sundered from the body by a thunder. The prayer was immediatly fulfilled. Thirugnaanasambandhar who was apprised of this was glad and asked his followers to utter the name of Lord SIVA.

36. Though the Buddhists were temporarily upset, they rallied round their leader. Sari Buddhan and invited Thirugnaanasambandhar for a discussion of the relative merits of their cults. The same scribe again worshipped Thirugnaanasambandhar and entered into an argumentation with Sari Buddhan and defeated him. The Buddhists then embraced Saivism.

37 Thirugnaanasambandhar then went to Thirukkadavoor and stayed there for some time worshipping the Lord. Then he went to Thiruppoonthuruthi where Thirunaavukkarasu was staying. Thirunaavukkarasu heard about the visit of Thirugnaanasambandhar and joined the crowd which went to the outskirts of the village to welcome Thirugnaanasambandhar. The latter enquired where the former was. Thirunaavukkarasu then stepped forward and expressed his good fortune in having had the opportunity to bear the palanquin for some distance at least. On hearing this, Thirugnaanasambandhar got down from the Palanquin and bowed to Thirunaavukkarasu and the

latter also bowed to the former. Then Thirugnaanasambandhar recounted his experiences in Paandya Naadu and Thirunaavukkarasu also narrated his experiences in Thondai Naadu. Thirunaavukkarasu then left for Paandya Naadu.

38. Thirugnaanasambandhar then visited Thiruneithaanam, Thiruvaiyaaru and Thiruppazhanam and reached Sirkaazhi. Subsequently, he left for Thondai Naadu. Enroute, he visited Chidambaram and many other places.

39. In Thondainaadu, he visited Thiruvotthoor and worshipped the Lord. A devotee of Lord SIVA then told him that all the palmyrah trees grown by him were nonyielding (male) trees and that the Jains were on that account, making a laughing stock of him and his devotion to Lord SIVA. Thirugnaanasambandhar sang in praise of the Lord and, to the surprise of all, the palmyras began to yield immediately. Many Jains embraced Saivism and others left the place. The palmyras also attained in due course the goal of spiritual evolution and merged in Lord SIVA without having to take birth again.

40. Then Thirugnaanasambandhar visited ThirumakaraI, Thirukuranganimuttam and reached Kaancheepuram. There he visited Thiruvekambam and other places. He approached Thiruvaalankaadu. Being afraid of treading the sacred soil over which Kaaraikkaal Ammaiyaar had, unwilling to place her feet on the sacred land, walked on her head, he stayed for the night in a neighbouring place. The Lord of Thiruvaalankaadu appeared in his dream and reminded him to sing in His praise. Thirugnaanasambandhar then sang in praise of the Lord. Then he went to Thiruppaasoor, Thiriuvenpaakkam, ThriukkarikkaraI and reached Kaalahasti. He climbed the hill singing in praise of the Lord and Kannappa Naayanaar and worshipped the Lord and Kannappa Naayanaar. From there, he sang in praise of the Lord in Kailaas, Thriukkethaaram, Thirugokarnam, Thirupparuppatham and Indrancelapparuppatham. Then he visited Thiruverkaadu, and Thirualithaayam, and reached Thiruvotriyoor. He stayed at the last mentioned place for some time.

41. At that time, there was a rich Vyasa by name Sivanesan in Mylapore. He had no offspring for long. He prayed to God. Then he begot a daughter whom he named Poompaavai. As he was greatly devoted to Thirugnaanasambandhar, he announced that he would give her in marriage to Thirugnaanasambandhar and bestow all his property also on him. But, soon the girl was bitten by a snake and she died. Sivanesan had her body burnt and kept the bones and ash in a pot which he daily decorated with flowers to the surprise of all.

42. Learning that Thirugnaanasambandhar was staying in Thiruvotriyoar. Sivanesan had the entire distance from Mylapore to Thiruvotriyoar decorated and he went to invite Thirugnaanasambandhar to Mylapore. The latter arrived at Mylapore, worshipped the Lord in the temple and asked Sivanesan to bring the pot containing the bones and ash to the temple gate. When it was brought Thirugnaanasambandhar sang in praise of the Lord and as soon as the song was completed, Poompaavai rose in flesh and blood and all were wonder-struck. Sivanesan begged Thirugnaanasambandhar to marry the girl but he declined saying that it would not be proper as he had brought her back to life with the grace of the Lord and as she was, therefore, virtually a daughter to him. Sivanesan did not give her in marriage to anybody else and she joined the Lord's feet in due course.

43. Thirugnaanasambandhar then went to Thiruvaaamiyoar and other places and then reached Chidambaram. Sivapaadhahrudayar, and other Brahmins of Sirkazhi also came to Chidambaram. Thirugnaanasambandhar then left for Sirkazhi. Muruga Naayanaar. Thiruneelanakka Naayanaar and other devotees of Lord SIVA, came to Sirkazhi and stayed there worshipping Thirugnaanasambandhar.

44. Then Sivapaadhahrudayaar and other relatives requested Thirugnaanasambandhar to wed. Though he was at first against marriage, he could not reject their plea that, as his life's mission was to establish the Vedic mode of life, he should take a wife at that appropriate stage of his life

when the Brahmacharya Ashram should be completed and Gruhastha Ashram should begin Sivapadahrudayar then went to Thirunalloor and with the concurrence of Nambisaandaar Nambi of that place settled the marriage of the latter's daughter with Thirugnaanasambandhar. All arrangements were made for the marriage by both parties.

45. On the day previous to the wedding day. Thirugnaanasambandhar and party left for Thirunalloor. He worshipped the Lord in the temple called Thirupperumanam and then stayed in the building set apart for him. On the wedding day, he was adorned in accordance with custom and wearing the Rudraaksha and sacred ash, he reached the wedding hall and took his seat. Nambisaandaar Nambi and his wife received him with appropriate honours. The bride was then brought to the wedding hall and she took her seat by his side. According to Vedic injunction, Thirugnaanasambandhar tied the Thirumangalyam to her neck and went round the sacred fire with her. Then he went to the temple with the bride and all relatives and other guests who had gathered there and sang in praise of the Lord.

46. A great Jyothi enveloped the temple premises immediately. Lord SIVA said in a divine voice that Thirugnaanasambandhar, his bride and all who had gathered there for the wedding should reach Him through the Jyothi and in His kindness the Lord indicated the entrance to the Jyothi. Thirugnaanasambandhar sang in praise of the Lord and asked all to enter the great lustre. All entered it and Thirugnaanasambandhar holding the bride's hand also entered after all others had done so. The Jyothi then disappeared and the temple became visible as usual. Devas and Rishis praised the Lord.

### 29. Yeyarkene Kalikkaama Naayanaar Puraanam.

1. Kalikkaama Naayanaar came of a Vellala family in Thirupperumangalam of Chola Naadu. The family was known as "Yeyar", a special appellation given to it as its

members were hereditarily the commanders of the King's forces. Kalikkaama Naayanaar was a great devotee of Lord SIVA and he rendered great service to the Lord's temple at Thiruppunkeor.

2. He was enraged at Sundaramoorthy Naayanaar's request to the Lord of Thiruvaaroor to intercede on his behalf with Paravayaar, his wife, who was estranged with him. Kalikkaama Naayanaar was ominously saying that he could not predict what would happen if he should chance to meet Sundaramoorthy Naayanaar. The latter also heard about this and approached Lord SIVA and stated what he had heard.

3. The Lord wanted to unite Kalikkaama Naayanaar and Sundaramoorthy Naayanaar and made the former suffer from an unbearable stomach pain. The Lord also told Kalikkaama Naayanaar that the disease could be cured only by Sundaramoorthy Naayanaar. But the former refused to get cured by Sundaramoorthy Naayanaar. The Lord had, at the same time, also told Sundaramoorthy Naayanaar to go and cure Kalikkaama Naayanaar. Accordingly Sundaramoorthy Naayanaar sent a messenger to Kalikkaama Naayanaar informing him that he would be arriving to cure him of the illness. But Kalikkaama Naayanaar immediately cut his stomach with a knife and died. His wife was also about to put an end to her life. But just then Sundaramoorthy Naayanaar arrived. When he found that Kalikkaama Naayanaar had killed himself, Sundaramoorthy Naayanaar also took the same knife and attempted to stab himself. But, by the Lord's grace, Kalikkaama Naayanaar came to life and snatched the knife from Sundaramoorthy Naayanaar's hands. Then they both became good friends and left for Thiruvaaroor. Kalikkaama Naayanaar stayed at Thiruvaaroor worshipping the Lord and now and then returned to his place. In due course he attained the Lord's feet.

### **31. Thirumeela Naayanaar Puraanam**

1. A direct disciple of Lord Nandi Deva of Kailaas left Kailaas to meet his friend, Agastya, who was in

Pothiyamalai in the south. Enroute, he visited Thirukethaaram, Pasupathi Nepalam, Kaasi, Sri Sailam, Thirukkalaathi, Thiruvaalamkaadu, Kaancheepuram, Thiruvathikai, and Chidambaram. He reached Thiruvaavaduthurai. He was staying there and worshipping the Lord.

2. One day, a cowherd of Sathanoor, a near by village, who had taken a herd of cows to the bank of the Cauvery for grazing died suddenly. The cows were all grief-stricken. This was noticed by the disciple of Lord Nandi Deva. Out of pity for the cows, he decided to leave his body temporarily and activate by his superhuman powers the dead body of the cowherd. When Moolan got back to life, the cows were jubilant and grazed well. In the evening, the cows were led to Saathanoor by the Sivayogi, who was activating Moolan's body. Moolan's wife invited him to the house but the Sivayogi refused to go with her. He entered into meditation in a public place nearby. People concluded that he had renounced the world and left him at that.

3. Then he went to the place where he had left his own body and found it missing. He was able to perceive that the Lord's intention was to make him educate the people of Tamilnadu in Saiva Agamaas and Siva Yoga. He, therefore, went to the temple at Thiruvaavaduthurai and after worshipping the Lord squatted underneath a peepul tree in meditation. He was in meditation for over three thousand years and composed one stanza every year. The work was called "Thirumanthiram". Eventually he reached Kailaas.

### 32. Dhandiadigal Naayanar Puranam.

1. There was in Thiruvaaaroer of Chola Naadu a blind person called Dhandi Adigal Naayanaar. He used to go round the temple daily, chant the Panchaakshara always and see God within himself.

2. At that time, as the Jains had encroached on the sacred tank near the temple, Dhandi Adigal Naayanaar began

to widen the tank bed. Though he was born blind, he did the work successfully with the help of a rope tied between two posts one on the bank and the other in the tank bed. The Jains asked him not to dig lest insects should die. But he told them that what he was doing was a sacred act the value of which could not be understood by them. He also said that, by the Lord's grace, he might even get his eye sight and they might loose theirs. The Jains removed the posts and the rope and ridiculed him by saying that, if he got his eye sight, they would leave the place, Dhandi Adigal Naayanaar went to the temple and prostrated before the Lord in distress at what had happened.

3. The Lord appeared in his dream and assured him that he would get his eye sight and the Jains would loose theirs the next day. The Lord also appeared in the King's dream and told him about Dhandi Adigal Naayanaar and asked the King to help him to complete his work. Next day, the king met Dhandi Adigal Naayanaar and the Jains. The latter undertook to run away from the place if Dhandi Adigal Naayanaar got his eye sight. Dhandi Adigal Naayanaar chanted the Panchaakshara and bathed in the tank. When he rose from the water, he had got his eye sight and the Jains had lost theirs. The King's men sent the Jains out of the place. The King seized their schools and other building and deepened the tank and built walls around it. Dhandi Adigal Naayanaar attained Siva Loka in due course.

### **33. Meerka Naayanaar Puraanam.**

1. There was rich Vellala in Thiruverkaadu of Thondai Naadu. He used to feed devotees of Lord SIVA daily and also give them what they wanted. In due course, he became poor and yet he did not want to give up feeding and entertaining devotees. So he went to several places and indulged in gambling. The gains that accrued from gambling were utilised by him for feeding devotees and supplying their other wants. He himself did not touch even a pie out of such gains. He used to attack with his dagger persons who failed to honour their bets in gambling. So he

was called "Narchudar Moorkar", (meaning a fair gambler and a harsh person). In due course, attained the feet of Lord SIVA as he entertained devotees till the very end.

### **34. Somaasimaara Naayanaar Puraanam.**

1. There was a Brahmin in Thiruvambar in Chola Naadu Called Somaasimaara Naayanaar. He devoutly chanted the Panchaakshara always and also entertained devotees of Lord SIVA without looking to their caste, creed or other qualities. He performed Yagnas to please Lord SIVA and without looking any other benefit. He went to Thiruvaareer and was greatly devoted to Sundaramoorthy Naayanaar. By such devotion, he attained Siva Loka.

### **35. Saakkia Naayanaar Puraanam,**

1. There was a Vellala in Tiruchchaathumangai who was always anxiously searching for the best means of attaining salvation in life and avoiding further births. In this search, he became a Buddhist and studied the tenets of Buddhism seriously but he found that Buddhism could not help him to achieve his end. He similarly studied all other cults and found that only Saivism could give him the salvation desired by him and that Lord SIVA alone was the God Who could lift him out of the rut. So, although he continued to be a Buddhist, he began to worship Lord SIVA and vowed not to take food without worshipping the Linga form of Lord SIVA. Accordingly, he worshipped a Linga found nearby. In his ecstacy, without realising what he was doing, he threw a brick on the Linga. As Lord SIVA always gladly accepted all offering made by His devotees who had great affection for Him, the brick bat was accepted by Him. Next day, again the Vellala repeated the same act. Though at first he was surprised why he should have committed that act on the previous day, he concluded that he must have been prompted to do it on account of the Lord's own will. On this assumption, he repeated the same act every day with a religious fervour.



One day, he was about to take meals without having darshan of the Linga and without throwing a stone as usual. Suddenly, he remembered that default and, leaving his meal, he ran to the Linga, fondly hugged it and threw a stone as usual on the Linga. The Lord and Goddess Parvathi appeared on their Vrushabha mount and gathered him to Their feet.

### **36. Sirappuli Naayanar Purenem.**

1. There was a Brahmin called Sirappuli Naayanar in Thiruvakkoor of Chola Naadu. He always entertained SIVA Bhakthas and gave them what they wanted. He was constantly chanting the Panchaakshara manthra and performed various yagnas to please Lord SIVA and in due course attained the Lord's feet.

### **37. Siruthenda Naayanar Purenem.**

1. In Tiruchchenkaattaankudi of Chola Naadu lived Paranjothiyaar. He was well-versed in the art of warfare and at the same time he was also a great scholar. He was convinced that the Lord's feet alone could confer salvation. He was, therefore always meditating on Lord SIVA and also entertaining His devotees regularly.

2. Once, he went to battle on behalf of the King and returned victorious with a great amount of booty. The King greatly appreciated his valour. The ministers told the King that, as Paranjothiyaar was a great devotee of Lord SIVA, nobody could defeat him. The King who was a devout Saivite himself felt that it was a great sin on his part to have exposed a devout Saivite like Paranjothiyaar to the risks of warfare. He, therefore, gave him valuable presents and relieved him from service to the King to that he (Paranjothiyaar) could devote his attention solely to the worship of Lord SIVA. Paranjothiyaar then went to his place and he and his wife Thiruvengaattunangaiyaar worshipped the Lord of Ganapatheeswaram and entertained Siva Bhakthas. On account of his humility before Siva Bhakthas.

he was called "Siruthondar". He had a son by name Seeralan. He was put into the school in his fifth year. Once, Siruthondar had the great privilege of entertaining Thirugnanasambandar.

3. One day, Siruthondar could not get a Siva Bhaktha as his guest. So he went in search of one. At that time, Lord Siva took the form of a Sivayogi and appeared in Siruthondar's house. Though the maid servant and the wife of Siruthondar begged the Sivayogi to remain in the house saying that Siruthondar would return shortly, the Yogi expressed his unwillingness to stay in a house from which its master was absent and told them they could find him under the tree in the temple.

4. Siruthondar's search for a Siva Bhaktha was fruitless. He returned home very much distraught. When he learned from his wife about the Yogi, he hastened to the temple and begged the Yogi Who was under the tree to go to his house and take food. But the Siva Yogi told him that he could not feed him (the Yogi) easily. He explained that he used to eat only once in six months and that, for his dinner, he must have the only male child of the family and the child should have flawless body and be aged five years only. He added that the mother and the father of the child should with great pleasure cut the child, cook the flesh and serve it to him. Siruthondar agreed to serve the Yogi accordingly and went home. He told his wife about all this and then got his son from the school. The mother and father washed the child and adorned him. Then they both caught hold of him in order to cut him. The boy, seeing that the parents were happy in putting him to such constraint, also felt happy. When the father cut the boy's head and the mother cooked the flesh. She gave the head to the maidservant thinking that it would not be suitable for being cooked.

5. Siruthondar then went the Sivayogi and informed him that food had been prepared according to his specifications and took him to his house. Then Siruthondar and his wife worshipped him respectfully. At his behest Siruthondar's wife served rice and the cooked flesh, The

Siva Yogi, however, wanted the cooked flesh of the head also to be served. Luckily, the maid servant who had received the head from her mistress had cooked it and so it was also served. Then the Siva Yogi raised another hurdle and asked for the company of a Siva Bhaktha at the dinner. Siruthondar could not find one. He told the Siva Yogi that, though he would serve food to any one who had smeared the sacred ash on his body, he could find none. The Siva Yogi then told Siruthondar to sit with him as he was always smearing the sacred ash on his body with great devotion. The Siva Yogi asked Siruthondar's wife to serve Siruthondar also the rice and the cooked flesh. She served them accordingly. Now the Siva Yogi asked Siruthondar to get his son also to eat. He would not accept any excuse and refused to eat unless Siruthondar called his son. Then Siruthondar and his wife went out and called their son. The son came running as if he was returning from the school. The parents were happy that the Siva Yogi would now take his food and went into the house with their son. But, to their surprise, they found that the Siva Yogi had disappeared as also the cooked flesh that had been served. Siruthondar was in great distress at this development. Just then Lord SIVA appeared with Goddess Paarvathi and Lord Subrahmanya on the Vrushabha mount surrounded by all Gods and Rishis and gave darshan to Siruthondar, his wife, son and the maid servant. The Lord took all the four of them to Kailass to keep them always in His presence.

### **38, Cheramaan Perumaan Nanyannar Purnanam.**

1. A Chera prince was born in the royal family at Kodungaloor and he was named Perumaa Kothaiyaar. Though he was a prince, he led the life of a sanyasin (a person who had renounced the worldly life) in a sacred place called Thiruvanjaikkalam. He used to take his bath well before sunrise, perform his religious rites and do service to Lord SIVA in the temple of that place in various ways such as raising a flower garden, gathering flowers and making garlands and sweeping and cleaning the temple premises. At that time, the Chera King Chengoreporayan voluntarily gave up his throne in pursuit of spiritual advancement and

self-realisation. The ministers then invited Perumaakōthaiyaar to take throne. The prince was apprehensive that to do so would greatly upset the peaceful and devotional life that he was leading and prayed to the Lord for guidance. The Lord's grace indicated that the prince should take the throne. He did so to the delight of the anxious ministers.

2. When he was crowned, he was taken in a procession on an elephant. He then saw a washerman whose entire body was covered with traces of the fuller's earth handled by him in pursuit of his profession and, therefore, appeared white. The King, taking him to be a devout Saivite with sacred ash smeared all over his body, as once got down from the elephant and did obeisance to him. The washerman was surprised and told the King that he was a mere washerman. The king replied that he, however, reminded him (the King) of a true devotee of Lord SIVA. This incident brought out in full measure the King's great regard for Siva Bhaktas and the ministers and onlookers were greatly impressed with King's spiritual leanings.

3. The King ruled the Kingdom most satisfactorily. He also used to meditate constantly on the feet of Lord Natarajan of Chidambaram and do puja to Him daily. By the Lord's grace, the King used to hear, at the end of the puja, the tingling sound of the tiny bells strapped to the Lord's ankles as a part of His dance costume and equipment. The King also liberally entertained Siva Bhaktas and gave them lavish presents.

4. One day, a person called Baanabadra, a musician who used to sing in the temple of Lord Somasundareswara of Madurai and had thereby immensely pleased the Lord, came to the Chera King with an introduction from Lord Somasundareswara Himself. The Lord had asked the Chera King to give Baanabadra enough wealth. The King's joy knew no bounds on seeing the Lord's own written command and he offered all his possessions and the kingdom also to Baanabadra. But the latter would take only a little wealth required for him according to the command of the

Lord. The King then accompanied Beasabadra to the outskirts of the city and saw him off.

5. The King one day failed to hear at the end of the puja the tingling sound of the tiny bells in the dancing equipment tied to the ankles of Lord Natarajaa. The King was greatly upset and he attempted to stab himself. Then he heard the tingling sound. The Lord's grace announced that, as Sundaramoorthy Naayanaar had come to Chidambaram and was singing in His praise, the Lord could not leave Chidambaram in time to give the King the pleasure of hearing the tingling sound. The King was, therefore, immediately seized with a great desire to visit Chidambaram and meet Sundaramoorthy Naayanaar. He accordingly went to Chidambaram and worshipped the Lord. The Lord was pleased to make him hear the tingling sound directly everyday.

6. After some days he left Chidambaram for Thiruvhaaroor to see Sundaramoorthy Naayanaar. The latter received him and the King stayed with Sundaramoorthy Naayanaar at Thiruvhaaroor and worshipped the Lord of Thiruvhaaroor. He also went with Sundaramoorthy Naayanaar to Vedaaranyam, Madurai and other places on a pilgrimage and returned to Thiruvhaaroor. Then the King invited Sundaramoorthy Naayanaar to Kodungaloor. The latter went to Kodungaloor accordingly and stayed there some time and then returned to Thiruvhaaroor.

7. After a long time, Sundaramoorthy Naayanaar again went to Kodungaloor. When the King was taking his bath one day, Sundaramoorthy Naayanaar went to the Lord's temple at Thiruvanjaikkalam, worshipped the Lord and mounting the white elephant sent by the Lord of Kailaas, soared in the sky towards Kailaas. The King who heard about this immediately mounted his horse and uttered the Panchaakshara into its ears. The horse at once soared in the sky, overtook the elephant, went round it and then preceded it. The King's guards and officers watched their

King's progress in the sky for long and when he went out of their sight, they stabbed themselves to death, attained Moksha and preceded their King in the divine march to Kailaas.

8. The King and Sundaramoorthy Naayanaar dismounted in front of the southern entrance to the Lord's temple in Kailaas. While Sundaramoorthy Naayanaar reached the Lord's presence, the King was not allowed entry. Sundaramoorthy Naayanaar pleaded with the Lord for the King. The King was then taken to the Lord's presence and he sang before the Lord the songs composed by him in praise of the Lord. The Lord heard them with delight and appointed him as the Chief of the Siva Ganas. The "Thirukkailaaya Gnaana Ula" sung by him in the presence of the Lord was sent to Thiruppidavoor in Tamilnadu and published there for the edification of the people of the world.

### 39. Gananaatha Naayanaar Puraanam.

1. There was a pious Brahmin in Sirkaazhi of Chola-Naadu by name Gananaatha Naayanaar. He was doing devoted service to the Lord of Sirkaazhi and also training people in the service of the Lord. He worshipped the Lord devotees. He was regularly and constantly worshipping Thirugnaana-sambandhar thrice daily. By dint of all these virtues, he attained the feet of the Lord in Kailaas and became a head of the Siva Ganas.

### 40. Kootruva Naayanaar Puraanam.

1. There was a Chieftain called Kootruva Naayanaar in Kalanthai. He was piously chanting the Panchaakshara always and entertaining Siva Bhakthas. By the Lord's grace, he gained great valour and became the overlord of vast territories. He wanted the Thillai Brahmins (the devotees of Lord Nataraja) to crown him but they refused to do so stating that they would crown only Kings of the Chola dynasty.

Kootruva Naayanaar was greatly disappointed and prayed to Lord Natarajas that He might be pleased to crown him with the Lord's feet. The Lord appeared in his dream that night and set His feet on Naayanaar's head. Then Kootruva Naayanaar worshipped Lord SIVA in many important shrines, did valuable service to the Lord and attained His feet.

#### 41. Peyyadimai Illanthu Pulavar Puranam.

(poets of the Tamil Sangam)

1. In Madurai of Paandya Naadu, Lord Somasundareswara of Madurai, installed a divine one-cubit-square plank which would expand at the rate of one cubit for each poet who had enough merits to sit on it. Forty-nine poets including Kapilar. Paranaar and Nakkeerar occupied it and did Yeoman service to the cause of Tamil language and poetry. They were all great devotees of Lord SIVA, wore Rudraakshas, smeared themselves with the sacred ash, chanted the Panchaakshara, sang profusely in praise of the Lord by composing stanzas with excellent literary merits and attained the Lord's feet.

#### 42. Pugazhchchozha Naayanaar Puranam.

1. There was a Chola King by name Pugazhchchozha Naayanaar in Uraiyoor of Chola Naadu. He was an able ruler. He was a devout Saivite and the Siva temples in his kingdom were maintained efficiently. The King also freely gave the Siva Bhaktas what they wanted.

2. Once he camped in Karuvor and accepted the homage of the Kings of Konga Desa and Coorg Desa. At that time, the King's elephant caused damage to the flowers gathered by a devotee of Lord Siva by name Sivakami Aandaar for adorning Lord SIVA. Yeripatha Naayanaar, another devotee of Lord Siva could not brook this and he killed the elephant and men in charge of it. The king felt immensely sorry for what the elephant had done and asked Yeripatha Naayanaar to kill him also, thereby exhibiting his

great concern for the unhindered performance of services to Lord SIVA by every devotee. But Yeripatha Naayanaar did not kill the King.

3. A petty king by name Athikan did not pay homage to the Chola King. Hence, he sent his army to subdue the petty king. The battle was won by the Chola army, which, as usual, brought a lot of booty. The Chola king found in the booty a severed head which had matted hair like that of Lord SIVA'S. The chola King trembled on seeing it and, convinced that a great sin had been committed in severing a head bearing such a sacred sign of devotion to Lord SIVA, he crowned his son as ruler and then arranged a funeral pyre and entered it holding the severed head on his own head. He attained the Lord's feet.

#### **43. Narasinga Munaya Raaya Naayanaar Puraanam.**

1. There was a King called Narasinga Munayaraaya Naayanaar in Thirumunappadi Naadu. He was a devout Saivite administered the temples of Lord SIVA with great zeal and devotion. On all days having the star Thiruvaathirai, he arranged for the conduct of special pujas and fed devotees of Lord SIVA sumptuously. Once a person who had hypocritically smeared the sacred ash on his body appeared before the King to receive the presents usually doled out by the King to the devotees of Lord SIVA on a Thiruvaathirai day. Though the others present shunned that person, the King gave respect to the sacred ash smeared by that person on his body and, unlike the others he honoured him without showing any dislike. The King always acted with such correctitude whenever he found the external signs of devotion to Lord SIVA. After leading a life of such great devotion, he reached the Lord's feet.

#### **44. Athipatha Naayanaar Puraanam**

1. There was a fisherman called Athipatha Naayanaar in Nagapattinam of Chola Naadu. He was the head of the



**Community.** In everyday's catch, he used to release a prize fish in the name of Lord SIVA. Even though only one fish was caught in a day, he released it. For several days continuously, the catch consisted of only one fish. As it was also released, the income of the fisherman dwindled and they became poor. Athipatha Naayanaar became famished and thin. One day, after a fish was caught and released in the name of Lord SIVA as usual, a strange fish with a body set with gems was caught. Athipatha Naayanaar said that such valuable fish should be the Lord's own and he, therefore, released it also. Lord SIVA and Goddess Paarvathi on the Vrushabha mount gave darshan to him and gathered him to Their Feet.

#### **45. Kalikkamba Naayanaar Puraanam,**

1. There was a Vysia by name Kalikkamba Naayanaar in Thiruppenaakatam. He used to worship Lord SIVA in the temple called Thiruthoongaanaaimadam and entertain Siva Bhaktas also in the conviction that the worship of the Lord would be complete only with the entertainment of His devotees. One day when he was as usual, washing the feet of Siva Bhaktas with the water poured by his wife, the latter found that one of the guests was a former servant of theirs and she hesitated to pour water. Kalikkamba Naayanaar, enraged at such interruption in the sacred act, snatched the pot of water from his wife's hands, cut her hand with a knife and completed his worship of the guest. He continued to do such determined service to the Siva Bhaktas for long and attained the Lord's feet.

#### **46. Kalia Naayanaar Puraanam.**

1. In Thiruvotriyoor of Thondai mandalam, there lived an oil monger by name Kalia Naayanaar. He was a very rich person and, being an ardent devotee of Lord SIVA, he used to light innumerable lamps in the temple and temple compound. Lord Siva was pleased with his service and wanted that the world should know his merits as a great devotee and,

therefore, made him poor. Still, by earning wages as a labourer, he continued his service of lighting lamps in the temples. One day, when he could not get work or wages, he attempted to sell his wife but he could not find a purchaser. Disheartened, he went to the temple, put the wicks in the lamps as usual and, determined to die rather than fail to light the lamps, he cut his neck. The Lord gave darshan to him and gathered him to His feet.

#### **47. Sathi Naayanaar Puraanam.**

Sathi Naayanaar was a Vellala in Virinchiyoor in Chola Naadu. He was a great devotee of Lord SIVA. He mercilessly cut the tongues of all who spoke ill of the devotees of Lord Siva or in any way humiliated them. In the end, he reached the Lord's feet.

#### **48. Ayyadigal Kaadavarkone Naayanaar Puraanam,**

There was a Pallava King by name Ayyadigal Kaadavar Kone Naayanaar in Kancheepuram of Thondai Naadu. He ruled efficiently and also served Saivism diligently and spread it to other regions conquered by him. He voluntarily abdicated the throne in pursuit of spiritual advancement and self realisation, crowned his son, went on a pilgrimage to Savivite shrines and sang in praise of the Lord. Finally, he reached the Lord's feet.

#### **49. Kanampulla Naayanaar Puraanam.**

There was a very rich person in Irukkuveloor on the south bank of Vadavellar. He utilised his wealth for lighting lamps in the temples of Lord SIVA. He became poor, went to Chidambaram and continued to light lamps in the temple called Thiruppuleeswaram by selling his movable properties. Soon, he became absolutely poor and possessed nothing. Even so, he gathered grass, sold it and utilised the proceeds for lighting lamps with ghee as usual. So he was called

**Kanampulla Naayanaar.** One day, he could not sell the grass and he lit the lamps by using the grass itself but as the grass was not sufficient for burning the lamps for the usual period of time, he utilised the hair on his head for the purpose. Lord SIVA was pleased and took him to Siva Loka.

#### **50. Kaari Naayanar Puraanam.**

Kaari Naayanaar was a great Tamil poet in Thirukkadavoor. The three Kings of Tamil Nadu greatly appreciated the merits of his poetic works and gave him valuable rewards. Kaari Naayannar utilised all that wealth in building temples for Lord SIVA and in entertaining SIVA Bhakthas. Eventually, he attained Siva Loka.

#### **51. Nedumaara Naayanaar Puraanam.**

Koon Pandya ruled Madurai in Pandya Naadu. He embraced Jainism but his wife Mangayaarkaraaiyaar and minister Kulachchirai Naayanaar weaned the King back to Saivism by the grace of Thirugnaanasambandhar. Koon Pandya was cured of his hunchback and he was called Nedumaara Naayanaar. Then he spread Saivism to many regions through his victories over the Kings. He attained the Lord's feet eventually.

#### **52. Vaayilaar Naayanaar Puraanam**

A Vellala by name Vaayilaar Naayanaar in Mylapore was a great devotee of Lord SIVA. By his ardent worship of the Lord over a long period, he attained the Lord's feet.

#### **53. Munaiyaaduvaar Naayanar Puraanam.**

There was in Needur of Chola Naadu a great devotee of Lord SIVA. He also paid great respect to Siva Bhakthas. He amassed a fortune by helping those who were defeated in

battles to get victory over their foes. He utilised all that fortune in entertaining the devotees of Lord SIVA on a lavish scale. He was therefore called Munaiyaaduvaar Naayannar. After doing such devoted service for long he attained the Lord's feet.

#### **54. Kazharchinga Naayannar Puraanam.**

Kazharchinga Naayannar belonged to a Kaadavar clan. He extended his sway over many regions by defeating the rulers of those parts and, being a great devotee of Lord SIVA, spread Saivism over all those regions.

2. He and his wife went on a pilgrimage to Saivite shrines. At Thiruvaaroor, his wife picked up a fresh flower which was lying on the ground in the florist's apartment in the temple and smelt it. One Scruthunai Naayannar was enraged at this, pulled her by the hair and cut her nose. Kazharchinga Naayannar said that his wife's hand which had picked up the flower should also be punished and he cut her hand as well. The Devas showered blossoms on him for this act. Kazharchinga Naayannar attained the Lord's feet in due course.

#### **55. Idankazhi Naayannar Puraanam.**

Idankazhi Naayannar was a King ruling in Kodumbaloor of Konaadu. He was a descendant of the person who had built the golden roof to the Kanaka Sabha of Lord Nataraja in Chidambaram. Idankazhi Naayannar was a devotee Siva Bhaktha. One day a person who used to entertain Siva Bhakthas regularly could not find the necessary resources for doing so. He, therefore, committed theft of grains from the King's granary at dead of night. The watchman seized him and produced him before the King. The King ascertained the Purpose for which the theft was committed. He was greatly moved by that person's devotion to the great cause of entertaining Siva Bhakthas. The King immediately announced that the Siva Bhakthas could take not only the

grains from the royal granary but other riches also from the treasury. The King attained the Lord's feet in due course.

### **56. Seruthunai Naayanaar Puraanam.**

Seruthunai Naayanaar was a Vellala in Thanjavur of Chola Naidu. He went to Thiruvannamalai and was diligently worshipping the Lord Vanmeekinaathar of that place. One day, the queen of Kazharchinga Naayanaar picked up a fresh flower from the florist's apartment in the temple and smelt it. Seruthunai Naayanaar cut her nose for this fault thereby showing his great religious fervour which amounted almost to fanaticism. He attained the Lord's feet.

### **57. Pugazhthunai Naayanaar Puraanam.**

There was an Aadhi Saiva called Pugazhthunai Naayanaar in Srivilliputhur. He used to do puja to Lord SIVA according to the injunctions in the Agamas. Once, there was a famine. Though he was beset with extreme hunger, he would not fail to do the regular puja. One day, owing to sheer exhaustion caused by hunger, he dropped on the Lord's image the vessel containing water used for the abhisheka of the Lord. He also fell down before the Lord's image and went asleep. The Lord appeared in his dream and told him that every day a coin would be placed for his use underneath the pooja platform. He got the coin every day even after the famine was over. He attained the Lord's feet in the end.

### **58. Kotpuli Naayanaar Puraanam.**

Kotpuli Naayanaar was a Vellala in Nattiyathaankudi of Chola Naidu. He was a commander of the King's army. He utilised his salary for supplying paddy to the temples of Lord SIVA. Once he had to go on a military expedition. So, he stocked a large quantity of paddy for supply to the temples and made suitable arrangements to ensure that his

kith and kin did not appropriate any part of the grain for their use. But, soon, there was a famine and his kith and kin who were hard pressed for food utilised a part of the grain for their food hoping to replenish the stocks after the famine was over. Kotpuli Naayanaar returned from the battle with victory and great booty also. When he found what his kith and kin had done, he got them to his house and slaughtered his father, mother, brothers, wife and all relatives. The watchman attempted to save a child saying that it had not eaten the Lord's paddy but Kotpuli Naayanaar killed it also saying that it had been suckled by its mother who had eaten the Lord's paddy. Lord SIVA gave darshan to Kotpuli Naayanaar and told him that his relatives who had been chastised by him had attained Moksha. The Lord took Kotpuli Naayanaar to His presence.

## **58. Patharai Panivaar Puraanam.**

**( Persons who serve Siva Bhakthas )**

Those persons who (1) worship Siva Bhakthas at sight taking them to be Lord SIVA Himself and without making any enquiries about their caste and creed, (2) speak to them with great respect and humility, (3) do whatever they want, (4) derive the utmost pleasure when they see any person doing puja to Lord SIVA in the prescribed manner, (5) themselves do puja to Lord SIVA according to the Aagamaas. (6) dedicate to Lord SIVA the fruits of all their religious, sacred and devotional acts, (7) study and hear the Lord's Puraanaas with great concentration and (8) do not seek to earn anything by their devotional activities are called 'PATHARAI PANIVAAR' and such people will attain the Lord's feet in due course.

## **60. Paramanaiyae Paaduvaar Puraanam.**

**( Persons who sing only in praise of Lord Siva )**

Those who are scholars in Sanskrit and Tamil and, realising the greatness of Lord SIVA, Worship Him alone with great devotion and concentration and are proud of their

devotion to Lord SIVA, Who is the Supreme Lord, to the exclusion of all other Gods are called persons who sing only in praise of the Supreme Lord. They will not sing in praise of mortals for worldly gains.

**61. Chithaththai Sivan Paal Vythaar Puraanam.  
( Persons who concentrate their minds on Lord SIVA )**

Those who by dint of their Yogic power gain complete control of their breath, mind and body and by their concentration and meditation view the God's glowing presence within their selves are called persons who concentrate their minds on Lord SIVA.

**62. Thiruvaaroor Pirandhaar Puraanam.  
( These born in Thiruvaaroor )**

Persons who had earned a lot of spiritual merit in their previous births are born as Saivites in Thiruvaaroor by the grace of Lord SIVA and are Siva Ganas. Lord SIVA Himself showed the people of Thiruvaaroor to be Siva Ganas to Naminandi Adigal Naayanaar.

**63. Muppozthuthum Thirumeni Theenduvaar Puraanam.  
( Persons who handle the Lord's image thrice a day )**

At the beginning of creation, Kausikar, Kaasyapar, Bharadwaajar, Gauramat, and Agastyar emerged respectively from the five faces of Lord SIVA Viz. Sadyojaatham, Vaamadevam, Agoram, Thathpurusham and Eesaanam Persons who were born as their descendant are called Aadhi Saivas. These among them who qualify for doing Puja to Lord SIVA by their study and discipline are called Sivaachaaryaas. Others are not considered suitable for doing puja to the Lord. Sivaachaaryaas do puja to the Lord in the morning, midday and evening by physically handling the image of the Lord, Hence, they are called persons who handle the Lord's image thrice a day.

#### 64. Muzhu Meeru Poozhiya Munivar Pundanam.

(Yogis fully smeared with sacred ash)

Those who eagerly and regularly use the sacred ash for smearing on their body according to the Salva Aagamas rules and who do not smear it in front of Lord SIVA, Agni (fire god) and their preceptors are called Yogis fully smeared with sacred ash.

#### 65. Appaalum Adichaarndaar Pundanam.

(Persons who attained the Lord's feet at other places and times)

Those who attained the Lord's feet outside the territories of Chera, Chola and Pandya Kings and those who did so prior to and after the Thiruthondars mentioned in Sundara. moorthy Naayanaar's Thiruthondathokai are called persons who attained the Lord's feet at other places and times.

#### 66. Poozalaar Naayanaar Pundanam.

1. Poozalaar Naayanaar was a Brahmin in Thiruninrayoor of Thondai Mandalam. He used to give to Siva Bhakthas what they wanted. He desired to build a temple to Lord SIVA but could not find the resources for it. So, he decided to erect a temple in his mind and, by his great concentration of mind, he gathered in his imagination all the required materials and workmen, and in his mind he went through all the processes of construction of a temple. He had completed the construction and was about to establish the Lord's image in it.

2. At that time, the king had built a temple to Lord SIVA in Kancheepuram. Lord SIVA appeared in the King's dream the day before the one set for installing the Lord's image in the King's new temple and told him that as He was going to enter the temple built by Poozalaar Naayanaar in Thiruninrayoor, the King should change his programme to another day. The King was



surprised and went the next morning to Thiruniaravoor. Finding no new temple constructed there, he personally went to Poosalaar Naayanaar's house thinking that it would be sinful to get the latter to his presence and told Poosalaar Naayanaar about his dream. Poosalaar Naayanaar was surprised at this and being greatly beholden to Lord SIVA for such great kindness shown to him, explained to the King his frustrated desire and his mental provision of a temple to the Lord. The King prostrated before the great devotee and then took leave of him. Poosalaar Naayanaar completed the mental process of establishing the Lord's image in the temple at the appropriate time. He also did puja regularly every day to the Lord's image in the mental temple. He in due course attained the Lord's feet.

#### **67. Mangayarkkarasiyaar Puraanam.**

Mangayarkkarasiyaar was the daughter of a Chola King and she married Nedumaara Paandya. She was chiefly instrumental in eradicating Jainism from Paandya Naadu and spreading Saivism there with the blessings of Thirugnaana-sambandhar. The latter has also eulogised her services in his Thevaram. She eventually attained the Lord's feet with her husband.

#### **68. Nesa Naayanaar Puraanam.**

1. Nesa Naayanaar was the head of Saaliya clan in Kampeeli city. He always contemplated on Lord SIVA'S feet uttering the Panchaakshara, wove cloths and underwear articles and presented them to Siva Bhakthas. He also worshipped the Bhakthas. He attained the Lord's feet.

#### **69. Kechehengat Chezha Naayanaar Puraanam.**

There was a Siva Linga underneath a fruit-bearing tree yielding black berries near the Chandra Theertham in Chola region. An elephant was regularly worshipping the

Linga by washing the Linga with water carried in its trunk and by placing flowers on the Linga. The place, therefore, came to be called Thiruvannaikka. A spider spread its web above the Linga with a view to prevent dry leaves falling on the Linga from the tree. The elephant did not tolerate the web and destroyed it. These acts were repeated once again by both the spider and the elephant. The spider was annoyed and it got into the trunk of the elephant and bit it. The elephant died beating its trunk and, therefore, the spider also died. The elephant became a leader of the Siva Ganas and was worshipping the Lord in Kallaas.

2. A Chola King, called Subadevan and his wife Kamalavathi were praying to Lord Natarajaa of Chidambaram for progeny. By the Lord's grace, they got a male child. It was the spider which on account of its devotion to Lord SIVA, had taken birth as the King's child. When the queen was about to deliver the Child, the astrologers said that if the delivery could take place a naazhigi (24 minutes) later, the child would become the supreme lord of wide territories. At the queen's behest she was hung by her feet to postpone delivery to the auspicious moment. When the child was born, his eyes were red owing to the delay in delivery and the mother called the child "Kochcheekannan". She died immediately after giving birth to the child. The King in due course crowned Kochchenkannan as King and entered on penance. He died later.

3. Kochchenkat Chozha Naayanaar remembered Thiruvannaikka by the grace of the Lord and built a temple for the Linga underneath the fruitbearing tree. He also built many other temples in Chola Naadu and lavishly made provision for puja to the Lord in all the temples. He went to Chidambaram and built residences for the Archakas of Lord Natarajaa (called Thillaivaazh Andhanarkal. He attained the Lord's feet.

## 70. Thiru Neelakanta Yaazhpaana Naayanaar Puranam.

1. Thiruneelakanta Yaazhpaana Naayanaar lived in Thiruverukkathaampuliyeor in Naadu Naadu. He used to go

On a pilgrimage to Saivite shrines and play the songs in praise of Lord SIVA on his stringed instrument called Yaazh. One day, he played such music in front of the temple of Lord Chokkamaatha of Madurai. That night, Lord Chokkamaatha appeared in the dream of His devotees. Next morning, they took Thiruneelakanta Yaazhpaanar to the presence of Lord SIVA according to the directions of the Lord given to them in their dream. When Thiruneelakanta Yaazhpaanar played the music there, the Lord announced in a divine voice that, as the musical instrument was likely to be damaged by the moisture on the ground, a golden platform should be provided in the Yaazhpaanar. It was accordingly provided and Thiruneelakanta Yaazhpaanar ascended it and played his musical instrument.

2. Then, at Thiravaarooor, Thiruneelakanta Yaazhpaanar played the instrument in front of the temple. Lord SIVA created an entrance in the northern part of the temple and Thiruneelakanta Yaazhpaanar went into the temple through that entrance and worshipped Lord Vanmeekinaathar. Then he went to Sirkaashi, worshipped Thirugnaanasambandhar and thereafter accompanied Thirugnaanasambandhar in all his pilgrimages playing his Yaazh as an accompaniment to Thirugnaanasambandhar's songs and finally merged in the Lord along with Thirugnaanasambandhar at Thirunalloor Perumanam.

## 71. Sadaya Naayanaar Puraanam.

Sadaya Naayanaar was an Aadhi Siva in Thirunaavaleer. He had the great good fortune of being the father of Sundaramoorthy Naayanaar who did yeoman service to Saivism.

## 72. Isai Gnaaniyaar Puraanam

Isai Gnaasiyaar was the wife of Sadasa Naayanaar and she had the great good fortune of giving birth to Sundaramoorthy Naayanaar. Her greatness is, therefore, indescribable.

