CHAPTER 1

TIRUMURAI 1-3
TIRUGNANASAMBANDAR
(THEVARAM)
In sacred Sirkazhi, an important town in the Chola Kingdom, there lived a pious devotee known as Sivapada Krudayar with his virtuous wife Bhagavathiar. Both of them were ardent devotees of Lord Siva and offered daily puja to Lord Siva. Sivapada Krudayar prayed to Lord Siva for the boon of a son who would reestablish the glory of Saivism. By His grace they became the proud parents of a boy whom they named Sambandar. They brought up the child with great love and devotion, knowing fully well that he was a purposeful gift from the Lord.

One day Sivapada Krudayar and his wife took their three-year-old child with them to the temple tank to bathe. Sambandar insisted to be taken with them. They left the child on the bank and went into the water. The small boy looked at the tower of the temple and began to cry for his parents. Siva appeared as Lord Thonniappar together with Goddess Parvati and asked her to feed Sambandar with the milk of divine wisdom. Mother Parvati fondled the child and suckled him the milk of wisdom. Thus Sambandar obtained His grace and divine knowledge.

After finishing their bath, the parents came to Sambandar and found a golden cup in his hands and milk overflowing from his mouth. Sivapada Krudayar thought that somebody had given milk to his son. Hence, he asked Sambandar, who gave him the milk. Sambandar pointed to the temple tower where Siva and Parvati appeared in the sky. It is here that Sambandar sang his first padigam I:1 in praise of Lord Siva in pann Nattapadai:

“ibodudaiyasevi yanvidaiyiyor tbwenmathisudi
kadudaiyusda laipodipoosiyen ullangkavarkalvan…”

Sivapada Krudayar could not see the Lord, but guessed from his son’s behaviour that he must have had a vision of God.

1. Sirkazhi is 20 Kms from Chidambaram
Singing with Saivite Saints

10 Singing with Saivite Saints Siva. On the way to the temple, Sambandar composed another Padigam set to pann Takkesi, 1:74: “naravaniraiwarn
daraitharkondraiyi nayandhunayanathar
suruvajserivann kodiyonudomalampodiyaavizhisdybaan…” From that moment, wherever he went, Sivapada Krudayar carried Sambandar on his shoulders. The people decorated the town nicely and received Sambandar with great devotion.

The next day Tiru Gnana Sambandar went to Tirukkolakka and composed the Padigam 1:23: by clapping his hands to keep rhythm, in pann Takkaragam:

“madaiyil vaalai paaya maadharaar
kudaiyum poigai kolak kaavulaan…”

Lord Siva was so pleased with the song that He blessed Sambandar with a pair of golden cymbals, bearing the five-letter word Namasivaya. Sambandar began to sing with the help of the golden cymbals, and it is said that even Narada and the celestials were charmed.

Sambandar went to many sthalas and then returned to Sirkazhi. There, Tiru Nilakanta Yazhpanar, an ardent devotee of God Siva and an expert musician on the Yazh met Sambandar. As per the request of the latter, Nilakanta played the Yazh. The divine sound of the instrument melted Sambandar’s heart. Yazhpanar expressed his wish to accompany Sambandar and to play the Yazh wherever he would sing in praise of Lord Siva.

Sambandar went on a pilgrimage to Tillai temple. Tillai is another name for Chidambaram, which means Temple by itself. It is one of the ‘Pancha Bhuta Sthalas’ representing Akasha (ether). It is also one of the five places where Lord Nataraja danced. The Tirumurais are said to have been found and restored in Chidambaram. Sages Vyagrapada, Patanjali, Upamanya, Vyasa,

2. Tirukkolakka is about 2 kms west from Sirkazhi. 3. Chidambaram is 250 kms from Chennai.

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Singing with Saivite Saints  

Suka, Tirunilakanta, Tirunalaip-povar Nayanar, Kuruva Nayanar, Kanampulla Nayanar Cantanacharya and Manickkavasagar, attained mukti there. The Chidambaram temple’s Gopurams are covered with sculptures, illustrating the 108 postures of the ‘Natya Sastra’.

On his way, Sambandar saw the Andanars (priests) of Tillai who appeared to him as Siva Ganas (celestial servants of Lord Siva). He sang the Padigam III: 1 set to pann Gandhara Panchamam praising them and entered the temple:

“aadinainaru neiyodpaalthayir andanarpiri yaadba chitrambalam…”

At Pennatakam, where it is believed that Siva rested after consuming the poison to save the world, Sambandar rendered the Padigam I: 59 in pann Pazhandakkaragam:

“odungum pinnipiravi kedendrivai udaivyathaai vaazhkai yozhiyattavam…”

From there on, Sambandar refused to be carried by his father and decided to walk. The Lord wanted to alleviate Sambandar suffering by presenting him with a palanquin. God Siva appeared in the dream of the devotees of Tiruaratturai and told them that they would find a pearl palanquin to be taken to Sambandar who was then proceeding towards Tiru Aratturai.

The Lord appeared in Sambandar’s dream too and informed him of the gift. Sambandar worshipped the palanquin and paid due respect by singing the Padigam II: 70 set to Gandharam pann:

“piramanoor veynupuram pugali vengurup perunee thonee puramanna poondharai ponnan sirapuram puruvajn sambai…”

Tiruarathurai is also known as Tirunelvayil Arathurai. Here one can see that the Nandi is slightly turned. This is 4. Pennatakam is near Virudrachalam. 5. Tiruarathurai is between Virudrachalam and Toludur.

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because once, the Niva River was in flood and was a threat to the devotees staying there. Nandi turned his head and glanced at the river to protect the devotees. The flood immediately subsided.

Sambandar returned to Sirkazhi after visiting a number of shrines and sang in praise of Lord Siva everywhere during his journey. His parents performed the sacred thread ceremony (Upanayanam) at the temple in Sirkazhi where Sambandar taught the priests the essence of the *Panchakshara Mantra*. He sang in *Pann Gandhara Panchamam* the *Padigam III*: 22, in which he explained the importance of the *Panchakshara Mantra*.

“thunjalun thunjali laadha pozhdinum nenjaga
naindu ninaimin naalldhorum…”

Meanwhile Tirunavukkarasar (Appar) who had heard about Sambandar, came to meet him at Sirkazhi. Sambandar received the other composer of Tevaram with due respects.

During the course of his pilgrimage, Sambandar came to Tirupachilasramam. The daughter of King Kollimalavan, who was a great devotee of Lord Siva, was suffering from an incurable disease. The King had tried all kinds of treatment but, in vain. In despair, he took her to the temple and placed her in front of the Lord. When Sambandar came to the temple, he saw the pitiable condition of the girl, who was lying unconscious. Praying for Lord Siva’s grace upon the girl, he sang a *Padigam I*: 44 in *pann Takkaragam*:

“thuneevalar thingal thulangivilanga sudarsadai suttrimuditthu paneevalar kolgiayar paaridan soozha vaaridamum palithervaar…”

When he completed the *Padigam* the King’s daughter was cured to the surprise of all who were amazed by this miracle.

6. Tirupachilasramam is 2 Kms from Mannargudi, in Tiruvarur district.
Singing with Saivite Saints 13 At Senkunnur, during his pilgrimage, Sambandar found that the cold weather was the cause of severe fever and that many people were suffering on account of it. The people there entreated him to alleviate their sufferings. Sambandar sing the Padigam I: 116 in Pann Viyazhkurinji:

“avvinai kiivvinai yaamendru sollu mahtariveer uyyvinai naadaa dhiruppadhu mundhamak koonamanrey…”

Senkunnur was also known as Tirukkotimatak Senkunrur and is named Tiruchengadu nowadays. This temple is on a hill and is called Chengodu because of its reddish hue. From the 1200 steps reaching the temple, the 60th one is considered auspicious to take an oath which is said to be granted by Lord Siva.

After worshipping at different sthalas, Sambandar came to Tiruvavadhuturai. His father wanted to perform a big Yajna and informed Sambandar about his financial constraint. Sambandar went to the temple and sing the hymn, III: 4 in pann Gandhara Panchamam:

“idarirum thalarinum menaturunoi thodarinum munakazhal thozhubhuvun…”

At once a Siva Gana appeared and gave him a bag containing one thousand gold coins. The Siva Gana informed him that the gold coins would never deplete as the bag will replenish by itself. Sambandar glorified the Lord’s grace and handed over the bag to his father.

According to the Siva Puranam, it is here that Tarumetevatai (Nandi) was blessed by Siva to become His

7. Tiruchengadu is in the Namakkal district and 30 Kms from Namakkal town.
8. Tiruvavadhuturai is found on the bank of river Kaveri. It is 16 Kms from Mayiladhuturai.
14 Singing with Saivite Saints

Vahana. There is also a shrine dedicated to Rishi Tirumular who composed the Tirumantiram in this sthala. At Dharmapuram, which was the native place of Nilakanta Yazhpanar, the people glorified the Yazh player for his proficiency in music. But Yazhpanar felt that, it was due to Sambandar’s grace that he was allowed to accompany him and that by himself, he was unable to reproduce on the Yazh the divine melody of the Saint’s Padigam. To prove this, Sambandar sang a song in praise of the Lord, which Nilakanta was unable to play on his instrument. He wanted to break the instrument in desperation. But Sambandar prevented him and asked him to continue to play. From that time, this pann has been named as Yazhmuri Pann, which is the equivalence of today’s Atana ragam. Some scholars attribute it to Neelambari ragam. There is a sculpture depicting Sambandar in a singing posture accompanied by Yazhpanar here.

Sambandar went to Tirumarugul to worship, when he met a young woman in distress. She narrated to Sambandar that, while she and her husband were sleeping, a poisonous snake bit the latter and he died. The wife prayed to the Lord for His mercy. Sambandar comforted her and sang the hymn II: 18 in pann Indalam:

“sadaiya yenumaal sarannee yenumaal vidaiya
yenumaal veruvaay vizhumaal…”

After completion of the song, the man was brought to life. The couple and all those present worshipped the Saint.

Sambandar went to Tiruppukalur. There he met Muruka Nayanar. During his stay he learnt about the arrival of Appar from Tiruvarur and went to meet him. This was the second

9. Dharmapuram is near Karaikkal railway station and 2 kms from Tirunallar. 10. Tirumarugul is near Karaikkal town and, north of Tiruvarur district. 11. Tiruppukalur is around 7 Kms from Nannilam, situated in Tiruvarur district.
Singing with Saivite Saints 15 time that the two saints met. At the suggestion of Appar, Sambandar visited Tiruvarur and had darshan of Lord Tyagaraja. He sang the hymns I: 91 in pann Kurinji:

“chittan theliveergaal, attba naarooraip patthi
malartheovamm thumbs yaagumey…”

Sambandar returned to Tiruppukalur and met Appar again. Both decided to travel further together. They went to Tirukkatavur, where they were received by Kunkiliya Nayanar. Sambandar composed here the Padigam III: 8 in pann Gandhara Panchamam:

“sadarndai yaanumai yadalaa nunjari kohvana udaindai yaanumai
yaarndhavan kannumai keylvanum…”

Tirukkatavur is known as Tirukkadaiyur at present and situated in Nagapattinam district. Kungiliya Nayanar and Kari Nayanar attained moksha in this temple. This is the sthala where Lord Siva prevented Yama from taking the life of a young boy called Markandeya. The unique feature of this temple is that the Mrityunjaya Homam is held here to protect oneself from evil. Special pooja for the 60 and 80th birthdays, that is, the Sastyabdhapurti and Satabhisekam are conducted in this temple.

12 Appar and Sambandar went and stayed at Tiruvizhimizhalai for some time together. During this time a severe famine struck that region. Appar and Sambandar were so moved by the sufferings of the people that they offered prayers to the Lord. God Siva appeared to them in their dream and promised to give gold coins. Both Appar and Sambandar found a gold coin, at different entrance of the temple. Appar was immediately able to get provisions for his gold coin, whereas Sambandar could not, as the gold coins were not pure. He had to exchange his coins for pure gold coins, before he could obtain the provisions. Sambandar understood that this was due

12 Tiruvizhimizhalai is 10 kms from Puntottam railway station in Tiruvarur district.
16 Singing with Saivite Saints to Appar’s sincere service to God Siva and sang the Padigam I:

92 pann in Kurinji. “vaasi theerave, kaasu nalguveer
maasin mizhalaiyeer, yesa villaiye…” Pleased with Sambandar, the Lord gave him also pure gold coins. Food was served daily to the devotees of the temple. There are two circular platforms next to the inner gopuram where Lord Siva is said to have placed the gold coins.

By that time the Queen Mangaiyarkkarasi, of the Pandya Kingdom wanted to invite Sambandar to Madurai since the King had given up Saivism and embraced Jainism. The queen sent a message to Sambandar to come to Madurai to rescue the king and Saivism from the Jain influence. Appar advised Sambandar not to go to Maduram as he himself had been harassed by the Jains. He also informed Sambandar that the planets were unfavorable. The young saint immediately told Appar that planets effect has no consequence on Siva devotees and sang the Padigam II: 85 in pann Gandharam:

“veyuru thobleepangan vidamunda kanndan
miganalla veenai thadavi…”

The news of the arrival of Sambandar reached the Queen, who sent her minister Kulacchirai to greet him. Kulacchirai welcomed Sambandar and directed him to the Alavai temple (Madurai Meenakshi temple). At the sight of the Gopuram from a distance, Sambandar sang the Padigam III: 120 set to in pann Puranirmai:

“mangaiyark karasi valavarkohn paavai
varivalaik kaimmada maani…”

In the meantime Queen Mangaiyakkarasi came to pay her respects to Sambandar at the temple. She explained the situation in Madurai and requested him to bring back the king and Saivism.
The Jains went to inform the king about the arrival of Sambandar. They told him that bad times have come due to the Siva devotees who had entered the city, especially one young Saivite named Sambandar. They suggested to set fire to the house where Sambandar and his devotees were residing. As the fire was intense, Sambandar sang the Padigam III: 51 in pann Kausikam:

“seyya neytiru aalavai meyviya ayya neyanjs alendrarul seiyenaip…”

As soon as the fire subsided, the king was afflicted by burning fever all over his body and which proved to be incurable. Sambandar was requested to cure the king with the latter’s approval. In the palace, the Jains told they will cure the left side of the king’s body and Sambandar should do the same for the right side. The Jains failed to cure the king. Sambandar sang the Padigam II: 66 set to pann Gandharam:

“mandhira maavadu neeru, vaanavar meyladu neeru sundara maavadu neeru, ibubikka paduvadhu neeru…”

He then applied sacred ash on the right side of the King’s body and immediately the burning vanished. As per the king’s request, he cured the left side also. The king was very embarrassed and acknowledged Sambandar’s greatness. He took the initiative to dismiss the Jains, but the latter did not accept defeat. They told the king that they wanted a contest with Sambandar where both parties would write down the principles of their religion on palm leaves and placed it into fire. The leaf, which remained unburn would be accepted as the true religion. The king and Sambandar accepted the challenge. Sambandar took one of his Padigam I: 49, Shogamartha Punmulaiyal from the collection brought to him and put the leaf into fire. He sang the hymn III: 87 set to pann Saadhari:
The leaf came out unburnt, but for the Jains, immediately burnt up. Still the Jains were reluctant. They wanted a last contest. A palm leaf would be put into the Vaigai river. If it were to float, that religion would be declared victorious. The Jains wrote the most important mantra on the leaf and put it in the water. The scroll was rapidly swept away by the waters. On his part Sambandar wrote the Padigam III: 54 on a palm leaf and put it into the river. The leaf not only floated but, moved up against the current and was recovered upstream. Sambandar also sang this particular Padigam in pann Kausikam:

“vaazhga andanar vaanva raaninam veezhga thanpunal vendanu obnguga…”

At the same time King Kunpandyan’s hump disappeared and he stood up tall and erect. The ruler and his people renounced Jainism and proclaimed the supremacy of Saivism. Thus Saivism was reestablished in Madurai.

Soon after, Sambandar left Madurai accompanied by Mangaiyakkarasi and Kulacchirai Nayanar for Tirupparamkundram near Madurai, and rendered the Padigam I : 100 in Pann Kurinji:

“needalarjothi venpiraiyodu niraikondrai sudalanandi chudareryebndi sudukaanil …”

Sambandar went to Appanur sthala where he composed the hymn III : 26 in pann Kolli:

“pidiyelaam pinchela perungaima malartazhee vidiyaley – thadamoozghi vithiyinaal vazhipadum…”

This is the shrine where a priest is said to have worshipped Lord Siva during a severe famine and cooked rice using sand from Vaigai river. The sthala is known as Appudaiyar Koil now. Afterwards, Sambandar rendered the Padigam I: 64 in the temple.
Singing with Saivite Saints  of Tiruppuvanam, near Madurai. The Nataraja deity here is magnifi cent. The Tandava is Brahmatandava in this sthala. This Padigam is set to pann Takkesi:

“araiyaarpunalu maamalaru maadaravaarchadaiyel kuraiyaar mathiyan sudimaadhor koorudaiyaanidamaam …

On his way, he reached Tirunelveli which is an important town in Tamil Nadu and sang the hymn III : 92 in pann Saadhari:

“marundhavai mandbira marumainan neriyavai mattrumellaam arunthuyar kedumavar naamamey chindaisey nannenjame…”

Here Siva is known as Nellaiyappar. Sambandar continued his pilgrimage and reached the seashore of Rameshwaram and sang a Padigam on the Tirukkonnalamalai sthala, situated in SriLanka. This temple named as Tirukodaiswaram was destroyed by the Portuguese in 17 Century and was rebuilt. The Kumbabhisegum was performed in 1963 and again in 1981. Tirukkonnalamalai is one of the Pancha Easwaran Sthala in Sri Lanka. Tirukkonnalamalai is known nowadays as Trincomalee and is situated in the north eastern province of Sri Lanka. The Portuguese took the Siva Murti and hide it at Tampalakamam. At this place a beautiful Siva temple stand now. The Padigam III: 103, sung there is set to pann Puranirmai:

“niraikazha laravaj silampoli yalambu nimalarnee rantiru meni…”

The Pancha Easwaran Kshetras in Sri Lanka are:

i Tiru Kodaiswaran - Trincomalee - Eastern Province

ii Tiru Ketiswaran - Mannar - Nothern Province

iii Tiru Munneswaran - Chilaw - Western Province

iv Tiru Naguleswaran - Keerimalai - Northern Province

v Tiru Ponnambalavaneshwaran - Colombo - Western Province
Sambandar continued his pilgrimage and proceeded to the Tirukollamputtur temple, but arriving at the bank of the Kaveri River, he found it in flood. Boats could not cross the river. Sambandar sang the Padigam III: 6 in pann Gandhara Panchamam:

“kotta meygamazhun kollam poodhoor
nattamaadiya nambanai yulgach…”

Soon after the song, Sambandar crossed the river and reached the other side safely without oarsmen on the boat.

After visiting the sthala of Tiruttelichcheri, Sambandar met some Buddhists who, after being defeated in a debate by him, converted to Saivism. At this place Sambandar sang the Padigam III: 22 in pann Kolli:

“marundu vendillivai mandira kallivai
Purinduke kappadm punniya kallivai…”

Hearing that Sambandar is coming in Tiruppunturuthi, Appar went to greet him. Without being noticed by the palanquin bearers, he joined them by carrying Sambandar on his shoulder. When Sambandar enquired about Appar, the latter responded from below “Here I am”. Sambandar got down and paid respects to Appar. Sambandar proceeded to Tiruvaiyarur near Tanjavur, and sang the Padigam I: 36 in pann Takkaragam:

“kalaiyaar madhiyo dooraneerum
nilaiyaar sadaiya ridamaagum..”

Sambandar returned to Sirkazhi and stayed for a brief time. He went to Tiruvannamalai, after visiting many sthalas. This temple is one of the Pancha Bhutha Sthalas representing ‘Teja’ the fire element. There he sang the Padigams I: 10 in pann Nattapaadai:

13. Tirukollamputtur is 7 Kms from Koradachcheri. 14. Tiruttelichcheri is near Karaikkal and 65 Kms from Chidambaram. 15. Tiruvannamalai situated 185 kms from Chennai.
Singing with Saivite Saints 21 “unnamalai umaiyaalodu mudanagiya voruvan pennagiya perumaanmalai tirumaamani thigazha…” and the hymn I:69 in pann Takkesi:

“puvaarmalarkon dadiyaarthozhuvaar pugazhvaarvaanorgal moovaarpuranga leritthavandru moovarkarulseidhaar…”

Sambandar then went to the Tiruvotturai16 temple. It is said here that Siva, seated under a banyan tree, taught the Vedas to Devas and Rishis. There Sambandar met a Siva devotee who had a problem with his palm tree plantation. The trees which were for temple purpose were not yielding fruits. The Jains ridiculised the devotee. Sambandar composed the Padigam I: 54 in pann Pazhandakkaragam:

“pootthor thaayana kondunin ponnadi yehttha thaarillai yennungaal…”

As soon as he finished the last line, the trees began to bear fruits. On seeing this miracle the Jains converted to Saivism.

Sambandar proceeded to Kanchipuram17. At the Ekambareswara temple, which is the earth element in the Pancha Bhutha Sthalas, he sang the Padigam II: 12 in pann Indalam:

“maraiyaanai maasilap punchadai malguvenn piraiyaanaip pennodaa nagiya pemmanai…”

18. After worshipping at several shrines Sambandar visited Tirukkalatti. This sthala is nowadays known as Sri Kalahasti. This Pancha Bhutha Sthala represent the element of ‘air’ Vayu evidenced by the flickering lamps in the main sanctum. Kannappa Nayanar attained moksha in this temple. Sambandar

16. Tiruvotturai is 30 kms from Kanchipuram 17. Kanchipuram is 71 kms from Chennai. 18. Srikalahasti is around 150 Kms from Chennai. It is on the Andhra Pradesh and Tamil Nadu border.
22 Singing with Saivite Saints sang the Padigam III: 69, set to Saadhari pann in which he praised the devotion of Kannapa Nayanar to lord Siva. “vaanavargal thaanavargal vadhai pada vanthathoru maakadalvidam thaanamudbu seitharul purindasivan meyvumalai thannaivinavil…”

Sambandar continued his pilgrimage to Tiruvottriyur. Saivite Saint Siddha Pathinathar attained mukti here. He composed the Padigam III: 57 in pann Panchamam:

“vidaiyavan vinnumanum thozha nindravan venmazhuvvaat padaiyavan paaipulitho ludai kovanam palkarandbai…”

Saint Sambandar proceeded to Mayilai now known as Mylapore situated in the center of Chennai. There was a devoted Siva family whose prayers had been answered by the birth of a girl named Poompavai.

Her father, Sivanesanar wanted her to marry Sambandar but unfortunately, she was bitten by a snake and died. Sivanesanar cremated her body and kept the ashes in a pot.

After worshipping Lord Siva at the Kapaliswara temple, Sambandar met Sivanesanar who related the death of his daughter. Sambandar told Sivanesanar to bring the pot. He then sang, “Oh Poompavai, the very purpose of human birth in this world is to serve the Lord and His devotees, and to feast the eyes by seeing the festivals of Lord Siva. If this is true, arise in the presence of all. Are you going away without seeing the festivals?” Here Sambandar sang the hymn II: 47 in pann Seekhamaram:

“mattitta punnaiyang kaanan madamayilai kattittang kondaan kapalaees saramamarndbaan…”

When he finished the tenth stanza, the girl got her physical body and came out of the pot. It is in this sthala that Murugan (Singaravelan) received the spear from Parvati to fight

19. Tiruvottriyur is 10 kms north of Chennai.
Singing with Saivite Saints 23 Surapadman. It is believed that the temple was originally on the seashore near Santhome, but was demolished by the British. The present temple is about 300 years old.

From Mayilai, Sambandar went to Tiruvanmiyur at the Marundeeswarar temple and sang the Padigam II: 4 in pann Indalam:

“karaiyu laangkada lirpoli sangamvell tippivan thiraiyu laangkazhi meenuga lunthiru vaanmiyoor…”

According to the Siva Puranam the sacred cow Kamadhenu performed abhisegum with her milk here. The lingam bears the foot prints of the cow. It is also stated that God Siva instructed Saint Agastiyar on medical herbs here.

At Chidambaram, Sivapada Krudayar came to meet his son and requested him to come to Sirkazhi. His father planned to get him married on his 16th birthday to Tottir Purnampikai, daughter of Nambandar Nampi. The wedding was celebrated at Perumananallur sthala (now known as Atchalpuram), near the Panchakshara tirtham.

After the marriage rituals, Gnana Sambandar asked Lord Siva to grant him mukti by singing the hymn III: 125 in pann Andhali Kurinji:

“kalloor perumanam veyndaa kazzhumalam palloor perumanam paatumai yaaytthila …”

A large flame appeared and Sambandar sang his last hymn III: 49 known as the ‘Panchakshara Padigam’in pann Kausikam:

“kaadha laagki kasindhu kan neermalgi odbu vaarthamai nannerik knyppadbu…”

He then walked into the fire with his wife. All those who attended the wedding are said to have attained liberation in this temple. Together with Sambandar and his wife, Tirunilanakka 20. Atchalpuram is 5 kms from Sirkazhi.

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Nayanar, Muruga Nayanar, Tiruneelakanta Yazhpanar, Sivapada Krudayar and Nambandar Nampi merged into the fire and attained Moksha. The sthala is known as Muktisthalam.

Tiru Gnana Sambandar is said to have sung 16,000 Padigams but only 4181 of these hymns are available nowadays. His songs are under the first three Tirumurais and are in the Viruttam musical form.
Singing with Saivite Saints

TIRU GNANA SAMBANDAR TEVARAM

Padigam II : 47 – “Matdhiththa Punnayang…” (Mylapore) Pann:
Seekhamaram Talam : Tisra Tripura

matdhiththa punnayangkakan madhamayilai
katdhiththa khondhan kapali charamamarndan
ordhittha pannpin uruttira palkanattar kutdhiththal
kanade podiyo poompavai

maippayanda ongan madhanallar mamayilai
kaipayanda nittran kapaliswaram amarndan
aypassi onna vizhavu marundavargal
thuipanavung kanade podiyo poompavai

urinchaya vazhkai amanudhaiye porkkum
irunchakkiyar kalordhu turaiippa natthil
karuncholai suzhnda kapaliswaram amarndar
porunchandi kanade podiyo poompavai
kanamar cholaik kapaliswaran amarndar tenamar poompavai
patthaga senntamizhan gnana sambandan nalam pugazhnda
patumvalar vana sambandar avarodhum vazhvarai
MEANING

Will you go without seeing the beauty of feeding those who have merged with Siva’s divine love as He resides in the charming gardens of the seashore when honeyed blossoms of “Punnai” bloom?

Will you go without seeing the festivities of the Tiru Onam celebrated by great saints and sages to Lord Siva, who is adored by beautiful, bright - eyed, pure women that deck Him up with vibhuti?

Will you go without seeing the ‘Pavitrotsavam’ in June-July-August of the Lord of Mylai, praised by those who look sheared because of shedding their clothes (Jains)?

Those that sing these ten verses of praise to Lord Siva residing in the forests of Mylai composed by Gnanasambandar for Poombavai will find themselves among those who have attained moksha.
Singing with Saivite Saints

Poompavai comes to life - Kapalishwara (Mylapore)
Revives man bitten by snake - Tirumarugal (Paintings)
28 Singing with Saivite Saints

Gets cymbals - Tirukolakka (Gopuram)

Milk of wisdom from Parvati (Sirkazhi, Arch Water Tank)
Wedding and moksha - Achalpuram (Paintings)