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jambunAthAShTakaM

ஐம்பு<sup>3</sup>நாதா<sup>2</sup>ஷ்டகம்

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ஐம்பு<sup>3</sup>நாதா<sup>2</sup>ஷ்டகம்



By Shri Sridharavenkatesa

This hymn is about Jambunatha as Shiva is known at Jambukeshwaram (known as Tiruvanaikkaval in Tamil), a place of pilgrimage in Tamilnadu. It is on the northern bank of the river Cauvery and 5 K.M. north of Trichy. The temple is one of the largest (having a spread of nearly 18 acres) and historic temples in the country. It dates back to the 13th century and has been visited by the great saivaite saints who had sung hymns on the presiding deity - Lord Shiva in the temple. It seems that the temple was once a forest of jambu trees and there was a Shiva linga under one of the trees. So Shiva came to be known as Jambunatha or Jambukeshwara. This is a Shiva temple associated with one of the five great elements (viz.) water and so called pancha bhoota sthalam (பஞ்ச பூ<sup>4</sup>த ஸ்த<sup>2</sup>லம்). The Shiva lingam in the sanctum is always surrounded by water and so is known as appu lingam (ap for water). The other places where Shiva is worshipped in the form of the great elements are Chidambaram (space), Kalahasthi (air), Tiruvannamalai (fire) and Tiruvarur (earth). The temple is known for the historical inscriptions and magnificent architecture. It suffered damages during the moghul invasion in the 14th century and worship in the temple was disrupted. The temple was restored during the Vijayanagar rule and the worship also revived. The goddess Parvathi in the temple has the name Akilandeshwari. She is said to have meditated on lord Shiva here. Her shrine is very famous and attracts large number of visitors. Adi Shankaracharya is said to have

visited the temple and worshipped the Lord and goddess here. Legend. As said earlier the Shiva lingam was under a jambu tree. Two devotees of Shiva were born as a spider and an elephant in the forest due to a curse. Both were regularly worshipping the lord in their own way. The spider would weave a web over the lingam to protect it from the falling leaves. The elephant brought flowers and water in its trunk for bathing the lingam before offering the flowers. But it would clear off the web the spider has built first. This act angered the spider very much. Soon a fierce fight broke out between the two resulting in the death of both. Pleased with their devotion Lord Shiva appeared before them and blessed them. Shince Shiva was worshipped by an elephant (Anai in Tamil) here the place is called AnaikkA.

। ஜம்பு<sup>3</sup>நாதாஷ்டகம் ।

। ஸ்ரீ ஸ்ரீ<sup>4</sup>ரவேங்கடேசார்யேண விரசிதம் ।

க<sup>3</sup>ஸ்சந ஜ<sup>3</sup>தாம் ஹேது: கப<sup>3</sup>ர்த<sup>3</sup>கந<sup>3</sup>த<sup>3</sup>லிதகுமு<sup>3</sup>த<sup>3</sup>ஜீவாது: ।  
ஜயதி ஜ்ஞாநமஹீ<sup>3</sup>ந்து<sup>3</sup>ர்ஜந்மம்ரு<sup>3</sup>திக்லாந்திஹர<sup>3</sup>யாபி<sup>3</sup>ந்து: ॥ 1 ॥

ஸ்ரித<sup>4</sup>ப<sup>4</sup>ரு<sup>4</sup>தி<sup>4</sup>ப<sup>4</sup>த<sup>4</sup>பதா<sup>4</sup>: கலிதோ<sup>3</sup>த்பலவநநவமதோ<sup>3</sup>த<sup>3</sup>ரேக: ।  
அகி<sup>2</sup>லாண்ட<sup>3</sup>மாதுரேக: ஸுக<sup>2</sup>யத்வஸ்மா<sup>3</sup>ம்ஸ்தப:பரீ<sup>3</sup>பாக: ॥ 2 ॥

க<sup>3</sup>ஸ்சந காருண்யஜ<sup>2</sup>ர: கமலாகுசகலஸகஷணநிஸிதஸர: ।  
ஸ்ரீமாந் த<sup>3</sup>மிதத்ரிபுர: ஸ்ரிதஜம்பூ<sup>4</sup>பரிஸரஸ்சகாஸ்து புர: ॥ 3 ॥

ஸமிதஸ்மர<sup>3</sup>த<sup>3</sup>வவிஸரஸ்ஸக்ரா<sup>3</sup>த<sup>3</sup>யாஸாஸ்யஸேவநாவஸர: ।  
கரிவநக<sup>4</sup>நப<sup>4</sup>க<sup>3</sup>ய<sup>4</sup>ரோ கி<sup>3</sup>ரது மலம் மம மநஸ்ஸரஸ்ஸப<sup>2</sup>ர: ॥ 4 ॥

க<sup>3</sup>ரு<sup>3</sup>ஹிணீ<sup>3</sup>க்ரு<sup>3</sup>தவைகுண்ட<sup>2</sup>ம் கே<sup>3</sup>ஹிதஜம்பூ<sup>4</sup>மஹீ<sup>3</sup>ரு<sup>3</sup>பகண்ட<sup>2</sup>ம் ।  
தி<sup>3</sup>வ்யம் கிமப்பகுண்ட<sup>2</sup>ம் தேஜ: ஸ்தாத<sup>3</sup>ஸ்மத<sup>3</sup>வநஸோ<sup>3</sup>த்கண்ட<sup>2</sup>ம் ॥ 5 ॥

க்ரு<sup>3</sup>தஸமநத<sup>3</sup>ர்பஹரணம் க்ரு<sup>3</sup>தகேதர<sup>2</sup>ப<sup>2</sup>ணிதிசாரிரத<sup>2</sup>சரணம் ।  
ஸக்ரா<sup>3</sup>தி<sup>3</sup>ஸ்ரிதசரணம் ஸரணம் ஜம்பூ<sup>4</sup>த<sup>3</sup>ருமாந்திகா<sup>4</sup>ரணம் ॥ 6 ॥

கருணூரஸவாரித<sup>4</sup>யே கரவாணி நம: ப்ரணம்ரஸூரவித<sup>4</sup>யே ।  
ஜக<sup>3</sup>தா<sup>3</sup>நந்த<sup>3</sup>து<sup>4</sup>நித<sup>4</sup>யே ஜம்பூ<sup>4</sup>தருமூலநிலயஸந்நித<sup>4</sup>யே ॥ 7 ॥

க<sup>1</sup>ஸ்சந<sup>1</sup> ஸ<sup>1</sup>ஸி<sup>1</sup>தூ<sup>3</sup>டா<sup>3</sup>லம் க<sup>2</sup>ண்டே<sup>2</sup>காலம் த<sup>3</sup>யெள<sup>3</sup>க<sup>4</sup>மு<sup>4</sup>த்கூ<sup>4</sup>லம் |  
ஸ்<sup>1</sup>ரி<sup>1</sup>தஜ<sup>4</sup>ம்பூ<sup>4</sup>த<sup>4</sup>ரு<sup>4</sup>மூ<sup>4</sup>லம் ஸி<sup>1</sup>க்ஷி<sup>1</sup>தகாலம் ப<sup>4</sup>ஜே ஜ<sup>3</sup>க<sup>3</sup>ந்<sup>3</sup>மூ<sup>3</sup>லம் || 8 ||

|| ஜம்பு<sup>3</sup>நாதா<sup>2</sup>ஷ்டகம் ஸம்பூர்ணம் ||

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### LIFE OF SRIDHARA VENKATESA

ஸ்ரீ<sup>1</sup>கண்ட<sup>2</sup>மி<sup>2</sup>வ பா<sup>4</sup>ஸ்<sup>4</sup>வந்தம் ஸி<sup>1</sup>வநாம<sup>1</sup>பராயணம் |  
ஸ்ரீ<sup>1</sup>த<sup>4</sup>ரம் வே<sup>1</sup>ங்க<sup>1</sup>டே<sup>1</sup>ஸா<sup>1</sup>ர்யம் ஸ்<sup>1</sup>ரே<sup>1</sup>யஸே கு<sup>3</sup>ரு<sup>3</sup>மா<sup>3</sup>ஸ்<sup>3</sup>ரயே ||  
Sridhara Venkatesa lived about 300 years ago in Tiruvisanallur, a village in Tanjavur district in Tamilnadu. He was called Tiruvisanallur Ayyaval (deeply respected person) out of great respect people held for him. Even today he is known by that name only. He was the son of Lingayaryar who was a minister to the Maharaja of Mysore. Even as a young boy Ayyaval was deeply religious and in particular had great devotion to Shiva but he made no distinction between Shiva and Vishnu. He studied Vedas, shastras and puranas and had a great desire to travel and spread the message of the puranas and in particular the glory of Lord's name among the people. After his father's death the Maharaja wanted him to take his father's job but he politely declined and left Mysore state with his wife and mother. He came to Tiruchirapalli in Tamilnadu and stayed for some time giving talks. He was supposed to have brought back to life a woman who had died by praying to the Lord. This attracted people who wanted him to solve their problems. Ayyaval did not like this and left the place. He proceeded to Tanjavur. It

seems that King Shahaji (1684-1710.AD) who was ruling at that time in Tanjavur wanted him to stay in Tanjavur but Ayyaval wanted to lead a quiet life. King Shahaji was inviting scholarly brahmins to stay in his kingdom. He renamed the village Tiruvisanallur as Shahajirapuram. One street was allotted for their stay. Ayyaval also stayed in a house there. Ayyaval was a proponent of the view that in this dark age Kali chanting the lord's name will ward off its evil effects. He was the senior contemporary of Bodhendra Swami who was the 59th pontiff of the Shankara Math at Kanchipuram and who was an ardent advocate of the glory of the lord's name. Ayyaval wrote a book புக<sup>3</sup>வந்நாமபூ<sup>4</sup>ஷணம் (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book நாமாமரு<sup>4</sup>தரஸாயநம் (Namamritarasayanam) on the subject wherein he had made references to the work of Ayyaval. Once Ayyaval had to perform a sradha ceremony in his house. Therein food is prepared and offered to the departed forefathers who are invoked in three brahmins invited for the occasion. When every thing was getting ready Ayyaval saw an outcaste with his family in a famished condition begging for food. His heart melted with compassion at their condition. Without any hesitation he offered them the food that was being prepared for the ceremony. He then had the house washed and prepared to conduct the ceremony again. But the brahmins in the village considered this act reprehensible and refused to conduct the ceremony again. Ayyaval pleaded with them quoting texts from the scriptures to support his action but the Brahmins were not convinced. He asked them what he should do to remedy the situation. They said that the only atonement was having a bath in the Ganges. But there was no time to go to Varanasi and return. So he prayed to Lord Shiva ( in Gangashtakam) to release the waters of Ganga from His

matted hair as he did on an earlier occasion for Bhagiratha. Water started flowing out of the well in his house and flooded the streets of the village. The villagers got scared and prayed to Ayyaval to forgive them and stop the flood that was threatening the village. He accordingly prayed again to stop the flooding and requested her to appear in the well every year on that day. Even now people flock to that place every year on that day and take bath in the waters of the well in the belief that Ganga is present in the well on that day. Ayyaval had composed a number of works some of which are not yet been printed and some not available. Some of his works are listed below. (1) Bhagavannama Bhushanam. (2) Akhyashashti. (3) Daya satakam. (4) Matrubhtasatakam. (5) Stuti paddati. (6) Shivabhakthikalpalatha. (7) Shivabhakthalakshanam. (8) Taravali stotram. (9) Artihara stotram. (10) Kuliresvarashtakam. (11) Jambunathashtakam. (12) Doshapariharashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari - a sanskrit dictionary. (17) Shahajiraja charitam.

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