

SHIVA VAAKKIYAM

of

**SHIVA VAAKKIYAR
'THE REBEL SIDDHA'**

ॐ नमः शिवाय

ஓம் நம சிவாய

OM NAMAHSIVAAYA

(21 to 30 VERSES)

Tamil text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

ஞானநிலை

[RAAMA-MANTRAM]

அந்திமாலை யுச்சிமூன்று மாடுகின்ற தீர்த்தமும்
சந்திதர்ப் பணங்களுந் தபங்களுஞ் செபங்களும்
சிந்தைமேவு ஞானமுந் தினஞ்செபிக்கு மந்திரம்
எந்தைராம ராமராம ராமவென்னு நாமமே. (21)

*The merits that are sought by -
'the performance of the Sandhyaa rites at three times,
in the early morning, noon and evening times;
the bathing ceremonies performed at sacred rivers and oceans at the sacred hours;
the 'Tarpana rite';
(One of the five daily Yajnas - performed by men -
the offering of libations of water to the deceased ancestors),
penance of various types;
the recitation of hymns, Mantras etc;
the Knowledge that is sought by engaged in the intellectual pursuits -
all that is attained by reciting
'Rama, Rama, Rama', the sacred name of my Father, my Lord.*

[அந்தி மாலை உச்சி மூன்று (Anthi maalai ucchi moonru):

Dawn, evening/dusk, and noon- the three traditional transitional periods of the day (Thrikaala Sandhyaa).

ஆடுகின்ற தீர்த்தமும் (m)aadugindra theerthamum):

Bathing in the holy rivers and sacred water tanks (Theertham).

சந்தி தர்ப்பணங்களும் (Santhi tharpanangalum):

Performing the scheduled Sandhyaavandanam rituals and water oblations (Tarpana).

தபங்களும் செபங்களும் (Thapangalum chepangalum):

Austerities/penances (Tapas) and verbal mantra recitations (Japa).

சிந்தை மேவு ஞானமும் (sinthai mevu jnaanamum):

The spiritual wisdom (Jnaana) that pervades and illuminates the inner mind (sinthai).

தினம் செபிக்கும் மந்திரம் (thinam chepikkum manthiram):

The supreme mantra that ought to be chanted daily...

எந்தை ராம ராம ராம ராம என்னும் நாமமே

(Enthai Rama Rama Rama Rama ennum naamame): ..

is simply the sweet, continuous name of my Father (Enthai): Rama, Rama, Rama, Rama!]

EXPLANATION

(‘That’, the self, the Shiva the auspiciousness supreme, is ‘Raama’ also. Raama means one is extremely pleasing and blissful.)

(You all- who spend their time in maintaining religious discipline alone - like the three time worship of Sandhyaa, like bathing in holy rivers and holy lakes, like the regular rites of offering mantra-purified water to the ancestors, like the recitation of hymns and chants, and names of deities - what do you gain by all these rites and rituals?

Just hold on to the ‘Raama’ the blissful self, and dissolve yourself in its bliss. That is equal to all the merits you gain by the performance of rituals.)

[At first glance, it might seem surprising to see ShivaVaakkiyar- a Shaiva Siddhar- glorifying the name ‘Rama’. But in the Siddha tradition, Rama is not merely a historical prince or an external incarnation; it is an esoteric Taaraka Mantra (the sound frequency that ferries the soul across the ocean of birth and death).]

[Distilling All Rituals into One Sound:

Orthodox traditions require strict timing; waking up at dawn, bathing in cold rivers three times a day (அந்தி மாலை உச்சி மூன்று), and making complex ancestral water offerings (சந்தி தர்ப்பணம்).

ShivaVaakkiyar asserts that these outer actions are merely preliminary steps designed to purify the mind. Once the mind is purified, you don't need the external schedule or water tanks anymore. The fruit of all Tapas, all Japa, and all scriptural wisdom (சிந்தைமேவு ஞானம்) is condensed into holding a single, unbroken divine frequency within your heart.]

[The Esoteric Meaning of "RA-MA" in Kundalini Yoga:

To the Tamil Siddhars, the two syllables ரா (RA) and மா (MA) carry deep internal yogic mechanics:

RA (ரா): The seed sound (Beeja) of Fire (Agni Beeja). It represents the awakening of the internal solar fire at the Moolaadhaara chakra (the base of the spine).

MA (மா): The seed sound of Water/Moon (Amrita/Soma). It represents the cooling, peaceful nectar residing at the crown chakra (Sahasraara).

When a practitioner chants or contemplates "RA-MA" internally, he is dynamically balancing the hot solar energy and the cool lunar energy along the central channel (Sushumna Nadi).

The repeating chant ராம ராம ராம ராம acts like an engine that draws the internal fire upward to melt the divine nectar at the crown, filling the consciousness with bliss.

ShivaVaakkiyar calls it எந்தை நாமமே (My Father's Name) because it is the primordial sound that birthed our awareness - a complete spiritual practice in four simple syllables.]

ராமமந்திரங்கூறல்

[RECITING THE RAAMA-MANTRAM]

கதாவுபஞ்ச பாதகங்க ளைத்துரந்த மந்திரம்
இதாமிதாமி தல்லவென்று வைத்துழலு மேழைகள்
சதாவிடாம லோதுவார் தமக்குநல்ல மந்திரம்
இதாமிதாமி ராம ராமராம ராமவென்னும் நாமமே. (12)

Hey learned fools!

*You are simply wandering about wastefully searching for Mantras (hymns)
to drive away the five great sins that are following you to punish you,
saying 'this one is good', 'this one is not'!*

*This alone, the sacred chant Rama,Rama Rama, is indeed
the best of all Mantras for those who want to recite non-stop.*

[கதாவு Kathaavu): (Sathaa)

Always, continuously, or severely.

பஞ்ச பாதகங்களை த் துரந்த மந்திரம் (Pancha paathagangalai tthurantha manthiram):

The mantra that completely drives away and banishes the 'Pancha Maha Paatakaas' - the five most heinous, mortal sins)

இதாம் இதாம் - (இது ஆம் இது ஆம்) (Idhaam idhaam): This is the one! Indeed, this is it!"

இது அல்ல என்று வைத்து(உ)ழலும் மேழைகள்

(Ith(u)alla endru vaitthu uzhalum mezhaigaal:

O foolish, confused souls (hornless animals) who wander frantically thinking, "No, it isn't this one either!"

சதா விடாமல் ஓதுவார்க்கு (Sathaa vidaamal othuvaarkku):

For those who internalize and repeat it constantly without stopping...

நல்ல மந்திரம் (Nalla manthiram): ...the most auspicious, high-potency mantra...

இதாமிதாமி ராம ராம ராம ராம என்னும் நாமமே

(இது ஆம் இது ஆம் ஈ)

(Ithaam ithaami Rama Rama Rama Rama ennum naamame): .. is this very sound: Rama, Rama, Rama, Rama!]

EXPLANATION

(Hey learned fools! Though learned, you run after pleasures and amass wealth, and commit many sins knowingly or unknowingly; and afraid that the sins you have committed will punish you with disasters and tragedies in the future, you travel to many holy places, keep learning new new Mantras (chants), select some as effective, some as worthless and jump from one Mantra to another, finding no solace from any.

I will suggest to you a wonderful Mantra – the name of Raama – that you can recite without a break; it is not the name of any deity, but refers to the silent absorption in the true self that is always blissful. Discard all desires, understand the worthlessness of wealth and pleasures, turn within and find that silent Mantra that will once and for all save you from the disaster of birth and death itself.)

[Following directly from the previous verse, this stanza completes a famous trilogy within the ShivaVakkiyam focused on the liberating power of the ‘RamaNaama’.

Here, SivaVaakkiyar addresses spiritual anxiety.

He mocks seekers who frantically hop from one ritual, teacher, or esoteric technique to another, hunting for the "ultimate" mantra to clear their karmic debt.

He tells them that the simplest, most potent eraser of the heaviest sins is right in front of them.

The Disease of "Is It This or Is It That?" (Idhu Aam Idhu Alla):

Many practitioners spend years accumulating dozens of mantras, techniques, and initiations. The moment they face difficult karma or mental agitation, they doubt their primary practice: "Maybe this mantra isn't working? Maybe I need a secret Tantric chant? Maybe that guru over there has a better one?"

SivaVaakkiyar calls people trapped in this mental loop ‘மேழைக்காளர்/ animals without the horns’

(miserable/confused fools). They are like someone dying of thirst who keeps digging a dozen shallow two-foot holes instead of digging one deep well to reach water.

The Power of Unbroken Focus (Sadhaa Vidaamal):

Notice the condition he sets for the mantra to work:

சதா விடாமல் ஒதுவார் (For those who chant continuously without ceasing).

To a Siddhar, a mantra is not a magic wand that works simply because you whispered it once. Its purifying power comes from unbroken repetition (AaJapa आजप), where the sound frequency vibrates continually along with your breathing pattern. When the sound RA-MA becomes the backdrop of your breathing, its subtle internal heat burns away deep-seated sub-conscious impressions (Samskaras) and severe karmic burdens (Pancha Patakas).

Simplicity Over Complexity:

ShivaVaakkiyar brings the seeker back to absolute simplicity. You do not need complex, secret Sanskrit formulas or expensive rituals to cleanse your consciousness. The two syllables- RA (Fire/Awakening) and MA (Water/Cooling) – (Subtle Praanaayaama practice that belongs to the highest level of Yogis, like Bhushunda) repeated with single-minded devotion and focus, are more than enough to burn away a lifetime of spiritual mistakes and bring total inner stability.]

இதுவுமது

[CHANGE AND THE CHANGELESS]

நானதேது நீயதேது நடுவினின்ற தேதடா
கோனதேது குருவதேது கூறிடுங் குலாமரே
ஆனதேது வழிவதேது வப்புறத்தி லப்புறம்
ஈனதேது ராமராம ராமவென்ற நாமமே. (23)

What is this 'I'? What is this 'you'?

What stands in-between us dividing the 'I' and 'you'?

What is a sole ruler(king/God)? What is a Guru?

Tell me hey slaves!

What gets produced, what gets destroyed?

In that which is beyond the 'beyond' itself – what is low or degraded?

There exists only 'That' - the sacred chant 'Rama, Rama'!

[நானதேது (Naanadheathu): What is "I"? (Does the 'I' really exist?)

நீயதேது (Neeyathethu) : What is "You"? (Does the 'you' really exist?)?

(Does the division exist really?)

நடுவி(ல்)நின்றதேதடா - Naduvi(l)nindratheathadaa : (what division exists in the middle?)

(Does the division exist really?)

கோனதேது (Konathethu): What is "King/God" (Kon)?

குருவதேது (Guruvathethu): What is "Guru/Teacher"?

(Does the division exist really?)

கூறிடும் குலாமரே (Kooridum kulaamare): Speak up and explain, O bound, enslaved souls (Kulaamare)!

ஆனதேது ((Aaanathethu): What at all gets produced? (Nothing)

அழிவதேது (azhivadheathu): What gets destroyed or dissolved? (Nothing)

அப்புறத்தில் அப்புறம் (Appuratthilappuram):

In that ultimate expanse that lies beyond the furthest beyond...

ஈனது ஏது(Enathethu): what is low, impure, or degraded?

ராம ராம ராம என்ற நாமமே (Rama Rama Ramavendra naamame):

There exists only the name of Rama, Rama, Rama (the Supreme division-less Self!)

EXPLANATION

(The world is made up of divisions only, as the 'I', 'you', as the ruler and the ruled, as the teacher and the taught..., and so on.

Hey you slaves of the senses!

What is there as divided objects and people, analyze!

You alone have named the various shapes made of elements as 'I', 'you', great and low.

Though everything is just a group of elements alone, you like some shapes, you do not like some.

The shapes keep on changing and get destroyed.

What is the changeless one? Analyze!

The Self within, is changeless and is aware of all the changes and all the varieties of shapes.

It never gets destroyed.

The body might die as an inert shape made of elements, but the Shiva within never dies.

'That' is real and never ceases to exist.

The world with its varieties of shapes and divisions is unreal and never exists at all as real.

Turn within away from the world made of divisions, and staying absorbed as one with the innermost self- the blissful Raama – remain changeless and eternal as 'That'.

That is most sacred chant 'Rama, Rama'.)

[ShivaVaakkiyar uses a classical Neti-Neti (not this, not that) method of deconstruction here, challenging the fundamental building blocks of human thought and social religion. Shattering the Dualistic Triad (I, You, World).

He starts at the foundational level of conscious experience:

I (நான்): The subjective ego.

You (நீ): The object or person perceived.

The Middle (நடுவில் நின்றது)

The world of relations, space, and sensory perception.

ShivaVaakkiyar asks: When you trace consciousness back to its source, where are these three split boundaries? In deep meditation, when the mind stops generating concepts, the boundary between the "subject" and "object" completely dissolves.

Mocking Social and Religious Hierarchy (Kulaamare)

He calls people who cling to rigid hierarchical labels குலாமர் (Kulaamar), which means "enslaved servants" or "slaves to concepts." He asks them to define what a "God" (Kon) or a "Guru" really is if consciousness is undivided and everywhere. If the divine fills every atom, setting up one person as a master and another as a slave is just an invention of the ignorant mind.

Beyond Creation and Destruction (Aanadhu Eadhu, Vazhivadhu Eadhu):

Birth (ஆனது) and death/decay (அழிவது) belong only to physical matter-the five elements. The pure, underlying awareness (அப்பறத்தில் அப்பறம்) was never born and can never die.

In that transcendent state, terms like "high" or "low/degraded" (ஈனது) lose all meaning.

The Singular Absolute (RamaNaama):

After tearing down every concept, theory, and mental anchor, ShivaVaakkiyar leaves the seeker with no intellectual ground to stand on. What remains when all words and definitions fall away?

Only the continuous, unmanifest sound resonance- ராம ராம ராம.

The name "Rama" here is not an anthropomorphic hero; it is the Svaroop (the true, unconditioned nature) of reality itself, resting peacefully in the space of absolute non-duality.]

கிரியை நிலை
[THE BODY IS WORTHLESS! UNDERSTAND THIS TRUTH!]

வீடெடுத்து வேள்விசெய்து மெய்யினோடு பொய்யுமாய்
 மாடுமக்கள் பெண்டிர்சுற்ற மென்றிருக்கு மாந்தர்காள்
 நாடுபெற்ற நடுவர்கையி லோலைவந் தழைத்திடில்
 ஓடுபெற்ற வவ்விலை பெறாது காணி வ்வுடலமே. (24)

*Building grand homes, performing fire-rites,
 living in a constant tangle of truth and lies,
 (reciting the Scriptures - surface-wise, but greedily acquiring wealth and possessions)
 obsessed with cattle, children, wives, and kinsmen -
 O you worldly mortals -
 when the summons notice arrives
 from the hands of the impartial Judge of the realm (Yama),
 know that this body will not be worth even the price of a broken piece of pottery!.*

[வீடெடுத்து (Veededutthu):

Building and expanding grand houses/mansions (Veedu).

வேள்வி செய்து (Velvi seithu):

Performing elaborate external rituals and fire-rites (Yajna/Velvi).

மெய்யினோடு பொய்யுமாய் (Meiyyinodu poiyyumaai):

Living a life entangled in a mixture of partial truths (Mei) and outright lies (Poi).

மாடு மக்கள் பெண்டிர் சுற்றம் என்று இருக்கும் (Maadu makkal pendir sutram endru irukkum):
 Constantly consumed by thoughts of property/cattle (Maadu), children (Makka), wives (Pendir), and
 extended relations (Sutram).

மாந்தர்காள் (Maanthargaal): O worldly human beings!

நாடு பெற்ற நடுவர் கையில் (Naadu petra naduvar kaiyil):

From the hand of the impartial Judge (Naduvar / Lord Yama) who governs the ultimate realm,

ஓலை வந்து அழைத்திடில் (Olai vanthazhaitthidil):

when the official summons leaf (Olai) arrives to call you away,

ஓடு பெற்றவவ்விலை பெறாது காணிவ்வுடலமே (Odu petra vavilai peraathu kaan Iv-udalame)
 understand that : This very physical body (Udala) will not fetch even the value (Vilai) of a broken clay
 pot/begging bowl (Odu)!

EXPLANATION

(Hey people of the world! You believe that happiness is having a house of your own, having a family proper with wife and children, having enough wealth to possess any object you want, worshipping deities and performing religious rites, whatever you fancy, as if you will have no problems at all in your life. How can you believe in this false-life? How can you not foresee the death that will completely ruin your peaceful existence, with its sudden arrival?)

Why are you not making an effort to conquer this death-factor?

Instead, you are pampering you body only, as if it is the most adored thing on earth!

You amass wealth only to provide comfort for this body!

When death strikes and you body collapses on the ground, it will not be worth the price of the broken pieces of mud pot also!

It will stink and look ugly; and people will carry it away and burn or bury it off, with utmost haste, as if it is the most inauspicious thing on the earth.

Even your beloved wife will fear the dead motion-less body of yours and move away.)

[ShivaVaakkiyar uses this verse to expose the radical disconnect between what humans value during life and what remains valuable at the moment of death.

The Trap of Superficial Piety (Velvi Seidhu)

Notice that ShivaVaakkiyar groups performing fire sacrifices (வேள்வி செய்து) alongside building houses and chasing money. Why? Because to a Siddhar, performing grand rituals while living a life of deceit (மெய்யினோடு பொய்யுமாய்) and clinging to egoistic attachments is pure hypocrisy. Rituals cannot buy immunity from cosmic law; they are just another form of external theatre if the inner mind remains unpurified.

The Impartial Judge (Naduvar Kaiyil Olai)

He refers to Lord Yama (Death/Time) as நடுவர் (Naduvar), which literally means "the neutral one" or "the fair judge." Death does not take bribes, does not care about your social status, and cannot be swayed by family influence. When the decree (ஓலை) is served, every worldly connection - land, family, title, and status - is instantly severed.

Worth Less Than a Broken Shell (ஓடு பெற்ற அவ்விலை பெறாது)

The climax of the verse uses a striking visual: ஓடு (Odu). An Odu is a broken piece of earthenware or a mendicant's clay bowl. In ancient times, even a whole clay pot was extremely cheap, and a broken shard was completely worthless.

ShivaVaakkiyar says that while we are alive, we groom, dress, feed, and adorn our physical body as if it were priceless. But the second the breath (Praana) leaves, that very same body becomes an inert lump of decay. It cannot be sold, traded, or kept in the house. It isn't worth even a broken piece of clay.

The verse leaves the seeker with a crystal-clear realization: Do not invest your entire life's energy into decorating a rental house that you will be evicted from without notice. Anchor your awareness in the eternal Spirit within before the physical shell loses its value.]

யோக நிலை

[WHEN THE BODY DIES, YOU WILL ALSO CEASE TO EXIST]

ஓடமுள்ள போதலோ வோடியே யுலாவலாம்
 ஓடமுள்ள போதலோ வுறுதிபண்ணிக் கொள்ளலாம்
 ஓடமு முடைந்தபோதி லொப்பில்லாத வெளியிலே
 ஆடுமில்லை கோலுமில்லை யாருமில்லை யானதே. (25)

*Only, as long as the boat (body) is there, one can run and roam about as he desires
 (chasing pleasures and possessions).*

*Only, as long as the boat (body) is there, one can affirm his stabilized state also
 and strive to attain the realization state of the Self).*

*After the boat (body) is broken (dead),
 then there is only emptiness left back,
 there is no sheep, there is no stick; and there is left back no one!*

[ஓடமுள்ள போதலோ (Odamullapothalo):

Only while the boat (Odam—the physical body/vessel) is intact and functioning...

ஓடியே யுலாவலாம் (Odiye yulaavalaam): ...

can you run around, explore, and move across this world.

ஓடமுள்ள போதலோ (Odamullapothalo):

Only while this physical vessel is still available...

உறுதி பண்ணிக் கொள்ளலாம் (v)uruthi pannik kollalaam): ...

can you firmly anchor and realize your immortal truth (Uruthi).

ஓடமு(ம் உ)டைந்த போதில் (Odamum udaintha pothil):

When this boat inevitably breaks down and collapses (at the time of death)...

ஒப்பில்லாத வெளியிலே (Oppillaatha veliyile): ...

into that peerless, incomparable, boundless Space (Veli / Pure Void)...

ஆடுமில்லை கோலுமில்லை (Aadum-illai kolum-illai): ...

there is no sheep/herd (Aadu), no shepherd's staff (Kol)...

யாருமில்லை ஆனதே (Yaarum-illai aanadhe): ...

and no person or companion left whatsoever!

EXPLANATION

(This body of yours is not the real you.

It is just a boat, a vehicle for you to move in the world-ocean.

You can go anywhere, riding this boat; and enjoy any pleasure you fancy, only as long as it is alive. You can waste your entire life in seeking wealth, pleasures, and possessions, and ruin this boat also; or, use it for studying the Knowledge-Scriptures, seek knowledge from those who have attained the Supreme state, and seek the path where you will outlive the death of the body also, by becoming one with the true self, and affirm your natural deathless existence.

What happens after the death of the body, or if this boat you are riding breaks?

Blankness; and complete non-existence of the body-self!

'You' - the body-thing - will not be there at all; when the body dies off.

All your possessions, properties, relations, gods, Gurus, fame, name – all vanish at your last breath; and nothing is left back as 'you'.

Others of your life? Will they be there?

How will you ever know of that- for 'you' are no more there!

When the body which acted as a vehicle for you all this time breaks off, nothing is left back but blankness!)

[Urgency and the Great Void:

ShivaVaakkiyar weaves a practical yogic warning together with high non-dual philosophy.

The Urgency of the Vessel (Uruthi Pannik Kollalaam)

In contrast to ascetics who treat the physical body with absolute contempt, the Siddhars view the body as a precious tool - a vessel (Odam) granted specifically to cross the ocean of delusion.

ShivaVaakkiyar emphasizes urgency.

You cannot perform Praanaayaama, awaken Kundalini, or achieve Jnaana once the body is gone.

உறுதி பண்ணிக் கொள்ளலாம் -means securing the state of JeevanMukti (liberation while alive).

If you do not realize your true nature while you have a healthy nervous system and breath, you miss the purpose of taking a human birth.

The Metaphor of the Herd and the Staff (Aadum-illai Kolum-illai)

Look at the vivid rural metaphor in the last two lines:

The Herd (Aadu): Represents worldly attachments, followers, family, and physical desires that we shepherd throughout life.

The Staff (Kol): Represents external religious scriptures, moral codes, rules, and ritualistic tools used to control the mind.

ShivaVaakkiyar says that when the body breaks (ஓடும் உடைந்த போதில்), the individual Jeeva drops into the Great Outer Space (ஒப்பில்லாத வெளி - the Chidaakaasha or Space of Pure Consciousness).

In that unconditioned void, all external scaffolding falls away.

There are no sheep to guide, no staff to lean on, and no external guide to hold your hand (யாருமில்லை).

Dissolving into the Peerless Void (Oppillaadha Veli):

The phrase ஒப்பில்லாத வெளி (Oppillaadha Veli) is central to Siddha theology.

They do not describe the ultimate state as a heavenly palace or a localized realm.

They describe it as 'Veli' - an open, luminous, unmeasurable Void.

When the boat breaks, if you have already realized your identity as the Void itself during your lifetime, the dissolution is seamless - the air inside the jar simply merges with the vast sky outside.

உற்பத்தி நிலை

[YOU RISE OUT OF NOTHINGNESS AT BIRTH;
AND WILL VANISH OFF INTO NOTHINGNESS AT DEATH]

அண்ணலே யனாதியே யனாதிமுன் னனாதியே
பெண்ணுமாணு மொன்றலோ பிறப்பதற்கு முன்னெலாம்
கண்ணிலாணின் சுக்கிலங் கருதியோங்கு நாளிலே
மண்ணுளோரும் விண்ணுளோரும் வந்தவாற தெங்ஙனே. (26)

*Hey Supreme Lord of all! Hey beginning-less one!
Hey the beginning-less one who was even before the concept of 'beginning-less'!
Before the birth, males and females are the same
when they exist as the sperm before entering the womb-hole.
Understand how the deities we worship, and the humans are the Earth also,
are the same before they come into existence.*

[அண்ணலே (Annale):

O Great One / Supreme Lord!

அனாதியே (Anaathiye):

O Beginningless, Timeless Being!

அனாதி முன் அனாதியே (Anaathi mun anaathiye):

The One who existed prior to the very concept of the "beginningless" past!

பெண்ணும் ஆணும் ஒன்றலோ (Pennum aanum ondralo):

Female and male were not separate dualities—they were unified as One!

பிறப்பதற்கு முன்னெலாம் (Pirappadharku munnalam):

Long before physical birth and biological incarnation took place...!

கண்ணில் ஆணின் சுக்கிலம் (Kannil aanin sukkilam):

When the male seed/sperm (Sukkilam) with its vital life-force...

கருதியோங்கு நாளிலே (Karudhi-yongu naalile): ..

enters the womb and matures through divine intention/karmic force...

மண்ணுளோரும் விண்ணுளோரும் (Mannulorum vinnulorum): ..

வந்தவாறதெங்ஙனே (Vandhavaarathengane):

how did the beings of the earth (Mannulor) and the beings of the heavens (Vinnulor)...

...come into being and enter physical form?]

EXPLANATION

*(Hey formless nameless beginning-less endless Supreme Lord of all!
 You transcend the terms like beginning and end, which we ignorant ones believe in.
 You are the emptiness which is beyond emptiness and fullness.
 We as the Jeevas, the living things, rose from you, and had a beginning as some birth-event.
 We also believe that we as the bodies made of elements will die also some day and so have an end to our lives. But, after death, we again dissolve off into you.
 Everyone, every living being rises from you the formless and get a form as a female or male or animal or bird or whatever; and after death we dissolve off into you.
 We are like the waves that rise from the ocean, stay for a fleeting second, and dissolve off again into the ocean. Our life-stories are meaningless actually!
 Not only us the humans, even the Devas in the Deva-world also rise from the Supreme state of emptiness, and dissolve off at the end of the Creation.
 However, if one can realize his formless self-essence as his true self, then he will not be a wave which rises and falls, but will be the ocean itself.
 As long as one is attached to his body as the self, he gets born as the body and dies as a body; he was non-existent before his (or her) birth, and will become non-existent after his death.)*

[This is another mind-bending, foundational verse from the ShivaVakkiyam (traditionally counted among the early cosmological stanzas). Here, ShivaVaakkiyar poses an existential riddle on the mystery of human birth, embryonic formation, and the primordial nature of consciousness.

He asks: Before physical gender existed, before the sperm merged with the egg, where was the Jeeva? How did cosmic beings and worldly Jeevas come into physical manifestation from the timeless Absolute?

The Pre-Biological State:

ShivaVaakkiyar uses this verse to push the practitioner's inquiry past physical identity and biological gender, taking us back to the unmanifest origin of life.

Beyond Gender Dualities (Pennum Aanum Ondralo):

In the physical realm, we identify strongly as "man" or "woman."

But ShivaVaakkiyar asks us to consider the state before birth (பிறப்பதற்கு முன்னெலாம்).

Before a Jeeva takes on a physical body, consciousness has no gender.

Male and female principles exist as an undivided, unified whole (Ardhanarishvara / Pure Potential).

Gender is merely a temporary biological costume assumed during incarnation.

The Mysterious Transition to Matter (Karudhi-yongu Naalile):

The second half of the verse examines embryonic development. At the moment of conception, when the biological seed (சுக்கிலம்) merges in the womb and begins to grow (சுருதியோங்கு நாளிலே), a subtle transition happens: non-physical consciousness condenses into dense physical tissue.

ShivaVaakkiyar marvels at this cosmic alchemy.

Whether it is an earthly human being (மண்ணுளோர்) or a higher celestial Jeeva (விண்ணுளோர்), every single entity must pass through this microscopic biological gateway to manifest in the physical universe.

Tracing the Timeless Origin (Anaathi Mun Anaathiye):

By calling God அனாதி முன் அனாதியே (The One prior to the beginning), ShivaVaakkiyar reminds us that our true identity is not the body formed in the womb. The body has a start date, a birth date, and an expiration date. But the witnessing consciousness inside us is older than time itself.

The verse leaves the seeker with a deep meditative question: If you were neither male nor female before birth, and if you existed before this physical body was formed in the womb, who are you really?]

ஞானநிலை

[NO WORSHIP EQUALS THE REALIZATION OF THE SHIVA-SELF WITHIN]

பண்டுநான் பறித்தெறிந்த பன்மலர்க ளெத்தனை
பாழிலே செபித்துவிட்ட மந்திரங்க ளெத்தனை
மிண்டனாய்த் திரிந்தபோ திரைத்தநீர்க ளெத்தனை
மீளவுஞ் சிவாலயங்கள் சுற்றி வந்த தெத்தனை
அண்டர்கோ னிருப்பிட மறிந்துணர்ந்த ஞானிகள்
கண்டகோயில் தெய்வமென்று கையெடுப்ப தில்லையே. (27)

*How many varieties of flowers have been plucked and thrown away!
How many hymns were recited wastefully!
How much oblations have been offered when roaming about as a fool!
How many Shiva-temples have been visited again and again
and circumambulation offered again and again!*

*Since there was nothing that was seen
other than the Reality which was pointed out by all the Vedas,
the Jnanis (Knowers of the Self)
never lift their hands to salute any statue of any temple as God.*

[பண்டு நான் பறித்தெறிந்த பன்மலர்கள் எத்தனை (Pandu naan parittherintha panmalargaletthanai):
In the past (Pandu), how many countless flowers (Panmalargal) have I plucked and thrown in ritual offerings?
பாழிலே செபித்துவிட்ட மந்திரங்கள் எத்தனை (Paazhile chebitthuvitta manthirangaletthanai):
How many mantras have I mechanically chanted into complete emptiness/waste (Paazh)?
மிண்டனாய்த் திரிந்தபோது (Mindanaai thirinthapothu):
During the times I wandered around as an stubborn, ignorant fool (Mindar)...
இரைத்த நீர்கள் எத்தனை (Iraittha neergaletthanai): ...
how many river waters have I poured over myself in ritual baths?
மீளவும் சிவாலயங்கள் சூழ்வந்தது எத்தனை (Meelavum Sivaalayangal sutri vanthadettthanai):
How many times over and over have I circumambulated (Sutri vandhathu) external Shiva temples (Sivaalayangal)?
அண்டர்கோன் இருப்பிடம் (Andarkoniruppidam):
The true dwelling place (Iruppidam) of the Lord of all realms (Andarkon)...
அறிந்துணர்ந்த ஞானிகள் (Arindhunarnta jnaanigal): ..
the enlightened Sages (Jnani) who have realized it deep within...
கண்ட கோயில் தெய்வமென்று கையெடுப்பதில்லையே (Kanda koyil deivamendru kai-yeduppathillaiye):
Seeing man-made temples (Kanda koyil) and hailing them as 'God',
- they will never fold their hands in worship again!]

EXPLANATION

(A man who has not realized the self within has really wasted his entire life!

He might have plucked many varieties of beautiful fragrant flowers and worshipped his deity with extreme devotion!

He might have recited the deity's name or hymns or sacred chants for lakhs and lakhs of times, following strict disciplines of asceticism!

He might have visited many sacred rivers and lakes, bathed there with great devotion and offered oblations to his deity.

He was such a fool, who never knew of the formless Shiva within him existing as his own self-essence, and might have visited hundreds of Shiva temples (or any other deity also), and offered circumambulation around his deity with love.

But what use are all these worships and disciplines, if he has not done proper enquiry of the Self, and not realized the truth of his self?

Those who have realized the Self-Shiva, never bother about worship of deities, never bother to visit temples and sacred rivers; for they themselves exist as the sacred temples of the Self-Shiva!

Those who have attained oneness with the Lord of all Creations, the Self-essence within, the auspicious Shiva within, never have the need to visit the temples or worship any deity also.

They have understood the subtle instructions hidden in the Vedic Mantras.

They have attained that state, after which, noting more needs to be achieved.

They find no meaning in the actions of the body, like visiting temples or torturing the inert body with meaningless austerities.

They have no need to worship another form as a deity.

They exist as the formless self-state only, with the vague appearance of the body, as just a costume.

They are not identified with the body.

They are one with the Shiva, the Brahman of the Vedas, the Aatman of the Vedantins, the Reality which alone is the causeless cause of all the worlds anywhere and everywhere.

Their knowledge-eye sees, only the undivided Reality (Self) as all the objects and people.

They see nothing but that Reality (Sat) mentioned in the Vedas and Upanishads.

They are beyond the idea of duality, and never lift their hands to salute a second entity as God.

They do not exist anymore as any name or form, but only as the bliss of undivided, unbroken quietude.

However, to attain such a supreme state (Moksha), they had to under go a lot of effort.

Nothing is attained without sincere effort.

They studied hard all the Scriptures which talk about the Brahman, listened to the true Knowers (not the fake ones parading as Knowers), did a lot of thinking within themselves, renounced everything that was 'mine' (mentally), and destroyed the 'I' the body-based self-idea completely.

They discriminated between the real and the unreal of the world (Viveka); they developed true dispassion and understood the worthlessness of worldly existence (not the dispassion rising through failures and tragedies of life) (Vairaagya); and did constant analysis of every object (inert or alive) and understood that everything (including their own physical body) was just a constant flood of sense-patterns only; and were always breaking the reality of the world through Vichaara – the rational analysis.

They were indeed courageous!

To see the entire world, all the people, all the objects, all the deities, everything including one's own limited identity dissolve off into emptiness, by understanding the unreal nature of the world - needs extreme level of dispassion, and extreme courage.

Not that the world vanish off when you realize the self-state within, but you will understand thoroughly that the world is not really there as any solid absolute reality.

Only such a courageous one is fit to attain the liberation, namely the oneness with the true self, that state which is far beyond the vision of deities, or Yoga-expertize, or any miracle-making ability.)

[The Regret of Mechanical Worship (Paazhile):

In the first four lines, the poet conducts an inventory of his past religious actions:

Plucking flowers for ritual puja

Chanting mantras endlessly

Bathing in sacred rivers (Theertha yaatra)

Walking circles around temple shrines (Pradakshina)

Notice the word he uses for these activities: பாழிலே (Paazhile - into waste/emptiness). He does not say these rituals were sinful; he says they were completely fruitless because they were done without internal awareness. As long as a person acts as a மிண்டன் (an arrogant, unawakened ego), all physical rituals are like pouring water into a cracked pot.

The True Abode (Andarkon Iruppidam):

Where is the "abode of the Lord of Heavens"?

Once a sage (ஞானி) turns his gaze inward and discovers the infinite light shining as his true-self, he sees his own Shiva-self shining forth as all, without a second; his limited self identified with a form exists no more; and he exists second-less. There is no worshipper and no worshipped!

The End of Idol Worship (Kai Yeduppadhillaiye)

The final line is one of the most famous declarations in Tamil Siddha literature:

கண்டகோயில் தெய்வமென்று கையெடுப்ப தில்லையே

ShivaVaakkiyar delivers a radical blow to institutional religion. A person who has experienced the Supreme Consciousness filling the entire cosmos can no longer be fooled into thinking that God is confined within four stone walls or a carved idol.

He does not rise his hands in prayer (கையெடுப்பதில்லை) to brick-and-mortar temples because he sees the divine everywhere - and primarily within the altar of his own heart.]

[SivaVaakkiyar's refusal to rise his hands in worship (கையெடுப்ப தில்லையே) is not born of arrogance or atheism; it is born of total non-dual fulfilment.

SivaVaakkiyar asks a fundamental question: If the living, breathing Divine is sitting on the throne inside as the true Self, why would you turn your back on Him to bow to a stone building?

When a Sage realizes the அண்டர்கோன் இருப்பிடம் (the true abode of the Lord of the Creation-phenomenon), the search comes to an absolute halt. The hands no longer fold outward in prayer because the worshipper exists no more; worshipped also does not exist; worship also does not exist!

Just the quiet state of the 'knowledge-eye' remains left back!]

யோக நிலை

THE REAL HOLY BATH, AND THE REAL YAJNA OF FIRE

நெருப்பைமூட்டி நெய்யைவிட்டு நித்தநித்த நீரிலே
விருப்பமோடு நீர்குளிக்கும் வேதவாக்கியங் கேளுமின்
நெருப்புநீரு மும்முளே நினைந்துகூற வல்லிரேல்
சுருக்கமற்ற சோதியைத் தொடர்ந்துகூட லாகுமே. (28)

*Hey Those who recite the Vedas, listen!
Each and every day,
you light the sacred fire of the Yajna, and pour ghee into it,
after bathing in the cold waters.*

*If you could find that fire and water within you,
the you will be always be one with the lustre which never extinguishes!*

[நெருப்பை மூட்டி (Neruppai mootti): நெய்யை விட்டு (Neiyyai vittu):

Igniting and stoking the external sacrificial fire (Agni); Pouring clarified butter (Ghee) into the flames as an offering.

நித்த நித்த நீரிலே (Nittha nittha neerile): விருப்பமோடு நீர் குளிக்கும் (Viruppamodu neer kulikkum): ...

Daily and continuously - in rivers or sacred water tanks (Neer) - eagerly bathing with great devotion,

வேத வாக்கியம் கேளுமின் (Vedha vaakkiyam kelumin):

Listen carefully to the supreme, true essence of the Veda (Veda Vaakikyam)!

நெருப்பும் நீரும் உம்முளே (Neruppum neerumummule):

The true Fire (Neruppu) and the true Water (Neer) reside right inside yourselves (Ummule)!

நினைந்து கூற வல்லிரேல் (Ninainthu kooru valleerel):

If you are capable of contemplating, focusing on, and directing these internal forces...

சுருக்கமற்ற சோதியை (Surukkamatra sodhiyai): ...

with the infinite, unshrinking, boundless divine Light (Sodhi)...

தொடர்ந்து கூடலாகுமே (Thodarnthu koodalaagume): ...

you can directly attach yourself, merge, and become one!]

EXPLANATION

(Hey Veda-reciters! Each and every day, you take bath at the early hours (BrahmaMuhurta), light the fire in the altar that is constructed meticulously as prescribed, light the sacred fire; pour pure ghee into it; recite the Mantras flawlessly; and feel that you have fulfilled the duties of your life.

But, have you ever pondered on the subtle meanings of the Vedas?

Do you know that within you is the holy waters of Ganges flowing as your analytical thoughts?

Have you ever bathed inside it? Have you prepared the altar of Studies, by trying to understand the subtle truths of the Vedas (Upanishads)?

Have you lighted the fire of knowledge, and poured the ghee of understanding into it?

Have you tried ever to be one with the ParaBrahman within, who is your true self?

If you stay as one with that supreme self, which is second-less, instead of pampering your inert body made of elements, then you would have indeed become deathless; for this real 'you' the Shiva-self never ever sets.)

[SivaVaakkiyar contrasts the outer ritual (Baahya Puja) with the inner alchemy (Antar Yajna).

The Outer Fire Sacrifice vs. The Inner Fire (Neruppu)

In traditional Vedic practice, priests kindle a sacrificial-pit (Homa Kunda), chanting mantras while pouring ghee (Nei) to feed the Fire-deity.

SivaVaakkiyar asks: What is the real fire?

In Kundalini yoga, the true fire is the Agni Mandala (the internal thermal fire) located at the Moolaadhaaraa and Manipura chakras (the base of the spine and naval centre).

The "ghee" that feeds this internal fire is the refined breath (Praana).

When you pull the breath inward and hold it still, you ignite the internal fire (உம்முளே நெருப்பு), burning away physical impurities and mental distractions.

The Outer River Bath vs. The Inner Water (Neer):

Ritual bathing (நித்தரித்த நீரிலே) in holy rivers like the Ganges or Cauvery is believed to cleanse sins.

To a Siddhar, the ultimate "water" is the Amrita (divine nectar) residing in the Sahasraara (the crown chakra at the top of the head). When the awakened internal fire (Neruppu) travels up the spine (Sushumna), it warms the crown chakra, causing the cool, sweet nectar of divine grace (Neer) to melt and flow downward, flooding the entire body. That internal bath cleanses karmic impressions in a way river water never can.

Merging with the Boundless Light (Surukkamatra Sodhi)

Notice how SivaVaakkiyar describes God:

சுருக்கமற்ற சோதி (Surukkamatra Sodhi).

'Surukkam' means shrinkage, limitation, or decay.

'Surukkamatra' means boundless, infinite, unshrinking, and eternally vibrant.

When the internal Fire (solar/masculine principle) and internal Water (lunar/feminine principle) meet inside the central channel (நினைந்துகூற வல்லிரேல்), the yogi transcends the physical body and merges directly with the supreme, unconditioned Light of Pure Consciousness.]

அபேதத்துண்மை

HOW TO REACH THAT TRUE SELF WITHIN?

BY SILENTLY SLIPPING INTO THE ABSOLUTE SILENCE OF THE SELF-STATE;

AND NOT BY WHISPERING SOME CHANTS AND HYMNS!

பாட்டிலாத பரமனைப் பரமலோக நாதனை
நாட்டிலாத நாதனை நாரிபங்கர் பாகனை
கூட்டிமெள்ள வாய்புதைத்து குணுகுணுத்த மந்திரம்
வேட்டகாரர் குசுகுசுப்பை கூப்பிடா முடிந்ததே. (29)

*He cannot be sung about, but he is the Supreme Lord of all.
He does not have a place to exist; but he keeps his spouse in half of his body.*

*Gathering people together, softly covering your mouth,
and muttering mumbo-jumbo mantras,
is just like hunters making secret duck-calls -
a complete fraud that has now come to an end!*

[பாட்டிலாத பரமனை (Paattilaatha paramanai):

The Supreme Lord (Paraman) who cannot be confined or fully captured even in endless song lyrics

பரமலோக நாதனை (Paramaloga naathanai):

The Master/Ruler of the supreme cosmic realm

நாட்டிலாத நாதனை (Naattilaatha naathanai):

The Lord who cannot be localized or claimed by any specific land, kingdom, or nation (Naadu).

நாரி பங்கர் பாகனை (Naari pankar paaganai):

The One who keeps the Goddess (Naari) as half of His very form (the non-dual Ardhanarishvara).

கூட்டி மெள்ள வாய் புதைத்து (Kootti mella vaai puthaithu):

Gathering people close together, leaning in softly, and covering your mouth with your hand...

குணுகுணுத்த மந்திரம் (kunukunutta manthiram): ...

to utter mumbling, whispering, indecipherable mantras (Gunu-gunu).

வேட்டகாரர் குசுகுசுப்பை (Vettaikaarar kusukusuppai):

Is just like the secret, whispered whistle-calls (Kusu-kusuppu) used by bird/deer hunters to lure the prey into a trap!

கூப்பிடா முடிந்ததே (Kooppidaa mudinthathe): That false calling and deceptive game is now completely over and finished!]

EXPLANATION

*(That Supreme self within you exists as your true self!
 Can you sing songs for that great Lord, and please him?
 Actually it is formless and stays as your own essence.
 'It' is there; so you are there as your ignorant self!
 That alone exists as the false-you (false-I).
 So how can sing devotional songs to your own self?
 How can you see the self outside of yourself?
 (The word 'he' does not refer to a male-form.)
 No songs can reach him, for he (That Shiva-self) exists as all sounds anywhere and everywhere.
 He does not exist in any world far above; he has no form that contains him in any place or time measure.
 He is the very self-awareness within; can this awareness exist in any space, for it alone knows the space.
 He has his power, Shakti as his half.
 The formless one exists as the form of the world itself.
 He is his Shakti, the power to be aware of anything anywhere at anytime.
 How can he be separated from her?
 He is the Purusha, the self co-joined with Prakrti, the order that maintains the world.
 Even a worm is self-aware; even a God is self-aware.
 He is the common essence of all.
 How to catch this self-awareness which hides itself from the mind, intellect and the senses?
 It needs very subtle thinking; so quiet you should be – that not a single thought agitation should disturb the process.
 No effort should be made to think about it. Destroying a tender jasmine petal also may involve some effort; but not the slipping into your true self-state; for it needs no effort at all.
 What effort is needed to stay as true self?
 Body-self is imagined, just a belief based on ignorance.
 If this 'imagined-I' ceases to exist, you are just your true self.
 Silently slip off from thinking to non-thinking state. Like falling asleep; but to stay awake in such a sleep!
 Once you are awake to your true self; there never raises the false imagination of the body-self.)*

[This is another remarkably sharp, witty, and evocative verse from the ShivaVakkiyam.
 Here, SivaVaakkiyar targets priestcraft, secret mantra initiations, and the absurd theatricality of whispering "hidden" formulas into people's ears for money or control.
 Using a humorous, biting metaphor of hunters using animal calls, he exposes how whispering secretly about 'an infinite, everywhere-present God' is nothing more than a trap for unsuspecting spiritual seekers.

The Boundless Nature of the Divine:

Look at how he begins the verse. He builds an expansive picture of God:

He isn't trapped in verses or songs (பாட்டிலாத).

He isn't the exclusive property of any temple, village, or nation (நாட்டிலாத).

He is the seamless union of the cosmic masculine and feminine (நாரி பங்கர்).

If God is this vast, formless, omnipresent reality filling the entire universe, SivaVaakkiyar asks:

Why are you leaning in, covering your mouth with your hand (வாய்ப்புதைத்து), and whispering secret syllables into someone's ear as if God were a stolen state secret?

The Metaphor of the Hunter (Vettakaarar):

The third and fourth lines contain one of the most vivid analogies in Siddhar literature.

In ancient times, hunters (வேட்டகாரர்) hiding in the bushes used special hollow reeds or held their hands over their mouths to make soft, squeaking whistle sounds (குசுகுப்பு) that mimicked birds, ducks, or deer. Unsuspecting animals, thinking it was a call from their own kind, would follow the sound straight into the hunter's net.

SivaVaakkiyar says that priests and fake gurus who lean in close, cover their mouths, and whisper "secret" formulas for money are doing the exact same thing. They are hunters making decoy sounds, using pseudo-mysticism to trap gullible seekers (குணுகுணுத்த மந்திரம்) in a web of dependency and fear.

The End of Spiritual Fraud (Mudindhadhe):

He ends with an uncompromising statement of victory: கூப்பிடா முடிந்ததே (That fraud has come to an end!). Once a seeker receives the wisdom of the Siddhars, he wakes up to the truth. He realizes that the ultimate "Mantra" is not a secret whispered in an ear for a fee. It is the silent, unvoiced, open awareness vibrating as his own Praana.

The illusion is shattered, the trap is disarmed, and the hunter loses his power.]

தரிசனம்

MY LORD STAYS IN MY MIND-TEMPLE WITHIN

செய்யதெங்கி லேயிளநீர் சேர்ந்தகார ணங்கள்போல்
 ஐயன்வந்து என்னுளம் புகுந்துகோயில் கொண்டனன்
 ஐயன்வந்து என்னுளம் புகுந்துகோயில் கொண்டபின்
 வையகத்தில் மாந்தர்முன்னம் வாய்திறப்ப தில்லையே. (30)

*Like the sweet water filling the inner hollow of the ripened red coconut,
 the Lord entered within my mind, and settled off there, making it his temple.
 After he entered within, and made it his temple,
 I never open my mouth to utter any sound also in front of these humans
 (who are just dry inert shells).*

[செய்ய தெங்கிலே (Seiyya thenkile):

In the tall, beautiful coconut palm tree (Thengu).

இளநீர் சேர்ந்த காரணங்கள் போல் (ilaneer serntha kaaranangal pol):

Just like the mysterious way tender coconut water (Ilaneer) collects and fills the nut inside without anyone seeing it enter...

ஐயன் வந்து (Aiyan vandhu):

The Supreme Master / Lord (Aiyan)... arrived

என் உளம் புகுந்து (En ulam pukunthu): .

came and entered right into my inner mind/heart (Ulam).

கோயில் கொண்டனன் (Koyil kondanan):

...and established it as His permanent temple (Koyil)!

ஐயன் வந்து என் உளம் புகுந்து கோயில் கொண்ட பின்

(Aiyan vandhu ennulam pukunthu koyil konda pin):

Ever since the Lord came, entered my heart, and made it His temple...

வையகத்தில் மாந்தர் முன்னம் (Vaiyagatthil maanthar munnam): ...

in front of the the worldly human beings (Maanthar) of this earth (Vaiyagam)...

வாய் திறப்பதில்லையே (Vaai thirappathillaiye): ...

I no longer open my mouth (Vaai) to speak, argue, or boast!]

EXPLANATION

*(The reddish coconut on a tall coconut tree is filled with sweet water.
That sweet water formed inside the coconut itself, as a nourishing essence for the coconut.
The lord, my own self, Brahman arrived and entered my mind, and settled off there, never to leave it.
Therefore, I have no need to visit other temples, for the Lord of Lords is within me only, making my mind as his temple. Actually, he never came from outside; he was there only, but I never knew of him.
Then I searched for him within me only; and I understood that my mind which was acting as the body-I, was alone blocking his vision. I killed the mind; dissolved off the small-I through proper reasoning methods (as guided by the Scriptures), and there he was – as the blissful silent self, and my mind had become a beautiful temple for him with its qualities of dispassion and discrimination.
After I found the Lord within me, I have become silent in the inside and the outside also.
I do not find meaning in any word spoken by any person in the world.
I understand that these people are searching for the Lord outside only, with minds tainted by arrogance, desires and incorrect beliefs. Their minds have not become temples yet, by dissolving the body-I.
They are dry shells where there is no coconut water.
What can I speak, what can I say, when I have lost all the words too, in the silent bliss of the self!)*

[This is another exquisite, timeless verse from the ShivaVakkiyam.

Here, SivaVaakkiyar uses one of the most famous and beloved natural metaphors in Tamil philosophy - tender coconut water - to explain the subtle, mysterious, and effortless way the Divine enters a prepared heart. He concludes with a profound psychological truth: once true spiritual realization occurs within, external argument and intellectual debate naturally come to a complete standstill.

SivaVaakkiyar uses this verse to communicate the effortless nature of true spiritual awakening and the deep silence that inevitably follows it.

The Coconut Water Analogy (Ilaneer Serndha Kaaranangal):

How does water get inside a coconut sitting high up on a palm tree?

You do not see a hole in the shell. You do not see a hose filling it up. You do not see rainfall forcing its way inside. The roots quietly draw moisture from deep beneath the earth, processing it invisibly through the trunk, until sweet, pure water effortlessly manifests inside the sealed, hard shell.

SivaVaakkiyar says that Divine Grace (ஐயன் வந்து) enters a seeker's heart in the exact same mysterious, unforced way. You don't need loud public displays, dramatic rituals, or external fanfare.

When the heart is ripe and turned inward, the nectar of Supreme Consciousness fills the inner chamber quietly and completely.

The Heart as the Ultimate Sanctum (En Ulam Pugundhu Koyil Kondanan):

Notice how he continues his ongoing theme regarding temples.

He does not say, "The Lord took me by the hand and led me to a stone temple."

He says, "He entered my heart and turned it into His temple."

To a realized Siddhar, the physical heart space (Hridaya-aakaasha) is the true sanctum sanctorum. Once Shiva takes His seat inside your own chest, every breath becomes an act of worship, and every moment is spent in the presence of the Divine.

The Noble Silence (Vaai Thirappadhillaiye)

The final line is a masterclass in spiritual psychology. 'வையகத்தில் மாந்தர்முன்னம் வாய்திறப்ப தில்லையே'

Why does a realized Sage stop arguing with worldly people (மாந்தர்)?

When a person has only read about truth in books, he loves to debate, argue, preach, and prove others wrong. But when the experience itself descends quietly like coconut water into the heart, all intellectual friction dies down.

As the famous Indian proverb says: An empty vessel makes noise, but a full vessel is completely still. Realization brings a profound, immovable silence (மௌனம் / Maunam). The Sage no longer feels any need to convince or debate the world; he simply stays dissolved in the sweet, internal temple of his own heart (Self-state- not the physical heart).]