

ॐ नमः शिवाय
ஓம் நம சிவாய

சித்தர் சிவவாக்கியரின்
‘சிவவாக்கியம்’

‘SIVA VAAKKIYAM’
of
SIVA VAAKKIYAR
‘THE REBEL SIDDHA’

(01 to 10 VERSES)

Tamil text, Translation and Explanation
by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Born in Bangalore, India, Narayanalakshmi – Tejaswini - (Shubhalakshmi) - a master of Sanskrit and philosophy and a language teacher by profession - underwent a profound transformation in her early forties.

Renouncing worldly identity to become Tejaswini, a solitary recluse, she entered the sacred Himalayas in pursuit of sublime truth. There, amidst towering peaks in a modest cottage of stone and mud, supported only by a few devoted seekers, she undertook rigorous scriptural contemplation (*jñāna-tapas*) for many years until her quest found fulfilment through the grace of Lord Śiva.

Devoting her life to rigorous intellectual and spiritual discipline, her primary mission is the recovery and faithful transmission of ancient Vedic and classical texts, making this profound heritage accessible to modern seekers without compromising its integrity.

SIVA-VAAKKIYAR

‘SivaVaakkiyar is one of the most prominent, fiercely non-conformist, and revolutionary figures among the Tamil Sitthars (Yogis) (spiritual adepts or realized masters). He is traditionally counted among the ‘Pathinen Sitthargal (the 18 Great Siddhas of Tamil Naadu)’ and is believed to have lived between the 7th and 10th centuries CE, though some historical estimates place him slightly later. Unlike many poets of the traditional Bhakti (devotional) movement who praised specific deities, temple icons, and rituals, SivaVaakkiyar was a radical iconoclast. His poetry -compiled in the ShivaVakkiyam, is highly regarded for its blunt, uncompromising critique of religious orthodoxy, caste divisions, and external rituals.

SivaVaakkiyar’s verses are written in a simple, colloquial, yet incredibly powerful rhythm called - ‘Nondi-chindu’.

His philosophy centres on a few radical, monotheistic, and non-dualist (Advaita) themes:

(a) Rejection of Temple Rituals and Idolatry: He famously argued that God does not reside in stones, copper, or temple structures, but within the human body itself.

"Why pour water on a stone temple and circumambulate it day and night? How can a stone carved by a chisel become God? When the divinity is within you, who are you bowing to?"

(b) Radical Social Equality (Anti-Caste): At a time when the caste system strictly stratified society, SivaVaakkiyar spoke out vehemently against it. He asserted that all human blood is the same colour and that birth does not dictate spiritual purity. He openly mocked the notion of ritual purity, asking how a priest could consider someone else "untouchable" when everyone enters the world through the same biological process.

(c) God as the Formless Absolute: While his name means "He whose words are Shiva," his concept of Shiva is not the mythological deity with a third eye and matted hair. To him, Shiva is the formless, omnipresent consciousness (‘Veli’ or empty expanse) that permeates everything. He placed immense emphasis on the internal chanting of the ‘Panchaakshara’ (the five syllables Na-Ma-Si-Va-Ya) as a direct yogic path to unlock this inner divinity.

(d) Internal Yoga over External Asceticism: He did not believe that wearing saffron robes, smearing ash, or going on pilgrimages made someone holy. He championed ‘KaayaSaadhana’ (mastery of the physical and subtle body) through breath control (Praanaayaama) and meditation, viewing the physical body as the ultimate temple.

(e) Legend and Identity: Like many Siddhas, historical details of his life are heavily shrouded in myth.

SivaVaakkiyar remains a highly celebrated figure for those who appreciate mysticism stripped of dogma. His works served as a massive inspiration for later social reformers in South India because he weaponized the Tamil language to challenge religious hierarchy while keeping spiritual realization intensely personal and internal.

[The text given here is based on the -

‘சிவவாக்கியர் பாடல் மூலமும்’ : வித்வான் சூ. அப்பன் செட்டியாரவர்கள் மாணாக்கரும் தமிழ்ப் பண்டிதருமாகிய மா. வடிவேலு முதலியார் அவர்கள் இயற்றிய உரையும்]

காப்பு
INVOCATION

**அரியதோர் நமசிவாய மாதியந்த மானதும்
ஆறிரண்டு நூறுதேவ ரன் றுரைத்த மந்திரம்
சுரியதோ ரெழுத்தையுன்னி சொல்லுவேன் சிவவாக்கியம்
தோஷதோஷ பாவமாயை தூரதூர வோடவே. (01-A)**

**[Ariyadhōr namasivāya mādhiyantha mānathum
Ārirandu nōōrudhēva ranruraittha manthiram
Suriyadhō rezhuthaiyunni solluvēn sivavākkiam
Dhōsha-dhōsha pāvamāyai dūradūra vōdavē.]**

[அரியதோர்-நமசிவாயம்-ஆதி-அந்த-மானதும்
ஆறு-இரண்டு நூறு-தேவர் அன்று உரைத்த-மந்திரம்
சுரியதோர் எழுத்தை உன்னி சொல்லுவேன் சிவவாக்கியம்
தோஷ-தோஷ-பாவ-மாயை தூரதூர ஓடவே.]

[Ariyadhōr-namasivāyam-ādhi-andha-mānadhūm
Āru-iraṇḍu nūru-thēvar aṇru uraittha-manthiram
Suriyadhōr eḷuthai uṇṇi solluvēṇ sivavākkiam
Dōsha-dōsha-pāva-māyai dhūra-dhūra ōdavē.]

*The (five-lettered) Mantra - Sacred chant - NA MA SI VAA YA -
is indeed a rare one;
is the beginning and end of all;
was recited by all the thirty three crores of Devas in the past.*

*Realizing that (five lettered Mantra) as the very essence of my existence,
and by compressing it as a single-letter (Aum),
I will now now sing this 'ShivaVakkiyam' - the 'Song of Shiva',
(understanding which)
the deceitful Maayaa with all her faults, will run off far far away
(never to return again).*

TRANSLATION

[அரியதோர் நமசிவாயம் (Ariyathor NamaSivaayam):
The rare and precious mantra Na-Ma-Si-Va-Ya.

ஆதியந்த மானதும் (Aadhi-antham aanadhuma):
That which is both the beginning (Aadhi) and the end (Antham).

ஆறிரண்டு நூறு தேவர் (Aaru-irandu nooru thevar): (முப்பத்து முக்கோடி thevar) -
**Six times two hundred (twelve hundred crores - countless) (thirty three crores)
 celestial beings / deities.**

அன்றுரைத்த மந்திரம் (Andru-uraittha manthiram):
The mantra they chanted/declared in the days of yore.

சுரியதோர் எழுத்தை உன்னி (suriyathor ezhutthai unni):
**Meditating upon compressed form of this Mantra
 often referring to the root syllable 'Aum' or the concentrated point of self-essence):**

சொல்லுவேன் சிவவாக்கியம் (Solluven SivaVaakkiyam):
I shall speak these words of Shiva (SivaVaakkiyam).

தோஷ-தோஷ பாவ மாயை ('dosha dosha' paava maayai):
Flaws/defects, accumulated sins, and the web of illusion (Maayaa).

தூர தூர வோடவே (Doora doora (vo) odave):
To make her flee far, far away (never to return back).]

EXPLANATION

[SivaVaakkiyar is asserting that the five-syllable mantra (Panchaakshara) (mentioned in the Rudra-Sooktam) is the ultimate cosmic reality. By meditating on its core essence, he sings these verses to completely dispel spiritual ignorance, karmic sins, and worldly illusions.]

[The sacred chant made of five letters (na ma si vaa ya) contains the entire world phenomenon within it, from its beginning to end; it is rare because it does not refer to any particular deity, but to the self-essence within; even the Devas in the DevaLoka recited in the beginning of the Creation to attain the higher level of Self-realization, 'Aatma-Saakshaatkaara'.]

[I contemplated for long on this sacred sound-form, and reduced it to a single sound-form, as 'Aum -Pranava Mantra' and found the very essence of my existence.]

['Aum' contains all the sounds that rise from inside -
from the belly region to the lip -
and represents the 'Jagat' - the 'network of appearing and disappearing sense-patterns'
as all the sounds that can exist in the world.]

[One recites it slowly and ends it in the 'm-kaara' at the end ...till it dissolves off into silence.
'Namashivaaya' also refers to the dissolving off into the auspicious Self-state (Shiva within).]

[Since I want everyone to attain the bliss which I got through this Mantra-contemplation,
I am reciting this 'Song of Shiva' - the 'Song of the Self' -
so that all those who listen to it and understand the subtle meaning of the verses, will be freed of the power of Maayaa which deludes us.
Maayaa is the delusion-power that makes one see the real as unreal and see something else as real.
That is why, she is wicked and deceitful.
What we are seeing as the world, is not real, and is made of just continually changing sense-patterns.
The unseen Reality is hidden behind this grand show of the world scenario.
To understand the Truth hidden by Maayaa, do make an effort to understand the verses sung by me.
Immediately, as soon as the understanding dawns in you, she will run off far far and vanish off, never to bother you ever again.]

[12,000 Devas:

While modern popular culture translates this as "330 million gods," many Vedic and philological scholars point out a fascinating linguistic shift. In ancient Sanskrit, the word 'Koti' had two meanings: Crore (the number) and Koti (meaning "types", "kinds", or "classes").

Historically, the scriptures originally referred to 33 types of divine manifestations (the 8 Vasus, 11 Rudras, 12 Aadityas, and 2 Ashvins).

Over centuries of colloquial usage in languages like Tamil, 'Koti' was interpreted strictly as the number, leading to the popular traditional phrase we hear today: the "thirty-three crore deities."]

THE DIVINE MANIFESTATIONS

[How many Devas are there (as the dominant ones)?

In the famous dialogue from the Brhadaraanyaka Upanishad, a scholar named Vidagdha Saakalya asks Sage Yajnavalkya this exact question. Instead of giving a single number, Yajnavalkya takes Saakalya on a brilliant, step-by-step conceptual countdown that systematically reduces the many diverse forces of nature down to a single supreme reality.

The Countdown:

As Saakalya repeatedly asks, "But how many gods are there really, Yajnavalkya?", the Sage systematically narrows the count:

3,306 gods - Based on the Nivid (Vedic hymns of invocation).

33 gods - When pressed, he explains that the thousands are just glorious manifestations (mahimaana) of these thirty-three.

6 gods

3 gods

2 gods

1 ½ gods (adhyardha)

1 god - The ultimate reality.

The Breakdown:

Saakalya then asks him to identify and explain these groupings.

Yajnavalkya deconstructs the numbers into the following structural layers:

The 33 Gods - These represent the macro cosmic and microcosmic forces holding the universe together.

8 Vasus: Elements of existence where life abides (Earth, Fire, Air, Space, Sun, Heaven, Moon, and Stars).

11 Rudras: The ten vital life-breaths (Praanas) within a human, plus the mind as the eleventh.

12 Aadityas: The twelve months of the year, representing the passage of time.

Indra: Represented by the thunderbolt, symbolizing cosmic power and energy.

Prajaapati: Represented by sacrifice, symbolizing the creative force.

The Reduction to One:

The 6 gods are Fire, Earth, Air, Space, the Sun, and Heaven (all objects of the world are contained within these six).

The 3 gods are the three cosmic realms: the Earthly world (Bhu), the intermediate atmosphere (Bhuva), and the Celestial sky (Suva).

The 2 gods are Matter (Anna, food/sustenance) and Energy (Praana, life-force).

The 1 ½ gods is the cosmic Wind (Vaayu), because everything grows, breathes, and prospers (adhyardhnot) when it blows.

The 1 god is Praana (the ultimate Life-Force), which is Brahman- the Supreme, Infinite Reality.

Through this dialogue, Yajnavalkya beautifully demonstrates that while the universe expresses itself through a vast, intricate multiplicity of divine energies, they all fundamentally emerge from, dissolve into, and are sustained by a single underlying conscious reality.]

FROM 'BRHADAARANYAKA UPANISHAT'

[अथ हैनं विदग्धः शाकल्यः पप्रच्छ, कति देवा याज्ञवल्क्येति;
 स हैतयैव निविदा प्रतिपेदे, यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति;
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रयस्त्रिंशदिति;
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; षडित्यु;
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रय इति;
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; द्वौ इति;
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; अध्यर्ध इति;
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; एक इति।

Then Vidagdha Saakalya asked him: "How many gods are there, Yajnavalkya?"

He replied by citing the Nivid (Vedic invocation hymn):

"As many as are mentioned in the Nivid of the Vishvadevas - three hundred and three, and three thousand and three (3,306)."

"Very well," said Saakalya, "But how many gods are there really, Yajnavalkya?"

"Thirty-three."

"Very well, but how many really?"

"Six."

"Very well, but how many really?"

"Three."

"Very well, but how many really?"

"Two."

"Very well, but how many really?"

"One and a half (adhyardha)."

"Very well, but how many really?"

"One."]

[Saakalya then asks what those thousands were, and Yajnavalkya explains they are just cosmic expansions (mahimaana), before diving into the identity of the 33.

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्वेव देवा इति। कतमे ते त्रयस्त्रिंशदिति।

अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः, त एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति॥

Yajnavalkya said: "Those (thousands) are only the majestic manifestations (mahimaana) of them, but there are only thirty-three gods."

Saakalya asked: "Which are those thirty-three?"

Yajnavalkya replied: "The 8 Vasus, the 11 Rudras, and the 12 Aadityas - these make thirty-one. Indra and Prajaapati make thirty-three."

The Ultimate Reduction to One:

Skiping down to the final resolution of the dialogue, Saakalya asks about the "One God" at the end of the countdown.

... कतम एको देव इति; प्राण इति, स ब्रह्म, त्यदित्याचक्षते॥

"Which is the One God?"

"Praana (the ultimate Life-Force/Cosmic Breath)," said Yajnavalkya.

"It is Brahman, and It is called 'Tyat' (the Boundless/That)."]

[By using the word 'Tyat', Yajnavalkya is reminding Saakalya that the ultimate reality cannot be fully captured, localized, or objectified by the mind. It is simultaneously the very essence of life within us (Praana) and the infinite mystery that lies beyond our immediate sensory perception.]

விநாயகர் துதி
SALUTATION TO LORD GANESHA

**கரியதோர் முகத்தையுற்ற கற்பகத்தைக் கைதொழக்
கலைகணூற்கண் ஞானமுங் கருத்தில் வந்துதிக்கவே
பெரியபேர்கள் சிறியபேர்கள் கற்றுணர்ந்த பேரெலாம்
பேயனாகி யோதிடும் பிழை பொறுக்க வேண்டுமே. (01 -B)**

**[Kariyadhōr mugathaiyurra karpagatthai kaitthozhak
Kalaiganōrkan gnānamung karutthil vandhudhikkavē
Periyapēirgal siriyapēirgal katrunarndha pērelām
Pēyanāgi yōdhidum pizhai porukka vēndumē.]**

[கரியது-ஓர் முகத்தை-உற்ற, கற்பகத்தை கை-தொழக்
கலைகள்-நூல்-கண்-ஞானமும், கருத்தில் வந்து-உதிக்கவே
பெரிய-பேர்கள் சிறிய-பேர்கள் கற்று-உணர்ந்த-பேர்-எலாம்
பேயன்-ஆகி-ஓதிடும், பிழை பொறுக்க வேண்டுமே.]

[Kariyadhu-ōr mugathai-urra, karpagatthai kai-thozhak
Kalaigaḷ-nūl-kaṇ-gnānamum, karuthil vandhu-udhikkavē
Periya-pērgaḷ siriya-pērgaḷ karṛu-uṇarndha-pēr-elām
Pēyaṇ-āgi-ōdhidum, pizhai porukka vēṇdumē.]

*I offer salutation with folded hands to
the Great Lord with the face of an elephant,
who is a wish-fulfilling tree, the 'KalpaVrksha' for his devotees.*

*Let the wisdom of all the sixty-four arts, all the sacred texts of the yore,
and the knowledge of the Tri-eyed one rise in me, by his grace.*

*All the aged ones and the young ones,
and all those who have realized the Supreme Knowledge -
pardon any mistake that I may inadvertently commit in this text,
for I am just a mad man possessed by a ghost
(and may blabber some nonsense which the worldly people cannot grasp at all).*

TRANSLATION

[கரியதோர் முகத்தை உற்ற (Kariyathor mugatthai (y) utra):

Possessing the face of an elephant (referring to the elephant face of Ganesha),

கற்பகத்தைக் கைதொழ (Karpagatthai kkai-thozha):

Worshipping with folded hands Lord Ganesha, who is likened to the Karpagam (the celestial, wish-fulfilling tree that grants all the boons),

கலைகள் (ஊ) நூற் (ல்) (முக)கண் ஞானமும் (Kalaigal noorkan gnaanamum):

The mastery of all the arts, all the sacred texts namely Upanishads, and the Supreme Knowledge as the third eye (Gnaanam),

கருத்தில் வந்து உதிக்கவே (Karutthil vandhu thikkave):

To dawn/manifest within my mind (intellect),

பெரிய பேர்கள் சிறிய பேர்கள் (Periya pergal siriya pergal):

Great/exalted people, ordinary/common people,

கற்றுணர்ந்த பேர் எலாம் (Katrunartha per elaam):

And all those highly learned scholars who have studied and truly understood the scriptures.

பேயனாகி ஓதிடும் (Peyanaagi (y)othidum):

ஓதிடும் - Chanting / reciting

Uttered or chanted by me, who is like a madman (or a fool possessed by shiva- ecstasy).

பிழை பொறுக்க வேண்டுமே (Pizhai porukka vendume):

(பிழை (pilai) - Error / fault)

Must kindly forgive the errors/mistakes.]

GIST OF THE TWO VERSES

(I offer this collection, SivaVaakkiyam, to unveil the profound truths of the Upanishads in simple words that every seeker can grasp. At its heart lies the state of the True Self, embodied in the sacred vibration of 'Na-Ma-Si-Va-Ya' which is none other than the resonance of Aum itself.

This mantra is no empty recitation of the lips; it is living wisdom, the inner direct knowledge that awakens one to the reality of Sivam.

I speak not as a learned scholar, but as one possessed by the Divine Ghost, Siva, who directs my thoughts, moves my speech, and abides within me as the silent Witness (Saakshi).

Forgive any clumsy words born of my human limits; look only to the Presence speaking through them.

I salute the Great Lord Ganesha, the Wish-fulfilling tree who grants all the boons, to guide me in this sacred task.)

EXPLANATION

[Knowledge that is explained here is very subtle and abstract, and can be grasped only by those who have developed rational dispassion and discrimination power.]

Before venturing into such a difficult task of describing a path to reach the indescribable one, I want the grace of Lord Ganesha, the remover of all obstacles; for he is a unique deity with the face of an elephant, and indeed fulfils any wish of his devotees like the KalpaVrksha (KarpagaMaram) of the Heaven.

By his grace, let all the wisdom of all the arts and sciences, Vedas, Upanishads, and the knowledge that flows out of the Tri-eyed Shiva rise in me.

I am not a highly learned person, but am just possessed by a ghost (the unseen Shiva) and am blabbering something like a mad man.

Hey aged ones, young ones, and the learned ones who have achieved the Supreme Knowledge, pardon me for any inadvertent mistake I may commit in this work which I compose.]

['Peyan' - possessed by a ghost

What ghost? The 'Great Lord who dances in the Cremation grounds with the ghosts and vampires' has possessed me, and making me venture on a project for which I am not qualified.]

அக்ஷர நிலை
THE IMMUTABLE STATE

**ஆனவஞ் செழுத்துளே யண்டமும் மகண்டமும்
ஆனவஞ் செழுத்துளே யாதியான மூவரும்
ஆனவஞ் செழுத்துளே யகாரமும் மகாரமும்
ஆனவஞ் செழுத்துளே யடங்கலாவ லுற்றவே. (02)**

**[Ānavanj chezhuthulē yandamum magandamum,
Ānavanj chezhuthulē yādhiyāna mūvarum
Ānavanj chezhuthulē yakāramum makāramum,
Ānavanj chezhuthulē yadangalāva lutravē.]**

[ஆன-அஞ்ச-எழுத்துளே அண்டமும் அகண்டமும்
ஆன-அஞ்ச-எழுத்துளே ஆதி ஆன மூவரும்
ஆன-அஞ்ச-எழுத்துளே அகாரமும் மகாரமும்
ஆன-அஞ்ச-எழுத்துளே அடங்கல் ஆவல் உற்றவே]

[Āna-añju-eḷuthulē aṇḍamum agaṇḍamum
Āna-añju-eḷuthulē ādhi āna mūvarum
Āna-añju-eḷuthulē agāramum magāramum
Āna-añju-eḷuthulē aḍangal āval utr̥ravē]

*The manifest Cosmic-egg (the Brahmaanda) (with its divisions),
and the Division-less Unmanifest,
are contained within these five-letters;*

*the Trinities (Brahmaa, Vishnu and Shiva),
the Deities who exist from the beginning of the Creation
are contained within these five-letters;*

*the entire sound-modifications starting from ‘a’ to ‘ma’ (Aum)
are contained within these five-letters.*

*All that is there as anything and everything
is contained only within these five-letters (Na ma si vaa ya).*

TRANSLATION

[ஆன வஞ்செழுத்துளே (Aana vanjezhuthule):

(ஆன (āna) — Becoming / that which has become)

Within the five letters (Anjezhuthu / anju ezhatthu -Panchaakshara) that became everything

அண்டமும் அகண்டமும் ((y)Andamum makandamum):

The Cosmic egg (Andam) and the boundless, division-less infinite cosmos (Akandam).

ஆன வஞ்செழுத்துளே (Aana vanjezhuthule):

Within the five letters (Anjezhuthu / anju ezhatthu -Panchaakshara) that became everything

ஆதியான மூவரும் (Y)Aathiyaana moovarum):

The primordial cosmic Trinity (Trimurti)- Brahmaa the creator, Vishnu the sustainer, and Rudra the dissolver.

ஆன வஞ்செழுத்துளே (Aana vanjezhuthule):

Within the five letters (Anjezhuthu / anju ezhatthu -Panchaakshara) that became everything

அகாரமும் மகாரமும் ((y)Agaaramum magaaramum):

AUM – Pranava Mantram

ஆன வஞ்செழுத்துளே (Aana vanjezhuthule):

Within the five letters (Anjezhuthu / anju ezhatthu -Panchaakshara) that became everything.

அடங்கலாவ லுற்றவே (y)Adankal aaval utrave):

(அடங்கல் (adaṅgal) - Contained / encompassed completely)

(ஆவல் (āval) - Becoming / manifestation (from ஆதல்)

(உற்றவே (urraṇvē) - Truly happened / merged firmly)

Are entirely, without any exception, dissolved and contained within.]

GIST OF THE VERSE

(What mystery, then, abides within this Mantra?

It holds within itself the entirety of this vast cosmic play - the Jagat you see, touch, and wander through. In a world fractured by endless divisions, this sound remains the unbroken whole. From its silent depths alone emerge the three sacred faces: Brahmaa who creates, Vishnu who sustains, and Isha who dissolves.

It is the primordial Omkaara, the 'sublime Udgītha' whispered in the heart of the Upanishads.

Every ripple of sound (shabda) born into this world is held within it - the first sacred stir that disturbs the primordial quiet, the seeming boundary cast across the boundless Siva.

Within this Mantra - this soundless resonance that echoes as Na-Ma-Si-Va-Ya, all things, the living breath and the silent stone alike, rest dissolved in formless stillness.)

EXPLANATION

[Na Ma Si Vaa Ya - these magic letters contain the entire world of divided forms within them, yet are undivided in essence.

All the deities including the Trinities, who create, maintain and destroy the world, stay dissolved in this magical sound of 'Namasivaaya'.

Actually it is a single letter only as 'Pranava' AUM', because it contains all the sound forms starting from the 'A' kaara to 'Ma' kaara.

Whatever exists with any form and name, be it a human, Deva or animal, all that stays dissolved in this Sacred Mantra.

All that have forms with names or sound-modifications in the 'Aumkaara' – which is the same as 'Na ma si vaa ya'.]

[The Ultimate Convergence:

330 Million Devas / Cosmic Forces] ↓

(Condensed into) [The Trinity / Moovar] ↓

(Condensed into) [The Five Letters / Panchaakshara] ↓

(Condensed into) [The Primordial Sound / AUM] ↓

(Condensed into) [The Singular Light within You.]

[ShivaVakkiyar's entire poetic mission is to take the mind of the seeker away from the vast, confusing, outward complexity of religion - with its millions of named deities, endless rituals, and towering temple structures - and collapse it down to an absolute focal point.]

[When he says 'the manifest worlds and the unmanifest cosmos', he is telling you that the entire macrocosm is a sonic projection. If you can trace the sounds of the universe back to their source, they all dissolve into the five syllables.]

[And where do those five syllables vibrate?

They ride on the incoming and outgoing breath inside your own chest.

By chanting 'namasivaaya' with deep yogic awareness, you aren't just reciting a mantra; you are holding the entire multi-dimensional universe inside your own consciousness.]

சரியை விலக்கல்

CONDEMNATION OF (CHARYAA/KRIYAA) WASTEFUL RELIGIOUS ACTS

[IS THE LORD SO EASY TO ATTAIN?]

ஓடியோடி யோடியோடி யுட்கலந்த சோதியை
நாடிநாடி நாடிநாடி நாட்களுங் கழிந்துபோய்
வாடிவாடி வாடிவாடி மாண்டுபோன மாந்தர்கள்
கோடிகோடி கோடிகோடி யெண்ணிறந்த கோடியே. (03)

[Ōdiyōdi yōdiyōdi yutkalandha sōthiyai
Nādinādi nādinādi nātkalung kazhinhupōy
Vādivādi vādivādi māndupōna māndhargal
Kōdikōdi kōdikōdi yennirandha kōdiyē.]

[ஓடி ஓடி ஓடி ஓடி, உள்-கலந்த சோதியை,
நாடி நாடி நாடி நாடி, நாட்களும் கழிந்து போய்,
வாடி வாடி வாடி வாடி, மாண்டு போன மாந்தர்கள்
கோடி கோடி கோடி கோடி, எண்-இறந்த-கோடியே.]

[Ōḍi ṣḍi ṣḍi ṣḍi, uḷ-kalandha sōdhiyai,
Nāḍi nāḍi nāḍi nāḍi, nātkalūm kazhindhu pōy,
Vāḍi vāḍi vāḍi vāḍi, māṇḍu pōna māndhargal
Kōḍi kōḍi kōḍi kōḍi, eṇ-iṛandha-kōḍiyē.]

*Running, running, running, running,
and chasing, chasing, chasing, chasing (outside somewhere)-
the 'Subtle light which is one with the Self within';*

with days passing off without anything achieved;

*(and) withering, withering, withering and withering away -
the humans die and turn to dust;*

*such humans are crores, crores, crores and crores,
and countless indeed, where number itself ceases to be.*

TRANSLATION

[ஓடியோடி ஓடியோடி (Odi-yodi-yodi-yodi):

Running and running relentlessly (on external pilgrimages, chasing external illusions)

உட்கலந்த சோதியை (y)ut-(ulle) kalantha jothiyai):

after the Divine Light (Jothi) that is already intricately blended/merged inside (Ut/UI) oneself.

நாடிநாடி நாடிநாடி (Naadi-naadi naadi-naadi):

Searching, seeking, and longing for it externally,

நாட்களுங் கழிந்துபோய் (Naatkalum kazhinthu-poi):

and in doing so, all their days and years are utterly wasted and spent.

வாடிவாடி வாடிவாடி (Vaadi-vaadi vaadi-vaadi):

Withering, growing weary, and losing their life force,

மாண்டுபோன மாந்தர்கள் (Maandu-pona maanthargal):

Humans who have died and perished without realizing the truth,

கோடிகோடி கோடிகோடி (Kodi-kodi kodi-kodi):

are - Crores and crores (tens of millions)

எண்ணிறந்த கோடியே (y)Ennirantha kodiye)

(the unseen number where the numbering itself has died):

Boundless, infinite, and countless numbers of them.]

GIST OF THE VERSE

*(Since time first learned to cast a shadow, humanity has stalked the riddle of the dawn.
A myriad souls -generations countless as grains of sand - have worn the earth thin, asking:
'From what deep quiet did this world awake? Whose hand stirred the dark?
Why does the dance take this shape, and no other?'*
*They wear paths into the stone of hollowed temples. They scale frozen, wind-bitten peaks,
and crawl into the damp ribs of caves, clutching torches against the dark. Yet the secret
slips like mist through grasping fingers.
The primal cause leaves no footprint where they look.
Where does it breathe, this wellspring of all that is?
Halt, wanderers of the dust.
Look away from the skies and the stone. Turn the eye backward into its own light, and ask
the stillness within the seeker: 'Who is it that longs to know'?)*

EXPLANATION

*(There are millions who want to reach the Supreme;
among such millions, one may make sincere effort to reach it;
among such millions some one may reach it or not.
The Knowledge of the Supreme is not an easy thing to attain!
so says Bhagavaan Krishna his Geetaa.)*

[So many people chase this Supreme, outside in the temples, in the sacred mountains, in the forests, and in the caves; they worship their favoured deities, observe asceticism, go and get entangled with the Guru-forms. Yet, they do not know that the Supreme is within them only, and stays as the 'subtle light of Aatman' which is revealing the world for them.

Always searching outside for something that is already inside them, and wasting their days in meaningless actions, these pathetic beings die off, with nothing achieved.

Such unfortunate beings are countless; their number is beyond count also, because it is indeed rare that one searches within himself.]

[SivaVaakkiyar uses intense repetition to mirror the tragic, cyclical, and exhausting nature of human ignorance (Ajnaana).

(a) The Paradox of the "Inner Light" (Ut-kalandha Jothi):

God (Reality) is not a distant object to be reached; the Divine is already integrated into our very breath, blood, and consciousness like salt in water. It is your own true self - the inner essence of your being. Because humans treat God (Reality) as something separate from themselves, they spend their lives running outward - visiting temples, climbing holy mountains, performing complex rituals, and reading endless scriptures.

(b) The Illusion of Effort (Naadi-naadi):

SivaVaakkiyar points out a profound spiritual truth: the harder you run outward to catch your own shadow, the further away it gets. By "searching and searching" in the material and external world, the humans miss the still, quiet reality within. They spend their entire lives in this frantic spiritual tourism until their time runs out (naatkalum kazhinthu-poi).

(c) Spiritual Dehydration (Vaadi-vaadi):

Without realizing the wellspring of immortal bliss inside, humans "wither" like unwatered plants. They grow old, tired, and disillusioned, ultimately dying (maandu-pona) without ever achieving the purpose of human birth - 'self-realization'.

(d) The Infinite Cycle of Ignorant:

By repeating (Kodi-kodi - crores and crores), the Siddhar paints a bleak picture of human history. Generation after generation, billions of people have walked the exact same flawed path, repeated the same empty external routines, and perished without any inner awakening.]

[ShivaVakkiyar's ultimate message here is urgent and uncompromising:

*"Stop running. Stop searching outside.
Sit still, turn your gaze inward,
and realize that the Light you are chasing is the one looking through your own eyes."*

யோக நிலை
THE YOGA-STATE

**உருத்தரித்த நாடியி லொடுங்குகின்ற வாயுவை
கருத்தினா லிருத்தியே கபாலமேற்ற வல்லீரேல்
விருத்தரும் பாலராவர் மேனியுஞ் சிவந்திடும்
அருட்டரித்த நாதர்பாத மம்மைபாத முண்மையே. (04)**

**[Uruthariththa nādiyi lodungukindra vāyuvai
Karuthinā liruthiyē kapālamētra vallīrēl
Virutharum bālarāvar mēniyunj chivanthidum
Aruttariththa nādharpādha mammaipādha munmaiyē.]**

[உரு-தரித்த நாடியில்-ஒடுங்குகின்ற வாயுவை,
கருத்தினால் இருத்தியே கபாலம் ஏற்ற வல்லீரேல்,
விருத்தரும் பாலர் ஆவர், மேனியும் சிவந்திடும்,
அருள்-தரித்த நாதர்-பாதம் அம்மை-பாதம் உண்மையே.]

[Uru-dharitha nāḍiyil-oḍunguginra vāyuvai,
Karuthināl iruthiyē kapālam ēṟra vallīrēl,
Viruttharum bālar āvar, mēṇiyum sivanthidum,
Aruḷ-tharittha nādhar-pāḍham ammai-pāḍham uṇmaiyē.]

*The power of vibration, namely the Praana (not the atmospheric air)
is contained within the nerve-centre, when one takes birth with a form.*

*If one contemplates on it, and rise it to the head-region,
then even the aged ones will turn into younger ones;
the body will turn red in hue (become healthy).*

*The feet of the compassionate Shiva and the Great Mother are within us only;
this is the Truth.*

[INNER MEANING]

[If the subtle philosophy of the Upanishads feels out of reach, a simpler practice can illuminate the way while strengthening physical health and mental clarity. The body is sustained from birth by Praana - vital energy emerging directly from the Shiva-state. In turn, Praana projects itself as Manas, assembling sensory data into the persistent illusion of a material world defined by past and future. Stabilizing Praana, immediately calms the mind. Real Praana-control goes beyond simple breath exercises; it is another name for complete inner stillness. This is not the passive pleasure evoked by art or scenic beauty, but a radical, world-less silence. Mastered through authentic Prāṇāyāma under a capable guide, the ultimate goal is simple: awakening to the truth that the supreme reality -the indivisible union of Shiva and Shakti - already dwells within you.]

TRANSLATION

[உருத்தரித்த நாடியில் (Uru-ttharitha naadiyil):

(உரு - form)

In the physical, form-bearing energy channels (specifically referring to Ida and Pingala naadis within the human body) -

ஒடுங்குகின்ற வாயுவை (l)Odunkukindra vaayuvai):

(ஒடுங்கு - Restrain - gathering inwardly)

The vital breath/life-force energy (Praana or Vaayu) that fluctuates and subsides within these channels.

கருத்தினால் இருத்தியே (Karutthinaal irutthiye):

Fixing, binding, and stabilizing it firmly using intense mental focus, concentration, and intent,

கபாலம் ஏற்ற வல்லீரேல் (Kabaalam etra valleerel):

If you are capable of raising this energy up into the Kapaala (the skull, referring to the 'Sahasraara' or crown chakra at the top of the head) -

விருத்தரும் பாலராவர் (Viruttharum baalar-aavar):

The aged and withered old people (Viruthar) will transform back into vibrant youths (Baalar) (strong and healthy).

மேனியுஞ் சிவந்திடும் (Meniyum chivanthidum):

The physical body/complexion (Meni) will glow with a divine, healthy, radiant crimson/golden hue.

அருட்டரித்த நாதர் பாதம் (Arut-(Arul) tharittha

(அருள் (aru!) - Grace / divine compassion)

('Dhara' in Sanskrit) - naadhar ('Naatha' in Sanskrit) - paadham):

The feet of the Lord (Shiva) who wears compassion (as his ornament)

அம்மை பாதம் உண்மையே (Ammal paadham unmaiye):

And the feet of the Divine Mother (Shakti) -

are within us only, as the truth of Self-essence.]

GIST OF THE VERSE

(For those who find the subtle truths of the Upanishads difficult to grasp, there is an accessible path - one that enhances both physical vitality and intellectual clarity.

From the moment of birth, the body is animated and sustained by Praana, the vital energy arising directly from the silent state of Shiva.

This very Praana operates as the Manas (the thinking mind), which weaves raw sensory impressions into objects, people, and the illusion of a solid reality bound by past and future. When Praana is regulated, the mind naturally settles.

True Praana-control is far more than mechanical breath-work; it is the cultivation of profound mental stillness. This stillness is not merely the fleeting calm stirred by music, poetry, or nature, but the deep, world-transcending silence of pure awareness.

Traditionally cultivated through Praanaayaama under the guidance of a realized teacher, its true aim is self-knowledge: realizing that the ultimate source and cause of the entire universe resides within you, as the inseparable union of Shiva and Shakti.)

EXPLANATION

[Praana is the power of the Supreme, the power of fluctuation, which empowers the main functions of the body, divided as the Praana, Apaana, Samaana, Udaana and Vyaana.

This power of Praana is sleeping in the 'Moolaadhaaraa', as curled up subtle energy.

Great Yogis have the power to rise this power and make it touch the Sahasraara, the thousand petalled lotus in the skull-region.

If such a practice can be perfected (only under the guidance of a Yogi who has mastered this, not from any ordinary Yoga-practitioners, for it is a form of penance, performed for many years, with strict discipline; and at present, such yogic practice is not in vogue), then the body can live longer with perfect health, without getting troubled by the ageing factors, so that there is time enough to practice the Self-realization before death catches one.

Shiva, the light that reveals the world, and Shakti, the power that holds the world-existence as Maayaa, are both found within, only in the Aatman.

This Aatman can be realized through Praanaayaama Yoga also, as advocated by Sage Bhushunda of the ancient times or by analytical method of Jnaana Yoga also.]

['Aatman' means something indescribable - which understands or knows.

This understanding power exists as the basic nature of every living thing from a god to a worm as the awareness of one's own existence. This Self-awareness is known as Aatman, which alone exists as the knowledge of the objects and people of the world.

But, unfortunately, everyone is aware of the flesh-made body alone as the self, and are not at all aware of the subtle state of Aatman within them.

This Aatman stays as a dormant sleeping state in all, since no one is self-aware.

Everyone acts in the animal level only, with survival only as their purpose in life.

Unless one asks profound questions like-

'who am I?', why I am what I am?, who created all this? what will be left back if everything is gone?

Was the world there before I was born? What happens after death?

What should I do to get out of this trap of life?' and so on -

this Aatman never wakes up.

If the Aatman is just a dormant state and has not woken up, any living person, is just an inert piece of flesh-heap that makes weird noises.]

[PRAANAAYAAMA PRACTICE:

To a Tamil Siddhar, the human body is not a meat suit to be discarded; it is a pristine alchemical vessel.

Let's look closely at how lines 1 and 2 operate as an instruction manual for the breath.

When SivaVaakkiyar says "உருத்தரித்த நாடியில்" (within the form-bearing energy channels), he is referring to a network of thousands of subtle energy rivers (Naadis) running through us. Among these, three are paramount:

Look at the verbs SivaVaakkiyar chooses:

ஒடுங்குகின்ற (dissolving/subsiding), இருத்தியே (binding/stabilizing), and ஏற்ற (raising up).

He is outlining a precise 3-step internal laboratory experiment:

The Dissolution (Odunkukindra Vaayuvai)

Normally, human breathing is fragmented. We swing wildly between the left nostril (cooling) and right nostril (heating). This constant oscillation causes cellular friction, emotional volatility, and biological ageing. The Siddhar tells us to make the breath subside. Through deep Praanaayaama, the air intake through both nostrils becomes completely balanced, causing the chaotic external breath to dissolve into a still, internal life-force energy (Praana).

The Binding (Karutthinaal Irutthiyae)

Once the breath is quieted, it cannot be left to drift. It must be locked down using கருத்து (Karuttu), which means absolute, unshakeable mental intent and focused willpower. By holding this intent, the yogi seals the lower exits of the body (using 'Bandhas' or energetic locks) and forces the scattered Praana into the entrance of the central column- the Sushumna Naadi.

The Ascent (Kabaalam Etra Valleerel)

When energy enters the Sushumna, it has only one way to go: straight up the spine.

If you are capable (வல்லீரேல்)

of driving this concentrated lightning bolt of energy past the chakras and firing it directly into the Kapaalam (the skull/crown chakra), the chemical change happens.

The brain centre becomes flooded with divine nectar (Amrita), which reverses the biological clock (விருத்தரும் பாலராவர்)

and causes the cells to glow with a pristine, golden-crimson vitality

(மேனியுஞ் சிவந்திடும்).

SivaVaakkiyar is throwing down a direct challenge to the reader: Do not just worship external gods. Become the laboratory, master the breath, and experience the fusion of Shiva and Shakti inside yourself.]

தேகநிலை THE STATE OF THE BODY

[PHYSICAL BODIES ARE TRANSITORY]

**வடிவு கண்டுகொண்ட பெண்ணை மற்றொருவ னத்தினால்
விடுவனோ லவனை முன்னர் வெட்டவேண்டு மென்பனே
நடுவன்வந் தழைத்தபோது நானுமிந்த நல்லுடல்
சுடலைமட்டுங் கொண்டுபோய்த் தோட்டிகைக் கொடுப்பரே. (05)**

**[Vadivu kandukonda pennai matruruva nathināl
Viduvanō lavanai munnar vettavēndu menbanē
Naduvanvan dhazhaitthapōdhu nārruumintha nalludal
Sudalaimattung kondupōyth thōttigaik kodupparē.]**

[வடிவு கண்டு கொண்ட பெண்ணை, மற்றொருவன் அத்தினால்,
விடுவனோ அவனை, 'முன்னர் வெட்ட வேண்டும்' என்பனே,
நடுவன் வந்து அழைத்த போது, நானும் இந்த நல்-உடல்,
சுடலை மட்டும் கொண்டு போய்த், தோட்டி-கைக் கொடுப்பரே.]

[Vadivu kaṇḍu koṇḍa peṇṇai, maṭṭoruvan atthināl,
Viduvanō avanai, 'munṇar veṭṭa vēṇḍum' enbanē,
Naḍuvan vandhu azaittha pōdhu, nārrum intha nal-uḍal,
Suḍalai maṭṭum koṇḍu pōyth, thōṭṭi-kaik kodupparē.]

*If the beautiful lady loved by one is desired by some one else, will he allow it?
Won't he get enraged and shout madly 'Slice off his hand immediately'?*

*But, when Death arrives and takes away the life of the girl he loved,
that very same pretty body, he was so much attached to will stink,
and will be taken to the Cremation-ground,
and will be given in the hands of the graveyard keeper/undertaker there,
(to attend to its burial or Cremation)!*

[INNER MEANING]

[The beloved one cherishes is none other than Prakṛti - the fragile garment of elements we call the body. We tend to it with tender obsession, recoiling at the slightest scratch or discomfort, adorning it with pride and devotion.

Yet, inevitably, this cherished form is ambushed by age, overtaken by decay, and stripped of life.

In the end, it is hurried away to the cremation grounds without delay.

There, handled not as a beloved treasure but as inert, lifeless cargo, it is either surrendered to the earth to be buried in silence, or cast onto a coarse pyre of logs to dissolve into ash.]

TRANSLATION

[வடிவு கண்டுகொண்ட பெண்ணை (Vadivu kandu konda pennai):

The woman whose physical form/beauty (Vadivu) you gazed upon, desired, and claimed as your own -

மற்றொருவர் நத்தினால் (Matroruva(n)atthinaal):

(அத்தினால் (atthināl) - By hand (ஹஸ்தம் / hastam) -

(அத்தம், meaning "by his touch" or "taking by the hand")

If another man happens to desire, covet, or lust after her...

விடுவனோ அவன் (Viduwano (v)avanai):

Will he (the possessive partner) let it go smoothly?

முன்னர் வெட்டவேண்டு மென்பனே (munnar vetta-vendum enbane):

(முன்னர் (munnar) - First / immediately before anything else)

No! He will rage and say -

"I need to chop/hack him down this very instant!"

நடுவன் வந் தழைத்தபோது (Naduvan vanthazhaitha-podhu):

But when 'Naduvan' (the Neutral One- an epithet for Yama, the Lord of Death who judges impartially) arrives and calls for you...

நாறுமிந்த நல்லுடல் (Naarum intha nalludal):

(நாறும் (nārum) - Foul-smelling / putrefying)

This cherished, beautiful, "good body" (Nall-udal) will immediately begin to rot and stink (Naarum).

சுடலை மட்டுங் கொண்டுபோய் (Sudalai mattum kondu-poi):

(சுடலை (sudalai) - The burning ground / cremation yard)

They (your loved ones) will carry this body only as far as the cremation/burning ground (Sudalai)...

தோட்டி கைகொடுப்பரே (Thotti kai-koduppare):

(தோட்டி (tōṭṭi) - The undertaker / cremation-ground worker)

...and simply hand it over into the grasp of the graveyard keeper/undertaker (Thotti).]

GIST OF THE VERSE

(Our deepest romance is with Prakrti - a transient vessel formed of base elements.

We pamper and protect the body, unable to bear its slightest hurt, dressing it as an object of devotion. Yet the very form we idolize will soon wither under the weight of time, rot, and fall lifeless.

Rushed unceremoniously to the cremation grounds, it is received as mere dead weight.

A stranger tosses it into the cold earth to be buried under mud, or commits it to a rough wooden pyre, reducing the object of a lifetime's love to a handful of dust.)

EXPLANATION

(Any person we love and are attached to, be it a husband, or wife, or child or friend, do not last forever. Death can snatch away anyone at anytime, mercilessly.

All our emotions are fruitful, only when the body is alive.

The same pretty body of a woman, when dead - stinks, and rots.

The same body which caused so many fights between friends and enemies, is handled like a sack of flesh by the menial servant who works in the burial ground.

Understand this, and develop dispassion towards the objects and people of the world.

Not that you have to renounce them and walk off; but always be aware of the fact that bodies are transitory, and search for the Aatman which is within you, and which never rises or sets.)

(In the ancient Scriptures, the word woman or Stree - refers to 'Prakrti' , the physical gross world, and the physical body one is identified with as the self.)

[The body which we love so much,
which we adore by looking into the mirror again and again,
which we decorate with colourful cloths, scents and ornaments,
which we try to protect from slightest harm also
(for it cannot bear even the slightest discomfort also),
will one day lay dead, when the death deity visits it all of a sudden;
then this beloved body of yours will be quickly taken away from your cherished house,taken to the
cremation ground or burial ground,
and will be given in the hands of the servant there,
who will handle it roughly like a dead weight to be buried or burnt.]

ஞானநிலை
THE STATE OF KNOWLEDGE

[THAT WHICH IS WITHIN ME IS KNOWN ONLY TO ME]

**என்னிலே யிருந்த வென்றை யானறிந்த தில்லையே
என்னிலே யிருந்த வென்றை யானறிந்துகொண்டபின்
என்னிலே யிருந்த வென்றை யாவர் காண வல்லரோ
என்னிலே யிருந்திருந்து யானுணர்ந்து கொண்டேனே. (06)**

**[Ennilē yirundha vondrai yānarintha thillaiyē
Ennilē yirundha vondrai yānarinthukondapin
Ennilē yirundha vondrai yāvar kāna vallaṛō
Ennilē yirunthirundhu yānunarndhu kondēnē.]**

[என்னிலே இருந்த ஒன்றை, யான் அறிந்தது இல்லையே,
என்னிலே இருந்த ஒன்றை, யான் அறிந்து கொண்ட பின்,
என்னிலே இருந்த ஒன்றை, யாவர் காண வல்லரோ,
என்னிலே இருந்து இருந்து, யான் உணர்ந்து கொண்டேனே.]

[Ennilē irundha onṛai, yāṇ aṛindhadhu illaiyē,
Ennilē irundha onṛai, yāṇ aṛindhu koṇḍa piṇ,
Ennilē irundha onṛai, yāvar kāṇa vallaṛō,
Ennilē irundhu irundhu, yāṇ uṇarndhu koṇḍēnē.]

I never knew of that 'something' which was within me itself.

*After 'knowing' that 'something' which was within me,
who else (as another) can
know of that 'something' which is within me (as 'me')!*

By staying within me again and again, I realized it (as my own self).

[INNER MEANING]

[The Supreme Truth, 'NamaŚivāya' - the timeless synthesis of Shiva and Shakti - was never outside me. It was my innermost essence: formless, unconditioned awareness, shining as the core of "I." Blind to this, I chased shadows through worldly dramas, seeking in temple sanctums, mountain caves, and dense scriptures what was already present. When acute self-inquiry turned inward, the seeker dissolved; there was no distinct person left to attain anything. Sinking ever deeper into that unmoving centre - without interruption or return - the final revelation stood clear: I am that alone, one without a second.]

TRANSLATION

[என்னிலே யிருந்த ஒன்றை (Ennile (Y)iruntha ondrai):

The singular, absolute Reality (Ondru) that was always residing inside of me (Ennile).

யான றிந்ததில்லையே (Yaan arintha-thillaiye):

(யான் (yān) - I)

I (Yaan) had never known or recognized It.

என்னிலே யிருந்த ஒன்றை (Ennile (Y)iruntha ondrai):

The singular, absolute Reality (Ondru) that was always residing inside of me (Ennile).

யான் அறிந்துகொண்ட பின் (Yaan arinthu-konda pin):

After the moment I truly awoke and knew that Reality...

என்னிலே யிருந்த ஒன்றை (Ennile (Y)iruntha ondrai):

The singular, absolute Reality (Ondru) that was always residing inside of me (Ennile).

யாவர் காண வல்லரோ (Yaavar kaana vallaro):

(யாவர் (yāvar) - Who else)

(வல்லரோ (vallarō) - Is capable of? / Can possibly fathom?)

Who is there to see It? (There is no second one to see it).

என்னிலே யிருந்திருந்து (Ennile (y)irunth(u)-irunthu):

Staying, abiding, and sinking deeper and deeper within myself...

யான் உணர்ந்து கொண்டேனே (Yaan unarthu kondene):

(உணர்ந்து (uṇarntu) - Directly experiencing / intuiting)

I continuously felt, experienced, and realized it as my very true self (the second-less one).]

GIST OF THE VERSE

(That Supreme Reality - Namaḥ Śivāya, the indivisible union of Shiva and Shakti - dwelled within me all along. It was my very own being, the intimate "I," the formless and timeless pulse of pure Self-awareness.

Blind to this immediate truth, I lost myself in worldly theatrics, wandering through temple corridors, scaling sacred peaks, and turning the dry leaves of scriptures in an outward search for what was never absent.

Yet when sustained inner inquiry finally turned awareness back upon itself, a radical truth laid bare: there was no separate seeker left to claim the realization.

Dissolving entirely into that unbroken depths, resting there without pause, the veil vanished. There was only me -the solitary, second-less Reality.)

EXPLANATION

[Where is that 'Supreme one' which contains everything within itself?
I searched for it everywhere outside, and unaware of it being within me only.
At last, I found that 'something' inside me only, as my true self.

I never knew that it was so close!

I removed the little 'I' which was holding on to me like a vampire, and found that real 'I' which was within.
After realizing the oneness with it, all the duality-sense dissolved off without a trace.

Who else can know of it, for it is one without a second!

By staying in that state, making effort again and again - in analyzing it -
I realized it as my own self-essence -
as my own subtle existence-awareness deep within -
which alone masks itself as the small body-I.]

இதுவுமது
‘THIS’ IS ALSO ‘THAT’

நினைப்பதொன்று கண்டிலே னீயலாது வேறிலை
நினைப்புமாய் மறப்புமாய் நின்றமாயை மாயையோ
அனைத்துமா யகண்டமா யனாதிமுன் னனாதியாய்
யெனக்குணீ யுனக்குணா னினைக்குமாற தெங்கனே. (07)

[Ninaippadhondru kandilē nīyalādhū vērilai
Ninaippumāy marappumāy nindramāyai māyaiyō
Anaiththumā yagandamā yanādhimūn nanādhīyāy
Yenakkuṇī yunakkuṇā ninnaikkumāra thenganē.]

[நினைப்பது ஒன்று கண்டிலேன், நீ அலாது வேறு இலை,
நினைப்பும் ஆய், மறப்பும் ஆய், நின்ற மாயை, மாயையோ
அனைத்தும் ஆய், அகண்டம் ஆய், அனாதி முன் அனாதி ஆய்,
எனக்குள் நீ, உனக்குள் நான், நினைக்கும் ஆறு, அது எங்ஙனே.]

[Ninaippadhu oṇru kaṇḍilēṇ, nī alādhū vēru ilai,
Ninaippum āy, marappum āy, niṇra māyai, māyaiyō
Anaithum āy, agaṇḍam āy, aṇādhī muṇ aṇādhī āy,
Eṇakkuḷ nī, uṇakkuḷ nāṇ, ninaikkum āru, adhu enganē.]

*When I contemplate on you,
there is no one who is contemplating on another thing,
for you cannot be meditated upon as another thing.*

*There is nothing else but you who is also shining as me.
There is nothing else but you.
(You are also me only.)*

*Is this what that gets known as Maayaa,
that makes one remembrance and forgetfulness of one's own self?*

You are all that I see, all that I experience, and you are myself also.

*You are the division-less expanse that contains everything.
You are the beginning of the beginning-less also.*

*I am unto You, and You are unto Me;
how then can there be a way to think of each other as separate?*

[INNER MEANING]

[To meditate on You is to lose the meditator. You cannot be grasped as an object, for nothing exists apart from You - it is Your light alone that illuminates the sense of "me." There is no second.

This very play of remembering and forgetting - is this not Maayaa, the veil woven of light and shadow, staging an imaginary distance within the indivisible?

You are all that arises to consciousness, all that is felt, and the boundless screen upon which it unfolds.

You are the source even of the beginningless, the vast and part-less horizon.

Merged in You as You are in me, the seeker has vanished into the sought.

Between the Self and the Self, what room remains for division?]

TRANSLATION

[நினைப்பதொன்று கண்டிலேன் (Ninaippath(u)ondru kandilen):

I see or find absolutely no separate object left for my mind to think about or contemplate.

நீ ய (அ)லாது வேறி(று இ)லை) (Nee (y)alaathu ver(u) ilai):

There is nothing else in existence other than You.

நினைப்புமாய் மறப்புமாய் (Ninaippumaay marappumaay):

(ஆய் (āy) - Becoming / as)

Manifesting as both remembrance (Ninaippu) (Self-Knowledge)

and forgetfulness (Marappu) (Ignorance of the Self),

நின்ற மாயை மாயையோ (Nindra maayai maayaiyo):

Is this established cosmic illusion (Maayaa) even an illusion at all? (Or is it also You?)

அனைத்துமா(ய்) ய (அ)கண்டமாய் (Anaitthumaai (y)akandamaai):

Becoming all manifest things (Anaitthu) and the boundless, undivided infinite unmanifest (Akandam).

அனாதி மு (ன்) னனாதியாய் (Anaathi mun anaathiyaai):

Existing as the timeless eternity (Anaathi) that predates even the very first beginning (Aathi).

யெனக்கு நீ (Yenakku Nee), யுனக்கு நான் (yunakku Naan):

For me, You are the absolute essence. (My entire existence is rooted in You).

For You, I am the manifest expression. (Your presence is mirrored as me).

நினைக்கும் ஆறு அது எங்ஙனே (Ninaikkum aaru athu engane):

(எங்ஙனே (eṅṅaṇē) - How can it be? / In what way can one think of the other?)

How can there possibly be some second entity (y)Aaru) or a mechanism to "think" or "meditate" upon You as a separate object?]

GIST OF THE VERSE

*(When I contemplate You, the very act of contemplation dissolves.
 You cannot be approached as an object apart from the subject, for there is no "other" to behold You - only You, shining silently as the core of "I."
 There is nothing outside of You; You alone are the seer, the seeing, and the seen.
 Is this not the divine play of Māyā - this enigmatic veil that conceals the Self only to orchestrate the sheer ecstasy of its own rediscovery?
 It is Māyā that conjures forgetfulness so that remembrance might taste its own sweetness.
 You are the field of every perception, the texture of every experience, and the very ground of my being: the undivided expanse holding all worlds within its stillness, the timeless origin of eternity itself. I dwell in You, and You shine in me.
 Where the boundary between lover and Beloved has ceased to exist, how could a thought of separation ever find a place to stand?)*

EXPLANATION

This is an absolute masterpiece of non-dual (Advaita) inquiry from the ShivaVakkiyam. In this single line, SivaVaakkiyar cuts straight through centuries of theological debate regarding the relationship between the individual soul (Jiva) and the Supreme Divine (Shiva).

He frames it as a dazzling, intimate paradox:

"If I am You, and You are Me, who is left to think of whom?"

When the distinction between the meditator and the meditated dissolves, who is there left to remember?

SivaVaakkiyar uses this line to dismantle the standard dualistic model of prayer and meditation.

The Trap of "Thinking" (Ninaikkum Aaru)

In conventional religion, meditation is treated as a three-part equation:

The Thinker (You, the seeker sitting on a mat), the Act of Thinking (The mantra or mental focus), the Object of Thought (God, a statue, or a flame).

SivaVaakkiyar asks a radical question: What happens when you realize that the space inside your heart is the exact same space that fills the cosmos?

(யெனக்குநீ உனக்குநான்)

When the boundaries of the ego dissolve, the distinction between the "Thinker" and "God" completely collapses. If you are deeply infused within the Divine, and the Divine is entirely saturated within you trying to "think of God" is like a wave in the ocean trying to look at water. It is an impossibility born of seamless oneness.

The Mirror of Absolute Identity:

The phrase (யெனக்குநீ யுனக்குநான்) is a perfect linguistic loop. It forms a mirror.

To the Tamil Siddhar, the ultimate realization is not that you are a servant sitting at the feet of a distant master. The realization is 'So-Ham' ("I am That").

When you look inside, you find only Shiva. When Shiva looks at creation, He sees only You.

The moment this absolute, non-dual identity is realized, all mental chatter, all chanting, and all conceptual "remembering" come to a dead stop.

You don't "think" of Shiva anymore; you simply abide as Shiva.

The seeker vanishes entirely into the sought.

I am unto You, and You are unto Me;
 how then can there be a way to think of each other as separate?
 When the distinction between the meditator and the meditated dissolves, who is there left to remember?"I
 am unto You, and You are unto Me;
 how then can there be a way to think of each other as separate?
 When the distinction between the meditator and the meditated dissolves, who is there left to
 remember?"]

[You, the Auspiciousness Supreme, the 'Shiva' exist as the light within, as the very awareness-state.
 First of all, I am aware of my own existence.
 Though, I call it 'I', my existence cannot be worded in language also.
 I know I exist, like the light knows it is burning.
 Since nothing exists other than 'You' the formless Shiva, you exist as my own self, my own existence.
 So, how can I contemplate on you as deity with form, as another one outside of me?
 You are shining as the light of my own existence.
 I as a person with the limited-I as the body-person, do not exist at all, actually.
 How can the inert body made of elements ever think or act by its own?
 You alone are shining as me, for nothing exists as a second to you.
 It is my foolishness till now, that I thought of you as a deity with form, outside of me.
 I have now understood that 'I' do not exist at all; only, you are there as me!

I forgot you, my real self-essence because of Maayaa, the deluding power of yours, but am aware of
 you now, because of the same Maayaa, for she dissolved herself in you, to reveal you as myself!

You are 'Akhandā', cannot exist as a broken form, in some divided space and time measure.
 Where can the self-awareness exist as a broken piece in time and space, like the body-I?
 You are always there – observing all the thoughts and actions of this body-I, from the moment of birth
 itself. You are beginning-less indeed.
 No! That statement is also improper. You are beyond the word called 'beginning' also.

I do wonder! Am I inside you, as an agitation of the small-I?
 Or, are you inside me as my essence itself?
 'I' as the body-I am not there at all, except as a false entity made of delusion.
 You alone are there! You are the very self!
 How can one forget one's own existence, the Shiva, the formless, nameless Reality?
 You alone are there as me! You are the real 'I'!]

சர்வம் சிவம்
EVERYTHING IS 'SHIVAM'

**மண்ணும்நீ விண்ணும்நீ மறிகடல்க ளேழும்நீ
எண்ணும்நீ எழுத்தும்நீ யியைந்த பண்ணெழுத்தும்நீ
கண்ணும்நீ மணியும்நீ கண்ணுளாடும் பாவைநீ
நண்ணுநீர் மைநின்ற பாதம் நண்ணுமா றருளிடாய். (08)**

**[Mannumnī vinnumnī marikadalka lēzhumnī
Ennumnī ezhuthumnī yiyaindha pannezhuthumnī
Kannumnī maniyumnī kannulādum pāvainī
Nannunīr mainindra pādham nannumā rarulidāy.]**

[மண்ணும் நீ விண்ணும் நீ, மறிகடல்கள் ஏழும் நீ,
எண்ணும் நீ எழுத்தும் நீ, இயைந்த பண் எழுத்தும் நீ
கண்ணும் நீ மணியும் நீ, கண்ணுள் ஆடும் பாவை நீ
நண்ணு நீர்மை நின்ற பாதம் 'நண்ணும் ஆறு' 'அருள் இடாய்'.]

[Maṇṇum nī viṇṇum nī, marikaḍalgaḷ ēlum nī,
Eṇṇum nī ezhutthum nī, iyaindha paṇ ezhutthum nī
Kaṇṇum nī maṇiyum nī, kaṇṇuḷ āḍum pāvai nī
Naṇṇu nīrmai niṇṇa pādham 'naṇṇum āru' 'aruḷ idāy'.]

*You are the ground that we walk on; you are the empty space above us;
you are the Seven Oceans rolling with waves, which border the earth.
You are the number-form that exists as the division-sense of the world.
You are the letter, the sound that divided the objects with particular names.
You are the single melody of 'Aum' that joins all things as one.
You are the eyes that see. You are the pupil in the eyes that makes one see.
(You are the image that is seen as the entire world.)
You are so close, My Lord. Your feet are established inside me.
Grace me so that I can get close to your feet.*

[INNER MEANING]

[You are the solid earth beneath our feet and the boundless sky arched above us.
You are the surging, tide-swept Seven Oceans that cradle the edges of the world.
You are Number - the primal rhythm that maps the cosmos into form and measure.
You are the Letter and the Utterance - the sacred vibration that weaves names and births distinctions.
Yet beneath all division, You are the singular, unbroken resonance of Aum, binding the universe as one.
You are the outward-looking eye, and You are the luminous pupil that grants the gift of sight.
You are the vast panorama of this world, reflected as the image seen.
You are closer than my own breath, My Lord, Your lotus feet already anchored deep within my being.
Bestow Your grace, that the veil may lift - and let me dissolve entirely at those sacred feet.]

TRANSLATION

[மண்ணும் நீ விண்ணும் நீ (Mannum nee vinnum nee):

(மண்ணும் (maṇṇum) - The earth / physical realm)

(விண்ணும் (viṇṇum) - The sky / cosmic heavens)

You are the ground I walk on, supporting my existence, You are the revelation-expanse that holds the entire Cosmic-span.

மறிகடல்கள் ஏழும் நீ (Mari-kadhalgal ezhum nee):

(மறி (mari) - (ocean with) Rolling / surging (waves)

You are the seven great, surging and crashing oceans (Kadhalgal).

எண்ணும் நீ எழுத்தும் நீ (Ennum nee ezhutthum nee):

You are the numbers/mathematics (En) and You are the letters/grammar (Ezhuthu) - the twin pillars of human intellect.

இயைந்த பண் எழுத்தும் நீ (Iyaindha pan ezhutthum nee):

(இயைந்த (iyainta) - Harmonious / melodiously unified)

(பண் (paṇ) - Musical melody / rāga)

You are the harmonious music (Pan) and the poetic lyrics born when those letters blend perfectly together (or the Aumkaara),

கண்ணும் நீ மணியும் நீ (Kannum nee maniyum nee):

You are the physical eye (Kan) and You are the precious pupil/iris (Mani) that enables sight.

கண்ணுள் ஆடும் பாவை நீ (Kannul aadum paavai nee):

(மணியும் (maṇiyum) - The pupil of the eye / the precious gem)

(பாவை (pāvai) - The reflection / the living image (the spirit of sight)

the image that appears in the eye (as the sight) also, is you.

நண்ணு நீர்மை நின்ற பாதம் (Nannu neermai nintra paadham):

(நீர்மை (nīrmai) - Compassionate nature / sublime grace /moist with compassion)

Your divine feet, which stand in a state of natural, fluid, and loving closeness

நண்ணுமாறு அருளிடாய் (Nannumaaru arulidaai):

(நண்ணும் (naṇṇum) - To reach / unite with)

Please bestow Your grace (Arul) so that I may approach, reach, and dissolve into them.]

GIST OF THE VERSE

*(You are the very ground upon which we tread, and the infinite ether suspended above.
 You are the seven vast oceans, rolling with restless waves along the borders of the earth.
 You dwell as Number, the subtle intelligence of distinction that orders the manifest world;
 You dwell as the Word and Sound, shaping raw consciousness into the tapestry of names
 and forms. Yet beneath every fragment, You hum as the undivided resonance of Aum,
 gathering all existence into a single chord.
 You are the eyes that behold, the deep pupil that kindles the light of vision, and the entire
 waking universe that meets the gaze.
 Nothing is nearer than You, My Lord - Your lotus feet are forever enshrined within the
 centre of my heart. Grant me only this grace: to cross the imagined distance, and surrender
 utterly at those holy feet.)*

EXPLANATION

[If you alone are there, then what is this world that is appearing in front of me, as the solid, independent diamond-like reality? If the deluded 'I' is just an imagined entity and not real, then what is this world that is appearing in an outside for me? How can it exist outside of you, for you are second-less. So, you alone, as the light of awareness within, are revealing the entire world with its sky, rivers, mountains, and oceans.]

[Since there can exist nothing – not even an atom – other than you -
 you are the ground I walk on,
 you are the sky that holds the sun and the moon and the stars,
 you are the seven oceans that cover the earth,
 you are the nothingness that gives rise to the numbers starting with the idea of 'another',
 you are the sound of the letters that separates the objects from one another,
 you are the Pranava sound (Aum) that contains all the sounds of letters within it,
 you are the eye which reveals the divided images,
 you are the pupil of the eye that supports the sense of the eye,
 you are the sense of seeing (the understanding power which understands the images as separate),
 you are the essence of seeing which reveals the entire world within the small pupil of the eye.
 You are so close to me as my own self.
 Your are established within me as the real me.
 Your feet are inside me only; so close; yet I searched for it in outside form as a deity, all this time.
 Your feet were inside me were not seen, because I searched for it in temples, and holy places, outside
 of me, little knowing that you were watching me as my own self, the foolishness of mine, the one
 who believed the body-image of mine as the true self.
 Grace me O Lord, so that I will turn my gaze away from the outside and dissolve off myself in you,
 and let 'you alone' shine as my self.]

[‘SivaVaakkiyam’ realizes a profound truth: you cannot "conquer" or "grab" enlightenment through raw egoistic effort alone. Once you realize that the earth, the sky, the numbers, the music, and the very sight inside your eyes are all ‘Shiva’, you realize there is no separate "you" left to achieve anything. The individual ego simply yields and melts into the reality it is looking at. When you realize this, your entire life becomes a beautiful, unbroken prayer.

You don't need to go to a temple or read a heavy sack of books; every time you open your eyes, you are looking directly at the divine feet (Ninra Paadam). You simply ask for the final barrier to fall, allowing the drop to completely forget itself and become the vast, roaring ocean of Shivam.]

சிவத்தினுண்மை
THE TRUTH OF SHIVA

**அரியுமல்ல வயனுமல்ல அப்புறத்தி லப்புறம்
கருமைசெம்மை வெண்மையைக் கடந்து நின்றகாரணம்
பெரியதல்ல சிறியதல்ல பற்றுமின்கள் பற்றுமின்கள்
துரியமுங் கடந்துநின்ற தூரதூர தூரமே. (09)**

**[Ariyumalla vayanumalla appurathi lappuram
Karumaisemmai venmaiyaik kadanthu ninrakāranam
Periyadhalla siriyadhalla parrumingal parrumingal
Turiyamung kadanthunindra dhūradhūra dhūramē.]**

[அரியும் அல்ல, அயனும் அல்ல, அப்புறத்தில் அப்புறம்,
கருமை செம்மை வெண்மையைக் கடந்து நின்ற காரணம்,
பெரியது அல்ல சிறியது அல்ல, பற்றுமின்கள் பற்றுமின்கள்,
துரியமும் கடந்து நின்ற, தூர தூர தூரமே.]

[Ariyam alla, ayanum alla, appurathil appuram,
Karumai semmai venmaiyaik kadanthu ninra kāraṇam,
Periyadhu alla siriyadhu alla, parrumingal parrumingal,
turiyamum kaḍandhu ninra, dhūra dhūra dhūramē.]

*‘That’ what we are seeking is -
not the Great Lord Vishnu (Hari) or Lord Brahmaa, the Unborn!
‘That’ is far beyond, the ‘beyond’ itself.*

*‘That’ is the ‘Supreme cause’ -
that transcends the three colours of black, red and white.
It is not big or small. Hold on to it, hold on to it.
It transcends the ‘State of Turyaa’ also,
and is far far beyond the reach of the mind or intellect.*

[INNER MEANING]

[The ultimate quest does not terminate even in the highest divine forms - not in the preservation of the Great Lord Viṣṇu, not in the Creator \-Brahmaa, nor in the dissolution of Sovereign Siva. That reality lies utterly beyond the very concept of "beyond."
It is the Uncaused Cause, transcendent of the three primal Gunas - the dark inertia of Tamas, the red fire of Rajas, and the white clarity of Sattva.
Neither colossal nor minute, unbound by dimension, It alone is worth seizing: hold fast to It, cling to It without wavering.
Ascending past even Turīya into the unnameable, It remains forever untamed by the wandering mind, utterly unreachable by the intellect.]

TRANSLATION

[அரியும் அல்ல அயனும் அல்ல (Ariyum alla Ayanum alla):

It is not Hari (Vishnu, the sustainer) and It is not Ayan (the Unborn, the creator).

(Note: By extension, it is also not the mythological, form-bound Shiva).

அப்புறத்தில் அப்புறம் (Appuratthil appuram):

It is the absolute Beyond (Appuram) that lies far past the furthest beyond.

கருமை செம்மை வெண்மையைக் கடந்து (Karumai semmai venmaiyai kkadanthu):

Transcending the qualities represented by the colours black, red, and white.

நின்ற காரணம் (Nindra kaaranam):

The fundamental, unmanifest Primal Cause (Kaaranam) of all existence.

பெரியது அல்ல சிறியது அல்ல (Periyath(u) alla siriyath(u) alla):

It is neither large/macroscopic nor is It small/microscopic (It cannot be measured by spatial dimensions).

பற்றுமின்கள் பற்றுமின்கள் (Patrumin-kal patrumin-kal):

Catch hold of It! Cling onto It! Grasp It firmly!

துரியமும் கடந்து நின்ற (Thuriyamum kadanthu nindra):

That which stands even beyond the Turiya (the fourth, highest state of pure consciousness).

தூர தூர தூரமே (Thoora thoora thoorame):

The infinitely distant, un-graspable, vast expanse.]

GIST OF THE VERSE

(That which is sought is neither the cosmic majesty of Vishnu, nor the sovereign presence of the Creator Brahmaa (or the Shiva who destroys the destruction-deity).

That is far beyond the beyond - the unmanifest frontier itself.

It is the Primal Cause, entirely untouched by the three primal strands - the dark, the fiery, and the pure white.

It is neither vast nor infinitesimal!

Cling to It alone, anchor yourself in It.

Surpassing even the silence of the Fourth State, Turīya, It reigns infinitely distant from the grasp of mind and the light of intellect.)

EXPLANATION

[Is there a name for this Shiva, my own self? Does he have a form?

Is he a deity to be worshipped? Is he a God?

No! He is not Hari with four hands or Hara with three eyes.

He is not a deity to be worshipped, nor a God to be offered prayers.

He has no name or form.

He can be only referred to as 'Athu' - 'That' – or 'Tat' of the Upanishads.]

[That thing called Shiva, my self-essence – is far far beyond the reach of the senses, mind or intellect.

'That' cannot be seen, smelt, heard, touched, or tasted.

'That' cannot be thought out like a deity with form.

'That' cannot be analyzed with the intellect.

'That' is not contained within some space and time measure.

'That' is something beyond the word denoted by 'beyond' also.]

[All the beings are dominated by the three Gunas or qualities named Sattva (white), Rajas (red) and Tamas (black). Sattva refers to the pure mind-state filled with virtues, compassion, learning ability, quietness etc.

Rajas refers to the dusty mind filled with desires, and is always action-oriented and selfish.

Tamas refers to the dullness of the brain, extreme selfishness, cruelty, etc.

All these three Gunas are in each being, one particular most dominant, and a man's actions in this world are governed by these Gunas only.

'That' is beyond these three Gunas. It is not good, active or dull. It is the power that supports these Gunas.

It is the cause of the entire perceived phenomenon – the world – but is itself causeless.]

['That' contains within it, all the worlds that were there, are there, and will be there.

But it is not huge at all. 'That' contains nothing at all. But it is not small also.

Yet it is bigger than the biggest and smaller than the smallest.

Hold on to it quickly, without wasting a moment of your life.

Death awaits at the back, ready to swallow you at any moment.

Hold on to 'That'; turn your mind away from the world coloured by the three Gunas, and become – 'Guna-less and deathless'!

That' is called the Turyaa state!

What is Turyaa state?

The mind rolls through the three states of waking up (Jaagrat), dream (Svapna) and Sushupti (deep sleep).

In all these three states, the self is awake and knows of the three states as enveloping it one after the other.

It is not affected by the three states of waking, dreaming and sleeping.

The self-state is not lost in all these three states, and is known as the Turyaa state, the fourth and

transcendental state. One who realizes the Self-shiva is said to be in the Turyaa state always, unaffected by the other three states.]

யோகநிலை
THE YOGA-STATE

**சாத்திரங்களோ துகின்ற ச(த்த)ட்டநாத பட்டரே
வேர்த்திரைப்பு வந்தபோது வேதம் வந் துதவுமோ
மாத்திரைப்போ தும்முளே மறித்துதொக்க வல்லிரேல்
சாத்திரப்பை நோய்களேது? சத்தி முத்தி சித்தியே. (10)**

**[Sāththirangalō thukindra sattanātha pattarē
Vērtthiraippu vandhapōdhu vēdham van dudavumō
Māththiraippō dhummulē maritthuthokka vallirēl
Sāththirappai nōygalēdhu? Satthi mutthi sitthiyē.]**

[சாத்திரங்கள் ஓதுகின்ற சட்டநாத பட்டரே
வேர்த்து இரைப்பு வந்த போது, வேதம் வந்து உதவுமோ,
மாத்திரைப் போது, உம்முளே, மறித்துத், தொக்க வல்லிரேல்,
சாத்திரப் பை, நோய்கள் ஏது, சத்தி முத்தி சித்தியே.]

[Sāthiranga! ōthuginra saṭṭanātha paṭṭarē
Vērthu iraippu vantha pōthu, vēdham vandhu udhavumō,
Māthiraip pōdhu, ummulē, maritthuth, thokka vallirēl
Sāththirap pai nōyga! ēthu, satthi mutthi sitthiyē.]

Hey SattaNaathaPattar (sound-making Pattar)!
You are always reciting your sacred texts aloud!
When sweat covers your body, and the breath struggles to move in and out,
will this Veda of yours, come to your help?
If just for the wink-span of time,
you can turn within and control (block) the Praana,
and stay in that 'still' state always,
then what ailments can be there for you (the true Self)
that belong to the 'Bag of Scriptures'?
Only the Supreme which is the Power (Shakti) that holds the world,
the final liberation state (Mukti),
and the ultimate achievement (Siddhi) will be left back!

[INNER MEANING]

[You may master all four Vedas and exhaust the scriptures, intoning them punctually at the three junctions of the day with pitch-perfect cadence and scrupulous phonetics. Yet what does it profit you, if you have not met the living Shiva seated in your core? Cast off the hunger of worldly grasping, and awaken to Him as your own immediate essence. Do this, and my Lord will shine forth not as an object to be sought, but as an eternal, indestructible state of pure Silence.]

[சாத்திரப் பை நோய்கள் ஏது, சத்தி முத்தி சித்தியே.]

[The Literal Metaphor: The "Bag of Scriptures"]

சாத்திரப் பை (sāttiram + pai): The cloth bundle or bag used by wandering scholars and temple priests (paṭṭar) to carry palm-leaf manuscripts (ōlai-cchuvāḍi).

நோய்கள் (diseases): The "Disease" that accompanies this 'Bag of Scriptures'.

The endless intellectual neurosis, debates, ritual burdens, doubts, and sectarian arguments that arise from merely hoarding and reading manuscripts without spiritual realization.

Shivavāḱkiyar asks: If you learn to still your breath and mind inwardly even for a split second (மாத்திரைப் போது), where is the room for the neurotic afflictions born of carrying that bundle of books?

The Esoteric / Siddha Meaning: The "Body as a Flesh-Bag"

In Siddha parlance, பை (pai = bag, sack, or vessel) is one of the most common metaphors for the physical human body:

தோற்பை (tōr-pai) - The sack of skin.

மலப்பை (mala-pai) - The sack of impurities.

சாத்திரப் பை: The bodily frame that is structured strictly according to the rules and blueprints laid down in the medical/esoteric scriptures (Śāstras - specifically the Āyurveda and Siddha Maruttuvam texts that describe the 72,000 nāḍīs, the three doṣas, and bodily tissues).

நோய்கள் ஏது?: If one masters kumbhaka and reverses the vital air (மறித்துத் தொக்க வல்லிரேல்), the degeneration, imbalances (vāta/pitta/kapha), ageing, and diseases inherent to this physical vessel simply vanish.

Alternative Textual Reading:

Another anatomical breakdown reads it as இரைப்பை (iraippai = stomach/belly) governed by bodily humors:

சாத்து (sāttu) = applied / accumulated

இரைப்பை நோய்கள் = digestive disorders, metabolic decay, and the physical decline of internal organs.

Core Insight:

Shivavāḱkiyar uses the phrase to contrast mere external scholastic baggage with internal physiological mastery: Carrying bundles of scripture cannot cure mortality when the final death-rattle sets in (வேர்த்திரைப்பு வந்தபோது).

Transforming the internal energies through inward breath circulation dissolves both mental dogma and physical affliction, yielding direct power (Śakti), liberation (Mukti), and perfection (Siddhi).]

TRANSLATION

[சாத்திரங்கள் ஓதுகின்ற (Saatthirankal othugindra):

Who mechanically chants and lectures on the Shaastras (theological manuals and textbooks).

சட்டநாத பட்டரே (Sattanaatha Bhattare):

O Priest/Pandit Sattanaatha Bhattar

(சட்டநாத (saṭṭanātha) - Priest of Caṭṭanātar / title claimed by the orthodoxy (or referring to one wearing ritual garments, from சட்டம்)

(This is a brilliant double-entendre by ShivaVaakkayar. On the surface, it addresses a specific priest. Below the surface, சட்டம் (Sattam) means the law or rule book. He is mocking anyone who acts like the "Lord of the Rule-book" - a hyper-legalistic pedant who prioritizes external rules over internal experience.)

வேர்த்து இரைப்பு வந்தபோது (Vertth(u) iraippu vantha-pothu):

When the final moments of life arrive, and the body breaks into cold sweats and desperate gaspings/ wheezing for air.

வேதம் வந்து உதவுமோ (Vetham vanthu (u)thavumo):

Will the dry texts of the Vedas materialize to save your life or your soul?

மாத்திரை போதும் (Maatthirai pothum):

Even for the fraction of a moment (the time it takes to blink, or the span of a single vital breath).

(மாத்திரை (Maatthirai) is another wordplay. It means a unit of time (a split second), but in Tamil medical traditions, it also means a medicinal pill. He is implying: Is there a spiritual medicine?)

உம்முளே மறித்து தொக்க வல்லிரேல் (m)Ummule maritthu thokka valleerel):

If you are capable of restraining, folding back, and completely concentrating your scattered life force within yourself (Ummule)...

சாத்திரப்பை நோய்கள் ஏது (Saatthirappai noigal ethu):

what ailments that belong to the 'bag of Scriptures' - be there -for you - the 'Self' ?

சத்தி முத்தி சித்தியே (Satthi mutthi sitthiye):

You will instantly embody cosmic energy (Shakti), absolute liberation (Mukti), and supreme realization (Siddhi).]

GIST OF THE VERSE

*(Though you chant the four Vedas and unroll every sacred scroll faithfully at dawn, noon, and dusk -
your pitch flawless, your meter unbroken, your accents immaculate -
you remain a stranger to the Shiva throbbing inside your own ribcage.
Strip away the fever of craving; know Him as the very marrow of who you are. Then my Lord will not come and go, but settle forever as that unassailable, imperishable Silence.)*

EXPLANATION

(Bhattar' is a surname given to a person who recites Vedas and performs worship in the sanctum sanctorum of the temple. They were scholars who well versed in the Vedas and other spiritual literature.)

[Hey SattaNaathaPattar! You recite the great Vedas, no doubt!

But you only make sounds (Saddam) only, without ever understanding the meanings of the Mantras that you are reciting! You never follow the goal pointed out by the Vedas.

You have not controlled your desires; have not disciplined your senses; but pretend to be a great scholar of great learning.

Your reckless way of life has made you ill and unhealthy.

When your body is on the death-bed, when the lungs struggle to breathe, when the body is bathing in sweat, will these mechanical recitations of Vedas come and save you from death?

Just for a wink-span of time, understand the Mantras that you are reciting, practise the art of controlling the Praana power, and turn within to seek subtle state of the Self.

If you turn into a true Yogi with full control over Praana, what ailments can ever affect you?

Established in the oneness of the Self within, you will not be affected by the death of the body and be liberated from this worldly-existence itself.

The entire world will appear to you - as the dance of the ParaaShakti, the power of Brahman (Shiva/self). You would have attained the greatest Siddhi of all, the final beatitude!]

[SivaVaakkiyar uses this verse to shatter any remaining conceptual boxes in the practitioner's mind.

Beyond the Sectarian Gods:

He starts by telling the seeker to stop looking for a deity with a specific name or vehicle. By stating It is not Vishnu (Ari) or Brahma (Ayan), and combining it with his other teachings, he shows that the ultimate reality is 'Nirguna' - without attributes. It is the unmanifest field out of which the gods themselves arise.

Transcending the Three Gunas (The Three Colours):

The mention of black (Karumai), red (Semmai), and white (Venmai) is a brilliant, encoded reference to the 'Three Gunas (cosmic qualities) that form the material universe'.

White (Sattva): Purity, light, and harmony.

Red (Rajas): Passion, action, and motion.

Black (Tamas): Inertia, darkness, and stability. SivaVaakkiyar asserts that the Supreme Reality is completely untainted by these three cosmic threads. It is Gunaatita (beyond qualities).

Spatial and Conceptual Paradox (Periyathu alla Siriyathu alla):

It cannot be found by travelling outward into space because it isn't "big," nor can it be captured under a microscope because it isn't "small." It has no boundaries. Yet, right after saying It is unmeasurable and vast, he commands: 'Patruminkal' (Grasp It!). How do you grasp something with no form? You grasp it by dropping the ego and letting your own consciousness expand until it matches that formless space.

Piercing Past the Ultimate Meditative State (Thuriyamum Kadanthu):

This is the most advanced yogic revelation in the verse.

In Indian philosophy, consciousness is mapped into four states:

Jaagrat (Waking state), Svapna (Dream state), Sushupti (Deep sleep state)

Turiya (The Fourth): The state of pure, silent, witness-consciousness that underlies the other three.

Most yogic paths treat 'Turyaa' as the ultimate goal. But SivaVaakkiyar says 'Turiyamum Kadanthu' (Turyaateeta - beyond the fourth). He is talking about the absolute, non-dual dissolution where even the thin boundary of being a "witness" disappears, and there is only a boundless, infinite ocean of existence (Thoora thoora thoorme).]