

SIVA VAAKKIYAM

of

**SIVA VAAKKIYAR
'THE REBEL SIDDHA'**

ॐ नमः शिवाय

ஓம் நம சிவாய

OM NAMAHSIVAAYA

(11 to 20 VERSES)

Tamil text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Shubhalakshmi), a scholar of Sanskrit and Indian philosophical systems originally from Bangalore, Karnataka, spent decades in ascetic seclusion in the Himalayas. 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.

ஞானநிலை
THE STATE OF KNOWLEDGE

**தூரந்தூரந் தூரமென்று சொல்லுவார்கள் சோம்பர்கள்
பாரும்விண்ணு மெங்குமாய் பரந்தவிப் பராபரம்
ஊருநாடு காடுதேடி யுழன்றுதேடு மூமைகாள்
நேரதாக வம்முளே யறிந்துணர்ந்து கொள்ளுமே. (11)**

**[Dhūrandhūran dhūramendru solluvārgal sōmbargal
Pārumvinnu mengumāy parandhavip parāparam
Ūrunādu kāduthēdi yuzhandruthēdu mūmaigā!
Nēradhāga vummulē yarithunarntu kol!lumē.]**

['தூரம் தூரம் தூரம்' என்று சொல்லுவார்கள் சோம்பர்கள்,
பாரும் விண்ணும் எங்குமாய் பரந்த இப் பராபரம்,
ஊரு நாடு காடு தேடி உழன்று தேடும் ஊமைகாள்,
நேரதாக (நேர் + அது + ஆக) உம்முளே அறிந்து உணர்ந்து கொள்ளுமே.]

[Dhūram dhūram dhūram' enru solluvārgal sōmbargal,
Pārum viṇṇum engumāy parandha ip parāparam
Ūru nāḍu kāḍu thēḍi uzhanru thēḍum ūmaigā!
Nēradhāga (nēr-adhu-āga) ummulē arinthu uṇarntu kol!lumē.]

Only the lazy ones will state that the Supreme is far far from reach.

This Supreme pervades fully this earth-ground and the (limitless)sky-expanse.

*Hey you brainless ones-
who keep searching for 'that' in the towns countries and forests?*

Directly realize it within yourself.

[INNER MEANING]

[Calling the Divine, remote or impossible to grasp, is the excuse of the spiritually lazy. That unnameable Presence already saturates the soil beneath your bare soles and floods the vaulted ether above. Why roam like fevered beggars, chasing shadows through the mist of holy river ghats and vanishing into empty jungle depths? There is no sanctum out there. Break through the fortress of your own ribs; strike into the silent chamber of the Heart (Central point of existence - not bound by time and space (and not the physical heart) - and confront the timeless Unborn face to face - the true self!]

TRANSLATION

[தூர தூரம் தூரம் என்று (Thoorā thooram thooram endru):

"It is far far away, completely unreachable!", - in this manner -

சொல்லுவார்கள் சோம்பர்கள் (Solluvaargal sombargal): ...

the lazy people (Sombargal) will talk...

பாரும் விண்ணும் எங்குமாய் (Paarum vinnum enkumaai):

Across the earth (Paar), the sky (Vin), and literally all over the limitless space expanse

பரந்த இப் பராபரம் (Parantha (v) ip Paraaparam): ...

This Supreme, Boundless Absolute (Paraparam) alone pervades.

ஊரு நாடு காடு தேடி (Ooru naadu kaadu thedi):

Searching (the Reality or God), through towns (Ooru), countries (Naadu), and dense forests (Kaadu)...

உழன்று தேடும் ஊமைகாள் (Uzhandru thedum oomaikaal): ...

wandering and searching frantically, O you spiritually mute/blind fools (Oomaikaal)!

நேரதாக உம்முளே (Nerathaaga (v)ummule):

Straightforwardly, directly, and (without any middle thing to obstruct) (Nerathaaga), inside yourselves (Ummule)...

அறிந்துணர்ந்து கொள்ளுமே (Arinthu unarthu kollume):

Comprehend, and realize It (as your own self-essence).]

GIST OF THE VERSE

*(It is cowardly indolence to whisper that the Supreme is out of reach -
when That very radiance crushes the stones underfoot and spills wild across the open sky!*

*Hey Blind nomads of the world!
What hollow phantom do you hunt along sacred riverbanks?
What ghost are you tracking into the deep forest dark?
Tear down the pilgrimage!
The altar is your own ribcage. Rip open the dark veil of the heart, and stand,
unblinking, eye to eye with the Unborn.)*

EXPLANATION

(Pretending to be great Yogis and saints, with various religious symbols and marks, these lazy ones will always state that the Paramaatman (Supreme Self) is very very far; they will make you perform many ascetic practices; suggest to you many Mantras; ask you to visit many holy places; make you lose your wealth and health both!

They are the lazy ones who use religion to fulfil their basic needs of food and shelter.

Where do you search for that Paramaatman?

Where do you run to hills and forests seeking him, you dumb ones?

You do not have the capacity to argue also against these idiotic practices; and believe whatever these cheats tell you! You are indeed dumb only – for you never raise your voice against these deceitful lazy pretence-yogis!

That God or divinity whom you are seeking is within you only.

He is in the sky above, ground below, all around you as all the people and objects, within you and outside of you! You are drowned in him.

Turn your gaze within, and there you will find the sanctum sanctorum of that Great God as the very self within you.

Dissolve your small 'I' and that alone will remain as the real 'I'!

[Exposing Spiritual Laziness (Sombargal):

Why does he call people who think God is far away "lazy"? Because if God is thousands of miles away on top of a snowy mountain, or hidden in a complex scripture you can't read, you don't have to change right now. You can postpone your transformation, blaming the distance. SivaVaakkiyar shatters this excuse. God is fully present in the very room you are sitting in, vibrating in the air you breathe.

The Satire of the "Mute Wanderers" (Oomaikaal):

He calls external pilgrims 'Oomaikaal, which literally means "those who are mute." They don't know the password to their own hearts, so they frantically travel through towns, remote forests, and holy lands (Ooru kaadu naadu thedi), getting exhausted (uzhandru).

To a Siddhar, changing your geographical location does not change your state of consciousness.

The Direct Path (Nerathaaga):

The word 'Nerathaaga' is incredibly powerful here. It means "in a straight line," "directly," or "honestly." You don't need a massive ritual, you don't need a historical era, and you don't need to walk a single step outward.]

SivaVaakkiyar's ultimate command is beautifully immediate:

"Look straight ahead, drop the outward search, and capture the unmanifest space vibrating right inside your 'Heart-space' as the true-self".

யோக நிலை
THE YOGA-STATE

**நாலுவேத மோதுவீர் ஞானபாத மறிகிலீர்
பாலுணையக லந்தவாறு பாவிகா ளறிகிலீர்
ஆலமுண்ட கண்டனா ரகத்துளே யிருக்கவே
காலனென்று சொல்லுவீர் கனாவிலும் மதில்லையே. (12)**

**[Nāluvēdha mōdhuvīr gnānapādhā marigilīr
Pāluneyka lanthavāru pāvikā larigilīr
Ālamunda kandanā ragatthulē yirukkavē
Kālanenru solluvīr kanāvilum madhillaiyē.]**

[நாலு-வேதம் ஓதுவீர் ஞான-பாதம் அறிகிலீர்,
பாலும் நெய் கலந்த ஆறு, பாவிகாள் அறிகிலீர்
ஆலம்-உண்ட-கண்டனார், அகத்துளே இருக்கவே
காலன் என்று சொல்லுவீர், கனாவிலும் அது இல்லையே.]

[Nālu-vēdham ōthuvīr gnāṇa-pātham aṛigilīr,
Pālum ney kalandha āru, pāvigāḷ aṛigilīr
Ālam-uṇḍa-kaṇḍaṇār, agatthulē irukkavē
Kālaṇ enru solluvīr, kaṇāvilum adhu illaiyē.]

*You scholars recite all the four Vedas,
but yet are not aware of
the Knowledge-feet (of Shiva) concealed within the Vedas.
You sinners are not aware that -
the Great Lord who swallowed the Haalaahala poison is within you alone,
similar to the manner in which, the ghee is concealed within the milk.
You talk about Kaala (Death) (in fear);
but that (fear of) death does not exist even in (our) dream
(for Death is not there for the true Self).*

[INNER MEANING]

[You parade your intellect and recite the four Vedas from memory, yet you remain entirely oblivious to the very foundation they point to - the luminous Feet of inner wisdom. Hey Blind peddlers of scriptural vanity! You do not recognize that the Supreme Lord, the fierce Blue-Throated One who swallowed the world's mortal poison - is churning within your own heartbeat - quiet, potent, and latent as pure butter suspended in fresh milk. You cower before Kaala, trembling at the passing hours and the cold shadow of mortality. You whisper of Death with a shudder, bound by mortal fear; but for the one rooted in the unborn Self, Kaala has lost its teeth; for the one who is anchored in the Unborn, Death is a harmless fiction that cannot pierce even the thinnest dream.]

TRANSLATION

[நாலு வேதம் ஓதுவீர் (Naalu vedham othuveer):

You mechanically chant and recite the four ancient Vedas.

ஞான பாதம் அறிகிலீர் (Jnaana paadham arigileer):

(Paadam - the highest stage of Śaiva Siddhānta: Caryā, Kriyā, Yoga, Jñāna; also denotes the sacred feet of Wisdom)

Yet you completely fail to comprehend the 'feet of Knowledge (Shiva's feet)' (concealed within the Vedas as extremely subtle Knowledge).

(What is the subtle Knowledge hidden in the Vedas?)

பாலும் நெய்யும் கலந்தவாறு (Paalum neiyum kalanthavaaru):

ஆறு (aaru) - The manner / way (the indivisible presence of ghee latent within milk)

The precise manner in which ghee (Ney) is intimately, invisibly blended and dissolved within milk (Paal).

பாவிகாள் அறிகிலீர் (Paavigaal arigileer):

O you ignorant ones / sinners (Paavigaal), you do not understand this mystery...!

ஆலம் உண்ட கண்டனார் (Aalam unda kantanaar):

(Lord Shiva) The One with the stained throat (Kanta) who swallowed the 'Haalaahala' poison (Aalam) to save the world (stays like the ghee concealed within the milk, within you only).

அகத்துளே இருக்கவே (Agathulae (y)irukkave):

While He is literally residing right inside your own inner heart/consciousness (Agam)...

காலன் என்று சொல்லுவீர் (Kaalān endru solluveer): ...

you look outside and fearfully talk about Kaalan (Yama, the God of Death/Time) (afraid of death)...

கனாவிலும் அது இல்லையே (Kanaavilum mathillaiye): (kanaavilum athillaiye):

(In reality, for one who knows the truth), it (Death) does not exist even in a dream!]

GIST OF THE VERSE

(You rattle off the four Vedas and flaunt your clever letters,

yet walk stone-blind to the sacred Feet of Wisdom folded in their depths!

Hey Hypocrites wrapped in ritual! How can you not see the Great Lord - He who drank the black venom of the churning cosmos - waiting silently within your own ribs, rich and hidden as the butter slumbering in sweet milk?

You turn pale at the footstep of Kaala, groveling before the lash of Time and the jaws of Death. But to the awakened seer, Death is an empty phantom, a ghost too frail to cross even the threshold of a dream.

The True Self knows no boundary, casts no shadow, and tastes 'neither rot nor decay'.)

EXPLANATION

(Hey you learned fools!

You recite the four Vedas (Rk, Yajur, Saama, Atharva) diligently without any flaw!

Yet you do not understand a word of what you are reciting!

You have no knowledge at all of the subtle meanings hidden in the Vedas.

You are indeed the worst sinners! For though the Supreme is easily reachable for you, you have not made even a little effort to know the self!

You are not at all aware of the Knowledge-foot, the knowledge of the true-self, that is firmly standing within you; it is there within you like the ghee within the milk!

To get the ghee from milk, you have to boil the milk, put a little curd and keep it motionless for some time, then churn it, and then get the butter, then heat it up and get the ghee.

To get the ghee of the Self, first you have to have a pure mind which is free of all the desires and is white like the milk; then develop dispassion - not the 'running away dispassion', but the understanding of the worthlessness of the worldly-existence; then remain absorbed in the studies of Knowledge-Scriptures (Upanishads etc); then churn it with your own analytical practice; then understand the true essence of the Scriptures as the butter; and heat it with full contemplation on the Self within, by removing all the ideas of the world and its objects, and melt your little-I in that fire of knowledge; and the ghee of the Self will shine as the true-I!

You recite the four Vedas; yet are afraid of death (Kaala) and after-life!

We who have found the Knowledge-feet within, like the ghee in the milk, do not know of that Kaala even in our dreams.)

[The Chemistry of the Divine:

SivaVaakkiyar uses a classic Upanishad and Siddhar analogy to explain how something can be completely present yet entirely invisible to the untrained eye.

The Analogy of Milk and Ghee:

If you look at a bowl of fresh milk, you cannot see any ghee. It looks uniform and liquid. Does that mean ghee isn't there? No. The ghee permeates every single drop of the milk. To extract the ghee, you must curdle the milk, churn it into butter, and clarify it over a fire.

SivaVaakkiyar is saying that the Divine is exactly like that ghee. Shiva is completely saturated inside every atom of your body and mind. Chanting words mechanically won't show Him to you; you have to perform the internal, meditative "churning" of your consciousness to separate the eternal Spirit from the temporary physical shell.

The Internal Alchemy of the Poison-Swallower:

He beautifully refers to Shiva as the one who swallowed the deadly Haalaahala poison during the churning of the Milk ocean. This carries a brilliant esoteric double meaning for a yogi:

The outer world is full of sensory "poison" (distractions, ego, mortality).

When Shiva arises inside your own consciousness, that inner divine fire neutralizes all worldly toxicity, transforming mortality into immortality.

The Death of Death (Kanaavilum Athu Illaiye):

The climax of the verse is an explosion of absolute fearlessness. Why do humans fear death? Because they identify strictly with the physical body, which is bound to time (Kaala). SivaVaakkiyar proclaims that once you realize the silent, unmoving Witness within your heart is the immortal Shiva Himself, the entire concept of a separate Lord of Death dissolves. When you are the 'timeless, birth-less, and deathless consciousness', where is the room for Death? It becomes a complete fiction - something that cannot threaten a realized soul even in the deepest layer of a dream.]

சிவனின்றி ஜீவனில்லையெனல்
 [CHIT ALONE IS THERE AS THE TRUE SELF;
 JEEVA, THE BODY-SELF DOES NOT AT ALL EXIST AS REAL]

வித்திலாத சம்பிரதாய மேலுமில்லை கீழுமில்லை
தச்சிலாத மானிகை சமைந்தவாற தெங்ஙனே
பெற்றதாயை விற்றடிமை கொள்ளுகின்ற பேதைகாள்
சித்திலாத போதுசீவ நில்லையிலை யில்லையே. (13)

[Vitthilādhā sambiradhāya mēlumillai kīzhumillai
Thacchilādhā māligai samainthavāra dhengnganē
Petrathāyai virradimai kolluginra pēthaigā!
Sitthilātha pōthusīva nillaiyillai yillaiyē]

[வித்து இலாத சம்பிரதாயம் மேலும் இல்லை கீழும் இல்லை,
 தச்சு இலாத மானிகை, சமைந்த ஆறு, அது எங்ஙனே,
 பெற்ற தாயை விற்று அடிமை கொள்ளுகின்ற பேதைகாள்,
 சித்து இலாத போது, சீவன் இல்லை இல்லை இல்லையே.]

[Vitthu ilādhā sambirathāyam mēlum illai kīzhum illai,
 Thacchu ilādhā māligai, samaindha āru, adhu eng-nganē,
 Perrā thāyai virru aḍimai koḷḷuginra pēthaigā!,
 Sitthu ilādhā pōthu, sīvan illai illai illaiyē.]

*Whatever tradition is followed as rite and rituals,
 nothing has come to prevail, without a seed,
 whether here on the Earth below or in the Heaven above.
 How can a mansion be properly built without master builder's craftsmanship?!*

*You are indeed like the idiots who sell their own mother and made her a slave
 (by denying your own true self-essence, and have made it a slave as your body-based I!)*

*Without the Chit (the self-awareness state that is common essence of all),
 the Jeeva is not there at all, not there at all!*

[INNER MEANING]

[Every ritual performed and every tradition observed - whether enacted on this mortal soil or imagined in celestial paradises - is entirely barren without its primordial, causal seed. Can the arches of a great palace hang in empty air without the blueprint and mastery of the supreme builder?
 Yet behold your grotesque betrayal: you are like fools who barter away their own mother into chains. You have disowned the sovereign majesty of your unconditioned Self, degrading that boundless, timeless essence into a groveling handmaid to a fragile ego and its decaying flesh.
 Hear this uncompromising truth: strip away Chit - the foundational, uncreated light of awareness that sustains every heartbeat - and this individual soul (Jeeva) is unmasked as an utter phantom. It possesses not a shred of independent reality. It is not there now; it was never there at all!]

TRANSLATION

[வித்திலாத சம்பிரதாயம் (Vitthilaadha samprathaayam):

(வித்து (vittu) - Seed / primal causal origin (bīja))

A tradition, lineage, or creation that has no causal seed (Vitthu).

மேலுமில்லை கீழுமில்லை (Melum-illai keezhum-illai):

Does not exist anywhere, neither above in the heavens nor below on the earth.

தச்சிலாத மாளிகை (Thachilaatha maaligai):

(தச்சு (tacchu) - Carpentry / architecture / master builder's craftsmanship)

A grand mansion (Maaligai) built without the work of a master carpenter/architect (Thachchan).

சமைந்தவாறது எங்ஙனே (Samainthavaar radh(u) engane):

(சமைந்த (samainta) - Built / created / assembled; ஆறு (āru) -The way / manner)

How could its construction ever come to pass? (It is an impossibility).

பெற்றதாயை விற்று (Petra-thaayai vitru):

Selling one's own birth mother (the primal, divine source of life)...

அடிமை கொள்ளுகின்ற பேதைகாள் (Adimai kollugindra pethaigaal): ...

only to buy and claim ownership over a temporary slave, O you ignorant fools ..

சித்திலாத போது (Chith-ilaatha pothu):

When the Supreme, Infinite Consciousness (Chit) is absent...

ஜீவன் இல்லை இல்லை இல்லையே (Jeevan (y) illai (y)illai (y)illaiye):

The individual, living soul (Jeeva) simply cannot, cannot, cannot ever exist!]

GIST OF THE VERSE

*(Whatever ritual is performed, whatever creed is claimed,
nothing takes root without a primordial seed -
not on this mortal earth, nor in the vaulted heavens above.*

*Can a grand mansion rise true and enduring
without the blueprint and mastery of the supreme architect?!
You are like wretches who barter away their own mother into bondage -
betraying the sovereign light of your true Self,
chaining it as a petty, groveling slave to flesh and bone!*

Open your eyes:

*without Chit - the unbroken expanse of pure Awareness - the Jeeva does not exist at all,
does not exist at all!)*

EXPLANATION

(Whatever traditional disciplines, worships, rites are there, they all started somehow somewhere for obtaining some favour from a deity, or to remove some affliction in one's life.

This is how it is even in a heaven also, as on this earth.

Like a wretched creature caught in a turbulent ocean, you people seek solace in some ritual that has been handed down from ancestors, long past. You have forgotten to reach out for the Supreme which supports all the Jeevas, staying as their very essence.

Can a mansion stand without the foundation laid down by a carpenter?

Can this world exist without the foundation laid by the Supreme?

If your life-mansion is shaking, it means that you have disregarded the essence within and trying to rectify your mansion here and there, surface-wise through some worship or ritual; which will end up in failure only.

Who is your cause of existence as a Jeeva with a body-frame and a life-story?

Analyze and find what you are and how you came to be, and even how the world came to be!

Your Self-essence is your mother -the Shiva –from where the 'ego-I based on the body-identity rises); it exists as the subtle-sense of your existence-awareness.

Who does not know that one exists?

This self-awareness is the 'Shiva within' - the pure, silent witness of all your thoughts and actions.

You as a name and form – who took birth in this world and will die someday somewhere, you - who are contained within the space and time measure as a physical body, are a Jeeva – the one that lives a life-story.

If Shiva is not there, you as a Jeeva cannot be ever there!

The 'body-I' is just a ghost that rises from not knowing the 'true-I' – the 'Shiva-I'.

But you are not aware of that Shiva; but are aware only of your body-self as real.

You have sold your mother (self-essence) for fulfilling your body-based desires and have made your true-self (the real Shiva) a slave.

That Shiva alone is known as 'Chit' (a Sanskrit term) – the self-awareness state, which is a witness of all the thoughts and actions of the body-self. It is changeless; it alone connects all the changing events that you experience, and weaves them into a garland of a life-story.

Without Chit, you – a Jeeva - cannot and will not exist.

If this pure existence-awareness is not there, how can you - the body-based Jeeva - exist at all?

It alone is the foundation for all your experiences and is the support that makes you exist as a Jeeva-thing.

Jeeva is actually a false mind-concocted-thing that does not exist at all, except as an imagined idea.

'That' alone is there! There is no second!

Jeeva as a second thing cannot exist at all!)

[SivaVaakkiyar uses this verse to settle a massive metaphysical debate, providing three distinct entry-points into understanding the dependency of creation on a singular Divine Intelligence.

The Seed and the Carpenter (The Causal Argument):

He challenges the materialistic view that the universe just randomly emerged out of chaotic elements.

A plant cannot grow without a seed; a structured, beautiful building cannot exist without an intelligent architect or carpenter. The human body is that "grand mansion"; it has intricate energy channels, breathing systems, and sense organs. To say this complex biological temple happened by accident without a Primal Cause is an intellectual absurdity.

The Metaphor of the Mother and the Slave:

This third line is a stinging psychological critique.

What does it mean to "sell your mother to buy a slave"?

The Mother represents 'Chit - the divine primordial consciousness, the ultimate source that birthed us.'

The Slave represents 'Achit' - the temporary, material five elements and sensory pleasures.

SivaVaakkiyar mocks worldly people and superficial intellectuals who completely forget, ignore, or cast away the permanent Divine Mother within them just to slave away for fleeting material possessions, bodily pleasures, and external validation.

No Chit, No Jeeva (Chitthilaatha Pothu):

The climax of the verse relies on the precise technical vocabulary of non-dual philosophy:

Chit - The boundless, unconditioned, supreme cosmic awareness.

Jeeva - The individual soul, bounded by a physical body and ego.

SivaVaakkiyar emphasizes with triple repetition (illai, illai, illaiye) that the individual Jeeva is not an independent entity. The Jeeva only appears alive because the light of Chit shines through it, just as a light-bulb only glows because electricity runs through it. If you remove the cosmic consciousness, the individual self vanishes instantly into nothingness.

He leaves the seeker with a crystal-clear realization:

Do not mistake the material shell (the house) for the owner (the architect).

Turn your loyalty away from the fleeting elements and anchor your awareness firmly in the Primal Seed.]

அட்சரத்தின் உண்மை

THE POWER OF THE MANTRA – OM NA MA SI VAA YA

அஞ்சுமூனு மெட்டதா மநாதியான மந்திரம்
நெஞ்சிலே நினைந்துகொண்டு நூறுருச் செபிப்பிரேல்
பஞ்சமான பாதகங்க ணூறுகோடி செய்யினும்
பஞ்சபோல் பறக்குமென்று நான்மறைகள் பன்னுமே. (14)

[Anjumūnu mettathā manāthiyāna manthiram
Nenjilē ninaindhukondu nūruruch chebippirēl
Panjamāna pāthaganga nūrukōdi seyyinum
Panjupōl parakkumenru nānmaraigal pannumē.]

['அஞ்சு மூன்றும் எட்டு ஆம், அநாதியான மந்திரம்,
நெஞ்சிலே நினைந்து கொண்டு, நூறு உருச் செபிப்பிரேல்,
பஞ்சமான பாதகங்கள் நூறு கோடி செய்யினும்,
பஞ்ச போல் பறக்கும்', என்று நால்-மறைகள் பன்னுமே.]

['Añju mūṇrum eṭṭu ām, aṇāthiyāṇa manthiram,
Neñjilē ninaindhu koṇḍu, nūru uruc chebippīrēl,
Pañjamāṇa pāthaganga! nūru kōḍi seyyinum,
Pañju pōl parakkum', eṇru nāl-maraigal! paṇnumē.]

*'Aum na ma si vaa ya' –
this (five and three) eight-lettered Mantra is beginning-less.*

*'If you contemplate on the essence of this Mantra hundred times
(continuously) -
even if you have committed
all the five terrible sins hundreds and crores of times -
they will float away like cotton fluffs' -
- so state the four Vedas'.*

[INNER MEANING]

[The eightfold resonance of 'Aum Namah Śivāya' knows no birth in time; it is primordial, resounding ceaselessly from the unmapped depths of eternity. Submerge the intellect into its unconditioned silence - a hundred times without a single fracture of focus.

Though you carry the staggering weight of the five mortal transgressions multiplied across tens of millions of lifetimes, the blaze of this single contemplation consumes them wholly. The densest chains of karma turn to ash, drifting away like wisps of raw cotton torn apart by a sudden wind. This is no hollow promise; it is the immutable, unyielding proclamation of all four Vedas.]

TRANSLATION

[அஞ்சு மூணும் எட்டதாம் (Anju moonum ettadhaam):

(ஆம் (ām) - Becoming / which forms (referring to the eight-lettered mantra: Aṣṭākṣara / Oṃ Na-mō Nā-rā-ya-ṇā-ya, or the esoteric fusion of the 5-lettered Pañchākṣara and the 3-lettered Pranava components)

The five and the three combining to become eight.

அநாதியான மந்திரம் (Anaathiyaana manthiram):

The timeless, beginning-less, primordial mantra.

நெஞ்சிலே நினைந்துகொண்டு (Nenjile ninainthu-kondu):

Holding and contemplating It deeply within the inner space of your heart/mind.

நூறு உருச் செபிப்பீரேல் (Nooru uru chebippirel):

(உரு (uru) - Times / rounds of repetition - japa)

If you internalize and chant it a hundred times (Nooru Uru).

பஞ்சமான பாதகங்கள் (Panchamaana paathagangal):

The Pancha Maha Paatakas - the five most horrific, mortal sins defined by scripture.

நூறுகோடி செய்யினும் (Nooru-kodi seiyinum):

Even if you have committed a hundred crores (a billion) of such terrible actions...

பஞ்சு போல் பறக்கும் என்று (Panju-pol parakkum endru):

They will disintegrate and fly away completely weightless, just like loose cotton in the wind.

நான்மறைகள் பன்னுமே (Naan-maraigal pannume):

(பன்னு (pannu) - சொல்லுதல் / உரைத்தல் / விரித்துக் கூறுதல் - To say, declare, recite, proclaim, or expound in detail.)

Thus declare and proclaim the four Vedas (Naan-marai).]

GIST OF THE VERSE

(“Aum Na-mah Śi-vā-ya”-

the eight uncreated syllables ringing from the silence of eternity; the sound without dawn, the voice without decay. Sink the mind into its incandescent core; hold that unmoving stream an unbroken hundredfold.

Though the five unpardonable sins be heaped upon your head, ten million times through the dark drift of ages, the roaring fire of this remembrance burns them to empty air - scattering mountain-loads of ancient karma like weightless fluffs of cotton surrendered to a gale. ‘Hear it and tremble’: this is the iron decree of all four Vedas.)

EXPLANATION

(‘Aum’ is a single letter; yet is made of three letters a, u, and m; all the sounds that emanate from the abdomen to the lip-closure are contained in this single letter OM.

‘Namasivaaya’ – is the sound that suggests the complete dissolving of the Jeeva (imagined entity with the body-identity) into the formless state of pure awareness state called Shiva, the most auspicious.

Jeeva is a taint; Shiva is taintless!

How can the Jeeva-taint exist at all, in Shiva as a separate thing!

This Mantra- Om Na ma si vaa ya - suggests - the complete dissolving of all the objects and people along with the Jeeva-I into the formless nameless Shiva-state which shines as the true self within.

‘If such a contemplation can be maintained like reciting a Mantra hundreds of times,

if even a glimpse of that state is shines forth even for a second also,

the entire Jeeva-ness with all its countless sins and merits fly off and vanish off, like cotton fluff in the heavy storm’. This is the truth proclaimed by the four Vedas.

Without understanding this Great truth hidden in their Mantras, if you just recite the Vedas mechanically, what benefit do you get by such an act?)

[In this stanza, SivaVaakkiyar reveals the immense alchemical and purifying power of the ‘Panchaakshara Mantra’ (the five-lettered chant Na-Ma-Si-Va-Ya). He employs profound mystical numerology to explain how this mantra functions as an ultimate eraser of karmic-baggage. He promises that if a person chants it with deep internal focus, then - even the most catastrophic sins will instantly lose their weight and blow away like a handful of cotton.

SivaVaakkiyar uses code words here to reveal the foundational mantra of the Siddhar lineage:

The Mystical Math ($5 + 3 = 8$) :

What does he mean by "the five and the three become eight"? He is referring to the integration of two supreme mantras into the ultimate ‘Ashtaakshara’ - the Eight-Lettered Word.

The Five: The classic Siva Mantra - (Na-Ma-Si-Vaa-Ya / 5 letters).

The Three : The classic Naaraayana/Shakti Mantra - (A-U-M / 3 letters).

The Eight: Taken together, it represents the absolute union of Shiva (Pure Consciousness) and Shakti/Vishnu (Cosmic Energy).

To the Siddhar, the highest mantra is the ‘Etteluthu’ (Eight Letters), which bridges the gap between the formless reality and manifest cosmic power.

The Internalization (Nenjile Ninaindhu):

Notice that he specifies (contemplating in the heart) and (internalizing a hundred times).

To a Siddhar, ‘Uru’ does not mean shouting a mantra loudly on a bead-chain while your mind wanders.

‘Uru’ means to cook, shape, or transform. It refers to a deep, meditative state where the sound resonance is fused with your incoming and outgoing breath (Praana) exactly one hundred times, creating an internal spiritual fire.

The Annihilation of Karma (Panju-pol Parakkum):

In ancient Indian jurisprudence, the ‘Pancha Mahaa Paatakaas’ were the five sins deemed completely unforgivable (traditionally listed as killing a scholar/priest, consuming intoxicants, theft, violating the Guru's bed, and associating with those who commit these acts). These sins create massive, heavy karmic impressions (Samskaaras) that weigh down the soul like dense stones.

SivaVaakkiyar boldly asserts that karma only has power over the limited human ego. The moment you activate the eight-lettered cosmic vibration within your chest, your consciousness aligns with the timeless absolute. In that blazing light of pure awareness, a billion lifetimes of heavy karmic baggage lose their reality instantly. They turn into dry cotton and vanish into thin air, leaving the soul perfectly liberated and pristine.

THE NUMBERS FIVE AND THREE:

The Classic Naaraayana Mantra (Ashtaakshara)

In Vaishnavism, the absolute, foundational root mantra is the 'Om Namō Naraayanaaya'

counting the syllables in its classical Sanskrit form: ॐ नमो नारायणाय

Om (ॐ) Na (न) Mo (मो) Naa (ना) Raa (रा) Ya (य) Naa (ना) Ya (य)

This is explicitly known across all Vedic texts as the Ashtaakshara MahaaMantra (The Great Eight-Lettered Mantra). When SivaVaakkiyar sings "The five and the three together become eight" - many classical commentators note that he is directly mapping how the Shaiva Panchaakshara (5) and the core Vedic Pranava/Beeja elements (3) dynamically converge into the same supreme, eight-lettered spiritual potency that Vaishnavas worship as Naaraayana.

The Classic Shakti Mantras (Three and Eight):

In the Shakta (Goddess-worshipping) tradition, the numbers three and eight hold immensely sacred, geometric values.

The Three (The Sree Vidya Beejas): The core of advanced Shakta practice revolves around the three primordial syllables known as the Tri-Kuta or the three-character seed-mantra - often practised as

Aim-Kleem-Sauh. (ऐम् क्लीम् सौः).

These three letters represent the three cosmic states: creation, sustenance, and dissolution, personified as Sarasvati, Lakshmi, and Durgaa.

The Eight (The Ashtaakshari Durga): The standard liberating mantra for Durga is the eight-syllable

'Om Dum Durgayei Namaha' 'ॐ दुं दुर्गायै नमः' 'ஓம் தும் துர்க்காயை நமஹ' which invokes the protective, karmic-clearing energy of cosmic Mother Nature.

The Siddhar Synthesis: Breaking the Sectarian Walls:

Why does SivaVaakkiyar - a master whose very name means "He who speaks of Siva" - deliberately layer Vaishnava and Shakta numerical codes (5 + 3 = 8) into his verses?

This is where the radical genius of the Tamil Siddhar shines. In the medieval era, South India was deeply fractured by intense sectarian wars. Shaivaites and Vaishnavaites were constantly debating, arguing, and claiming their specific deity was superior. SivaVaakkiyar steps in as a master philologist and yogi to declare that these divisions are a complete illusion.

He demonstrates that:

The Five (Shiva / Na-Ma-Si-Va-Ya) + The Three (Shakti-Naarayana / A-U-M) = The Eight (The Boundless Paraaparam).

To a realized Siddhar, Hari and Hara are not two different gods sitting in two different heavens; they are the twin solar and lunar breaths moving through your own nose.]

சிறுறின்பம் விலக்கல் RENOUNCING THE SENSUAL PLEASURE

[THE SILENT STATE AS SHIVA, THE SELF IS ATTAINED,
ONLY WHEN THE SENSE-PLEASURES ARE RENOUNCED]

**சாமநாலு வேதமுஞ் சகலசாத் திரங்களும்
சேமமாக வோதிலுஞ் சிவனைநீ ரறிகிலீர்
காமநோயை விட்டுநீர் கருத்துளே யுணர்ந்தபின்
(ஊனமற்ற) ஊமையான காயமா யிருப்பனெங்க ளீசனே. (15)**

[Sāmanālu vēdhamunj sagalasāth thirangalum
Sēmamāga vōthinunj chivanainī rarigilīr
Kāmanōyai vittunīr karutthulē yunarnthapin
(Ūnamarra) ūmaiyaṇa kāyamā yiruppanenga līsanē]

[சாம நாலு வேதமும், சகல சாத்திரங்களுமும்,
சேமமாக ஓதினும், சிவனை நீர் அறிகிலீர்,
காம நோயை விட்டு, நீர் கருத்துளே உணர்ந்த பின்,
ஊனம் அற்ற (ஊமையான) காயமாய் இருப்பன், எங்கள் ஈசனே.]

[Sāma nālu vēdhamum, sakala sātthirangalum,
Sēmamāga ōthinum, sivaṇai nīr arigilīr,
Kāma nōyai viṭṭu, nīr karutthulē uṇarnta piṇ,
Ūnam arṛa (ūmaiyaṇa) kāyamāy iruppan, engaḷ īsanē.]

*Though you recite the four Vedas and all the Scriptures
at the (three) sacred hours,
without any flaw in the sound-modulation,
yet - you do not know 'that Shiva who is within you'.*

*If you renounce all the desires, and realize him as your essence,
then - my Lord (Shiva) will stay as a 'never perishing state of silence'.*

[INNER MEANING]

[You can commit the four Vedas to memory and ransack the library of sacred texts, chanting with scrupulous phonetics and flawless cadence at the three sacred junctures of the sun. Yet of what worth is your pedantry, if you have bypassed the living Shiva seated directly within your 'Heart'? Burn away the frantic thirst for worldly dust. Recognize Him not as an external sovereign, but as your own immediate, un-borrowed nature. In that sudden surrender, my Lord is no longer an object pursued across lifetimes, but reveals Himself as your own eternal, indestructible, boundless Silence.]

TRANSLATION

[சாம நாலு வேதமும் (Saama naalu vethamum):

(சாம (sāma) - Sāma - or Sāma leading the four; also denotes serene chanting)

The musical Saama Veda and all the four fundamental Vedas,

சகல சாத்திரங்களும் (sakala saatthirangalum):

**And the entire collection of assorted scriptures (Shastras) based on the Vedas -
(Rig, Yajur, Sama, Atharva),**

சேமமாக ஓதிலும் (Semamaaga (v)othilum):

**Even if you memorize and recite them perfectly for your own security, well-being,
or merit,**

சிவனை நீர் அறிகிலீர் (Sivanai neer arikileer):

You do not actually know or experience Shiva!

காம நோயை விட்டு நீர் (Kaama noyai vittu neer):

**Once you completely drop and liberate yourself from the toxic, agitating disease
(Noi) of lust and sensory desires,**

கருத்துளே உணர்ந்த பின் (Karuthulae (y)unardha pin):

**And after you intimately feel and realize the Truth within your deepest, quieted
intellect,**

ஊனமற்ற / ஊமையான காயமாய் (Oonamatra / Oomaiyaana kaayamaai):

(ஊனம் (ūnam) - Flaw / blemish / defect / physical limitation)

அற்ற (arra) - Free from / devoid of (in the alternate reading "ஊனமற்ற")

(காயம் (kāyam) - Body / space / vessel (kāya or ākāśa)- ஆய் (āy) - As / becoming)

(Or in the variant reading ஊமையான (ūmaiyaana) - Silent / mute / ineffable,
transcending spoken words)

**As a completely flawless (Oonamatra) or profoundly silent and still (Oomaiyaana)
physical body/vessel (Kaayam),**

இருப்பன் எங்கள் ஈசனே (Iruppan engal Eesane):

Our Lord (Eesha) will naturally remain and manifest right there.]

GIST OF THE VERSE

(You may tame the four Vedas and drain the scriptures dry, intoning every syllable at dawn, noon, and dusk with razor-sharp meter and flawless breath - your pitch flawless, your meter unbroken, your accents immaculate.

Yet what is the harvest of your toil, if you remain an utter stranger to the living Shiva burning at your centre?

Sever the ravenous hunger of grasping hands; wake to Him as the very marrow of your being. Do this, and my Lord will cease to be an altar in the distance - standing unveiled as that deathless, unshakable expanse of primordial Silence.)

EXPLANATION

(You are capable of reciting the four Vedas without flaw; you have read all the renowned Scriptures also; yet you do not know the Shiva, the Self-essence within, which alone is pointed out by the four Vedas and all the Scriptures.

What is blocking you from understanding the subtle truths of the Vedas and other Scriptures?

It is the desire-factor that has become your essence.

Kaama does not mean passion, but any desire that you cherish in your heart for the worldly things.

Desire for woman is not Kaama, for the Scriptures never condemn the life of a householder.

Desire for wealth, desire for property, desire for gold and diamonds, desire for fame and name, desire for higher positions to rule over all, desire for all sorts of worldly pleasures fill our heart like darkness; and you are blind to the sight of Shiva within you.

If you understand the worthlessness of all the worldly things and develop true dispassion, and analyze the true self as guided by the Scriptures, then you as a wretched Jeeva will dissolve off fully, and Shiva only will be left back as the complete fulfilment state of all achievements; and there will exist, the absolute silence alone as the body of yours.

Though you may live amidst the sounds of names and forms, you will remain as the body of the Shiva only, as the 'Silence of all'.)

[The Silent Vessel:

SivaVaakkiyar sets up a stark contrast between the loud, external noise of ritual scholarship and the profound, inner silence of a liberated body.

The Uselessness of Spiritual Insurance (Semamaaga (kshemamaaga) Othilum):

The word శేషమాగా (Semamaaga) is highly deliberate.

It means "safely," "securely," or "for protection."

SivaVaakkiyar is mocking people who treat scripture like a 'spiritual insurance policy' – by reciting verses mechanically just to secure a spot in heaven or protect themselves from bad karma.

He asserts that Shiva is an experience, not a formula.

No amount of legalistic chanting can introduce you to a formless consciousness.

Lust as a Pathological State (Kaama Noi):

The Siddhar uniquely looks at intense physical infatuation and worldly attachments not just as moral failures, but as a biological disease (కేదాబి). Lust constantly fragments the mind, throws the breath (Praana) out of balance, and keeps the energy trapped in the lowest chakras. Until this fever breaks, the mind can never be steady enough to look inward.

The Flawless, Mute Body (Oonamatra / Oomaiyaana Kaayam):

The final line contains a brilliant textual variant in the palm-leaf manuscripts that highlights two beautiful angles of Siddha philosophy:

ஊனமற்ற காயமாய் (Flawless Body): In Kaaya Sadhana, when the mind is free of desire and anchored in Shiva, the body clears itself of elemental impurities.

It becomes Oonamatra - free of defects, radiant, and resilient.

ஊமையான காயமாய் (Silent/Mute Body): When the ego dies, the frantic inner chatter stops. The body becomes an Oomai (a mute). It no longer argues, craves, or brags.]

[SivaVaakkiyar's ultimate revelation here is breathtakingly simple:

God does not sit inside a book, nor does He require you to be a master musician or a linguist.

When you silence your desires and quiet your mind, your physical body stops being a source of distraction and becomes the silent, unmoving temple where Isha reveals Himself.]

யோக மார்க்கம்

YOGA-PATH

[THE PATH OF PRAANAAYAAMA]

சங்கிரண்டு தாரையொன்று சன்னபின்ன லாகையால்
மங்கிமாளு தேயுலகில் மானிடங்க ளெத்தனை
சங்கிரண்டை யுந்தவிர்ந்து தாரையூத வல்லிரேல்
கொங்கைமங்கை பங்கரோடு கூடிவாழ லாகுமே. (16)

[Sangirandu thārai yondru sannabinna lāgaiyāl
Mangimālu thēyulagil mānidanga letthanai
Sangirandai yunthavirnthu thārai ūtha vallirēl
Kongaimangai pangarōdu kūdivāzha lāgumē.]

[சங்கு இரண்டு, தாரை ஒன்று, சன்னபின்னல் ஆகையால்
மங்கி மாளுதே உலகில், மானிடங்கள் எத்தனை,
சங்கு இரண்டையும் தவிர்ந்து, தாரை ஊத வல்லிரேல்
கொங்கை மங்கை பங்கரோடு கூடி வாழல் ஆகுமே.]

[Sangu iraṇḍu, thārai onru, sanṇapiṇṇal āgaiyāl
Mangi māḷuthē ulagil, māṇiḍangaḷ etthanaī,
Sangu iraṇḍaiyum thavirnthu, thārai ūdha vallirēl
Kongai mangai bangarōḍu kūḍi vāzhal āgumē.]

*There are two holes (Ida and Pingala) that blow the air in and out
(as Praana and Apaana Vaayus)
and a straight tube (Sushumna) where the air from the two holes -
moves entangled together.*

*How the humans (attached to only the physical body)
degenerate and perish (helplessly)
by just breathing (air only) through these bodily nose-holes alone
(not aware of the subtle Praanaayaama-practice of the Great Yogis)!*

*If these two holes can be avoided, and only the straight line is used,
then you can stay (immortal) along with that Shiva -
who shares his body with his beautiful spouse with (nourishing) breasts.*

[INNER MEANING]

[Flanking the body run - ‘the two twin currents, Idā and Piṅgalā’ - incessantly blowing the winds of Praaṇa and Apaana into the cycle of time. Between them stands the hollow pillar of Suṣumnaa, where these opposing tides churn, entangle, and dissipate the vital essence.

Bound in delusion and clinging blindly to the meat of the physical frame, ordinary humanity withers and falls. They squander their life-span in the mindless, outward rhythm of ordinary breathing, ignorant of the subtle alchemical science mastered by the great Yogis.

Seal the two wandering channels; compel the vital fire straight up the spinal axis. Piercing through that singular, unwavering conduit, time dissolves and decay cannot strike. There, you abide immortal - one with the sovereign Shiva, who is eternally united with His half-bodied consort, the bountiful Mother whose breasts nurse the living universe.]

TRANSLATION

[சங்கு இரண்டு (Sang(u)irandu):

The two conch shells. (Esoterically refers to the left and right nostrils, or the Ida and Pingala naadis),

தாரை ஒன்று (Thaarai ondru):

The one central tube, flute, or trumpet. (Refers to the central channel, the Sushumna),

சன்ன பின்னல் ஆகையால் (Sanna pinnal aagaiyaal):

Because they are intricately, finely braided or tangled together (referring to how the naadis weave around the chakras up the spine),

மங்கி மாளுதே (Mangi - Diminishing, fading away) (maaludhey - and dying).

உலகில் மானிடங்கள் எத்தனை (Ulagil maanidangal etthanai):

How many countless humans in this world! (They die because they breathe unconsciously).

சங்கு இரண்டையும் தவிர்ந்து (Sang(u) irandaiyum thavirnthu):

Bypassing, stopping, or avoiding the two conches (bringing the breath through the left and right nostrils to an absolute stand still),

தாரை ஊத வல்லிரேல் (Thaarai ootha valleerel):

If you are capable of blowing the breath straight up the single central tube,

கொங்கை மங்கை பங்கரோடு (Kongai mangai pangarodu):

With the Lord who keeps the youthful maiden with nourishing breasts, as half of His own body (as Lord Ardhanaarishvara),

கூடி வாழ லாகுமே (Koodi vaazha laakume):

You shall unite and live in eternal, immortal bliss.]

GIST OF THE VERSE

*(Two portals exhale and draw the wandering gale -Idā and Piṅgalā, the churning tides of Praana and Apaana - while between them lies the central shaft, the golden spine of Suṣumnaa - where the twin winds coil and knot in blind confusion.
Look at mortal men, tethered to the rotting clay!
They wear their lives down to dust and rot helplessly away, panting empty breath through gross nostrils day and night - utterly blind to the subtle, fire-forged art of the great Siddhas and Masters of old!
But turn away from the two outer gates; force the wild breath up that razor-straight path.

Enter that royal column, and you shall conquer the jaws of death -
enthroned forever beside that very Shiva - who shares half His luminous form with the gracious, life-nourishing Mother of all.)*

EXPLANATION

*(Shiva and his spouse Shakti – Brahman and his power to exist as the world-phenomenon!
Shiva is formless; Shakti stays as his form. Shiva is the Jagat-state nourished by Shakti.
Shiva is the gem; Shakti is his lustre; she is also known as Maayaa, the deluding power of Shiva.
This Shiva can be reached by the practice of enquiry and rational analysis itself, sitting comfortably on the couch in your house. For that, you need a very sharp intellect, the courage to see the world with all its people and objects dissolve off into nothing; the extreme purity of mind, which is free of all desires; the courage to dissolve of your little-I at the feet of the true 'I', the Shiva.
It is not possible for all, to reach such a level of enquiring intellect and reason-based dispassion.
For the ones who do not follow the 'Knowledge-path, the other path that is prescribed is the Praanaayaama method, or the Yoga method.
Praana is the quivering power of the formless motionless Shiva.
This alone functions as the Praana, Apaana, Samaana, Udaana and Vyaana, the five powers that maintain the physical body.
The breath-power is known as Praana. People just breathe through the two holes in the nose and manage to keep alive, like all other animals; that is all!
If one can properly train under an expert Yogi, who has reached the inner-Shiva through this practice, then you will become the extreme state of bliss called Shiva and his Shakti; and exist not as a Jeeva with a polluted identity; but as the 'identitiess knowledge-state, the true self'.)*

[The Anatomy of Breath:

SivaVaakkiyar hides an entire anatomical and spiritual science manual inside these four lines.

The Intertwined Naadis (Sanna Pinnal):

In Siddha anatomy, the spine houses three main energy rivers:

The Left Conch (Ida Naadi): The lunar, cooling breath.

The Right Conch (Pingala Naadi): The solar, heating breath.

The Central Tube (Sushumna Naadi): The golden pathway of spiritual fire.

SivaVaakkiyar points out that the left and right channels criss-cross and tangle (சுன்ன பின்னல்) around the spinal chakras like a double helix. Because the life force (Praana) gets caught in this tangled crossfire, switching unevenly between the left and right nostrils all day, the physical body experiences friction, wear-and-tear, ageing, and eventually death (மங்கி மாளுதே).

Abandoning the Conches (Sangu Irandaiyum Thavirndhu)

The secret to stopping death, according to the Siddhars, is stopping this erratic left-right breathing. Through intense Praanaayaama (Praana-control), the yogi completely locks down the scattered breath in the "two conches." The breath is held perfectly still, creating a massive internal pressure.

Blowing the Central Flute (Thaarai Oodha):

When the side channels are blocked, the awakened Kundalini energy has no choice but to shoot straight up the central tube (சூர) toward the crown of the head. This is the ultimate goal of all physical yoga.

The Ardhanaareeshvara State (The Divine Union):

The final line is a poetic masterpiece. SivaVaakkiyar says you will merge with the Lord who has ParaaShakti as half of his being (Mangai-pangar).

In Kundalini yoga, the base of the spine is female (Shakti/Energy), and the crown of the head is male (Shiva/Consciousness). When you blow the "central flute," Shakti rises up the spine to meet Shiva in the Praana-essence at the top. At that exact moment, the yogi experiences the total, non-dual state as the bodi-less silent state. You stop being a fragmented mortal and become the 'complete, immortal, and undivided Existence-essence'.]

ஞானநிலை THE STATE OF KNOWLEDGE

[THE GOLD IN THE BRACELET AND ARMLET, IS THE SAME IN BOTH]

**தங்கமொன்று ரூபம்வேறு தன்மையான வாறுபோல்
செங்கண்மாலு மீசனுஞ் சிறந்திருந்த தெம்முளே
விங்களங்கள் பேசுவார் விளங்குகின்ற மாந்தரே
எங்குமாகி நின்றநாமம் நாமமிந்த நாமமே. (17)**

**[Thangamondru rūpamvēru thanmaiyāna vārupōl
Senganmālu mīsanunj chiranthiruntha dhemmulē
Vingalāngal pēsuvār viḷangukinra māndharē
Engumāgi ninranāmam nāmamintha nāmamē.]**

[தங்கம் ஒன்று, ரூபம் வேறு தன்மையான ஆறு போல்,
செங்கண் மாலும் ஈசனும் சிறந்து இருந்தது எம்முளே,
விங்களங்கள் பேசுவார், விளங்குகின்ற மாந்தரே,
எங்கும் ஆகி நின்ற நாமம், நாமம் இந்த நாமமே.]

[Thangam ondru, rūpam vēru thanmaiyāna āru pōl,
Sengan-mālum īsanum sirandhu irundhadhu emmulē,
Vingalāngal pēsuvār, viḷangukinra māndharē,
Engum āgi nindra nāmam, nāmam indha nāmamē.]

*Just as the gold is fundamentally 'one',
though the ornaments fashioned from it take completely different forms -
Lord Vishnu and Lord Shiva are both within the Self itself as one with it.*

Hey you religious fanatics!

*You divide them both and talk ill of one, and the greatness of the other,
explaining it all, in your own way.*

*This name (sound) alone as the name (sound) 'namasivaaya' which is within,
stays pervading everything without division
as the name (pointing to the non-dual Truth within).*

[INNER MEANING]

[Just as pure gold remains unaltered in its fundamental nature - regardless of whether it is forged into a crown, a ring, or a chain - so too are Lord Vishnu and Lord Shiva - the inseparable aspects of the singular Self seated within your own chest. Yet look at the absurdity of religious fanatics: you slice reality down the middle, bickering over boundaries, slandering one deity to elevate the other, fabricating doctrines to justify your bitter sectarian pride. You miss the living secret entirely. The primordial vibration 'Namah Śivāya' does not belong to a faction; it is the unconditioned current resounding from within, effortlessly pervading every atom without fracture or fault - the ultimate name of the one, second-less Reality.]

TRANSLATION

[தங்கம் ஒன்று ரூபம் வேறு (Thangam ondru roobam veru):

The gold (Thangam) is fundamentally one and the same substance, even though the shapes, forms, and ornaments (Roobam) made from it are entirely different,

தன்மையான ஆறு போல் (Thanmaiyaana(v)aaru pol):

(and they stay as) gold alone in nature (when the names and shapes are removed)

தன்மையான (tanmaiyaana) - [தன்மை + ஆன] **Having that nature / quality**

ஆறு (aaru) - **Way / manner** போல் (pōl) - **Just as / like**

செங்கண்மாலும் ஈசனும் (Sengan-maalum Eesanum):

(maal – great one)

The Red-eyed (lotus-eyed) Maal (Vishnu) and Lord Eesha (Shiva)...

சிறந்திருந்தது எம்முளே (Sirranth(u) irunthadh(u) emmule):

both reside in their highest, most glorious state right inside of me (Emmule) (as the Self-state).

விங்களங்கள் பேசுவார் (Vingalangaḷ pesuvaar):

விங்களங்கள் (viṅgaḷaṅgaḷ) - Petty disputes / discordant arguments / futile slander (from vi-kalaṅka or dialectal vigaḍam/viṅkaḷam);

விளங்குகின்ற - Vilanguḡindra - Clear-minded / discerning (used here in irony: "so-called enlightened")

Those who engage in petty, divisive religious debates, arguments, and sectarian squabbles (Vingalangaḷ),

மாந்தரே (maanthare):

Are just ordinary human beings living under the illusion of the material world.

எங்குமாகி நின்ற நாமம் (Engum - aagi nindra naamam):

The supreme vibration/Name (Naamam) that has expanded and permeated literally everywhere...

நாமம் இந்த நாமமே (Naamam intha naamame):

...is this very Name vibrating right within ourselves!]

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GIST OF THE VERSE

(Gold is ever one and indivisible, though hammered into a thousand fleeting forms - so too, Vishṇu the Preserver and Shiva the Transformer - dwell as the single, unconditioned Self within.

Blind sectarians! Strutting fanatics!

You carve the Indivisible in two with petty malice, spitting venom at one while crowning the other, peddling scriptures twisted by your own fevered minds.

Silence your tongues!

The primal sound Namaḥ Śivāya echoes within the secret heart - an undivided hum saturating the whole cosmos, pointing to the non-dual Truth - where every boundary turns to dust.)

EXPLANATION

(Gold exists as various shapes as bracelets, armlets, necklaces, bars and so on.

Yet the gold is the same in all these shapes; and does not change, or bothered by its shape.

I utter 'Namasivaaya' and Rama-Rama' as Mantras; but they do not refer to the outer forms of Hari and Hara. I always see the inner essence Shiva, the auspicious one, the self-essence as the same in both of them. That Shiva is my 'self' too; your 'self' to; and the self of all the beings from a worm to a God.

Instead of seeing the same inner essence in the deities, you foolish people adore the forms only, and fight with each other, trying to prove your deity as greater than the other one.

Understand that 'this 'Namasivaaya' the inner essence as the self of all' is formless and exists as the forms of all the beings - be it a human, or an animal, or a God.)

[This is another spectacular, non-dual masterclass from the SivaVaakkiyam.

In this stanza, SivaVaakkiyar uses one of the classic, foundational analogies of Vedaanta and Siddhar philosophy- the goldsmith and the ornaments - to dismantle sectarian religious arguments. He asserts that Vishnu (செங்கண்மால் / The Red-(lotus) Eyed Lord) and Shiva (ஈசன்) are not two competing gods, but the exact same divine substance taking different names and forms within our own consciousness.

The Unity of Substance:

SivaVaakkiyar uses this verse to heal the fractured, argumentative religious landscape of his era, pointing seekers to the underlying unity of existence.

The Gold and the Ornaments (Thangam Ondru):

This is a classic philosophical analogy. Imagine a gold ring, a gold necklace, and a gold crown.

To a child or an uneducated person, they are three completely different things. They might argue over which one is better or more beautiful. But to a goldsmith, there is only the gold.

The ring, the necklace, and the crown are just temporary names (Naama) and forms (Roopa).

If you melt them down, the forms vanish, but the gold remains unchanged.

SivaVaakkiyar says that the entire cosmos operates on this principle. Vishnu and Shiva are just different "ornaments" fashioned out of the same primordial, golden consciousness.

The Internal Integration (Emmule):

Notice that he doesn't say Vishnu and Shiva are sitting together in a distant heaven.

He says சிறந்திருந்தது எம்முளே - they are established inside me.

In the subtle anatomy of the Siddhar, the right side of the body (the solar, heating energy) is governed by Shiva. The left side of the body (the lunar, cooling, preserving energy) is governed by Vishnu/Shakti.

A realized yogi doesn't pick sides. They harmonize both energies within their own system, realizing that the twin forces of creation-preservation and dissolution are beautifully balanced inside their own breath.

The Illusion of Separation (Vingalanga):

The word விங்களம் (Vingalam) refers to divisive, splitting arguments.

SivaVaakkiyar has no patience for theological debates where Shaivaites and Vaishnavaites throw scriptural verses at each other to prove the superiority of their Gods.

He calls these debaters மாந்தரே (mere worldly mortals) – people who are caught up in the superficial shapes of the jewellery and are completely blind to the gold.

The Nameless Name (Intha Naamame):

He concludes by stating that the ultimate cosmic sound (நாமம்) that fills the entire universe (எங்குமாகி நின்ற) is not a word written in a specific sectarian holy book. It is the unvoiced, continuous vibration of consciousness vibrating right inside your own heart. When you drop the external labels, you realize that the one supreme reality is - the very presence looking out through your eyes.]

யோக நிலை
THE YOGA-STATE

[THE DANCE OF CHIT-SHIVA]

அஞ்செழுத்தி லேபிறந்து அஞ்செழுத்தி லேவளர்ந்து
அஞ்செழுத்தை யோதுகின்ற பஞ்சபூத பாவிகாள்
அஞ்செழுத்தி லோரெழுத் தறிந்துகூற வல்லிரேல்
அஞ்சலஞ்ச லென்றுநாத னம்பலத்தி லாடுமே. (18)

[Anjezhutthi lēpiranthu anjezhutthi lēvalarnthu
Anjezhutthai yōthugindra panjabhūtha pāvigā!
Anjezhutthi lōrezhuth tharinthukūra vallirēl
Anjalanja lenrunātha nambalatthi lādumē.]

[அஞ்ச எழுத்திலே பிறந்து, அஞ்ச எழுத்திலே வளர்ந்து,
அஞ்ச எழுத்தை, ஒதுகின்ற, பஞ்ச பூத பாவிகாள்,
அஞ்ச எழுத்தில், ஓர் எழுத்து, அறிந்து கூற வல்லிரேல்,
'அஞ்சல் அஞ்சல்' என்று நாதன், அம்பலத்தில் ஆடுமே.]

[Anju ezhutthilē piranthu, anju ezhutthilē valarnthu,
Anju ezhutthai, ōthuginra, panja bhūtha pāvigā!,
Anju ezhutthil, ōr ezhutthu, arinthu kūra vallirēl,
'Anjal anjal' endru nāthan, ambalatthil ādumē.]

Hey you sinners made of five elements!

*Born from the - Five letters – ‘namasivaaya’ as the group of five elements,
growing up as a body made of five body elements
(sustained by the ‘five letters’),
you are just reciting the five letters (Namasivaaya) (as just some sound-form)
without any understanding.*

*If you can find out which single letter is hidden
in these five letters - and say it -
(as the subtle contemplation of ‘Pranava’),
then -*

*the Lord will dance in the Chit-expanse (Chirrambalam) with the assurance -
‘Fear not! Fear not!’
(with the sound - Jhal-Jhal rising from his anklets)!
(The entire world and you too dissolve off,
and only the blissful non-sound sound of the formless one prevails!)*

[INNER MEANING]

[Look at your folly, you clay-bound wanderers shaped from the five elements!
You were summoned into existence by the five sacred seeds - Na-Ma-Śi-Vā-Ya - weaving the fabric of your flesh, your breath, and the mortal world around you. Yet you mindlessly parrot the five-lettered mantra as a mechanical rhythm of the tongue, blind to the living power beneath the syllables.

If you possess the daring, unearth that single, undivided Letter sleeping at the core of the five – the roaring, subtle current of Aum -
catch that uncreated spark, and the Sovereign will step forth in the vast expanse of Consciousness - the eternal Chirrambalam - His anklets crashing in luminous silver strides: Jhal-Jhal!

Lifting His hand to proclaim, “Fear not, fear not!”, He burns away both the observer and the observed. The entire cosmos dissolves into nothingness, leaving only the unconditioned, soundless vibration of the Formless - supreme, radiant, and whole.]

TRANSLATION

[அஞ்செழுத்திலே பிறந்து (Anjezhutthilae pirranthu):

In the five letters / syllables (the sacred *Pañcākṣara: Na-Ma-Śi-Vā-Ya*, corresponding to the five cosmic elements)

அஞ்செழுத்திலே வளர்ந்து (Anjezhutthilae valarnthu):

Growing up and sustaining your life entirely within the five letters - *Na-Ma-Śi-Vā-Ya*,

அஞ்செழுத்தை ஒதுகின்ற (Anjezhutthai othugindra):

Mechanically reciting and chanting those five letters - *Na-Ma-Śi-Vā-Ya*,

பஞ்சபூத பாவிகாள் (Panchabhoota paavikaal):

O wretched mortals / sinners bound to elemental matter (the world and body made of the groupings of five elements),

அஞ்செழுத்தில் ஓர் எழுத்து (Anjezhutthil or(u)ezhutthu):

The One Single Core Letter (Oru Ezhutthu) that resides deep inside those five letters, (the non-dual root 'Prajña' / pure consciousness),

அறிந்து கூற வல்லிரேல் (Arrinthu koora valleerel):

If you are truly capable of knowing it intimately and vibrating it -harmonize inwardly)

அஞ்சல் அஞ்சல் என்று (Anjhal anjhal endru):

Fear not! Fear not! (Abhaya - the ultimate divine assurance of protection)

(saying) thus...

(with the non-stop sound from the anklets of the dancing Shiva as Jhal -Jhal)

நாதன் அம்பலமாடுமே (Naathan ambalatthil aadume):

The Supreme Lord (Naathan) will dance in ecstatic joy within the sacred arena (Ambalam) of your open heart (as the self-essence).]

GIST OF THE VERSE

(Wretches molded of the five elements!

*Fashioned from the five letters – ‘Na-Ma-Śi-Vā-Ya’ (Brahman-state)
as earth, water, fire, wind, and sky,
sustained by their very pulse through a lifetime of clay,
you mouth those syllables like empty pebbles,
rattling dead sounds with a hollow heart!*

*Can you pierce the veil?
Can you utter that singular, secret letter concealed inside the five -
the primordial strike of Pranava?*

*Speak it!
And, the Lord will erupt into His cosmic dance -
within the boundless sky of ‘Chit (the silent Self-awareness deep within)-
in sacred Chirrambalam!(Chidambaram - Chit-expanse)!*

*His golden anklets ring out Jhal-Jhal, scattering the fear (of Samsaara),
“Dread nothing! Dread nothing!” (Anjhal, Anjhal)!*

*In that blazing frenzy, the universe and your petty “I” turn to vapour,
leaving only the thunderous, unmade Silence of the Formless, ecstatic One!)*

EXPLANATION

(Everyone who is identified with the body is a sinner indeed; for he exists identified with the 'lie' called the body; and is not identified with the true self within.

Hey you sinners! You love your body so much!

What is your body made of? Just the five elements of earth, water, fire, air and space (matter, moisture, heat, Praana, and space! You as a body, were born from other bodies made of elements; grew up as the body of elements, and now are just make the mechanical sound – 'OM Namasivaaya'!

Your body is inert! Your thinking power also seems to have frozen, being one with the inert body!

If you can understand these five letters Namasivaaya (all the sound-varieties you can roll in your mouth) actually represent the single letter Om; then you will see the entire world as a the dance of the Shiva, and hear the entire world making the sound of OM only; and all the fear of death, and diseases connected to the body will vanish off - for his dancing feet resound with the assurance - (anjhal anjhal) - do not fear, do not fear' – like the melodious sound emanating from the anklets,

[This is another stunning, mathematically coded verse from the ShivaVakkiyam. Here, SivaVaakkiyar delivers a brilliant paradox to the spiritual seekers: he notes that while we are completely made of the Five Letters (the Panchaakshara: Na-Ma-Si-Va-Ya), we still chant it mechanically like the blind, unthinking mortals. He then drops an advanced esoteric secret - revealing that the key to ultimate liberation is to collapse those five letters down into One Single Syllable.

The Reduction to the One: SivaVaakkiyar uses this verse to guide the practitioner from the outer material elements to the single, ultimate point of unmanifest consciousness.

The Matrix of the Body (Panchabhoota Paavigaal):

Why does he say we are born and raised in the five letters?

In Siddha philosophy, the five syllables ந-ம-சி-வா-ய (Na-Ma-Si-Va-Ya) are the literal blueprints for the PanchaBhootas (the five physical elements that build the human temple):

Na (ந): Earth (Solid tissue/bones)

Ma (ம): Water (Blood/fluids)

Si (சி): Fire (Digestive heat/metabolism)

Va (வா): Air (The breath/Praana)

Ya (ய): Space (The vacuum/consciousness within)

SivaVaakkiyar calls humans பஞ்சபூத பாவிகளாள் (elemental sinners) because we treat our bodies as mere physical meat-suits. We read the mantra in books and shout it out loud with our tongues, completely failing to look inward and realize that our very flesh, breath, and heart-beat are the physical manifestation of those five sacred syllables.

The Secret "One Letter" (Anjezhutthil Oru Ezhutthu):

The core mystery of the verse is: What is the one letter hidden inside the five? To a Siddhar, this refers to The Pranava (AUM) or the silent, unvoiced single syllable - the Primal Seed (Beeja). When you blend the five elements of the body, quiet the mind, and trace the sound of 'Na-Ma-Si-Va-Ya' back to its absolute origin, the five distinct syllables collapse into a singular, continuous hum. It is like turning five scattered streams back into the one ocean from which they evaporated. This single syllable is pure, unconditioned consciousness.

The Cosmic Dance of Fearlessness (Anjhal Anjhal):

When you are capable (வல்லிரைல்) of anchoring your awareness in that singular, primordial root sound, a magnificent shift occurs. The external world loses its terrifying grip on you. The Lord (Naathan) begins His cosmic dance (அம்பலத்தாடுமே) right inside the centre of your existence-point (the Chidambaram or the expanse of pure consciousness or self-awareness). He raises His hand in the 'Abhaya Mudra', whispering அஞ்சல் அஞ்சல் (Fear not). You realize that you are completely safe because you are no longer a fragile body floating in a terrifying universe- but you are the timeless, deathless consciousness that holds the world together.]

FROM
'SHIVARAHAYETIHAASA'

तज्जं तल्लं च तदनं जगदेतत्प्रकाशते।
यस्तमःपारगो नित्यं मनोवाचामगोचरः॥

तत् जं तत् लं तत् अनं जगत् एतत् प्रकाशते।
*This Jagat which rises from him, dissolves in him, and stays in him,
is revealed by him alone.*

यः तमःपारगो नित्यं, मनोवाचां अगोचरः॥
*He is beyond darkness. He is eternal.
He is unreachable by the mind and words.*

[This verse uses a rare and rhythmic phonetic structure (Taj-jam, Tal-lum, Tad-anam) to describe the life cycle of the universe, while grounding the source of that cycle in the "Untouchable Light." These sounds, if sung in the correct tone, represent some dance-movements of Shiva, the Cosmic dancer.]

[तज्जं तल्लं च तदनं -The Mystery of "Taj-jal-ān"]

This is a creative variation of the famous cryptic syllable "Taj-jal-ān" from the Chaandogya Upanishad. It breaks down the three functions of the Divine regarding the world.

Tat-jam (Born from That) -The Source/Creator.

Tat-lam (Layam) (Dissolving into That) - The Destination/Absorber.

Tat-anam (Breathing/Living in That) - The Sustainer/Life-force.

This implies that the world is not "separate" from the Supreme.

Like waves in an ocean, the world is made of the same "water" at every stage of its existence.]

[The cryptic syllable "Taj-jal-ān" (तज्जलानं) is one of the most famous and densest "mantras of meditation" in the Chaandogya Upanishad. It is a linguistic puzzle designed to help the seeker see the entire universe as a single, divine movement.

It appears in the context of the 'Shaandilya Vidyaa', which begins with the famous declaration:

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्तं उपासीत॥

All this is indeed Brahman.

From That it comes, into That it vanishes, and in That it breathes.

Thus, one should meditate on It with a calm mind."

Tajjalaana:

The word is a portmanteau (a combination of words) that describes the three-fold relationship between the world and the Absolute:

Tat (त) तस्मात् Ja (ज) जायते La (ल) लीयते An (अन्) अनिति

*"That (Tat) from which the world is born (Ja), into which it dissolves (La),
and in which it breathes/lives (An)."*

The Upanishad says, "Knowing this, one should worship in calmness (Shaanta)."

The Metaphor of the Ocean suits this instruction.

Ja: The wave rises from the ocean. An: The wave exists as a form on the ocean.

La: The wave sinks back into the ocean. The wave is never not the ocean.]

"तज्जं तल्लं च तदनं" (Taj-jam, Tal-lum, Tad-anam).

Taj-jam corresponds to Tat-Ja.

Tal-lum (Layam) corresponds to Tat-La.

Tad-anam corresponds to Tat-An.

[यस्तमः पारगो नित्यं -

Tamaḥ-pāra: He who is on the "other shore" (Para) of darkness (Tamas).

In Vedanta, "darkness" refers to Avidyaa (ignorance).

This verse identifies the Lord as the "Eternal Sun" that exists beyond the reach of the shadow of the ego.

(मनोवाचामगोचरः)

It serves as a humble reminder:

We can use words to point toward Him, but we cannot "capture" Him in a definition.

He is the Subject who uses the mind; therefore, the mind (the object) cannot turn around and "see" its own source. Since He is "beyond mind and speech," the verse suggests that the highest form of worship or realization is not through talking or thinking, but through Silence.

When the "speech" and "mind" stop their restless movement, that which is "beyond" them, naturally reveals itself.]

அட்சர மகிமை
THE GREATNESS OF THE IMPERISHABLE ONE

[CATCH HOLD OF THE SUBTLE FIVE LETTERS]

**அஞ்சுமஞ்சு மஞ்சுமே யனாதி யான தஞ்சுமே
 பிஞ்சுபிஞ்சு தல்லவோ பித்தர்காள் பிதற்றுநீர்
 நெஞ்சிலஞ்சு கொண்டுநீர் நின்றுதொக்க வல்லிரேல்,
 அஞ்சுமில்லை யாறுமில் லனாதி யான தொன்றுமே. (19)**

[Anjumanju manjumē yanāthiyāna thanjumē,
 Pinjupinja thallavō pitthargā! pidhatrurīr,
 Nenjilanju kondunīr ninru thokka vallirēl
 Anjumillai yārumil lanāthiyāna thonrumē.]

[அஞ்சும் அஞ்சும் அஞ்சுமே, அநாதி ஆனது அஞ்சுமே,
 பிஞ்சு பிஞ்சுது அல்லவோ, பித்தர்காள் பிதற்றுநீர்,
 நெஞ்சில் அஞ்சு கொண்டு, நீர் நின்று தொக்க வல்லிரேல்
 அஞ்சும் இல்லை ஆறும் இல்லை, அநாதி ஆனது ஒன்றுமே.]

[Anjum anjum anjumē, anāthi ānathu anjumē
 Pinju pinjathu allavō, pitthargā! pidhatrurīr
 Nenjil anju konu, nīr nindru thokka vallirēl
 Anjum illai ārum illai, anāthi ānathu ondrumē.]

*The five elements, the five organs of action, the five organs of knowledge,
 all these are centered in the beginning-less five letters (Namasivaaya).*

(‘That is’; so, these function as ordained.)

*But, you people are still blabbering the five letters as loud sounds only,
 from the mouth (as a mere sound-form), in an immature way.*

*If you can become one with the subtle five letter within,
 (as one with the silent ‘Om’, the Self-state),*

then there is no five also

(body made of five-elements) (Jagat made of five elements)

(Five sense-patterns which make up the scenes of the world)

and no six also,

(changes as connected to the body)

*(birth (as a shape made of flesh), existence (as a character of a life-story),
 growth, transformation, decline, and death);*

only the true essence (Pure state of Shivam)

will be left back which is beginning-less and endless.

[INNER MEANING]

[The five elements that build the cosmos, the five instruments of action, and the five faculties of perception are all grounded in the beginningless matrix of the Five Letters - Na-Ma-Śi-Vā-Ya. It is their silent presence that ordains the entire machinery of existence.

Yet how crudely you treat them: chattering the sacred formula aloud as empty, external noise, boasting of an immature devotion born only of the tongue.

Plunge inward and unify with that subtle fivefold essence - subside into the soundless Praṇava, the unbroken Self.

In that dissolution, the "five" cease to be: the five-elemental body, the material cosmos, and the five restless senses weaving the phantom world all evaporate.

The "six" are equally shattered: the bodily curses of conception, birth, growth, change, decline, and final death fall away forever.

Nothing is left behind save the pristine, unconditioned expanse of Śivam - boundless, unborn, and without end.]

TRANSLATION

[அஞ்சும் அஞ்சும் - அஞ்சுமே (Anjum anjum anjume):

The Five (elements), the Five (senses), are ultimately contained in that supreme Five (the Panchaakshara) only,

அநாதியானது அஞ்சுமே ((y)Anaadhiyaanath(u)anjume):

The beginning-less, eternal reality is that very same Five-lettered 'Shivam' only.

பிஞ்சு பிஞ்சு தல்லவோ (Pinju pinj(a)thallavo): (pinchu -unripe understanding)

is it not the most immature way (you are blabbering this five-lettered Mantra mechanically)

பித்தர்காள் பிதற்றுறீர் (Pitthargaal pithatrureer):

O madmen (Pitthargaal), you utter useless, confused babble (Pithatrureer) (without any understanding)

நெஞ்சில் அஞ்சு கொண்டு நீர் (Nenjil anju kondu neer):

Taking that five-lettered sacred awareness deeply into your heart ('Nenjil' - deep within the conscious core)

நின்று தொக்க வல்லிரேல் (Nindru thokka valleerel): ...

நின்று (ninru) - Standing firm / steadying the awareness

தொக்க (tokka) - Gathering / consolidating / uniting inwardly

if you are capable of making the mind still, bind the breath, and completely focus on the Self-within,

(அஞ்சுமில்லை - Anjum illai)

Then the five elements (Anju) lose their power to bind you (you become dis-identified with the physical body)

(ஆறும் இல் - aarum ill):

the six changes connected to the body also are not there (since the body is seen just as a group of elements, and is worn as a costume only),

அநாதியானது ஒன்றுமே (ll)Anaathiyaanath(u) ondrame):

Everything beautifully collapses back into the singular, beginning-less One (Ondru).]

GIST OF THE VERSE

*(The five great elements, the five active limbs, the five gates of knowing -
all turn upon the pivot of the beginningless Five Letters: Na-Ma-Śi-Vā-Ya.*

By That alone they breathe; by That alone they act.

*Yet you babble those sacred syllables like children playing with stones,
spitting them through careless lips as noisy, hollow breath!*

Dissolve into the subtle Five Letters sleeping within!

*Melt into the primordial hum of Aum, the silence of the Self -
and suddenly the 'five' vanish into thin air -
no body of clay, no world of dust, no fivefold trap of sensory deceit!*

*The 'six' also break and crumble:
birth, existence, growth, shift, decay, and the rot of death!*

*Stripped of form, untouched by time,
nothing remains
but the uncreated, endless blaze of pure 'Sivam'.)*

EXPLANATION

(Understand this much only!

All the objects including all the physical bodies are made up of groups of elements only; and are inert and non-conscious.

All the five organs of action (mouth, the organ of speech - Vaak; hands, the organ of grasping - Hasta; feet, the organ of walking - paada; anus, the organ of excretion - paayu; genitals, the organ of procreation – upastha) are also inert and non-conscious.

All the organs of knowledge - eyes, ears, skin, tongue, and nose , which reveal the world made of images, sounds, solidity, taste, and smell – are also inert and are non-conscious.

They all have a beginning and end as birth and death.

They all are alive and functioning because of the subtle state of Siva, the self-essence that supports them all. However, this five lettered Supreme as Omkaara is beginning-less and endless.

It was there as the real you (the real I) before the body made of elements was born; and will be there as you (the real I) even after the body made of elements die.

How can you - one who is able to 'know' the world made of elements and sense-patterns, be the inert physical body? But, without ever making an effort to understand the 'real- I', you people are just repeating the sound 'Namasivaaya' like mad man's platter.

What will you attain by just mechanical repetition of this sound, if you cannot turn within and be one with the true self, which has no form made of elements, which has no sense organs of action and knowledge, yet lights up them all and reveals the world.

If you can stay as one with the true self, there will not be the world made of five elements also, nor the Jeeva made up of the six-fold nature of the mind and its five knowledge-organs.)

(Mind is the function attached to the Jeeva as something which receives the sense-input, produces the illusion of solid objects and a life lived through past, present and future; and is not an organ that is part of your body.)

[This is another breath-taking, mathematically encoded riddle from the SivaVaakkiyam.

SivaVaakkiyar plays with the word அஞ்சு (Anju), which carries a double meaning in Tamil: it means the number Five, and it also means Fear/To Dread.

He uses this linguistic mirror-trick to mock worldly people (பித்தர்காள் - O madmen) who spend their lives trembling in fear of the five senses and the five elements, completely missing the fact that the ultimate "Five" is the beginning-less, primordial path to freedom.

Master of the Five and Six:

SivaVaakkiyar constructs this verse like a puzzle, forcing the practitioner to look past the surface vocabulary to grasp a profound yogic science.

The Play on "Five" (Anjum Anjum Anjume):

SivaVaakkiyar groups the universe into sets of fives to show how they overlap:

The Five Elements (Pancha Bhootas - Earth, Water, Fire, Air, Space) build your physical cage.

The Five Senses (Pancha Indriyas - Sight, Sound, Smell, Taste, Touch) act as the hooks that drag your mind outward, causing spiritual dread and anxiety (அஞ்சு / fear).

The Panchaakshara (Na-Ma-Si-Va-Ya - The Five Letters) is the master key.

He tells the "madmen" (Pittharkaal) who wander outside, that they are babbling in confusion because they see the five elements as hostile, separate forces. If you take that very same five-lettered blueprint and lock it down inside your chest (நெஞ்சில் அஞ்சு கொண்டு), the chaotic elements inside your body fall into perfect alignment.

Transcending the Five and the Six (Anjum illai Aarum il):

When you achieve this deep, internal concentration (நின்று தொக்க வல்லிரல்), an extraordinary liberation occurs. The senses are drawn inward. The elements lose their density; the body becomes a light, alchemical vessel. The emotional blockages dissolve instantly.

You are freed of the 'body-I' (the imagined ghost that has possessed you the 'Shivam'), and wear the body-thing as a costume only, like an actor on stage; and will not be affected by the changing patterns of the world that stay as only stage-props.

The Collapse into the One (Anaadhiyaanadhu Ondrume):

The ultimate climax of this verse is identical to the non-dual realization of the highest Sages.

As long as you are looking outward, the universe appears crowded with billions of separate things, rules, and gods. But the moment you hold your breath still and sink into your own heart, the numbers dissolve.

The five elements disappear. The six internal blockages vanish.

The entire multi-coloured tapestry of the universe is sucked back into the single, formless, unmanifest point of light from which it originally emerged - the beginning-less, timeless One (அநாதியானது ஒன்றுமே).]

சிவபூசை வேண்டுமெனல்
THE NECESSITY OF SHIVA-WORSHIP

[A JEEVANMUKTA IS A NEELA-KANTHA (ONE WITH A BLUE THROAT)]

**நீளவீடு கட்டுறீர் நெடுங்கதவு சாத்துறீர்
வாழவேணு மென்றலோ மகிழ்ந்திருந்த மாந்தரே
காலனோலை வந்தபோது கையகன்று நிற்பிரே
ஆலமுண்ட கண்டர்பாத மம்மைபாத முண்மையே. (20)**

[Nīlavīdu katturīr nedunkathavu sātthurīr
Vāzhavēnu menralō magizhndhiruntha māntharē
Kālanōlai vanthapōdthu kaiyaganru nirpirē
Ālamunda kandarpātha mammaipātha munmaiyē.]

[நீள வீடு கட்டு(கி)றீர், நெடும் கதவு சாத்துறீர் (சாத்துகிறீர்),
வாழ வேண்டும் என்றலோ, மகிழ்ந்து இருந்த மாந்தரே,
காலன் ஓலை வந்த போது, கை அகன்று நிற்பீரே,
ஆலம் உண்ட கண்டர் பாதம், அம்மை பாதம் உண்மையே.]

[Nīla vīdu kattu(gi)rīr, nedum kathavu sātthurīr (sātthugirīr),
Vāzha vēndum enralō, magizhnthu iruntha māntharē,
Kālan ōlai vantha pōdhu, kai aganru nirpīrē,
Ālam unda kandar pātham, ammai pātham unmaiyē.]

*You people build a huge house that is long and spacious,
but close the main door for all the others
(as if others will pollute your auspicious premises).*

*Hey you men, you do this to live happily
(enjoying the possession of wealth and riches).*

*When the 'letter' (palm-leaf) comes from Kaala (Death),
you will stay helpless (owning nothing), with your hands fallen apart.*

*The only truth is -
the feet of the one took poison to save the world, and held it in the throat,
and the feet of the our Great Mother, who stopped the poison in his throat.*

[INNER MEANING]

[You build vast, opulent estates with long corridors and cavernous halls, yet you bolt the front doors against the world, sneering as if the shadow of another human being would pollute your manicured haven. You scheme and guard your perimeter only to hoard comfort, intoxicated by the petty illusion of wealth and family security.

Yet how will that fortress serve you when the unyielding warrant of Kāla arrives?

When Death delivers his final palm-leaf decree, all your possessions turn to smoke. You will lie paralysed and utterly destitute, hands splayed open in the dust, unable to cling to a single grain of dirt.

Wake up from the trance of ownership: the only enduring sanctuary in this floating world is found at the sacred feet of the Lord who swallowed the deadly Hālāhala poison, and the feet of our Sovereign Mother, whose gentle palm held the venom harmless at His throat.]

[This phrase is the famous concluding line from a verse attributed to the Tamil poet-saint Pattinattaar (பட்டினத்தார்):

"காதற்ற ஊசியும் வாராது காண் கடைவழிக்கே"

(Kādarra ūciyum vārādu kāṇ kaḍaivazhiikkē)

"Behold, even an eye-less needle will not accompany you on your final journey."

According to tradition, Pattinattaar (Thiruvēnkadar) was an immensely wealthy merchant in 'Kaveripoompattinam'. Realizing that his father was overly attached to material wealth, his adopted son (often identified as Lord Shiva in disguise) left him a small jewel box containing only a broken-eyed needle and a palm leaf bearing these words. Upon reading it, the truth struck Pattinattaar that not even the most worthless object in this world can be taken beyond death. This revelation triggered his immediate renunciation of all his wealth, family, and status to become an ascetic saint.]

TRANSLATION

[நீள வீடு கட்டுறீர் (Neela veedu kattureer):

You build long, expansive, luxurious houses (Veedu).

நெடுங் கதவு சாத்துறீர் (Nedung (k)athavu saathureer):

You fit them with tall, heavy, fortified doors (Kathavu) and lock them tight.

வாழ வேணும் என்றலோ (Vaazha venum endralo):

Thinking and planning that you will live there in comfort for a long, indefinite time...

மகிழ்ந்திருந்த மாந்தரே (Magizhinthiruntha maanthare): ...

O worldly human beings (Maanthare) who rejoice in this superficial safety!

காலன் ஓலை வந்தபோது (Kalan olai vantha-pothu):

When the palm-leaf letter summons notice (Olai)

from Kaalan (the Lord of Death/Time) arrives...

கை அகன்று நிற்பிரே (Kai agandru nirrrpire):

(அகன்று (akandru) — Slipping away / detached / leaving empty-handed)

You will stand there with your hands thrown wide open, completely empty-handed, forced to step away from everything you owned.

ஆலமுண்ட கண்டர் பாதம் (Aalam-unda kandar paatham):

(ஆலம் - ālam - The cosmic poison - hālahāla)

The feet (Paatham) of the Lord whose throat holds the cosmic poison (Shiva)...

அம்மை பாதம் உண்மையே (Ammal paatham unmaiye):

...and the feet of the Divine Mother (Ammal) are the only enduring, ultimate reality!]

GIST OF THE VERSE

*(You raise sprawling mansions of grand design,
stretching wide with towering walls and greedy pride,
yet slam the heavy front gate shut in your neighbour's face -
guarding your purity, trembling lest the wretched defile your floor!*

Blind fools!

*You barricade yourselves inside to wallow in gold and feast on fleeting joys.
But when the summons arrives - the dark palm-leaf scratched by Kāla's hand -
what will your carved doors and hoarded coin buy you then?*

*You will fall flat, stripped of every coin,
your limp hands dropped open, empty to the cold earth!*

*Know the only truth that survives the fire:
the lotus feet of the Blue-Throated Lord,
who drank the roaring world-poison and sealed it in His neck -
and the holy feet of the Great Mother,
whose merciful touch arrested the venom, saving all that breathes.)*

EXPLANATION

(Hey you selfish people! You worship deities; recite his names incessantly; perform ascetic disciplines; yet are after wealth, name and fame.

Your desires have no end.

You amass wealth; hide gold and diamonds; build houses like mansions and keep all others out of it; you have no care for the poor; you have no compassion for the needy.

You imagine that you will live a long life with your family and possessions, and the wealth will keep you happy forever. Wasting your life in seeking worthless pleasures, you forget the real purpose of life, the seeking of the true self who is shining as the Shiva within. And, diseases strike you wherever you hide in your mansion filled with gold and diamonds.

Though you might have safeguarded yourself with a heavy lock and blocked the door for all, Kaala, the death-deity will enter anytime, in any form; and you will lie dead with your arms and legs spread out. 'You cannot even take a needle with broken eye with you, when you die' - says Saint ArunaGiriNaathar.

It is mentioned in the Puraanas, that Lord Shiva consumed the deadly poison Haalaahala, to save the three worlds from harm, and his spouse Umaa held his throat and stopped the poison there itself and so he became NeelaKantha - the one with a blue-throat.

This Shiva I am talking about is also a NeelaKantha, for he exists as the taintless Self of all, the witness of all, and absorbs all the experiences of all the Jeevas at once, like consuming the deadly poison.

But ParaaShakti - his power that stands in-between him and the world-poison as the 'Knowledge of the Self' - stops the poison from harming him, and he shines always pure and unblemished.

Hey you fool who hide inside a mansion filled with gold and diamonds!

If you had sought the Knowledge of the Self, instead of wealth, this Kaala would never dare to come near you, and you yourself would have shone forth as NeelaKantha, the one who experiences the world, yet is not affected by it. You would be liberated while alive!)

[This is another spectacular, grounding wake-up call from the SivaVaakkiyam. With sharp irony, SivaVaakkiyar contrasts the immense energy humans spend building temporary, physical structures against the absolute certainty of mortality. He uses the imagery of a grand mansion to deliver an existential reality check, reminding us that - when our biological time runs out, our brick-and-mortar creations cannot shield us – and that - only the inner divine feet are real.

The Locked House and the Open Hands:

SivaVaakkiyar targets the psychological illusion of ownership and security that traps human consciousness in material pursuits.

The Delusion of Fortification (Nedung Kathavu):

Look at the brilliant imagery in the first line. Humans build massive, sprawling homes (நீள வீடு) and install heavy, reinforced doors (நெடுங் கதவு) to keep out thieves, the weather, and the outside world.

We look at our locked doors and feel entirely safe (மகிழ்ந்திருந்த).

SivaVaakkiyar smiles at this absurdity. You can lock out a human intruder, but how do you lock out Time (Death)? When the hour strikes, the subtle force of death passes straight through the thickest walls and the heaviest iron bolts as if they were smoke.

The Final Summons (Kalan Olai):

In ancient South India, official government decrees, tax notices, and royal court summons were written on dried palm leaves (ஓலை - Olai). SivaVaakkiyar uses this legal metaphor to describe death.

When the cosmic court issues your final eviction notice (காலன் ஓலை), there is no lawyer to bribe, no extension to beg for, and no privilege that carries weight. The body must obey.

The Empty Hands (Kai Agandru):

The phrase கையகன்று நிற்கிறே is visual and striking. It literally means standing with your hands wide open and separated from your body- showing that you cannot carry even a single grain of dirt from the land you bought, or a single coin from the vault you filled. Everything you spent a lifetime hoarding is left behind in a split second.

The True Refuge (Ammai Paatham):

SivaVaakkiyar ends by re-anchoring us in the absolute core of the Siddha path.

If the physical house is a temporary tent that will eventually collapse, where is the real home?

ஆலமுண்ட கண்டர்பாதம் அம்மைபாதமுண்மையே:

The only permanent shelter is the feet of the Poison-Swallower (Shiva/Consciousness) and the Mother (Shakti/The Life Force).

To a Siddhar, when your mind leaves the external walls of your brick house and settles deeply into the inner union of Shiva and Shakti inside your own breathing body, you enter a mansion that death can never touch. You find the real home before the final summons even arrives.]