

T. N. GANAPATHY



The Yoga of Siddha Boganathar

Vol. 2

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Verse 83

தானாகக் காயத்தை உறுதிபண்ணு

தனித்ததோர் வாசிவைத்து அமைத்தங்கங்கே

பானாயென் னேரமுந்தான் பழக்கமாகிப்

பார்த்துநீ தெளிந்தாக்கால் தேகந்தூக்கும்

தேனாகத் தெளியாத காலத்திற்றான்

சித்தெட்டு மெய்யாது சித்தியாது

வானாக வாசிவைத்து உரைக்காதார்க்கு

மருவாது பூரணந்தான் வெளியாகாதே.

tāṇāgak kāyattai urudipaṇṇu

taṇittadōr vāci vaittu amaittu aṅgaṅgē

pāṇāy ennēramumtāṇ palakkam āgip

pārttu nī telindākkāl tēgam tūkkum

tēnāgat tēḷiyāda kālattil tān
cittu eṭṭum eyyādu cittiyaḍu
vānāga vāci vaittu uraikkādārkkku
maruvādu pūraṇamtān vēḷiyāgādē.

Translation Word by Word

tēnāga – by oneself; one’s; *kāyattai* – the physical body; *uṟudipaṇṇu* – harden it; make it *vajra* (diamond, strong) body; *taṇittadōr* – matchless; unique; pure; genuine; *vāci* – *vāci*; *prāṇa*; vital breath; *vaittu* – (an expletive word); *amaittu* – stilling; controlling; *aṅgaṅgē* – there; *pāṇāy* – (a suffix word indicating purpose); *eṇṇeramumtān* – all the time; *palakkam āgi* – becoming initiated; becoming habitual; practicing; having trained; *pārttu* – viewed; observed; examined; *nī* – you; one; *tēḷindākkāl* – if experienced; if understood; if perceived; *tēgam* – the physical body; *tūkkum* – will be elevated; will be raised; will be lifted; *tēnāga* – honey; sweet; sweetness; *tēḷiyāda* – not understood; not experienced; unperceived; *kālattil tān* – at that time; during the period; *cittu* – *siddhis*; *eṭṭum* – the eight; *eyyādu* – will not be obtained; will not occur; will not happen; *cittiyaḍu* – will not be accomplished; *vānāga* – the immense; *vāci* – *vāci*; *prāṇa*; the vital breath; *vaittu* – (an expletive word); *uraikkādārkkku* – for those not performing; for those not uttering; for those not expressing; for those not pronouncing; *maruvādu* – the undivided; the unaffected; the unique; *pūraṇamtān* – the *pūraṇam*; the plenitude; the Absolute; *vēḷiyāgādē* – will not be revealed.

Translation

Harden one’s physical body

By controlling the matchless vital breath there;

Practicing it all the time;

If observed and experienced by one the physical body will be elevated;

For those not performing the immense vital breath,

If honey is not experienced at that time

The eight *siddhis* will not occur and be accomplished;
The unique plenitude will not be revealed.

Summary

If the control of breath, i.e., *prāṇāyāma* is practiced all the time, the physical body will be hardened and then one will observe and experience the body being elevated. Those who do not perform *prāṇāyāma*, the honey is not experienced, the eight *siddhis* will not occur and the unique plenitude will not be revealed.

Commentary

In this verse Bōgar highlights the merits of performing *prāṇāyāma*. The practice of *prāṇāyāma* and making it a habit will make one achieve the transformation of the physical body into a hardened, *vajra*, diamond body (*deha*) leading to *divya-deha*, an immortalized body. If one fails to perform *prāṇāyāma* seriously, the honey of immortality, the eight *siddhis* and the unique plenitude will not be achieved.

Verse 84

வெளியாக வாசியைத்தான் வரவழைத்து
வீட்டுக்குள் அங்கங்கே வைத்திட்டுத்தான்
தனியாக வைத்திட்டு சாதித்தாக்கால்
சந்தித்து வாசியுமீ சனுமொன்றாகும்
வழியாக வாசியைப்போல் சித்தொன்றில்லை
மாசித்து சிவனவனாம் வாசியொன்றில்
ஒளியாக வாசியது உயிரைமீட்கும்
உறுதியாம் சிவயோகத் துண்மைதானே.

veliyāga vāciyāittāṇ varavalaittu
viṭṭukkuḷ aṅgaṅgē vaittiṭṭuttāṇ
tanīyāga vaittiṭṭu cādittākkāl
candittu vāciyum icaṇum oṇṇāgum
valiyāga vāciyaippōl cittu oṇṇillai
mācittu civaṇ avanām vāci oṇṇil
oliyāga vāci adu uyirai mīṭkum
urudiyām civayōgattu uṇmaitāṇē.

Translation Word by Word

veliyāga – manifesting; presenting; revealing; reflecting; confirming; *vāciyaittān* – *vāci*; *prāṇa*; vital breath; *varavaḷaittu* – by bringing; by moving; by guiding; by initiating; by producing; by generating; *vīṭṭukku!* – in the (human) body; *aṅgaṅē* – here and there; everywhere; *vaittiṭṭuttān* – keeping it; protecting it; holding it; continuing it; *taṇiyāga* – separately; singly; independently; keeping apart; by itself; *vaittiṭṭu* – keeping it; holding it; *cādittākkāl* – achieving; accomplishing; performing; acquiring; mastering; conquering; *candittu* – being united; being integrated; being merged; *vāciyum* – the *vāci*, the *prāṇa*; the vital breath; *īcaṇum* – the Lord; the Absolute; *oṇṇāgum* – are equal; are one and the same; *valiyāga* – as a path; as a remedy; as a means; as a method; *vāciyaippōl* – like *vāci*; like *prāṇa*; like the vital breath; *cittu* – achievement; supernatural power; intelligence; *oṇṇillai* – there is none; *mācu* – blemish; *ittu (irru)* – destroyed; (here) without; *civaṇ* – Śiva; *avaṇām* – can become; *vāci* – *vāci*; *prāṇa*; the vital breath; *oṇṇil* – if merged; if integrated; *oḷiyāga* – like a bright light; the illuminated; illumined; *vāci* – *vāci*; *prāṇa*; the vital breath; *adu* – (an expletive word); *uyirai* – the soul; *mīṭkum* – will redeem; will protect; will save; *uṇṇudiyām* – stabilized; established; sure to attain; confirmed; *civayōgattu* – Śiva-Yoga; *uṇṇaitāṇē* – the truth of.

Translation

Reflecting on the vital breath by generating (and),

By keeping it everywhere in the (human) body,

Holding and mastering it by itself,

Being merged, the vital breath and the Lord are one and the same.

There is none like the achievement of the method of vital breath;

Without blemish, if merged with the vital breath one can become Śiva;

The illuminated vital breath will protect the soul;
The truth of Śiva-Yoga is established.

Summary

By holding and mastering, circulate the *prāṇa* (vital breath) everywhere in the human body. By this process the *prāṇa* and the Lord become one and the same. If properly performed the method of vital breath (*prāṇāyāma*) will protect the soul by merging it with Śiva. The Yoga of *prāṇāyāma*, i.e., the Śiva-Yoga is thus established.

Commentary

By circulating the vital breath in the whole of the human body, the *prāṇa* becomes equal to Śiva (who is residing in the human body). There is none equal to the process of vital breath, since by the performance of *prāṇāyāma*, the *prāṇa* in the body makes one merge with Śiva residing in it. The breath, which unites the soul with the Lord, will protect and redeem the soul. This is the truth established in the Yoga of *prāṇāyāma*, also called Śiva-Yoga. *Prāṇa* according to one Siddha is a hidden Śiva in the body. Bōgar hails *prāṇāyāma* as the only method of achieving liberation, i.e., becoming one with Śiva.

Verse 85

உண்மையா மிதுபோல வெளியிற்சித்தி
உத்தமனே பின்னொன்று மில்லையோதான்
பண்மையாய்ப் பல்லுயிராங் காலமெல்லாம்
பார்த்தாலுங் கிட்டாது பாரிலில்லை
துண்மையாய்ச் சொல்லுயர்ந்த வாசிதானும்
சுருதிமுடிந் திடஞ்சுழுகு சூட்சமாகும்
வண்மையம் வாதசித்தி நிஷிகள்யோகி
வாசியைப்போற் சித்தியில்லை மதித்துநோக்கே.

uṇmaiyām idupōla veḷiyil citti
uttamaṇē piṇ oṇṇum illaiyōdāṇ

paṇmaiyāyp palluyirām kālam ellām
pārttālum kiṭṭādu pārīl illai
tuṇmaiyāyc col uyarnda vācidāṇum
curuḍi muḍindu iḍam culugu cūṭcam āgum
vaṇmaiyām vādacitti niṣiḡaḷ yōgi
vāciyaippōl citti illai madittu nōkkē.

Translation Word by Word

uṇmaiyām – truth; *iḍupōla* – like this; like the; *veḷiyil citti* – the achievement of liberation (*veḷi*); *uttamaṇē* – O! The blessed!; *piṇ onṛum* – other than this; *illaiyōdāṇ* – there is none; *paṇmaiyāy* – the multitude; *palluyirām* – many living beings; *kālam ellām* – from time immemorial; *pārttālum* – in one’s experience; *kiṭṭādu* – will not get; *pārīlillai* – there is none in the world; *tuṇmaiyāy* – (an expletive word); *col uyarnda* – beyond expression; beyond words; inexpressible; *vāci* – the *vāci*; the vital breath; the *prāṇa*; *dāṇum* – (an expletive word); *curuḍimuḍindu* – beyond the śāstras; *iḍam* – the place; *culugu* – with ease; with facility; the tranquil; the serene; *cūṭcam* – the subtle; *āgum* – it is; will become; *vaṇmaiyām* – the true; the beautiful; the abundant; the reputed; the strong; *vāda* – the *prāṇa*; *citti* – achieve the power; *niṣiḡaḷ* – the golden; the immortal; *yōgi* – *yogins*; *vāciyaippōl* – like the *vāci*, or *prāṇa* or vital breath; *citti* – achievement; *illai* – there is none; *madittusnōkkē* – look respectfully.

Translation

O! The blessed! There is no truth other than
 Like the achievement of liberation (*veḷi*);
 From time immemorial the multitude of many living beings
 Will not get this experience; there is none in the world;
 (Like) the inexpressible vital breath which
 Will become the subtle and tranquil place beyond the śāstras;
 The golden *yogins* achieve the power of the abundant *prāṇa*;
 There is no achievement like *prāṇa*; look respectfully.

Summary

Bōgar says that one should view respectfully the vital breath (*prāṇa*, i.e., *prāṇāyāma*), since there is no other truth (way) to achieve liberation than this. The multitude of the world does not get the experience of *prāṇāyāma* (since they are immersed in the worldly things). The subtlety and the tranquility of the inexpressible vital breath (*prāṇāyāma*) is beyond the śāstras. The immortal *yogins* have experienced and achieved the abundant power of the *prāṇa*.

Commentary

The “golden” stands for immortality. In Indian tradition, gold symbolizes immortality. *Prāṇāyāma*, according to Bōgar, is a sure method of achieving liberation, which is not practiced by the multitude, for they know not the efficacy of it. The achievement of the tranquil *prāṇāyāma* is beyond the reach of the śāstras. Śāstras are only like a broken lamp. There is no greater achievement than *prāṇāyāma*.

Verse 86

நோக்கவே சோம்பினால் நுட்பங்காணார்
 நுணுக்கத்தில் வாதம்வந்து யெய்திதாது
 பார்க்கவே சோம்பலாய் நின்றாயானால்
 பரமுந்தான் கிடையாது மாழாஞ்சென்மம்
 பேக்கவே வாசியையும் விட்டாயானால்
 பிறவியாஞ் சாகரத்தி லமுந்திப்போவாய்
 நீக்கவே வாசியைத்தான் நிறுத்துவோர்க்கு
 நிஷ்களமாய்ச் சோதியொளி யாகுங்காணே.

nōkkavē cōmbiṇāl nuṭpam kāṇār
nuṇukkattil vādam vandu eydiḍādu
pārkkavē cōmbalāy niṇṇāyānāl
paramumtāṇ kiḍaiyādu pālām ceṇmam
pēkkavē vāciyaiyum viṭṭāyānāl
piṇaviyām cāgarattil alundippōvāy
nīkkavē vāciyāittāṇ niṇuttuvōrkku
niṣkaḷamāyc cōtiyoḷi āgum kāṇē.

Translation Word by Word

nōkkavē – to consider; to reflect; to perform; *cōmbiṇāl* – if lethargic; if indolent; to become idle; *nuṭpam* – subtlety; fineness; acuteness; nuance; *kāṇār* – will not know; *nuṇukkattil* – in short time; in minute point of time; *vādam* – the *prāṇa*; the vital breath; *vandu* – (an expletive word); *eydiḍādu* – will not be obtained or got; will not attain or reach; *pārkkavē* – getting along; managing to be; (actual meaning is seeing or looking); *cōmbalāy* – being lethargic; being apathetic; being dejected; being idle; *niṇṛāyāṇāl* – if staying; if remaining; *paramum* – final bliss; liberation from births; *tāṇ* – (an expletive word); *kiḍaiyādu* – there is no; there will not be; *pālām* – waste; useless; loss; *ceṇmam* – (this) birth; *pēkkavē* – (a prefix); *vāciyaiyum* – *vāci*; *prāṇa*; vital breath; *viṭṭāyāṇāl* – if you abandon; *piṛaviyām* – births; *cāgarattil* – in the ocean of; *aḷundippōvāy* – you will be drowned; *nīkkavē* – to remove; to leave; to abandon; to close; to hold; *vāciyāittāṇ* – the *prāṇa*; the vital breath; *niṛuttuvōrkku* – those who concentrate; *niṣkaḷamāy* – pure; formless; *cōtiyoḷi* – effulgent light; illuminating light; the light of the Supreme Being; *āgum* – it will be; it is; to be; *kāṇē* – one will experience; one will see.

Translation

If lethargic to perform, (people) will not know the subtlety;

In short time the vital breath (*prāṇa*) will not be attained;

If remaining and managing to be lethargic,

There will be no final bliss and this birth will be a waste;

If you abandon vital breath,

You will be drowned in the ocean of births;

Those who concentrate and hold the vital breath

Will experience and be the pure effulgent light.

Summary

If people are lethargic and do not perform *prāṇāyāma* they will not know the subtlety of their vital body. If in a short time they want to attain the benefit of vital breath, it will not be attained. By being lethargic, the birth itself is a waste and no final bliss will be attained.

By abandoning the vital breath one will not escape the series of births. One will experience the pure effulgent light if one concentrates and holds the vital breath.

Commentary

“Vital breath” here stands for performance of *prāṇāyāma*. The term *vāci* in Tamil stands for *prāṇāyāma*. No one can attain the benefit of *prāṇāyāma* (such as cessation of birth and becoming one with the Supreme Light) if one is lethargic. The difficulty in practicing *prāṇāyāma* is stressed here by Bōgar, for it is not an easy process.

Non-performance of *prāṇāyāma* will lead one to be drowned in the ocean of births and deaths. That is, there will be no cessation of rebirth. Tirumūlar says that for a man who practices *prāṇāyāma*, there is no death (*Tirumantiram*, verse 571). Bōgar reiterates his great guru’s, i.e., Tirumūlar’s statement.

Prāṇāyāma makes the restless mind fit for concentration. Concentration brings an inner renunciation of desires which supports a delivery from the dividing ego, leading to oneness with the divine. This is what is expressed by Bōgar when he says that *prāṇāyāma* leads to concentration which in turn leads one to the pure effulgent light of liberation. Every psychological state has a corresponding rate of breathing when the breathing is allowed to slow down to zero, the breathless state of *samādhi*, or mental silence occurs.

Verse 87

காணவே பரத்தினடி கண்ணையாகும்
காண்பதரி தரிதுகண் ணெட்டானென்றீர்
பாணவே பரத்தினடி பார்க்கும்மார்க்கம்
பண்பட்ட கண்ணைமுனை மூக்கில்வைத்து
நாணவே காலையசை யாமல்நோக்கி
நாலிலொன்று சொல்கதிக்க வெறும்பாழாகும்
மாணவே மனோமணித்தா யொளிபோலாக
வரும்பட்டப் பகற்கோடி ரவியொப்பாமே.

kāṇavē parattinaḍi kaṇṇēyāgum
kāṇbadu aridu aridu kaṇ eṭṭān eṇṇīr

pāṇavē parattiṇ aḍi pārkkum mārkkam
paṇbaṭṭa kaṇṇai muṇai mūkkil vaittu
nāṇavē kālai acaiyāmal nōkki
nālil oṇṇu col kadikka verum pāl āgum
māṇavē maṇōmaṇittāy oḷipōlāga
varum paṭṭappagal kōḍi ravi oppāmē.

Translation Word by Word

kāṇavē – to experience; to see; *parattiṇaḍi* – the feet of the Lord; *kaṇṇe* – grace; knowledge; wisdom; revelation; benignity; *āgum* – it will be; it is; *kāṇbadu* – to experience; to find out; to obtain; *aridu aridu* – it is rare and difficult; *kaṇ eṭṭāṇ* – that which is beyond; beyond; *eṇṇīr* – it is said; you told us; *pāṇavē* – being humble; in humility; music; song; *parattiṇaḍi* – the feet of Lord; *pārkkum* – to experience; *mārkkam* – the way; the path; *paṇbaṭṭa* – the refined; *kaṇṇai* – the eye; *muṇai* – tip of; *mūkkil vaittu* – keeping it on the nose; *nāṇavē* – subdued; sober; sombre; quietened; softened; *kālai* – the vital breath; the *prāṇa*; *acaiyāmal* – without moving; being steady; *nōkki* – by looking at; concentrating; *nālil oṇṇu* – the one among the four; *col* – assurance; incantation; *kadikka* – directly; straightaway; *verum pāl* – the empty space; *āgum* – it will be; it is; *māṇavē* – the excellent; the great; the glorious; *maṇōmaṇittāy* – the mother Manonmaṇi; *oḷipōlāga* – like the light of; the brilliance; *varum* – (an expletive word); *paṭṭappagal* – broad day light; *kōḍi* – crores; *ravi* – suns; *oppāmē* – equal to.

Translation

To experience the feet of the Lord is wisdom;

To experience the beyond is rare and difficult, it is said;

The way to experience the feet of the Lord in humility

Is to keep the refined eye at the tip of the nose;

Being steady and concentrating on the sober vital breath,

The empty space, of one among the four, is straightaway assured,

Like the light of the glorious mother Manonmaṇi
Equalling crores of suns of the broad day light.

Summary

To have an experience of the Lord is difficult since it involves revelation of what is beyond the beyond. Liberation is straightaway assured to one who, with steadiness, concentrates on the vital breath while focusing on the nose tip. Liberation will be like the brilliance of Manonmaṇi, equaling the light of the crores of suns.

Commentary

In this verse Bōgar uses the Siddha terminology of “the beyond” (in Tamil *kaṇ eṭṭāṇ*), “empty space” (in Tamil *veṇum pāl*). *Kaṇ eṭṭāṇ* means that which is beyond the reach of the eye or the senses. *Veṇumpāl* is empty space, which is liberation. Liberation or *mokṣa* is referred to as “one among the four.” “The four” stands for *dharma* (rectitude), *artha* (wealth), *kāma* (desire) and *mokṣa* (liberation). Liberation, according to Bōgar, can be attained by “keeping the refined eye on the tip of the nose” while concentrating on the sober vital breath.

Verse 88

ஒப்பல்ல ஒப்பதிக பூரணந்தான்
உகமையாங் கரையில்லை பார்த்திட்டாக்கால்
கப்பல்ல களங்கற்ற பூரணந்தான்
கரையற்று நின்றதொரு வொளிபோதந்தான்
நிப்பல்ல நின்றபெண் பிள்ளைகாட்ட
நிறையற்ற நிற்குணந்தான் மோனமாகும்
முப்பல்ல மோனமாம் சமாதியுத்து
முனைநாசி தனைமூடி முத்தியாமே.

oppu alla oppu adiga pūraṇamtāṇ
ugamaiyām karai illai pārṭṭiṭṭākkāl
kappalla kalaṅgam arṇa pūraṇamtāṇ
karaiyarṇu niṇṇātoru olipōdamtāṇ

nippalla ninra penpillai kātṭa
niṛaiyaṛra niṛguṇamtān mōṇam āgum
muppalla mōṇamām camādi uttu
muṇai nācidaṇai mūḍi muttiyāmē.

Translation Word by Word

oppu alla – peerless; the unequalled; *oppu adiga* – the great beauty; *pūraṇamtān* – the plenitude; *ugamaiyām* – for happiness; for enjoyment; *karai illai* – there is no limit; *pārttiṭṭākkāl* – if observed; if experienced; *kappalla* – it is not a secret; it is not a vain talk; *kalaṅgam aṛra* – blemishless; without blemish; *pūraṇamtān* – the plenitude; *karaiyaṛru* – the unlimited; limitless; beyond words; *ninṛadoru* – the ever-existing one; ever-lasting; *oḷi* – the light; bright; *pōdamtān* – wisdom; knowledge; *nippalla ninra* – without hesitation; without impediment; without hindrance; without doubt; *penpillai* – the woman; *kātṭa* – to reveal; to show; to exhibit; to display; *niṛai aṛra* – the unending; the unceasing; *niṛguṇamtān* – the attributeless; *mōṇam* – *mounam*; silence; *āgum* – it will be; it is; *muppalla* – the timeless; the eternal; *mōṇamām* – the silent; silence; *camādi* – *samādhi*; *uttu* – to attain; attainment; *muṇai nāci* – the tip of the nose; *daṇai* – (an expletive word); *mūḍi* – by closing; by preserving; by conserving; by continuing; *muttiyāmē* – it is liberation; it is *mukti*; it is *mokṣa*.

Translation

If the peerless great beauty, the plenitude,
 Is experienced there is no limit for happiness;
 It is not a secret that the blemishless plenitude
 Is the bright, ever-existing, limitless wisdom;
 Without hesitation the woman will reveal (that)
 It is the unceasing, attributeless silence;
 Attainment of the eternal silent *samādhi*
 By continuing the tip of the nose, is liberation.

Summary

If the plenitude is experienced, it is pure happiness (*ānanda*); it is pure wisdom (*cit*); it is eternal (*sat*) silent *samādhi*. One attains

plenitude (liberation) concentrating on the tip of the nose. This can be achieved through the help of the woman.

Commentary

“Without hesitation the woman will reveal” means the woman, *kuṇḍalini-śakti*, will reveal the path to liberation or plenitude.

The plenitude is a great beauty having the essential nature of (*svārūpa-lakṣaṇa*) being, (*sat*), i.e., eternity, consciousness (*cit*) and happiness or bliss (*ānanda*). That is *sat*, *cit* and *ānanda* are the essential nature of the plenitude, which is Brahman. This definition of Brahman as *Satcitānanda* is a definition by essence (i.e., *svārūpa-lakṣaṇa*). It is a definition of a thing without the implication of the differentiation entering into its constitution. And as such it is not a definition by identifying marks or attributes; (it is not *taṭastha-lakṣaṇa*). That plenitude is indescribable by any thing other than the expression *Satcitānanda* is indicated by the phrase “the eternal silent *samādhi*.” This state of silent *samādhi* can be attained by concentrating on the tip of the nose, i.e., through *prāṇāyāma*, which is of the nature of *praṇava*, i.e., *Aum*.

The plenitude is described by Bōgar as the unceasing, attributeless silence. Silence is a mystical metaphor used for distinctionlessness. It is the language of the heart; it is the negation of all determination, but not a negation of “is ness” (existence) as such. The state of silence is a state of peerless, great beauty which is to be enjoyed and not to be described.

Verse 89

முத்தியாங் கானகத்தி லிருந்தாலென்ன
 முகையுன கடுவூரில் வாழ்ந்தாலென்ன
 தத்தியாந் தானமென்ன தன்மமென்ன
 சாவென்ன பிழைப்பென்ன சாந்தியானால்
 வத்தியாம் வானமென்ன அண்ட மென்ன
 வாருதியும் பொய்யாச்சு மனநன்றானால்
 புத்தியாம் பொய்யாமோ கண்டதெல்லாம்
 பிரிதியுற்ற சாங்கத்தாற் பொய்யென்பாரே.

muttiyām kāṇagattil irundāl eṇṇa
mugaiyāṇa kaḍuvūril vāḷndāl eṇṇa
tattiyām tāṇam eṇṇa taṇmam eṇṇa
cāvu eṇṇa pīlaippu eṇṇa cāntiāṇāl
vattiyām vāṇam eṇṇa aṇḍam eṇṇa
vārudiyum poyyāccu maṇam naṇṇāṇāl
puttiyām poyyāmō kaṇḍadu ellām
piridi urra cāṅgattāl poy eṇbārē.

Translation Word by Word

muttiyām – mukti; liberation; *kāṇagattil* – the gold; immortal; *irundāl* – existing; *eṇṇa* – what if; *mugaiyāṇa* – the cave; the opening bud of; the flowering; *kaḍuvūril* – vast space; *vāḷndāl* – living; existing; *eṇṇa* – what if; *tattiyām* – spreading; the lustrous; *tāṇam* – temple; heaven; home; status; power; offerings; *eṇṇa* – what if; *taṇmam* – Vedas; charity; *eṇṇa* – what if; *cāvu* – death; *eṇṇa* – what if; *pīlaippu* – living; *eṇṇa* – what if; *cānti āṇāl* – if tranquility (is attained); *vattiyām* – the existing; *vāṇam* – firmament; *eṇṇa* – what if; *aṇḍam* – cosmos; the universe; *eṇṇa* – what if; *vārudiyum* – (from the term *vār* which means cloud or water) the rains; the clouds; abundance; plenty; *poyyāccu* – has become false; has become useless; *maṇam naṇṇāṇāl* – if the mind is good/serene; *puttiyām* – the wisdom; the intelligence; *poyyāmō* – will it become false?; *kaṇḍadu ellām* – all sorts of things; all these; *piridi urra* – due to affection; due to desire; *cāṅgattāl* – wholly; completely; rituals; ceremonies; *poy* – lie; false hood; untrue; *eṇbārē* – they will say.

Translation

What if existing in the gold of liberation;
 What if living in the flowering vast space;
 What if the lustrous heaven, what if the Vedas;
 What if by death, what if by living;
 What if the existing firmament, what if the cosmos;
 All these abundance have become wholly untrue due to desire,
 they will say;

If tranquility and a serene mind is attained
Will the wisdom become false?

Summary

If due to desire one wants to attain the vast space of liberation, if one studies śāstras to attain heaven, and acquire knowledge of the firmament and the cosmos, death and life—all these achievements (secured out of desire) will become untrue. Only the wisdom attained by a tranquil and serene mind will be true and everlasting.

Commentary

In this verse Bōgar uses his whip against desire; for desire is the cause of, the root of all suffering and the so-called earthly enjoyments. If anyone desires liberation and the attainment of heaven, even though the desired objects are noble and praiseworthy, they become useless, because these things are sought after due to attachment and desire. One should develop an attitude of detachment to results.

Desirelessness is the keynote of Tirumūlar's *Tirumantiram*. He asserts that one should develop a desirelessness even to the attainment of the feet of the Lord. Bōgar expresses the same idea in a different way by spelling out the different desires.

Dispassion or detachment from desires is also the principal method of Patañjali in his *Yoga-Sūtras*. In verse I.12 he says: "By constant practice and detachment, one ceases to identify with the fluctuations of consciousness." He repeatedly emphasizes *vairāgya* or detachment.

Verse 90

என்பதே கண்ணார் கண்டதெல்லாம்
எய்யாமற் காணாதே போனதென்ன
அன்பதே அய்யர்பதம் வாசிவைத்து
அடைந்தார்க்குக் காணாது அசைவில்லாதால்
நன்பதே காணுமது நடனந்தானும்
நலமாக ஓணதச நாதந்தோணும்

துன்பதே சுருதிமுடிந் திடமுந்தோணும்
சுத்தசை தன்னியமாம் போதமாமே.

enbade kaṇṇāarak kaṇḍadu ellām
eyyāmal kāṇādē pōṇadu enna
aṇbu adē ayyar padam vāci vaittu
aḍaīndārkkuk kāṇādu acaivu illādāl
naṇbadē kāṇumadu naḍaṇamtānum
naḷamāga ūṇa dāca nādam tōṇum
tunbadē curudi muḍindiḍamum tōṇum
cutta caitaṇṇiyamām pōdamāmē.

Translation Word by Word

enbadē – (from the previous verse); it is falsehood; false; *kaṇṇāra* – by the eyes; *kaṇḍadu* – that is seen; *ellām* – all; *eyyāmal* – without understanding; without acquiring; without attaining; without discrimination; *kāṇādē pōṇadu* – are lost; are not visible; are not perceived; are not experienced; are not obtained; are not evident; *enna* – (an expletive word); *aṇbu adē* – with love; with devotion; *ayyar padam* – the feet of the *guru*; *vāci* – dwelling; *vaittu* – (an expletive word); *aḍaīndārkkuk* – those who attained; *kāṇādu* – experienced; *acaivu* – weariness; *illādāl* – there is no; *naṇbadē* – goodness; excellence; *kāṇumadu* – will be experienced; will be witnessed; *naḍaṇam* – dance; *tānum* – (an expletive word); *naḷamāga* – with virtue; with excellence; the virtuous; *ūṇa* – experience; exposure; awareness of; insight into; *dāca nādam* – the ten (eternal) sounds; the ten manifestations of Śiva; *tōṇum* – will be felt; *tunbadē* – the disturbed; the harassed; the wornout; *curundi* – the śāstras; *muḍindu* – the end of; the termination of; final; *iḍamum* – the goal of; the final space; *tōṇum* – will be experienced; *cutta caitaṇṇiyamām* – the pure intelligence; the pure universal soul; *pōdam* – knowledge; wisdom; *āmē* – it is; it will be.

Translation

All that is seen by the eyes is false;

Without discrimination (all) are lost;

Dwelling with love, for those who have experienced and attained

The feet of the *guru*, there is no weariness;
The excellent dance will be witnessed;
The insight into the virtuous ten manifestations of Śiva will be felt;
The termination of the wornout śāstras, the space, will be experienced;
It is the pure universal soul of wisdom.

Summary

Without discriminating knowledge all that is seen is delusion. Those who have experienced the feet of the *guru*, there is no weariness or deception. They witness the excellent dance and feel the insight of the ten manifestations of Śiva. They experience the space of liberation, the pure universal wisdom, which is beyond the ken of the śāstras.

Commentary

“The eternal *guru*” is Śiva. One who attains His feet witnesses His eternal ecstatic dance at Chidambaram, i.e., at the heart of one’s own self. This means that those who have attained Śiva-consciousness become the witnessing consciousness of all His actions in the universe.

“The ten manifestations” are the ten spiritual experiences of the soul in its path towards final deliverance. This is called *daca-kāriyam*. (See Appendix B).

The experience of the Śiva-consciousness is beyond the reach of the śāstras, for they are only indicators of spiritual experience and not the spiritual experience itself *per se*.

If one does not develop discrimination (*viveka*), everything witnessed is only a falsehood distorted by desire.

Verse 91

போதமே நோக்கவுந்தான் எளிதோசொல்லு
புக்கியே வாசிவைத்து நிலைத்துப்பாரு

நீதமே மவுனமதாய் நிலைத்துவுண்ணு
 நிலையான கண்ணுக்கு அடுக்கடுக்கச்
 சாதமே முறையுடன்றப் பாதுநில்லு
 தப்பாமற் மார்க்கவுந்தான் செயலோநந்தி
 ஓதமே செயலுடி யொளியதாகும்
 உறுதிமுப்பாழ் வெளிதாண்டி முடிவுமட்டே.

pōdame nōkkavumtāṇ elidō collu
pukkiyē vāci vaittu nilaittuppāru
nīdamē mavuṇam adāy nilaittu uṇṇu
nilaiyāṇa kaṇṇukku aḍukkaḍukkac
cādamē muṛaiyuḍaṇ tappādu nillu
tappāmal pārkkavumtāṇ ceyalō nandi
ōdamē ceyal ūḍi oḷi adāgum
uṇṇu muppāl veli tāṇḍi muḍivumaṭṭē.

Translation Word by Word

pōdame – without wisdom; without knowledge; *nōkkavumtāṇ* – for reflection; for performance; for contemplation; for meditation; *elidō* – is it easy; *collu* – please tell; *pukkiyē* – enter; attain; proceed; undergo; to be caught; *vāci vaittu* – keeping the *prāṇa*; keeping the vital breath; *nilaittup pāru* – look steadily; concentrate; do concentration; *nīdamē* – daily; *mavuṇam* – silence; *adāy* – (an expletive word); *nilaittu* – by fixing; permanently; by concentration; *uṇṇu* – experience; enjoy; *nilaiyāṇa* – the permanent; *kaṇṇukku* – grace; wisdom; knowledge; place; support; protection; body; *aḍukkaḍukka* – for prosperity; for well being; for success; *cādamē* – birth; truth; a *mantra* form of Śiva; *Śiva-mantra*; *muṛaiyuḍaṇ* – in the proper method; *tappādu* – without error; without death; *nillu* – remain; *tappāmal* – without error; without death; *pārkkavumtāṇ* – to look after; seek; *ceyalō* – power; energy; action; performance; acquisition; protection; influence; state; *nandi* – Śiva; *ōdamē* – deluge; flood; sea; wave; (from *ōdal*) reciting; *ceyal* – energy; acquisition; performance; *ūḍi* – to refine as gold; to breathe upon; to feed on; to blow; *oḷi* – the light;

brilliance; *adāgum* – it is; it will be; *urudi* – certainty; assurance; appropriate; *mantra*; benefit; *muppāl veli* – the vast space; *tāṇḍi* – going beyond; will take beyond; *muḍivumaṭṭē* – finality; with resoluteness; death; limit; decision; end.

Translation

Without wisdom is it easy to contemplate? Please tell;

Attain concentration by keeping the vital breath;

Experience daily concentration in silence;

For the successful permanent wisdom,

Remain without error in the proper method of *Śiva-mantra*;

Seek without error protection of Śiva;

It is the brilliant flood of energy to breathe upon;

With resoluteness the *mantra* will take beyond the vast space.

Summary

There is no concentration without wisdom. In silence one should experience the concentration on the vital breath (*prāṇāyāma*). To attain permanent and successful wisdom one should utter the *Śiva-mantra*, and get the protection of Śiva. While reciting the *mantra* without error breathe in the brilliant flood of energy with concentration. This *mantra* will take one beyond the vast space.

Commentary

Here Bōgar is referring not to a technique of *prāṇāyāma* which involves controlling the breath. By meditating or following as a witness, while reciting the *mantra* in coordination with the inhalation and the exhalation, the breath will eventually slow down to stillness, and mind will become silent. One should not fear this breathless silent state.

The *Śiva-mantra* is *Aum Namaśivāya*. If one concentrates on this *mantra* and performs *prāṇāyāma*, he will be protected by Śiva. “Beyond the vast space” stands for “beyond the beyond.” The *Śiva-mantra* will take one “beyond the beyond,” i.e., the indescribable state of *Śiva-anubhava* or Śiva-consciousness.



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Boganathar was the Siddha guru of Kriya Babaji Nagaraj, the famed Himalayan master.

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—from the Foreword by M. Govindan Satchidananda

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