SHIVA VAAKKIYAM

of

SHIVA VAAKKIYAR
'THE REBEL SIDDHA'

ॐ नमः शिवाय

ஓம் நம சிவாய

OM NAMAHSIVAAYA

(31 to 40 VERSES)

Tamil text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

சரியை நிலை
THE STATE OF RITUAL-BOUND ACTIONS

மாறுபட்டு மணிதுலக்கி வண்டினெச்சில் கொண்டுபோய்
ஊறுபட்ட கல்லின்மீதே யூற்றுகின்ற மூடரே
மாறுபட்ட தேவரு மறிந்துநோக்கு மென்னையும்
கூறுபட்டு தீர்க்கவோ குருக்கள்பாதம் வைத்ததே. (31)

[Māṟupaṭṭu maṇithulakki vaṇḍinecchil koṇḍupōy
Ūṟupaṭṭa kalliṉmīthē yūṟṟuginṟa mūḍarē
Māṟupaṭṭa thēvaru maṟinthunōkku meṉṉaiyum
Kūṟupaṭṭu thīrkkavō gurukkaḷpātham vaitthathē.]

[மாறுபட்டு, மணி துலக்கி, வண்டின் எச்சில், கொண்டுபோய்,
ஊறுபட்ட கல்லின் மீதே, ஊற்றுகின்ற மூடரே,
மாறுபட்ட தேவரும், அறிந்து நோக்கும் என்னையும்,
கூறுபட்டு தீர்க்கவோ, குருக்கள் பாதம் வைத்ததே.]

[Māṟupaṭṭu, maṇi thulakki, vaṇḍin echchil, koṇḍupōy,
Ūṟupaṭṭa kallin mīthē, ūṟṟugindra mūḍarē,
Māṟupaṭṭa thēvarum, aṟinthu nōkkum ennaiyum,
Kūṟupaṭṭu thīrkkavō, gurukkaḷ pātham vaitthathē.]

Hey ignorant fools!
Polishing and ringing the bell - that is made of the alloys of many metals
and is of a different quality, and sounds differently -
you pour the honey defiled by the mouth of the bees on the stones
(statues of deities)- that have been sculpted all over by using a chisel!
Is it to break the difference between the divided forms of deities
and my own self which is aware of the one behind all,
that the Guru's feet (Self-realization) touched me?!

[INNER MEANING]

[Look at your blindness, you peddlers of empty piety! You obsessively polish ritual bells forged from a medley of base alloys, raising a noisy, hollow din to awaken a divinity you imagine asleep. You pride yourselves on outward purity, yet bathe chiseled slabs of cold quarry stone in thick honey that was already mouthed, processed, and vomited out by swarming bees. You bow your heads to rock that had to be hammered, scored, and battered into shape by a mason's iron chisel! Do you truly understand why the Guru's feet touched my head? Did the Master awaken my consciousness merely to trap me in the fractured nursery of painted names, sectarian shrines, and stone gods? No!That sacred touch struck like an alchemical thunderbolt - vaporizing the illusion of dualities and revealing that the one unconditioned Presence behind all forms is the very Awareness looking out through my own eyes.]

TRANSLATION

[மாறுபட்டு மணி துலக்கி (Maarupattu)

Acting discordantly / obstinately, contrary to true wisdom, in mutual discord

மணி துலக்கி (mani thulakki):

Polishing and loudly ringing hand-bells (ritual prayer-bell) - forged from different alloyed metals (brass, bronze, copper).

வண்டின் எச்சில் கொண்டு போய் (Vandin echil kondu poi):

Carrying forth honey (the saliva/spittle of bees)...

ஊறுபட்ட கல்லின் மீதே (Oorupatta kallin meedhe):

ஊற்றுகின்ற மூடரே (Ootrugindra moodare):

...and pouring it over a stone that has been struck, wounded, chisel-marked, and worn out (Oorupatta kal)...O you foolish, unawakened people!

மாறுபட்ட தேவரும் (Maarupatta devarum):

The higher, distinct celestial gods (Devas) are far beyond the stone forms... yet are made to look different through many varied shapes and names (and sound-forms)..

(You have divided the single state of reality also into many forms of deities, making them limited to some favoured shapes that you like)

அறிந்து நோக்கும் என்னையும் (Arindhu nokkum ennaiyum):

and the Self (Shiva) which stays as a Saakshin watching everything as the true-I,

(the Self-state, which alone appears as all the shapes and forms as the beings all over including the Gods above and and the the worms which crawl under the ground too)

கூறுபட்டு - (Koorrupattu)

Being torn apart / divided into sects, doubts, and dualities and as many deity-forms

(the one Shiva torn apart into many shapes of deities that you favour and argue about)

தீர்க்கவோ (tīrkkavō) - Was it merely to settle such disputes / to resolve fragmentation?

(and remove the ignorance of the divided state of Reality)

குருக்கள் பாதம் வைத்ததே (Gurukkal paatham vaitthadhe):

...that the feet of the true Master (Guru/Shiva) was placed upon (my head) (destroying the ego and its imagined Gods)?!

GIST OF THE VERSE

(Ignorant wanderers of the dark!
You burnish your cast-metal bells of impure alloys, ringing discordant clatter through temple corridors, and pour out rich honey -already defiled, spit from the bellies and mouths of insects - splashing it lavishly over inert granite that was scarred, chipped, and gouged by an iron chisel!
Look at the madness of your theatre!
Was it for this that the sacred feet of my Guru (Shiva) (Self-realization attained with the guidance of Vedic Scriptures) descended upon my crown?!
Did that lightning touch strike to annihilate every border the ignorant me created, by shattering the lie of separation between these sculpted phantoms and the singular, all-pervading Self burning awake within my Heart?!)

EXPLANATION

(Hey fools! None of the actions that are performed by you, for pleasing your deity are holy or sacred!
The bell you ring as the auspicious sound is itself not pure, but made of alloys of many metals.
The honey you pour on the deity is polluted by the saliva of the bees.
The statue you worship has been hit by the chisel of the sculptor all over it.
And you fight among each other fighting over the supremacy of the favoured forms of your deities.

I, by the grace of my Guru (Shiva in the form of Scriptures) who taught me the oneness of all the forms of deities, have analyzed well the truths told by him, and have realized the true self of mine, which alone is the same self-essence in all the deities.
Forms alone differ; not the self-awareness essence in all the forms.
From a worm crawling below the earth to a deity above, the self-essence is the same in all.
It is the most auspicious state and is not tainted by anything.
Instead of seeking this auspicious one who is within as your own self-essence and needs no worship at all, why are you after the inauspicious acts of worship to inert stones?)

[This is another uncompromising, iconic verse from the SivaVaakkiyam. Here, SivaVaakkiyar targets external idol worship, ritual ablutions (Abhishekam), and the illusion of ceremonial hierarchy.
With sharp wit, he exposes the absurdity of taking natural secretions - like honey, which is literally the saliva/spittle of bees - and pouring it over a chipped, carved stone while ringing bells, all the while ignoring the living Divine presence within.

The Deconstruction of Ritual Purity:
SivaVaakkiyar uses this verse to expose the deep irony of ritual orthodoxy, specifically the concepts of madi (purity) and ecchil (impurity/spittle).

The Myth of the "Pure" Offering (Vandin Echil) - Orthodox temple worship places extreme emphasis on physical purity- rules dictate that offerings must not be touched or defiled.

SivaVaakkiyar asks with biting irony: What are you using for your sacred bath of the deity (Abhishekam)?
Honey is regurgitated nectar collected and processed in the mouths of bees (வண்டின் எச்சில்).
Milk is a bodily secretion from a cow. Silk comes from boiled silkworm saliva.
He points out that the very substances priests consider "sacred" and "pure" are biological byproducts of insects and animals. Yet they pour it over a chisel-struck stone with pride, completely blind to the inherent contradiction.

The Chiseled Stone (Oorubatta Kal):
He refers to the idol as ஊறுபட்ட கல் - a stone that was cut, chipped, and beaten by a sculptor's chisel. SivaVaakkiyar's logic is devastatingly simple: If the stone was an ordinary rock yesterday on a hill, walked upon and struck with hammers, how does pouring bee-saliva over it today turn it into the infinite Creator of the cosmos?

The True Mission of the Guru (Gurukkal Paadam):
The final two lines contain the philosophical climax.
A true Guru does not arrive to teach you how to ring brass bells more loudly or how to measure out the milk and honey for a stone altar.

Guru's grace (as the capacity to analyze the Truth) exists- to pierce through illusion, awaken the inner fire, and unite your individual soul with the Supreme Consciousness within.

To reduce the grand path of spiritual liberation down to washing rocks with bee-spittle is, in the eyes of SivaVaakkiyar, the ultimate tragedy of human ignorance.]

[Philosophical Import in the Verse:
Sivavākkiyar uses this phrase to set the petty fractioning of religious life against the absolute nature of the Guru's grace (dīkshaa/Shaktipaata):
(Guru – refers to the Siva-self within which appears as the Vedic Scriptures, realized Yogis and thoughtful analysis – so as to reveal the truth of oneness of all.)

Resolution of Inner Fragmentation (Bheda-Nivṛtti):
The unenlightened mind exists in a state of கூறுபாடு (kūṟupāḍu - multiplicity, division, and doubt), segregating God from self, stone from spirit, and pure from impure.
The initiation of the Guru (குருக்கள் பாதம் வைத்தது) does not happen so that one remains caught in endless sectarian debates (vaada) or external appeasements; its sole purpose is to cut through all division and dissolve duality into non-dual awareness (abheda).

The Rhetorical Interrogation:
Coupled with the final clause (குருக்கள் பாதம் வைத்ததே), the line carries a sharp rhetorical irony *"Was it merely to settle these petty divisions and factional squabbles that the Master placed His sacred feet upon my head?*
The implication is that the Guru's grace was bestowed for total liberation and identity with the Supreme Witness, and not to indulge in sectarian disputes over carved stones and ritual paraphernalia.]

யோக நிலை
THE STATE OF YOGA (UNION)

கோயிலாவ தேதடா குளங்களாவ தேதடா
கோயிலுங் குளங்களுங் கும்பிடும் குலாமரே
கோயிலு மனத்துளே குளங்களு மனத்துளே
ஆவது மழிவது மில்லையில்லை யில்லையே. (32)

[Kōyilāva thēdthaḍā kuḷaṅgaḷāva thēthaḍā
Kōyiluṅ kuḷaṅgaḷuṅ kumbiḍum kulāmarē
Kōyilu maṉatthuḷē kuḷaṅgaḷu maṉatthuḷē
Āvathu mazhiivathu millaiyillai yillaiyē.]

[கோயில் ஆவது ஏதடா, குளங்கள் ஆவது ஏதடா,
கோயிலும் குளங்களும் கும்பிடும் குலாமரே,
கோயிலும் மனத்துளே, குளங்களும் மனத்துளே,
ஆவதும் அழிவதும் இல்லை இல்லை இல்லையே.]

[Kōyil āvathu ēthadā, kuḷaṅgaḷ āvathu ēthadā,
Kōyilum kuḷaṅgaḷum kumbiḍum kulāmarē,
Kōyilum manatthuḷē, kuḷaṅgaḷum manatthuḷē,
Āvathum azhivathum illai illai illaiyē.]

Hey slaves of the Ahamkaara (body-based I)!
What benefit do the visiting of temples bestow?
What benefit is there in bathing in the sacred lakes and rivers and seas?
Temple is also inside the 'Heart' and
all the sacred waters are also inside the 'Heart' only -
as your own self-essence (self-awareness/existence-awareness) -
which never ever is constructed (by bricks and stones)
and which never ever perishes (like the ordinary temples and lakes);
never, never, never ever!

[INNER MEANING]

[You willing prisoners of 'Ahamkaara' (self-imagined idea about oneself, as with a name and form), dragging the ball and chain of body-identity through the world: what fruit do you imagine your endless pilgrimages yield? What freedom could possibly be washed into your soul by plunging shivering limbs into sanctified pools, churning rivers, or sacred coastal waters?
Look where the waters truly rise: the only living temple is the cave of the Heart, and the only purifying waters are the currents of consciousness churning within your own core. That sanctuary is your own unconditioned nature - pure existence, pure awareness. It was never raised with kiln-baked bricks or quarried granite, and it will never fracture, weather, or crumble like the fleeting monuments of the world. It endures untouched by time - never, never, absolutely never to die.]

TRANSLATION

[கோயில் ஆவது ஏதடா (Koyil aavathu eathada):

What is actually attained, accomplished, or gained (Aavadhu) by running to brick-and-stone temples (Koyil)?

குளங்கள் ஆவது ஏதடா (Kulangalaal aavathu eadhada):

What is ever achieved by travelling to and bathing in sacred temple tanks and ponds (Kulam)?

கோயிலும் குளங்களும் கும்பிடும் குலாமரே (Koyilum kulangalum kumbidum kulaamare):

O you enslaved, blind followers (Kulaamar) who spend your lives bowing down to physical buildings and water reservoirs!

கோயிலும் மனத்துளே (Koyilum manathule):

The absolute, true Temple resides right within the inner mind/consciousness (Manam).

குளங்களும் மனத்துளே (Kulankalum manathule):

The purifying, sacred tanks and waters are also established right within the mind.

ஆவதும் அழிவதும் (Aavadhum azhivathum):

Any creation/birth (Aavadhu) or decay/destruction (Azhivathu)...

இல்லை இல்லை இல்லையே (Illai illai illaiye): ..

does not exist, does not exist, absolutely does not exist for that eternal Inner Self!]

GIST OF THE VERSE

(Slaves of the ego! Captives of the petty, body-bound "I"!
What scrap of deliverance do you hope to barter from stone temples?
What salvation will you drag from cold river-ghats,sacred tarns, and churning salt seas?!
The true sanctum burns inside the Heart.

Every holy river, every fathomless ocean, surges nowhere else -
but within that secret chamber - as your own un-borrowed, primordial essence,
the pure blaze of Self-Awareness!

No mortar bound its foundation; no mason's hand laid its stone!

And while earthly temples crumble to ruin and sacred lakes dry to cracked dust, this inner altar knows neither dawn nor dusk - it can never, never, never perish!)

EXPLANATION

(Hey slaves! Indeed you are slaves to ignorance!
You search for your God in temples made of stones; you take bath in the temple lakes to please him; but that God you are searching for is not there at all; and he cannot be reached by bathing in Rivers and lakes also. Like idiots you are searching for the divinity outside of you, whereas he is firmly established within you only.
To reach him, first of all, make the body a temple; understand it as an inert tool that functions as your vehicle only. When you understand this truth, your body itself will become a temple.
When the body-based I is gone in the mind, it becomes an auspicious lake filled with knowledge only. Knowledge raises by the sincere study of Knowledge-Scriptures based on the Vedas and Upanishads. You will then understand that very awareness by which you see the world is the Supreme formless deity itself that is existing as you. You are not able to know it, because you believe that you are the inert body-shape only, and search for the Gods who have also body-shapes like you!
Make your body a temple; fill it with the lake of Knowledge through proper reasoning process;and bathe in it, to become one with the true Supremacy within.
Bodies may get born and perish; but not the true self!
Kill the body-based 'I' and stay as the Supreme 'I-less I'!
Become Free at last!)

[This is another iconic, rebellious verse from the ShivaVakkiyam. Here, SivaVaakkiyar targets the pilgrimage obsession - travelling across distances to visit the man-made stone temples (Koyil) and bathe in sacred temple tanks (Kulam). With characteristic directness, he questions what actual spiritual transformation comes from these physical journeys, revealing that both the sanctuary and the cleansing waters already exist entirely within one's own mind.

The Internal Pilgrimage:
SivaVaakkiyar dismantles the external pilgrimage economy and anchors the practitioner firmly in non-dual awareness.

The Slavery of External Geography (Kulaamare):
Notice the term குலாமர் (Kulaamar), which means "bonded slaves" or "captives to conditioning."
SivaVaakkiyar asks: Why does a human become a slave to physical geography?
People spend enormous energy, money, and time travelling from one holy site to another, believing God is located only in a particular town or that sins are washed away only in a specific pond.
SivaVaakkiyar points out that if the mind inside remains filled with greed, anger, and ego, moving the physical body to a different pin code changes nothing.

The Internal Sanctum and Sacred Pool (Manathule):
The Inner Temple (மனத்துளே கோயில்): The unmoving, silent centre of awareness (Hridaya-akasha or the Crown Sahasraara). That is where Pure Consciousness sits permanently enthroned.
The Inner Tank (மனத்துளே குளம்): The internal spring of pure devotion and the downward shower of spiritual nectar (Amrita). When the mind settles into absolute stillness, this internal pool cleanses deep subconscious impressions (Vaasanaas) far more effectively than any muddy riverbank.

Beyond Creation and Dissolution (Aavadhum Azhivadhum Illaiye):
Physical temples crumble over centuries. Temple tanks dry up during droughts. The physical body that walks to them eventually perishes.
SivaVaakkiyar emphasizes with triple repetition (இல்லையில்லை இல்லையே) that the inner witness inside your mind is Ajaata (unborn) and Amrita (undying). It was never built by masons, so it can never collapse; it was never dug out by labourers, so it can never dry up.
Realizing this timeless consciousness within is the only pilgrimage that brings permanent liberation.]

இதுவுமது
CHIDAMBARA-NRTYAM

செங்கலுங் கருங்கலுஞ் செவந்தசாதி லிங்கமும்
செப்பிலுந் தராவிலுஞ் சிவனிருப்ப னென்கிறீர்
உன்பத மறிந்துநீ ரும்மைநீ ரறிந்தபின்
அம்பலம் நிறைந்தநாத ராடல்பாட லாகுமே. (33)

[Seṅkaluṅ karuṅkaluñ sevanthasādhi liṅgamum
Seppilun tharāviluñ sivaṉiruppa ṉeṉgiṟīr
Uṉpatha maṟinthunī rummainī raṟinthapiṉ
Ambalam niṟainthanātha rāḍalpāḍa lāgumē.]

[செங்கலும், கருங்கலும், சிவந்த சாதி லிங்கமும்,
செப்பிலும், தராவிலும், 'சிவன் இருப்பன்', என்கிறீர்,
உன் பதம் அறிந்து நீர், உம்மை நீர் அறிந்த பின்,
அம்பலம் நிறைந்த நாதர், ஆடல் பாடல் ஆகுமே]

[Seṅkalum, karuṅkalum, sivantha sādhi liṅgamum,
Seppilum, tharāvilum, 'sivan iruppan', eṉgiṟīr,
Un patham aṟinthu nīr, ummai nīr aṟintha pin,
Ambalam niṟaintha nāthar, ādal pādal āgumē]

You state that Shiva is in the statues made of
bricks, granite, red crystal stone, metal, ivory or wood.

After knowing who you are truly,
and after realizing your own self-essence as Shiva,
then the entire expanse will be filled with -
the dance and song of the Great Lord.

[INNER MEANING]

[You reduce the boundless Infinite to a prisoner of human craft, confidently asserting that Shiva resides within carved granite, baked bricks, radiant ruby crystals, smelted brass, polished ivory, or sculpted logs. What pitiful arrogance, to trap the Uncontainable inside the works of a carpenter or a stonemason! Pierce through the grand delusion and discover your own primordial identity.
When you realize that the unconditioned awareness looking out from your own ‘Heart-centre’ is the very essence of Shiva, the fractured universe collapses into unity.
No longer pinned to cold altars, the entire boundless expanse of existence floods with divine frenzy - becoming the roaring rhythm, the shimmering song, and the eternal cosmic dance of the Great Lord Himself.]

TRANSLATION

[செங்கலும் (Senkalum):

In red burnt bricks (Chen-kal)

கருங்கலும் (Karunkalum):

In black granite rock/stone (Karun-kal)

செவந்த சாதி லிங்கமும் (Sevantha saathi lingamum):

லிங்கமும் (liṅgamum) - Lingam (the aniconic symbol of Shiva)

In red-hued lingams carved from fine cinnabar or mineral ore (Saathilingam)

செப்பிலும் (Seppilum):

In cast copper idols (chembu/Seppu)

தராவிலும் (Tharaavilum):

In brass or bell-metal alloys (Tharaa)

சிவன் இருப்பன் என்கிறீர் (Sivan iruppan engireer):

You insist and proclaim, "Lord Shiva dwells exclusively here!"

உன் பதம் அறிந்து நீர் (Un padam arinthu neer):

When you realize your own true status, source, and inner foundation (Patham)...

உம்மை நீர் அறிந்த பின் (Ummai neer arintha pin):

...and after you have genuinely understood and realized your own true Self (through proper analysis of the 'I-factor)...

அம்பலம் நிறைந்த நாதர் (Ambalam niraintha naathar):

The Supreme Lord (Naathar) who completely saturates the infinite open expanse / cosmic space (Ambalam) (ambaram)...

ஆடல் பாடல் ஆகுமே (Aadal paadal aagume):

...His cosmic dance (Aadal) and celestial music (Paadal) will spontaneously unfold right within your awareness!]

GIST OF THE VERSE

(You insist that Shiva is caged in matter - entombed in kiln-fired brick and hewn granite, locked inside red crystal, cast bronze, polished ivory, and carved dead wood!
Blind idolaters of lifeless shapes!
Strike through the mask! Discover who you are!
Burn the false "I" until your own marrow is unveiled as Shiva - and suddenly, the cage of stone shatters!
The vast, unmeasured ether erupts into light:
the entire cosmos turns to an open floor -
roaring with the uncontainable dance and ecstatic, thunderous song of the Great Sovereign!)

EXPLANATION

(Shiva the deity with form is actually one with your own self-essence and exists as formless within you, as the 'you' (I-less I). He is not trapped inside the statues made of bricks, stones, ivory and precious stones even! He is in each and every atom of the world, outside you and inside you.
Every movement you see outside in the trees, clouds, objects, people, even your own body-movements, the breath-movement and what not – is all his dance gesture..!
He fills the entire space extending without end and he dances the dance of the world.
All the sounds are his anklet sounds! All the movements are his dance gestures!
All the emotions are his dance-Bhaavaas!
He dances as all, as the Self of all! Where he is not! What he is not!
As the true self – he is seeing all and is all! There is no 'you' at all!
Dissolve yourself in this wonderful vision of the Chidambara-Nrtyam (the dance of self-awareness)!
Just be one with this dance!
Where is the world? Where is the you and I? Just Shivam only as all!
Stay silent in this supreme vision, as the very silence of the Self!)

[Here, SivaVaakkiyar takes a direct inventory of the materials used to sculpt and cast sacred idols - brick, granite, red cinnabar, copper, and brass - and challenges the belief that the infinite Divine is locked inside these manufactured objects. He reveals that true realization occurs only when you know your own nature; then, the cosmic dance of Shiva fills the boundless expanse of your own consciousness.

The Material vs. The Omnipresent
SivaVaakkiyar confronts the material reductionism of idol-making and points the seeker toward the expansive non-dual Self.

The Inventory of Matter (Karunkal, Seppu, Tharaa)
Look at the materials listed in the opening lines:
Red brick (செங்கல்) and granite (கருங்கல்) used to carve temple sanctums and 'stone murtis'.
Cinnabar / Mineral stones (செவந்த சாதி லிங்கம்) used for specialized tantric lingams.
Copper (செப்பு) and brass alloys (தரா) used to cast festival idols (Utsava murtis).
SivaVaakkiyar points out the irony: people melt copper, hammer brass, chisel granite, and bake clay bricks, and then point to these manufactured objects declaring, "Shiva lives inside this metal and stone."
To restrict the infinite, formless Supreme Being to specific chemical elements and sculpted minerals is, to a Siddhar, a profound limitation of vision.

The Absolute Prerequisite: Self-Knowledge (Ummai Neer Arintha Pin)
The third line is the pivotal turning point of the verse: உன்பத மறிந்துநீ ரும்மைநீ ரறிந்தபின்
Before looking for God in stone or copper, SivaVaakkiyar asks: Have you understood your own foundation (உன்பதம்)? Do you know who you are (உம்மை நீர் அறிந்தபின்)?
This directly mirrors the core Upanishadic and Siddha dictum of Aatma-Jnaana (Self-Knowledge).
If you do not know the nature of the consciousness that is currently seeing, hearing, and breathing inside your own body, how can you claim to recognize God in an external piece of bronze?
Self-inquiry must precede true divine realization.
The Dancing Lord of the Great Expanse (Ambalam Niraintha Naathar)
When self-inquiry matures and the ego dissolves, what happens?
The seeker realizes that the Lord is அம்பலம் நிறைந்த நாதர் - the One who fills Ambalam (ambaram) (the vast, open sky of consciousness, Chidaakaasha).
Shiva is not a stationary figurine sitting silently on a stone pedestal; He is the living, vibrant, pulsating energy whose cosmic dance (ஆடல் பாடல்) sustains the entire cosmos. Once you know yourself, you do not need to visit a temple to see Nataraaja; the eternal dance of awareness vibrates within every beat of your heart and breath.]

கிரியை விலக்கல்
RENOUNCING THE RITUAL

[WHO WORSHIPS WHOM?]

பூசைபூசை யென்றுநீர் பூசைசெய்யும் பேதைகாள்
பூசையுன்ன தன்னிலே பூசைகொண்ட தெவ்விடம்
ஆதிபூசை கொண்டதோ வனாதிபூசைகொண்டதோ
ஏதுபூசை கொண்டதோ வின்னதென் றியம்புமே. (34)

[Pūsaipūsai yeṉṟunīr pūsaiseyyum pēthaikāḷ
Pūsaiyunna thaṉṉilē pūsaikoṇḍa thevviḍam
Āthipūsai koṇḍathō vaṉāthipūsaikoṇḍathō
Ēthupūsai koṇḍathō vinnathen ṟiyambumē.]

[பூசை பூசை என்று நீர், பூசை செய்யும் பேதைகாள்,
பூசை உன்னது அன்னிலே, பூசை கொண்டது எவ்விடம்,
ஆதி பூசை கொண்டதோ, அனாதி பூசை கொண்டதோ,
ஏது பூசை கொண்டதோ, இன்னது என்று இயம்புமே.]

[Pūsai pūsai endru nīr, pūsai seyyum pēthaigāḷ,
Pūsai unnathannilē, pūsai koṇḍathu evviḍam,
Āthi pūsai koṇḍathō, anāthi pūsai koṇḍathō,
Ēdhu pūsai koṇḍathō, innathu endru iyambumē.]

Hey you ignorant fools!
You are always obsessed with worship,
and worship the Lord with holy waters.

The worship that you do is in your mind only.

What accepted that worship?

Did the Lord with the beginning (statue)
or the Lord without the beginning (Shiva) -
which one accepted your worship,
what really accepted your worship,
please tell me!

[INNER MEANING]

[Look at your relentless foolishness: day after day, your minds are gripped by the manic itch of ritual. You collect water from sanctified streams, chant mechanical formulas, and wash the bodies of idols, convinced you are performing a service for the Master of the cosmos.
Awaken to the simple mechanics of your own delusion: where did that entire worship happen?
The intention, the sanctity, the feeling of reverence, the imagined deity -it was all conjured, experienced, and played out entirely inside the theatre of your own mind. It never stepped an inch beyond the frontier of your own mental impressions. So, who or what actually accepted it?
Speak up and explain the transaction: Was it the petty, manufactured god - the idol with a known birth-date, chiseled from a boulder by a hired stonemason, bathed in milk while birds leave droppings on its crown? An inert rock cannot accept a single drop of water. Or was it the beginningless, boundless Shiva - the unconditioned Consciousness that transcends all hunger, thirst, action, and receipt?
The Infinite neither takes nor rejects; It simply is. The clay stone absorbed nothing. The formless Brahman requires nothing. Your worship was a ghost offering food to an echo inside an empty room.
Nothing received your water except the very mind that imagined pouring it!]

TRANSLATION

[பூசை பூசை என்று நீர் (Poosai poosai endru neer):

You people (neer) are - continuously chanting and shouting 'Worship! Ritual! Offering!"...
பூசை செய்யும் பேதைகாள் (Poosai seiyyum pethaigaal):
...O ignorant, uninquiring minds (Pethaigaal) who mechanically perform rituals (Puja)!
பூசை உன்ன தன்னிலே (Poosai (y)unna thannile):
உன்னது (*ṉṉatu*) - Of your own (or "within you"- உன்னதன்னிலே)
அன்னிலே (aṉṉilē) - In that very place / nature
While the mental intention and energy of worship happens right inside your own self (Un-thannile)...
பூசை கொண்டது எவ்விடம் (Poosai kondathu evvidam):
...where in external space did that offering or worship actually land and get received?
ஆதி பூசை கொண்டதோ (Aathi poosai kondatho):
Did the First Cause / Primordial Manifestation (Aadhi) take the worship?
அனாதி பூசை கொண்டதோ (Anaadhi poosai kondatho):
Or did the Unmanifest, Beginningless Absolute (Anaathi) take it?
ஏது பூசை கொண்டதோ (Eadhu poosai kondatho):
Exactly what principle or entity received that ritual?
இன்னது என்று இயம்புமே (Innathu endru iyambume):
Clearly define and explain (iyambu) what it is (innathu) if you can!]

GIST OF THE VERSE

(Ignorant wanderers of the dark!
You spend your whole lives obsessed with the theatre of worship,
hauling consecrated waters in brass urns
to pour an endless deluge over silent, sculpted stone!
Look where the ritual actually takes place: the flowers, the water, the hymns, the altar - the entire spectacle is born, staged, and dissolved nowhere else but inside the cave of your own Heart!
Now answer me, you blind ritualists, rip the mask away:
Who took your offering? What entity stretched out a hand to drink your devotion?
Did the lord who has a beginning - the granite slab quarried last year, scarred by an iron chisel, and mortared into an altar - accept your gift?
Or did the Uncreated Lord - the formless, beginningless, unmoving Awareness
that needs nothing, lacks nothing, and takes nothing - receive it?
Tell me, you pious peddlers of holy smoke!
Which one ate your food? Which one drank your water?
Where did your worship truly go?!)

EXPLANATION

(Analyze the process of worship.
You, with all sincerity, carry holy water from rivers and lakes, and pour it over the statue or Linga of your deity. You are so obsessed with the rites of worship, that you never miss a day ever.
You believe that by pouring the holy water over the holy statue, the Lord gets pleased, and will offer boons to you, or hand over the Moksha in a plate to you.

You ignorant fools!
The worship-attitude in you only; the Shiva dances as all, as the Self of all!
Where he is not! What he is not!
As the true self – he is seeing all and is all! There is no 'you' at all!
The Lord is within you, as your own self!

Who accepted the worship?
The inert stone statue or the Shiva-self within you?
The statue was sculpted by some one at some time, and had a beginning, or even if it is naturally formed rock-form, even then it had a beginning somewhere in the long past.
It will also break, at some time! It is not beginning-less and end-less.
But the self-Shiva within you has no beginning and no end.

Who accepted the worship!
Are you worshipping your own self?
Why waste time in all these meaningless rituals!
Turn within; develop dispassion towards all forms; analyze with reason, the instructions given in the Upanishads; understand the truth; stay as the Self itself!
This is the excellent worship you can offer to any deity!)

[SivaVaakkiyar questions the mechanics of ritual worship (Puja), probing the logic of offering items to God and demanding to know who or what is actually receiving the offering.

The Deconstruction of Ritual Transaction:
SivaVaakkiyar subjects external ritualism to rigorous, non-dual inquiry.

The Illusion of the Receiver:
In conventional ritual worship, there is a transaction: the worshipper offers flowers, food, or incense, assuming an external deity receives it.
SivaVaakkiyar asks where that transaction actually goes:
The food remains on the plate. The flowers wither on the stone. The smoke disperses into the air.
If the physical items stay in the physical world, what part of the ritual reached God?

The Dilemma of Aadhi vs. Anaathi
SivaVaakkiyar sets up a philosophical paradox:
Aadhi (The Manifest/Beginning):
If God is Aadhi, He is part of time and creation, which makes Him a created entity needing no ritual.
Anaathi (The Beginningless/Infinite): If God is Anaathi, He is complete, self-luminous, and beyond form (Poorna). An infinite, all-pervading reality cannot lack anything, nor can it consume or receive an external offering.

The True Altar Within:
The line பூசையுன்ன தன்னிலே highlights the core Siddha realization:
the devotion, intention, and divine awareness all arise within your own consciousness.
When you offer something externally while remaining disconnected internally, you miss the essence.
The only genuine Puja is the offering of the ego into the flame of inner awareness.]

ஞானநிலை
THE STATE OF KNOWLEDGE

இருக்குநாலு வேதமு மெழுத்தையற வோதிலும்
பெறுக்கநீறு பூசிலும் பிதற்றிலும் பிரானிரான்
உருக்கி நெஞ்சை யுட்கலந்த வுண்மைகூற வல்லீரேல்
சுருக்கமற்ற சோதியைத் தொடர்ந்து கூடலாகுமே. (35)

[Irukku nālu vēthamu meḻuthaiyaṟa vōthilum
Peṟukkanīṟu pūsilum pitharṟilum pirāṉirāṉ
Urukki neñjai yuṭkalantha vuṇmaikūṟa vallīrēl
Surukkamaṟṟa sōthiyaith thoḍarnthu kūḍalāgumē.]

[இருக்கு நாலு வேதமும், எழுத்தை அற ஓதிலும்,
பெருக்க நீறு பூசிலும், பிதற்றிலும், பிரான் இரான்,
உருக்கி நெஞ்சை, உள் கலந்த உண்மை, கூற வல்லீரேல்,
சுருக்கம் அற்ற சோதியைத், தொடர்ந்து கூடல் ஆகுமே.]

[Irukku nālu vēthamum, ezhutthai aṟa ōthilum,
Perukka nīṟu pūsilum, pidhatrilum, pirān irān,
Urukki nenjai, uḷ kalantha uṇmai, kūṟa vallīrēl,
Surukkam atra sōthiyaith, thoḍarnthu kūḍal āgumē.]

Even if you are able to recite all the four Vedas including the Rgveda, without any flaw -
even if you cover your entire body with ash-streaks
and keep prattling the names, hymns, and stories of deities -
the Lord will not be there for you.

Only if you can dissolve of the filthy mind, and unite with the 'One' within,
and get established in the second-less Truth,
you will always be in union with the lustre which pervades all
(without getting limited by some form).

[INNER MEANING]

[You may master every inflection of the four Vedas, intoning the ancient hymns of the Rgveda with flawless cadence and mathematical precision. You may daub your flesh in pale layers of sacred ash until you look like a walking cremation ground, and exhaust your lungs rattling off the thousand names, mythologies, and heroic deeds of cosmic deities.
Understand the cold, unbending truth: the Lord is utterly absent from that performance.
The Infinite cannot be summoned by vocal gymnastics, theatrical cosmetics, or the manic rattling of mythological lore. That is merely the ego cloaking its rot in pious garments.
The gateway swings open only when the dirty, restless sediment of the Chitta is dissolved into absolute stillness. Turn the gaze inward and collapse into the singular, unconditioned Presence pulsing at the core.
When you are firmly anchored in that non-dual Reality -where no "other" has ever existed- then the cage of external forms shatters. You abide uninterruptedly as the sovereign, all-pervading Effulgence itself: unconfined by form, untouched by time, and shining without boundary across the whole of existence.]

TRANSLATION

[இருக்கு நாலு வேதமும் (Irukku naalu vethamum):

The four canonical Vedas (Rig, Yajur, Sama, Atharva - Irukku specifically pointing to Rigveda / sacred verses).

எழுத்து ஐயற ஓதிலும் (Ezhutthai yara (v)othilum):

Even if you chant and recite every single letter (Ezhuthu) with flawless, doubt-free pronunciation (Aiyara)...

பெறுக்க நீறு பூசிலும் (Perukka neeru poosilum): பிதற்றிலும் (Pithattrilum):

Even if you smear thick, copious amounts of sacred ash (Vibhuti / Neeru) all over your body... Even if you passionately babble or mechanically mutter the mantras...

பிரான் இரான் (Piraan iraan):

The Supreme Lord (Piraan) does not reside in those external actions!

உருக்கி நெஞ்சை (Urukki nenjai):

Melting down the rigid, ego-bound mind (Nenju)...

உட்கலந்த உண்மை (Utkalantha unmai):

...the subtle truth of the Divine already mingled and dwelling inside (Utkalantha)...

கூற வல்லீரேல் (Koora valleerel):

...if you have the capacity to realize, express, and live this truth...

சுருக்கமற்ற சோதியை (Surukkamatra sothiyai):

...with that unshrinking, boundless, infinite divine Flame/Light (Sothi)...

தொடர்ந்து கூடலாகுமே (Thodarnthu koodalaagume):

...you can directly unite, merge, and remain in eternal communion!]

GIST OF THE VERSE

(Though your tongue rolls out the ancient syllables, chanting the four great Vedas from the Ṛg onward without a single falter, syllable by syllable, flaw by flaw; though you smear your limbs from crown to heel in thick bands of white ash, and strut like a ghost through the holy streets; though your throat runs dry and cracked babbling the names, genealogies, and battle-tales of gods - The Lord is not there for you!
Not by an inch does the Uncreated draw near to a parrot mouthing memorized dust.
But let the foul sludge of the wandering mind drown in silence; plunge straight down and strike the solitary One burning untouched behind the ribs.
Anchor the awareness in that un-carved, second-less Bedrock - and in a single blinding flash, you are fused forever with that boundless, all-pervading Splendour that no shape can cage, no name can hold, and no world can ever dim!)

EXPLANATION

[Here, SivaVaakkiyar addresses the limits of intellectual scholarship, scriptural recitation, and outer ascetic symbols, emphasizing that true divine union is solely a matter of internal emotional surrender and heart-melting realization.

Heart-Melting over Head-Knowledge:
SivaVaakkiyar contrasts the academic, ritualistic ego with the alchemical melting of the heart.

The Limit of Scriptural Mastery (Ezhutthaiyara Othilum)
Orthodoxy places the highest value on the exact memorization and flawless phonetic pronunciation of the four Vedas. SivaVaakkiyar does not deny the texts, but points out their limitation: knowing the words about God is not the same as experiencing God. An intellectual recitation is just movement of the vocal cords if the inner awareness remains unchanged.

The Vanity of External Signs (Perukka Neeru Poosilum)
Smearing sacred ash (Vibhuti) is a traditional Shaiva mark of renunciation and impermanence.
Yet, without inner awakening, it turns into mere performance art.
SivaVaakkiyar bluntly groups unawakened chanting with babbling (பிதற்றல்), reminding the seeker that God cannot be deceived or summoned by cosmetic piety.

Melting the Heart (Urukki Nenjai)
The pivotal alchemical shift happens in the third line: உருக்கி நெஞ்சை யுட்கலந்த வுண்மைகூற வல்லீரேல்
Melting (Urukki): The ego is rigid, calcified like cold iron. Only through deep devotion, inner inquiry, and stillness does the heart soften and liquefy.

The Inward Mix (Utkalandha):
God is not standing outside waiting for an invitation; the Divine Consciousness is already interwoven into the very fabric of your breath and awareness.
When the rigid mind dissolves, the seeker ceases to look outward.

You merge effortlessly with the சுருக்கமற்ற சோதி (Surukkamatra Sodhi) -
the boundless, undiminishing Light of Pure Consciousness that knows neither contraction nor decay.]

மாயையின் ஒடுக்கமுணர்த்தல்
[EXPOUNDING THE 'DISSOLUTION OF MAAYAA']

மாயையின் ஒடுக்கமுணர்த்தல் (māyaiyiṉ oḍukkam uṇarttal)
- is a classical thematic heading (patikam / adhikāra title) found in Tamil Siddha compilations and Shaiva Siddhaanta philosophical treatises.

மாயையின் (maayaiyiṉ) - Of Maayaa (cosmic illusion, the primal material cause of phenomenal manifestation).
ஒடுக்கம் (oḍukkam) - Involution, dissolution, withdrawal, merging, or absorption into the subtle source (laya / saṃhaara).
உணர்த்தல் (uṇarttal) - Making known, revealing, expounding, or imparting direct realization.

In the Siddha tradition - and specifically within SivaVaakkiyam (such as the verse on boiled water evaporating:
மனத்தின் மாயை நீக்கிலே மனத்துளே கரைந்ததே) - this theme signifies:
Involution of the Phenomenal Order (Laya-Krama).

Just as the manifest universe unfolds from the subtle to the gross, liberation requires the gross elements and mental projections (Maayaa) to dissolve back into their unmanifest source - pure, unconditioned Consciousness (Veḷi / Śiva).

Cessation of Mental Multiplicity (Mano-naasha)
Maayaa is not merely an external world; it operates as mental modifications and subject-object duality.
Oḍukkam denotes the quietude where the restless mind ceases its outward movement and collapses into inner silence (mauna).

Didactic Intent (Uṇarttal)
The suffix - 'tal' marks an instructional or revelatory section where the Master explains how that which appeared real as names and forms vanishes without a trace once true gnosis (Jnaana) dawns.

கலத்தின்வார்த்து வைத்தநீர் கடுத்ததீ முடுக்கினால்
கலத்திலே கரந்ததோ கடுத்ததீ குடித்ததோ
நிலத்திலே கரந்ததோ நீள்விசும்பு கொண்டதோ
மனத்தின்மாயை நீக்கிலே மனத்துளே கரந்ததே. (36)

[Kalathinvārtthu vaitthanīr kaḍutthathī muḍukkiṉāl
Kalatthilē karanthathō kaḍutthathī kuḍitthathō
Nilatthilē karanthathō nīḷvisumpu koṇḍathō
Maṉatthiṉmāyai nīkkilē maṉatthuḷē karanthathē]

[கலத்தில் வார்த்து வைத்த நீர், கடுத்த தீ முடுக்கினால்,
கலத்திலே கரந்ததோ, கடுத்த தீ குடித்ததோ,
நிலத்திலே கரந்ததோ, நீள் விசும்பு கொண்டதோ,
மனத்தின் மாயை நீக்கில் ஏ, மனத்துளே கரந்தது ஏ.]

[Kalathil vārtthu vaiththa nīr, kaduththa thī mudukkināl,
Kalaththilē karanthathō, kaduththa thī kuditthathō,
Nilatthilē karanthathō, nīḷ visumbu koṇḍathō,
Manaththin māyai nīkkil ē, manatthuḷē karandhathu ē]

When the water kept in a vessel is placed on a blazing fire, it vanishes off!
Did it dissolve off into the vessel, did the fire swallow it,
did it mix off with the ground, or did it become one with the sky-expanse!
When through the fire of rational analysis (penance)
the dirt in the mind was removed off,
it dissolved off in the mind which became one with the inner lustre.

[INNER MEANING]

[Consider the ordinary mystery of the hearth:
place a pot of water over an open blaze, and before long, the liquid has completely disappeared.
Ask the casual onlooker where it went:
Did the clay or metal of the vessel secretly absorb it?
Did the fiery coals devour it?
Did it soak through the hearth into the mud beneath, or did it cast off its heavy, liquid boundary and expand into the boundless blue vault of the sky?
It did not perish; it simply surrendered its gross form and merged into the subtle ether where no eye can grasp it.
In precisely the same manner, when the scorching flame of rational inquiry (Jñaana-Vichaara) is ignited within, the true penance begins.
The foul sediment of Vaasanaas, the stubborn grime of ego-identification, and the turbulent projections of the mind are subjected to relentless heat. That filth does not escape to another realm.
Stripped of its illusory solidity, the dross dissolves back into the mind-principle itself -
and that very mind, burned clean of duality, ceases to exist as an obstacle.
It melts effortlessly into the deathless, inner Effulgence, becoming one with the singular Light that was always shining behind the veil.]

TRANSLATION

[கலத்தில் வார்த்து வைத்த நீர் (Kalathil vaarthu vaittha neer):

The water (Neer) poured and kept inside a clay or metal vessel (Kalam)...

கடுத்த தீ முடுக்கினால் (Kadutha thee mudukkinaal):

...when intensified and heated by a strong, roaring fire (Kaduttha thee)...

கலத்திலே கரந்ததோ (Kalathile karainthatho):

Did it secretly disappear and hide (Karanthatho) within the pot itself?

கடுத்த தீ குடித்ததோ (Kaduttha thee kuditthatho):

Did the fierce flame consume and drink it up?

நிலத்திலே கரந்ததோ (Nilatthile karainthatho):

Did it seep down and hide inside the earth (Nilam)?

நீள் விசும்பு கொண்டதோ (Neel visumbu kondatho):

Or did the vast, boundless sky/space (Neel visumbu) take it in?

மனத்தின் மாயை நீக்கிலே (Manathin maayai neekkile):

When the veil of delusion and mental projection (Maayaa) of the mind (Manam) is permanently removed...

மனத்துளே கரைந்ததே (Manatthule karainthathe):

...the individual ego dissolves right back into the pristine, unconditioned Consciousness within the mind!]

GIST OF THE VERSE

(Set a vessel brimming with water upon the roaring flame - watch it hiss, bubble, dwindle, and vanish clean away! Where did the water flee?
Did the copper belly of the pot drink it down? Did the hungry tongues of fire swallow it whole? Did it seep downward to mingle with the dust of the floor, or did it dissolve upward, one with the vast, unmeasured ether of the sky?!
Look inward at the greater alchemical hearth: when the fierce, blazing fire of inquiry (Vichaara) is stoked, the heavy silt, the grease, the stubborn filth of the mind is burned away without a trace! The impure dross does not flee to hide in shadows; it dissolves back into the purified mind, and that cleansed mind itself vanishes - swallowed whole into the unquenchable, all-pervading Splendour of the Self!)

EXPLANATION

[Here, SivaVaakkiyar uses the simple observation of water boiling and evaporating in a pot over fire to pose a brilliant philosophical riddle about where matter and mind go when they dissolve. He uses this thermodynamic analogy to reveal what happens to the mind when the heat of spiritual wisdom burns away the veil of illusion (Maayaa).

The Evaporation of the Ego:
SivaVaakkiyar draws a parallel between physical phase transition (liquid water turning into invisible vapour) and the spiritual dissolution of the ego (Mano-laya / Mano-naasha).

The Riddle of the Missing Water:
When a pot of water boils dry, a person who relies only on surface sight is puzzled:
The water didn't leak out of the bottom into the ground (நிலத்திலே கரந்ததோ)
The clay pot didn't absorb it all (கலத்திலே கரந்ததோ).
Fire cannot physically "eat" liquid (கடுத்ததீ குடித்ததோ).

The reality is that under the influence of intense heat, the dense, localized liquid transformed into subtle, invisible vapour and merged back into the vast, open atmosphere (நீள்விசும்பு கொண்டதோ).
It didn't truly die or disappear into nothingness; it returned to its subtle, all-pervading state.

The Fire of Jnaana (Kaduttha Thee)
In internal yoga and Advaita inquiry:
The Pot (Kalam): The physical body.
The Water (Neer): The restless, fluctuating mind (Chitta) and individual ego (Ahamkaara).
The Intense Fire (Kaduttha Thee): The fire of self-inquiry (Jnaana Agni) and awakened inner breath (Praana/Kundalini).
When you kindle the fire of deep meditation, the fierce heat of awareness acts upon the mind.
The worldly desires, fears, and delusions that give the mind its dense, separate identity begin to vaporize.

Dissolution into the Source (Manathule Karainthathe)
Where does the ego go when ignorance is removed (மனத்தின் மாயை நீக்கிலே)?
It does not travel to an external heaven or vanish into a void; மனத்துளே கரைந்ததே - it dissolves back into its own foundational ground of Pure Awareness. Just as evaporated water is no longer confined to the shape of the pot, the liberated consciousness breaks free of bodily limitations and expands across the boundless space of the Divine.]

சரியை விலக்கல்
[RENOUNCING 'EXTERNAL RITUALISM']

[சரியை விலக்கல் (chariyai vilakkal) -
is a canonical thematic heading (patikam / Adhikaara rubric) in Tamil Siddha anthologies, particularly in compilations of SivaVaakkiyam.

சரியை (chariyai) - External ritualism / preliminary path of service (charyaa).
In the traditional Shaiva fourfold framework (charyaa, kriyaa, yoga, Jnaana), 'chariyai' denotes outward devotional acts like - sweeping temple grounds, gathering flowers, washing stone idols, lighting lamps, and adhering to external purificatory codes.
விலக்கல் (vilakkal) - Verbal noun from the root விலக்கு (vilakku):
rejecting, setting aside, dismissing, dispelling, or renouncing.

The Dismissal / Renunciation of Outward Ritualism:
In orthodox Shaiva Siddhaanta, 'chariyai' is considered the essential foundational step (daasa-maarga, the path of the servant) leading gradually toward inner communion.
SivaVaakkiyar and fellow Siddhas, however, view fixation on 'chariyai' as an impediment to non-dual realization (Jnaana).

Under verses grouped under சரியை விலக்கல், the poet:
Exposes Mechanical Redundancy:
Denounces plucking flowers, bell-ringing, bathing stones (Abhhisheka), and temple circumambulations as empty labour performed without inner awakening
as in the verse - 'பண்டு நான் பறித்து எறிந்த பல் மலர்கள் எத்தனை...'
Dismantles False Sanctity:
Subverts external purity taboos (ecchil) by pointing out that ritual materials - bees' nectar, cows' milk, carved granite - are inherently part of the material realm and cannot purify consciousness.
Demands Direct Inward Ascendancy:
Replaces bodily gestures and geographic pilgrimages with interiorized fire (Homa), breath control (Praanaayaama), and continuous awareness of the indwelling Lord -
and states firmly - அண்டர் கோன் இருப்பிடம் அறிந்துணர்ந்த ஞானிகள் கண்ட கோயில் தெய்வம் என்று கை எடுப்பது இல்லையே.]

பறைச்சியா வதேதடா பணத்தியா வதேதடா
இறைச்சிதோ லெ லும்பினு மிலக்கமிட்டிருக்குதோ
பறைச்சிபோகம் வேறதோ, பணத்திபோகம் வேறதோ
பறைச்சியும் பணத்தியும் பகுத்துப் பாருமு ம்முளே. (37)

[Paṟaicchiyā vathēdhaḍā paṇatthiyā vathēthaḍā
Iṟaicchithō le lumbinu milakkamiṭṭirukkuthō
Paṟaicchipōgam vēṟathō, paṇatthipōgam vēṟathō
Paṟaicchiyum paṇatthiyum pagutthup pārumu mmuḷē.]

[பறைச்சி ஆவது ஏதடா, பணத்தி ஆவது ஏதடா,
இறைச்சி தோல் எலும்பினும், இலக்கம் இட்டு இருக்குதோ,
பறைச்சி போகம் வேறதோ, பணத்தி போகம் வேறதோ,
பறைச்சியும் பணத்தியும், பகுத்துப் பாரும், உம்முளே.]

[Paṟaichchi āvathu ēthadā, paṇatthi āvathu ēthadā,
Iṟaichchi thōl elumbinum, ilakkam iṭṭu irukkuthō,
Paṟaichchi bōgam vēṟathō, paṇaththi bōgam vēṟathō,
Paṟaichchiyum paṇatthiyum, pagutthup pārum, ummuḷē.]

(Why do you differentiate human beings based on their caste?)

What is a pariah woman, what is a high caste woman?
What difference is there between them?
Is there any number that differs in the flesh, skin and bones there?
Is the enjoyment of a pariah woman's body different from
the enjoyment of a high caste woman's body?
Analyze all the bodies and understand that
everyone is just a sack of flesh and bones only!

[INNER MEANING]

[Look at the pathetic theatre of your social sanctity: you invent divisions of high and low, pure and polluted, creating elaborate genealogies to flatter your fragile pedigree.
What is an outcaste woman, and what is an aristocratic woman born of noble lineage?
Lay both upon the anatomist's stone and count: Is there a single bone missing from one that is present in the other? Does the muscle weave differently? Does the yellow fat, the red blood, the bile, or the stretch of skin possess a different tally, a different chemical, or a secret stamp of caste? And when the blind animal instinct of passion takes over in the dark, does the body of the outcaste offer any different sensation, any different fire, than the pampered flesh of the high-born?
Cut through the hypnotic conditioning of social deceit. Every form walking this soil is built from the identical recipe of earth and slime. It is a perishable leather bag crammed with rotting meat, strung together by calcium twigs, and oozing from nine gates. To worship one skin as holy and spit upon another as unclean is the ultimate madness of the deluded mind - blind to the common dung-heap of the body, and blind to the singular, untouched Awareness that shines equally behind both masks.]

TRANSLATION

[பறைச்சி ஆவது ஏதடா (Paraicchi (y)aavatheathadaa):

What makes someone an outcaste / lower-caste woman (Paraicchi)?

பணத்தி ஆவது ஏதடா (Panathi (y)aavadheadhada):

What makes someone a Brahmin / high-caste woman (Panatthi)?

இறைச்சி தோல் எலும்பினும் (Iraichi thol elumbinum):

In the physical muscle/flesh (Iraicchi), in the skin (Thol), or in the bones (Elumbu)...

இலக்கம் இட்டிருக்குதோ (Ilakkam ittirukkudho):

...is there a serial number, numerical stamp, or caste label inscribed (Ilakkam)?

பறைச்சி போகம் வேறதோ (Paraicchi bhokam veratho):

Is the biological and sensory union/pleasure (Bhogam) with an outcaste woman different?

பணத்தி போகம் வேறதோ (Panatthi bhokam veratho):

Is the pleasure of union with a high-caste woman different?

பறைச்சியும் பணத்தியும் (Paraicchiyum panatthiyum):

Both the outcaste woman and the high-caste woman...

பகுத்துப் பாரும் உம்முளே (Pakutthu paarum ummule):

...dissect, analyze, and examine them deeply within your own reasoning and awareness (Ummule)!]

GIST OF THE VERSE

(What is an outcaste woman? What is an exalted woman of high birth?
Cut through your cowardly lies and answer: what divides them?!
Did the clay-maker count out different ribs for their chests?
Is there an extra tendon, a sacred bone, a different blood flowing beneath the fair skin than beneath the dark?
Strip away the silk, strip away the rags: does the lust of the flesh taste any different between the bed of the noble and the mat of the pariah?!
Tear open the anatomy of your holy arrogance!
Every single body strutting upon this earth - king, priest, beggar, and outcaste - is stitched of the exact same raw hide, is stuffed with the exact same foul offal, and is just a leaking sack of fat, marrow, feces, and bone!)

EXPLANATION

[Centuries before modern civil rights and social reform movements, Sivavakkiyar directly attacked the social hierarchy and ritual untouchability of the caste system. He reduced the human body to its raw, biological components - flesh, skin, and bones - to demonstrate the absolute absurdity of caste distinctions.

The Biological & Spiritual Equality:

SivaVaakkiyar dismantles ritual hierarchy using biological materialism and non-dual spiritual inquiry.

The Anatomy of Equality (Iraichi, Thol, Elumbu)
SivaVaakkiyar strips away social conditioning by looking directly at human anatomy:
Peel away clothes, jewellery, and ritual threads, and you find skin (தோல்).
Beneath the skin, there is flesh and blood (இறைச்சி).
Beneath the flesh, there is the white skeleton (எலும்பு).
He asks with devastating simplicity: Has nature stamped a label or brand (இலக்கமிட்டிருக்குதோ) into the bone marrow of one human to mark them as pure, and another as impure? At the biological level, all human bodies are made of the exact same five elements (Pancha Bhootas).

The Universal Nature of Human Experience (Bhokam):

The third line is bold and confrontational. He addresses human desire, intimacy, and biological reproduction (போகம்).

The biological functions, feelings of pleasure, mechanics of conception, and the pain of childbirth are completely identical across all castes.
Since the biological vehicle operates on the same universal laws of nature, creating artificial social walls of "pollution" and "purity" is exposed as an invention of the human ego.

Deep Rational Inquiry (Paghuthu Paarum Ummule):

Notice his command: பகுத்துப் பாரும் (Analyze / Dissect / Inquire).

SivaVaakkiyar does not ask the seeker to accept his words on blind faith. He demands that people use their own intellect and reason. When you analyze reality without prejudice, you realize that caste, lineage, and social status are temporary mental constructs (Vikalpas).

To a Siddhar, the only true identity is the unconditioned Consciousness (Atman) residing within every breathing human being - making all living beings fundamentally, irreversibly equal.]

இதுவுமது
THIS ALSO IS THAT

வாயிலே குடித்தநீரை யெச்சிலென்று சொல்லுறீர்
வாயிலே குதப்புவேதம் மெனப்படக் கடவதோ
வாயினெச்சில் போகவென்று நீர்தனைக் குடிப்பீர்காள்
வாயினெச்சில் போனவண்ணம் வந்திருந்து சொல்லுமே. (38)

[Vāyilē kuḍitthanīrai yeccileṉṟu solluṟīr
Vāyilē kuthappuvētham meṉappaḍak kaḍavathō
Vāyinecchil pōgaveṉṟu nīrthanaik kuḍippīrgāḷ
Vāyinecchil pōṉavaṇṇam vanthirunthu sollumē.]

[வாயிலே குடித்த நீரை, எச்சில் என்று சொல்லுறீர்,
வாயிலே குதப்பு வேதம், என் எனப்படக் கடவதோ,
வாயின் எச்சில் போக, என்று, நீர்தனைக் குடிப்பீர்காள்,
வாயின் எச்சில் போன வண்ணம், வந்து இருந்து சொல்லுமே.]

[Vāyilē kudiththa nīrai, echchil endru solluṟīr,
Vāyilē kudhappu vētham, en enappadak kadavathō,
Vāyin echchil pōga, endru, nīrthanaik kudippīrgāḷ,
Vāyin echchil pōna vaṇṇam, vanthu irunthu sollumē.]

You say that the water drunk by the mouth is spittle (and is defiled).
You name the sounds that roll in your mouth as Vedas.
To remove the spittle in your mouth, you drink water.
Where did the spittle vanish, find out tell me!

[INNER MEANING]

[Look at the absurd acrobatics of your ritual purity: you make a great show of disgust, declaring that any water brushed by human lips becomes instantly contaminated as saliva -foul, impure, and strictly forbidden.
Yet what of the ancient Vedic verses you chant with such puffed-up piety?
Do they descend pristine from the clouds? No -they are formed, coated, and rolled around in that exact same wet cavern of mucous, teeth, and tongue, bathed in the very saliva you deem an abomination!
If the tongue's moisture defiles water, does it not defile your sacred hymns the instant they are voiced?
And to crown the farce: when you rinse your mouth to purge the taint of your own spit, you swallow the water down into your throat.
Tell me, you masters of outer purification: where did that defiled saliva disappear? Did it magically cease to be unclean the moment it slid into your stomach, mixing with bile, mucus, and excrement?
The entire construct of ritual purity is a house of cards, exposed by the simple act of taking a drink.
You cannot wash a body that is fundamentally made of fluid, filth, and secretions.
Cast aside the superstition of outer washings, and cleanse the only vessel that actually harbours impurity - the arrogant, dualistic mind.]

TRANSLATION

[வாயிலே குடித்த நீரை (Vaayile kudittha neerai):

Water (Neer) that has been sipped or drunk from the mouth (Vaai)…

எச்சில் என்று சொல்லுநீர் (Ecchil endru sollureer):

…you declare and label as polluted/defiled saliva (Ecchil).

வாயிலே குதப்பு வேதம் (Vaayile kuthappu vetham):

The sacred Veda that you roll around, churn, and articulate with your tongue and mouth (Kuthappu)…

என் படக் கடவதோ (En padak-kadavathō):

…what category of purity or impurity should that be considered under?

வாயின் எச்சில் போகவென்று (Vaayin ecchil pōgavendru):

In order to remove or cleanse the saliva/impurity of the mouth…

நீர் தனைக் குடிப்பீர்காள் (Neer thanaik-kudippeergaal): .

..you drink and rinse with water, O people!

வாயின் எச்சில் போன வண்ணம் (Vaayin ecchil pōna vannam):

The exact manner in which the saliva/impurity left the mouth…

வந்து இருந்து சொல்லுமே (Vandhu irunthu sollume):

…come, sit down calmly, and explain it to me!]

GIST OF THE VERSE

(You scream that water touched by the lips is 'Ecchil' - tainted, defiled, and unfit for your holy hands!
Yet from that very same wet, saliva-dripping cavity of flesh, rolling over the tongue and slick with spit, you utter your solemn sounds and proudly proclaim them to be the sacred Vedas!
Then, to wash the foul spittle from your mouth, you pour in fresh water and gulp it down!
Answer me now, you pristine hypocrites:Where did the defilement go?!
Did the water wash the spittle clean, or did the spittle defile the water you swallowed?
Where did the taint vanish inside your holy belly?
Track it down and tell me, if your clever rules can!)

EXPLANATION

(Stop sticking only to outer cleanliness only.
Your body itself is a sack filled with filth like saliva, urine, excreta, blood, and other stinky liquids.
Even the spittle in your mouth goes inside your body only, when you wash it off by drinking water.)

Here, SivaVaakkiyar tackles the orthodox obsession with எச்சில் (Echil - ritual pollution, spittle, or oral contamination).

Using an airtight circular paradox involving water and the recitation of sacred texts, he exposes the absurdity of believing in physical, ritual purity while completely misunderstanding the nature of the mouth and the mind.

The Paradox of Ritual Purity:
SivaVaakkiyar uses brilliant, street-level logic to dismantle ritualistic hypocrisy regarding "contamination."

The Oral Paradox of the Vedas (Vaayile Kuthappu Vedam)
Orthodoxy places severe restrictions around ‘Ecchil’: if water touches someone's lips, it is considered defiled and cannot be used for rituals or shared with others.
SivaVaakkiyar asks a cutting question:
When a priest recites the sacred Vedas, the words are generated by the tongue moving inside a mouth bathed in saliva. The tongue continually contacts the spit inside the oral cavity to form sounds.
If oral contact inherently creates impurity (Ecchil), why are the spoken verses considered supremely pure? If saliva defiles water, does it not also defile the words spoken through it?

The Unsolvable Loop of Rinsing (Vaayin Ecchil Pōgavendru):
He points out the practical impossibility of oral purification:
When people feel their mouth is impure, they take water to rinse or drink it.
But the moment water enters the mouth, it mixes with the saliva present in the mouth.
As you swallow or spit it out, fresh saliva instantly coats the tongue, teeth, and palate once again.
SivaVaakkiyar invites them with biting humour:
வந்து இருந்து சொல்லுமே (Come, sit down and show me how you managed to make a mouth saliva-free).
The physical mouth is naturally, perpetually self-lubricating. Trying to achieve physical, absolute "purity" through external water is an endless, impossible illusion.

Inner Purity Over Outer Ritual:
To the Tamil Siddhars, true purity (Shuddhi) has nothing to do with avoiding contact with water or saliva.
External matter cannot defile consciousness.
The only true Ecchil (impurity) is a mind filled with ego, deceit, malice, and bigotry.
The only true purification is cleansing the heart through internal awareness and devotion.]

இதுவுமது
THIS ALSO IS THAT

**ஓதுகின்ற வேதமெச்சி லுள்ளமந் திரங்களெச்சில்
மோதகங்க ளானதெச்சில் பூதலங்க ளேழுமெச்சில்
மாதிருந்த விந்துவெச்சில் மதியுமெச்சி லொலியுமெச்சில்
எதிலெச்சி லில்லதில்லை யில்லையில்லை யில்லையே. (39)**

**Ōthuginṟa vēthamecchi luḷḷaman thiraṅgaḷecchil
Mōthagaṅga ḷāṉathecchil bhūdhalaṅga ḷēḻumecchil
Māthirundha vindhuvecchil madhiyumecchi loliyumecchil
Edhilecchi lillathillai yillaiyillai yillaiyē.**

[ஓதுகின்ற வேதம் எச்சில், உள்ள மந்திரங்கள் எச்சில்,
மோதகங்கள் ஆனது எச்சில், பூதலங்கள் ஏழும் எச்சில்,
மாது இருந்த விந்து எச்சில், மதியும் எச்சில் ஒலியும் எச்சில்,
எதில் எச்சில் இல்லது, இல்லை இல்லை இல்லை இல்லையே.]

[Ōthugindra vētham echchil, uḷḷa manthirangaḷ echchil,
Mōthagangaḷ ānathu echchil, pūthalangaḷ ēzhum echchil,
Mādhu iruntha vindhu echchil, madhiyum echchil oliyum echchil,
Edhil echchil illathu, illai illai illai illaiyē.]

(Ecchil means – something already defiled by touch of some one.)

*Vedas that you recite are defiled by the spittle
(since they came out of the mouth of Brahmaa, the Creator).*

*All the Mantras that you recite are also defiled by the spittle
(since one has to recite them loudly improper tone in the mouth only).*

*The delicacies offered to the deities are also defiled by the spittle
(taken from the mouth of bees, from the cow's udder, prepared by some one and so on).*

*The seven worlds are also defiled by the spittle only
(for they rose out of Brahmaa only, as his thought-processes, and defiled by his touch).*

*The seed which enters the woman you unite with also is spittle!
The intellect is also defiled by spittle (as knowledge accepted from others).*

Sound is also defiled by spittle (in the mouth).

There is nothing at all that is not defiled by spittle; nothing at all; nothing at all!

[INNER MEANING]

You build fortress walls of orthodoxy, crying out against contamination, but your entire cosmos is an architecture of spit. The very foundation of your sacred authority - the four Vedas- is defiled at the root, expelled through the wet, panting mouths of Brahmaa. Every mantra you intone to ward off pollution is thoroughly soaked in the saliva of your own tongue, rolling through gums and spit before it ever hits the air. Examine the sacred offerings you place before stone altars with trembling piety: the golden honey is insect-vomit regurgitated by bees; the sanctified milk is the leavings of a suckling calf's slobbering mouth; the cooked grain has been handled, tasted, and breathed upon by mortal cooks.
Expand your sight to the cosmic scale: the seven worlds themselves are nothing but cosmic spittle, projected outward by Brahmaa's mental agitation and stained by the touch of his creative impulse.
The vital droplet of semen that created you (your body), and with which you perpetuate this lineage of dust, is simply the body's deeper secretion- viscous, animal spit.
Even the pride of your scholars - the intellect -is second-hand cud: ideas chewed in someone else's brain, spat into speech, swallowed by your ears, and claimed as your own truth.
Sound cannot be born without the wet collision of lips and tongue.
Strip away the hallucination of ritual purity once and for all: there is not a single particle, syllable, or realm in the phenomenal universe that is not drenched in this great secretion.
When everything manifest is universally stained, who is the pure one, and what is the pollution?
Only the uncreated, unmoving Witness - prior to sound, prior to thought, prior to form - stands untouched by the spit of the world.

TRANSLATION

[ஓதுகின்ற வேதம் எச்சில் (Odhugindra vedham ecchil):

The Vedas recited aloud by the mouth and tongue are touched by saliva (ecchil).

உள்ள மந்திரங்கள் எச்சில் (Ulla mandhirangal ecchil):

The sacred mantras formulated and vocalized within the oral cavity are ecchil.

மோதகங்கள் ஆனது எச்சில் (Modhagangal aanadhu ecchil):

The sweet dumplings/cakes (Modakas) prepared as holy food offerings are processed and touched by human hands and tools.

பூதலங்கள் ஏழும் எச்சில் (Bhoothalangal ezhum ecchil):

All seven realms/worlds are recycled elements acting upon prior elements.

மாதிருந்த விந்து எச்சில் (Maadhirundha vindhu ecchil):

The vital reproductive fluid (Vindhu) through which human life is conceived in a mother is a biological bodily secretion.

மதியும் எச்சில் (Madhiyum ecchil): ஒலியும் எச்சில் (Oliyum ecchil):

The intellect (mathi) also survives on ideas borrowed from others.

Acoustic sound requires friction and contact between vocal cords, tongue, and air.

ஏதில் எச்சில் இல்லது (Eadhil ecchil illadhu):

In which created thing is contact/residue (ecchil) actually absent?

இல்லை இல்லை இல்லை இல்லையே (Illai illai illai illaiye):

There is none - nowhere, nowhere, absolutely nowhere!]

GIST OF THE VERSE

(The very Vedas you parade as pristine are drenched in primal spit -
spewed from the four fleshy mouths of the creator Brahmaa!
Every secret mantra you mutter in measured cadence is churned in the wet cavern of teeth, coated in the slick slime of your own saliva!

Look at the feast you offer on golden plates to the gods:
the honey was vomited from the guts of swarming bees,
the sweet milk was sucked and slobbered on by the calf at the udder,
the food kneaded by sweating hands over the fire!

The seven sprawling worlds?
Pure, coagulated spittle - coughed out of Brahmaa's thought-stuff,
stained forever by the touch of his cosmic mind!

The vital seed you thrust into the womb to breed your line-
is nothing but the body's secret spittle!

The proud intellect you flaunt is borrowed saliva -
regurgitated ideas chewed and spat into your ears by another!

Even the uncarved sound itself cannot strike the air
without drowning in the mouth's wet broth!

Where is your pure ground? Show me your immaculate shrine!

The whole wheel of heaven and earth,
from the heights of heaven to the filth of the gutter,
is one continuous, universal sea of spit!)

EXPLANATION

(Hey you reciters of Vedas!
You have so many rues and regulations based on the ideas of what is holy and what is unholy.
Is there anything that is holy in this world?
Everything from Vedas to our own body-materials, is unholy only.
If you are after true auspiciousness, then search for the Self within, that est is untouched by anything.
That alone is the supremely silent auspicious state!
Whatever is there as a sound with meaning is inauspicious only.)

[This is the definitive, all-encompassing verse on the concept of universal interconnectedness and எச்சில் (Ecchil - ritual residue, contact, or saliva).
While orthodox traditions erected walls of untouchability and physical avoidance based on notions of pollution, ShivaVaakkiyar demonstrates that the entire created universe is an unbroken chain of biological, chemical, and physical contact.

The Cosmic Web of Contact:
ShivaVaakkiyar takes the orthodox argument of ritual purity and stretches it to its logical conclusion to show its self-contradiction.

Linguistic & Liturgical Reality:
If physical touch or saliva defiles an object, then the spoken word - including the most sacred Vedic hymns - is born from saliva and breath striking the palate.

Ecological & Cosmological Reality:
No element in the universe exists in complete isolation. Water is recycled through rain and soil, food is processed through life forms, and celestial bodies reflect energy from one another.

The Collapse of Caste & Pollution Barriers:
When an individual realizes that their very birth, their language, and the food they eat are all part of this universal circulation of matter, the idea that one human being can be "ritually pure" while another is "polluted" dissolves completely.

True purity (Shuddhi) in the Siddha tradition is not physical isolation; it is the non-dual awareness (Jnaana) that observes all of nature without judgment or prejudice.]

உற்பத்தி வினா
THE QUESTION ABOUT BIRTH

பிறப்பதற்கு முன்னெலா மிருக்குமாற தெங்ஙனே
பிறந்துமண் ணிறந்துபோ யிருக்குமாற தெங்ஙனே
குறித்துநீர் சொலாவிடிற் குறிப்பில்லாத மாந்தரே
அறுப்பனே செவியிரண்டு மஞ்செழுத்து வாளினால். (40)

[Piṟappadhaṟku muṉṉelā mirukkumāṟa theṅgaṉē
Piṟanthumaṇ ṇiṟanthupō yirukkumāṟa theṅgaṉē
Kuṟithunīr solāviḍiṟ kuṟippillātha māntharē
Aṟuppaṉē seviyiraṇḍu maňjezhutthu vāḷiṉāl.]

[பிறப்பதற்கு முன் எலாம், இருக்கும் ஆறு, அது எங்ஙனே,
பிறந்து மண் இறந்து போய் இருக்கும் ஆறு, அது எங்ஙனே
குறித்து நீர் சொல்லாவிடில், குறிப்பு இல்லாத மாந்தரே,
அறுப்பேன் ஏ, செவி இரண்டும், அஞ்சு எழுத்து வாளினால்.]

[Pirappatharku mun elām, irukkum āṟu, athu eṅganē,
Piṟanthu maṇ iṟanthu pōy irukkum āṟu, athu eṅganē
Kuṟiththu nīr solāvidil, kuṟippu illātha māntharē,
Aṟuppan ē, sevi iraṇḍum, anju ezhutthu vāḷināl.]

Where was anyone before they were born?
After getting born, and living for some time, and dying on this earth, where is anyone?
If you do not analyze this factor, hey goal-less humans,
I am going to take my sharp sword made of five letters
and cut off your ears!

[INNER MEANING]

[Look at your lives, you aimless, distracted mortals: you scurry through the world as if you have always been here and will always remain. Stop your frantic running and confront the absolute void framing your existence:
Where did any creature abide before this sudden collision of seed and egg?
Before you were given a name, a caste, and a face, what was your address in the cosmos?
And when this brief flash of biological vanity burns out - when the body stiffens, turns cold, and is shovelled into dirt or devoured by red flames on the cremation ground - where did the person vanish?
Where is the "I" that was so certain of its griefs and triumphs?
Not a footprint remains in the air; not a trace lingers in the clay.
If you refuse to plunge into this inquiry, if you waste this rare vessel playing with trivial toys while completely blind to the unmanifest vastness before birth and after death, then hear this warning:
The five syllables of Na-Ma-Śi-Vā-Ya are no sweet lullaby to soothe your sleep. They form a lethal blade of pure discrimination. I will take that five-lettered sword, forged in the furnace of the Self, and sever your ears so you can no longer pretend to listen while remaining deaf to the only Truth that matters!]

TRANSLATION

[பிறப்பதற்கு முன்னெலாம் (Pirappadharku munnelam):

Before taking physical biological birth in this world...

இருக்கும் ஆறு அது எங்ஙனே (Irukkum aaru athu engane):

...in what state, form, or manner (Aaru) did existence reside

பிறந்து மண் இறந்து போய் (Piranthu mann iranthu poi):

After being born on this earth (Mann) and eventually dying/leaving the body...

இருக்கும் ஆறு அது எங்ஙனே (Irukkum aaru athu engane):

...in what state or manner does it exist thereafter?

குறித்து நீர் சொலாவிடில் (Kurritthu neer solaavidil):

If you cannot precisely define, discern, and articulate (Kurithu) this...

குறிப்பு இல்லாத மாந்தரே (Kurippu illaatha maanthare):

...O thoughtless, aimless human beings who live without spiritual inquiry (Kurippu)!

அறுப்பனே செவி இரண்டும் (Aruppane sevi irandum):

I will slash off both your ears (Sevi)!

அஞ்செழுத்து வாளினால் (Anjezhutthu vaalinaal):

With the penetrating, razor-sharp sword (Vaal) of the sacred Five Letters (Panchaakshara Mantra - Na-Ma-Si-Vaa-Ya)!

GIST OF THE VERSE

(Tell me, you sleepwalkers wandering this dust:
where was any single one of you before you fell into the womb?
From what dark, nameless nowhere did you crawl?

And after strutting across this dirt for a handful of days -
chasing shadows, piling up pebbles, crying over phantom kin -
when the breath snaps and the pyre turns to cold grey ash,
where does anyone go?!
Where is the father, the mother, the child, the king?

If you will not seize your own skull and pry this riddle open,
you aimless herds drifting blindly toward the grave -
I will draw the five-lettered sword of Namasivaaya,
honed to a blinding, razor-edge of pure fire,
and slice the deaf ears clean off your arrogant heads!)

EXPLANATION

(Hey you people?
Don't you have any higher goal to aspire for other than the ordinary wants of family, wealth, fame etc?
Have you ever bothered to know where were you before your birth here, and where you will be after death? Don't you have the least curiosity to know the truth behind your existence here?
Are you a brainless animal, which gets satisfied just by regular supply of food and other bare necessities of life?
If you still do not heed to my words, then I should cut off your ears with my sharp sword of five letters -'Namasivaaya'.
Namasivaaya is the Self within you.
It is sheer nothingness, formless stretch of pure awareness only.
You came out of it as a person, and will dissolve off into it after death.
Your existence here is just a dream of that pure-awareness.
You rose from it, like a wave, and will dissolve off into it after death.
Unless you analyze and realize that self a your own self, and stay ocean-like, instead of a splashing wave of a dream-story, your life is meaningless, whatever be your achievements here.)

[Here, SivaVaakkiyar issues an existential ultimatum to worldly scholars and unthinking mortals.
He demands to know the state of the soul before physical birth and after bodily death, threatening to sever their ears with the "Sword of the Five Letters" (Panchaakshara) if they cannot answer.

The Primal Riddle:
SivaVaakkiyar cuts past superficial religious dogma to confront the two greatest mysteries of existence: Pre-existence and Post-dissolution.

The Blind Spot of Human Life:
Human beings spend their entire lives obsessing over the narrow span between the cradle and the grave - earning money, building status, and arguing over rituals.
SivaVaakkiyar asks:
Where were you for the billions of years before you were conceived?
Where will your consciousness go when this biological frame turns to ashes?
If a person knows only the brief middle chapter of life and remains totally ignorant of the beginning and the end, their understanding of reality is fundamentally incomplete.

The Target: Mindless Existence (Kurippu Illaadha Maandhare)
He calls those who avoid these core questions குறிப்பில்லாத மாந்தர் - people living purely on animal instinct and societal conditioning, devoid of spiritual purpose or self-inquiry (Vichaara).

The Sword of the Five Letters (Anjezhutthu Vaal)
The threat to "cut off both ears" is a striking yogic metaphor:
The Ears represent the organ of hearing (Shrotra), the gateway through which people absorb worldly gossip, sectarian debates, and empty scriptures without digesting their meaning.
The Sword is the Panchaakshara (Na-Ma-Si-Vaa-Ya), the five-syllable vibration representing pure elemental and divine consciousness.

ShivaVaakkiyar is stating that the truth of the Five Letters is a weapon of direct realization. It cuts away reliance on second-hand hearsay, external words, and dogmatic noise, forcing the seeker to awaken directly to the unborn, undying Witness within.]