SHIVA VAAKKIYAM

of

SHIVA VAAKKIYAR
'THE REBEL SIDDHA'

ॐ नमः शिवाय

ஓம் நம சிவாய

OM NAMAHSIVAAYA

(41 to 50 VERSES)

Tamil text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Shubhalakshmi), a scholar of Sanskrit and Indian philosophical systems originally from Bangalore, Karnataka, spent decades in ascetic seclusion in the Himalayas. Devoting her life to rigorous intellectual and spiritual discipline, her primary mission is the recovery and faithful transmission of ancient Vedic and classical texts, making this profound heritage accessible to modern seekers without compromising its integrity.

ஞானம்
SUPREME KNOWLEDGE

அம்பலத்தை யம்புகொண் டசங்கென்றா லசங்குமோ
கம்பமற்ற பாற்கடல் கலங்கென்றால் கலங்குமோ
இன்பமற்ற யோகியை யிருளும்வந் தணுகுமோ
செம்பொனம் பலத்துளே தெளிந்ததே சிவாயமே. (41)

[Ambalathai yambugoṇ ḍasaṅgeṉṟā lasaṅgumō
Kampamaṟṟa pāṟkaḍal kalaṅgeṉṟāl kalaṅgumō
Inbamaṟṟa yōgiyai yiruḷumvan thaṇugumō
Semponam balatthuḷē theḷinthathē sivāyamē.]

[அம்பலத்தை அம்பு கொண்டு அசங்கு என்றால் அசங்குமோ
கம்பம் அற்ற பாற்கடல் கலங்கு என்றால் கலங்குமோ
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செம்பொன் அம்பலத்துளே தெளிந்தது ஏ சிவாயமே.]

[Ambalatthai ambu koṇḍu asaṅgu endrāl asaṅgumō
Kampam atra pāṟkaḍal kalangu endrāl kalangumō
Inbam atra yōgiyai iruḷum vanthu aṇugumō
Sempon ambalatthuḷē theḷinthathu ē sivāyamē.]

Can you shoot an arrow into the motionless space, will it move?
If you tell the calm serene Milk Ocean to become turbulent,
will it become turbulent?
Can the darkness of ignorance ever affect the Yogi
who has transcended the very concept of worldly joys?
In the golden arena of Chit, the Shiva-state revealed itself.

[INNER MEANING]

[Try to loose a razor-tipped arrow into the boundless, motionless vault of space: it pierces nothing, leaves no scar, and cannot compel the sky to shift by a single hair's breadth. Stand on the brink of the serene Ocean of Pure Sattva and scream at its waters to churn with turbulent waves: the pristine nectar remains utterly unmoved, tranquil in its infinite depth.

How, then, could the murky shadow of delusion ever taint the Yogi who has seen through the hollow bait of worldly pleasures?

He does not merely resist the world’s attractions - he has dissolved the very category of sensory joy, recognizing it as a phantom itch on an imaginary skin.

All external altars, all debates, and all dualities collapse into dust. In the radiant, golden arena of Pure Consciousness (Cit-Sabhā), the veil has fallen away.

The unconditioned Śiva-state reveals Itself - not as a god arriving from afar, but as the unshakeable, self-luminous Reality that was never absent, never bounded, and eternally free.]

TRANSLATION

[அம்பலத்தை (Ambalatthai):
The vast, open space/sky / the etheric field of pure consciousness (Akasha / Chidakasha).
அம்பு கொண்டு (Ambu kondu):

Taking a physical arrow (Ambu)...

அசங்கு என்றால் (Asangu endraal):

...**and commanding it: "Tremble! Shake! Move!"...**

அசங்குமோ (Asangumo):

...will that formless sky ever move or be harmed? (Never!)

கம்பம் அற்ற (Kampam atrra):

Free from shaking, pillar-still, wave-less and unperturbed

(Kampam = kampana/agitation/tremor).

பாற்கடல் (Paarkadal):

The primordial, serene Ocean of Milk (Ksheera Saagara).

கலங்கு என்றால் (Kalangu endrraal):

If one demands: "Become murky! Become disturbed!"...

கலங்குமோ (Kalangumo):

...will that infinite still ocean ever be agitated? (Never!)

இன்பம் அற்ற யோகியை (Inbam atrra yogiyai):

The realized Yogi who has transcended transient, sensory-driven pleasures (Inbam)...

இருளும் வந்து அணுகுமோ (Irulum vanthu anugumo):

...can the darkness of ignorance, fear, or worldly delusion (Irul) ever draw near and touch them? (Impossible!)

செம்பொன் அம்பலத்துளே (Chempon ambalatthule):

Within the refined, golden expanse of pure consciousness / the inner sanctum of the heart (Chempon Ambalam)...

தெளிந்தது (Thelinthadu):

...what has become crystal-clear and fully realized...

சிவாயமே (Sivaayame):

...is the supreme, eternal truth of Shiva (Self-realization state)!]

GIST OF THE VERSE

(Bend the heaviest bow and loose an arrow straight into the empty ether -
can steel ever strike, pierce, or stir the unmoving sky?!

Stand upon the shore and command the serene, infinite Ocean of Milk to rage
will that fathomless, pristine nectar whip itself into a storm of brine.

How then could the pitch-black soot of ignorance ever touch the diamond heart of the awakened Sage who has spat out the petty honeys of this world
trampling the very memory of transient joy beneath his heels?

Strike the gong of silence!

Within the luminous, golden expanse of Cit untouched by shadow, free from birth and dust
the sovereign, uncreated Shiva-state has burst into unyielding light!)

EXPLANATION

(A Yogi (who is in the Jnaana path of realizing the Self), is one with his inner true self, and does not ever move about as the body-identified 'I'.
He never swerves from his Knowledge state, or the oneness(Yoga)of the Self.
He is like the empty motionless space, which is not affected by any movement of any object within it.
You cannot injure it or break it by shooting an arrow at it.
The arrow itself is inside the space only.
A Yogi who is established in the Self sees the world as his own self, and is not affected by any object - living or inert in the world. He exists like the space, unaffected by any object within it.

A Yogi's mind is like the taintless Milk Ocean, overflowing with the bliss of the oneness with the Self.
It never become turbulent or anxious by any event of the world.
Once the oneness with the Self is achieved, the Yogi is always awake and aware of the Self alone, and never gets again enveloped by the ignorance, namely the belief in the reality of the world.

How did he attain that state?
He sees his own self shining lustrously as the entire world with its countless Cosmic eggs and Universes as the great limitless expanse of emptiness, the golden arena of stage where the Self-Shiva dances his dance of bliss.)

[Here, ShivaVaakkiyar shifts from his fiery iconoclasm to describe the unshakable, tranquil state of a realized Yogi who has dissolved the dualities of pleasure and pain, resting permanently in the radiant golden space of the inner self.
Using three impossible, vivid metaphors- shooting an arrow at open space, disturbing an unmoving ocean, and darkening the inner sun- he illustrates the invulnerability of non-dual consciousness.

The Invulnerable Mind:
ShivaVaakkiyar illustrates the psychological and spiritual state of SthithaPrajna (unshakable wisdom) and JeevanMukti (liberation while living).

The Arrow and the Sky (Ambalathai Ambu Kondu):
If someone shoots an arrow into the open air, the arrow passes through the space bereft of cutting it, scarring it, or moving it. The sky remains untouched.
The world may throw criticism, praise, tragedy, or fortune at the sage.
Because the sage identifies with the formless space of awareness (அம்பலம்) rather than the physical ego, worldly attacks pass through bereft of leaving a mark.

The Wave-less Ocean of Milk (Kambamatrra Paarkadal):
The ocean is made muddy only when its surface is shallow and whipped by winds. But the primordial ocean of pure Sattva (Paarkadal), when still, cannot be disturbed by a handful of dust. The mind of the realized seeker has settled into deep Samaadhi (within) bereft of the seated posture with closed eyes. The surface waves of anxiety and desire have subsided into silence.

Beyond the Trap of Sensory Pleasure (Inbam Atrra Yogiyai):
When ShivaVaakkiyar calls the yogi இன்பமற்ற யோகி (Inbam-atra Yogi), he does not mean a miserable or depressed ascetic.

In Siddha terminology, ‘Inbam’ refers to dependent, fleeting sensory gratification (which always carries its twin, Tunbam / suffering). By letting go of craving for’ temporary worldly pleasures, the yogi steps out of the reach of darkness (இருள் / ignorance and karmic sorrow).
Darkness cannot enter a room that has become light itself.
The Golden Space Within (Chempon Ambalam):
The phrase செம்பொன் அம்பலம் ("Red-Golden Hall") refers esoterically to ‘Chidamabaram’ - not the physical temple in Tamil Nadu, but the subtle space within the crown chakra (Sahasraara) or the heart-space (Daharakaasha) (True Self-essence).

When the yogi's mind dissolves in that inner golden light, all intellectual disputes, mantras, and dualities distil into a single, luminous awareness: சிவாயமே (Sivayame / Pure Divine Consciousness).]

கடவுள் நிலை

STATE OF THE BRAHMAN, THE 'BEYOND ONE'

சித்தமேது சிந்தையேது சீவனேது சித்தரே
சத்தியேது சம்புவேது சாதிபேத மற்றது
முத்தியேது மூலமேது மூலமந்தி ரங்களேது
வித்திலாத வித்திலே யின்னதென் றியம்புமே. (42)

[chitthamēthu sinthaiyēthu sīvaṉēthu sittharē
Satthiyēthu sambhuvēthu sāthibhētha maṟṟathu
Mutthiyēthu mūlamēthu mūlamanthi raṅgaḷēthu
Vitthilātha vitthilē yinnathen ṟiyambumē.]

[சித்தம் ஏது, சிந்தை ஏது, சீவன் ஏது, சித்தரே
சத்தி ஏது, சம்பு ஏது, சாதி பேதம் அற்றது,
முத்தி ஏது, மூலம் ஏது, மூல மந்திரங்கள் ஏது,
வித்து இலாத வித்திலே, இன்னது என்று, இயம்புமே.]

[chittham ēthu, sinthai ēthu, sīvan ēthu, sittharē
Satthi ēthu, sambu ēthu, sāthi bētham atradu,
Mutthi ēthu, mūlam ēthu, mūla manthirankaḷ ēthu,
Vitthu ilātha vitthilē, innathu endru, iyambumē.]

Hey You Siddhas!
You have mastered many Siddhis (miraculous powers)!
Where (what) is Chitta
(the mental faculty which is made of the mind, intellect and ego)?
Where (what) are the thoughts that rise up in the mind?
Where (what) is this thing called as Jeeva?
Where (what) is Shakti? Where (what) is Shambhu?
Where (what) is that thing which is not divided by caste or gender?
Where (what) is Mukti (liberation)?
Where (what) is the root of all this we see as the world?
Where (what) are the basic Mantras that reveal the truth?
Tell me where (what) is that which is the seedless seed of all?

[INNER MEANING]

[You demand answers to your catalog of cosmic riddles, but the mistake begins in the asking: you look for locations in space and objects in time, as though these realities were stones to be unearthed in an orchard.
The Chitta: It is not an organ tucked between the ribs or inside the brain. It is merely a habit of attention - a phantom knot tied in empty space, where the light of Awareness mistakes its own passing reflection for a thinker.
The Thoughts: They arise nowhere, abide nowhere, and depart nowhere. Like ripples drawn on the surface of running water, the moment you reach out to grasp a thought, it is already dissolved into the water of pure Consciousness that bore it.
The Jīva: It is nothing more than an imaginary perimeter fence erected upon infinite space. Wipe away the hallucinated boundary of the body, and where is the individual experiencer? Only the un-contained Sky remains.
Shakti and Shambhu: They are not celestial consorts inhabiting a mountain palace. Shakti is the intrinsic pulse and radiance of Awareness; Shambhu is its immovable, fathomless stillness. The ocean cannot be divorced from its wetness, nor the sun from its blaze.
That which has neither Caste nor Gender: Look at your own bare Awareness prior to the intrusion of memory. Has the Witness ever borne a womb or a phallus? Has Consciousness ever worn a sacred thread, or been born into a lineage of dust? The body borrows a gender and a social tag from the earth; the Self is sexless, caste-less, un-originated Ether.
Mukti (Liberation): It is not a port to be sailed to after death, nor a trophy bestowed by gods for ascetic torment. Mukti is simply the instantaneous recognition that the supposed bondage was a ghost. You cannot liberate a rope that was never a snake.
The Root of the World: The world has no root, because it has never taken birth! It is an uncaused appearance in the mirror of Brahman - an apparent ripple in the stillness of the Absolute, possessing no independent seed, soil, or trunk.
The Primal Mantra: It is not a syllable churned in the throat, defiled by saliva, or muttered into beads. The true Mantra is the unuttered vibration of Aham Sphuraṇa - the silent, wordless hum of "I-Am" abiding eternally before the first letter was ever formed.
The Seedless Seed (Bījāhīna-Bīja): It is the unmanifest, unconditioned Siva-state. It is called a "seed" because all probable universes seem to shimmer from its potentiality; it is "seedless" because nothing is ever planted, nothing grows, and nothing perishes. It alone Is - the timeless, motionless fullness resting within you right now.]

TRANSLATION

சித்தம் (chittam) - **The intellect / mind-stuff (chitta)**

ஏது (ēthu) - **What / where is it?**

சிந்தை (sinthai) - **The contemplative thought / heart (cintā)**

ஏது (ēthu) - **What / where is it?**

சீவன் (jīvaṉ) - **The individual soul (jīva)**

ஏது (ēthu) - **What / where is it?**

சித்தரே (sittarē) - **O Siddhas / accomplished adepts!**

சத்தி (satthi) - **The dynamic power / Divine Feminine (Shakti)**

ஏது (ēthu) - **What / where is it?**

சம்பு (sambu) - **The auspicious Lord / Shiva (Shambhu)**

ஏது (ēthu) - **What / where is it?**

சாதி (jaati) - **Caste / birth-class**

பேதம் (bētham) - **Difference / distinction (bheda)**

அற்றது (aṟṟathu) - **That which is devoid of / free from**

முத்தி (mutti) - **Liberation / release (mukti)**

ஏது (ēthu) - **What / where is it?**

மூலம் (mūlam) - **The root / primal source (mūla)**

ஏது (ēthu) - **What / where is it?**

மூல (mūla) - **Root / foundational**

மந்திரங்கள் (manthiraṅgaḷ) - **Mantras / sacred incantations**

ஏது (ēthu) - **What / where are they?**

வித்து (vittu) - **Seed / causal principle (bīja)**

இலாத (ilaatha) - **Devoid of / bereft of**

வித்திலே (vittilē) - **In that [unconditioned] seed (nirbīja)**

இன்னது (iṉṉathu) - **What it is / of such nature**

என்று (eṉṟu) - **As / thus**

இயம்புமே (iyambumē) - **Speak / declare!**

GIST OF THE VERSE

(You boast of your feats, you juggle the air, parading your Siddhis like baubles at a fair!
Now strip off your pride, stand naked and clear, and look at the riddles you cast at us here!

Where is the Chitta?
A phantom mirror propped up in the dark, reflecting a fire that has not a spark!

Where are the thoughts that bubble and roar?
Waves sketched on water that never reach shore; smoke bereft of fuel, a dance in a dream, drowning in silence before they can gleam!

Where is the Jeeva, that prisoner in chains?
A boundary line drawn across the blue plains! Take a stick of imagination, slice through the sky - the cut leaves no scar, and neither does "I"!

Where is the Shakti? Where is the Shambhu?
Can you rip the white heat away from the flame? Shakti the throbbing, Shambhu the stillness, two names for the One that no measure can tame!

Where is that thing unblemished by breed,untouched by the gender, the caste, or the creed?
Lay hands on the sky! Tell me: is it a male? Is it an outcaste, a priest, or a female?
The Self has no womb, no lineage, no clan -it was never a woman, it was never a man!

Where is your Mukti?
Not bought on a hill, nor waiting in death when the throat rattles out its last shivering breath!

Mukti is waking this instant to see that the one bound in chains was never to be!

Where is the root of this sprawling, mad world?
It was never planted! It never unfurled!
An un-sprouted shadow, an un-carved design,an imaginary rope that you took for a vine!

Where are the Mantras that shatter the lie?
Not spat from the tongue with a shout or a cry!
The roaring Ajapaa, the breath of the Void, where sound dissolves back into silence unalloyed!

And what is the seedless, primordial Seed?
The motionless Shiva - unborn, undefiled, the Bedrock where nothing was ever begun, the Solitary Eye that needs never a sun!)

ஒடுக்க நிலை

THE STATE OF ABSORPTION INTO THE SOURCE

சித்தமற்று சிந்தையற்று சீவனற்று நின்றிடம்
சத்தியற்று சம்புவற்று சாதிபேத மற்றுநன்
முத்தியற்று மூலமற்று மூலமந்தி ரங்களும்
வித்தையித்தை யீன்றவித்தில் விளைந்ததே சிவாயமே. (43)

[Sitthamaṟṟu sinthaiyaṟṟu sīvaṉaṟṟu ninṟiḍam
Satthiyaṟṟu sambhuvaṟṟu sādthibhētha maṟṟunan
Mutthiyaṟṟu mūlamaṟṟu mūlamanthi raṅgaḷum
Vitthaiyitthai yīṉṟavitthil viḷainthathē sivāyamē.]

[சித்தம் அற்று சிந்தை அற்று சீவன் அற்று நின்ற இடம்,
சத்தி அற்று சம்பு அற்று சாதி பேதம் அற்று, நல்-
முத்தி அற்று மூலம் அற்று மூல மந்திரங்களும்
வித்தை இத்தை ஈன்ற வித்தில் விளைந்தது ஏ சிவாயமே.]

[Sittham atru sinthai atru sīvan atru nindra idam
Sat thi atru sambu atru sāthi bētham atru, nal -
Mutthi atru mūlam atru mūla manthirangalum
Vitthai itthai ēndra vitthil viḷainthathu ē sivāyamē]

Where the intellect ceases, thoughts cease,
and the individual soul ceases to be;
where Shakti (creative energy) dissolves,
Shambhu (manifest Godhead) dissolves,
and all caste distinctions vanish;
where liberation dissolves, origins dissolve,
along with the primal seed mantras;
in that very seed that birthed this grand mystery of wisdom, blooms
'Sivaayam' (the Supreme Reality/state of Shiva)

[INNER MEANING]

[Where the intellect surrenders its striving, thoughts quiet into nothingness, and the ego-soul forgets its boundary; where creative force dissolves into stillness and the manifest Lord recedes; where every division of caste and lineage turns to dust;
where even the desire for liberation ends,
and the primal seed-sounds fold back into the silence that bore them -
there, in the womb of that unconditioned mystery, blooms the eternal state of 'Sivaayam'.]

TRANSLATION

சித்தமற்று (sittham-atru): **bereft of the conscious/individual intellect / ego-mind.**

சிந்தையற்று (sinthai-atru): **bereft of contemplation, thoughts, or mental wavering**

சீவனற்று (Seevan-atru): **bereft of individual life-force or separate selfhood (jīva).**

நின்றிடம் (Ninridam): **In the transcendent space where this state abides**

சத்தியற்று (Sakthi-atru)**: Free from the dynamic manifestation of Shakti.**

சம்புவற்று (Sambhu-atru): **Free from the personified form of Lord Shiva (Shambhu).**

சாதிபேத மற்று (Jaathi-bhetha matru): **Devoid of caste, creed, hierarchy, or dualistic distinctions.**

நன் முத்தியற்று (Nan mutthi-atru): **Beyond even the desire or concept of virtuous liberation (moksha).**

மூலமற்று (Moolam-atru): **Beyond prime causes or root origins.**

மூலமந்திரங்களும் (Moola-manthirangalum): **Beyond primal esoteric root chants/ syllables.**

வித்தையித்தை யீன்ற வித்தில் (Vitthai-itthai eendra vitthil):

In the primordial seed/cause that gave birth to all this spiritual knowledge and esoteric science (vidyā).

விளைந்ததே சிவாயமே (Vilainthade Sivāyame): **Blossoms that pure, non-dual essence called Sivāyam.**

GIST OF THE VERSE

(Where intellect stills and fleeting thoughts die down,

Where the separate soul dissolves and loses its crown;

Where Shakti folds inward and Shambhu fades from sight,

Where caste, creed, and boundary vanish into light;

Where even liberation unties, and primal seeds un-spool -

Right there, in the uncaused root of wisdom's pool,

Out of the void where all beginnings fall away,

Blooms the boundless stillness: 'Sivaayam'.)

EXPLANATION

[Where verse 43 interrogated reality through the repetitive inquiry ஏது ("Where is it? What is it?"), verse 44 systematically replaces ஏது with அற்று ("devoid of / transcending"), taking the aspirant directly into the absolute ஒடுக்க நிலை (oḍukka nilai):

The triad of Chitta, Chintaa, and Jeeva ceases its churning; the sense of an individual meditator disappears, leaving behind only self-effulgent presence without an observer.
Just as human distinctions of caste (jaati-bheda) are discarded, the cosmic polarity of Shiva and Shakti also resolves into a seamless whole. Brahman (Shiva) is no longer an objective "other" (Shambhu) to be petitioned.
True realization transcends even the concept of liberation (முத்தி அற்று). So long as one thinks "I must attain Mukti," subtle duality persists between the seeker and the goal.
When the root cause (mūlam) and its verbal invocations (mūla-mantra) dissolve, the notion of bondage ceases to exist.
The source that birthed all wisdom and appearance (வித்தை இத்தை ஈன்ற வித்து) is realized not as an intellectual theory, but as the living reality of சிவாயமே (Sivaayam) - the silent, unconditioned ground of Pure Consciousness.

UPANISHAD-REFERENCE

[Maaṇḍūkya Upanishad:
Parallel to: சித்தமற்று சிந்தையற்று (sittam arru sintai arru) - the cessation of cognition and thought-constructs.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः॥

They consider the Fourth (Turyaa) to be that -
which is neither conscious of the internal world, nor conscious of the external world, nor conscious of both together; neither a dense mass of consciousness, nor simply conscious, nor unconscious.
It is unseen, beyond empirical dealings, un-graspable, without distinguishing marks, unthinkable, indescribable - having as its sole essence the awareness of the single Self, the cessation of all phenomenal existence, tranquil, auspicious, and non-dual.
That is the Self (Atman); that is to be known.

Taittiriya Upanishad:
Parallel to: சிந்தை சீவன் நின்ற இடம் - the source beyond the reach of speech and mind.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति॥

Whence words return along with the mind, having failed to reach it; knowing that bliss of Brahman, one fears nothing whatsoever.

Bṛhadāraṇyaka Upanishad:
Parallel to: சத்தியற்று சம்புவற்று சாதிபேதமற்று (satti arru sambu arru sāti-bēdam arru) - the collapse of deity polarities, scriptures, and social classes.

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा अवेदाः।

अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः

श्रमणोऽश्रमणस्तापसोऽतापसोऽनन्वागतं पुण्येनानन्वागतं पापेन

तीर्णो हि तदा सर्वाञ्शोकान्हृदयस्य भवति॥

In this state, a father is no longer a father, a mother is no longer a mother, the worlds are no longer worlds, the gods are no longer gods, and the Vedas are no longer Vedas.
In this state, a thief is no longer a thief, an aborticide is no longer an aborticide, an outcaste is no longer an outcaste, a Paulkasa (Chaandaala) is no longer a Paulkasa, an ascetic is no longer an ascetic, and a hermit is no longer a hermit. Unattended by good works, unattended by evil deeds, one has crossed beyond all sorrows of the heart.

Bṛhadāraṇyaka Upanishad:
Parallel to: The critique of dualistic deity worship (bheda-upaasanaa).

...अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम्... ॥

"...Now, whoever worships another deity thinking, 'He is one and I am another,' does not know; he is like an animal to the gods..."

Maaṇḍūkya Kaarikaa of Gauḍapaada:
Parallel to: முத்தியற்று மூலமற்று (mutti arru mūlam arru) — transcending the concepts of bondage and liberation.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः। न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता॥

There is no dissolution, no origination; none bound, none practising spiritual discipline, no seeker of liberation, nor anyone liberated - such is the ultimate truth (paramaarthataa).

Parallel to: மூலமந்திரங்களும்... அற்று (mūla-mantiraṅgaḷum arru) — that which speech and mantras cannot utter.

यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥

"That which is not expressed by speech, but by which speech is expressed—know That alone to be Brahman, not this which people worship here."

Shvetaashvatara Upanishad:

Parallel to: வித்திலாத வித்து / வித்தை ஈன்ற வித்து (vittilaada vittu) - the causeless prime cause (Nirbīja / Akaaraṇa).

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्।

स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः॥

He has no master in the world, nor any ruler, nor is there any indicative mark (*linga*) by which He can be inferred. He is the ultimate cause, the sovereign lord of the lords of the organs (the sense and action faculties). For Him, there is neither progenitor nor sovereign.

Muṇḍaka Upanishad:
Parallel to: The unconditioned source beyond the causal seed.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः

Self-luminous, formless is that Person (Purusha); existing both without and within, unborn. Devoid of vital breath (apraaṇa), devoid of mind (amanāḥ), pure, higher than the highest imperishable (akshara).]

[Beyond the mind, beyond the thought, beyond the lingering 'I' -
where Shakti withdraws Her dance and Shambhu ceases to appear;
where caste dissolves, where liberation itself is forgotten,
and the root-syllables sink back into silence.
In that primordial seed, before the grand mystery took breath,
Awakens Sivaayam -
the unmanifest Real.]

கிரியை விலக்கி சாதியொன்றெனல்
SETTING ASIDE RITUALS AND ASSERTING THAT HUMANITY IS ONE.

சாதியாவ தேதடா சலந்திரண்ட நீரலோ
பூதவாச லொன்றலோ பூதமைந்து மொன்றலோ
காதில்வாளி காரைகம்பி பாடகம்பொ னொன்றலோ
சாதிபேத மோதுகின்ற தன்மையென்ன தன்மையே. (44)

[Sāthiyāva dhēthaḍā salanthiraṇḍa nīralō
Būthavāsa loṉṟalō bhūthamainthu moṉṟalō
Kāthilvāḷi kāraikambi pāḍagambon ṉoṉṟalō
Sāthibhētha mōthuginṟa thaṉmaiyeṉṉa thaṉmaiyē.]

[சாதி ஆவது ஏதடா சலம் திரண்ட நீர் அல் ஓ
பூத வாசல் ஒன்று அல் ஓ பூதம் ஐந்தும் ஒன்று அல் ஓ
காதில் வாளி காரை கம்பி பாடகம் பொன் ஒன்று அல் ஓ
சாதி பேதம் ஓதுகின்ற தன்மை என்ன தன்மையே.]

[Sāthi āvathu ēthadā salam thiraṇḍa nīr al ō
būtha vāsal ondru al ō būtham ainthum ondru al ō
Kāthil vāḷi kārai kambi pāḍagam pon ondru al ō
Sāthi bētham ōthugindra thanmai enna thanmaiyē.]

What indeed is caste, you fool?
Is it not all just coagulated bodily fluid (water)?
Is not the doorway of birth the very same?
Are not the five primordial elements the very same?
Whether fashioned as ear-studs, neck-torcs, wire bangles, or anklets -
is not the gold one and the same?
What kind of righteous conduct is this,
that endlessly preaches caste distinctions?

[INNER MEANING]

[What is this caste you babble of, you fool?
Is flesh not spun from the very same drop of fluid?
Is the doorway of birth not identical for every soul?
Are we not all fashioned from the same five primal elements?
Shape it into ear-studs, torcs, wire bangles, or anklets - does the gold ever cease to be gold?
What perverse righteousness is this, that wears virtue like a cloak while preaching caste?

TRANSLATION

சாதியாவ தேதடா (sāti-yāvathēthadā): **What is caste after all, you ignorant fool?**

(A colloquial, commanding Siddhar address to snap the listener out of illusion).

சலந்திரண்ட நீரலோ (salam thirantha nīralō):

Is it not merely the coalesced water/fluid of physical conception and embodiment?

பூதவாசல் ஒன்றலோ (Bhūtha-vāsal ondralō):

Is not the physical gateway of birth into this world identical for every single human being?

பூதமைந்தும் ஒன்றலோ (Bhūtham-ainthum ondralō):

Are not the five cosmic elements (Pancha Bhutas—Earth, Water, Fire, Air, Space) that constitute every body one and the same?

காதில்வாளி (Kāthil vālī): **Ear-rings or ear-studs worn in the ears;**

காரை (Kārai): **Solid neck-rings/collars/torque**

கம்பி (Kambi): **Thin wire rings or wristlets;**

பாடகம் (Pādagam): **Heavy foot-ornaments or anklets;**

பொன்னொன்றலோ (Pon ondralō)**: Is not the foundational gold (pon) fundamentally one and the same across all these various shapes?**

சாதிபேதம் மோதுகின்ற (Jāti-bhētham ōthugindra):

Which proclaims, chants, and obsesses over caste divisions and differences;

தன்மையென்ன தன்மையே (Thanmai enna thanmaiyē):

What sort of ignorance, disposition, or hypocritical standard is this?

GIST OF THE VERSE

(Fool, what is this caste you claim to hold?

What is blood and bone but congealed water?

A single drop of fluid molds the frame. The womb's dark threshold opens just the same.

We all pass through the same dark gate of birth.

We all breathe and burn by the same five elements.

The five eternal elements remain untamed.

Is the gold divided?

Whether beaten into studs or clasps of gold, the substance never alters what it is.

What empty law of righteousness is this, that measures sacred truth by birth and name!

What hypocrisy calls itself Dharma - while dividing humanity with every breath?)

EXPLANATION

This famous verse directly demolishes caste differentiation (jaati-bheda) by appealing to embryology, universal physiology, and the classic non-dual metaphor of gold ornaments.

SivaVaakkiyar's three-tier refutation here parallels the Vajrasūcikaa Upanishad and classical Vedaantic epistemological models:

he Biological Argument: ((Jalam thiranda nīralō)(Bhūta-vāsal ondralō):
Vajrasūcikaa Upanishad:
Refuting that caste resides in the physical body (deha)

न देहो ब्राह्मणो भवितुमर्हति... आचाण्डालादिपर्यन्तानां मनुष्याणां पञ्चभौतिकत्वेन देहस्यैकरूपत्वात्...

The physical body cannot be the Braahmana...(One who is in the quest of Brahman Knowledge) - because all human bodies down to the outcaste are composed of the identical five elements (pañchabhautika), and are subject to the same processes of birth, disease, and death.

The Elemental Uniformity (Bhūtham-ainthum ondralō):
MahaaBhaarata:

सर्वेषां नः शौचमशौचमेकं सर्वेषां नः प्राणापानौ समानौ ।

For all of us, bodily impurity and purity are identical;
for all of us, the vital breaths of Praana and Apaana operate in the exact same manner.

The Gold Ornament Metaphor (Kaatuvaaḷi... poṉ oṉṟalō)
Chaandogya Upanishad:

यथा सोम्यैकेन सुवर्णमनेन सर्वं सुवर्णमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं सुवर्णमित्येव सत्यम् ॥

Just as, dear boy, by knowing a single lump of gold, all things made of gold are known - the modifications (earrings, bracelets, wires) being mere distinctions of name arising from speech, while the gold alone is the reality.

[SivaVaakkiyar employs the classical Vedantic analogy of gold and ornaments (Kanakam-Kundalam / Suvarna-Alankara):
Every mortal body arises from the same bodily fluids, enters the world through the same birth-canal, and is sustained by the exact same five elements. No one possesses a fundamentally distinct biology. Just as gold assumes countless arbitrary names and forms (bangles, earrings, anklets) without altering the essence of gold itself, the underlying consciousness (Aatman / Sivam) is singular, regardless of social labels, castes, and outward roles.
For the Siddhars, recognizing non-duality (Advaita) is not merely an intellectual abstraction - it demands the total rejection of ritual hierarchies, caste prejudice, and social hypocrisy.]

ஞானிகள் நிலை

THE STATE OF 'BRAHMAN-KNOWERS'

கறந்தபால் முலைப்புகா கடைந்தவெண்ணை மோர்புகா
உடைந்துபோன சங்கினோசை யுயிர்களு முடற்புகா
விரிந்தபூ வுதிர்ந்தகாயு மீண்டுபோய் மரம்புகா
இறந்தவர் பிறப்பதில்லை யில்லையில்லை யில்லையே.(45)

[Kaṟanthapāl mulaippukā, kaḍainthaveṇṇai mōrpugā,
Uḍainthupōna saṅginōsai yuyirgaḷu muḍaṟpugā
Virinthapū vuthirnthakāyu mīṇḍupōy marampugā
Iṟanthavar piṟappadhillai yillaiyillai yillaiyē.]

[கறந்த பால் முலை புகா, கடைந்த வெண்ணை மோர் புகா,
உடைந்து போன சங்கின் ஓசை உயிர்களும் உடல் புகா,
விரிந்த பூ உதிர்ந்த காயும் மீண்டு போய் மரம் புகா,
இறந்தவர் பிறப்பது இல்லை இல்லை இல்லை இல்லையே.]

[Kaṟantha pāl mulai pugā, kaḍaintha veṇṇai mōr pugā,
Uḍaindha pōna sangin ōsai uyirgaḷum uḍal pugā,
Virintha pū uthirntha kāyum mīṇḍu pōy maram pugā,
Iṟanthavar piṟappathu illai illai illai illaiyē.]

The milk that has already been milked from the cow's udder,
cannot re-enter the udder.
The butter which has been churned from the milk,
cannot re-enter the butter-milk.
The sound which has broken out from the hollow of the conch,
cannot re-enter its body.
The flower and the fruit which has fallen from the tree
cannot again re-attach themselves to the tree.
Those who are dead already, do not ever get born again,
never, never, never again.

[INNER MEANING]

[Can the milk return to the udder once drained?
Can the butter sink back into buttermilk once churned?
Can the call of the conch coil back into its hollow throat?
Can withered blossom or dropped fruit graft again upon the tree?
Know this: those who have passed beyond the veil return no more to birth -
Truly, never, never again.]

TRANSLATION

கறந்தபால் (Karantha-pāl): **Milk that has been milked / drawn out -**

முலைப்புகா (Mulai-pukā): **Enters not back into the udder / breast.**

கடைந்த வெண்ணை (Kadaintha vennai): **Butter that has been churned out -**

மோர் புகா (Mōr pukā): **Enters not back into the buttermilk.**

உடைந்துபோன (Udainthu-pōna): **Shattered / broken into pieces**

சங்கினோசை (Sangin ōsai): **The resonating sound of the sacred conch**

உயிர்களும் உடற்புகா (Uyirgalum udal-pukā): T**he departing life-force (praana / jīva) does not re-enter that discarded physical body.**

விரிந்தபூ (Virintha-pū): **A flower that has fully bloomed and withered.**

உதிர்ந்த காயும் (Uthirntha kāyum): **An unripe fruit that has dropped from the bough.**

மீண்டு போய் மரம் புகா (Mīndu pōi maram pukā): **Does not go back and re-attach to the tree.**

இறந்தவர் (Iranthavar): T**hose who have truly died / dissolved.**

பிறப்பதில்லை (Pirappathillai): **Are not born again.**

இல்லை இல்லை இல்லையே (Illai illai illaiyē):

Never, never, never! (A threefold, emphatic negation).

GIST OF THE VERSE

(Milk once drawn from the teat never enters the udder again;

Butter churned from the curds never blends back into buttermilk;

The roar that shatters from the conch never slips back into its shell;

The flower and fruit that drop from the bough never climb back to the branch.

And the dead who have departed this world never, ever return to the womb -

Never, never, never again.)

TRANSLATION

[Irreversibility of State Transformation:
Just as butter cannot revert to plain buttermilk once extracted, a soul that realizes the truth and separates itself from illusory matter (Prakrti / Maayaa) cannot be pulled back into the cycle of ignorant embodiment. Siddhar philosophy frequently uses the word "death" (irappu) to denote the death of the ego-identity and ignorance, and "birth" (pirappu) as the repeated cycle of mental delusions. For the enlightened being (Jivanmukta), bodily death is final dissolution into the absolute (Parashivam); there is no lingering soul entity waiting to step back into physical confines.
Shivavākkiyar cuts through common anxieties and priestly dogmas regarding post-mortem rituals (shraaddha), reminding the seeker that physical death is a complete, one-way natural event.
The focus must be on awakening here and now in this living vessel.]

The Two Dimensions of Interpretation
The Literal & Anti-Superstition Level (Cariyai Vilakkal)
SivaVaakkiyar attacks the fear-mongering and commercialization built around post-death rites (śraaddha, ghost-appeasement, and claims of reviving corpses). Death is an irreversible natural progression: just as butter separated from buttermilk cannot be dissolved back into the churned curd, a separated soul does not return to animate its discarded frame.
The Non-Dual Gnosis Level (Mukti-Atīta / Ajaativaada)
At the deeper level of Siddha realization, இறந்தவர் denotes the ஜீவன் முக்தர் (jīvanmukta)—one who has "died" to the ego-illusion while living.
When ignorance (avidyaa) is completely churned away, pure consciousness separates from the mind-matrix like butter from buttermilk (கடைந்த வெண்ணை மோர் புகா).
For one who has experienced the dissolution of bodily identification, there is no lingering seed-karma (praarabdha/sañcita) to compel another embodiment. The repeated triple emphasis (இல்லை இல்லை இல்லையே) echoes the Upaniṣadic declaration of the non-return of the liberated seer (na ca punar aavartate).

Classical Sanskrit Parallels:

Chaandogya Upanishad :
स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते॥
Living thus throughout his life, he attains the realm of Brahman;
he does not return, he does not return."

YogaVaasishta (Utpatti Prakarana)
घटविक्षेपवद् भ्रष्टे देहे जीवात्मसंस्थितिः। न हि सम्प्रतिपद्येत क्षीरं दग्धस्तनादिव॥
When the vessel of the body is shattered, the embodied condition does not re-occur,
just as milk drawn out never re-enters the withered teat."

பிறவி நிலை
THE STATE OF BIRTH

தறையினிற் கிடந்தபோ தன்றுதூமை யென்கிலீர்
துறையறிந்து நீர்குளித்த வ ன்றுதூமை யென்கிலீர்
பறையறைந்து நீர்பிறந்த வ ன்றுதூமை யென்கிலீர்
புரையிலாத வீசரோடு பொருந்துமாற தெங்ஙனே. (46)

[Tha̲raiyini̲r kiḍanthapō than̲ruthūmai ye̲ngilīr
Thu̲raiya̲rinthu nīrkuḷittha va n̲d̲ruthūmai ye̲ngilīr
Pa̲raiya̲rainthu nīrpi̲rantha va n̲d̲ruthūmai ye̲ngilīr
Puraiyilātha vīsarōḍu porunthumā̲ra theṅga̲nē.]

[தறையினில் கிடந்த போது அன்று தூமை என்கிலீர்
துறை அறிந்து நீர் குளித்த அன்று தூமை என்கிலீர்
பறை அறைந்து நீர் பிறந்த அன்று தூமை என்கிலீர்
புரை இலாத ஈசரோடு பொருந்தும் ஆறு அது எங்ஙனே.]

[Tha̲raiyinil kidantha pōthu andru thūmai engilīr
Thu̲rai a̲rinthu nīr kuḷittha andru thūmai engilīr
Pa̲rai a̲rainthu nīr pi̲rantha andru thūmai engilīr
Purai ilātha īsarōḍu porunthum ā̲ru athu eṅganē.]

(You consider a female who bears children as an impure person, and attach inauspiciousness to all such occasions connected to her; yet live with her your entire life, passionately attached to her, bereft of ever developing dispassion like Lord Shiva, and yet pretend to be devoted to him always.)
(Thoomai – pollution, unclean)

While dwelling in the womb upon this earth, you did not call it pollution;
On the day you took the purifying bath
in the known waters (scripturally sanctioned water-ford),
you did not call it pollution;
On the day you were born to the beating of joyful drums,
you did not call it pollution;
How then will you ever unite with the blemish-less Supreme Lord
while harbouring such false distinctions?

[INNER MEANING]

[Dwelling within the mother's dark interior, you claimed no stain;
Washing your newborn flesh in worldly streams, you spoke no word of taint;
Greeted by ringing drums upon the threshold of birth, all pollution ceased to be.
Living now in small hypocrisies and endless distinctions,
when will you ever dissolve into the Spotless Divine?]

TRANSLATION

தறையினிற் கிடந்தபோது (Tharaiyinir kidantha-pōthu):

While lying inside the womb / mortal vessel on this earth.

அன்று தூமை என்கிலீர் (Andru thūmai engilīr):

On that day, you did not decry it as ritual defilement or impurity (thūmai / menses).

துறையறிந்து நீர்குளித்த (Thurai-arinthu nīr-kulittha):

Knowing the sacred bathing ghat/step, when you bathed in water (referring to the post-menstrual ceremonial ablution / purification bath) -

அன்று தூமை என்கிலீர் (Andru thūmai engilīr):

on that day too, you did not brand it as defilement.

பறை அறைந்து (Parai arainthu):

With drums beating aloud in celebration (announcing the arrival of a newborn) -

நீர் பிறந்த அன்று (Nīr pirantha andru):

on the day you were born out of that very womb and fluids -

தூமை என்கிலீர் (Thūmai engilīr):

you never deemed that polluted or untouchable.

புரையிலாத ஈசரோடு (Purai-illātha Īsarōdu):

With the flawless, unblemished Lord (Parashiva), who has no taint or defect -

பொருந்துமாறு அது எங்ஙனே (Porunthumāru athu enganē):

how can you possibly merge or commune, weighed down by such hypocritical notions of purity and impurity?

GIST OF THE VERSE

(Cooped in the darkness of the womb, you cried not of pollution;
Dipped in familiar waters for your bath, you cried not of pollution;
Ushered into this earth to the thunder of joyous drums, you cried not of pollution!

Clinging now to such hollow stains and false divides,
how do you dream to touch the Stainless Lord?)

EXPLANATION

[This verse is another sharp, iconoclastic critique by Siddhar Shivavākkiyar - dissecting orthodox notions of ritual impurity (theettu / thūmai) and menstrual taboo.

Exposure of Social and Ritual Hypocrisy:
SivaVaakkiyar challenges the deep-rooted taboo surrounding menstruation and bodily functions.
He reminds people that every human being gestates amidst maternal blood and fluids in the womb, and everyone enters the world through that exact path. To celebrate birth with pomp while ostracizing women or labelling natural reproductive biology as "unclean" is sheer hypocrisy.
The Supreme Reality is fundamentally taintless, omnipresent, and beyond the dualities of external clean and unclean (shuddha and ashuddha).
Siddhars view ritual notions of impurity as constructs of the judgmental mind. As long as one's consciousness is fragmented by rigid social conventions and superficial judgments, one cannot realize the non-dual, all-pervading Divine.

Shivavākkiyar addresses the orthodox practitioners who enforce caste ostracization and female seclusion under the pretext of ritual purity (shauca / tūmai). He challenges their logic through a three-stage deconstruction:

The Hypocrisy of Conception (Taṟaiyiṉil kiḍantha pōthu):
During the physical act of passion on the bed or floor, bodily fluids and generative emissions are eagerly embraced without any complaint of defilement. The very body that later claims ritual sanctity is engendered through this biological interaction.

The Conventionality of Post-Menstrual Cleansing (Tuṟaiyaṟintu nīr kuḷittha aṉṟu):
Orthodoxy isolates a woman during menstruation as an untouchable source of tūmai, yet the moment she takes the prescribed bath at the river ghat (ṛtu-snāna), the same men deem the body clean and fit for union. Sivavākkiyar highlights that the physical substance of human biology has not fundamentally changed; only a social convention has shifted.

The Contradiction of Birth (Paṟaiyaṟaintu nīr piṟantha aṉṟu):
Every human being - regardless of high birth or priestly claim - is delivered through the exact same canal of blood, placenta, and maternal fluid. At that moment, drums are beaten in celebration rather than disgust. How can an individual born through this process claim an innate, pristine purity that excludes fellow humans?

True Purity and Union with the Stainless (Puraiyilāta Īsar):
The verse concludes with a rhetorical challenge: The Divine (Īshvara) is புரையிலாதவர் - absolutely immaculate, devoid of deceit, blemish, and mental bias.
One who harbors inner hypocrisy, measuring spiritual worth by outer water and taboos, while ignoring the biological reality of bodily existence, cannot unite with that stainless Reality.]

இதுவுமது
'THIS' IS ALSO 'THAT'

தூமைதூமை யென்றுளே துவண்டலையு மேழைகாள்
தூமையான பெண்ணிருக்கத் தூமைபோன தெவ்விடம்
ஆமைபோல முழுகிவந் தனேகவேத மோதுறீர்
தூமையுந் திரண்டுருண்டு சொற்குருக்க ளானதே. (47)

[Thūmaithūmai yeṉṟuḷē thuvaṇḍalaiyu mēḻaigāḷ
Thūmaiyāṉa peṇṇirukkath thūmaipōṉa thevviḍam
Āmaipōla muḻugivan thanēgavētha mōthuṟīr
Thūmaiyun thiraṇduruṇḍu soṟkurukka ḷāṉathē.]

[தூமை தூமை என்று உள்ளே துவண்டு அலையும் ஏழைகாள்
தூமை ஆன பெண் இருக்கத் தூமை போனது எவ்விடம்
ஆமை போல முழுகி வந்து அநேக வேதம் ஓதுறீர்
தூமையும் திரண்டு உருண்டு சொல் குருக்கள் ஆனதே.]

[Thūmai thūmai endru uḷḷē thuvaṇḍu alaiyum ēzhaigāḷ
Thūmai āna peṇ irukkath thūmai pōnathu evviḍam
Āmai pōla muzhugi vanthu anēga vētham ōthuṟīr
Thūmaiyum thiraṇḍu uruṇḍu sol gurukkaḷ ānathē.]

Hey ignorant fools,
you run about distressed and agitated,
endlessly crying 'Pollution! Pollution!'
While the woman who was termed 'polluted' stands right there,
where did that pollution actually go?
Dipping your heads in water like turtles,
you surface and recite endless Vedas;
yet was it not that very uterine blood, coalesced and formed,
that became your esteemed spiritual teachers and priests?

[INNER MEANING]

[Chasing your own agitation, blind to truth, you panic through the streets crying of pollution and sin. Look upon the woman you deemed cast out- she remains whole and unchanged; into what phantom realm did her supposed impurity vanish? Bobbing in ritual waters like turtles surfacing for breath, you dry yourselves off to chant solemn lines from the Vedas. Have you forgotten the source of your breath? Was it not that very matrix of maternal blood, hardened into form, that shaped your proudest preceptors, your saints, and your priests?!] [Men repeatedly ducking underwater and popping their heads up like reptiles in a pond, imagining physical dipping washes spiritual blindness away. If pollution were a real physical entity, where did it go when the woman simply continued standing there? The highest caste preceptors and orthodox teachers were literally sculpted from maternal blood and fluids in the womb.]

TRANSLATION

தூமை தூமை என்று (Thūmai thūmai endru):
Crying "Impurity! Menstrual pollution! Defilement!" over and over again.
உளே துவண்டு அலையும் ஏழைகாள் (Uḷē thuvaṇdu alaiyum ēḻaigāḷ):
O wretched, ignorant people who wander about inwardly withered, restless, and agitated by these dogmas.
தூமையான பெண் இருக்க (Thūmaiyāna peṇ irukka): **While the woman who experienced menstruation stands right before you, healthy and whole.**

தூமை போனது எவ்விடம் (Thūmai pōnadhu evvidam): **Where exactly did that alleged pollution go once the days passed? (Did her bodily nature alter in substance?)**

ஆமை போல முழுகி வந்து (Āmai pōla muḻugi vandhu): **Dipping beneath the water and popping your head up like a turtle at the bathing ghat.**

அனேக வேதம் ஓதுறீர் (Anēga vēdham ōdhurīr): **You chant countless Vedic hymns with an air of outer sanctity.**

தூமையும் திரண்டு உருண்டு (Thūmaiyum thiraṇdu uruṇdu): **That very maternal fluid/blood, having coagulated, coalesced, and developed in the womb.**

சொல் குருக்கள் ஆனதே (Sol gurukkal ānadhē): **Became the celebrated gurus, preceptors, and priests who preach these doctrines today!**

GIST OF THE VERSE

(You run about frantic, bewildered fools,
Screaming yourselves hoarse: "Taint! Pollution! Defilement!"

The woman you branded unclean stands untouched before your eyes -
Tell me, where on earth did that elusive stain depart?

Like mud turtles you plunge your heads into the pond,
rising only to spout sacred verses from wet lips,

Yet was it not that very uterine blood, gathered and congealed,
That molded the flesh of every priest and revered master you bow before?)

EXPLANATION

This verse directly follows the previous theme in ShivaVakkiyam, delivering one of Siddhar ShivaVakkiyar's most famous and uncompromising rebukes of menstrual taboos and ritual hypocrisy. In this verse, Sivavākkiyar levels a devastating biological critique against the hypocrisy of menstrual taboos and hereditary spiritual superiority:

Orthodoxy isolates a woman during her menstrual cycle, declaring her physical person untouchable. Yet, following a simple bath on the prescribed fourth day, she is declared pure again. Shivavākkiyar exposes the absurdity of this mental construct: The woman is the exact same physical and biological entity before and after the bath. Where did the supposed taint "go"? If it was an intrinsic physical reality, water cannot wash away flesh and blood; if it was merely a social label, the entire fear of defilement is an illusion of the conditioned mind (தூமைதூமை யென்றுளே துவண்டலையு மேழைகாள்).

The Siddha compares the ritualist to a tortoise, mindlessly dunking its head in a river or pond. Merely submerging an impure mind in cold water while reciting Vedic formulas does not produce inner purification (shaucha). External washing cannot transform consciousness. The metaphor of the turtle dunking in water targets ritualistic externalism. A turtle spends its life in water without attaining spiritual illumination; similarly, merely dipping in a river or tank does not wash away deep-seated mental prejudices and dualistic delusions.

The final line delivers the ontological strike against the puritanical caste hierarchy. The very priest or preceptor (Gurukkaḷ) who proclaims himself pure and denounces women's bodies as unclean was himself formed by the coagulation of that exact maternal fluid (தூமையுந் திரண்டு உருண்டு). Embryologically, every human frame - regardless of religious office - is knit from the conjunction of ovum/maternal blood and semen. To call the source impure while claiming divine purity for the resulting physical body is the height of delusion.

For a true Siddhar who abides in non-dual awareness (Advaita), all forms are manifestations of the one primal substance. Shivavākkiyar removes sanctity from outer ritualism and places it squarely in truth, self-knowledge, and compassion.

இதுவுமது
THIS IS ALSO THAT

சொற்குருக்க ளானதுஞ் சோதிமேனி யாவதும்
மெய்க்குருக்க ளானதும் வேணபூசை செய்வதும்
சற்குருக்க ளானதுஞ் சாத்திரங்கள் சொல்வதும்
செய்க்குருக்க ளானதுந் திரண்டுருண்ட தூமையே. (48)

[Sor̲kurukka ḷāṉathuñj sōthimēni yāvathum
Meykkurukka ḷāṉathum vēṇapūsai seyvathum
Sar̲kurukka ḷāṉathuñj sātthiraṅgaḷ solvathum
Seykkurukka ḷāṉathun thiraṇḍuruṇḍa thūmaiyē.]

[சொற்குருக்கள் ஆனதும் சோதி மேனி ஆவதும்
மெய்க்குருக்கள் ஆனதும் வேண பூசை செய்வதும்
சற்குருக்கள் ஆனதும் சாத்திரங்கள் சொல்வதும்
செய்க்குருக்கள் ஆனதும் திரண்டு உருண்ட தூமையே.]

[Sor gurukkaḷ ānathum sōthi mēni āvathum
Meyk gurukkaḷ ānathum vēṇa pūsai seyvathum
Sar̲kurukkaḷ ānathum sātthirangaḷ solvathum
Seyk gurukkaḷ ānathum thiraṇḍu uruṇḍa thūmaiyē.]

Becoming renowned teachers of sacred words,
assuming radiant divine forms,
standing as authoritative embodied gurus,
conducting elaborate ritual worship,
rising as noble spiritual masters (Satgurus),
expounding the scriptural treatises,
and serving as performing ceremonial priests -
all these are nothing but that very maternal fluid coalesced and formed!

[INNER MEANING]

[Let them become acclaimed heralds of sacred lore,
or take on the shining aura of living divinities;
let them command devotion as venerable gurus,
officiating over intricate ceremonies and fires;
let them be revered as supreme spiritual guides,
unfolding intricate doctrines and scriptural canons,
or serve as the solemn custodians of the temple rite -
strip away the titles, the robes, and the incense:
every one of them was spun from that identical womb-fluid,
hardened into flesh, breathing by a mother’s grace.]

TRANSLATION

சொல் குருக்கள் ஆனதும் (Sol gurukkal ānathum): **Becoming revered masters who teach words, mantras, and scriptural doctrines.**

சோதி மேனி ஆவதும் (Jōthi mēni āvarthum): **Possessing or attaining an ostensibly effulgent, radiant physical form adorned with sacred marks.**

மெய் குருக்கள் ஆனதும் (Mey gurukkal ānathum): **Becoming embodied preceptors regarded as living embodiments of truth (mey).**

வேண பூசை செய்வதும் (Vēṇa pūjai seyvathum): **Performing elaborate, desired forms of external worship, rites, and offerings (pūjā).**

சற்குருக்கள் ஆனதும் (Satgurukkal ānathum): **Rising to the high status of a true or noble spiritual master (Satguru).**

சாத்திரங்கள் சொல்வதும் (Sātthirangal solvathum): **Explicating, debating, and reciting the sacred scriptures (śāstras).**

செய் குருக்கள் ஆனதும் (Sey gurukkal ānathum): **Functioning as ritual officiating priests (karma-gurus) who execute religious ceremonies.**

திரண்டு உருண்ட தூமையே (Thirandu urunda thūmaiyē): I**s solely that uterine blood/menstrual fluid (thūmai) that coagulated, rounded out, and took shape inside the womb.**

GIST OF THE VERSE

(They rise as celebrated masters of the sacred word,
they clothe themselves in radiant, celestial majesty;

They stand exalted as living, infallible gurus,
directing elaborate rites before altar and stone;

They ascend the high seats of noble preceptors,
unravelling ancient treatises syllable by syllable,

Performing their grand rites with pious solemnity -
Yet look upon them closely: what are they in truth?

Nothing but that very drop of mother's blood, congealed into clay!)

EXPLANATION

[SivaVaakkiyar leaves no sanctuary for spiritual egoism. Whether one is a scriptural orator (sol guru), an esteemed master (sat-guru), or a temple priest (seiy guru), the physical substratum of each is identical. No spiritual rank or lineage alters the primal biological origin shared with every other human being.
The verse highlights the hypocrisy of treating maternal biology as an untouchable defilement while bowing before the very bodies that emerged from it. If the generative root is viewed as unclean, by that logic, every scholar, priest, and sacred discourse originating from that vessel would bear that same nature.
True enlightenment (Jnaana) cannot reside in pride of birth, scholastic title, or ritual pedigree.
By reducing the physical reality of all teachers to common biological dust and fluid, SivaVaakkiyar directs the seeker past external reverence for human figures toward the unconditioned, formless Divine within.

Sivavākkiyar systematically takes down the various strata of religious entitlement by confronting them with their material origin.

The verse catalogues the grand hierarchy of clerical identity:
சொற்குருக்கள் (the celebrated priest acclaimed by words)
சோதி மேனி (the claim of possessing a pure, radiant, Saattvic body)
மெய்க்குருக்கள் / சற்குருக்கள் (those who pose as genuine and supreme gurus)
சாத்திரங்கள் சொல்வது (the intellectual monopoly over scriptural recitation

Sivavākkiyar shows that these titles and sanctimonious claims do not alter the physical origin of the person holding them.

The Primal Substance (Tiraṇḍuruṇḍa Tūmai):
Every religious figure- regardless of how elaborate the rituals they conduct (வேண பூசை செய்வது) or how venerated their lineage- was formed through the exact same physical gestation: maternal generative fluid and blood (தூமை) condensing and shaping within the womb.

Subversion of Ritual Pollution:
The very substance labelled as an untouchable defilement (tīṭṭu / tūmai) by priestly decree is revealed to be the literal builder of the priest's own body. To honour the end product as holy, while condemning the foundational biological source as impure is an unsustainable contradiction.]

கிரியை விலக்கி யோகநிலை கூறல்
[DISCARDING EXTERNAL RITUALS AND EXPOUNDING THE STATE OF YOGA (UNION WITH SIVA)]

கைவடங்கள் கொண்டுநீர் கண்சிமிட்டி நிற்கிறீர்
எவ்விடங்கள் கண்டுநீ ரெண்ணியெண்ணிப் பார்க்கிறீர்
பொய்யிறந்த சிந்தையைப் பொருந்திநோக்க வல்லீரேல்
மெய்கடந்த தும்முளே விரைந்துகூடலாகுமே. (49)

[Kaivaḍaṅgaḷ koṇḍunīr kaṇsimiṭṭi niṟkiṟīr
Evviḍaṅgaḷ kaṇḍunī reṇṇiyeṇṇip pārkkiṟīr
Poyyiṟantha sinthaiyaip porunthinōkka vallīrēl
Meykaḍantha thummuḷē virainthukūḍalāgumē.]

[கைவடங்கள் கொண்டு நீர் கண் சிமிட்டி நிற்கிறீர்
எவ்விடங்கள் கண்டு நீர் எண்ணி எண்ணிப் பார்க்கிறீர்
பொய் இறந்த சிந்தையைப் பொருந்தி நோக்க வல்லீரேல்
மெய் கடந்தது உம்முளே விரைந்து கூடல் ஆகுமே.]

[Kaivaḍaṅgaḷ koṇḍu nīr kaṇ simiṭṭi niṟkiṟīr
Evviḍaṅgaḷ kaṇḍu nīr eṇṇi eṇṇip pārkkiṟīr
Poy iṟantha sinthaiyaip porunthi nōkka vallīrēl
Meiy kaḍanthathu ummuḷē virainthu kūdal āgumē.]

Holding rosary beads in hand,
you keep rolling the string of Rudraakshas,
and stand blinking your eyes in mock contemplation!
What inner planes have you actually perceived,
that you sit counting bead after bead?
If only you could steady and fix your awareness upon
that thought-free state where illusion dies,
the Supreme Reality that transcends all form
would swiftly unite within you!

[INNER MEANING]

[With rosary nestled in your palm, you count the circling seeds, blinking your eyes in an outward show of deep absorption.
Tell me: what sacred vision of the inner planes has actually opened, that you waste your breath tracking number after number?
Could you but anchor the mind in that unmoving silence - where every phantom thought and wandering illusion falls away, the Stainless Reality that transcends every boundary and name would dissolve you into Itself in a single breath.]

TRANSLATION

[கைவடங்கள் கொண்டு (Kai-vadangal kondu): **Holding strings of prayer beads (japa-mālā or rudrākṣa strings) in your hands -**

நீர் (Nīr): **You-**

கண் சிமிட்டி நிற்கிறீர் (Kaṇ simitti nirkirīr): **stand blinking, half-closing your eyes, or feigning trance-like meditation -**

எவ்விடங்கள் கண்டு (Evvidangal kandu): **What sacred realms, inner visions, or divine dimensions have you actually witnessed -**

நீர் எண்ணி எண்ணிப் பார்க்கிறீர் (Nīr eṇṇi eṇṇip pārkkirīr): **that you keep counting and reciting bead after bead, calculation after calculation?**

பொய் இறந்த (Poy irantha): Where falsehood, worldly delusion, and egoistic deception have thoroughly died.

சிந்தையைப் பொருந்தி நோக்க வல்லீரேல் (Sinthaiyai porunthi nōkka vallīrēl):

If you are truly capable of focusing, stabilizing, and gazing with a mind that has merged into that stillness;

மெய் கடந்த (Mey kadantha): **the Ultimate Truth (Meiy) that transcends all gross physical matter and conceptual boundaries;**

தும்முளே (Thummuḷē / Ummuḷē): **right within yourself -**

விரைந்து கூடலshow / கூடலாகும்மே (Viraindhu koodal-āgumē):

Can swiftly and directly be merged with, without delay.]

GIST OF THE VERSE

(Clutching your rosary, you roll the dark beads through idle fingers,
fluttering your eyelids shut in a pantomime of trance!

What hidden realms have your blind eyes ever truly seen,
that you sit there droning, ticking bead after empty bead?

If only you knew how to pin your straying awareness
right in that thought-free stillness where delusion turns to ash -
'That Formless Majesty', the 'Supreme and Unconditioned',
would leap unsummoned into your heart, and claim you as Its own!)

EXPLANATION

The Theatrics of Japa: Sharply highlights the hollow outward gestures—blinking, half-closing eyes, clicking wooden beads—contrasting physical manipulation with spiritual absence.
The Critique of Mechanical Counting: SivaVaakkiyar's direct question: does counting numbers ever equal seeing the inner reality (tattva)?

The "Thought-Free State" (Nirvikalpa / Maya-destruction): The solution offered is strictly internal quieting the ideating faculty so the unmanifest Reality reveals itself directly without props. Sivavākkiyar targets the theatricality of external japa practice, contrasting mechanical calculation with direct inner dissolution.

The Satire of Postured Devotion (Kaṉ simiṭṭi niṟkiṟīr)
The verse begins with an observation of religious performance: clutching prayer beads (கைவடங்கள்) while ostentatiously fluttering or half-closing the eyes (கண் சிமிட்டி) to project an image of ecstatic communion. Sivavākkiyar questions what realm (எவ்விடங்கள்) these practitioners imagine they are discovering through mere finger movements and calculated counts (எண்ணி எண்ணிப் பார்க்கிறீர).

The Purified Consciousness (Poy-iṟanta sintai)
The pivot of the transformation is பொய்யிறந்த சிந்தை - a consciousness from which falsehood and subject-object duality have died. The repetition of bead-mantras often reinforces the ego of the chanter ("I have completed 10,000 chants"). Realization demands not the accumulation of counts, but the cessation of the calculating, deceptive mind.

Instantaneous Non-Dual Union (Viraintu kūṭal āgumē)
When mental falsity drops away, that which transcends the gross body and the world (மெய் கடந்தது) is discovered immediately within one's own center (உம்முளே). The seeker does not need to wander across sacred sites or wait for lives of mechanical repetition; the union with the Absolute is direct, immediate, and effortless.

SivaVaakkiyar points out that holding a rosary (kai-vadam) and fluttering or closing one's eyes (kan-simitti) often becomes an outward display of piety rather than authentic inward communion. Mechanical recitation while the mind wanders achieves nothing spiritual.

The true locus of realization is not the physical bead, but the cessation of mental fabrications (vrittis). When the deceptive churning of the intellect subsides, the substratum of awareness becomes clear and undisturbed.

The Siddhar insists that the Divine does not reside in distant heavens, nor is it reached by prolonged, theatrical arithmetic of counting beads. The Absolute Reality, though transcending physical form, is seated directly within one's own core, ready to be realized the moment false identifications fall silent.

குரூபதேசஞ் செய்தருளெனல்

PLEADING THE GURU
[TO GRACIOUSLY BESTOW SPIRITUAL INITIATION AND INSTRUCTION.]

ஆடுகாட்டி வேங்கையை யகப்படுத்து மாறுபோல்
மாடுகாட்டி யென்னைநீ மதிமயக்க லாகுமோ
கோடுகாட்டி யானையைக் கொன்றுரித்த கொற்றவா
வீடுகாட்டி யென்னைநீ வெளிப்படுத்த வேணுமே. (50)

[Āḍukāṭṭi vēṅgaiyai yagappaḍutthu māṟupōl
Māḍukāṭṭi yeṉṉainī mathimayakka lāgumō
Kōḍukāṭṭi yāṉaiyaik koṉṟurittha koṟṟavā
Vīḍukāṭṭi yeṉṉainī veḷippaḍuttha vēṇumē.]

ஆடு காட்டி வேங்கையை அகப்படுத்தும் ஆறு போல்,
மாடு காட்டி என்னை நீ மதி மயக்கல் ஆகுமோ,
கோடு காட்டி யானையைக் கொன்று உரித்த கொற்றவா,
வீடு காட்டி என்னை நீ வெளிப்படுத்த வேணுமே.

[Āḍu kāṭṭi vēṅgaiyai agappaḍutthum āṟu pōl,
Māḍu kāṭṭi ennai nī madhi mayakkal āgumō,
Kōḍu kāṭṭi yānaiyaik kondru urittha kotravā,
Vīḍu kāṭṭi ennai nī veḷippaduttha vēṇumē.]

Just as a hunter tethers a goat as bait to trap a ferocious tiger,
is it fair for You to bait me with wealth and cattle, only to confound my intellect?

Hey Victorious Sovereign,
who tore through the tusks and flayed the rampaging elephant demon!

Reveal the realm of liberation (Veedu) and unveil my true self to me!

[INNER MEANING]

[Like a tracker who ties a bleating kid to draw the striped beast from the wild,
you dangle wealth and lands before me, only to cloud my inner sight!
Tell me, Lord, is this Your divine justice?

O Triumphant Sovereign, Slayer of the wild tusker,
who ripped the monstrous beast asunder and draped Yourself in its skin!

Cease this cunning hunt. Open the gates of timeless Freedom,
and lay bare the true nature of my own hidden Self.]

TRANSLATION

ஆடுகாட்டி (Ādu-kāṭṭi): **Displaying a goat (using a goat as tethered live bait).**

வேங்கையை (Vēngaiyai): **The royal tiger / ferocious beast of prey.**

அகப்படுத்துமாறு போல் (Aga-padutthum-āru pōl): **Just like entrapping, capturing, or penning it in.**

மாடுகாட்டி (Mādu-kāṭṭi): **Displaying cattle / material riches (mādu in classical Tamil signifies both livestock and worldly wealth/possessions).**

என்னை நீ (Ennai nī): **Me, You (addressing Lord Shiva).**

மதி மயக்கல் ஆகுமோ (Madhi mayakkal āgumō): **Is it fitting or just for You to delude, intoxicate, and confuse my intellect/discernment?**

கோடுகாட்டி (Kōdu-kāṭṭi): **Displaying/wielding its sharp pointed tusks (kōdu means the tusk of an elephant).**

யானையைக் கொன்று உரித்த (Yānaiyaik kondru urittha): **Slaying the fierce elephant demon (Gajasura) and peeling off its hide to drape as a garment (Gajaharamūrti).**

கொற்றவா (Kotravā): **O Victorious Sovereign / Supreme Lord of invincible valour**

வீடுகாட்டி (Vīdu-kāṭṭi): **Showing the ultimate abode of liberation (Veedu / Moksha).**

என்னை நீ வெளிப்படுத்த வேணுமே (Ennai nī veḷippaduttha vēṇumē): **You must bring me into the open light—unveiling my true divine nature and liberating me from this snare!**

GIST OF THE VERSE

(Just as a hunter stakes a helpless goat to lure a savage tiger,
is it just of You to bait my soul with herds and fleeting gold,
only to snare my wits in the dark tangles of delusion?

O Victorious King, who split the charging tusks
and stripped the hide from the ferocious elephant demon!

Tear through this snare!

Reveal the boundless realm of liberation,
and unveil to me the secret of who I truly am!)

EXPLANATION

[In classical Tamil spiritual literature (such as Kaivalya Navaneetham, Thirumandhiram, or Vallalar's Thiruvarutpa), this phrase describes the stage where a mature spiritual seeker (Saadhaka) approaches an enlightened Guru with humility, seeking sacred instruction (Upadesha) to attain liberation (Moksha).]

[ShivaVaakkiyar crafts a fierce argument addressing Śiva directly, contrasting the ensnaring tactics of hunters with the liberating grace of the Supreme:

The Trap of Decoys and Worldly Allure (aaḍu kaaṭṭi / Maaḍu kaaṭṭi):
Hunters tether a bleating goat in a pit to lure a fierce tiger into a hidden cage. ShivaVaakkiyar asks the Lord whether He too intends to act like a hunter, dangling cattle, gold, family, and worldly assets (மாடு) before the aspirant to confound his intellect (மதி மயக்கல்). The Siddha refuses to be pacified by material boons, exposing them as bait intended to bind the soul to ‘Samsaara’.

The Conquest of the Ego-Elephant (Yaanaiyaik konruritta korravaa):
The mythic motif of Gajasamhaara-Shiva slaying the mad elephant dispatched by the arrogant Rishis of the Tarukavanam and wearing its skin - is interpreted internally by the Siddhas. The elephant with its pointed tusks (கோடு) represents the intoxicated ego-sense (Ahamkaara). The Lord who possesses the ferocity to tear apart that wild beast of pride cannot reasonably stoop to tricking a humble seeker with worldly toys.

From Captivity to the Boundless Expanse (Veḷippaḍutta vēṇumē):
The resolution demands the ultimate state: வீடு காட்டி (showing Moksha) and வெளிப்படுத்தல்.
In Siddha terminology, வெளி (Veḷi) is the formless, unconfined space of pure consciousness (aakaaśa / Chidambaram). To be "brought into the open" (veḷippaḍuttal) means to be freed from the dark closet of individual selfhood and liberated into the boundless, stainless Light.

The Hunting Analogy for Maayaa:
SivaVaakkiyar draws on forest lore: hunters tie an innocent, bleating goat to a stake to lure a prowling tiger into a disguised pitfall. The poet compares worldly enticements - family, lands, herds, and gold (maadu) - to the tethered goat. The human mind (mathi), like the tiger, charges after the bait, only to plunge into the pit of worldly delusion (Samsaara).

The Epithet of GajaSamhaara Murti:
By invoking Shiva as the slayer of the elephant demon (GajaSamhaara), the poet reminds the Lord of His effortless victory over primordial, untamed arrogance (the elephant symbolizing pride and sensory might). A Lord capable of ripping apart such colossal ego-forces certainly possesses the power to shatter the poet's own bondage.

Demanding Realization (வெளிப்படுத்தல்):
In true Siddhar fashion, the plea is direct and unsparing. The poet does not seek intermediate heavenly pleasures or material boons. The demand is twofold: show the unconditioned state of release (veedu), and bring forth (veḷippadutthal) the radiant, unblemished self that remains trapped behind worldly lures.]