

# Addressings and Institutions of St. Ramalingam

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## ABOUT THE BOOK

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Arut Perum Jothi  
Thanipperum Karunai

Arut Perum Jothi  
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## Foreword

### Benevolent Reader

Thiru Arutpa graced by St. Ramalingam (1823-1874) is to keep all living beings on the earth in ecstatic status and then promote humanbeings towards eternal bliss. The living's Soul and Body combination though in practice existing for the past 250 millions of years, they stay aloof and when the body deteriorates, the soul parts off. This is because the ignorant soul is not aware of the secret that the body too is indestructible till soul attains light form.

In simple words, Thiru Arutpa is a manual for the man. Soul is the owner and body is the vehicle. That vehicle has to carry the soul to the schools like Awareness, Benevolence, Compassion, Divine enquiry, Equality, Faithfulness, Godliness and so on. The age of the soul and inherently its status is on par to God but it is distancing itself due to ignorance. Its faculties like body, mouth, eyes, nose, ears, organ of thought, organ of conciousness, desire, I-ness were constituted to enlighten this fact but it is lured by food, sleep, sex and fear and dies. St. Ramalingam wrote in one of his poems that the designer of the body, the God, called him and dictated Thiru Arutpa, the manual for the man, to maintain the body and fulfill the purpose of its creation. So anyone who comes forward to know the truth of this, understands and practices can be sure to stretch his life span to one hundred years and even beyond, that is deathlessness, which will be at his beckon call. So the manual, if opened studied and practiced, the benefit is primarily disease free and in due course decease free.

The methodology for this subject is found through the 5817 poems in Thiru Arutpa but the music melody, cadence, alliterative sonace, material ebb and flow can't be expressed in full, through translations.

So St. Ramalingam did another wonderful thing in conveying these messages in prose form. From that a few portions translated in English by learned persons and benevolents to suit the current situation. The contents are from the addressings of St. Ramalingam

1. Moral dictation of a Chola King  
(By benevolent Arulvanan)
2. Deeds of Compassion to fellow beings and creatures - Part 1 (Benevolent Thirugnana Sambandam),  
Part 2 & 3 (by Benevolent Smt. Sethu)
3. Tamil - The Word's Syllabification  
(by Benevolent K.N. Umapathy)
4. Establishing the daily routine discipline  
(Benevolent Durai)
5. Amplified configuration of Tamil Alpha  
(Benevolent K.N. Umpathy)
6. The Great Sermon (Benevolent Thirugnana Sambandam)
7. Small Petition, Augmented petition, petition for wisdom and Association's petition, Arrival of Unique God (Team of Sanmargam, Vadalur)
8. Announcement about True Wisdom Hall  
(Team of Sanmargam, Vadalur)
9. Four Aims (Benevolent T.R. Thulasiram)
10. Appendix
  - (i) Insitutions
  - (ii) Tholuvloorar statement
  - (iii) Gazettee Publication of  
South Arcot District Collector

The available articles in website was arranged by Mr. Anandabarathi were compiled by benevolents Dr. Rama. Pandurangan and T. Gangadaran, B.Com., proof corrections done by S. Karunakara Eswaran, under the guidance of Dr. B.K. Sivaraman as he is keen to delight the visitors from other states and abroad who eagerly visits Vadalur can now avail this translated English version book to know the ideology of St. Ramalingam and incidentally this 2023 is St. Ramalingam's bi-centenary birth year.

This book has Appendix I, a brief on the institutions established by St. Ramalingam (an extract from "Path way to God Tred by St. Ramalingam") written by a great scholar benevolent G. Vanmikanathan, published in the year 1976.



Also a statement given by Thozhuvoor Velayuda mudaliar the first disciple of St. Ramalingam, published in the journal 'Theosophy' in the year 1882.

The last one is the Gazettee publication about St. Ramalingam, by the then South Arcot district Collector J.H. Garstin, in 1882.

## Conclusion

- St. Ramalingam is instrument of the divine for the progressive universal manifestation of the supreme being of the Vast Grace Light for the benefit and joy of the whole world and applied himself towards its fulfilment.
- St. Ramalingam surely reflects a deeper insight into the fact that in the final state of deliverance the body is not destroyed but transformed. It is filled with divine life and become a spiritual body, no longer conditioned by the present laws of matter but transfigured in the divine light.
- St. Ramalingam is actually conscious of the contemporary human situation, in inequities of the social organisation, the cruelties of man to man, the obliquities of the fallen human condition. Pain, want, injustice, anywhere, in any form distressed him and in his heart agony he cried out again and again. Every time I saw crops withering, I withered too, I fainted, I trembled. My life must cease when my compassion dies. I swear this at your feet.
- St. Ramalingam says soul and body are indestructible.
- St. Ramalingam was the living embodiment of the wisdom and love of God. He lives as a God in God on the eve of his withdrawal on 30-01-1874.

*I remain,*

Chennai - 600 078  
5-10-2023

K.N. Umopathy  
Co-ordinator

(A member of Special Committee  
appointed by Government of Tamilnadu  
for Vallalar-200 Celebrations)

**For NOTES**

# **Moral dictation of a Chola King**

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( MANU MURAI KANDA VASAGAM )

Thiru Arutprakasa Vallalar

## **1. Chola Nadu**

In the whole world surrounded by the seas and among all the countries Cholanadu has a speciality having rivers ever flowing perennial rivers irrigate the lands. Plantain groves, mango groves, jack groves, coconut groves, areca nut groves, sugarcane groves and all the cash crops grow in the fertile soil. The rare trees like Asoka, Gurugathi, Shenbagam, Pathim grow there. There are a number of streams, brooks, tanks pools and puddles lakes are in many parts of the country. Beetles sing. Beautiful flowers like lotus rose welcome them to suck the honey Flowers like lily, blue and other flowers of different colours blossom there. Paddy is the main crop cultivated all around the year and harvested thrice a year.

Sithambaram, Panjanatham, Mathyarchunam, Jambuketcharam all these different shrines stand majestically in between other mansions and magnificent multi storied buildings, learned-men scholars, gentle rich people, land lords house lords, all live in great number. With all these the country enjoys peace, plenty and prosperity.

## **2. The speciality of Thiruvaroor**

Forts surrounded by moats as deep as Netherworld, very tall temples and shrines the towers of which as high as peeping into the celestial world, very thick wide and high compound walls, beautiful parks, spacious play ground, wonderful swimming pools, gorgeously dressed people, Holy water fountains artificial springs the sacred water sources like Brahma Theertham and Devia Theertham which are capable of washing the sins - all those adorn the city -

The chariot stands, elephant yards, horse yards, cavalry, elephantry, infantry warriors, godowns of arms and ammunitions royal palaces, ministers' quarters, wide stadiums,

arenas, prayer halls, recreation clubs, court halls, charity houses, University buildings, dancing halls, preaching halls, demonstration halls, balcony buildings, large hotels, stalls, shops, marts, markets, shandies, fairs, festival grounds, play grounds. Siddha system of medicine, Research Hall, Meditation Hall, Prayer Hall, Training institutions are in great number. Medical treatment was given free of cost. All these add to the beauty of the town Thiruvavoor.

Skyscrapers, multiflat marriage halls, the royal street, the Brahmins streets, the Staunch Saivites streets, traders street, workers colony, labourers street, the Hermitages, Ashrams of saints and sages, rishis and Munis, Siththars - separate Street for Thyagaraja-peruman's shrine at the centre were surrounded by royal family palaces. A land where everlasting rule hereditary - In short Thiruvavoor was the centre of attraction as a beautiful face of the Mother Earth.

### **3. The good qualities of Manu Chola**

Manu Chola was the descendant of solar family, renowned of all the kings, proficient in all the sixty four arts, highly educated, very compassionate to all the living beings. He had to his credit national warriors. citizens, servants. Brahmins, recited the scriptures unfailingly, honest ministers valiant warriors crushed the enemies, subjects - rich and wealthy paid the taxes regularly on the due dates. He was kind towards the poor. King waived the taxes. He had indestructible fortress. Any man can raise any grievance at any time.

The king predicted the future. He was so intelligent as to understand the grievances of the servants his relative's enemies the upper and lower caste people. He was free from desire of land, lust lucre, devoid of anger envy, wickedness, hypocrisy, luxury, vainness, - he never dreamt of uncompassion. He was embodiment of virtue. He would get done even the seldom possible work by the capable. Before declaring wars he would weigh the pros and cons, the time and the place, his ability and the ability of the opponent, along with his assistants' ability. He had appointed the suitable persons in the suitable posts. He never forgot the old friends and servants. He realized the nature of people and appreciated them irrespective of religions

and race and helped them in time of need. He adhered to the discipline and stuck to the principles of scriptures. His administration was transparent administration.

He considered even minute misery as mountainous misery, as if he himself faced such misery. In this respect he was like a mother in giving good advice. He was similar to a father, in preaching and teaching, he was a Guru, a preceptor in punishing the wicked and in awarding gifts to the compassionate He was God, when his subjects faced a little distress, he was like an intimate friend. He rescued them from dangers and distress and despair. Our hand rushes to set right if our dress worn on the lower part of our body slips over the genitals. In the same way, he rushed and removed their fear and danger.

As the king shows the good path and bad path he was like eyes, subjects praise the king lavish for his timely help and infallible justice. So he was like gold and diamonds treasure.

He had wisdom as thousand eyes, the hands as Karpaga tree which shed whatever we want, face as Sivathanusu, willpower as Vachirayutham, He was equal to Indra, the head of celestial people, Righteousness the body polity, bliss, heaven - all the four as four faces, as the king produces things in all the four aspects he is equal to Brahman, the sceptre as the Goddess of treasure, the fame as milk ocean, the endless peace as sleep of Yoga. As the king protects the terrestrial world as well as the celestial world by offering and ambrosia he was equal to Thirumal.

Purity in thoughts words and deeds all the three as three eyes of shiva, his adventurous nature as trident as the king is removing all the sins. He is equal to Uruthiramurthy, the king was an ardent disciple of God Shiva. He was equal to the Mother Earth in forbearance and patience. As he was the embodiment of virtue righteousness he had the title 'Manu Neethi Chola', as he was impartial.

Kalingar, Kulingar, Vangar, Kongan Achiar, Kochiyar, Thengaman, Konganar, Thelungar, - all praised the king paying their tributes. As the king's reign was based on compassion and wisdom, even the animals had no grievances to redress. The tiger and cow drank the water in one and the

same pool proceeding as intimate friends, the lion and elephant wandered joined together, the Kites and parrots became friends and enjoyed. The owl and crow fly together. Thus all the animals lived as friends forgetting their hereditary enmity. The trees and grass and such other vegetations did not wither or dry or shed all grew together without grievance, The storms, the flood, torrential rain, catching fire falling thunder - without any of the nature catastrophe or calamity. Gentle breeze, soft flood, seasonal rainfall all were conducive to the welfare of all the human beings and other beings. None suffered from hunger, none fell sick, non faced dangers of any kind. All lived in happiness. The four caste people Brahmans, Vaisyas, Kshatriyas and Sudras lived happily according to their caste discipline. The bachelors, family men, hermits and all adhered to their disciplines and performed their duties. The Saivites, Vaishnavities, the orthodoxies lived according to their disciplines.

Charity of food, charity of gold, charity of cows, charity of land and the like charities, construction of temples, digging of tanks, growing groves of flowers, infrastructure for offering water to the thirsty, construction of public inns, - all the charities, meditations, penance, thrice prayers for God Thyagaraya peruman, and other Gods festival celebrations, all have been performed without any difficulty periodically.

In the sway of King Chola, only the flowers were plucked, and water imprisoned, with only wind wandered, only stones were hard, only mango cut, only plantain hung in bunches, only beetles were addicted to liquor, only balls were kicked, only horses got tied up, only paddy cut hit against the bunch paddy alone in the hay of stack, only field curved, only girls waist had grievance, only the poverty suffered, only distress got distress, only nobody in contrast to these, nobody was kept in prison, none was pulled by enemies, nobody had hurt, nobody drank liquor, nobody was beaten, nobody was tied up, all lived in happiness.

#### **4. Doing penance for child's birth**

When the king was thus ruling the country with his ministers and his families, he was in despair thinking of his

childlessness. "I have done many alms and charities fastings and (ceremonies) yagams. But I don't have a child. Those who don't have child there is no use of possession of other wealth, like the child, this pleasure of ruling a country will not offer us the profit of the present birth and the next birth. There is no heir to the kingdom, in the later days the country may suffer without a king like day without the sun, a face without eyes. So there is only one way that is praying Thyagarajar, our beloved God. There is no other alternative. So long I have been praying God for welfare of the public. I have not conducted any special prayer for myself and for my family. Is it right now to pray for self? Yes, for God alone is the solution for the unalleviated grievance-so it is not wrong to redress our grievance to our Lord Thyagarajar" Thus he thought deeply and came to a conclusion When he took bath along with his queen in the tank called Kamalalayam for washing sins and came round the temple with all reverence for five times according to the convention then standing in front of the shrine he fell flat and prayed with flowing eyes and delightful face, chanting tongue, combing hands, Oh my lord, please remove my grievance of childlessness' and returned to the palace.

### **5. After getting a child king celebrates the occasion**

God Thyagarajar conceded to his prayer and blessed him a child to be born to his delight and rapture. After ten months the queen delivered a child. The servant maids conveyed the news to the king, "Our madam queen has delivered a beautiful male child with body of your frame, your majesty's charities as the soul, even Thirumal who protects the whole world will feel ashamed. The child will definitely protect the whole world He has such a competence. This is visible in his pretty eyes' On hearing the sweet news from the maids the king's happiness knew no bound. He felt so happy like a ship which has gone to a distant land had reached the harbour and like a man who was yearning for water for his thirst, got ample water to his surprise. His face blossomed like a flower and his bodies swollen like a big ball. He awarded rich gifts of valuable ornaments to the maids for having conveyed this glad news. He offered to the Brahmins who were the authorities of the

scriptures, donations of cows, ladies, lands, food stuff, horses, elephants, gold etc. He granted exemption from payment of all taxes by the citizens for twelve years since that day, and for the kings not to pay the tributes for seven years. He released some convicts from jail in memory of his child birth. He arranged for special prayer of the temple on seeing his son. The child looking like the sun, he said this is the blessings of God Thyagarajan and nothing else. At once, he sent for the Astrologers to the palace to look into future of the prince. As the child was born by the blessings of God he named him as Veedhi Vidangan as this is one of the names of Lord Thyagarajar

## **6. Putting him in school**

Veedhi vidangan, the prince was fast growing as a luxurious man in the palace of the king and queen, the maids and the royal families. He attained the age of five. In the seventh year, they conveyed the news of his birth to all the surrounding countries. The city was decorated, the celebration Hall was adorned with nine costly gems, sapphire, pearl, diamond, gold, etc. The veteran Brahmins were summoned for reciting the four scriptures, saints and sages for blessing him, all the kings who paid tributes to the king, and royal family and friends invited for the celebrations enjoyment. Young girls were arranged for dancing in the hall, archestra party for playing the different kinds of musical instruments, Flute, Bulbuldhara, Kinnaram, Morsing, Harmonium, shennoy, Fiddle, and other musical instruments made of leather, strings, nerves, hole Mrudhangam, Dabela. Thus, Veedhi Vidangan School entry was celebrated in a grand manner. Soon he learnt the entire lesson. He was taught the four scriptures, ancient mythology like, Ramayanam, Mahabharatham and ancient epics like Silapathikaram and Manimekalai, The Hindu sculptures like Bagawath Geethai and Thirukural. He learnt all these very quickly and became eight times greater than the teacher himself. Then in the appropriate age of twelve the prince was given training in mounting of elephant, horses, the art of archery and sword fight Indrajalam and Mahendra jalam well.



He had all the knowledge like wise man handsome like male lion, walk as male elephant, the compassion quality like Karna and Karpagam tree. He had developed the other essential qualities of God fearing, compassion to all the animals, forbearance, politeness, love, fortitude, discipline, calmness, and respect to others, to speak the truth even if he was to lose his life, doing only useful deeds As soon as he saw the Brahmins and Priests coming in the palace he rose up from the cushion, bowing to them his head, greeting with the mouth. He possessed all these qualities and cultivated the good habits. He had conducted himself to the delight of his parents' oath. Carrying out the instruction and advice of his mother and the orders of his father. He was so obedient to the parent and the teachers without wounding their feelings that they praised and appreciated him. Thus in this early age he qualified himself for coronation as a successor to his father Those who heard of his knowledge wondered and those saw him in person enjoyed.

## **7. Asking for permission to go to the temple and worship**

While everything was going on smoothly in this way, one day the prince approached his father the king along with his friends of the other princes of his age and the sons of the ministers, prostrated before the king in all the reverence and stood before him folded hands and closed mouth. The king was immensely pleased at the sight just like a cow saw her calf after a long number of days and as a person unexpectedly found his treasure buried deep into the earth. His heart and mind were filled with ecstasy. His hands involuntarily extended towards him and embraced him and hugged him kissed his head and caressed him and said, 'Oh my beloved son who is born to me as a son as the result of my penance in the past birth as an ambrosia I understand that you wanted something from me, you can express it without any hesitation'

On hearing his father's affectionate words what gnevance do I have to the son of a king who is ruling the three worlds establishing fame and name. I am very proud of having been born as a son to you. I am longing for worshipping our famous

god Thyagarajar. This is the only grievance. Kindly grant your permission" Thus asked the son.

The king said, "Can there be any obstacle in worshipping our Almighty lord Thyagarajar, the embodiment of ocean of compassion? Who can prevent praying the god of charity? When a son wanted to worship such a god can any father prevent? I ought to have sent you to the temple. You yourself had decided this. I feel very proud of you. A person may prevent a person who is watering a dried paddy field or giving a pole to a blind, giving shelter to a traveller to stay at night, giving hiding place for a man who sought shelter in danger, giving water for a thirsty person, offering food for an hungry, extending helping hands to save a person stranded in a marshy soil, going to rescue a man washed away by flood, constructing an inn for charity-but nobody should prevent persons who are going for worshipping their guru, their saint and shivam for any reason. Therefore, my dear son, I permit you with pleasure. Pray for long life and return safely "Thus the king ordered.

On hearing this the mother Oh my pearl which I got as a reward for my charity in the last birth, Oh my guru who has removed my ignorance and my husband's sins, Oh my eyes, who have a great scholarship you have as handsome as the luminous sun and a cool moon, Oh my son a great genius! Oh my son born of penance by the blessings of God Thyagarajar

## **8. The prince sets out along with his retinue and paraphernalia**

After getting permission from his parents, Veedhi Vidangan went to the palace and sent through his servants all the necessary things to be submitted to the temple for conducting the ceremony before his arrival. The things such as different varieties of spices dress of silk, jewel made of gold, diamond etc. and the ornament to adorn the deity, ghee, fruits, milk, curd, sandal etc. for anointing the idols. lilly, lotus, all kinds of flowers for showering under the statue, garlands for decoration. Then he took bath in a sweet warm water and perfumes, wearing white silk dress, and holy ash on the forehead and the suitable conventional ornaments on his arms,

legs, neck, fingers, toes, ankle, waist, wrist etc taking a small staff studded with diamonds in his hand, and he set out towards the shrine in his royal chariot driven by seven horses.

At that time, the ministers officers, Kings, Astrologers, Brahmins, mythologists, army chief, government secretaries, friends, relatives, priests, and all the dignitaries, business magnates made their way to the temple riding the different vehicles according to their status. The citizens praised the prince in their highest pitch of voice, all kinds of instruments were played, orchestra raised the sweet sound, the horses and elephants brayed in their high tone, warriors sang songs in different tunes, beautiful young ladies danced; some married women went carrying the flower vessels in their bangled hands in front of the vehicle. Some handsome young youth dressed in luxurious dress went before the ladies announcing the arrival of the prince. Some men ran even before them as pilots to clear the path way for the prince's chariot. All kinds of musical instruments included leather instruments, hole instruments, nerve instruments, stringed instruments, on the whole thirty two kinds of instruments played in harmony which attracted the mob to join the royal procession to the temple. The bronze bells tied to the chariots produced a thunderous sound like 'Kaneer, Kaneer' The dancing girls' anklets produced a sound of music 'Saleer, Saleer'. All the streets were kept decorated with lights and flowers, and welcome curves and cutouts. All the houses mansions, decked buildings which were on the road side were kept clean and tidy. Number of men and women were joyously looking the procession from the balconies. In total, the whole town was celebrating the prince's visit to the temple.

### **9. The virgins charmed by the prince.**

When the prince was proceeding on the road all the women like angels of the street swarmed the chariot like the bees on the fruits, beetles on flowers, flies on the honey. There bangles on their hands slipped, tears fell, their lock of hair untied, their breasts swollen, their sarees descended all these occurred without their knowledge involuntarily as they were charmed by the prince's youthful handsomeness and beauty and stood struck in wonder. Some of the girls exclaimed, 'Oh

the prince you are eight times more handsome than Kannan. I am pure virgin. Will you kindly glance at me? Some other said, 'Oh the prince you are like a beautiful picture so fun. I have not even looked at any male persons. Will you please have several intercourse with me at least once and proceed!' Some other girls said, 'Oh king's son You are the suitable match to me. I am also a young lady I am yearning for your coitus. Will you be kind enough to have sex with me! Some other young women called him Oh the beautiful youth I am not yet married hymen is not removed still Won't you look at me!'

### **10. The men praises the prince**

In street of the city all the youth and old people alike praised the prince Ah! Ah! This son is the king of kings others' sons are only sins His personality is commendable personality. Others' personality is only worse calamity! His education is praisable education! All others education is mere evacuation. His character is the real character! All others' characters are actors. This prince is laudable prince. All others princes are our sheer ludicrous funs! He is the jubilant hero! All other princes are only zero. His youth is admirable youth. All other youth desolate booths. The blessing from God is the blessings. All other blessings are only guessings. His parents who begot him are parents. All other parents are pair ants. Thus all men of the street praised him with hymn and song all along.

Further they commended that what penance they did? The prince in whose face shines tranquillity! He looks like a male lion! His eyes are shedding compassions! Beauty is shining in his face. I longed to see him for a long time. Now the opportunity has come to me by God's grace who made him coming in the street! I don't know what return I can offer to God. Some others said that the king and the queen made penance and also said he was born of the boon of God. Of course, his wonderful personality shows this. It is said that his parents, the king and the queen yielded their son by the rigorous penance. This prince is so brilliant in his face and he expresses this truth indeed! Compassion glitters in his eyes. He will surely protect us like his father. Thus different people were admiring the prince in different ways.

## **11. The young calf crushed under the wheel of prince's chariot**

When the prince was proceeding in the chariot, some of the horses tied to the chariot were uncontrollable by fate. At that time while a mother cow was coming behind the exceedingly beautiful calf in a way proving the proverb Young calf doesn't know fear, entered with the congregations of the people, jumping and leaping, without anybody's knowledge, due to fate caught itself under the speeding wheels. With its body broken and its intestines coming out of the stomach, the calf died.

## **12. The young prince cries thinking of God**

In this unexpected incident of the death of a young calf got crushed under the wheel in which he travelled. No sooner had the prince heard about the young calf caught under his chariot wheel than he was shocked just as a cobra heard the terrible noise of the thunder, fell down from chariot, with unexplainable agony and fear. And finding this, I am bearing this body without leaving the life. Had I known at least a little a minute ago already, I would have not given room for it. What to do now? My good deed has now become a bad deed! What sin had I committed to commit this sin in this birth Kulothunga Cholan, Thiruneertha Cholan, Kaveri karai kanda Cholan, Manu Neethi Cholan, Rajendra Cholan, Raja sudamani Cholan, Uraiyur Cholan, Mamalla Cholan, Gangai Kanda Cholan, Devar Sirai Meeta Cholan, Marabu Kanda Cholan, Yamanai Vendra Cholan, Sundara Cholan, Mei Neri Cholan- for all these forefathers my father has not brought any defame. But I did. When I think of this I came as an axe to kill my family respect. I became a vachirayutham for spoiling the family reputation.

I don't know where the calf was born and where he thought to go! He has to come here and leave away its soul. I have so much sadness! How about the cow who yielded it? How can I see my father? I am carrying in faminess. Hereafter by becoming subject to infamy! I don't like to live eating and dressing. Today I shall give up my life. Thus the prince was wailing.

### **13. Those who surround them consoling the prince**

The ministers, the Anthanars and others observing the crying prince said, 'Oh Veedhi Vidangan you are an intelligent why are you crying like this! What befell on you? You did not kill the calf with your hands. You did not see the calf, I think, so you could not prevent this. We did not observe the running calf. Becoming unconscious with wavering mind, his legs and hands trembling, heaving a sigh of anguish, sobbing the whole body perspiring prince fell down. Then recovering a little consciousness rose up his both eyes shedding tears like water flowing in the river, stood and said, 'Shiva Shiva sankara sankara, Oh sambo mahadeva mahadeva, Oh Thyagaraja prabu, Oh Thyagaraja prabu, I came to witness thee! Can this fate occur! I am a very great sinner. Perhaps I am not eligible for worshipping Thee. I have to construe this fate for this heinous assassination. I am subject to accusation and allegation. I ought to have walked to the shrine bare footed. Without doing this I travelled mounting a luxurious chariot, without the sense of God fearing and sincere devotion and dedication out of conceit status as a prince, I have to find fault with myself. What is use of blaming God, the embodiment of compassions! Just a fatal poison came out in this broad milky ocean. I am born to my beloved parents. I have become an unique sinner in the hierarchy of my family. I have brought an indelible infame to my family. All that I learnt ended as story. All the knowledge became waste. All my principles are broken.

Had I known this I would not have mounted the chariot. The great sin of all the sins is killing cow. The greatest sin of all the sins is killing a calf. It is one of the greatest sins Alas! Why I am bearing this body without leaving has happened out of its fate. Thus the prince was expressing in his despair. By that time some people said that by fate the calf ran towards the wheels of the chariot and got caught under the wheel and died without the knowledge of everyone there. What could you do for that? You exhausted as the high sensed calf had died what to do for that? Can we cut our neck as the knife is made of gold? We do not have any infame or sin? But as you wail over

the accident, we can ascertain the scriptures, experts and we shall do as the scriptures say.

#### **14. Prince's telling the story of his family**

Hearing all these Veedhi Vidangan,said looking at the ministers and others, Though you all are impartial persons knowing all the pros and cons having learnt the scriptures, taking into consideration the place and time you told the words of consolation. What moment is that wish our forefather emperor Sibhi had given refuge for a dove which fell on his lap, came flying as the hunter was chasing it. When the hunter argued with him for getting the bird from him, the emperor weighed his own body against the bird as his flesh cut out from his body was not enough equal to the bird For the sake of sheer a bird he came forward to sacrifice his body and soul. How much of compassion he would have done to the other bird such as kite. Even above this how great his compassion would have been towards young cows. I descended from such a great kingslineage. Today when I was coming in a chariot a calf came running as if some one threatened and drove towards me. Instead of giving refuge to the calf unjustly I allowed it to be crushed under the wheel Alas! I am such a sinner! What punishment would be befalling me. You advised me to do atonement deeds. My forefathers had been ruling the land with compassion and justice. My father born in that line had been doing justice without swerving from the path of justice and compassion impartially. But you have coolly discarded them all. Now you are advising me citing the scripture, to perform cow ceremonies! Thus the prince told this with grief.

#### **15. Consoling the prince saying it is fate**

On hearing the words of the prince the Brahmins and others looking towards the prince said, 'Oh my prince! We are not the type of persons who say one thing earlier and another thing later for pleasing you. It seems you have not understood us wholly in spite of your long intimacy with us. We won't lie even if the whole world capsized. We will speak the truth and the thing as it is. Please listen to our advice believing us. That calf driven by some one fled towards the wheel and died

out of sheer fate. That it must die in this place and on that time had been already designed and destined! Such is the calf's fate. What is the use of worrying about its death. "It is like the Brahmin of Tanjore had had decamped with his looted booty, a poor so called low caste Pallan of Kumbakonam had paid for it. You are advising me", why do you lose your life for the sake of a calf. Don't fear for anything. You just mount the chariot".

### **16. Seeking learned scholars' advice**

Listening patiently all the advices of the priests, the prince said, "Even when I got into the chariot my leg slipped and my left shoulder fluttered. Without paying heed to this bad omens and without any thinking, I went ahead. The fate had played its part! Shall I cry for the fate or cry for having brought shame to my parents.

Or shall I feel sorry for the death of the calf? Or for mother cow? I don't know what to do? I have already become an infamy. What is there as despair or distress Completely drenched. Then why cover for head? I should not trespass the words of elders. So I climb the chariot. It is your duty to make me a philanthropist thus telling them the prince got into the chariot for doing remedial ceremonies.

### **17. The cow came screaming towards the calf**

After the prince had gone the cow, the mother of the dead calf visited to the spot of the dead calf jumping looked at the ghastly sight of the calf lost her stand, trembled all over the body, lost her sense. Closely looking at the distorted body and scattered intestines of the calf, fell down on the earth unconscious and lay like a dead body. Then she slowly got up heaving a sigh of remorse coming round and round cried bitterly hertial curving. Then she smelt the body and said to herself, "Oh my God! Just now I have seen my beloved son alive jumping hither and thither in joy and gay! I never thought such a terrible thunder would fall squarely on my head! Oh my beloved son, all my prayer, my penance, my fasting, my worship, for your birth all have become waste. How can I live without you. Oh my dear calf you have gone away leaving me on the street! I can't bear your loss! Whom can I redress my grievance! What can I do? How beautiful you



were! with a long tail, attractive eyes, wonderful face, silky skin, sweet voice! your innocent look! How can I describe your limbs! When can I see you? Only for you I have been living so long. Now whom for I have to live?

I heard with ears, many moving persons say you're the beautiful calf of all of the calves they had seen. I thought you died of accident. Now I find the wheel mark on your body which caused death. So, the prince is responsible for your death. How heartless he is! How ruthless he is! How hard hearted he is! Oh my beloved child, what sin have I committed? When you were crushed under the wheel how you might have screamed! You are lying dead on the street like an orphan. Nay you are not an orphan! I am an orphan living without you, the only love and relative! My stomach is burning! Is it not the limb that was carrying you for ten months? Thus crying the cow rolled on the ground the motionless and breathless for some time. Then she got up. Then she took a vow. I won't spare the culprit who caused this death I shall kill him with my sharp horns! Even the barren people will not do this. The murderer should not live in this world. If he lives he will kill other calves mercilessly. Hitherto this city had not given room for any accident. Is there no justice in this world? Are there no reasonable men in this country?

Is there no any sensible person in this city?" Then she had decided to redress the grievance to the king. Thus coming to the conclusion the cow ran to the royal palace. She had already noticed several times the huge bronze bell kept hung at the entrance of the palace. It was meant for giving justice, if any one had any grievance, he should just toss the knob, the tongue of the bell. It would produce thunderous noise to be heard by the whole city Thiruvavoor! No sooner the king heard the bell's sound than he was to come there to enquire the person and to hear the grievance. But none had turned out with any grievance until then, no bell sound was heard by the king. The cow neared the bell and tossed the bell with her horn as many times as possible until her energy exhausted and until her rage and wrath subsided.

## **18. The king learning the criminal act committed by his own son, prince**

On hearing the sound of the justice bell, the king Manu Neethi Cholan seated on throne, just as a glorious sage who heard the anklet sound of ladies, as a Brahmin who heard the crying noise, as a truly good man who heard the noise of conflict, a deer who heard the voice of a tiger, fell down from his throne became unconscious, then after regaining consciousness rose up, his whole body trembling on, his soul weary, his tongue dried, his eye sight became dim blurred with whole body shaking came to the entrance of the palace. But he was prevented by the entrance watchman who very much terrified falling down the feet of the king, "Oh! My beloved king, a cow is tossing the justice bell with his horns" said to the king.

At once the king rushed towards the entrance and looked at the lying cow weak and tears flowing from the eyes, with fallen face and screaming allowed! He was shocked, felt very sorry, "Alas! What misery befell on this innocent cow, I am like a senseless tree incapable of knowing a cow's grievance" then he saw his minister and said mockingly, "your performance as ministers performance of the duty is commendable. Because of your ignorance, the cow has come to redress her grievance" and stunned at the ministers angrily. One of the ministers who had known the reason, unable to disclose it out of fear then thinking that if he did not reveal this matter will be revealed by someone and said that the cow was ringing the bell as her calf died crushed in the chariot wheel in which the prince travelled.

My God has blessed me to keep my subject happy! Now my sceptre has bent. I have done injustice to justice! Just as an old poverty stricken person had unexpectedly got treasure of wealth, I had got my son, by Shiva's grace! I have been much happier so far. Now all these turned out into dreams. I had ambition that my son should get good education and good character. All my ambitions got fulfilled with God's grace. He possesses good character admirable by saints. He acquired education and intelligence appreciable by the scholars. He has equipped with all the knowledge to become my successor to

the throne. So I had been happy until a minute ago. Now I have been dreaming for his marriage and celebrate his coronation. All my dreams have now vanished like a castle in the air.

The young calf came in front of his chariot, but without looking that he had driven the horses like a blind man and had made an indelible mark in his fame. He had an inerasable stain in his name. I thought he is a God son! But Alas! He is a mad son! My pet son has turned into bad son! Instead of shining like a king's son, he is a sin son. At least he must be a coconut, but he is a vacant nut! Instead of being like a busy and brisk and beautiful squirrel he is a peril! All my efforts had proved pain and vain. I expected him at least good person, Alas he has become bad person! If I concur with your views and concede to your suggestions, Goddess of Righteousness will flee away from me once and for all! From celestial world down to the terrestrial world people call me king of justice! I must live true to my name. But if I act according to your advice my name will be a shame instead of retaining my name! I will become like an illiterate preserving a number of books! Like a blind keeping a store of mirrors! All the seven worlds will insult me, suppose I acquit my son from the allegation of murder! I order to murder the murderer will not all world say, "this king does one thing for self and another for others! He acquits his son from the murder case and convicts another for the same murder case! If we kiss our own light will it not burn our mouth? Similarly if commit this sin it will follow me for my seven births! Now this cow is stranded and suffers without her calf. Likewise I must be stranded and suffer without my son. My son must be killed just in the same way he killed the calf, This is final.

You have been counselling me to so far in just manner. Now you are bent upon pushing me in a crater of sin! I don't know why you are stumbling and trembling like this wavering and fevering like this. When punishing a criminal we must think other beings' life as our own being. We must know the truth of things in whatever forms they may exist. We should not look into the figure, we must look into fact. We should not think of the past deed, fate instead. We must take into account

only present deed. Thus the punishment is imposed, we must see it in conformity and consistence with the stipulated rules and regulations. You have been instructing me so far. They had been pleasing to my ears. Now you changed that tune and say that my son is embodiment of compassion and that he had not killed the calf out of carelessness and that the calf has met its fate and that it is sufficient if I do some ceremonies which will wash away my son's sins. You are arguing summoning only the defender without arresting the offender and producing in the court! This is like a robber pronouncing the verdict on the high way!

Oh! Oh! My good ministers! You are not the ministers of the former days. I am impelled to think that you have all come over here from somewhere, already decided to spoil me. I thought you would send me to the heaven! Alas! You have all unanimously resolved to push me in to hell! Where did you learn these words! Oh! Oh! When I think of the impartiality my heart beats frequently, My body shivers.

This is like a dialogue between a fun loving king and flattery loving ministers.

**King :** Sugarcane is bitter!

**Ministers :** Yes it is bitter like bitter fruit

**King :** It is not injustice to kill mother

**Ministers :** sure, it is laid down in the scripture in the first chapter itself.

**King :** Will stone float in a flood?

**Ministers :** Definitely! We saw a pestle floating in water in a river.

**King :** crow is white

**Ministers :** We have seen many white crows yesterday

**King :** Will paddy grow on rocks?

**Ministers :** Certainly! Why not? They will grow in thousands on rocks.

**King :** Can we catch the thief?

**Ministers :** Never! It is a great sin to catch a thief

**King :** Can we tell lies up to one thousand?

**Ministers :** Yes, we can tell lies up to five thousands according to scripture!

**King :** Can this person be hanged in this gallows?

**Ministers :** The culprit did not possess the required body weight to the gallows.

**King :** My son and my servant's son had mutually exchanged insulting words. How to render justice in this case?

**Ministers :** We should put sugar into mouth of your son and sand into the mouth of servant's son!

So your justice is like the justice of the above story. You are telling me words of flattery like such ministers to the fun loving king! A king must establish justice sacrificing his life if necessary. This is the virtuous act of virtuous person. A king must pronounce justice like the index knob of the balance standing in the centre even in the case of king's mother, the mother queen. A king should not give room for favouritism or nepotism, in respect of rendering justice!

### **19. Minister's advice to the king**

Looking at the wailing king, the ministers combing the hands said, Oh! The infallible king! We were remaining silent for we know your soft mind and smooth heart, your passion and compassion. Now it is time to guide you in the proper path. Keeping quiet is not good on our part. Just kindly listen to our words. Your son is embodiment of compassion. Compassion is his God. He used to walk slowly bending head so as to guard against death of insects like ants by stampede. If any ant is caught under his feet he would regret for his own actions. We have seen such scenes many times with our own eyes. So such a sympathetic and compassionate prince could not have killed by his arrogance or carelessness. There is no room for such thought. Further the calf has somehow crept in to the congregation unknown to the Brahmins and others who went along with him and also to us who went along with the chariot and above all the large number of people in the street. The calf had escaped from the sight of the elephant warriors, horse warriors, the pilots, and those who cleared the way. Even a cub of a lion cannot enter in the procession. But this calf who would flee away if he happened to see a man holding

a stick in his hand. Crossing all the guards has neared the chariot What murder this is? When we think of the calf we are reminded by the Indrajala and the Mahendrajala. Thus only fate has caused its death, and not a person while the fact is as such the prince blaming himself that he killed the calf and you blaming your son that he caused infame to you, are all like finding fault with an arrow leaving the man who sent it. We have not to say anything in detail, for you had learnt varieties of books and you have outstanding calibre. The other kings adore you! here and there. Kindly stop grieving, you should do atonial ceremonies for this murder that had occurred without our knowledge, with the qualified saints. This is proper"

## **20. King wants to do 'tit for tat'**

Having heard Manu Cholan sweating, angering, thrilling and throbbing all the signs and symptoms said sarcastically "Oh! Ministers! Your justice is good! Your justice is agreeable to you alone and not to the goddess of justice! or at least will your justice console the stranded cow who is wailing the loss of the calf? Your advice is perhaps for saving me or my son from infamy or for your own livelihood!

A king should not show any partiality for any reason like relative, attachment, affection, sympathy, anger. Ministers should not fear even if they have to face the death punishment by the king. Their duty is to tell the king the naked truth and justice. You don't think all these. I do not know how you have swerved from the path of justice. You won't be perturbed by anything even if the ocean had changed its position! If the sun and the moon changed their directions, you won't be changed. You will remain undaunted, but today you are changed!

These words fell into the ears of the king like thrusting a burning fire into the bruising wound. He got agonized and anguished as if some poison had entered his head. His five senses lost their sense. He remained breathless and speechless for some minutes. Thus by knowing the reason from his minister, somehow he regained his energy. Looking at the cow often and his heart melting like a wax in the fire his eyes emitting the tears like ocean flood, said the king, "Alas, I am

the cause for this cow's distress! How did bitterly this cow would have wept with broken heart. Very often this cow would call their calves to be near them and the calves would at once come jumping towards them! Now the cow lays there mentally dead, and calf lays there physically dead! If any animal like tiger or lion attacked calf the cow would rescue them sacrificing their lives. This terrible fate had occurred to this cow! What amount of pain the calf would have suffered when crushed by the chariot wheel! Shiva, shiva! whenever that thought flashed. my mind thrills and throbs in terrible shocks. As if a man approached a pigmy dwarf to find out the depth of the ocean, as if a person contacted a ghost for obtaining a boon for child birth, as if a man went to an idol kept in the maize field and asked the wages for the work done, as if a person came near the hay for shade. Alas! This cow has approached me for reviving her dead child and so the cow has shaken the justice bell. What shall I do for this? Nobody can bring back the life once snatched by Yama the God of destruction! The whole world knows this fact.

Contrary to this fact which the world people have accepted a Brahmin got back his son's life from the Yama. The Brahmin has done penance and fasting for this towards God Shiva who brought back the soul from Yama and introduced into the dead Brahmins body. Another boon who also obtained from God Shiva that the Yama should not enter into the Thiruvaroor City on any reason to take anybody's life. The boon was obtained from God Shiva by my former relatives' king named Sarva Cholan though not such great ability. Alas! I strand here without having a small capacity for giving life to the dead calf. My family leaders had used a herb called Sanjeeva Karni to revive the dead people. Alas! I did not do penance and fast like they did. So I did not the divine herb. I am a sinner! I don't have ability to get the herb My forefathers would tremble from head to foot on hearing the word of death. I am born of such a parentage! Now I stand helpless to help this helpless cow and calf.

Since that day I took up the administration of the land at my hands until today, I allowed no one to suffer on any reason, nobody had suffered so far. Nobody has any grievance.

All are happy by the grace of God. Then what I am to do? My bad deeds had given me a mad son. What the parents had done in the previous birth - good deed or bad deed will be shared by the heir. How the seed is! So the plant is! (I wanted him to become God. But he became obverted the word into dog!) So as a father I am solely responsible for all my sons' actions! As far as I know, I did not commit any sin in this birth to pass over as a legacy to my son! Perhaps I would have committed in the past births, In the past births.

Alas!

Did I ever wound the feeling of good!

Did I ever desert a friend in the mid way!

Did I drag an innocent to the court and spoil his honour!

Did I ever prevent a philanthropist from offering!

Did I ever create misery to intimate friends!

Did I ever do wicked for dearest friends!

Did I ever enhance the house tax and thereby I looted anyone!

Did I ever cause the poor people's belly burn!

Did I ever punish any person without compassion!

Did I ever spoil anybody's life by conspiracy!

Did I ever aid and abet the murderer!

Did I ever tell crooked route to the robber!

Did I ever tell lie for the sake of wealth!

Did I ever betray anyone after inducing desire!

Did I ever fence the public to and fro passage!

Did I ever reduce the wage after getting work done!

Did I ever remain without looking into the face of hungry people!

Did I ever say no to the beggars!

Did I ever spoil any family by scandal!

Did I ever disclose the hiding place of an innocent!

Did I ever indulge in sex with an unchaste woman!

Did I rape a virgin under guard! Did I ever spoil the chastity of a married woman!

Did I ever cause abortion and be happy!



Did I ever hesitate to salute preceptors!  
Did I ever forget to pay the teacher's fees!  
Did I ever insult any learned scholar!  
Did I ever find fault with great men's hymns!  
Did I ever imprison any bird in a cage!  
Did I ever tie up a calf without feeding it!  
Did I ever eat meat for the growth of my body!  
Did I ever sell adulterated food stuff!  
Did I ever do pain to the beloved person!  
Did I ever close tank of a drinking water!  
Did I ever cut down the shady tree!  
Did I ever ruin the field of others out of enmity!  
Did I ever demolish a public inn!  
Did I ever keep the temple door closed!  
Did I ever scold any devotee of Shiva!  
Did I ever ridicule any saint doing penance!  
Did I ever insult the genuine sages!  
Did I ever violate the words of my father and mother!  
Did I ever humiliate God out of conceit!  
Did I commit any other sin other than these!

I don't know!

Alas! I remain without digging out my eyes which has seen the tear shedding eyes of the barren cow just the palmyra's fruit dryout out of their shells? Shall I not penetrate a fire brand into my ears' come to become deaf, the ears that heard others telling, "Your son has killed an innocent young calf under the wheels of chariot" since the cow had shaken the justice bell till now my tongue has not pronounced the justice. Shall I not burn the tongue with fire? I still remain without cutting off my hands which delay in cutting off the hands of the culprit even after detecting who he is! Shall I not slash my legs with axe which remain without walking in all the eight directions for reviving the dead calf! stand still Shall I not mutilate with the sword my body which seeing the dead body of calf. Shall I not kill with poison my mind remaining quite without melting with sadness! Still I am remaining without

leaving my soul! What shall do? People say that sinner has long life span! My simple soul fails to leave of my body still?

Alas! All the celestial people and this terrestrial people are praising that Manu Cholan is ruling the country most justly with God fearing Those well praises have turned now into a hell of noises! I have not demanded such praise. So let it go! Alas! All the charities which I have kept as treasure in a treasury which I have been preserving so far all are about to leave me! Therefore if I think that I rule the land without violating the just path I myself feel humiliated In deed! How can the name my sceptre which allowed to kill a calf?

Can I call my ruling stick sceptre a rupture or stretcher or the ruling as stick measuring stick? Drawing stick? Or writing stick? Or water drawing stick? Or cutting stick or stealing stick or sweeping stick or blind man's stick or dictating stick? Or wooden stick? Or hay stick? Or the one used to push the dead body into the pyre-as carcase stick? As what stick can I name it? Further how can I call royal wheel which agreed to turn the innocent dead calf? What wheel? Can I call it a cart wheel? My watch did not save the calf from death! How can I call the watch? As a small girls watch on the maize grain field? Or the millet's watch? Or as an entrance watch? I don't know how to call it. Such a sinner I am! Other addressing as Manu is like calling a black goat as a white goat and like an inauspicious day! as an auspicious day like calling bad snake as good snake, I am ready to sacrifice all my properties my wife and son, my sceptere and throne and crown and all that I own. If any one comes forward to revive the calf, to hand over to the reviver all and leave the country! Unfortunately there is none! Then how can I remove my despair and distress of the wailing and weeping cow! Thus he said his paraphernalia stood behind them with full and should in front of God and Thyagarajar with all respect and reverence fear and cheer as dedicated disciple he began to recall all his divine displays performed in different period and in different place for a long time with the Brahmins and priests recited the scriptures and the divine hymns and the formal ceremonies as given under:

'T' the ego ghost, 'mine' the giant ghost,  
Illusion the wicked ghost,  
Lust, the desire for women, the great ghost,  
The desire for land the demon ghost,  
The desire for gold the ghost of ghosts

All these harmed me and dragged me here and there in the world Now thou hath graced me by Thy visit, but also blessed me and my cabinet my family and friends and showed us all Thy pure divine path and taught us how to reach. Thy lotus feet after ruling this land with compassion as the sceptre!

### **21. A minister says the right thing to do**

Listening to all that said by the king a minister much sad at heart says Oh! My king! I bow my head! Please hear my words. All the people and the animals live happily or sadly according to their good deeds and bad deeds. After death they go to heaven or hell. People kill each other for lust, land Lucre. A murderer must be murdered in the same way as he murdered the other as you said. I totally agree your view for it is laid down in the scripture. However the same scripture says that this rule is not applicable in case of animals. If a man kills an animal the murderer should not suffer murder. It is enough if he does some charity and ceremonies by the holy priests, for man is superior to animal. The animals are inferior to man. So punishment should be awarded according to their status. Though my worshipful king! I completely agree with your decision, yet I partially disagree. At the same time if any animal murdered a man, the animal should not be murdered. It will be sufficient if some rites are conducted by the priests. Thus says the scriptures I just remind you of this. It is my duty to draw your attention to this part of the scripture. Violation or deviation or total rejection is an offence according to scripture!

### **22. King decides to lose his son**

At this the king said Oh! My loyal minister! You failed to look at the ripe fruit on a tree. You look only the unripe tender fruits. Indeed! So good are your words! You speak of superiority or inferiority among the God's creations. And also you said about sins and charities scripture and its rules. Those

rules and regulations are good for the earlier scriptures in the first creation of God. Perhaps you did not read the later scripture laid down by God in the second creation. We must take into the account only later scripture and not the old scripture. According to the later scripture, human race is equal to the animal race! The animals should be treated on par with men in all respects. Accordingly if a man kills an animal the killer must be killed in the same way, he killed the animal. He should not be spared or pardoned on any reason. As God dwells in all His creations we should not kill any creature. If a man kills it amounts to having killed God. So we should not see the shape and size of the body of living beings. We must see God in them. When you kill any being you are killing God. Therefore as stipulated in the second scripture we must treat all the beings equally irrespective of shape and size, nature, feature, caste, creed, race, religion etc. A murderer should be murdered. So my son must be killed by placing him under the chariot wheel. This is my decision.

### **23. King orders a minister to kill the prince**

Hearing the king's decision, another minister stood up and said Oh! My beloved king! I know, The second scripture says the man should not see the inferiority or superiority among all beings. If a man kills an animal the man must be killed. But the rule is applicable to the common people like me, but not to the royal family. If it is applicable, the Brahmins won't do the work of reciting the scriptures. If you kill your son against this, you have committed offence.

At this King said, "A child is crying for milk. But you are showing a fruit in order to change the child's mind", You said about a bye law of the scripture that law is applicable only for the lovers of the impermanent world pleasure and not for the lovers of the permanent God's bliss. It is not said for my forefathers who were ardent lovers of Shiva. If murder occurs we must give up our life. This has been written in the sacrament. Whatever law is applicable to my forefathers, the same law is applicable to me and my son. As such it is my resolve to lose my son.

At this, another minister as a fourth person intervened, "Ever since the inception of this world until this-moment I have not heard of anybody killed for killing a cow or a calf. I heard only of remedy for the murder. As such your son has not killed the calf out of vengeance. How can you pass judgment and order for killing your son? If you do, so it will be contradictory to your forefather's words and deeds. Is it not an offence? At this the king said, "Oh! My minister, it is like a person who did not know about conventions has come for dialogue for marriage. So you listen to me carefully. You said that my forefather's days that such murders did not take place. When it rarely had happened they gave up their life as compensation. Apart from this, during their days of reign, they had made stringent rules about the punishment for a cow and had implemented the rule. Were they not included in me. It is my decision.

Hearing this other minister falling flatly at the feet of the king prayed, "Oh! the Great emperor Kindly don't anger for telling the same thing again and again. Please hear our words. This cow after all is one of the five sensed animal. The calf which the cow yielded is not going to give milk as it is male. It will be useful for plough. On the other hand, your son has six senses. He did not kill it wantedly. The world as a whole will say the murder is due fate. It is proper to do some rites, for the sin. At this the king said "Oh! Minister you are taking this important case lightly. You all listen to me what I am going to say. You said the cow has five senses only. Your argument is very good. If we kill an animal it is murder. If an animal killed the man it is not murder. It is fate! Good In which age, in which world, which cow has tossed the justice bell with horns knowing a justice bell, it is meant for rendering justice, the king would come out of his palace and enquire about grievance and pass his judgment! Have you ever heard of it or have you ever seen anywhere?

You have seen with your own eyes in person. By her imperfect penance this cow has taken animal birth. So we must take it for granted this is not a cow an animal. It is a women of higher family, with higher intelligence.

## **24. Cow is higher birth than all births**

A cow's birth is higher than all births. For Brahma, Vishnu dwell under her horns. Holy rivers such as Cauvery, at the end of the horns. Shiva in the head Shakthi in forehead, God Subramainam in the nose, Aswani Devar in the ears, sun and moon in the eyes, God Varuna in the tongue, Saraswathi in the voice, Gandharvar in the chest, Indiran in the neck, Ruthrar on the back, The Sabtha (Seven) angels in the genital, Lakshmi in the abdomen, Gangai in the urine, Boomadevi in the stomach, Yamunai in the dungs (excrete), the milk sea in the udders, Yagakni in the belly, face, heart the chaste women like Arunthathi in the body. This is said in the Hindu Holy Book. The cow possesses and produce milk for anointing on the head of Shiva! Moreover it is the place for holy ash. The cow's four legs are Vedas. Deeds and wisdom are eyes, Agamam and Sastras are horns, the very charity is the body, and penance is walk. With all these, cow is the vehicle for the God of Gods Lord Shiva. How can we treat the cows as one of the animals having five senses? Is it proper?

You said, the calf of this cow will not give milk. It is useful only for the plough. According to all the philosophies, all animals that are born at Tiruvaroor are Shiva Kanangal. So it is improper to call this calf as a male calf. We must call it Shiva Kanam. You said my son has six senses. How can he be said to have six senses as he had killed an innocent calf without any sense? You said, the death of the calf is its fate! You said some rites are enough to remove his sins. Who will give dry ginger to cure his stomach pain of one who gulped a mountain? So if we do only some ceremonies for his sins, this means you all push the prince into the hell never to return! Not only my son, but I too will fall into the hell and suffer! I will be infamy for all my life! Further my forefathers and you will have to sail in the same boat. Therefore, my son must and should suffer death. It is my final order!" So saying the king called a minister named kalavallaban and ordered him, "Take my son and place him at the spot in the same street where the calf lay dead; climb the chariot drive it in such a way that the wheel should crush his body just as he killed the calf. At that

time, other ministers, welding tears in their eyes stood as if possessed!

## **25. The minister kills himself**

The minister Kalavallaban was shocked at hearing the words of the king as if he heard that the king had ordered him to throw off a divine garland that was obtained as the gift for his rigorous penance and throw a parrot to a kite for its prey, which was reared for many days as a pet, throw into the ditch the ambrosia obtained by penance! Though he was reluctant, fearing the consequence, he proceeded towards the palace to carry out his King's order. Heaving a sigh of despair chanting sacred words Shiva Shiva, Shiva Shiva Sambo Sambo, Oh! Am I holding the minister post only to do this sin? Hearing the word 'murder' I will flee away, this fate has befallen me to me a timid. If I fail to do this work I will be violating the king's order! If I do this I will be doing injustice to the prince! What shall I do? I am in a dilemma! I do not have any other go than going to fetch the prince. He ventured to proceed but his legs refused to obey him. He put one leg forward and the other back ward! He could not walk. His mind and body going back and forth like swing. If the king gives poison I must drink it. Thus he thought how am I to do this sin? He passed slowly. He began to walk like a person walking sleeping a mad man talks to himself, shedding tears he stepped in a place then firmly determined "why not?" get the offence! King Is Veethi Vidangan's father, King is father to me too. So accepting his fault I must get the punishment. Then he sped up to the spot, took out the sword from its cover, put on his throat and cut it and fell down dead. Some spies noticed it. They rushed and conveyed what they saw. Oh! King! The minister Kalavallaban who was like your eyes cut his throat with his sword, fell down dead.

## **26. King decides to die**

At this, the king as if an arrow was pierced into a bruise hole on the chest, lamented and said what sin it is! Kalavallaban went off as if he consented to my orders. Then instead of obeying my orders he added more infame to me, as feeding more fuel to the burning fire and as pouring oil to the

flame! He had been my body guard. He protected me night and day. Now when wailing for the ship wreck, life boat too broke into pieces! So in order to save me from death for my son he had done his duty as a body guard. When can I see my intelligent minister? All the people who heard this news of his death will say, "What is it, a great atrocity! Allowing the robber to escape accusing a person who came there. As if leaving the widow wife, cutting the wedding lock yarn from a woman who came there to get her wage. And as if while my son who killed the calf is in the palace, the King has put all the charges on Vallaban and killed him. Thus people will scold me as an injustice and ridicule me? Alas! What shall I do? What shall I do now? Oh! Thiruvārūr God! I was depending upon you for anything! Is it a pure for my fidelity! Is it fair on your part to involve me in this deplorable condition! Oh! My God! My faithful minister has gone now what is there to wail for? Now let me go and place my son under the wheel and kill him. I shall offer my soul and body to the minister With this intention the king went to palace and ordered a servant to bring out the prince.

### **27. The young prince enters the murder spot**

The servant said, "Our king is very just ruler. This ruler has to face a danger. Is it reasonable? Alas! How can I approach our prince and deliver the painful message? Hesitatingly, the servant entered the palace. The prince was already there in his chamber as if he had known about the message. He had already learnt about the King's decision and his punishment. So he was without worries, unmindful of this impending tragedy. At this time the servant entered and stood before him with folded hands and bowing head. The prince asked him what has brought him there. The servant stood silently with tears flowing from his eyes sobbing and throbbing just as a dumb? The prince understood that he has brought some message from the King. So he stands weeping. Oh! Watchman there is no use of weeping without conveying the message. I know it. Yet tell me without grief. Heard this, a servant said, "Sir, how can I tell this? What shall I do! This cow which has come here and shook the justice bell and the cow has caused and cursed this country to suffer without successor,



the heir to the throne! Because of this cow the King has ordered us to bring you to him. Hearing this, relatives and others who were sitting along with prince said, "Is it for this purpose the prince went to the temple? We don't know. This thing will take an ugly turn, so saying they wept and fell silent.

If there is no king the government cannot function. When there are no commercial people, common people cannot buy food articles; workers and labourers will not work properly. The rigid caste system will in course of time become dynamic and ultimately the entire system which ensures safety and security from the king down to the labourers will be broken and will lead to crisis! So it is better to adopt strictly what is given in the scripture.

The king who was patiently listening to the second minister simply laughed. Oh! My good minister! As if a man who pretended to come along with another for the company on the way threatened in the midway and robbed him of his property. You are threatening me. As God is existing in all the souls we must treat all the beings as equal and friends. I accepted the second scripture in respect that all the beings should be treated kindly and equally. Without understanding this you said that I will be at fault.

But one must treat equally all the beings only in respect of charges on murder. The reason is that God has given different kinds of bodies, with difference in their intellect according to their sin and charity. So removing the life from the body is unthinkable offence. When a living being dies, the dying being suffers untold agony. Further separating the soul from a body is like extracting oil from the groundnut and like crushing the sugarcane for its sweet juice. When the cane and the oil nuts are thrust into the grinder, and ground and then alone the oil or juice come out. In the same way, the body is crushed, the blood and all the liquid juice come when murdered. This agony is common for all the beings. When we learn that we will be killed our body shivers, perspires, totters, legs tire, eyes welds up and ears, tongue, stomach, all dry up, the heart beat rises and beats like drums, grief and remorse overpowers and finally fall down fainted. Our soul whirls and

spins like a crow got in the mast of the ship, like beetle fell into a ocean whirl, a tiny matter caught in a storm. When they are being born their anguish is inexplicable. We don't have power for creating a body, So much so we do not have right to cause their death. After being born and died, they have to suffer in the hell.

Therefore in the matter of murder case we must give the punishment of murder. Accordingly my son must be killed. This is final, thus said the King.

At this, the third minister said that the scripture says that if a cow is killed, the killer must live with cows, with shaven head, wearing the cow's skin, drinking cow's urine, eating small quantity of salt less food once a day, fasting frequently, given away living cow for a poor Brahmin and repent for his sin, for forty days. The prince's mother who was upstairs heard the weeping sound and came down. She enquired about the reason for their weeping and after knowing the reason, she fell down like a creeper without a crutch, fainted. Then regaining all her energy and consciousness Oh! The great sinner fate has destroyed my boon! The bad deeds of mine hence destroyed my wealth! The wicked fact spoiled my life. My stomach which has yielded after a long number of years is burning. Alas! For the childlessness is it not proper to kill me? Thus she was narrating all her remorse and distress, beating on her chest, and mouth screaming aloud, rolling on the ground.

At that time, Veedhi Vidangan, her son said, "What is the use of weeping unnecessarily? Can the creator God Brahma and the others like him overcome the fate? The small house the body made up of bone flesh and blood is not permanent! Can we think it permanent? The day when we are born is the day we are dead! Thus we must think! 'Death may occur at the age of six or hundred and the plants that we born in the earth will die in the same earth. Thus are the proverbs. Even lay man used to say this and know the meanings. How is it that you who are so intelligent do not know the fact. Why should worry for it? Saying all these out dead silence, then bowing before his father stood aloof, at once Manu emperor, not looking at the face of his son, looking at mother face said, "He has become a

convict of murder of a calf. So he must be killed in the same way as he killed the calf. At once the prince said, "I have already decided to sacrifice my life on the day the calf was killed. Then I was waiting for your order until now" Now the king called the killing warriors and ordered, "He is a convict, guard him carefully and place him on the street where the calf lay dead. But those warriors fearing his order took out their swords, surrounded the prince and conducted him to the spot. At the same time the king was coming back in the chariot.

Watching all this people of the city said, "Though God offered all the wealth the fate has confiscated all the wealth. At the age when the prince has to enjoy the pleasure this fate prevents. Something obstructed the throat when eating the food, when the butter is formed the pot has broken, when a man began to dig a well, a ghost came out! When the prince was going to obtain boon and grace this sinful calf has come on the way. No one knows where the calf has come from! This cow has determined to destroy the family of the famous Surya race! The whole country will be in a pathetic position without king and the government. What sin we had committed? We don't know. We were happy, looking at the honourable processions. Now we are to witness a funeral procession! If we offer all our wealth to the government for the release of the prince, the king will not agree. If the son dies, then his father king will also die. Now what is the earthly use of our existence! Is there any heavenly use in our existence! Not at all! Ah Ah it seems it is better to die before the king dies. We cannot see such a king before and after! It seems God testifies us of our genuine love for Him. Thus all the people were mourning at the danger of prince and the prince's family as if it happened to them and their family!

All the celestial Devas talk to each other, "There has been no King in the history of the world so justful as Manu Neethi Cholan, Nor is there any one among the celestial people. Let us wait and watch what wonder has to take place"

## **28. Laying the prince in the street**

With the mob saying like this the King proceeding to the street where lays the dead body of the calf, looking at the

warriors ordered, Take off the dead body and keep it at a distance, without any delay. On hearing this King's order, the warriors paused for moment. At once the prince said to the warriors, "Why are you hesitating! I shall carry out the King's order myself? He lay down keeping his face towards the shrine and prayed God Thyagarajar Oh! My beloved God! I am a sinner! I killed a calf! Oh! Shivashankara! I became a great sinner having killed a young calf I was the cause for the death of our minister Kala Vallaban. Where can you find such a sinner like me! The punishment what my father is to give is not equalent to my sin! What shall I do? Once upon a time Oh! My God! You have excused a young man who sexed with his own mother. And then he killed his father who stood against his vicious path! In the same way kindly excuse my infame and my father's infame. Kindly revive the dead Kala Vallaban, my dear personal guard! Thus praying, his father and mother he prayed his deity to safeguard the fame and name of his father Bless me to be born again as a man of wisdom and sympathy to all living beings of this earth." Then keeping his head on the north and his legs on the south closing tightly both his eyes, his mind on the lotus feet of God prayed and chanted the last words, "Oh! God! Take me to the shade of your golden feet" as if he is doing Yoga.

## **29. The King driving the chariot on his son**

At the same time, the king prayed God, "I have ventured to murder this murderer for having murdered an innocent calf according to scripture which says, 'murder the murderer' I am going to kill him in the same way he killed the calf. If I have wronged or committed any thing wrong, or violated the sacred words, kindly pardon me. Kindly bless the sinner by causing him to take birth with all the wisdom and compassion. Then he drove the chariot squarely on the body of his son. The chariot crushed him to death, dragging the body to some distance. The prince thus died.

On looking at this, the celestial Devas praised, "Without looking into the sin Oh! The King, you looked only at the charity May you be blessed by God! Thus glorifying him showered flowers over the King. All the celestial archestra instruments played with loud tune. The metropolitan people

exclaimed what penance we did, to get such justful king! Alas! When can we see the good prince?, shedding tears of happiness and sadness. At once the king, in order to sacrifice his life for the death of his minister Kala Valaban jumped out of the chariot

### **30. God appears!**

At that time all the celestial people like Srikandar, Anandasar, Kala Chenjhee Uruthirar, Ekadesa, Urithirar, Buddhiyattagar, Kushmandar, Adagar Sadha Uruthirar, Ashta(eight) Moorthigal, Neela Logithar, Gangala Kapalar, Aswara Ragavar, Ashta Bairavar, Veera Badrar, Sakradevar, Namugar, all this Padha (ten Gods) Moorthigal, Kapaliga Arasan, Budhan, Vachira Dhekan, Piraki Kiradasathipan, Urithiran, Purigalan, santhan, Sayanthakan, Palavan, Adhi Palavian, Pava sathagan, Maha Balawan, Swedan, Jaya Baddran, Dheera Bagu, Jalanthagan, Mega Vaganan, Sennikesan, Sadadaran, Laxmidaran, Radhan, Nandivan, Sridharan, Sowmigesan, Prasadhana Pragasan, Vidhyathiban, Eesan, Sarvajjana Balipriyan, Sambu, Vibhu, Ganathi Yatchun, Giryatchan, Thivilasanan, as Putha heads, Indivan, Sandivan, Suriyar such Devas, Vasettar, Agathiar, Pulathiar, Parasarar, Vijasar - such Munivars, Kannuvar, Karukkar, Sadanandar, such rishis, Andharar, Agaya Vasigal, Vijayan, Vidhyadaran, Garudar, Gandhayar, Iyakkaar, Kinnarar, Kripurudar, Siththar, Nirudar, Boodar, Paisasar, Boga Boomiyar, Uragar, such kanangal, Nandi pingisoodi, Sandan, Prasantan, Sanges, kannau, Vanan, Andhagan, Kumbadaran, Virubasan such pramada Kanangal, all surrounded and prayed and praised!, all the musical instruments like Berigai, Mathalam, Thalam, Sangam, Sachari, Darani.

Almighty God appeared!

The lord who graces the Good arrived!

The First who burnt the Thirupuram came!

The compassion God who blesses even the bad came!

The God doing three deeds arrived!

The philanthropist appeared!

The Mahadevan arrived!

The one who is like oil in nut came!

The Teacher who will grace the lovers came!  
The (Lord) husband who gives bliss came!  
The golden footed who is prayed by devotees came!  
The sacrificer who is praised by Devas appeared!  
The three eyed God who is admired  
By the three appeared here and now!

Thus raised the sweetest hymns and songs coupled with hundred kinds of instruments!, dancers danced, the royal umbrella unfolded!, the royal fans fanned by coquets!, the elephant faced God on one side and the six faced God on the other came abreast, the world mother Uma Devi on the right, left on the ox of divinity, God of Gods Shiva himself beautifully riding appeared before the King and graced him, exhibited his moonlit light like smile, divine compassion overflowing and flowing like a flood increasing more and more, blessing with his gracious sight, quenching all his desires and ambitions, blessed hip, "Oh! My ardent disciple who had staunch belief and ocean of love in me. As it is a formality to test the disciples and devotees so as to elevate them to the higher plane of life. I observed that formality in your case too. So don't think otherwise, nor fear of anything!" Thus he blessed and revived the calf, prince, the minister Kalavalaban and blessed the country as a whole

### **31. The King glorifies God**

At the very moment God had granted his grace the young calf, the prince and the minister Kalavalaban all the three rose up as if they were asleep so far. The calf ran to his mother cow! The prince and the minister thanked God and prayed Him and expressed their gratitude with rapture and ecstasy. Seeing all this, the city people all exclaimed in chorus "Wonder and wonderful! Wonder and wonderful indeed! Of the king justice and justful administration. Wonderful wonder of God's grace and blessings! Some said, "kings penance has come true", some jumped, "Sun's family appeared sun!"some leapt out of pleasure returned! Some people ran off shouting "All the grievance flew away" Yet some raised the voice, "The God whom we were praying and searching for has appeared in our very front!" youth and youth embraced each other in

untold happiness and ran for twenty miles and returned! Some of the youths clapped their hands! "Our worries have gone, berries we got!" Some tapped at their shoulders and curved their mustache in their delight. All stood swollen mind and body in their elation. Some boys and girls stood upside down and displayed feat in suit with the elders.

Thus all the people of the city celebrated the wonderful occasion in grand manner as if they regained the lost wealth. The king witnessed the Thiruvaroor God along with family and ministers with the naked eyes in front of them.

Oh! My God of Gods bearing Ganges holy water with matted hair and a crescent moon! Wearing shining ring of gold in the pair of ears, the suitable round holy sandal powder at the centre of the forehead, having shining eyes of compassion, luminous face, blessing mouth coral color lips attracting sight, enticing look alluring style, charming broad chest the black throat which saved the celestial people, mountain like elevated shoulders, one hand with dotted deer and the other glowing fire sweet leg adorned with anklet gracious feet allowing the devotees to surrender, garlanded neck, beautiful bulb like nose glittering holy arm all over the gold body! I don't know how to depict and describe your divine self! So weeping the king with tears gushing out inexhaustibly from his eyes like a natural fountains, his heart and mind melting like an iron melting in the ironsmith's furnace, his reciting the five divine letters, fell down flatly at the golden feet of God and began to praise him. Oh! My dearest God of Thiruvaroor thou art exhibiting, thy divine body to be seen for the sake of this slave. Thy meanest disciple so easily! Still three Gods Brahma, Vishnu, Indra are waiting to witness the divine light body! Thou have now showed a body to this jot! I never dreamt that I can witness Thee in person in my life! Thou art so compassionate as to exhibit thy self how I can praise Thy compassion how I can adorn thy kindness! So far I have trusted this false world as a real world false properties as real properties, impermanent world as a permanent one! Thou hath opened my souring eyes and brightened them with Thy blessings. Now I find the world and the worldly things all

utter false, all dark like hell! All my kith and kin like filth and silt!

All the ghosts of desires joined together were pulling and pushing me hither and thither day in day out! Now Thou has graced me to witness Thee with my naked eye in my very front and removed all my distress and despair and replenished with bliss Oh! My God! My Lord- My father! My mother! My teacher! My good God! My god of my family! Oh! My life and soul for my life and soul! My wisdom of wisdom! All the four scriptures are still searching for Thee to have a glance! How can I! The meanest of the meanest inanimate slave, praise thee and admire Thy glory! What return can I offer for Thy generosity for Thy blessings to this cow and calf except making myself slave to them! Only today, my son has become my son!

So far I had only one son now by Thy grace and blessings, I have one more son, the minister Kalavallaban who sacrificed his life for the sake of me and my son! Now my son has turned out a new leaf. He will become Thy disciple with Thy blessings! What grievance will come hereafter! Oh! My God who bless the bliss to Thy true lovers! I have got all the boons, to revive my son, calf and my minister. Now my ecstasy is boundless! The only prayer I make unto thee is to bless me to reach thy feet without any trouble and worries. Now thy grace extended to cub of a pig comes to my mind? So Thou should not depart from my mind and I should not depart from Thee, from Thy mind! This is my last desire. God heard the King's desire and with all happiness and smile in his eyes and lips granted him life time His right hand from which a beam of light comes straight to the king's head and then spread to all others thronged there.

### **32. God blesses and disappears; the king enters the temple and prays.**

God accepted the king's prayers and said, "Oh! King you are very loving disciple. I appreciate you May you live with a long span of life with unfailing health, ruling the country with compassion. Then We shall grant you eternal bless with immortal life" Then God vanished with all his divine retinue and phalanx!



Finding this the emperor Manu fell down flatly along with others and expressed his gratefulness with his wisdom. Then he ordered a royal servant to be in charge of the cow and calf and ordered him to bring them up grazing in the royal pastures and maintain their health. Then he turned towards KalaVallaban, his sincere and most obedient minister with compassion and embraced him, "Oh! My good minister, you shouldered all the sins of my son! Is there any one so sweet a person as you?" Thus affectionately looking, at his sons said the King "Oh! My dear son I aquired you for my penance I have attained the Gods blessing and immortal bless! Is it not because of you! I had obtained all this" Thus all proceeded to the temple conducted special ceremonies and worship, réciting Vedas chanting the five divine letters and distributing food to the poor, handicapped and devotees and disciples regardless of their status. The king then showed his loving son to his dear mother who hugged and caressed with tears of ecstasy flowing in her eyes. Then the king reached the palace and was administering the country according to scriptures!

*ThiruChitrambalam*  
(*Sacred Wisdom Dais*)

*Thanks for the article translated by Sri Arulvanan.*

# **Deed of Compassion to fellowbeings and creatures Part - 1**

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( Jeevakarunya Ozhukkam Part - 1)

THIRUCHITRAMBALAM.

Sacred Wisdom Dais

**Thiru arutpa**

**Benign revelation of divine grace,**

**THIRU ARUTPRAKASA VALLALAR**

(with the Divine Blessings from the Supramental  
Conscious Space or Plane)

All those, who have been endowed with human birth in this world, should in right time know about and attain the best profit of Soul - Perfection (UL) which is attainable only in this birth.

## **1. If we want to know, what is the best profit (utility) of soul perfection,**

It is to be truly realized that it is the Unique, Eternal Blissful Life, which is absolutely uninterrupted irrespective of any time and space, by any means and measures and which is attainable, in this human birth only by the Natural full fledged Self Existent, Natural Bliss of the Ultimate Reality, who is enshrined in the Self Existent Natural Truth by whose Self Existent Natural manifestation called "**Omnigracious energy**", which causes into manifested existence and sustenance by Enlightenment all the Galaxies, all the worlds all the matters, all the living beings, all the codes of conduct and all the resultant benefits.

## **2. If we want to know, then, by what means one can achieve that Eternal Blissful- life to be**

**lived uninterruptedly experiencing the Self  
Existent Natural Bliss,**

It is achieved only through *Omnigrace*, which is the Self Existent Natural Manifestation.

**3. Then if we want to know, how to obtain His  
Grace ?**

It is only through the Disciplined living with Soulful Compassion, the Almighty's Grace can be obtained and not even a little, by any other means. This we should certainly know to be always true.

**4. How is it that the Almighty's Grace cannot be  
obtained by any other means except through  
the Disciplined living with Soulful Compassion**

The word GRACE (Arul) means - the Almighty's Compassion or loving kindness which is the Almighty's Self Existent Natural manifestation Soulful Compassion or **Jeevakaarunyam** means "Compassion" or loving kindness of the Human Beings which is the Self Existent Natural Enlightenment of the living human beings. By this it is implied that one kind of mercy can be obtained through the same kind of (human) mercy and that one kind of GOD's Enlightenment through the same kind of (living beings) Enlightenment. As it is realized from the practical (life's) experience that the above mentioned cannot be obtained by any other means, it is certain that the Almighty's Grace can be obtained only through the Disciplined living with Soulful Compassion and not by any other means. It is to be known that no other proof (*Praman*) is necessary for this Truth. As Soulful Compassion is the only way to obtain *Omnigrace*, the Presence of Conduct with Soulful Compassion is known as the path of wisdom and the path of Truth and Good (*Sanmargam*) whereas the Absence of conduct of Soulful Compassion is known as the path of Nescience (*Ajnana Path*) and the path of vice (*evil path*).

The Soul Consciousness and Soul love will simultaneously manifest and prevail, when the Soulful Compassion is realized and shown, consequently the power of helping tendency will be manifested, and through that helping tendency, all sorts of **Virtues** will accrue.

When Soulful Compassion disappears both the Soul Consciousness and the Soul Love will disappear. Then the power of helping tendency will disappear when the power of helping tendency disappears, all kinds of vices will result.

Hence, it is to be realized that the 'Virtue' or 'Merit' (Good deed) is only the presence of Soulful Compassion and that 'Vice' or 'Demerit' (புறவு) is only the absence of Soulful Compassion.

It is very much known that the Soul Enlightenment manifested through Soulful Compassion is really the Almighty's Grace manifestation and that the Soulful satisfaction and joy, revealed through Soulful Compassion alone is the Almighty's Natural Bliss and that the perfected Sages who are fulfilled with both the Enlightenment and the Bliss in their experience are called "Living Emancipate Souls" (Jeevan Mukthar) and those emancipated Souls alone will realize the Almighty by Soul Consciousness and become embodiment of the Divine Nature.

### **5. What is meant by the conduct of Soulful Compassion?**

The Conduct of Soulful Compassion is the real Divine worship which is to live a disciplined life with Soulful melting or loving kindness of any living human being with respect to other living beings.

### **6. When will the Soulful melting appear with respect to other living beings?**

### **7. What is the basic right necessary for the manifestation of Soulful Compassion ?**

As all the living beings are created by the Omnipotent Almighty, as the identical natured infinitesimal part and parcel of the Full Self Existent Natural Reality they are really the same, identically rightful brothers. If one of the brother sees or anticipates that his own (blood) brother suffers or will suffer on account of certain cause of distress, it is Natural for one to feel Compassionate towards the sufferings of one's brother, as a result of brotherly right, one has all along been cultivating. In the same manner, when one living being sees or anticipates

and knows another living being in suffering, it must have Soulful Compassion as a result of the traditional and ancient right of the soul.

**8. Some people are with adamantine determination (Hard hearted) without Soulful Compassion, even when they find other living beings in suffering. Why is that they have no right of brotherly affection?**

The reason is that the eye of Soul Consciousness has very much become dim on account of the veil of Nescience, and the mid and other principles called Tatwas, which are auxilliary eyes, have lost their luster and have become thick, devoid of power and translucency, some people do not recognize the sufferer as his own brother and that he is suffering and also that he would suffer. That is why, Soulful Compassion did not manifest in them even though there was inmate brotherly affection as a matter of right. Therefore, it is to be realized that those who have got Soulful Compassion, are endowed with the manifested Enlightenment with Soul- perception.

**9. Some people are babbling that the sufferings owing to hunger, thirst, fear, etc. are only the experience of the psychic instruments or principles like the mind, and sense organs such as the eyes etc., and not the experiences of the Soul, and hence, will there be special advantage in showing Soulful Compassion to those who suffer from these difficulties?**

In this physical body, besides the Soul, existing as living vital being and the Soul Consciousness, within the Almighty's Nature manifestation existing as wisdom, the psychic principles (faculty), the sense organs and all other bodily principles are only instruments which are nescient and inert and not otherwise Self Conscious manifestations (Sith). Therefore they cannot be aware or Conscious of experience of pleasures and pains. It should not be said that the 'red-soil felt happy or was sorrowful. Just as, we build a house of red-soil for our physical residence, the human body is a miniature house. constructed and endowed with the psychic principles

such as mind and other sense organs by the Almighty for living of the Soul. It is the inmate of the house who will experience happiness and grief but not that house. Besides, the eyes seeing through spectacles as auxiliary eyes, because of diminishing vision due to the eye-disease, would shed tears of pity, at the sight of suffering situations but not the spectacles. Therefore, it is to be understood that the psychic instruments like the mind etc which are like the auxiliary eyes for the vision of the soul, will not experience pleasures and pains, it is only the (Self Conscious) Soul that experiences them.

**10. Again a few babble that the mind of a living being feels happy when experiencing pleasures and feels depressed when, experiencing grief therefore can it not be understood that the mind experiences pleasures and pains?**

No, it cannot be, Just as the brightness and the tiredness of the physical body of the inhabitant of the house, built of Glass and reflected in the Glass house and appear externally, happiness and grief of the soul caused by the physical pleasure and pains are reflected through the psychic principles like mind and other sense organs and appear externally in the face.

Hence, it is to be known that happiness and grief are the experiences of the soul alone and that the sense organs are only the helping instruments, for the soul to know and experience pleasures and pains.

**11. Why is that out of the living beings created by the Almighty, many are suffering. very much from hunger, thirst, fear etc., ?**

It is because they in their previous human birth, were unwilling to lead the life with Soulful Compassion and were hard-hearted with adamant determination of Consciousness and led the vicious way of life. They are subjected to much sufferings from hunger, thirst, fear etc. as ordained by the Omnigrace law and order of the Almighty.

**12. How to establish that there was a physical body in previous births?**

A family person who has come to reside in a house on payment of rent, should have resided previously in another house, on payment of rent but otherwise, he would not lead a family life without a house. Even in the present house in which he has come to reside, if there be a dispute over it, he would shift himself to some other house. In the same way, as it is already known that the living being, which has occupied the present human body by paying the rent of food, should have lived in some other physical body in the former birth, by paying the same rent, and not otherwise, as the living being could not have lived without a physical body, and it should be ascertained that if any calamity occurs to this physical body, the living being would transmigrate to another physical body.

Hence, it should be known that physical bodies would happen for living beings in the births, both former and later.

**13. How is it that the sinful deeds of the living beings, done in the former physical body, follow in this physical body also ?**

If a family person, not conducting himself according to the rules of right conduct prescribed by the house owner and invites vicious persons to his house and keeps company with them, and if the same family man happens to change that house and willfully commits sinful acts, and if he transmigrates to another physical body, in the next birth, same sinful acts would always follow him, even in this present physical body.

**14. If it is by the regulations of the Omnigracious commandment of the Almighty that the living human beings have to suffer from hunger, thirst, fear etc., in this birth as they had followed vicious way of life in the previous births, abandoning the conduct of Soulful Compassion. Could it not be against the God's Law of graceful command,if we relieve the**

**sufferings of those beings by showing mercy upon them and offering food etc. ?**

No. It could not be. The King, through his servants, feeds even the worst criminals imprisoned in the jail, with their feet chained because of their completely contradictory behaviour against the King's Order. In the same manner, the Almighty, through his subordinate Deities, feeds even the worst sinners, undergoing punishment in the hell, confined by so many bondages because of their completely contradictory behaviour against the Almighty's commandments. The King dismisses ordinary disobedient offenders from the service or job and thereby withdraws all the benefits they were enjoying and banishes them to other places in order to make them inculcate, proper perspective and knowledge. When they, having lost their jobs and the luxuries and pleasures of easily accessible food etc. are woefully wandering about various places for food etc. the people with Soulful Compassion offer them food etc.. When the King hears about this or sees the attitude of such kind hearted people, he is pleased with veneration and will recognize the donors as a virtuous family man with Soulful Compassion, and never the King would get angry with them.

In the same manner, the Almighty also withdraws all the luxurious pleasures such as material comforts and other accessible enjoyments from them who are ordinary offenders having not conducted themselves according to the commandments of the Almighty who prevents them from enjoying their ordinary pleasures of life, endowed by the Divine Himself and in order to inculcate right knowledge, displacing them from their present physical bodies, and embody them each in other physical body.

When such living beings, because of having lost all their physical comforts and mundane pleasures are thereby, lost their food and other necessities have to wander with weariness and woefulness, along the various places with the intention of getting food etc. Righteous persons with Soulful Compassion, finding them suffering with grief, offer them food etc. The Almighty would be pleased with action of these people and bless the donors to have more and more joy and bliss and would not get angry with them. Hence, it is to be truly known



that showing Soulful Compassion or mercy by the human being towards the other living beings, is acceptable to the Almighty's Omnigracious Commandment.

**15. It is on account of the presence of Soulful Compassion that the conduct and discipline of worldly life subsist. It is to be known that the conduct and discipline of worldly life cannot thrive, to any extent at all in the absence of Soulful Compassion, How is it so ?**

In the absence of conduct of Soulful Compassion, Enlightenment (or wisdom and love will never blossom When they do not blossom, loving kindness. Oneness of integrity and helping tendency will not manifest, if the above do not manifest, the Righteous conduct of the weaker living beings would be destroyed by the mighty living beings, impeded by jealousy etc. Later on even the righteous conduct of the mighty-ones would become lethargic dark natured (Thamasa); and consequently one's conduct would get destroyed by the opposition of other's conduct.

The righteous conduct of this worldly life (mundane) does not prevail in the forests where the wild animals like the tiger and the lion live, never conducting themselves even to a little extent in the way of Soulful Compassion.

Likewise, the Righteous conduct of this worldly life, will never prevail among the human beings, not having Soulful Compassion.

**16. Even the conduct of supramental life prevails only through Soulful Compassion; In Its absence, even the conduct of the supramental life will not flourish; how is it so?**

In the absence of Soulful Compassion there would be no manifestation of Omnigracious Divine expression. When that does not get expressed the Supreme Graceful state of the Almighty could never be within one's reach. When that is not possible, nobody could attain the Eternal Bliss in the state of Emancipation. In the event of non attainment of Bliss, the Supreme conduct of supramental life could never prevail.

**17. As the conduct of Soulful Compassion, does not largely prevail, only there is the Increase of explosive birth and growth of the evil path with the widespread practice of despicable conduct. How is it so?**

Among all those hard hearted beings, with adamant determination and without soulful compassion are born, according to their adamant natured actions, some as dwellers of hell, some as dwellers of oceans and forests, some as the worst wild animals such as tigers, bears, lions yaalis (யாளி) (a mythological lion faced animal with elephantine proboscis and tusks), some as the poisonous creatures such as snakes, scorpions, etc. some as hard and harsh beings, such as crocodiles, sharks etc some as birds of prey such as vultures, raven etc. and some as the impure bodied bitter trees called strychnine tree (strychnos nux-vomica), spurge (கள்ளி) etc. Thus, it is to be known that there prevails only worst, vicious conducts everywhere. the Natural Self-Existent manifestation of the Souls, the Omnigracious Enlightenment of the Almighty, could not get expressed either inside or outside of those who are without the Natural Self Conscious Enlightenment.

**18. What is the (most) important aim of the Soulful Compassion?**

The following factors are to be known that the Souls are the infinitesimal part and parcel of the Self Existent Natural Reality and also are the identically rightful places for the manifestation of the Self Existent Natural Enlightenment which is the Omnigrace, to express as the presiding, Supramental Consciousness of the Soul Consciousness.

The (human) bodies, effected by the material cause of the five phenomenal elements (*bhutha kaariya dheham*) are the fit and the rightful places for the Souls to grow and evolve (become) as living beings (*jeevar*), the Soulful Enlightenment would be veiled; and so, the Omnigracious Enlightenment will not be expressed as manifestation and then and there. Nescience (*moodam*) will result and that itself involves the basis for bondage (*bandham*) for the souls, hence the prime necessity of the physical bodies effected with the five phenomenal

elements. (*bhutha-kaaryam*), the *Maayai* or the primordial material cause is the primary cause for the creation of the bodies are often subjected to (the infirmities such as) hunger, thirst, disease, desire, poorness (causing humiliation), fear and murder etc., all of which are the adverse, illusory effects of the *Maayai* (the primordial material cause). But a little. individual freedom (*jeeva suthanthiram*) had been endowed upon the souls, by the Omnigrace of the Almighty, the capable exercise of which they could prevent with utmost caution those dangers from occurring, and so the individual living beings should prevent dangers from occurring to the body through that freedom and try to practice the disciplinary conducts for achieving the Soulful profit and for the achievement of that, they who are endowed with proper freedom, should eradicate the dangers of those grieving souls who are mostly unable to eradicate the dangers such as hunger, thirst, disease, desire, poorness (causing humiliation), fear and murder caused by their destined fate and careless negligence.

(Lower kind of soulful Compassion)

Averting the sufferings due to the causes, other than of hunger and murder, is only the Lower or Lesser kind of Soulful Compassion and that will secure for them only the pleasures of this world to some extent.

(Supreme kind of Soulful Compassion)

Averting of the (unendurable) sufferings caused by hunger and that caused by murder is termed as, the Supreme kind of Soulful Compassion. All the mundane pleasures unlimited joys of the supramental or Super Natural powers of perfection (*siddhi*) and the Eternally deathless (indestructible) Bliss of Emancipation (*muthi inbam*) will be obtainable through the Omnigrace of the Almighty, for those having been endowed with proper freedom and knowledge, for averting the suffering of other living beings, caused by the latter's fate and carelessness, have fraudulently contrived to deceive them without averting their sufferings, the individual freedom and the Will to enjoy the Eternal Bliss of the emancipated life, together with the pleasures of the worldly life, will not be obtainable through the Omnigrace (of the Almighty) and will

also loose the individual freedom, even to enjoy the worldly pleasures which they are enjoying at present.

This is ordained by the Almighty as the Divine Law in the Vedas. Hence, those who are endowed with the knowledge and freedom, for averting the sufferings, due to hunger, murder etc. of those not having the proper freedom and knowledge, should mercifully avert them without deceiving them. This is the primary aim of Soulful Compassion. One should have truthful faith in this and relieve the hunger, by offering food for those hunger stricken living beings, and avert the murder by any artifice or methodology, affording protection against murder of the living beings attempted or threatened to be murdered, and thus affecting Supreme joy of satisfaction to them is itself the greatest benefit, which one should know and realize.

**19. While it is the Supreme command of the Almighty, to avert all the sufferings caused by the dangers such as hunger, murder, disease, thirst poorness (causing humiliation), fear and desire, then, why is it mentioned here that averting the danger caused by hunger and murder alone are of special significance ?**

The answer is that the conduct of Soulful Compassion is of two kinds, called Lower or lesser kind of Soulful Compassion (*apara jeeva kaarunyam*) and Supreme kind of Soulful Compassion (*para jeevakaarunyam*). Of these, relieving the hunger and affording protection against murder alone are the Supreme kind of Soulful Compassion. That is why it (*para jeeva kaarunyam*) is mentioned here.

Besides, those who are so kind hearted as to provide food and remove the sufferings of hunger of those grieved by that hunger would not deny supply of water for quenching the thirst, and providing with water does not acquire greater effort, water is available every where, as in lakes, ponds, canals, etc. The little amount of danger caused by thirst has repairable destructive effect, but not to the extent of endangering the body with death. On the contrary, irreparable disaster to the body, is caused by hunger.

Those who are loving kind hearted enough to avert the sufferings of the hunger would not be without Compassion for relieving the sufferings of their diseases also. On account of excess of hunger, the intensity of the diseases increase. Only by the proper and regulated food disease can be cured. Even when medicines are not possible for one to keep the body without food, even for a single day. Those who are sympathetic enough with Soulful Compassion as to provide food for the hungry beings would not be without enough Compassion to alleviate the sufferings due to the desires. If the living beings are truly affected by hunger they would have no desire other than for food. Those whose hunger is averted by taking the food made available to them would fulfil their desire, easily by little effort or they could pacify their desires. With the desires, one can sustain the body for so many days, but it is impossible to keep the body with hunger and the starvation even for a single day.

Those who are loving kind hearted enough to avert the sufferings of the hunger would not be without Compassion to remove the poorness (humiliation) of such people who are not independent (of accessibility with respect to education knowledge and money etc. There is no poorness (humiliation) worse than the poorness suffered on account of hunger Poorness can be withstood for some time or removed after a few days, but we should not satisfy the hunger in the same manner. One can keep the body with poorness (humiliations) but not with excessive hunger.

And those who are sympathetic enough as to provide food for the hunger stricken will not be without such loving kindness as to dispel the fear of such fear stricken beings. There is nothing more dreadful than the fear on account of hunger and fear on account of anticipated annihilation (murder). One can dispel fear by many stratagem or artifice (*ubhaayam*). None can relieve hunger by such artifice of stratagem One can survive by keeping the body with fear but none should be so with hunger (and starvation).

As the miseries and sufferings arising from hunger and those miseries and sufferings of murder, are similar and identical within themselves. Hence the primary aim (or

intention) of the Soulful Compassion is only relieving the people from the pangs of hunger and the pains of murder. (affording protection from the possibilities of annihilation).

**20. As the primary aim of Soulful Compassion is to wipe out the horrors of hunger and sufferings from murder (affording protection against possible annihilation), why is it that the poor feeding for the purpose of relieving the hunger alone is urged here frequently?**

Those who with soulful compassion come forward to relieve the distress. apprehending that a living being will be killed on account of starvation and thus revive that life will not be without the conduct of Soulful Compassion to protect them from being annihilated when that being is in danger of being murdered in any other manner. But those who do not avert the dangerous sufferings of murder, could not be regarded as compassionate enough as to relieve the sufferings of hunger stricken ones. Starvation deaths cannot be averted except by supply of food, but the death out of hatred at the hands of foes can be averted by ever so many artifices. And hence, the sufferings caused by murder, are included within the miseries caused by hunger (averting of) which alone is often emphasized.

Besides, those who are distressed on account of thirst disease (non fulfillment of) desire, poorness (causing humiliation) and fear, forget such distresses when they find themselves unable to do anything on account of (excessive) hunger and begin to proceed in search of food.

Not only that, even the criminal, sentenced by the orders of the King, to death, for the serious offence of murder, forget his troubles and fear, at the onset of hunger and tries every means to get rid of his hunger.

Even the persons suffering from sickness, and the ripe old ones who know with certainty through the doctor, that they are surely on the point of death, tend to forget their suffering when they feel hungry and try to satisfy their hunger. When anyone out of compassion is prepared to feed the hunger stricken with proper food will not accept and tolerate

to see them to be destroyed by death, caused by any other harm or violence. Hence the charity of relieving the hunger stricken out of their agony, is stressed too often.

**21. If it is true that the evil effects of hunger, cause the bodily destruction of all the living being, it is necessary to recognize and relieve the hunger of each and every being and if we start to make effort in this direction, will it be humanly possible to mitigate the hunger of the vast horde of beings, of seven kinds of species, created by the Almighty such as Devas (The celestial beings) dwellers of Hell (narakas) Braga, animals, birds, reptiles, plants etc., which also suffer from hunger?**

As the Devas possess more freedom than human beings and capable of appeasing their hunger by their own individual efforts, others need not ponder them about their hunger, but it is ONLY necessary to feel sympathy that they will suffer when hungry. As for (*narakas*), the dwellers of hell, they live beyond our world. inaccessible to our capacity of feeding by us, and they are fed by authorities who rule over them who are undergoing punishment, and hence it is not necessary for us to brood over their hunger and it will be necessary and sufficient for us to feel compassion realizing that they too will undergo suffering whenever the hunger arises in them.

Among the plant such as trees grass, etc, which are not endowed with individual freedom even to a little extent, as destined by fate, these kind of plant species which are grown (cultivated) by mankind, for their usefulness, are to be watered (and manured) regularly and necessarily. Other plants and trees, which are out of human purview, are surviving, having been fed by the Omnigracious Law of the Almighty, and it is not within our individual freedom to give food (as water, manure etc.) recognizing their state of hunger, but is ONLY by the Omnigracious will and freedom of the Almighty.

Similarly the living beings that are crawling in both the land and water (the *reptiles*), the birds and other animals are provided with food according to their destined fate through

the Omnigracious Order for the satisfaction of their hunger and it is not within our individual freedom to find the fit and proper food needed for each and every species (of beings) but it is ONLY by the FREE WILL of the Almighty. Among those beings, only the cows, the buffaloes, the goats, the sheeps, the horses etc which come under the care of human beings through their individual freedom for their own (family's day to day) usefulness, must be looked after, as to be fed by us. In the case of all human beings of both kinds (sexes) men and women, the losses and sufferings undergone due to hunger, and the pains and pleasures that are accrued when (hunger) is assuaged, are the same for all human beings, and also the Self conscious Soul knowledge (*aanma ariivu*), which widely understands through the operation of psychic principles such as mind (*anthakkaranam*), etc. and through the sense organs (*indhiriyaam*) such as eyes etc. the losses and sufferings caused by hunger is similar and same. Also the human beings cannot subsist on food accrued by their previous *karma* (*oozh vagai*) alone, provided by the Omnigracious Law and order, they have to work for it in this birth also through their effort (*aakaamiya muyarchi*), knowledge and freedom, the individual freedom for earning (the food) by the present desired effort (*aakamiyam*) had been largely bestowed upon the human beings by the Omnigrace of the Almighty that they should undergo starvation and suffer the pangs of hunger, through the desired force of fate, as they cannot secure food, and in order to satisfy the hunger, one has to wait upon and expect support from others, the compassionate persons offer food for them, relieve their hunger and direct them in virtuous activities and those who have thus offered food would achieve Supernatural Powers of Perfection (*siddhi*) and Eternal Emancipation (*muthi*) as ordained to be the Law and Order of the Almighty.

The human body cannot be had so easily as other bodies. Only in this human body, soul enlightenment (*aanma vilakkam*) and Grace manifestation (*arul vilakkam*) get expressed to larger extent. again, one is not sure whether another human body can be obtained if the present one goes away (by death). This body alone is considered as the Proper vehicle for the attainment of the Eternal Bliss of Enlightened Emancipation (*muthi inbam*).



Only this human body had been created by the consent of God, with highest wisdom (supramental knowledge or Consciousness), since the beginning of the FIRST or PRIMARY CAUSAL CREATION (*muthal sirutti*). therefore, it is the WILL AND VERDICT OF THE LORD that man must commonly necessarily and strictly follow the conduct of soulful compassion of mitigating the hunger of all beings, and that the discipline of compassion to all beings which is satisfying the hunger by offering food should be extensively and elaborately conducted among the human beings. This should be known clearly.

**22 When it is ordained as a Rule of OMNI GRACE that OTHER LIVING BEINGS AS ANIMALS ETC., SHOULD OBTAIN THEIR OR PRESCRIBED FOOD ONLY THROUGH THE OMNIGRACE ACCORDING TO THEIR PREVIOUS KARMA, why should human beings alone be subjected to the need of acquiring their food by their own desired efforts (aakaamiya muyarchi-?) in addition to the destined or ordained provision of food (by the providence) according to their past karma ?**

As it had been commanded by the Law and order of the Almighty that human beings have to accept the food obtainable according to their past deeds (*praaratham*), as the destined or ordained food (*niyathi aaharam*) and redeem themselves from the effects of their deeds (committed by them) in their previous births (*praaratha anubhavam*), and in addition to that they have to consume the food acquired by their own desired efforts effected at present (*aakaamiya muyarchi*) and secure the strength of their body, constituted with psychic principles, (*karanam*) and the sense organs (*indhiriya*), by the help of which they should follow the practice (*saadhanam*), and conduct of the Righteous path (*sanmaargam*), and thereby achieve the joys and blesses of Supernatural powers of perfection (*sithi*) and the eternal bliss of emancipation (*muthi inbam*). The food acquired by them in both the ways (*praaratha and aakamiya?*) is essential for mankind, this should be known

truly." As the bodies of other living such as the animals, birds, the reptiles, and the plants had been ordained by the Graceful Law for the purpose of punishment (to be) reformed by evolution) they are supplied with food according to their past deeds (*praaratha aahaaram*) through the Omnigracious energy (power) Arul Sakthi (of the Almighty) without any break of impediment, they need not themselves earn through special efforts for the present, for acquiring food.

**23. But, why it has been mentioned earlier that the path of conduct of Soulful Compassion is common etc., all living beings?**

The very important point in (*jeevakarunya ozhukkam*) the conduct of Soulful Compassion is that all the human beings, in general should relieve the suffering which arise out of hunger which is common to all human beings, by offering them food and thus manifest the joys of satisfaction by offering food etc. and that if there be imminent possibility of (annihilation), survive their life and thus make them happy and gay (*santhosham*).

If the living beings happen to suffer on account of disease, fear etc. one should eradicate them, if they are avertable and that one should avert by any means, at any cost the pangs of fear and the pains of murder, in case of human beings such as animals, birds, reptiles and plants; and that with reference to the wild (ferocious animals) living beings we should never cause sufferings on account of murders (through harm or violence) excepting a little suffering on account of fear. As all the above said (Law) are accepted as the salient features of Soulful Compassion it is commanded by the Almighty that one should be Compassionate to all living beings.

**24. If some of the living beings which are bought (earned) and owned by the human beings for their personal assistance (or service) consume habitually the (fleshy) non-vegetarian food which is by nature dark-natured (as it is**

**got by violence), could we offer them such food to relieve their hunger?**

To kill any living being for satisfying the hunger with (by) that flesh (got by violent). is not at all an act of the discipline with soulful compassion nor it is acceptable to the Will of GOD, and that it is completely contradictory with them (the above said) which are to be known clearly. (for the following reasons)

(i) All living beings are really the infinitesimal part and parcel of the Natural Self Existent Manifestation (*kadavul iyarkai vilakkam*) of the Almighty

(ii) When the Almighty's natural self Existent Manifestation gets veiled (diminished) the life nature (lively nature) of the living beings will not be present.

(iii) The natural self enlightened manifestation of the God's Almighty and the Natural Self enlightened manifestation of the embodied souls, are not at all different from each other

(iv) Both the natural self existent manifestation of the Almighty and the Natural Self enlightened manifestation of the evolving soul get expression in each and every (living being's) physical body.

And hence, it is to be learnt that the feeding of any living being with the fleshy food, got by slaughter of any other living being (inflicting harm or violence) is completely contradictory to the good conduct of soulful compassion (*jeeva kaarunya ozhukathirku muzhu viroadham*)

**25. The wild animals such as the tigers, lions etc. kill by violence the other living beings and feed on the fleshy food which is dark natured (thaamasa aahaaram) and satisfy their hunger and with the joy of satisfaction, they are happy; could it be taken for granted that such happiness is the partial expression of the Almighty's natural self existent manifestation and perfectly full expression of individual living being's natural self existent enlightenment?**

This cannot be so, by taking the dark natured (*thaamasa*) fleshy food, the partial expression of the Almighty's natural

self existent manifestation which is perfect *sathuwa* or brightful reality and the soul's (complete) natural self enlightened manifestation, which is partial *sathuwaam* the bright quality of the self existent reality, will not manifest just as light would not get manifested by darkness.

**26. Why this food is called as dark natured food (thaamasa aahaaram)?**

This food is termed as dark natured (*thaamasa*) or objectionable food, as it is got by violence or harm. (*imsai*), which had veiled the soul enlightenment so that the Almighty's self existent enlightenment (which is immanent) could not be expressed or manifested.

**27. Of what is that manifestation, which is the happy manifestation of the joyful satisfaction, derived from this kind of (thaamasa) food?**

It is to be known that it is the illusory (*maaya*) manifestation of the beginning less primordial natured living, bound souls psychic instruments (*anaadhi pasu karana*).

**28. What is meant by 'PASU' the bound Soul?**

The embodied soul, which has its soul knowledge veiled, because of the combined effects of the Bondage (*bandham*) of three kinds of impurities (*malam*), called *aanavam* (impurity of egoism or self sense). *maayai* (impurity of illusion) and *kanmam* (the impurity of the chained effects of past deeds).

**29. How does the bound soul 'PASU' get enlightenment?**

As the brightness of the light of the sun is still manifested even through the darkness of the cloud which hide or veil the sun, the cloudy (blackish) darkness also get enlightened or illuminated as brightness, similarly even through the impure illusory, psychic principle (*asuddha maaya karanam*) and the dark natured (lethargic) quality (*thaamasa gunam*) are of unenlightened nature, they get expressed as illumination, through the special all pervasive Enlightenment of the Supreme Being (*para jeeva vilakkam*) which is veiled by themselves. Hence, it is to be known that the manifestation arising out of the dark natured (*thaamasa*) food (got by

violence) is only the manifestation of the impure illusory psychic principles (*asuddha maaya kaarana vilakkam*).

**30. (தாமிச) flesh like food stuff? IS NOT the happiness got by consuming them, the happiness of the impure psychic principles (asuddha karanam)?**

It is true that even the plants such as the trees, grass and paddy are also having LIFE (*uyir*) and the food extracted from them by violence, is certainly the partially dark natured (*aekadeesa thaamasa aahaaram*) and the happiness caused by the consumption of the food is also that of impure psychic principle (*asuddha karana*), but in truth (strictly speaking) it is not so.

i) the beings such as trees, grass, paddy etc are also LIVES (*uyirkal*) endowed with one sense (*oar arivu*) only with the sense of touch (*parisam*).

ii) The life manifestation (*jeeva vilakkam*) in such bodies, get expressed partially only to some extent.

iii) The seeds, from which life sprouts, are like other (dormant) seeds, inert and lifeless phenomena.

iv) We ourselves can cultivate life in the seeds by sowing them in the fields.

v) We are not separating their LIVES (from their plant body, when we get for food the lifeless inconscient seeds, unripe fruits, flowers, roots, green leaves or herbs etc. all of which are only some part of the plant body. causing (or capable of) life germination but they themselves are LIFELESS, inert phenomena still existing in the life system (*uyirkal idathu uyir thoonrarku idamaana jadam*), but we do not consume the PRIME (Causal) life source of the plant.

vi) Further the plucking off of the seeds, unripe fruits, etc. do not cause by harm (or pain), just as the cutting of the nails and hairs, and the letting out of semen fluid do not cause any harm or pain (*imsai*) to the body.

vii) AND, as the species of the plant kingdom do not have the proper growth or evolution (*viruthi*) of the psychic principles (*anthakarnam*) such as the mind etc.

From the above said reasons, it is to be known that the plucking off the seeds, unripe fruits, etc. is not at all doing any violence of murder (or killing of life) nor it is causing any pain or suffering, and hence it is not against "the soulful compassion" also one should know that is ONLY the natural self existent Manifestation of the Almighty, inter related with the soulful enlightenment of the living being.)

**31. How is it that the seeds, produced in the plants such as the trees, etc., are inconscient, inert phenomenon (jadam-ജദം), which are capable of germinating life (infusing life) in due course (of time) ?**

If there were life (*jeevan*) in the seeds, they should have grown with produce, even before sowing (we sow them) in the fields. Even when seeds are sown in the field, some seeds do not germinate (or grow).

Besides the seeds is the primary (*cause kaaranam*) (for germination) This cause (as seed) is to effect the germination and growth of the (Plant) body, this truth is known even by little children Also the evolving soul or LIFE is eternal Whereas the (impure) body is non eternal or transient. The eternal soul (or life) does not require any cause for existence, only the non eternal transient body requires cause (to exist and evolve). Hence, the seeds are known to be inert, inconscient phenomena (*jadam*)

**32. How is it that the souls (are infused or) get into the seeds?**

If we supply water to the seeds (sown already) mixed with the soil of the field, the souls combined with their atom sized bodies, enter the soil of the fields through that water according to the Law and order (*niyathi*) of the Almighty, and mix up with the evolving or processing energy (*pakkuva sakthi*) of the soil, get infused into the seeds.

**33. Some people say that the sprouts (mulaikal) should NEVER be plucked off; how is it that we**

**can eat seeds, unripe fruits, green leaves, etc. as food?**

When the seeds get settled in the soil of the field the souls pass through the water (rained or irrigated) mix up with the evolving or processing energy (*pakkuva sakthi*) and get infused into the seeds, and hence, the sprouts are not inconscient, inert phenomena, just like the seeds, unripe fruits etc. Hence, it is true that the sprouts should not be plucked off.

**34. Even though the plucking off the seeds, unripe fruits, fruits etc. does not involve the life destruction. Is there no impurity in them, such as that found in nails, hairs semen etc., ?**

As there is neither significant evolution or growth in the phenomena of the constitution (*thathuva viruthi*) nor significant (evolution or) growth of the constituent part (*thathuva viruthi*) there is no impurity in them.

Hence it is to be known that the consuming the seeds, unripe fruits, ripe fruits, green leaves etc. of the plants such as the trees, grass and paddy etc is not against the soulful compassion.

**35. Is it not that the flesh food (non vegetarian food) the prescribed or ordained food (niyathi aahaaram) for the wild (flesh food) had been inherited by traditional habits. Hence, such defects could be rectified and they can be trained on the virtuous or bright natured food "sathuva aahaaram (vegetarian food).**

For instance, a man of righteous conduct (*seelam udaiyavan*), keeps guard, for the cats and dogs brought up in (accustomed to) the house, from straying out, in search of impure (flesh) food and orders to practice on the pure vegetarian food only from the beginning, they too, are feeding on them and sustain their life.

In the same manner it is to be understood that since there are no able person to supervise and keep guard on them wild animals such as tigers, lions etc. and to practice them only

on the consumption of pure (vegetarian) food, they are consuming the impure (non vegetarian) food habitually.

Hence, it is to be truly realized that to kill any living being, for feeding another living being is neither acceptable to the Omnigrace of the Almighty nor suitable to the conduct of Soulful Compassion.

The bliss that is the attainment (Sathiyam) of the perfected, accomplished practice, through the means (*saadhanam*), that is the conduct of soulful compassion of two kinds called "*apara inbam*" the lower or lesser kind of bliss and "*para inbam*" the Supreme kind of Bliss.

*Apara inbam* Lower or lesser kind of bliss caused by desire etc is called the lower kind of compassion. They include some of the joys enjoyable in this worldly life (*immai*).

Even the haughty persons who think that there is none greater than themselves. imposing themselves as the superior most, give up their haughtiness and approach the charitable minded persons for food and praise them when affected by hunger. Even the vain glorious, spend thrifts or ostentatious persons (*dambar*) who entertain in certain occasions or deeds in so many showy ways, give up their lavish mentality and get bewildered, when affected by hunger.

If this be the case with respect to such individuals (of dignified status) what will be the suffering of the poor having nothing with them for support when they are affected by hunger. If such people get food in that critical moment, what kind of happy satisfaction will be expressed in them, what kind of gain will be obtained for those who were responsible to make them happy. One should know that it is hardly possible to describe such kind of happiness.

### **When HUNGER assails the physical frame, what happens.....?**

When people are too much overtaken by hunger faculty of the PSYCHE (*jeeva arivu*) gets stupefied and confused without Enlightenment as a result the immanent manifestation of the Almighty which is the presiding knowledge of the soulful knowledge (*arivukku arivu*) gets veiled, when that the manifestation of the Almighty gets veiled the principle of the



Supreme soul (*puruda thatthuvam*) declines when that gets tired, the principle of the primordial creative matter *prakiruthi* becomes blunted, when that gets blunted differentiation in the triple *gunas* (qualities) follow suit the mind becomes distorted and scattered reasoning power (*buddhi*) gets spoiled thoughts of determination (*chitham*) becomes confused, egoism (*ahankaaram*) gets spoiled thoughts of determination (*sitham*) become confused egoism (*ahangaaram*) gets destroyed, the principle of the vital life energy (*praanan*) whirls, The five elements of nature (*bhoothangal*) are subjected to sultriness; the three humours of the body the air or gas (*vaatha*), the bile (*pittha*) and the phlegm (*sleathumam*) change their states or position (*nilai maaru*) the eyes become dim and get sunken, deeply ears become deaf with humming noise (*kumm endru sevidu padu*), tongue becomes dry and parched nose becomes softened and scorched skin becomes thin due to emaciation (*melinthu*) and loses its sensitivity, hands and legs become weary and withered (supple *thuvalu*) speech changes its tone (*thoni maari*) and becomes faltered (*kularu*) teeth get shaken, organs (passage or track) of excretion faeces and urine (*mala jala vazhi*) become heated up the complexion (*maeni*) becomes darkened as the body becomes scorched (*karuhudhal*) hairs become disarrayed (*verikkindrana*), losing root-force, nerves become softened and emaciated; the muscles and arteries etc., (*naadikal*) lose their grip and become softened or tender (*kuzhaidhal*) bones become scorched and joints loosen (*nekku viduthal*) heart burns (*veehu*) brain contracts, generative fluid (semen *sukkila*) flesh (*maamisam*) become dried (*suvaru*) flesh (*maamisam*) becomes soft and spoiled of its nature (*thanmai keduthal*) stomach burns in a terrified state (*bakeel endru erikinradhu*), distress and languishments (*thaapa sopangal*) affect more often (*menmealum undaahudhal*), the signs and symptoms and also the experiences of very closely approaching death appear; all these sufferings (and also symptoms) of hunger are common to all living beings. All these sufferings get removed hunger is satisfied with the consumption of food available to them, then all the functional and structural principles (*thathuvankal*) in and out of the body luxuriate (*thazhaitthu*) the inner soul and mind (*ullam*) becomes cool and calm (*kulimdhu*)

*muhathilum*) and an incomparable felicity or joy of satisfaction (*thirupthi inbam*) born out of the alleviation of the hunger results. What is that virtue which can be compared to this virtue which causes this delightful joy? Which is the Supreme God with such noble people accomplishing such virtuous deeds can be compared ? It should be truthfully known that they (the donors) are really the part and parcel (*amsam*), of the *supreme almighty* above all me (minor) Deities. From what has been said will be seen that the pangs of hunger can be said pangs of hell, the pangs of birth and the death and the Blissful joy or BEATITUDE of satisfaction accruing on account of food, is identically same as the eternally immutable Bliss of emancipates (*ekkalathum maarupadaatha moaksha inbam*) pervading and filling everywhere inner and outer lower and upper and other sides.

(UPAKAARA KARUVI)

### **But why should HUNGER be and aspect of human life?**

If there be no hunger, none would expect others for food if there is no expectation helping deeds, will not manifest, as a result, the Compassion will not manifest, as a result, the soulful compassion will not manifest, in its absence the omnigrace of the Almighty will not be attained. Hence, it is to be means provided by the Almighty God. The amount of happiness felt by persons affected by hunger. When they see food, will be greater than they see their father, mother, wife, children, land, gold etc. If such were the case how much will be the happiness when they eat the food to satisfy their hunger? Hence, it is to be known the essential form the outer form and the inherent nature of attributes (*soroopa, roopa, suabhaavam*) of food are verily the same soroopa, roopa suabhave or attributes of the Almighty God's Omnigrace as part and parcel infinitesimally (*eakadeasam*) WHEN CEREMONIES AND festivities such as marriage, birth of a child, worship of the Divine (*deyvam padaithal*) and other ceremonies are conducted at considerable expense towards various rites (*sadangukal*), so many pastime or so many wonder (*vinodham*) variously different shows of pride and vanity

(*perumaippaadu*) which are to be controlled and greater attention should be paid towards the happiness of the hunger stricken people by feeding them on these respective occasions. Those who are responsible for such charities, will secure for more delightful joy than the actual happiness felt by those who are relieved of hunger, this is the actual truth which everyone should understand.

There are people who, during the marriage functions, in the midst of the decorations of the marriage pandhals, several rites pertaining to marriage so many pastimes (*vinodham*) like dance, music parties, vanity shows (*perumaippadu*) such as various dainty dishes (*appa varkkam*) and variety rices etc. (*chithraannam*) and thus are indulged in proud pleasures are not prepared *ekkalippu* (excessive joy tinged with conceit) even to look at the faces of poor people suffering from hunger. In the midst of such occasions, there are instances, are subject to any calamity. At their children or spouse are subject to any calamity, at that time they lose all the delightful joys that they were enjoying at the moment of sorrow, the pandhals with magnificent decorations, positive and negative thoughts of rites several pastimes like songs, dances and musical performances processions, various types of gifts of honour (*varisai*) and other luxuries etc., are not found to prevent such calamities taking place.

If, on the other hand, the hunger stricken people had been fed with food on this happy occasion by their conduct of compassion having removed their hunger and thus helped to reveal the manifestation of the Almighty's OMINIGRACE and Divine bliss in respect of the poor which would have reflected in their faces, emanating from their inner heart and Soul That kind of Grace manifestation and Divine bliss would have certainly eliminated that calamity and truly paved the way for them, having expressed in themselves the same and similar Enlightenment of Grace - manifestation and the Divine bliss.

Hence it is to be known to be marriages etc., persons should according to their (means) financial resources or standards, relieve the hunger of the poor and create delightful joy of satisfaction.

(1) If family persons who have been suffering from not easily curable diseases like gastric trouble, the chronic stomach pain (*soolai*), leprosy (*kunmam*) etc. can, according to their financial resources continue to observe the relieving the distress of as vow, of hunger service that of Soulful Compassion itself will serve as an effective medicine and cure their disease and also bring special relief and felicity in them. THIS IS ALWAYS TRUE.

(ii) If those without a descendant for a family persons long time who have been undergoing various kinds of fasts and observances (*viratham*, vow) for being blessed with the birth of a descendant child can feed the hungry poor people as an observable vow (*viratham*) according to their status, they are sure to be blessed with issues of good intellectual - type by the service of that Soulful Compassion. THIS IS ALWAYS TRUE.

(iii) Then there are those family persons who feel sorrow with fear of death that they may not live long realizing the portending signs of death if such people according to their own resources resort to the strict observance of feeding destitution of education knowledge, wealth and worldly pleasures (*bhoagam*) etc. if such people according to their living standards take to the strict observance of feeding the hungry poor, the service of soulful compassion will in its wake fetch for them, the desired education, knowledge, wealth and worldly pleasures etc. THIS IS ALWAYS TRUE.

(v) Those family persons who as a rule of strict observance, take to the feeding of the hungry poor people with soulful compassion will not be affected by heat in summer, simmering sand will not affect them neither will they be affected by calamities (*upathiram*), such as heavy rains. fierce winds, deep snow powerful thunder and big fire etc. dreadful diseases such as small (*veedu sikhai*) poisonous wind and pox toxic fever like malaria, typhoid etc. will not affect them. They will not be disturbed by the floods of rivers, thieves and enemies. They will not be dishonoured by the royalty and good (minor deities). Their land will produce more and more without much effort on their part, their business will fetch increased profits and if employed. They will always go higher and higher in rank without interruption: They will always be

surrounded by relatives and servants they will not be threatened by wild beasts, ferocious creatures ghosts and evil deities etc., Verily and surely dangers of any kind due to bad *karma* (fate, *oozh vagai*) and carelessness, will not fail upon those family person with soulful compassion. (*jeevakarunya*), whatever be their caste, creed, religion and activity are fit to be worshipped by all such as Devas, Munis, siddhas, and yogis. The GOD, THE OMNIPOTENT Himself stands a witness to this statement END OF PART.1

*Thanks for the article translated by Late Thiru Gnana Sambandam, Mettukuppam, extracted from vallalar.org.*

# **Deed of Compassion to fellowbeings and creatures**

## **Part - 2**

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Those who have taken the best of births in this world should know and attain, while there is enough time, the pleasure of the bliss of soul the best thing to be achieved as early as possible.

If one wants to know the number of varieties that exists in that superior life of Bliss.

It should be understood that there are three varieties namely the life of Bliss pertaining to this world, the life of Bliss pertaining to the divine world and the life of Bliss of the Supreme.

What is called the Bliss pertaining to this world. Having got small bodily instruments and enjoying small things for some days with a little effort, the bliss coming out of this is the Bliss pertaining to this world.

In this human birth if one without any defect in the body and the inner instruments without lacking in material possessions and worldly pleasures with good knowledge, without any one like hunger disease or the fear of being killed is surrounded by relatives friends and neighbours, with a good natured wife who can procreate worthy progenies, enjoys things for some days this enjoyment is called the gain or benefit of the worldly life.

What is called the bliss of the celestial or the divine world.

If one, having obtained a higher birth with superior kind of bodily instruments enjoys greater things for many days with greater effort that bliss is called the celestial or the next world's bliss.

What is called the benefit of or the gain, attained by the celestial bliss: If one having got a higher birth with all the virtues mentioned in the gain of worldly bliss enjoys pure

things for many days in that higher state that enjoyment is called the benefit or gain of the celestial or next world's bliss.

### **What is supreme Bliss**

If one having obtained the completely full natural Bliss of God who is the personification of the full natural Truth who by the power of the presence of his omnigracious Energy, which is but his own full natural self-existent manifestation makes all the bodies, all the inner instruments all the worlds and all the pleasures appear and exist and illumine them enjoys that unique Supreme Bliss at all times and at all places without even a little hindrance that unique great Bliss is called the supreme Bliss.

### **What is the gain of the supreme Bliss**

The gain of the supreme Bliss is to manifest in all as one's own self.

### **To know what is greatness of those who have attained the Bliss of this world:**

It is to acquire the virtues like love, mercy, good conduct, humility, patience, truthfulness, purity etc. to enjoy worldly pleasures with great effort and live with fame.

### **To know what is the greatness of those who have attained the benefit of the Bliss of the celestial or the next world:**

Having obtained the virtues like love, mercy etc. enjoying the pleasure of pure things as per wish with effort and without hindrance for many days and living with fame is the greatness of those who have attained celestial bliss.

### **To know what is the greatness of those who have attained the benefit or gain of the supreme Bliss**

Their body made up of the skin, the nerve, the bone, the muscles, the blood, the semen which are the products of the impure atoms of the elements which serve as causes would have got changed into pure golden body made up of high quality gold of immeasurable carat as the impure atoms would have changed into pure atoms, they would also have obtained

the Pranava body (or the body made up of sound) which will appear as not only made up of gold but also which will not be felt by touch as the ether itself as it is made up of the atoms of the pure elements, and also the body of knowledge which will not at all be visible as the sky. They will not be affected within by the density of the earth even when stones and mud are thrown on them externally they will not attack their form. They will not get chilled inside by the coolness of water Externally even if their body is immersed in water it will not get sunk. Their figure will not be scorched by fire internally. Even when their figure is burnt by fire externally, heat will not be felt or seen in their body. They will not be moved by the thrust of wind inside. Their figure will not be touched or moved by the wind outside. Their body will not float when the space mingles inside in the outside the space cannot make it Boat. Their bodies can walk on any base or without any base at all. Their sense organs like eyes etc will not perceive anything. Their working organs like tongue etc. will not perceive (hold on the things seen and the things talked about it out of mercy they want to perceive) things. Obstacles like wall mountain etc. will not obstruct their vision. Their eyes can see from where they are, the things wherever they be whether inside or outside the macrocosm and microcosm. Their ears can hear from where they are, the words spoken anywhere in the macrocosm and the microcosm. Their tongues will taste from where they are, all sorts of tastes, their body rather skin will feel the touch of anything wherever it is, from where they are. Their nose will smell from where they are all the scents wherever they be. Their hands will give from where they are to people wherever they be. Their legs will walk from where they are to any place. Their other sense organs will enjoy from where they are in all places. Their inner instruments like mind will not hold on to any type of thing but if it begins to hold on to anything out of mercy, it will think about and decide in a minute, all the positive and negative thoughts together of all the beings. Their intellect will not know anything in particular if out of mercy it brings to know the particulars, it will know in a minute, all macrocosms, all lives, all characters, all experiences and all benefits together, they will be without any



quality, they will not have my change within by the three qualities namely the lethargic or tamasic the active or rajasic and the pure and peaceful or sathvic, externally their qualities will not hold on to their inner instruments. Internally they will not be enclosed by nature externally their nature will not hold on to their qualities. They will not get changed internally by the principle of time, externally their benign body will not be obstructed by the principle of time, they cannot be measured internally by any regular measure, externally their benign body will not be contained by any outline. They will not have or rather they are beyond the tattwas or principles like Time, Divine action (Viddha) Divine will (Raga) Divine consciousness (Purusha) etc: they will not have the activities of the tattwas. They will not be affected by Maya or illusion, they will transcend the pure great illusion (Maha Maya) and will shine as the embodiment of knowledge (Arivurai). They will not be obstructed by food, sleep sexual desire and fear. Their body will not have shadow, sweat, dirt, greying of hair, shrinking of skin that is wrinkles, they will not become old, they will not have death, their body will not be affected by all such defects. Their bodies will not be affected or hurt by snow frost, rain, thunder, sun's heat etc giants (rakshasa), demons (asuras), Goblins (bhutas), devils (pisasu) etc. celestial beings (devas), ascetics (munis), human beings of hell (Narakas), animal, bird, reptile, plant etc. at any place and of any time. It will not be hurt by the weapons like sword knife etc. It is natural for their body for the macrocosms to appear as small as atoms and for the atoms to appear as big as macrocosms. In their presence, the karma Siddhis like reviving the dead, transforming the old into youth etc. Yoga Siddhis and Gnana Siddhis will manifest continuously. The activities like creation, protection, destruction veiling and showing. Grace will take place the moment they think of them. By their mere side glance, the Gods of the five-fold activities will do their own work. Their knowledge will be that of God. Their actions will be that of God. Their experience will be that of God. They will be omnipotent all powerful at all times and without decay always. They will not have the three impurities namely egoism, illusion and the effect of the past deeds or their

adverse effects, they will be the embodiment of Omnigrace. Even an inert puny particle will perform all the five-fold activities, by their glance. Their greatness will shine in the six schools of philosophies and also beyond them transcending them. It should be understood that these are the greatness of those who had attained the benefit of the Supreme Bliss.

**If one wants to know how to attain the life with the benefits of the three types of Blisses:**

It should be understood that they can be attained by a portion of Grace which is God's natural manifestation and by the completely full Omnigrace.

Out of the three types of Bliss "How many can be attained by a portion of God's Grace and how many can be obtained by the completely full Omnigrace of God?"

**To know this:**

Life with the gains of the wordly Bliss and the gains of the celestial Bliss can be obtained by a portion of God's Omnigrace and the gains of the Supreme Bliss too can be obtained by the completely full Omnigrace of God. This should be understood.

**If one wants to know the qualities of the Omnigrace which is God's Natural Manifestation:**

It should be known that Omnigrace shines with all the qualities of whatever the speaker speaks of, if the thinker thinks of it, knower knows of it and the experiencer experiences it as its quality is that of perfect and full manifestation. It makes the qualities of all the energy illumined, explained and exists as a portion of its own qualities.

**To know where that Grace exists (or manifests):**

It exists in all places and at all times like the seer that which sees, and that which is seen, one who hears, that which hears and that which is heard: one who tastes that which tastes and that which is tasted, the one who smells, that which smells and that which is smelt, one who enjoys union that which unites and that which is united, one who speaks is speaker, that which speaks and that which is spoken of the doer that

which does the action and the action that is done, the one who walks, that which walks and the place walked, the one who excretes, that which excretes, that which is excreted, the one who thinks, that which think and that which is thought of, one who enquires that which enquires and the object of enquiry, one who decides that which decides, object about which it is decided, one who instigates that which instigates, the object about which instigation takes place, the knower that which knows and the subject known; one who experiences that which experiences and the object experienced etc

### **If one wants to know how to attain that Grace:**

It should be known that it can be attained by leading a life of compassion on all living beings.

How can Grace be attained by leading the life of compassion on all living beings? The Grace is God's Natural Manifestation or God's Sympathy. Compassion on living beings means the manifestation of the souls or the sympathy of the souls. Therefore obtaining the great manifestation with a small manifestation which is a single instrument and obtaining the great sympathy with a little sympathy is possible as a big fire can be kindled by a small fire; this should be understood

Therefore, leading a life of compassion on living alone is called the good or virtuous path. When compassion on living beings manifests, knowledge and love will manifest and stand by it. Then helping tendency manifests, and by the helping tendency all benefits will appear.

When compassion disappears, knowledge and love will disappear together immediately, therefore, the tendency to help will disappear when the helping tendency disappears all evils will appear. Therefore it should be understood that virtue is compassion on living beings only and vice is to be lacking on compassion only. Moreover it should be known that the manifestation that occurs while leading a life of compassion on living beings, is nothing but the manifestation of God and the bliss that comes out of it nothing but the divine Bliss. It should be known as the sworn Truth that God's manifestation is nothing but the manifestation that occurs on leading a life of compassion, the bliss coming out of it is divine Bliss and only

those wise men of perfection who enjoy the feeling of fullness by understanding, attaining and enjoying those manifestations and Bliss for a long time, time and again are the liberated ones who have attained the Supreme Bliss mentioned above and that they are the only ones to know God by knowledge and to become God Himself.

**To know the definition of leading a life of compassion on all living beings:**

It is to lead the life of worshipping God by the melting of the soul which generally occurs to beings towards other beings.

**How can one worship God by the melting of the soul towards other beings?**

When mercy, which is the melting of the soul of beings towards other beings, goes on blossoming and blossoming. Grace which is God's Manifestation within that soul, will emerge out and shine fully. When that divinely Grace shines divinely Bliss or Supreme Bliss is experienced and then the experience becomes full. The process of that experience blossoming into fullness is called the worship of God

**To know how God's Grace within that soul manifests when the soul of a being goes on melting and melting:**

Butter emerges when curd is churned due to friction, fire emerges when a wood is churned by another wood due to friction. Similarly Grace emerges when soul melts. This should be understood.

**How is it that when Grace shines, Divine Bliss is experienced and the experience blossoms into fullness?**

When butter and fire emerge their true nature is experienced and becomes full. Likewise it should be understood that Divinely Bliss becomes full.

**When does melting of soul express in a being regarding other beings?**

The melting of the soul occurs in a being on seeing, hearing about or knowing about the sufferings of beings from hunger, from being killed, from disease, danger, thirst, fear of poverty, and desire.

Hunger is part of the physical body's fire, the effect of the illusion which differentiates. When food is not offered it burns the nature of the sense organs and the instruments within the body (like mind etc.) and those outside the body like limbs by seizing the stomach, it makes the knowledge diminish and is the prime cause for expelling the soul from the body. Killing is a very cruel action of the illusion which differentiates whose effect is separating the physical elements, creating a great stir and violent shaking, by dislocating the senses and instruments inside and outside the body by various torturing instruments or weapons emaciating the knowledge, resulting in the expulsion of the soul from the body. Disease is the result of changes in the physical body, effect of the varying nature of the illusion caused by the changes in the proportion of air (vaatha), bile (pitha) and phlegm (slethma) in the body weakening the sense organs and the instruments inside and outside the body and emaciating the knowledge resulting in the expulsion of the soul from the body. The obstacles preventing the enjoyment of physical pleasure, caused by the ego, forgetfulness and change in the deeds done are known as danger. Fear is the shivering caused to instruments and knowledge, when things happen which may cause damage to the tools like body etc. Poverty is the inability to obtain the facilities like education wealth etc. by one's own freedom. Desire is the obsession of the mind, which goes on thinking of the pleasures which it wants to enjoy, as they are rare to attain.

Among these hunger and killing are called the prime obstacles as they obstruct, all the three kinds of Bliss namely the Bliss of this world, the celestial Bliss and the Supreme Bliss. Disease, fear, danger and poverty are known as secondary obstacles because they obstruct a little both the bliss of this world and the celestial Bliss. Desire is known as the lowest

grade of obstacle, because it obstructs a little the worldly pleasure.

**What is the power of showing compassion to the living beings?**

The power of compassion is to remove the obstacles like hunger, killing etc. because of which compassion arises towards a being, so that that being does not suffer.

**What is the benefit of compassion?**

The benefit of compassion is to create bliss in lives.

It can be found in the third part the outline, quality, nature and details of this compassion on living beings.

*ThiruChitrabalam*  
(*Sacred Wisdom Dais*)

*Thanks for the article translated by Smt. Sethu, Sadhana Niketan, Kumbakonam, extracted from vallalar.org.*

# **Deed of Compassion to fellowbeings and creatures**

## **Part - 3**

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### **To know what is the right to have the melting of the soul which means having compassion on living beings:**

All the beings have the same quality, being part and parcel of God's Natural Truth: they are brought into existence by God's Omnigracious Energy into the bodies made up of the basic elements. So they belong to the same kind with the same right. When a brother sees or hears or knows that his brother suffers due to a danger, his soul will melt, as we know that this is due to the right of the body, in the same way when a being sees, hears or learns that another being is suffering due to some danger recognising that being as belonging to the same species like himself having similar soul its soul will melt. It should be understood that this melting of the soul occurs, as it is the right of the soul.

### **Even when they see beings suffer some are hard-hearted without compassion to know why these people do not have the spiritual right.**

The eye which is the spiritual knowledge has become dim due to spiritual ignorance or nescience and the spectacles called mind etc. which serve as the auxiliary eyes have lost their lustre and have become opaque and thick, they are therefore unable to see and know the truth. Therefore it should be understood that though the spiritual right prevails. compassion didn't blossom.

But where will the power of compassion which is the melting of the soul reveal itself?

It should be understood that the power of compassion is revealed where that obstacle among hunger, killing, disease etc. because of which compassion rose, is removed.

**To know the answer to the statement of those who say that all the sufferings of the living beings due to hunger, being killed disease etc. are the experience of only the inner instruments and organs like mind, eye etc and not that of the soul, therefore there is no big use in having compassion on the living beings**

In this body, apart from the soul and the life-force which is God's manifestation, the knowledge of knowledge, the organs and the subtle instruments are mere inert principles, mere tools they are not the souls which are knowledge itself. Therefore only souls, which are conscious principles, can enjoy pleasure and pain and not the other principles which are mere inert things. The subtle instruments like mind and the organs like eye etc. are but the instruments of the small house built by the Grace of God for the being to live. Pleasure and pain can be experienced by the indweller only and not by the instruments of the house like mud, stone, wood, air, fire, water etc. The eyes which have become dim due to consumption and which uses spectacles as auxiliary eyes when they see suffering shed tears, but the spectacles do not shed tears. Therefore it should be understood that the instruments like mind etc which serve as auxiliary eyes to the vision of the soul do not know to enjoy pleasure and pain.

When it is said that the mind is happy when that being encounters pleasure and the mind is defected when it encounters pain, does it mean that the mind is experiencing pain and pleasure?

**The answer to their query is:**

Just as the healthy physical condition and the unhealthy physical condition of the owner dwelling in a crystal house (glass house) are reflected in the house and are visible outside (are seen through the glass), and the fresh or lived conditions of the eyes are seen through the spectacles, the happiness and unhappiness of the soul due to the pleasure and pain it experiences are seen rather reflected through the subtle instruments and organs like mind. eye etc. and are visible outside.



Moreover when the light placed inside a house is very bright, that house and the things within shine very brightly. When that light becomes very dim, the house and the things inside also become very dim. Therefore, it should be known that the answer is that pleasures and pains are not the experiences of the mind but that of the soul and that the subtle instruments and organs are but the auxiliary instruments to the soul.

**To know why out of all the beings created by God many are suffering from hunger, killing, disease etc. very much:**

In their previous body, those beings were not willing to lead a life of compassion towards all beings and had been hard-hearted and had led a vicious life. Therefore, by the Omnigracious law ordained by God they are subjected to a lot of suffering from hunger, killing, disease etc.

How can one know that there was previous body. A family man, who has come to occupy a house for rent, should have lived previously, in another house by paying rent for it, he couldn't have run a family without a house, if any dispute arises over the present house he will again shift to another house, if he builds a house on his own for himself he will avoid shifting to another house, therefore it should be understood that the being which has come to occupy the present body by paying rent in the form of food should have occupied another physical body, by paying the same sort of rent in the previous birth and existed and that without a body a being cannot exist and if any calamity happens even in this body he will transmigrate into another body and if he earns for himself an eternal house of Grace, he will not occupy any more body.

**To know why some people argue thus, putting forth various arguments, some people say, if one takes a body once own will not have another body afterwards; in case the present body perishes he who dwells in it will also perish; some others say he will be liberated, some say that he will enjoy sins and virtues for**

**ever some others say he will be without body in the same place where his body has perished:**

All such persons are attached to the principles of the worldly religions which say that body itself is the soul and enjoying worldly pleasures alone is liberation, therefore they have not understood the Truth that there is soul which is knowledge itself in the inert body and that the soul has bondage and liberation and that till it is liberated it will take body after body according to its different bondages. They do not realise this Truth by such evidences, as direct perception and on experience and for their principles there is no proof, inference or experience. These should be understood

**To know how it is not like that:**

If it is true that beings have the freedom to have bodies and enjoy pleasures according to their wish, they should obtain bodies and pleasures as they desire, but this is not so. Some get bodies without defects and enjoy material pleasures and some others get defective limbs which are unfit to satisfy their material desires. Therefore, it should be understood taking these as proof that beings do not get bodies and pleasures as they desire, if it is said that each one gets them because of nature, Nature should be without any change at all times with the same quality, as it is not of the same type and there are so many varieties. It is not due to nature, that bodies are obtained. If it is due to God's will, God is full of compassion and always just, he would have made all the beings experience pleasant things uniformly, but as He has not done so it is not God's Will. In the first creation created by God's Grace, as the beings had not observed the laws ordained by Him to attain His Natural Bliss because they had failed in their effort due to age old impressions recorded due to their actions, because of the differences in the efforts put forth by the beings due to the beginningless impression many sorts of bodies and enjoyments came into existence during the second creation. This should be understood with these proofs.

If no other body is taken after the present body is lost, one cannot keep count of the bodies that had been destroyed from the first creation to this date; similarly the souls too are

countless. Therefore the souls too should not take many more bodies, but it is not so. They are going on taking bodies again and again. But it is said that the souls are created anew again and again and bodies are provided anew for them. Only bodies can be created anew again and again. The soul dwelling in the body cannot be created anew again and again. The soul exists and manifests always. It doesn't have birth and death, it is neither created nor destroyed. If souls are made like pot they will not know to experience pleasure and pain they will not beget virtue and vice they will be destroyed like a pot. If they are destroyed there will be neither bondage nor liberation even young children know that when the pot is broken the air and the Ether (Space) within it are not broken. Therefore, it should be known by inference, that when the body gets destroyed the manifestation of the soul and that of the God within that body will not be destroyed and that it is true that the souls obtain bodies and pleasures which vary according to the efforts they put forth.

At a particular time twins are born to a mother and father. Among them one is fair and the other one is dark. One is handicapped and the other is without any defect; One drinks milk and vomits milk while drinking it one has disease and the other has no disease: one child speaks when it is two years old, and the other doesn't know how to speak. When it is enquired into deeply, how the differences between these twins came to exist at this place without any obvious reasons, it will be found that this is due to the difference in the efforts on the deeds of the body taken in the previous birth. When the twins are three years old while they are about to eat the eatables given to each one of them by their parents, in case a third child comes apart from these two, on seeing it one of the two gives to it the eatable in its hand, while the other prevents it from giving, asking it not to give, one of them takes up a book and reads it like a young boy, the other one snatches it and throws it away saying that the first child should not read it and beats the child. One is afraid, and the other is fearless. When we begin to enquire, now among these two children one has and the other does not have mercy, love, knowledge, activity etc at such an early age even without being taught by their mother

or father it will be learned by inference coming out of experience that the impressions of the habits formed in the body in the previous births, have come over to the present body without being taught. If this is understood, it will be clearly seen that beings had bodies before and will have bodies after the present body.

Moreover, even before the present body gets destroyed the soul takes various bodies and enjoys different strange experiences in the dream. Therefore, it need not be said that when the present body goes away the soul will take another body and enjoy the experiences according to the impressions of the past deeds. If a man can enter another body leaving his present body, by the supernatural power got by perfecting himself, it need not be said that when this present body gets destroyed, the soul dwelling in the body will enter another body according to the effects of its past deeds.

Moreover, if a bird can come into the body of a chick from the body of an egg. due to the change of time and qualities, it need not be said that souls on leaving the present body will come in another body, according to the effects of its past deeds. Moreover if a germ can come into the body of a wasp from that of a germ, because of a wasp it need not be said that a soul leaving the present body will come into another body according to its past deeds.

Moreover, if a soul even in a single birth can come into the body of a child from that of an infant, into the body of a youth from that of a child and into the body of an old man from that of a youth it need not be said that a soul can come into one physical body from another physical body according to its past deeds. Moreover if in a single birth souls can transmigrate into the body of a male from that of a female and into the body of a female from that of a male, by the effects of mantras and tantras chanting divine names or worshipping the divine, it need not be said that they will take another body due to the effects of its past deeds.

Another instance, the soul dwelling in a plant body, comes into the body of a worm called the emerald-germ (maragathakirumi), even while it is in the same body. Moreover an ant comes into the body of the ant-bird (Pipeelika

pakshi), while it is in the same body, and a snake remaining in the same body, comes into another body called the snake-bird (sarpa-pakshi)

Similarly, as the souls dwelling in the human beings, animals, birds, reptiles, aquatic beings, plants etc. while in the same bodies take other bodies, it need not be said that when the bodies get destroyed other bodies are taken by the souls.

Some people ask if it is true that there was a previous body, who were you and what was your history? Tell us When a person asks a man of seventy. "What was your history when you were five years old?" the reply comes immediately. "In the present state of my age when am at a loss to narrate what happened during yesterday itself how can narrate what happened when was five? How can you ask me? Therefore the reply is: If he is bewildered and unable to remember and narrate even what had happened in the same birth, how can we, who are bewildered by various stages and states of mind, remember and narrate our history that is all that had happened in the previous birth?

**To know how the virtuous deeds and the vicious deeds done in the previous birth will follow the being into this body also:**

It a family man had invited bad people to the house where he was running the family and had moved with them freely, they would follow him even when he leaves that house and occupy another house and would move closely with him. In the same way, if a being had done sinful deeds out of his own will in the previous body where he had dwelled those sinful deeds would follow him when he occupies another body, and be with him even in that body, this is applicable in the virtuous deeds also.

To know the answer to the simple question that if it is the Omnigracious law of God to make the beings who had walked in the sinful path leaving the path of showing compassion to the living beings, in the previous birth to suffer from hunger, thirst etc. in this birth, will it not be violating the Omnigracious Law to have sympathy with those beings and

give them food etc. and give relief to them. The example of the King feeding his servant earlier proves this idea.

Thus feeding the hungry, extending mercy to the suffering, prevention of killing i.e. violence, having an attitude of Ahimsa in thought, and deed and above all a compassionate approach to all problems is a must for man to obtain divine bliss. Arutprakasar said that he languished at the mere sight of languishing crops. We have to languish at the mere sight of sufferers of any kind. Then only there will be the proper and effective realization of God's natural manifestation. When that takesplace man becomes immortal.

*ThiruChitrambalam*  
(*Sacred Wisdom Dais*)

*Thanks for the article translated by Smt.Sethu, Sadhana Niketan,  
Kumbakonam, extracted from vallalar.org.*

# Tamil - the word's syllabification

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( Translation by K.N. Umapathy )

Tamil - The word is possessing five extended arms.

Th-Ah-Im-E-Zh : Th, im, zh (Jata sithkalai) are senseless and intelligant. Ah, E (Sith kalai) are Intelligent.

Ah - Explaining the wide intelligence of beginning and end of five lettered incantations, i.e., the syllables of supreme beings (Omkara).

E - This syllable confirms intelligence is inseparable from supreme being and the jurisprudence, shows different forms of innumerable things found in the nature. Subdued deities are supported by the supreme being like, the body as receptacle for the soul, the letters Th, Im, Zh are defined.

Th - Seventh consonant, Im - tenth. Zh - fifteenth consonant is a natural, real, special letter.

Five extended arms status, utility status, three consonants' status were composed to a right state and by celestial inhabitants who had no beginning and as per pure ideology (Suddha Siddhanta) it was derived from and taught according to God's grace and learned persons observe, for any language. This is the Pater (pitru) language and agreeable to five operational deities and it has been conceived that Tamil is natural, real, special language for which clause to clause pure ideology (Suddha Siddhanta) interpretation is under :

Th-Ah : As per dhasakarya's verdict if the tatvas are surpassed, soul attains the enjoyment status with Sivam and for that the seventh letter "Th" stands in the form of Sivam is the true nature's law. 'Ah' : The wide and boundless intelligence's soundless sound Omkara's inner signification and grammatical rule's first explicit syllable. Out of twelve vowels the chief and first stused syllable and so it is the beginning and even earlier to Brahma, Parasivam's nine stages and that is the reason the true nature distinguishes its fullness. With Grace light's embodiment, the body is entitled to become pure Sivam and the whole bliss resemblance is a surprise.

Im : For souls liberated from birth (mukthanma) this "Im", the destruction principled prayer (Omkara) will be

splendorous, eternal betitude happiness and for the bonded souls (Pethama) it is in the form of three evil passions and the periodical destruction of world, during creation and death of the sub-dued power soul's supremacy will be as found in tenth status's soulful existence.

E : Out of twelve vowels, the third vowel 'E' is the Tri-classes of soul, subjugating both Sakalar (the third of the three classes with all three evil passions and with continued birth and death.) i.e. Aparasoul and the pralayakalar (the second class soul, free from births, risen to the rank of Gods) and the remaining excelling sub-dued soul becomes pure Vijnanakalar with one passion, ego, the first of the three classes of souls, preparing for final absorption. So carried and supported self sub-dued soul classes, as per the will of the Almighty are entitled to become Pure Sivam is marked:

Zh : out of eighteen consonants this special letter stands at the side of half lunar month, on the land of penancing Siva Bharatha continent, as per religion based Puranic constituent principle, in nature's insinuated fifty six provinces out of which except native province, in the remaining fifty five province languages unfound, the indicated eighteen types of lands for both classical Tamil and territorial Tamil. The sameness and peculiar rights out of prose, poetic, dramatic Tamil, the prime one, the prose, can easily experience all three Vedas Rig, Yajur, Sama and understand with clarity, for which Lord Parameswara's Grace through five syllables and Tri-activities through fifteenth syllable (Pancha Dhasakshari) appears to the eyes takes place successfully, as that is stationed and so Saints Manikkavasagar, Sambandar, Navarayar, Sundarar, Thirumoolar and like Great sages Graced Thiruvagasam, Thevaram, Thirumantram and like, do have in possession of secrets on True wisdom and strict adherenced rites performers holding supremacy and in his hermitage, surrounded by companions submissively choosing the notes on musical sounds by putting lot of efforts to practically learn it is difficult, even if learnt elaborate commentary or interpretation, or with Tika - (Trika - three mantras in Mahayana); Tuka (poetries), Tippani (outward beautifications) and evidences from dictionaries to be searched for knowing the meaning and



even such of those matters searched and proficient faculties availability is rare and scarce in Sanskrit, Maratta, Telugu but unlike that mostly to learn this, which has less numbered characters, articulated sound, compounding and coalescence of words with others are easy, justness to make poems, without any pompous character or words ostentations which are feminine embellishment and prosody of any language and can exercise royal power and with entity of governance and self defended with excelling natured Zh, ir, in (ழ், ற், ன்) which are at top, middle and bottom and their conclusion is delightful experience, pure tacit exaltedness are indicating the existing condition of true natures unique, grandeur special characteristic sound is ascertained.

The past commentator's pure ideology as per jurisprudence of three activities and the substance of the text:

The natural delusion's ignorance is corrected and promoted to grace light and so self sub-dued deity's power, the pure soul all along was in the sphere of worldly matter and moanful due to ignorance, like the demon under one foot of dancing God (Thagarakasa) who released him and freed him like other foot because of soul's sense enlightened (kagana sithakasam) and such activity is within the arch over the head of the Dancing God (Natana) and through the Vast Grace Light's eternal bliss, union with God, a attaining fullness and feel the silence, nature's enjoyment is what the word Tamil indicates as you see.

The meaning is, Tamil language alone can swiftly give the super human knowledge ascribed to or obtained from Lord Siva.

*ThiruChitrambalam*  
(Sacred Wisdom Dais)

# Establishing the daily disciplines

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(Nithya Ozhukkam)

(Translation by Durai)

## Part 1: Customary Rules:

*(These rules are prescribed only for ordinary / normal worldly practice by all people)*

### **Rule-1**

By waking up early in the morning before Sunrise, meditate on God in sitting posture for a while.

### **Rule-2:**

Next, with more betel nuts, and with less paste of Calcium Carbonate, chew up little betel leaves. Then, swallow the secondary betel-saliva-juice produced, by spitting out the initially produced betel-saliva-juice. Then, go for a short indoor morning walk. Then, discharge the fecal-urine substances. Hold the left bottom of the abdomen with the right hand during defecation (#2), and hold the right bottom of the abdomen with the left hand during urination (#1). Stop thinking of anything other than defecation and urination; until they (#1 and #2) are completely put off. For any difficulty during defecation (Constipation), lay down towards left side of the body so that the breath comes out of the right nostril. And, for any difficulty during urination, lay down towards right side of the body so that the breath comes out of the left nostril.

### **Rule-3:**

And, after discharging fecal-urine substances, have a complete ablution with warm water. Then, brush your teeth with a stick of Aal or Veal (Modern people could use tooth-paste and brush). Then, gargle/wash your mouth with the herbal liquid made out of Karisilanganni powder. Then, consume a cup of very well boiled herbal Milk. Herbal Milk is prepared by boiling the herbal mixture (say ½ litre) until it becomes half of its original volume (¼ litre). Here, the herbal

mixture = a  $\frac{1}{4}$  litre of cow-milk + a table spoon of country brown sugar +  $\frac{1}{4}$  litre of drinking water + a table spoon of HP Here, HP = Herbal Powder Powder of 1 part of Eclipta prostrata (Potralaikkaiyanthakarai leaf or karisilanganni leaf) +  $\frac{1}{8}$  part of Three lobbed night shade (Thoothuvazhai leaf) +  $\frac{1}{8}$  part of Brystly bryonia (Musumusukkai Leaf) +  $\frac{1}{4}$  part of Cumin seeds)

**Rule-4:**

Protect the body from the Sunlight, after 2hours of Sunrise/first-light with appropriate clothes. By avoiding longtime strain-full physical works in the Sunlight, carry out pretty simple endeavors shortly and smartly with almost no strains. Then take a bath with moderate warm water. Then stay relaxed with the thoughts of Almighty Grace

**Rule-5:**

Have food as felt to eat with no delay. While eating, avoid excessive carelessness and hurry. Early food includes cumin shaped-rice (seeraha samba rice) or organic kaararisi, or any type of available rice. When being cooked, the rice becomes not too adhesive/pasty or too hard to be eaten. Consume fairly cooked rice, not excessively or lesser, but knowingly to the right amount of fire/appetite. However, it is good to eat food less than a handful as required. And after food. drink good/clean water That good/clean water should also be hot water And drink that water, not too much.

**Rule-6:**

Avoid all roots in food, except Karunai Kizhangu (Grace-Root/Kind of Yam). Have little Payan banana or Rasthali Banana. Avoid eating previously cooked vegetables, kept for a long time. In food, have only a little tamarind and Chilli; but can have more cumin and pepper (black/white). Mustard is not essential. Consume less salt. And it is always good to have less salt in food to help keep body healthy. Use only ghee/clarified cow butter in seasoning the food, if possible. If not possible, use little Nallennai (Gingili Oil, Til Oil, Sesame Oil). Add onion and garlic, only a little in food.

**Rule-7:**

Brinjal, Raw Plantain, Broad Beans, Drumsticks, Ridge Gourd, Pumpkin/Marital Pumpkin, Snake Gourd, Purple-fruited pea its leaves. (Thuthuvalai), and Cluster Beans; these can be used in food items. Among these vegetables; drumsticks/murungai, brinjal, Purple-fruited pea leaves/thuthuvalai, Peyan Raw Plantain can be used often in food preparations. All other vegetables may be used occasionally. Avoid all kinds of oil-fried items or cooked food in deep oil like vadai, rice cake/athirasam, dosai and mothagam. Little of them can be served occasionally. Avoid oily rice, like sweetened rice/sarkarai pongal, curd rice/Yogurt rice, tamarind rice, etc. Little of them can be served occasionally. Puliyarai Thuvaiyal (thick solid like paste) even to consume it every day is very good. Karisilanganni Keerai, Thuthuvalai Keerai, Munnaikkeerai, Pasalaikkeerai, Murungai Keerai; these leaves can be prepared to consume separately, or with lentil/paruppu, or with black or white pepper. or with tamarind. If served, little of all other leaves can be consumed occasionally. Sour curd can be served Among lentils, Toor dhal (Thuvaram Paruppu) or the sprouts of toor dhal can be prepared with pepper powder as liquid dressing, or as solid downy or thick paste or as gravy with other vegetables; and can also be served with ghee or without ghee. Avoid using excessive ghee. All other types of lentils are not essential. If given, they can be had occasionally. Drink dried ginger- water, when feeling thirsty. Preparation: First, fire up the dried ginger, coated with calcium carbonate. Next, prepare the ginger powder, after peeling the outer dust off the fired ginger, and preserve it in an air tight bottle. Then, add little of this power in a pure drinking water. Finally, boil this mixture (water & ginger powder) for a sufficient length of time, until it becomes 2/5th of its original volume in order to get the right quality of ginger-water for drink. If the ginger-water is not accessible, then, atleast, drink very well boiled/hot water; but never drink cold water Never ever eat flesh. Never eat food unless felt to be eaten/felt hungry. Know and avoid all the food items that boosts up vadha-pitha-silathamangal. After day time food, without having a lie-down, never do anything.

However, never lie down longer, until the slumber puts you in sleep. Never go to sleep during the day-time. After little lie-down, with less betel-nuts, and with more calcium carbonate, chew up little betel leaves, along with five aromatic spices. Then, swallow the secondary betel-saliva-juice produced in the mouth, by spitting out the initially produced betel-saliva-juice. After seven hours of the day-time food, put away Payen banana or Rasthali banana or bungalow banana, if possible with little country-brown sugar. When taking herbal milk/milk in the morning, consume little of these banana with ghee and country-brown sugar if felt hungry. Never have day-time sexual-intercourse. After eating day-time food, meditate on God for a while After that, on doing any work, avoid strainful physical jobs. If required, do it little by little smartly, almost with no strains. Go for an outdoor walk for a while so that the evening sunlight falls on the body. Avoid this walk that time, when the outside wind blows heavily. And, very hot sunlight, snow and rain these should not fall on physical body.

**Rule-8:**

After having a complete ablution at the beginning of the night, and having Vibhuthi (sacred ash) as well; going for meditation, prayer-recitation, reading books, and carrying out worldly affairs, likes can be accomplished. Then, have food. Consume night food very less than that of day-time. Avoid curd, leaves, gastric foodstuffs, and cold foodstuffs in night. Consume only hot/warm cuisine consciously. They are Sirukathari (small-brinjal), Murungai (Drumsticks), dried Broad Beans etc. After having night-time food, go for a short-time indoor walk. Then, engage in meditation like activities. After 10.45 pm, drink well boiled herbal milk as instructed for the morning intake or separate well-boiled milk. After little later, around 12 mid-night/ 24th hour, with less quantity of betel-nuts and calcium carbonate, chew up more quantity of betel-leaves along with five other aromatic spices. Then, swallow the secondarily produced betel-saliva-juice in the mouth, by spitting out the initially produced betel-saliva-juice. Then spit out the leftovers. Spitting out this leftover is imperative in all other times too.

**Rule-9:**

For the requirement of having physical intercourse with women; first, by setting up your mind for about one Nazhikal (1 Nazhikai - 24 minutes) not in physical intercourse, but in different thoughts, then start intercourse. When started, without conscious distraction-means, with no diversion- with the psychosomatic (mental/emotional) freedom, without being heated up in body and mind, have intercourse, by keeping body turned towards its left side. Unless that time for having a child, all other times, with the precaution not ejaculate semen, carry out physical intercourse. The precaution is that neither releasing the oxygen (Piranavayu) nor controlling of it, but allowing it respiring just in between. Don't do it more than once. After having intercourse, have ablution and Vibhuthi (Sacred powder on the forehead), then go for Siva Thiyanam (Meditation on Almighty Grace), and after that only, go to bed. While sleeping, keep the body turned towards its left side only. On any time, while sleeping for any purpose, always keep the body turned towards its left side. Then, sleep for seven and half Nazhikal or ten Nazhikai (3 to 4 hours). And, after that, by waking up, be to yourself in good thoughts. The intercourse during night once in four days is known as Athama Patsham (Mean Practice). The intercourse once in 8 days is known as Mathima Patsham (Medium Practice), and that once in 15 days is known as Uthama Patsham (Majestic Practice). If gone more than 15 days, semen seeps out itself due to natural arousal. Intercourse once in four days makes the semen turn into watery and sicken the enrichment of offspring. And hence, it is called, 'Mean Practice'. In night, by sleeping gently, wake up without night dream. Always, don't be in fear. And, be not fearless too much, without precaution. Always, be mentally pleasant. Killing, Anger, laziness, Lying, Jealous, and Rude-Words; give up all these harms. Avoid loud Talk, speedy Walk, Run and Walk, Arguing and Fighting. By any means, without wasting more oxygen, practice safely.

**Rule-10:**

After, drying out Potralaik Kaiyanthakarai, and making powder of it, and then add it to Sesame Oil (Nallennai/Gingili Oil/Til Oil); and then, by applying this boiled oil mixture

(Sesame Oil + Powder of Potralaik Kaiyanthakarai) on head, take hot water bath once in four days At least, take this bath once in a week. If this powder is not available, take this bath, but only by applying the boiled sesame Oil/Nallennai on head. Avoid smoking tobacco, smoking marijuana, drinking palm wine/toddy, consuming any alcoholic beverage, and anything that makes you dizzy. Never hold both defecation and urination, even a little bit. Never waste up semen in vain. Give up all bad habits. While doing any work or carrying out any worldly affair do it with spiritual attitude (Siva Sinthanai), and practice as habit

**Rule-11:**

In this body, at the centre between eyebrows, presume, as if the Light of God's Grace shines on the Camphor of Soul's Acuity (Anma Arivu), and by having this routine practice, and by presenting yourself/the truth as Love for God, and presenting yourself/the truth as Compassion for Living beings without any break down, recall Aumhara (Ohm) Panjhatsharam; recall Siva Panjhatsharam; Must do.

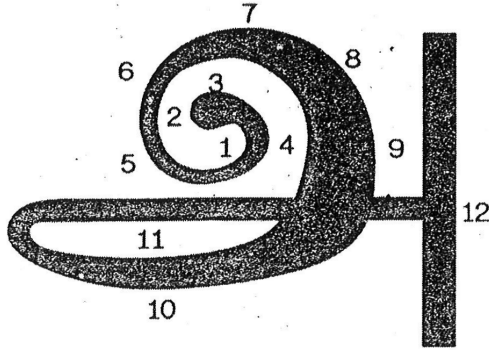
*ThiruChitrambalam*  
*(Sacred Wisdom Dais)*

*Thanks for the article translated by Sri. Durai, extracted from vallalar.org.*

# Amplified configuration of Tamil Alpha

(Agaramaagiya Mudhal Ezuthu Urppatthi  
Vivaram)

(Translated by Benevolent K.N. Umopathy)



1. Bindu - Biglight - Sunlight
2. Nadham - Big Sound - Big bang
3. Parabindu - Half of it's light - Moonlight
4. Paranadham - Sound
5. Aparabindu - Star light
6. Aparanadham - Subtle sound
7. Tikrantham - Neighbourhood light - lightning
8. Athikrantham - Neighbourhood sound - Thunder
9. Vamasakthi - Splendrous power
10. Jeshta Sakthi - Primordial power
11. Roudhra Sakthi - Super power
12. Kali Sakthi - Whole power

The universe is known as Macrocosm and the human as Microcosm. What all exist in macrocosm it is all in microcosm and if in microcosm something is not available it is not there in macrocosm is accepted in today's science.



St. Ramalingam amplified the tamil alpha's (அ) configuration in twelve parts as above in Macrocosm.

How it is tallying in the microcosm is well explained by benevolent T.R. Thulasiram in his book 'Arulperum Jothi and deathless body' as under

	A	B
1.	Bindu	Root Support (mooladhara)
2.	Nadham	Heart
3.	Para bindu	Ajna (Soul Centre); Bindu
4.	Para nadham	Sahasraram or top of the head; Higher mind; para jagrata (self centre) Nadham (In relation to the lower centres of 1 & 2, the 3rd and 4th are at higher levels and hence they are called here specially as, Para bindu and Para nadham (as in column A)
5.	Apara bindu	Illuminated mind; Para swapna; Para bindu (lower)
6.	Apara nadham	Intuitive mind; Para susupti; Para nadham lower (In relation to the higher centres of 11 & 12, the 5th and 6th are at lower levels and hence they are called here specifically as apara bindu and apara nadham (see column A).
7.	Dikrankam	Selective over mind; Para turiya (i.e. Paraveli Summit) also called Siva Jagrata; (this must be a term of bindu or light in the context as regards column A)
8.	Adhikrantam	Global overmind; Siva Swapna; Sagunanta; Parampara Veli; Sabdha brahman (This must be a term of Nadham or sound in the context as regards column A)

9.	Vama Sakthi the energy of Brahma in over mind summit	Gnostic overmind; Parapara Veli; Upasantham or Sammaunam; Parigraha state; Pillar of light or Jothi sthambam (this must be a term of bindu or light in the context as regards column A)
10.	Jeshta sakthi, the energy of Vishnu in overmind summit.	Ananda overmind (This must be a term of Nadham or Sound in the context as regards column A)
11.	Raudhri Sakthi The energy of Rudra in over mind summit	Sith-tapo overmind, source of higher para bindu
12.	Kali, the energy of Sadasiiva in overmind summit	Sath overmind, source of true or higher Para Nadham.

Now in relation to the high seated Para bindu and the true Para Nadham at the eleventh and twelfth levels, the bindu and nadham at the fifth and sixth levels are the lower ones and hence these latter are called apara bindu and apara nadham (Column A). Thus it is seen that the series of bindu or nadham at various levels though differently prefixed as para or apara, reconcile completely and also in the sense given to these prefixes by the swami in Upadesha "on para and apara" as former and later as higher and lower. Beyond the twelfth level is the world of truth, the super mind. The true truth of vowel **ॐ** is said to be hidden beyond in the world of supermind which is described in keerthanai as Agara Saba (pathi) the true saba or home of vowel (Agara Sabha). Its subtler or inner or outer forms of sound and letter are constituted by twelve states.

*ThiruChitrambalam*  
(Sacred Wisdom Dais)

# THE GREAT SERMON

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## PERUPADEASAM

(Translated by Thiru Gnana Sambandam)

This was revealed on 22nd October, 1873 (Tamil month of Aipasi 7th day)

Tuesday morning 8 a.m. at Mettukuppam, Siddhivalaaham Thirumaligai, Cuddalore District

(Home of perfection where Vallalar attained Immortal body and made his body invisible and mingled with Arutperunjothi Almighty) After unfurling the Suddha Sanmarkam Flag (one fourth yellow colour at the top, and three fourth white colour at the bottom) This Maha Upadesa (or) the Great Sermon was given to be noted down by the disciples.

All of you living here are advised not to waste the time in vain as you had been doing now.

Until for some time when it is expected for the outward manifestation of the "Almighty" Arutperunjothi at the Dharma salai at Vadalur you must be continuously involved in good enquiry and inquiry of the soul and God.

To know how to do the "*vichaaram*" self inquiry, it is: What is the nature and conditioned state of our-selves and our soul. And all so what is the nature of self-existing Almighty God who is mastering and ruling us being seated above all of us.

Accordingly, all of you should do "*vichaaram*" either individually solitarily or collectively, along with amicable friends who are harmonous with or fit to your intelligence or knowledge and disciple, or otherwise, if you can have inquiry with VELAYUTHA MUDALIAR (His disciple) he will reply upto the maximum standard of a man's enough understanding.

**If we can do this kind of '*vichaaram*' the foremost veil of dark green, which obstructs strongly our soul-knowledge without enlightenment will get removed and vanish.**

If that first veil vanishes, all other veils will vanish more quickly and automatically. That Green colours the fundamental colour of black.

We should appeal to the "Almighty" "*arutperun jothi*" with continuous thinking and singing with prayer for the removal of the so called Thick veil and also realizing our short comings and faults combined with our needs, even when we are sitting and relaxing by lying down on bed and also we should make efforts with Devotion and Divine love so that the real truth will be revealed to us. This "*vichaaram*" is of two kinds.

1. **Param**, the Supremely higher one which is about "*arutperunjothi*"

2 **Aparam**, the lower which is related to The World of the Divine, or Param where as aparam is related to This World, Aparam.

Between these two, the "*vicharam*" which is related to this world "*iha-loham*" is not the real inquiry (*vichaaram*) Because, if anyone is involved in *vichaaram*, it should not be considered as standard "*vichaaram*". Here this "VI" is prefixed to distinguish and deny the ordinary worldly "*vichaaram*" Truly. *Chaaram* means misery, sorrow. So "*vi-chaaram*" means to remove and renounce the misery and sorrow. Moreover "*vichaaram*" is revealed only to refer to "*para-loka-vichaaram*" the inquiry about the divine world and divine life.

Just as we remove the fungus above the stagnant water of the pond, it is not easy to remove the thick dark green veil of "*raaga dhruvesa*" the "likes" and 'dis-likes" which obstructs the vision of our soul knowledge, without the transcendental heat of "*vichaaram*" *vichaara athi-ushnam*" This kind of divine causal heat can be realized by the spiritual experience of an adept yogi.

This Divine heat is not known to be created or kindled by any other human efforts. Even more than that "*vichaaram*" exceedingly great heat *athi-ushnam* can be created by doing melting prayer, praying with devotional songs, and meditating and thinking about the Divine nature, Divine truth and glory. Only for this *athi-ushnam*, the Yogi, go and live in forests, mountains and caves, for hundreds and thousands of years

and kindle the heat with severe *tapas* (ardour), penance and strict observances and self-control.

Besides doing this kind of *tapas* (ardour) and creating "*athi ushnam*" or heat, it is by singing the Divine glory and greatness with prayerful songs and meditating the Almighty God Arutperunjothi, it is possible to create crores and ten crores (millions and billions) times of "*athi-ushnam*".

How to produce that *vichaara-athi ushnam*?. It is as follows:

If we can try for one *jaama* or *yaamam*, (three or four hours of duration continuously) involved in *Para Vichaaram* (1.0.) Divine inquiry. Without (*iha-vichaaram*) this worldly enquiry, and also meditating or singing the glory, along with prayer of Devotional songs with melting of the soul and mind, we can attain and achieve whatever we have to attain.

And hence in this world, the worldly people would refer to the *vichaaram* as misery and sorrow without knowing or understanding real truth and meaning of *vichaaram*. But we should not consider that kind of meaning. What they mean is that *vichaaram* itself as misery or sorrow, which is wrong, and also it is not the right meaning. *Chaaram* means misery and sorrow (*dhukkam*) But "*vichaaram*" means the removal or destruction of sorrow and misery. And hence *vi chaaram* = removing or driving away, the misery and sorrow. The prefix "VI" which had removed the misery and sorrow. (i.e.) *chaaram* so *vichaaram* refer only to *para-loka-vichaaram*, inquiry of the Divine World. And so we have to be continuously involved in *vichaaram*. Also *vi chaaram* means "VI" danger or accident and mishappening, *chaaram* means removal or driving away danger and accident. Conclusively we should be trained and inculcated in good efforts continuously in *sath-vichaaram*.

Moreover somebody may ask: Oh! This is the best occasion or proper time for the advent of the Almighty *arutperunjothi*.

Why is it necessary to do efforts at this time of the manifestation of God? Can we attain and achieve whatever we have to achieve?

Yes. This is good that you asked this; it is really True that the Almighty is to manifest. Also it is True that the veil and obscuring screen is going to be removed by Him. It is also true that you will achieve or obtain whatever you have to obtain. But the already mentioned green veil or screen which is connected with *raga dhruvesa*, the likes and dislikes, is existing in two parts.

That is as follows

(1) **Asuddha Maya** veil, which is related to impure kind of Maya.

(2) **Suddha maya** veil which is related to pure kind of maya or illusion. Among these two, one part is at the base on the lower portion another at the top portion. That which is at the lower is the veil of Asuddha Maya. That which is at the top is veil of Suddha Maya. Among these two, Asuddha Maya veil has the aim, and tendency of enjoying this worldly enjoyment "*iha loka phoga*". But the suddha Maya veil is related to the achievement and perfect realization of paraloka, the Divine world and life.

When the Almighty *arutperunjothi* manifests, and grants favour by His Omni Grace, he will remove only the Asuddha Maya Veil at the lower part of the ordinary human beings, who had no effort and practice of *sath vichaaram*.

Therefore it is possible at that time when that lower veil get removed, we will be blessed with purity to become purified persons, but we can not achieve whatever wish and goal of perfection. Moreover we cannot obtain the Divine favours of performing the penta-divine functions (of creation production, purification, involution and evolution by grace-blessing), along with other siddhis or (supernatural powers of perfection) and also to practice and gain the spiritual experience, *aanma - anupavaa*.

Therefore, we will have to do good efforts and get spiritual upliftment.

Also the confusion and loud crying and noisy talks etc had emerged, with the divine, purpose, of preparing training the true and adherents and devotees to perfection and ripening of soul and also to avoid and remove the sinners and

criminals. And so if we can live with continuous effort along with special attention or awareness, both Asuddha Maya Veil at the bottom and suddha Maya veil at the top which is of green colour will be removed at the time of the advent and manifestation of the Almighty God. Asuddha Maya Veil is of dark green colour but the Suddha Maya Veil of golden green colour. When the Suddha Maya Veil of dark green colour had been removed other following veils will be very quickly removed.

You can find and realize the detailed description of these Veils or screen detailed or described in the Arutperunjothi Agaval poem (of 1596 lines). Moreover, when these veil get removed, anyone can perform the divine penta functions, etc. Super natural deeds. And so if every one can try with good efforts, it is possible to gain proper and sufficient benefits and profits.

Furthermore, let us not put our belief or faith and goal in the philosophical Arts and stories such as *vedas*, *ahamas*, *puranas*, *ithihasa* etc. Because, in these books of imaginary arts, only symbolic and hidden Truths are erotic without revealing the real facts, the authors had veiled and obscured the truth, as though somebody is covering with soil and dust (over the death body). Even without revealing with a little atomic measure, they had symbolically represented the micro-cosmic (pindami-Nature superimposed upon the micro-cosm (Andam).

For example, the false authors had named and represented the Almighty as "*kailasapathi*" "*vaikuntapathi*" and '*sathya yokaathipathi*' and also imaginatively constructed the proper shrine, the vehicle (*vaahanam weapons arputham*). The inner mould (*vadivam*) the external form "*rupam*" etc. exactly like a human being and even forgetting the Truth, they had expressed the imagination itself as Truth. If anybody enquires "Does the divine God possess hand and legs similar to a human being?" They hesitate and get be wildered without knowing to reply. The later followers calling or naming themselves as great men, had puff led and bluffed nonsense things by closing their eyes of Truth vision.

But the ancient one who had covered and hidden the Para Truth was a great Adept or genius and powerful person. Till now, nobody had discovered and found out what he had veiled and hidden, what he had looked or covered, no one had struck and broken the lock that he had sealed.

In the false religions, some occult power (*karma*), Siddhi had been imaginatively promised. If we try perseveringly for ten or eight years for every *siddhi*, it is possible to attain little siddhi. If we put our Goal or Aim for these siddhis, the goal towards the Almighty God, will get deviated away.

If the aim of God realisation goes, at last the great profit or benefit will go in vain. Or, otherwise, if anyone tries for a long time, and attains a little siddhi, the great gain or soul benefit will go away.

So, let no one put the aim to attain the little siddhi but should aim at the Almighty God only. The evidence for the imaginary description of above said siddhis the prose writing *peru vinnappam* (of Vallalar) and *thiru arutpaa-arul vilakka maalai* poem which begins as "*iyal vedha aahanamgal* and also one should realize the important notes and ideas in them.

Like this, the grammatical formulae in "*vyaakaranas tholkaapiyam paanineeyam*" etc. are almost false and imperfect. The explanation is (90 ninety, Thonnooru) 900 Nine hundred. *thollaayiram*, which are the numerical names "THOL-The real meaning of "Thol" is one digit less than the said 90. 900 also ONDRU (one- two-2 Nooru (hundred) 100 (999). The last letter ends in 'U' This is because the siddhar's had named the number to end in "U" for some reasons. *thol nooru thonnooru* 90 (100-10) *thol aayiram thollaayiram* 900 (1000-100) THOL means one digit less than the said "*thonmai*" had been inflected or reduced to "THOL (THOL+MAI) = *thonmai*.

Likewise, we should not put faith in *saiavam vaishnavism* etc religious and *vethaantha and siddhaantham* etc philosophies. Because in them, the Truth had been revealed only partially, and mystically (secretely, obscuring the Truth but not expressed plainly and perfectly). If we learn and practice these arts, there is not enough time for us. And so let no one put the aim on the above religions etc. Because we can gain only a little benefit but cannot attain the great life of eternal bliss of



soul gain which is natural truth and also realize with active living. Because there is no time for us, stand evidence for this truth. First, in my early life time, I had put my full aim and goal in *saiva religion* with intense devotion, as known or witnessed even by *pattanaththu swamigal velayutha mudhaliyar etc* and also few others That Dogmatic faith had gone away thow ?) you will know from my early poems (of Fifth Volume) of *thiru arutpaa songs*.

Why I had that much attachment and was immersed in that was that I had been a very little knowledge and so-little understanding, but now the Almighty Arutperunjothi had lifted me up above lofty Summit heights. This is because I had abandoned every thing or attachments and also if you can leave anything untrue and unwanted things, you can get great gain like me.

Had anyone, who had not renounced or sacrificed fully gained any Profit, No. But they had only lost what they had got.

They had not gained any profit, if anyone assumes that the attachment and aim on the religion had lifted me up. But what is that which had lifted me to this highest place, that the *dhayavu* - ('*thaniperungarunai*' or supreme compassion) the Almighty had revealed that which had to be INFORMED even in my early times the reference from my Prose Writings of great Appeals (*peru vinnappam*) and also from the songs of grace (*thiruvartpa poems*) beginning from *eththeavaraiyum nin saayaiyaai*". I viewed all Gods or Devas as the shadow or similitude of '*arutperunjothi*' and also in the poem *thediyaundu ninathuruonmai* That I had searched for the truth of Thy Reality.

Moreover, what He had revealed the true and great discipline is "*karunaiyum sivamea porul enak kaanum kaatchiyum peruga*" meaning 'the compassion and the aim of God Almighty. *arutperunjothi*, is the aim of real matter and goal to be seen as the view point. Only this Gracious compassion had lifted me up. That is *dhayavu*, Compassion. Only this mercy or compassion had uplifted me up, for that compassion "*orumai*" the oneness or the unity feeling of souls, is necessary. Only when that "*orumai*" the oneness of unity of souls is realized the

compassion will emerge or manifests 'only when compassion comes, we can go up to great heights. Now my knowledge had transcended above so many millions of universes (*andams*), that had resulted from this 'ONENESS' of soul fellowship.

If anyone who is obstinate, does not come along with my path or does not heed to my words, or obey my advices and instructions, in whatever manner, but behaves rudely. I will try my best with skilful STRATEGEM or by any trick (*thanthiram*), of

1. Saying good or friendly words or speeches; or

2. I will teach or mend with threats or scoldings or challenges (of strict observances of spells) or

3. I will fall prostratedly at the feet, making entreaties to condescend to my words or I will surrender with obedience and obeisance to get him friendly; or

4. I will try by giving money and other desirable objects, gift articles to bring anybody under my control and favourable co-operation or;

5. Atleast I will try my earnest prayer. (appellations, worshipful chantings or singing songs of Divine Love and compassion). Likewise, I will bring anybody to come to the path of virtue and goodness and grace.

Let all of you also try and pursue, like me, in the same method and manner Even during the previous night had been appealing and soliciting with prayers to the ALMIGHTY of compassion.

*Arutperunjothi*, that without any active presence, even for a second, the people here would not feel at home and live satisfactorily.

That is NOT meant exclusively to the people living HERE ONLY, but also to the whole human beings, or groups of people living all over the world.

The reason is that I had been appealing to the Lord that all are my brothers and sisters of integral unity of Right of soul love and be loved by compassion, I had been revealing this truth of the universal Right of the Integrity or oneness of soul-love, '*aanma neya-orumaippaattu-urimai*.

If anyone does not come to the path of discipline and perfection but behave like mean-minded or petty minded persons with lower intentions (of animal feelings and behaviour) will try my best as there is little or short time for the manifestation of the Almighty before the sanctum sanctorum of Sathya Dharma Saalai (Sanctuary of Eternal Service) or in the public way of common preparation and collective evolution, till then let all of you come to accordance to fit with true discipline and also try to pursue and mend others also, to bring into harmonious trend of ourselves or merciful beings try and through any trick or means of psychological methodology.

Let you all try and do like this for some time. I will also pray and appeal to the Lord, for the attainment of soul profits and so all of you also should behave and not according to me.

NOT ONLY the religious persons but also the God men *vedantha and siddhaantha* systems of philosophy. who had been proclaiming and calling themselves as great man and great genius or leaders, prattle and babble like religious fanatics are revealing ONLY false rumours and statements leaving the Truth.

They are NOT revealing the truth outwardly or explicitly to be understood by clear reasoning.

I had been sympathizing with or feeling heavy at heart at those people who, without knowing or realizing the Divine, are circumventing me or coming round in obeisance to me. Considering me as the Divine-embodiment or God head. Oh ! Pity I had been fully sympathizing with them that these (our) brothers, not knowing or realizing the Divine are coming round me and accompanying me always.

The reason why they had not realized the Divine is that without experiencing the taste of any eatable, the real taste could not be known, there will be no wish or liking for any eatable, whose taste had not been known or experienced already.

Likewise, until one has the direct experience of Divine, there will be no wish or devotion for the Divine.

And hence, let you be involved in doing '*sath vichaaram*' with the main goal or intention or realizing of knowing the Divine.

The methodology of doing *sath - vichaaram* is as follows

What is the real position and status of the sun, the moon and the stars in the macrocosmic-universe (*andam*)? What is the inner form, outer form and the real nature of them (the sun, the moon and the stars). Who are in this physical body, the Microcosmic-form, (*pindam*)?

What is the reason that there is the over-growth of hair on the eye-brows, hand-pits etc.. What is the factor of reason for the hair, not growing upon the parts of the body like the forehead etc..?

What is the reason for the emanation or germination and their further growth of the nails on the fingers at the legs and hands?

What is the inner form, outer form and the self existent Nature of them? Likewise, one should enquire about the Micro-cosmic phenomenon (*pindam*). This should be done uninterruptedly and continuously. If we are deeply involved in this and continuously in doing *sath-vichaaram*, the worldly people would speak ridiculously or criticize about that.

To speak ridiculously ill of this (*sath-vichaaram*), like that is the inner tendency or nature of those people. Because they don't know the real *truth* (*unmai*) about this.

And hence. let you NOT consider or bother about their criticism (or let you not intently worry about their ridiculous censures).

Likewise, if we can inquire about the fact that the Almighty Creator, who had put proper and sufficient holes in the ear-lobes. He could have already put proper and fit holes in the ear and nose if HE (THE ALMIGHTY) had the wish and will to adore the ears with ear-studs for the males and to adore the nose with nose-rings for the females, then no one would have the acceptance and preparation for adorning the ear with the ear-rings and the nose with diamond-studs etc

If we do self enquiry thus and create carelessness or intentionlessness for the worldly enjoyments, the state of desirelessness (*niraasai*), would be attained.

And hence, the fifteenth state of *yogam in gnaanam* (Gnaanaththil Yogam) which is among the four kind of steps of divine practice of preparation (*saadhanam*), like

- i) *Sariyai* (divine discipline and observances)
- ii) *Kiriyai* (divine action or divinely deeds of devotion etc.

iii) *Yogam* (Divine union);

iv) *Gnaanam* (Divine Wisdom)

Then the third step of Yogam in Gnanam

Whereas,

i) Gnaana-Sariyai. 13th step.

ii) Gnaana Kiriyai, 14th step.

iii) Gnaana-Yogam 15th step.

iv) Gnaana - Gnaanam. 16th step.

And hence, let you be involved fully in this *vichaaram* or self enquiry.

If you could be practicing this Saadhana of Vichaaram, continuously, the Almighty will reveal to you limitedly for the conditioned knowledge (*kandamaaha*). When the Almighty manifests out (for collective evolution) and again, when you attain the state of ONENESS of INTEGRITY (*orumai*) of feeling and realization, He will (surely) manifest fully or unlimitedly (*akandamaaha*) (without reserve or exemption or exception).

And hence, let you be involved peaceveningly in this effort.

I had been advising and revealing the TRUTH to you for about 2½ (Two and half) years. Further, there will be some "STOPPING" or half of involution for those who will tell or reveal to you.

Further more, let you NOT think and behave or live as you had been so, in the past till now.

(THIS WILL BE THE LAST WORD OR REVELATION  
(*kadaisi vaarththai*))

From NOW ONWARDS let you be involved for some time, until the manifestation of the Almighty in the public or common revelation at the *Dharma salai* (Sanctuary for the external service) in doing *sath-vichaaram* or self inquiry.

Moreover in the sacred tests or Religious and Religio-philosopher their so-called authors or authorities had hinted or noted the Divine Truth as symbolic Representation and also without revealing exoterically or explicitly they had revealed the partial truth, esoterically or mystically, such as or like this "*Sivaayanama*" (Salutations to the Lord Siva) combining, with the core formula "*Sivaayanama*" other complex forms (*sangai*) of 1 2 3, 4 5, 6, 8, 10, 13, 15 16 etc permutations and combinations of *mantras* and had put them into practice and it is seen prevailing in the daily practice of the public.

The meaning of the Mantras will vary in many measures and interpretations. And hence, our GOAL to be attained is ONLY the (*aanma-laabam*) Soul-experience or Sour Profit which is the experience or enjoyment of the Divine Bliss (*sivvanubhavam*)

For all of you living here (with Almighty's faith), there is no worry or enquiry about (*suvarga* (Heaven) or *naraha* (hell)).

Those who are concerned about the heaven or hell, will practice so many Saadhana or spiritual practice or practices and after attaining little profit or infinitesimal Boddhis (occult or supernatural powers), will get obstructed in their spiritual path and at last, by divine favour or Divine help of omnigrace, they will practice the good effort or perseverance of compassionate service (*karunainan muyarchi*) and consequently or ultimately obtain the ultimate perfection of bliss (Siddhi-inbam). This process is very rare and tedious.

At his moment, the Almighty *Arutperunjothi* had removed or abolished everything (untruth or non bliss or all miserable manifestations) had been revealing as to me, in order to attain the supreme, soul-bliss, with the favourable help and guide of the primary saadhana for the ultimate experience or enjoyment of the Divine Bliss (of Eternal Blissful Life)

I had already revealed, I am revealing this NOW and I will also reveal in this future out of the sympathetic feeling of the universal Right of the Integrity or Oneness of Soul-love and

compassion (*aanma neaya orumaippaattu urimai*) this TRUTH, emerging from the soul experience of Truth knowledge (*meyyarivou*), the Truth experience of Truth knowledge and the enjoyment of the soul bliss of (Eternal Blissful Life), so that all of you have to attain like me without doubt, misconception or confusion or of understanding.

The Divine commandment of our Almighty *arutperunjothi*, is as follows

"As our FIRST or FOREMOST Saadhana or spiritual practice, is the "*karunai*" the Discipline of soulful compassion, the Almighty had taken explicitly this Divine Formula (*thiru mantra*), as the Foremost practice or primary saadhana, as

ARUTPERUNJOTHI ARUTPERUNJOTHI  
THANIPERUNGARUNAI ARUTPERUNJOTHI

"Omnigracious Infinite Light,  
Omnigracious Infinite Light,  
Unique-Immense-compassion  
Omnigracious Infinite Light"

Mercy (*dhayavu*) compassion (*karunai*) and omnigrace (*arul*) will reveal or hear the same, and similar meaning, and hence, the soul knowledge with Supreme compassion ITSELF, is the fully perfect and whole Bliss. That is, the Supreme Knowledge with its Supreme Compassion. This is the word for word meaning of the *mahamantra vaakya*, the Great sentence of the Greatly Divine-formula.

If anyone continuous and got ripened into the spiritual Saadhana of Practice, there is no obstacle for the ultimate enjoyment of the Divine Bliss (*inba anubhavam*).

Let your realize this fact through the evidence of proof of the classical Text:

"*santhathamum vedamozhi, yaathonru patrin athuthaan vanthu mutrum*"

Meaning, whatever VEDA or Truth of knowledge, you take as the word of belief of faith, to be realized, the ultimate GOAL will be attained accordingly.

Moreover the Karma Siddhar (Supernatural persons of divine action, with occult powers), of impure-maaya-nature

had obscured or veiled the Divine - TRUTH with revealing it explicitly.

Till today, these had been not other-Gnaana Siddhar of pure Maaya (illusion), nature who were great in experience of Truth knowledge and Bliss Till now, there had been no prevalence of Suddha-Sanmaarkam, the Absolutely True path of compassion and Eternal Blissful Life.

Moreover, even the dead would have got resurrected back to new spiritual life. And hence, NOW, THIS ONLY, IS THE PERIOD OR Duration of *Sanmaarkam*.

ONLY to hear witness to this TRUTH, the external symbol of aanman, a Flag had been unfurled, NOW ONLY.

The bare TRUTH of the Flag is that there is a system of plexus starting from the navel (umbilicus *naadi*) and terminating at the eye-brow centre.

At the fore end of the fore head, there is a membrane hanging within.

The base or bottom of that membrane is of white colour, whereas the upper part of it is yellow colour.

Below this membrane, there is a NERVE, moving up and down in simple Harmonic Motion.

This kind of FLAG could be got realized in our soul experience.

ONLY to refer to this experience, symbolic colour had been unfurled.

Further more, better experience will be revealed for all in our soul knowledge.

Even when I start to reveal the TRUTH, as I had been ORDAINED to do so there is NONE. to understand and realize this fully.

As there is the Sanmarka Flag got unfurled extemally, all of them will realize the TRUTH Those who had come earlier with this Mission of Messengers to reveal the TRUTH had NOT ONLY hidden the truth, but also obscured it as though throwing mud and soil upon the TRUTH.

At this moment, the Almighty had been revealing them, revealing NOW, and will be revealing further. Let all of you



perseveringly pursue, with continuity *sath vichaaram* Self inquiry, with full vigilance, attention and true knowledge.

Necessarily and compulsorily, there should be the discipline of compassion, which is the basic for *sath vichaaram*.

Also, there should ALSO be the general public and common feeling of the soul Right of sharing with the common. Right of Integrity or Oneness of Soul Love.

If you can live like this, you will gain all benefits, and gains at the time of the manifestation of the Almighty *arutperunjothi*.

This SHRINE (of Siddhivalaga Thirumaligai Sanctum Sanctorum) will bestow millions and billions times help and assistance, more than that which could be done by one's father, mother elder and younger brothers etc...

This is TRUE, TRUE, TRUE as this is the Divine commandment or the ORDAINED DECREE of the Almighty.

Arutperunjothi Arutperunjothi

Thaniperungarunai Arutperunjothi

*Thanks for the article translated by Late Thirugnanasambandam, M.A., M.A., M.A., Siddhi valagam, Mettukkuppam, extracted from vallalar.org.*

# ARRIVAL OF THE UNIQUE GOD

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[SANMAARKKA PERUMPATHI VARUGAI

12-04-1871]

*This is a declaration to the Swami!*

Hereafter, only the common and ultimate spiritual path [Suththa Siva Sanmaarkkam] will be practised all over the world without any hindrance. This unhindered Supreme spiritual path will be followed from this period of time till quite a long and illimitable period of time and the period will go on getting extended further and further. The religious differences, the philosophical differences, the differences in the caste system and the differences in the ways of living will come to an end and the common, ultimate and Supreme spiritual path [Suththa Sanmaarkka Peruneri Ozhukkam] will be practised. This is the will of God and it will start happening after 29 months from now. The God who is about to come now is not the one among those who is said to have come before this period of time as mentioned in the religions, philosophies, and mythologies in various names such as the Messiahs. [Kartharhal], Deities [Moorthihal], Gods [Kadavular] Celestial Being [Devars], Devotees of God [Adiyaar]. Yohis and Saints etc. He will be the absolutely unique authority. [Thani Thalaimai Perumpathy] who is expected to make His Gracious Presence in accordance with the respective experiences of all the said Deities, all Celestial beings, all Gods, all Spiritual heads, all Yohis and all Saints.

If this is true, I shall have the Grace of that God, I have it and had it. After me, all of you will also have it without any obstacle, you shall have it, you have it and you had it. Be not afraid.

*Thiruchitrabalam*  
(Sacred Wisdom Dais)

*Thanks for the article translated by Team of Sanmargam,  
Vadalur.*

# Pure and True path's petition

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## [SUTHTHA SANMAARKKA SATHTHIYA SIRU VINNAPPAM]

Oh God! the Supreme Grace and the absolutely unique authority; the one whom the saints of the common. and Ultimate Spiritual Path [Suththa Sanmaarkka Gnanigal] experience through their acts of worshipping, contemplating, realizing, and getting unified with Him by means of innumerable Sacred Words representing His Divine qualities such as the one who is the Natural Truth [Eyarkkai Unmaiya], the one who is the Natural Knowledge [Eyarkkai Arivinar], the one who is the Natural Bliss [Eyarkkai Inbinar], the one who has no qualities [Nirgunar] the one who has the Characteristics of True Knowledge [Sirgunar], the one who is everlasting [Niththiyar], the one who is the Truth [Saththiyar], the one who is the only one [Ehar], the one who is also the many [Anaehar], the one who is in the beginning of everything [Aadhiyar], the one who is Infinite [Anaadhiyar], the one who is free from Impurities [Amalar], the one who is the Supreme Grace Light [Arutperumjothiyar], the one who works Miracles [Arpudhar], the one who is free from the impact of any act of miracle [Nirathisayar], the one who is all in all [Yellaamaanavar], the one who has all [Yellaam Udaiyavar] and the one who is omnipotent [Yellam Vallavar] etc., We, who are smaller than the particles of dust, by making use of our little knowledge submit these humble entreaties to the Domain of Divine Grace for the Kind and Gracious act of hearing and redeeming us.

Oh God! [Dhevereer], the one whose **Uniqueness** is in no way comparable, the one who exists as the Supreme Grace Light with absolute authority in the Immeasurable, pure and vast space of True Knowledge; the one whom all the Divine Forces [Saththars], the Divine Powers [Sathigal] that work through those Divine forces and all prominent Gods [Thalavargal] find it too difficult to comprehend; the one who

exists far beyond all kinds of Principles [Thaththuvangal] and the places where all those principles are at work [Thathuvihal] and to describe his unique characteristics even the Vedas and philosophies created by those who have acquired the knowledge of truth do not have the appropriate word and by getting only the words which are not so appropriate they are puzzled. If it is so, how should we who are smaller than the worm that is bred from the excretory products of the humans know the right and suitable words that are required to submit our Entreaties to the Domain of Divine Grace. Therefore, Oh God! [Dhevereer], the merciful, without considering the merit of the insignificant words that have been used in our entreaties, the same may be recognized and we are all saved by the act of Grace.

Oh God! The Nature and the one who is more merciful than a mother! When we were in the darkness of ignorance, in the form of ignorance, as ignorant persons, having learnt out of ignorance and existed without any knowledge, out of Supreme Grace, we were made to enter into a physical body with little bit of knowledge. From those period of time to the present period, without knowing to experience the life by making use of the given knowledge and live accordingly by taking only the knowledge as Form, only the knowledge as Appearance, only the knowledge as Sense organs, only the knowledge as Mind, only the knowledge as Knowledge, only the knowledge as Experience, we experience it only the fault as form, only the fault as appearance, only the fault as sense organs, only the fault as mind, only the fault as knowledge, only the fault as experience. Therefore, our entreaties which we submit in the Sacred Domain will also be in the form of fault and it will signify only fault. Though, we do not know the ways and means of submitting our entreaties without fault, still, with little courage, we submit it Oh God [Dhevereer] as it is the nature and glory of the Divine Grace to consider even the faults as good characters without finding any fault in the entreaties, the kindness and Grace may be bestowed upon us.

Apart from the period of our existence in the darkness of ignorance and after getting extricated from the darkness, we were born so many times as Grass, Paddy, Tree, Herb, Shrub,

stone, mountain and hill etc in this world and suffered in various ways by getting removed, by getting cut, by getting sawed, by getting pinched, by getting dried, by getting broken, by getting exploded etc., died so many times and by going on entering into the bodies of those species of plants languished and we were fed up with those lives. Afterwards, we were born so many times as Ant, Termite, Worm, Snake, Iguana (Udumbu), Frog, Small Fish, Crocodiles, Shark, Whales etc., and suffered in various ways by getting worn out, by getting crushed, by getting beaten, by getting caught etc., died so many times and by going on entering into the bodies of those species of reptiles and the bodies of the beings that live in water languished and we were fed up with those lives. Afterwards, we were born so many times as fly, beetle, Dragonfly, Crow, Sparrow, Eagle, Vulture etc. and suffered in various ways by getting beaten, by getting caught, by roaming around, by getting tormented etc and died so many times by going on entering into the various bodies of those species of birds, languished and we were fed up with those lives. Afterwards, we were born so many times as Squirrel, Monkey, Dog, Pig, Cat, Goat, Ox, Elephant, Horse, Tiger, Bear etc and suffered in various ways by getting caught, by getting beaten, by getting stabbed, by getting cut, by getting attacked, by getting tied, by getting struck down etc and died so many times and by going on entering into the various bodies of those species of animals languished and we were fed up with those lives. Afterwards, we were born so many times as Paisaasar, Poothar Eraakkathar Asurar, Surar etc. and suffered in various ways by roaming around, by getting trapped, by showing authority, by displaying arrogance, by getting forgetfulness, by getting immersed in thoughts, by getting confused, by getting puzzled, by waging war, by getting killed etc and died so many times and by going on entering into the various bodies of those celestial beings [Deva varkkam] languished and we were fed up with those lives. Afterwards, we were born so many times as the Dwellers of Forest, Robbers, Murderers etc. and suffered in various ways by living in fear by getting Imprisoned, by getting Injured etc. and died so many times and by going on entering into the various bodies of those

species of the Dwellers of Hell languished and we were fed up with those lives.

Oh God! [Dhevareer], At last, the boredom, doubt, miseries, tiredness, and sorrows which we Had in all our previous births had reached the knowledge of the Divine, By taking pity on us and out of Grace, we were made to enter the human body which is required to attain the Ultimate Deathless Life. Oh God! We do not know the ways of compensating this Supreme act of Compassion.

Oh God! the Supreme Grace Light who is pervasive in the Innermost [Agam], the Inner [Agappuram], the Outer [Puram] and the Outermost [Purapuram] bodies of all the beings; Oh God! from the period we were made to enter the human body and during the period of our presence in the womb of mother, during the period of our infancy and during the period of our childhood as we were perturbed due to various causes and existed without knowledge, we wasted our time without knowing the '**Might**' of all powerful Supreme Grace and after having passed through all those stages and in the present stage, Oh God! by Grace, we were made to realize in our knowledge that there is '**One True God**' [**Oru Unmai Kadavul**] who creates all the universe(s), all the worlds, all the beings, all things and all other things and enlightens, purifies, makes them righteous and suitable to obtain Grace, render the fruits of their action and if we worship Him by contemplating Him with 'True Love' in our thoughts, the Grace of God will manifest and exist in our thoughts and by means of the manifestation of that Grace, we could prevent the miseries such as Death, Disease, Ageing, Fear, Sorrow etc. and could attain union with God and experience the unique life of Absolute Natural Bliss which is not hindered by any time, any place, anyway and by any measure. From the moment we had such a realization, when we were thinking again and again "How to pray God? When shall we have the manifestation of Grace in us? When shall we get out of the miseries such as death, disease and ageing? When shall we have the attainment of never ending Bliss of the Perfect union with God?" and were deeply worried without knowing any way out of this situation. Oh God! the ocean of Grace who is kind and helpful to those

who are fatigued, revealed by Grace, by hinting "you had been suffering due to the miseries caused by death etc for quite a long period of time and got tired and in order to relieve you from those sufferings, to prevent you from getting tired and perturbed and to make all of you to attain the never ending absolute Bliss, I shall perform the Acts of Divine Grace (Thiruvavural Nadam) for quite a long and Immeasurable period of time to manifest and exist with all kinds of Miraculous Divine Powers at Uttara Gnana Siththipuram which is also known as Paarvathipuram, Which is located at the northern side of Poorva Gnana Chidambaram. The said period is very next and very near. In that holy place, as a sign of performing the act of Grace, (Arul Nadam) a Sacred Hall of True Knowledge should be established and consecrated." Besides this, by means of holy presence in the form of Grace in our innermost [Aham] and outer being [Puram] made the sacred Hall of True Knowledge to appear and exist without obstacles.

Oh God! [Dhevereer], whenever we think of this act of Supreme Grace, we are extremely rejoiced and hereafter, as it has already been indicated, we begin to adorn the Sacred Hall of True knowledge.

Oh God!, The Supreme Grace Light!, by means of the holy presence in the form of Grace in our innermost and outer being and by preventing any sort of hindrance in any manner to hinder this sacred act of adorning should shower the Grace to complete this Sacred activity. Oh God! The all Powerfull and the absolute authority! When the Sacred act of adorning comes to an end, by the Gracious Presence in the Hall of True Knowledge and by Manifesting Grace and miracles should make us and all others who have this human body to become real Devotees and by Imparting True Knowledge, by providing True happiness and by elevating all of them to the state of Common and Ultimate spiritual path of truth and reconciliation, enable all of them to attain the Life of Truth leading to Eternal Life.

Oh God! The Supreme Grace Light and the God of Miracles! the one who has all! we pray that from now onwards and at all times the Grace should be bestowed upon us to prevent us from getting attached in our mind to the barriers of

the common and ultimate spiritual path [Suththa Sanmaarkkam] such as religions, philosophies, the other ways of pursuing the spiritual knowledge and their acts of rituals and cults and the worldly religious establishments like the caste system and ashram etc. and their different thoughts and practices. The Grace should also be bestowed upon us for getting the full- fledged existence of the very important objective of the common and ultimate Spiritual Path [Suththa Sanmaarkkam] which is the right to have identity with all the souls with the sense of oneness (Aanma Neya Orumaippatturimai) within us at all times, at all places, in all ways and in all measure without any deviation.

Oh God! the one who has become all, the Supreme Grace Light and absolute authority, Dhevareer! For the Divine Grace and Supreme Mercy our vandanam, vandanam.

*Thiruchitrambalam*  
(*Sacred Wisdom Dais*)

*Thanks for the article translated by Team of Sanmargam,  
Vadalur.*



# **The harmonious path of truth and purity's augmented petition**

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**[SAMARASA SUTHTHA SANMAARKKA  
SATHTHIYA SANGA PERUVINNAPPAM]**

Oh God, the all-powerful and the absolute authority. The one who by the act of Divine Grace performs the Sacred Dance of Divine Bliss [Sivananda Orumai Thirunadam] as the perfect expression of His Natural Bliss [Earkkai Inba Niraivu] from the state of Oneness in a vast space of pure Divine experience [Suththa Sivanubhava Veli] where the Natural Truth is in a perfect State of Existence [Eyarkkai Unmai Niraivu] in the Nature of Supreme Grace Light [Arutperunjothi] as His Perfect Natural Manifestation [Eyarkkai Vilakka Niraivu), with a view to rejoice all the beings.

Without having even a little knowledge and in the bondage of darkness which is known as the state of ignorance, I was in the dormant condition for quite a long time as the smallest Cell covered by impurities [Pasu]; Oh God! by means of the presence within me as the Inner Light, by extricating me from the bondage of darkness made me enter the human body that has six senses which is the superior one amongst all the bodies which are born and made me exist with a little amount of knowledge. Oh God! How shall I know the 'Mightiness' of the Supreme Grace! How shall I think about it! What shall I speak about it?

Oh God!, the omnipotent and the Natural Truth! From a drop of the semen [Sukilam] of a temporal Foster father made me multiply and evolve into a 'Cell Form' [Pahuthi Peranu] and during that time, by the Gracious act of being within me in the form of inner light created the Form of Cell. Besides this, by existing in the form of a spirit in the drop of the semen safe guarded my Form by enduring the unbearable dirtiness, disgusting condition and the foul smell which nobody in the external world would ever bear with and by preventing the various inimical principles which were in the drop of the

semen from hindering my growth, protected my Form. Moreover, by the act of Grace, by getting the effulgence of the power of the soul which was blossomed like this to manifest and develop.

Until 'My Form' got fused with the ovum of a temporal Foster mother, whenever the impure things which were out to destroy my Form were confronted with, destroyed all of them by the act of Grace. Oh God!, How Shall I know the 'Mightiness' of the Divine Grace and Supreme Mercy of the one who has done all these things for me! How shall I think about it! What shall I speak about it!

Oh God! The manifestation of Nature and the one who has all!. During the period of getting my form fused with the ovum of the mother, by getting me developed into a '**form made up of elements**', [**Pootha Peranu**] made me evolve and manifest by remaining within me as Inner Light created the Form made up of elements. Besides, by remaining within the ovum in the form of a Spirit and by bearing with the dirtiness, disgusting condition, bad odour etc. which nobody in the external world will ever endure, prevented the various inimical principles which were in the ovum from obstructing my growth nurtured my form, by the Gracious Act. Moreover, by the act of Grace destroyed all the impure things which were confronted with during my presence in the ovum. In addition to this, by the Gracious act prevented the effulgence of the power of the soul from getting receded and thereby enabled the same to manifest, exist and grow in me.

Besides, during the period of my presence in the womb of the mother in the form of a cell made up of elements and till my transformation to the form of physical body, by the act of Grace prevented my form of the cell from getting split and disintegrated by various kinds of inner destructive forces such as the poisonous micro-organisms, poisonous air, poisonous flame etc. and safeguarded me. Moreover, during the period of my existence in the womb of the mother in the form of physical body provided me with all the helping organs based on various principles which were required for manifesting the various acts like Desire, True Knowledge etc. without any shortcoming, brought up and nurtured me by the act of Grace.

Moreover, during the period of my existence in the form of a physical body in the womb of mother which was harder than the steel, darker than the darkness which is in the dark cave, very small in size, filled with dirtiness etc., whenever I was distressed and got tired due to compression, heat and perspiration in the womb, by gently blowing the air of Divine Nectar (Amudha Kaatru) frequently prevented the suffering and tiredness and protected me by the act of Grace

Moreover during the period of my existence in the form of physical body within the womb of the mother whenever I suffered due to hunger and fainted by feeding me the divine nectar made out of elements of nature [Puutha Kaariya Amudam] alleviated the hunger and revived me from the faintness. Apart from this, during my existence in the womb of mother in the form of a physical body, whenever I was frightened by the fear caused by the evil spirits and the extreme darkness, by the act of Grace prevented me from getting frightened by the evil spirits by the sound of Naatham [Naatha Oli] and by the 'Light' arising out of Vindhu [Vindhu Vilakkam] dispelled the extreme darkness and removed all those fears. Besides this, by preventing all the inner impurities such as the great fire, strong wind, big noise, great flood, big worm etc. which happened in the womb of the mother from affecting me safeguarded and imparted me the knowledge by the act of Grace. In addition to this, by the act of Grace provided many good things such as the increase in the duration of experiencing happiness, expansion of Life-Time etc. in the physical body of mine.

Moreover, by the act of Grace prevented the body of mine from getting endangered by the pains of getting damaged and compressed by the Wind blowing within the womb, protected and created me in this world. Oh God! How shall I come to know the 'Mightiness' of the Divine Grace and Supreme Mercy of the one who has done all these things for me! How Shall I think about it! In what way shall I Worship!

Oh God! The one who is all in all and the Natural Bliss!; from the moment [second], I had entered the pouch containing the semen of the one who is known as a father and till the moment [second] before I reached the pouch containing the

ovum of the one who is known as mother, as per my calculation the intervening Period of time was about one crore nine lakhs and sixty thousand seconds. During the period, when I was in the form of a basic life cell [Paguthi Peranu] prevented any kind of hindrances from affecting me and by remaining within and without me, in form and without form and without getting annoyed etc. protected me with Love and Grace. As I do not have even little courage in mind to state that the kind of Mercy displayed by the human beings like the father of this world etc. who are irritated, weakened, disgusted, freedom less, distracted and obstructed in safeguarding me even for a short period of time [a second] will be an equal in any way to the Nature of Divine Grace and His supreme Mercy, I do not hold my views in favor of the human beings in this regard. Therefore, Oh God! What shall I think about the Divine Grace and Supreme Mercy! In what manner shall I Worship?

Oh God! the Supreme Grace Light and the absolute authority!; From the moment [Second], I reached the pouch containing the ovum of the one who is known as mother till the second before the second I had my origin in this world, as per my calculation, the intervening period of time was about six crores forty eight lakh seconds. During the period when I was in the form of a life-cell made up of elements of nature [Pootha Peranu Uruvil] and in the form of a physical body (Pinda Peru Vadivil), prevented all sorts of hindrances, all kinds of dangers and safeguarded me by existing within and without me, in Form and without Form and without getting annoyed etc and with supreme kind of mercy. As I do not have even little courage in my mind to state that the kind of mercy displayed by the human beings like the mother of this world etc who get irritated, weakened, disgusted, distracted and obstructed in safe-guarding me in this world even for a short period of time [a second] will be equal in any way to the nature of Divine Mercy and His Supreme Grace, I do not hold my views in favour of the human beings in this regard. Therefore, Oh God! What shall I think about the Divine Grace and Supreme Mercy! In what manner shall I worship?

When I was in a dormant state for an immeasurable period of time without being conscious of any difference between I and Him and existed without any consciousness of the past and present in the bondage of great darkness and from which nobody could separate me by anyway, by the act of Grace, separated me from the state of bondage within a short period of a second by the Swift act of prime-cause [Adikaarana Kiriyaiaal] and transformed into the Form of prime cause [Adhi kaarana pahuthi uruvil]. Oh God! What shall I think about the 'mightiness' of the divine Grace! In what way shall I Worship?

Oh God! The absolute authority, the truth and the bliss arising out of truth! Within a short period of a second and even without my realization of the act made me enter the part of the Form of cause [Kaarana Pahuthi Uruvam] by the act of cause [Kaarana Kiriyaiaal], the subtlest part of form [Adhi sutchuma pahuthi uruvil] by the Subtlest sort of act, the Subtle part of the form by Subtle kind of act, the form made of elements [Puutha Wuruvam] by the force and power [Paraththuva sakthi-saththar] of those who belong to the domain of the ultimate world, the Physical Form by the Force and Power of those who belong to the domain of this world [Aparaththuva sakthi-saththarhal]. Oh God! What shall I think about Supreme Power of the Divine Grace! In what manner shall I worship?

Oh God! The supreme Grace light, the one who is infinite and perfect Bliss in Himself!; The creation of element soil (Earth) which supports the life of the living being the creation of element 'water' which nurtures the living being, the creation of element 'Heat' which makes the living being to manifest, the creation of element 'Air' which makes the living being to increase; the creation of 'Infinite space' made up of elements to accommodate the living being; the creation of additional elements like additional soil, additional water, additional heat, additional air etc. and the place for their existence, the place for their activity; the Five kinds of senses viz sense of sound, sense of vision, sense of taste, sense of smell, sense of touch. The inner organs of sense viz ear, eye, tongue, nose, skin which are required for their existence and

the outer sense organs which are required for their function; the five kinds of working knowledge viz speaking, walking giving and taking, excreting the solid waste products from the body, excreting the liquid waste products from the body and the Internal working organs viz mouth, foot, hand, organ to excrete the liquid waste, organ to excrete the solid waste which are required for their existence and the external working organs which are required for their functions; The subtle acts of the mind and mental faculties viz thinking, enquiring, ascertaining, becoming egoistic, the subtle inner. instruments viz Mind [Manam], Buththi, Siththam, Ahangaaram which create those functions, the subtler inner instruments which create those subtle acts; the different kinds of additional instruments which get expanded to different kinds of characteristics viz Peaceful [sathvam], Active [Raajasam], Indolent [Thamasam], the places for their existence and function; the intermediary activities such as the act of bringing up, the act of making suitable, the act of causing desire, the act of getting the right ways, the act of displaying authority, the act of creating the cause, the act of performing deeds etc., The instruments such as characteristics, desire, knowledge etc. which create those activities, the places for their existence and activities of those instruments; the divine acts such as removal of impurities, creating happiness, doing the act of purification to be a cause to obtain happiness, to be helpful etc. The principles which are required to create those acts, the places for existence and activities of those principles; the other important functions such as knowing, declaring, experiencing etc and the Forces and the Power who create those functions, the places for their existence and increase.

The increase in the presence of the Air, Heat, Coldness, the places for their existence and the places for their function; the powers such as the power of the sun, power of the moon, power of the heat, power of the star, the creative power [Brahma sakthi] the illusory power [Maayaa sakthi], the destructive power [Rudhra sakthi] etc. the places for their existence and increase; the Forces [Saththargal] who govern those powers, the places for their existence and increase; the various states of existence viz conscious state [Nanavu], Dream

state [Kanavu] state of deep sleep [Suluthi] etc., the places for their existence. In addition to this, many other innermost organs and inner organs; Different kinds of skins like upper, lower, hard, soft etc., Different kinds of nerves like white, red, green, small, big etc., (vennarambu, sennarambu, pasunarambu, sirunarambu, perunarambu etc.) Various kinds of bones like Big, small, long, folding etc; various kinds of blood like pure, impure, mixed, tawny etc., various kinds of tissues like liver, spleen, kidney, testicles etc., various kinds of semen [sukkilam] like upper and lower semen etc; different types of brain like omkara, egoistic etc, Different types of Divine nectar [Amudam] like top and middle nector etc, the variety of colours like white, red, green, black, yellow; varieties of other colours made out of combination of colours like red in white, green in white, black in white, yellow in white, white in red, green in red, black in red, yellow in red, yellow in green, white in black, red in black, green in black, yellow in black, white in yellow, red in yellow, green in yellow, black in yellow, the places for existence of these colours types of their function, kinds of their usefulness. In addition to this, so many other outer organs and the outermost organs were provided all together in this physical body with a view to assist me. Oh God! How shall I come to know and contemplate the absolute power of the divine Grace! How shall I think about it! In what way shall I worship?

Oh God! The knowledge of Truth, and the goal of the aspirants of the common and ultimate spiritual path! (Suththa Sanmaarkka Latchiaam); Without getting my birth in the other parts of this large world about which the human beings are not aware of wherein only the serious faults such as greediness, extreme anger, too much Desire, too much conceit, so much worldly attachment, so much hatred, extreme arrogance, complete lack of sense, so much confusion etc. thrive, by the act of Grace made me to be born in the place where mostly good characters alone flourish without any deformities and in the superior birth of this Human birth. Oh God! What shall I think about the power of that Divine Grace and Supreme Mercy! In what way shall I worship?

Oh God! The God of Truth, the one who exists in the vast space of Supreme Grace in the Form of Supreme Grace Light without undergoing any change! Starting from the stage of my infancy till I reached the stage of childhood, without permitting any kind of obstacles like getting frightened by ghosts, vomiting milk, getting weakened, suffering from diseases, crying due to hunger, babbling due to fear, vomiting food, and the other sufferings pertaining to the body etc. to obstruct my growth, by remaining within and without me brought me up by the act of Grace. Oh God! What shall I think about the power of the Divine Grace and Supreme Mercy! In what way shall I worship?

Oh God! The God of Supreme Grace and the one who is in the form of Supreme Grace Light!, the one who have all the characteristics of whatever way one tends to know Him!; During the period of my childhood, without letting me go astray by joining hands with the small boys of this world and commit mistakes such as playing small games, showing fondness for eating snacks, drawing pictures, seeing wonderful things, speaking bad things, bursting into tears, making pretty quarrels indulging in the act of naughtiness, reaching the state of introversion, getting annoyed with mother etc. by providing little knowledge, guided me to perform only the acts of righteousness such as remaining in solitude, consuming without desire, performing prayers and meditation, seeking the knowledge of God showing compassion to all living beings, following good characters, singing divine song with humbleness, showing devotion to God etc. Oh God! What shall I think about the power of that divine Grace and Supreme Mercy! In what way shall I worship?

Oh God! The one who is in all and the one without whom no other existence! The one who is all pervasive within and without the whole of the universe; the one who exists forever as the absolute authority! During my childhood, without any formal teacher to teach me, by the act of Grace and by remaining within my innermost being tutored and thereby enabled me to acquire the highest kind of training in the learning process which was beyond my capacity to learn.



By preventing me from desiring to learn the Aryan languages etc which are known for creating Embellishment, Vain glories, luxuries, obscurities, passing time, made my mind attached to one of the languages of the south which was created by the power of Divine Grace which is very simple to learn and understand, very sweet to sing and worship, very simple in conveying the knowledge of Deathless Life and by the act of Grace made me compose various kinds of devotional songs in that Southern language.

Even during that young age, by the act of Grace made me realise that the practices based on the caste system, the practices in the Ashrams are only the practices of this unreal world and they are false, prevented me from following those practices. Moreover, during the course of my gradual growth towards my higher age, enlightened my knowledge and gradually elevated me to the higher state of knowledge and made me remain there.

During the period of my youthhood, by act of Grace prevented the desires of the mind and senses which characterize the youthhood from coming up even to little extent and totally controlled them.

Even before reaching the youthhood, by the act of Grace made me realise the true knowledge that there is only one True God and He is the God of Supreme Grace Light who exists within and without all the living beings to rejoice all of them. During the beginning of my youthhood itself enlightened me with the real knowledge that there were innumerable religions and their expansions in different names such as saivam, vainavam, samanam, buddhism etc., the ways of practicing, the Gods, the end and aim mentioned in those religions are only the principles towards achieving different kinds of attainments [Thaththuva Siththi Vikarbanga] and the further expansion of those religions in various forms of art such as Vedas, Aaahas, Puraanas, and Saaththiras etc. are the imaginary works of art relating to the principle of attaining attainments [Thaththuva Siththi Karpanai Kalaigal] and by the act of grace prevented me from following those religious practices. Moreover, by the act of grace made me realise that the other spiritual paths and philosophies of different kinds in different names such as Vedhaantham, Siththantham, Naadhantham, Yogaantham, Kalaandham etc are only the

resemblance of the different sorts of attainment experienced in the common and ultimate spiritual path [Suththa Sanmaarkka Anubhava Lesa Siththi Bethangal] and prevented me from following them also.

Apart from doing all those things, by preventing my knowledge from getting attached to the worldly desires like the desire for gold, desire for women and the Desire for land [soil] etc. even to a little extent and by giving me the knowledge to identify with all the living beings with a sense of Oneness and with a view to make all living beings to obtain happiness made me compassionate with the sense to make good efforts and got me attached to only to a unique spiritual path which is the Common and Ultimate Spiritual path [Suththa Sanmaarkkam]. Moreover, by the act of Divine Grace, to enable me to attain and lead the life of Absolute Natural Bliss and in order to provide me with the bodies which are never destroyed viz. the Body of Light [Suththa Thegam), the Body of Sound [Pranava thegam), and the Body of True Knowledge [Gnana Thegam], the freedom to govern all the principles, the true knowledge to realise that there is only one God, all sorts of attainments such as Karma Siththi, Yoha Siththi and Gnana Siththi etc.. by means of the presence in the form of Supreme Grace Light, imparted the true knowledge which I would not have learnt otherwise, showed the true and great visions which I would not have seen otherwise, made me perform the true and great acts which I would not have done otherwise, made me experience the true and great experiences which I would not have experienced otherwise, protected me continuously from within and without by the act of Grace and by remaining deep within my mind got Intermingled with my Life-Force [Wuyir Jeevan] perform the gracious act of Divine Dancing out of Supreme Compassion.

Oh God! [Dhehareer] what shall I think about the mightiness of the Divine Grace and Supreme Mercy of the one who does all those Gracious acts! In what way shall I worship?

***Thiruchitrabalam***  
***(Sacred Wisdom Dais)***

*Thanks for the article translated by Team of Sanmargam,  
Vadalur.*

# **The Harmonious path of Truth, Purity's petition for Wisdom**

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**[SAMARASA SUTHTHA SANMAARKKA  
SATHTHIYA SANGA GNANA VINNAPPAM]:-**

Oh God! The unique and absolute authority, the one who is extremely compassionate natured who by the act of Grace Performs the act of Divine Dance of Truth [Saththiya Thiru Nadam] which is His Natural Bliss [Eyarkkai Inbam] in the form of Divine Truth which is His Natural Truth [Eyarkkai Unmail in the Sacred Hall of True Knowledge which is His Natural Manifestation [Eyarkkai Villakkam].

Oh God! all the scriptures [ Vedas and Aahamaas ] by their innumerable ways and means, for quite a long period of time and by their own measures sought to know, analyse and glorify the quality of the spiritual attainments [ Siththi Vallaba Tharam] attained by the True saints who have reached the Domain of Divine Grace, in spite of their Individual and collective assessment could not arrive at any conclusion in any manner and remain surprised; All Great Persons who are Great by virtue of their great knowledge mention with a sense of wonder that the Divine authorities who perform the acts of Creation, Protection and Purification etc., of the whole universes and all things that exist in the universes, the Divine Forces [Saththars] and the powers [Saththigal] that work through the Divine Forces who conduct all sorts of Divine principles by their capacity of Cause and Act in spite of their efforts to realise the same could not succeed as their efforts are not enough to realise and remain in a state of confusion. Therefore, I understood beyond doubt that the capability and status of the Spiritual attainments of the True Saints who have reached the Domain of Divine Grace could not be realised by anyone and by any means. Having known the Truth like this, being a humble person, how shall I, begin to know the status of the Manifestation of Natural Truth of the Domain of Divine Grace [Thiruvurul Samugaththin Eyarkkai Unmai Vilakka

Tharam] who provided the capacity and status of the Spiritual attainments to those True Saints by the act of Grace.

Oh God! The God of Supreme Grace Light and the one who acknowledged even my false and imaginary expressions coined by the false knowledge of mine as the expressions of Truth and bestowed the Grace out of Mercy upon the person who is no better than a worm which had its origin from the solid excretory products of the humans! I have heard the knowledgeable persons saying with the sense of wonder, on several occasions that the Gods of fivefold acts etc who desired to contemplate the supreme quality of the Natural Supreme Grace of the Domain of Divine Grace [Thiruvarul Samuhaththin Eyarkkai Perungkarunai Perunthanmai] could not do so and regret by going on thinking that their faculties which act as the helping instrument to contemplate the 'Good Characteristics' viz. possession of purity and love etc. are not fully developed and complete. Having learnt like this, how shall I, the person who is so simple and having the faculty which is as hard as the stone and the place for existence of all the bad characteristics such as lust, anger, etc., begin to contemplate the supreme quality of the Natural Supreme Grace of the Domain of Divine Grace?

Oh God! The God of Supreme Grace, the one who have considered even the faults of the person like me who is worse than a dog, as good characters, the one who always remained within me, and the one who got intermingled with my 'Life Force'. I have learnt from the words of Truth of the Great Scholars that the Deities [Moorthihal] etc. who desired to worship the Supreme Glory Of The Supreme Natural Characteristics Of The Domain Of Divine Grace [Thiruvarul Samuhaththin Eyarkkai Perum Guna Perum Puhall ] could not worship and shocked to hear that their tongue and the related working organs which act as the instrument of worshipping do not have the disciplines in their acts such as the act of speaking Truth, the act of speaking the words of kindness etc. Having learnt like this, How shall I, the insignificant person begin to worship the Supreme Glory of the Natural and Supreme characteristics of the Domain of Divine Grace by means of my

thick and impure tongue that has learnt the evil acts of speaking lies and speaking words of no importance etc

Oh God! The one who is the Supreme Grace Light, absolutely unique and perfect and the one who is permeated within and without the whole of the universe and the bodies there-in! My strong, uncontrollable and ever increasing desire that had taken its origin from deep within me had been overflowing to know the status of the Natural Truth of the Domain of Divine Grace, to contemplate the supreme quality of the Natural Supreme Grace of the Domain of Divine Grace and to worship the Supreme Glory of the Supreme Natural characteristics of the Domain of Divine Grace. I therefore, by considering the word of Truth of the true Saints that State that the absolutely unique and Supreme God of the Supreme Grace Light [Arutperunjothi-Thanipperungkadavul] have all the 'Features' of whatever features one knows of Him, with whatever features one contemplates Him and in whatever features one worships Him as the basis, began to know, contemplate and worship Him.

Before beginning to do like this, as I could not find any one of His features which I could know, contemplate and worship in accordance with my capacity, Oh God! The Supreme Grace Light and the one who is absolutely unique, more often, I began to realize, contemplate and worship with a sense of surprise what could really be the quality of the Natural features of the Domain of Grace.

Oh God! the Supreme Grace Light! the one who is the Natural Truth and absolutely unique thing [Eyarkkai Wunmai Thaniperum Porul] the one who is the Natural Manifestation and absolutely unique feet [Eyarkkai Vilakka Thaniperum Padam], the one who is the Natural bliss and absolutely unique happiness (Eyarkkai Inba Thaniperum Suham] and the one who is inseparably combined with all these characteristics and exists with incomparable great qualities! Oh God! By making right efforts, having reached the holy congregation of the saints of the common and ultimate spiritual path [Suththa Sanmaarkka Gnanigalin Thirukkoottam] who are the practitioners of six school of philosophies viz Suththa Yogantharhal, Suththa Kalaanthargal, Suththa Pothaanthargal,

Suththa Naadhaanthargal, Suththa Vedhaantharhal and Suththa Sithaanthargal who by Divine Grace, conquered all the principles [Thaththuvangal] such as the sense organs, senses and the mental faculties etc. of the body; the ones who are free from all kinds of Impurities, the ones who are beyond the influence of any governing principle [Thaththuvaantham]; the ones who are aware of the Truth of themselves [Tham Unmai Unarnthavargal]; the ones who have the Natural Feeling [Eyarkkai Unarchi], experience the Natural Bliss [Eyarkkai Inbam] in the Natural Truth [Eyarkkai Unmai]; after humbly submitting to each one of those groups individually with Devotion when entreat them "the Great ones who perform the Great acts of miracles, Kindly inform the Natural Existence of the Domain of Divine Grace of God who is the supreme Grace Light and absolutely unique Authority" each of the Saints of the respective holy congregation individually explain with overwhelmed feeling "How shall we come to know contemplate and in what way Shall we explain the Nature of the Domain of Divine Grace of God of Natural Truth who is at once the Basis and Not for the appearance, Nature and all other ways and acts of all things, all characteristics, all acts, all other things, all usefulness, all experiences. He is the one who exerts influence on all things and at the same time does not get influenced by anything, the one who has the innermost, inner outer and outermost and all-pervading existence in each and everything in the universe"

When the Saints of the common and ultimate spiritual path of Truth and reconciliation who have full freedom to enable the performance of fivefold acts of all the principles [Thaththuvangal] and all the places where the principles work [Thaththuvigal] viz the creation, activation, regulation, confusion, clarification and the ones who have attained perfection in experiencing the true happiness arising out of realization of the Natural Truth [Eyarkkai Saththiya Gnana Suhaanubhava Purana Souruba Saathiyargal] with the Eternal bodies made of pure and True Knowledge which are not hindered by any time, any place and by any means, and the ones who are capable of performing all sorts of open and hidden acts of miracles such as the Butha Siththi, Karana

Siththi, Indiriya Siththi, Guna Siththi, Pirakiruthi Siththi, Purata Siththi, Vindhu Siththi, Para Siththi, Suththa Siththi, Kaala Siththi, Kalaa Siththi, Vishwa Siththi, Viyoma Siththi, Brahma Siththi, Siva Siththi etc. of the Pinda Siththi, Anda Siththi, Pagiranda Siththi, Andaanda Siththi based on various principles and in various places simply by the glimpses and the ones who are the reconciled Saints of True Knowledge of all the six schools of philosophies [Shataantha Sanmaarkkam] were approached due to the effect of the good deeds done in the past in their Sacred place of Divine knowledge and after worshipping them and kindly entreated "the True Saints who enjoy the absolute freedom kindly inform the features of the Domain of Divine Grace of God who is the Natural Truth and absolutely unique authority" without communicating anything, they set only the tears of Joy through their Gracious and Sacred eyes and remain silent. If this be what I have heard from the realised ones informing me with a Sense of Wonder, I began to think what could really be the Nature and Existence of the Domain of Divine Grace and got myself puzzled without arriving at any conclusion.

Oh God! the one who is the absolute authority and Supreme Gracel, the one who is perfect in Himself, the one who is self existent, the one who is Pleasant in Himself, the one who is also beyond all these things and gets intermingled here and there, the one who becomes all these things and get unified and the one who also exists in Solitude at a point which is far beyond all these things! the one who is in the experience of those who have attained the basic stage Karma Gnana Siththi, the one who is in the experiences of those who have reached the ultimate stage of Karma Gnana Siththi, in the experiences of the basic Yoga Gnana Siththi, in the experiences of the ultimate Yoga Gnana Siththi, in the experiences of the basic Thatthhuva Gnana Siththi, in the experiences of the ultimate Thatthhuva Gnana Siththi, in the experiences of the basic Aanma Gnana Siththi, in the experiences of the Ultimate Aanma Gnana Siththi, in the experiences of the Suththa Gnana Siththi, in the experiences of the Samarasa Suththa Gnana Siththi. If this is the way of knowing the existence of the Domain of Divine Grace, How could one know the Nature and

state of existence of the Domain of Divine Grace of God who is absolutely unique authority with Supreme Grace and the one who is the prime cause, secondary cause and additional cause and at the same time transcending all these causes of all the Divine powers, all the Divine Forces, all the Deities, all the subordinate Deities, all Goddesses, and all Celestial Beings, all the beginners of spiritual pursuit, all those who are in final stage of spiritual pursuit, all living beings, all principles, all things, all characteristics, all activity, all experiences and all other things.

Oh God! The one who is incomparably superior! Although it is not possible in anyway and by any means to know, contemplate and worship the Divine Nature and the quality of the Domain of Divine Grace, as far as possible, this slave, began to know, contemplate and worship to assert my rights in this regard.

I adore, I adore.

*Thiruchitrabalam*  
*(Sacred Wisdom Dais)*

*Thanks for the article translated by Team of Sanmargam,  
Vadalur.*



# **The Harmonious pure and true path association's petition**

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**[SAMARASA SUTHTHA SANMAARKKA SANGA  
SATHTHIYA VINNAPPAM]:**

Oh God! The omnipotent Supreme Grace Light, the one who is in the Divine Form (Thiru Wuruvam) which is His perfect Natural Truth [Earkkai Wunmai Niraivu] and the one who performs the Divine Dancing of Oneness which is His Perfect Natural Bliss with a view to rejoice all living beings in the Sacred Hall of True knowledge [Suththa Sivaanubhava Gnana Sabha] wherein the manifestation of Nature is in its perfection; the one who exists in the Sacred place created by the Grace of God which has the Sacred names of cause which are known as Uttara Gnana Siththipuram and Uttara Gnana Chidambaram and also the other worldly names which are known as Paarvathipuram and Vadalur! This is my entreaty pertaining to the congregation the common and ultimate spiritual Path of Truth in the Domain of the Grace of God [Thiruvvarul Samuuham].

I, who took this superior body that has six senses have the True and extreme desire to prevent the suffering from Death, Disease, Aging, Fear, Pains etc., which happened to this body now and then and by getting it transformed into Eternal body and lead a Supreme life with the attainment of the ultimate Bliss which is not hindered in any way by Time, Place, Ways and Measures.

While my desire was like this when I started knowing. How could these sufferings be eliminated and How could this body be transformed to an Eternal body in order to get the life of ultimate happiness with attainments, I was made to realize by the Divine Grace that it will not be possible to attain the life by any other way but only by the Freedom of all Possessive Divine Grace of God.

Later, when I began to know the way by which the Freedom of the Grace of God could be obtained, I was made

to realize by the Divine Grace that it will be obtained only when the three kinds of freedom based on 'I' and 'Mine' viz., the Freedom of the body, Freedom of enjoyments and the Freedom of the Life-Force [Jeeva Suthantharam] are removed.

Hence, I have given my Freedom of the body, the Freedom of enjoyment, the Freedom of Life-Force to God and the moment I gave all these freedom, by the Grace of God, I was made to realize the Truth that this body, the Life-Force and the materials of enjoyment were given only by the Supreme Grace of God who have absolute freedom and we did not have them by our freedom.

Therefore, hereafter, I will not have any kind of freedom with regard to this body, Life-Force and the materials for enjoyments I humbly entreat God to bestow His freedom and Divine Grace on me and eliminate all the agonies like Death, Disease, Aging, Fear, Sorrow etc., and transform this body into an Eternal body and make me live Eternally in the Life of Absolute Natural Bliss.

Oh God! I further entreat that all the human beings be informed this Truth as it was informed to me to enable every one of them to have their right to live Eternally.

Oh God! Vandanam, Vandanam! to the Divine rule of Supreme Compassion.

By  
**CHIDAMBARAM RAMALINGAM**

*Thiruchitrambalam*  
*(Sacred Wisdom Dais)*

*Thanks for the article translated by Team of Sanmargam,  
Vadalur.*

# **Announcement about True Wisdom Hall [25-01-1872]**

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## **[SATHTHIYA GNANA SABHAI VILAMBARAM]**

Friends! All of you have the human body which is the rarest one to have in this world.

From this moment onwards, I am extremely rejoiced due to my feeling of having realized the 'Truth' arising out of having acquired the Ultimate and Supernatural Knowledge [Arputha Arivugal] which were never known to have been known, the Supernatural Characteristics [Arputha Gunangal] which were never known to have been possessed, the Supernatural Informations [Arputha kelvugal] that were never known to have been heard, the Supernatural Acts [Arputha seyugal] that were never known to have been performed, the Supernatural Visions [Arputha kaatchugal] that were never known to have been seen, the Supernatural Experiences [Arputha anubhavgal] that were never known to have been experienced.

I make this declaration due to my wish that all of you should have the same attainments and be extremely rejoiced and due to my strong desire that remained, filled and found spontaneous expression from within me with regard to my 'Goal' of achieving the common and ultimate spiritual Path [Suththa Sanmaarkka Latchiyam] which is my right to have identity with the feeling of Oneness with all the Souls that are within all the living beings [Aanma Neya Orumaipaatu Urimai].

The one who is self manifesting and existing in Nature [Eyarkkaiyil Thaanei Vilangugindravaraai Ullavar), the one who is also self-existing and manifesting [Eyarkkaiyil Thaanei Wullavaraai Vilangugindravar] the one who is the Perfect Bliss without duality, the one who out of His Divine Power Performs the Supreme Acts of Supreme Grace viz., creation, sustaining, purification, making all of them suitable, Enlightening etc. of all Universes, all the Worlds, all Divine

Orders, all Sorts of Powers, all Divine Forces, all Brightness of Light [Kalaigal], all Things, all the Principles, all the Places where the Principles are at work, all the Life-Forces, all Activities, all Desires, all the Knowledges, all Usefulness, all the Experiences and all other things, the one who is all in all, the one without whom nothing has any existence, the one who is all Merciful, the one who is Omnipotent, the one who Possesses all, the one who is incomparably Superior, the one who is the Absolute Authority and Supreme Grace Light and the one who is realized by the True Knowledge is the only one True God who exists both 'Within' and 'Without' of all the places in all Pervading manner in the Perfect, common and vast space of pure knowledge of Truth [Suththa Meaiarivennum Purana PothuVeli] with all the qualities and in whatever way one understands Him.

Without realizing that there is only one God who exists like that and worshipping Him with love and devotion and attain His Grace and the subsequent True, Indestructible, Blissful, Perfect and Supreme Life and live accordingly, the human beings, by their various sorts of Imagination, have set their 'Goals' in so many religions, in so many philosophies and in so many other spiritual paths, have been going on taking birth for quite a long period of time, become gloomy due to their sufferings and pains and without having even a little bit of True knowledge, all of them get endangered in so many ways, suffer and die in vain and in haste.

Hereafter, in order to prevent these human beings from going on dying in haste and in vain and to enable them to have good qualities such as True Knowledge, True Love and True Compassion etc. and the attitude to perform only the right deeds and to have and adopt the Supreme and Ultimate Spiritual Path that is common for all religions, all philosophies, all other Spiritual Paths, the true God mentioned above [in Para-3] out of His own Divine will have established a sacred Hall of True knowledge [Gnana Sabhai] here [in Vadalur] to give the outward expression of Truth which is the most important objective of the common and Ultimate Spiritual Path and have expressed His willingness to reveal. His presence with His remarkable powers of Miracle performs the acts of

Grace from this period of time, to quite a long period of time and have presented Himself as the God of Supreme Grace Light.

Therefore if you come here [Gnana Sabhai-Vadalur] and worship from the time that has been mentioned below, you will be happy to have whatever you thought of having and you would be extremely rejoiced to see the happening of several kinds of miracles like the revival of those who are dead and the aged persons regaining their Youthhood etc.

By  
CHIDAMBARAM RAMALINGAM

*Thiruchitrabalam*  
(*Sacred Wisdom Dais*)

*Thanks for the article translated by Team of Sanmargam,  
Vadalur.*

# Four Aims

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## Sanmarga Peruneri Ozhukkam

(Translation by T.R. Thulasiram)

The four purusharthas or essential aims of the way of truth are:

1. Hema siddhi, power of transformation of baser metals into gold (possibly including transformation of physical body into a golden perfect body)
2. Knowledge and attainment of deathlessness of body.
3. Realisation of the Divine and becoming as Himself ie as of His Nature, and
- 4 Control and mastery over all tatvas or principles of existence.

These are four disciplines for achieving them. They are the disciplines of senses and body, mind and its faculties. and the disciplines of the jeeva and of aanma, the spirit.

(A)The discipline of senses are of two kinds namely of the Jnanendriya, the senses of knowledge and of Karmendriya, the senses of action (i.e. relating to body). These can be mentioned thus to hear music and devotional songs and avoid disharmonious and crude sounds to have a sympathetic touch and not an impure sense of touch, not to see with a cruel or unkind look not to desire for taste and smell, to speak sweetly and not to talk lies: to prevent by some means or other any cause occasioning sufferings to beings (Jeeva himsa) to visit upon the great liberated souls: to move about to places where Sadhus, men of pious nature. live in order to render help and service to them and also to other places where service is required to keep normal conditions of evacuation and urination without allowing them to become excessive or deficient i.e., by loose or constipated bowels and excessive or obstructed flow from bladder by regulations of food and through medicines of a herbal nature and physical and chemical substances, by massage and pressing of intestinal parts and by power of will and concentration (Note: Preservation of seminal fluid in order to have a healthy and

longer life and absolute taboo of sexual indulgence and of even sex-thought are insisted upon for the spiritual seekers of the Samarasa Suddha Sanmarga. To cover the organs and parts of the body such as head and chest not to wear dirty clothes, to wear footwear etc.

(B) The discipline of mind and its faculties imply transformation of mind into the form of knowledge of Ajna centre the derivative centre of Cit Sabha. Its first step is to get poised in Ajna, the centre at the mid of brows. Mind shall not be allowed to dwell on bad and evil thoughts, nor on the defects of others; to have no personal regard or egoism to eliminate anger, jealousy, pride, vanity etc. and to become of the true satwa nature e. of a nature with the clarity and happiness of consciousness to control movement of tatvas (ie. of the lower nature) from their excesses or outrageous behaviour.

(C) This discipline of Jeeva (ie. psychic discipline) shall be thus: To treat and deal with all men and women as one's own equal self or selves, irrespective of differences in caste, religion, philosophy, stage of life or ashrama, traditional heredity and nobility of family, adherence to scriptures nationality and low or high social status etc.

(D) The discipline of anma the spirit, is to become integrally the infinite and universal All-existence, because the Divine Himself dwells within all living beings from ant to elephant (and man) as the subtle Master and as the supreme Lord, making jeevatma, soul and self of our being, as its field of play of knowledge (Tiru Sabhai).

By following the disciplines thus, one can realise the said rare goals (purusharthas); unity will naturally result where there is the identity of knowledge.

Out of the said four disciplines, one shall sincerely follow the first two of the disciplines, the other two disciplines will not be effectively possible before receiving the divine Grace; but one shall aspire so as to be led to the last two disciplines i.e. the discipline of the jeeva and that of anma (Book of Oral Teachings).

*Thanks for the article translated by Late Sri T.R. Thulasiram, extracted from vallalar.org.*

# APPENDIX I

## INSTITUTIONS

Saint Ramalingam's three great works are

1. Founding of the Samarasa Suddha Sanmaarga Satthiya Sangam, The True (Original or Genuine) Society of the Universal Pure True Path (or Creed).

2. The establishment of Satthiya Dharumachchaalai. The True (Original or Genuine) Free Feeding House.

3. The construction of Satthiya Gnaana Sabhai, the True (Original or Genuine) Hall of Gnosis.

In these three institutions are embodied all the teachings and spiritual experiences of our Saint so lavishly poured out in song in the Thiruvartupaa's 5818 stanzas. They are the embodiment of the most sublime thoughts of the Thiruvartupaa. These institutions were founded in the order in which they are stated above.

The Samarasa Suddha Sanmaarga Satthiya Sangam was the first to be established. It was founded in 1865, just seven years after our Saint's arrival in Karunkuzhi, and two years before he left Karunkuzhi for Vadaloor Samarasa Veda Sanmaarga Sangam was the name first given to the Society. Later, it was changed to The Samarasa Suddha Sanmaarga Satthiya Sangam. Before we proceed further, it would profit us very much to dwell on the significance of each of the words which constitute the name of the Society. The word Samarasa Universal proclaims that the Society will be open to everyone irrespective of nationality, language, caste, creed or colour.

St. Raamalinga wanted to establish a religion shorn of all stifling accretions of castes and sects, of petty gods and propitiatory sacrifices, of the mumbo-jumbo of rituals which had lost their meaning and purpose, rid of soul-killing superstitions. And for this purpose he established the Samarasa Suddha Sanmaarga Satthiya Sangam. The word 'Suddha', 'pure' stands for this ideal.

It is sanmaargam we should understand next. Maargam means, primarily, path. Creed is another meaning.



The traditional existing significance of the four maargam-s are:

1. Dhaasamaargam becoming a slave unto God.
2. Satputhramaargam - becoming a son of God.
3. Sahamaargam becoming a companion of God.
4. Sanmaargam becoming verily God Himself.

Our Saint saw something different, something which he only can see, something unique as the significance of these maargams. To him,

1. Dhaasamaargam meant becoming a servant, a slave to all creatures.

2. Satputramaargam meant becoming a son to all living creatures.

3. Sahamaargam meant looking upon all creatures as his friend and looking upon himself as the friend of all creatures.

4. Sanmaargam meant looking upon the lives of all creatures as his own life.

These four paths do not exist solely as such, each has an admixture of the other three but is called, however, by the name of True Path (or Creed) for the apprehension of the Godhead, eternal deliverance from the bonds of birth and death.

The Credo of the Universal Sanmaargam is:

1. There is only one God.
2. He should be worshipped in the form of an Effulgence of Light by true love (devotion, bhakthi).
3. Petty gods and deities should not be worshipped.
4. Sacrifices of living creatures should not be performed in the name of those gods.
5. Flesh of creatures should not be eaten.
6. No differences of castes, religions, sects, etc. should be observed.
7. Every life should be held in as much regard as one's own life on the basis of the principle of Universal Brotherhood, on the principle that all lives are equal in the eyes of God. Unlike the Universal Brotherhood of other societies which

sprang up in India and abroad, the Universal Brotherhood of this Society extends to animals and even plants.

8. Assuaging the hunger of the poor is the key to The Kingdom of Heaven.

9. The dead should not be cremated, but should be buried.

10. All superstitious beliefs, customs, and practices should be given up.

Our Saint himself has on one occasion explained what is meant by "The Society of the Universal Pure True Path or Creed" He said "Understand that it is a Society of people who follow the fourth maargam which is the quintessence of the teachings of the Book of Wisdom universal to people of all religions. Therefore- mentioned four maargams are dhaasamaargam, satputra-maargam, sahamaargam, and sanmaargam."

It would appear that our Saint either wrote or intended to write a Book of Wisdom for the Society of the Universal Pure True Creed. References are to be found to this in his own works and in the utterance of one of his disciples. It is a great pity that it is lost to us.

This Sangam, however, was a loose-knit organization and had its headquarters in what became later on the Dharumachchaalai (Alms House). If the Saint had deigned to stay in the world a few years longer it is possible that he would have established it on a footing that would have ensured its unbroken continuity. But this was not to be.

One of the items, or, rather, the principal item in the Credo of the Sanmaarga Sangam is "Assuaging the hunger of the poor is the key to the Kingdom of Heaven" That he might become possessed of that unique Key, our Saint established the Satthiya Dharumachchaalai on the 23rd of May 1867.

Steps were taken by the Saint very early in the year 1867 to make arrangements for the opening of the Dharumachchaalai on 23rd of May in the same year. He chose the great open space to the north of Vadaloor village as the most suitable place for the Dharumachchaalai, though he was residing at that time in Karunkuzhi. Forty people, of whom

only seventeen could sign their names, donated the land for the purpose, a total of eighty kaanees of land, i.e. an area of 133 acres or 55 33 hecta-square metres. The document which was duly registered in the office of the Sub-Registrar is available for inspection even today. A most generous donation for that day and for this day too, but, nevertheless, in a sense, a widow's mite, for the donors, apparently, were not rich men. It is the poor who gave their generous support to the Dharumachchaalai that day and it is the poor who support it today. A building of mud walls with a roof of coconut fronds was built on that piece of land and the Dharumachchaalai was inaugurated on the 23rd of May 1867. It speaks very gloriously for the people of Vadaloor and its environs that the fire that was started in the kitchen that day has never gone out and that no one has been turned away hungry from the food queue.

The third institution established by our Saint is the Satthiya Gnaana Sabhai. The full name of this institution as conferred by our Saint in July 1872 is Samarasa Suddha Sanmaarga Satthiya Gnaana Sabhai. The concept of the God-head as the Great Effulgence of Grace has been taking shape in our Saint's mind since a long time and it gained its fruition in the construction of the Satthiya Gnaana Sabhai and its inauguration on the 25th of January 1872 on the full-moon day in the Tamil month of Thai (January-February) exactly two years according to the Tamil Calendar before the anthardhaan of our Saint) on the 30th January 1874, the full-moon day in the month of Thai (January-February). This coincidence of dates could not have been an accident. Thrikaalagnaani, a knower of the past, present, and the future, as our Saint was, he must have foreseen the second event and must have fixed the inauguration of the Light of the Great Effulgence of Grace in the Satthiya Gnaana Sabhai on the full-moon day in the month of Thai in January-February 1872. At this time our Saint was staying at Mettukuppam in Siddhi-valaaka-maalikai. He had fled Vadaloor nearly two years ago. He supervised the construction of the Sabhai, the House of the Light, from Mettukuppam with, probably, occasional visits to Vadaloor to see for himself the progress of the work. He renamed Vadaloor as Utthara-gnaana-chidambaram. This Sabhai was founded not

as the fulfilment of a desire of the Saint but at the express command of God Himself. The Saint makes reference to this fact in a Vinnappam, a prose one this time, made to God in 1872. This vinnappam, petition, is one of four, the names of which are The Suddha Sanmaargachchiru Vinnappam, The Samarasa Suddha Sanmaarga Sathiyapperu Vinnappam, the Samarasa Suddha Sanmaarga Sathiya Gnaana Vinnappam, and the Samarasa Suddha Sanmaarga Sanga Satthiya Vinnappam." Even while The Great Effulgence of Grace was taking abode in our Saint's heart and the Arut-perum-jothi-akaval (Naratting his inter action and dialogue with God is the longest poem consisting of 1596 lines written on the night of 8/1/1872) was taking shape in his mind, the Sabhai of the Great Effulgence of Grace has taken shape in brick and mortar. All the three events were synchronous in occurrence. Dr C. Srinivaasan of Annaamalai University, the author of "An Introduction to the Philosophy of Raamalinga Swaami" describes the structure in his book thus

"The temple which stands on an octagonal masonry cellar- terrace resembling a full-blown lotus flower, is surmounted by a lofty cone-shaped roofing overlaid with thick plates of brass more or less after the Gothic fashion and crowned with a stooipi at the top. The whole structure, exhibiting as it does, a conception and style quite of his own is a peculiar and quaint specimen of architectural beauty. It looks much like a chariot when seen at a distance, impresses the mind in a manner never to be forgotten, and commands reverence and devotion from the onlooker."

Continuing the description in another chapter, Dr Srinivaasan writes:

"Out of absolute mercy and sheer love for his fellow beings, the Saint wished to construct the great Temple of Wisdom at Vadaloor. It is only an external symbolic representation of what the Saint visualised within himself.

"The Saint has not followed any religious appellation or cult in the construction of this wisdom auditorium. The entire superstructure was sketched out by the Saint himself. He desired that the construction should be completed in six

months. His disciples undertook the task and meticulously carried it out.

"This is not a temple similar to those that abound in the Tamil country. It signifies the real nature of the human soul and its relative position in God. There is no sectarianism of any kind; nor has any code of religious fanaticism crept in. This is an external symbol of what a perfected soul of a human individual actually realises within".

"There is a vast space at Vadaloor sanctified with an air of grace. An iron chain runs around this majestic octagonal hall. Three pathways surround the hall that is facing south. There are three main entrances apart from two on the sides which lead into a great hall. Here there are five steps leading to the door of the temple hall. There are seven curtains which conceal the light within. The first is nothing but the veil which surrounds the individual. This is not only supposed to prevent him from having the inner awakening, but it drives him into the materialistic worldly life. When this is removed by the opening of the door, there is found a blue curtain representing the veil that hides the very life itself. When this also is removed a green curtain is seen. This is made of two parts, the inner golden green and the outer darkish green. All these three curtains are so strong that they are directing the human beings into the worldly affairs. The next inner curtain is red which hides "the space of miracles" The curtain behind this is of golden hue. This conceals the space of reality. There is another inner white curtain hiding the space of the Lord Supreme. The innermost multi-coloured curtain is preventing the experience of the desired enjoyment. The inner four, when lifted, will lead to divine experiences.

"When all these curtains are unveiled there is found a thick glass slab of about five feet in height inside which there is a bright lamp. The light illustrates the human soul in its real and natural lustre. The glass slab indicates the purity of the soul. It is said that the Saint was keeping the glass slab and the lamp in his prayer room at his residence for about 48 days before their installation. That is the light of the soul in its true splendour...

"In fact this Temple of Wisdom indicates how the Supreme Grace Light can be brought nearer home so as to descend in the individual if only he becomes cleansed from all the lust and shackles of all kinds."

Thus writes Dr C Srinivaasan.

Dr Sp. Annaamalai in his "Life and Teachings of Saint Raamalingar" gives a table explaining the seven curtains which hide the Light which is the Great Effulgence of Grace in the Satthiya Gnaana Sabhai at Vadaloor. This is the table.

Serial No.	Colour of curtain	The Power represented	English Equivalent for the Power	Function of the Power
1.	Black	Maayaa Sakthi	Primordial Energy	To veil the kingdom of the 'Self'
2.	Blue	Kriyaa Sakthi	Power of Action	To veil the 'Self'
3.	Green	Paraa Sakthi	Divine Energy	To veil the Divine 'Space'
4.	Red	Ichchaa Sakthi	Power of Desire	To veil the knowing faculty of the 'Self'
5.	Yellow	Gnaana Sakthi	Power of Knowledge	To veil the Truth
6.	White	Aathi Sakthi	Original Energy	To veil the 'Space of the Lord'
7.	Mixed	Chit Sakthi	Power of Pure Intellect	To veil the higher experiences

It is worthwhile to take some more pains to understand clearly the significance of the architecture of the Satthiya Gnaana Sabhai and its esoteric purport. Sri R. Natesan Pillai (since deceased) of Thennoor, Thiruchiraappalli, He writes

"Raamalinga Swaami had a building called Satthiya Gnaana Sabhai' erected at Vadaloor In that structure, he

incorporated in the shape of a building some of the thatthwas which exist in our bodies. A Jothi (an effulgence) has been established there, it has been veiled by seven curtains. One by one, the curtains are drawn and all are enabled to see the Jothi (effulgence). The object is to instruct us that that effulgence is, in fact, in our bodies. This arrangement has been made to teach us that, if we remove the curtains which hide it and prevent us from seeing it, we can see the Effulgence. It is not for the purpose of the people assembled there to slap their cheeks with the palms of their hands to the accompaniment of ejaculations of "Hara, Hara" when the priest lights a piece of camphor to make us see the effulgence as each curtain is drawn back.

"If we people who are endowed with commonsense will use it and look at the building attentively, we will see firstly one rectangular building and its triangular roof. Beyond that rectangle, an iron chain is strung in a semi-circular shape making it a sort of a barrier. Inside this semi-circular space, at one end of that rectangular-shaped structure, is an octagonal building. There is a verandah which goes round all the eight sides of the building. This verandah is covered over with a ceiling. Excluding the front portion of this verandah, the remaining seven sides have a three feet high parapet wall. On each of the seven sections of that parapet wall, there are nine vents. Total 63 vents. Each section of the parapet wall has four pillars. Total 28 pillars. Excluding the front side of this octagonal building, there are two windows and a door to each section of the octagon, a total of 14 windows and seven doors. Below these, and excluding the front and back portion of the octagon, on each of the remaining six walls there is a small rectangular window Each one of these is divided into three sections. At the rear wall of the octagon there is a small doorway. If one goes through it, there is a subterranean room. As a roof to this eight-sided building there is firstly an eight-sided roofing, on top of which there is a four-sided roof on top of which there is a six-sided roof. On top of it is a circular roof which ends in a pinnacle.

"Let us examine the inner meaning of these various aspects of the construction. It has been stated already that our

body is composed of the five elements. Of them, our Scriptures of Wisdom represent the earth as square in shape, water as a semi-circular shape on a rectangular shape, the fire as a triangle, on the wind as a hexagonal shape, and ether as a sphere. You will notice that the square roof on top of the eight-sided room has been designated as earth in that diagram. The semi-circular chain in the rectangular shaped structure below has been designated as water. Just as water, which has no shape of its own, takes the shape of its container, so is the chain which can be set up in any shape. Therefore, water is represented by the chain. Also it has 21600 links which denotes the number of breaths per day by a man. The triangular roof denotes fire. The hexagonal roof over the four-sided roof denotes the wind. The spherical roof which ends in a pinnacle and which is on top of the six-sided roof denotes ether. Moreover, the pinnacle which tapers to a point indicates that all these become nothing ultimately. The 63 vents in the parapet wall represent the nerves which branch out of the spinal cord. The 28 pillars in the verandah denote the kundalini sakthi which is near the navel. It lies four inches above and four inches below the navel. It contains 28 nerves. Ten of these are situated above and ten below the navel and four each on each side of the navel. The 14 windows are the five sense organs (such as the eyes, ears, nose, tongue, and skin), the five organs of action (such as the hands, feet, mouth, anus and the genital organ), and the four internal instruments of knowing (such as the mind, the intellect, the will, and the I-ness). The seven doors stand for the seven kinds of births which a soul takes in its long and wearisome journey to the Godhead, such as plants (immovables) birds, aquatics, reptiles, animals, humans, supernals. The octagonal building below indicates the Four birthways sponsored by earth, swet, womb, egg and four salvation ways through sariya, kriya, yoga, gnana. The eight sides on the first section of the roof stand for the eight qualities of God, height of grace, omnipotent, peerless, natural sensed, omniscient, chaste form, bondless, unlimited bliss. The six long windows divided into three sections stand respectively for the three qualities of sathwa, rajas, and thamas, for the triad of lust, anger, and



covetuousness, for the three taints of Egoism, deed and illusion for the three kinds of deeds such as praarabdha karma, aagamya karma, and sanchitha karma, for the carnal, causal and gnostic bodies, and for the triad of knowledge, knower, and the thing known by the knower through means of knowledge or gnosis. The door in the rear wall stands for the idakalai and pingalai nerves, the cellar room stands for the sushumna nerve. The bottom-most eight-sided structure, the eight-sided room and the eight verandahs, the eight-sided roof, the four sided roof above it, the six-sided roof on top of it, the spherical roof on the very top which ends in a pinnacle, these six stand for the six states of samam, dhamam, uparathi, thithikshaa, dhyaanam and dhaaranai respectively [Sri Natesan Pillai has apparently mixed the six stages of samaadhi and the eight disciplines of yoga of which samaadhi is the last. Correctly speaking, the reference should be to the six stages of samaadhi which are sama (the state of the mind which, disgusted with the sense-objects, is fixed on its objective), dhama (turning away the five sense-organs and the five organs of action from sense-objects and establishing them in their respective places). uparathi (being freed of the hold which objects have on the mind), thithikshaa (enduring all sufferings without seeking relief from them and without worry or lamentation), sraddhaa (faith) and samaadhaanam (one-pointed contemplation).] The curtains which are withdrawn stand for the six centres of moolaadhaaram, swaadhisttanam, manipoorakam, anaahatham, vishuddhi, and aagnyaa, the seventh curtain standing for the thousand petalled lotus which is the sahasraaram."

This is the interpretation of the architecture of the Satthiya-gnaana-sabhai by Sri R. Natesan Pillai.

We have seen two interpretations of the seven curtains veiling the Light in the Satthiya-gnaana-sabhai. Sri A. Balakrishna Pillai has an item in the 4th volume of his edition of the Thiruvartupaa on the meaning of the curtains. It is said to be one of those gems of utterances which fell from the lips of our Saint when he had converse with his disciples. He says:

"If you ask me who are you who are in this material body, I am the soul, I am of the shape of a tiny atom. This

(tiny) atom has the brilliance of a crore of suns. Its seat is the forehead in the body. Its colour is three-quarters golden and one quarter whitish. In order to hide this kind of a brilliance of the soul there are seven maayaa-sakthis. They are the black curtain which is maayaa-sakthi, the blue curtain which is the kriyaa-sakthi, the green curtain which is paraa-sakthi, the red curtain which is ichchaa-sakthi, the golden curtain which is gnaana-sakthi, the white curtain which is aathi-sakthi, and the curtain of mixed colours which is chit-sakthi."

Dr Sp. Annamalai has taken his table from this authentic source. While the interpretations of others may be interesting they cannot be held to be in conformity with what our Saint had in mind when he instituted the seven curtains before the Light in Satthiya-gnaana-sabhai. One thing, however, is certain from all these various interpretations. It is this. The Godhead is abiding in the heart of man ever since the creation of man. There was no time when He has not been there. But it does not mean that man was aware of it ever and always. On the contrary, for all of the time in most people's lives, for most of the time in some people's lives, and for a short time in the lives of a very few people He has not been realised as abiding in their hearts. It is only one or two like our Saint who, in the course of a century, are aware of the Inhabitant in their hearts from the very moment of their dropping on to this earth from the wombs of their mothers. These are called 'karuvile thiruvudaiyaar,' people who have received the grace of God even when they were in the embryonic state in the womb.

Our Saint issued a pamphlet at the time of the inauguration of the Satthiya-gnaana-sabhai just as he did in the case of the Satthiya Dharumachchaalai. In that pamphlet he invites humanity to come forward and gain knowledge of the one and only God.

The method of worship in Gnaana-sabhai as laid down by the Swaamikal is entirely novel. All those who assemble for worship should congregate outside the Sabhai and softly chant praises of the Lord. Meat-eaters should stay on the outskirts of the Sabhai and worship. They should not enter even into the area where the Chitsabhai and the Porchabhai are. This is the manner of worship in the Sabhai. No other method should be

observed. No one should enter within the Sabhai. A person who has foregone the eating of flesh and the killing of animals and who has, moreover, given up the three desires of lass, lucre, and land may enter the Sabhai to renew the wick in the cauldron of the Light and for cleaning the inner precincts. There is no distinction of caste for such entry or for worship from outside the Sabhai. Musical instruments like the drum etc., offerings like cooked rice, coconuts, plantains, etc., worship by lamp and incense, distribution of prasaad like the sacred ash, none of these, which are common to other temples, should intrude into the Sabhai.

On the 18th of July 1872 our Saint laid down further rules for observation in the worship conducted in the Sabhai. He says "From this day onwards a lamp with a glass container and a tin reflector should be set in the Gnaana Sabhai. Brass Standard Lamps are not necessary, nor globe-shaped hanging lamps. When the tin lamp is put in, suitable persons of physical and mental purity should light the lamp from outside the portals of the Sabhai and send it in through a lad of less than twelve years of age or a man over seventy-two years of age, instructing him to set it down close to the inside of the doorway. Once in four days the inner precincts should be got cleaned by one of the aforesaid type of people. When going in to do so, they should take a bath, and, wrapping up a piece of cloth round the feet, should enter in and clean the floor, kneeling on the knees to do so. The same procedure should be observed when setting the lamp also. When the lamp is set or the place is cleaned, our people should stand outside and chant praises of the Lord softly. No one else should enter the precincts at any time and on any pretext whatsoever. The key of the Gnaana-sabhai should not be kept openly in anyone's hand. It should be kept in a box and that box should be locked and deposited in the Golden Hall and its key should be handed over to the responsible watchman of the establishment."

*ThiruChitrambalam*  
(Sacred Wisdom Dais)

*Thanks for the article translated by Sri G. Vanmikanathan.*

# THE THEOSOPHIST

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## STATEMENT OF THOLUVORE VELAYUDHAM MUDELIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

*To the Author of "HINTS ON ESOTERIC THEOSOPHY."*

SIR,—I beg to inform you that I was a *Chela* of the late "Arulprakasa Vallalare," otherwise known as Chithumbaram Ramalinga Pillay Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the *Mahatmas* (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these *Mahatmas pro* and *con*—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above mentioned ascetic, Ramalingam Pillay.

He was born at Maruthur, Chittambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eye-witnesses to have been able to recite the

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contents of the works of Agustia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he *let his hair grow long*; and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of *witnessing* and learning phenomena, or “miracles,” with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:—

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the Mahatmas—to foreigners, who would receive it with joy ;

(2) that the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years ;

(3) that the use of animal food would be gradually relinquished ;

(4) that the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India ;

(5) that what men call “God” is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature ;

(6) that men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, &c., &c.

In the year 1867, he founded a Society, under the name of “Sumarasa Veda Sanmarga Sungham,” which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained

an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his *Chelas*, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to re-appear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world.

Such, in short, is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Śāstras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed—

“You are not fit to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the North of India.* You do not listen to me. You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country.”

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDELIAR, F.T.S.

Witnesses: { MUNJACUPPUM SINGARAVELU MUDELIAR,  
President of the Krishna Theo. Socy.  
COMBACONAM ARAVAMUDU AYANGAR,  
Fellow of the Nellore Theosophical Society.

“The official position of Vellayu Pandit as one of the Pandits of the Presidency College is an ample guarantee of his respectability and trustworthiness.”

G. MUTUSWAMY CHETTY,

Judge of the Small Cause Court, Madras,

Vice-President of the Madras Theo. Socy.

EDITOR'S NOTE.—This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris.

In June, we were told to proceed to the United States where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called “materialization of Spirits.” November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence begun with friends in India, which resulted in the transfer of the Society's Head-quarters to Bombay in February, 1879.



**Párvatípuram:** A village of 1,189 inhabitants lying 23 miles south-west of Cuddalore on the Vriddhachalam road. The place is connected with one Rámalinga Paradési, a somewhat curious example of a latter-day saint who has been almost deified by his followers.

Born in 1823 in the Chidambaram taluk of Vellála parents in humble circumstances, he developed, while still little more than a boy, an undeniable talent for versification, and his poems brought him into notice. They dealt with religious matters; some of them, like those of the famous Saivite saints of old, were composed in eulogy of the merits of the deities at certain shrines, such as the temples at Tiruttani in North Arcot and Tiruvottiyúr near Madras; others took for their subject the beauties of the higher life. It was these that led to his becoming gradually regarded as a spiritual guide and teacher. After visiting many of the well-known sacred places of the South, he finally settled at Karunguli, the next village to Párvatípuram. At its height his influence must have been very real, as his admirers and disciples, who included even level-headed Government officials, are said to have changed their residences and gone to live where they could be constantly near him.

About 1872 the curious octagon-shaped sabha with the domed roof which is to be seen at Vadalúr, a hamlet of Párvatípuram, was erected by him from subscriptions. It is said that the spot was chosen because from it are visible the four great towers of Natarája's shrine at Chidambaram. It is not an ordinary temple, the details of the worship in it being unusual.

Rámalinga Paradési seems to have persuaded his disciples that they would rise again from the dead, and he consequently urged that burial was preferable to cremation. Even Bráhmans are said to have been buried in this belief, and people who died in other villages were in several cases brought to Vadalúr and interred there. In 1874 he locked himself in a room (still in existence) in Móttukuppam (hamlet of Karunguli), which he used for *sumádhi* or mystic meditation, and instructed his disciples not to open it for some time. He has never been seen since, and the room is still locked. It is held by those who still

believe in him that he was miraculously made one with his god and that in the fulness of time he will reappear to the faithful. Whatever may be thought of his claims to be a religious leader, it is generally admitted by those who are judges of such matters that his poems, many of which have been published, stand on a high plane, and his story is worth noting as an indication of the directions which religious fervour may still take.

**For NOTES**

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