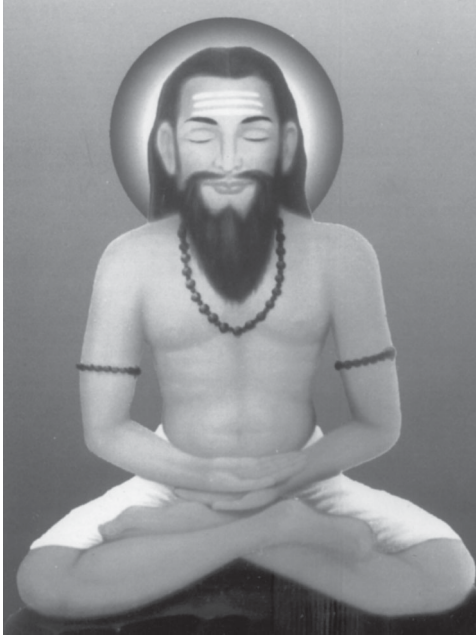

**THIRUMANTHIRAM
CANTO 1
UPADESAM**

DETAILED EXPLANATION RENDERED BY
HIS HOLINESS
THAVATHIRU
ARUMUGA ARANGAMAHA DESIGA SWAMIGAL



In English
R.G.RAJARAM

-
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SIVARAJAYOGI, PARAMANANDA SADASIVA SARGURU
HIS HOLINESS,
ARUMUGA ARANGAMAHADESIGA SWAMIGAL
- A brief Biography

“Rare indeed is to take a human birth,

**Rarer than that is to be born with a perfect human form, sight, hearing
and speech.**

Amongst them, it is rare to see one who does austerities and charity.

When one does austerities and charity the gates to Godhead is opened.”

-St.Avvaiyar

A personification of this universally accepted dictum is profoundly found in the life and teachings of His Holiness Swami ARUMUGA ARANGAMAHADESIGA SWAMIGAL. Like the new born Sun in the morn spearheading out of the ocean, like that of a full moon coming out of dark clouds, like the sweet fragrance sprouting out of blossoming Mullai, Swami was born on 13th January, 1936 as the third son to Shri Balakrishnan and Srimathi Meenakshi Ammal. Swamiji led a very simple life right from his childhood days and was not in favour of gaudy and pompous living. At the age of Thirty Five he lost his father. After the demise of his father, mother Smt. Meenakshi Ammal was of great assistance to his ascetic life. Swamiji was undertaking the avocation of a weaver in a small village Manalmedu near EEngoimalai. Swamiji understood through the friends of Iramaiyam that Bakthi alone cannot lead to salvation without Yoga.

In 1955 Shri ChinnaSami Sastri, an exponent of Siddha medicine and Siddha philosophy was worshipping St. Agastheesar and other saints and Swamiji was initiated by him and taught the methodology of worshipping Saints and the hidden secrets of Idakala, Pingala and Suzhumna. The spiritual thirst of Swamiji grew him up very fast in spiritual awareness. Swamiji was very well aware of the predicaments of working class being born one among them.

The sufferings of poor people in hutments made him sick and was very much concerned and worried about the hungry of such folk. He found his answer for the reality of human life in the songs of His Holiness Swami Ramalingar.

**Never was there a thought different
Externally and internally
Thou art my God! Oh Grand Effulgence of Mercy.
Thou wert the witness of the universe
Unique wert thou my Lord in the society great,
Happily I dedicate by body, material and soul
United and I am blessed this pleasure of Both
I am not attached to earth and heaven
Thou woke me up and offered the “Bondage True”.**

Accordingly in consonance with St.Vallalar’s song, His natural yearning to appease the hungry of the poor was escalated by St.Ramalingar’s mellifluous verses. Swamiji has dedicated his thoughts for the spirituality and his service for the society for the past fifty years. In the name St. Agastheesar, the Meru of Gnosis, Swamiji established a Charitable institute for the benefit of poor. Swamiji is the centre of piece and solace for all those approach Him. Omkara Kudil has been alleviating the sufferings of Thousands of devotees daily and has undertaken the noble task of poor feeding right from 1975.The Kudil has been supplying free drinking water for the past Thirty years to all the villages in and around Thuraiyur.Thousands of marriages have been arranged and ray of hope and lively hood has been extended by His Holiness.His holy mother attained celestial abode on 18-06-1995.

Swamiji attributes all his services and acts of virtue to the benign blessings of blissful like St.Agathiyar, St.Nandisar,St.ThirumulaThever and St.Karuvoorar and establishes Dharma.

**“Whenever I saw withering Crops I too withered;
On seeing the empty – handed over
Worn out with unassuaged hunger
Inspite of begging house to house,fainting with hunger,
My heart shook like an aspen leaf.
When sufferers of long–drawn chronic disease
come before me and I shuddered on seeing;
I wilted on seeing the down–hearted ones
who were men of unmatched self – respect,
poor though they were.**

Accordingly our swamiji believes that whatever we give unto others, we receive from Almighty. As a true disciple and descendent of St.Ramalinga Vallalar, he firmly believes by showing love and affection towards withering plant and appeasing the begging hunger stricken and treating them compassionately and hospitably, we receive this love and grace of Lord Almighty. He has taken as his primary objective of life to redress the distress of suffering humanity. He establishes humanitarianism with the voluntary assistance of selfless compassionate youth.

Hunger is natural. If one suffers out of hunger, it brings physiological disorders and disease. The knowledge dwindles. Once the fire of Hunger is put out, physiological activity becomes normal. If we realize this and help other living beings, our intelligence becomes vibrant, when clarity appears in mind, the super intelligence to have in depth study of internal and external life emerge. Our realized preceptor preaches this to all the aspirants.

The grace of Almighty is showered on us, if we are compassionate to other living beings. We get the divinity to attain godhead. The doors of heaven above will not be opened unless one practises fraternity, love and affection. Our great preceptor is a true symbol of this objective.

Our preceptor's literary and spiritual writings:-

His “Manumurai kanda Vasagam” is a practical guide for all living beings and universal in appeal. He draws his examples from day to day life of ordinary human beings. In his interest of universal brotherhood he published this exhaustive explanation in English also.

As a true descendent of St.Ramalingar, he has published “Jivakarunya Ozhukkam” in Tamil with a very great appeal to humanity and emphasizes that the presence of the work will bring St.Ramalingar Himself to the home. This book also has been translated into English and published. He finally believes that if this book his translated is all the languages of the world, peace will prevail forever.

Swamiji has shouldered the responsibility of praying for the world welfare. He has found out an easy way to spiritualism by common man by chanting the names of the Great saints, “Siddharkal Potri Thoguppu” is a compilation in praise of 131 Great siddhas transcending the discrimination of caste, creed, religion and

knowledge. Thus propagating a casteless and religionless world village. This book also has been translated into English and published.

As a true realized soul of Vasi, his interpretation with day to day example and bringing out the hidden meaning of St. Avvaiyar's "Aathichudi" is a milestone in the spiritual interpretation. Now this book has also been translated in English and published.

His masterly acumen in spiritualism and literary interpretation is astounding in his "Thirukkural Gnana Amudhu". Though many scholarly interpretations have come, this is unique and opens gates hitherto not opened.

The "Thirumanthiram upadesam" is yet another master piece of Gurunathar. This is now available in English.

His "Sivagnana Bodham" interpretation is the only one which is easily intelligible to common man. It appeals as though St. Meikandar himself had descended unto him to give the interpretation.

When one reads these books, one will very clearly understand the objective of His Holiness. His illustrative sermons are all available in CDs for the benefit of Humanity.

"Gnana Thiruvadi (Holy Feet of Gnosis) is a monthly journal of the Kudil. Swamiji's explanations to various spiritual literary works appear here as serials. It also brings column of devotees experiences which is really exhilarating. I need to pen a book of itself alone on this subject. I place my honest regards for its editor Shri. Madhavan and all the servitors who circulate this unique literature throughout Tamil Nadu, the proceeds of which is used for free meals.

I have mentioned only a few publications and the list is much lofty.

"Omkaara kudil" is a world by itself. St. Agathiar Sanmarga Sangam is a symbol of universal fraternity and the relationship between the Preceptor and His disciples are exceptionally parental. The disciples go to villages and disseminate the message of Compassion, Love, Affection and Non - Killing.

Swamiji is easily accessible and is a source of solace for all the suffering living beings. Swamiji's literary acumen is extraordinary and is evident in the Explanation and interpretation to present text. By His appeal to humanity Swamiji proves Himself to be a champion of all living beings.

Gurunathar in the eyes of Gnanis and Saints **(Extract of Nithya Aasi Nool)**

Thou shall make ignorant also luminous.
The lord Subramanya Thou art preaching gnosis ,
Oh! Father Aranga Thou art Agathiya
Longevity of life Thou giveth to the aspirants of the Kudil.
Oh! Thou art the fortress of virtue
Preaching the prospects of sanmarka
Thou established an abode in the name of Kurumuni
And Thou art the incarnation of Himself.
Thou art the giver of peace, happiness and amity.
Thou possess astral luminous body
And bless the seekers of gnosis
Evil Thoughts, impurities three escape with haste
Soon the people enter Thine Holy Kudil,
Precious medicine of poor feeding Thou administer
The mother nature, rishis and celestials congregate
To console the weary aspirants and bless abundantly
Towering strength, Thee offer to the weak disciples
Thine mercy takes Thine followers to the heights of yoga
Thou bless the seeker as Danvantri, Patanjali and Theraiyar
Eradicate the afflictions innumerable in counts.
Thou art the ocean of mercy! Offered facilities
For seekers to worship siddha retinue in one!
Thou have established kingdom of Arumugha
Thou art compassion personified.
All those follow Thee attain the glory as they aspire.
Thou art the preacher of pranava.
Participants in Thine acts of virtue

Perfect bliss they attain pronounce Gnanis!
Hoary headed elders assume spirited youth's countenance
Here is Thine abode with initiation Thou offer!
Certain it is for one who holds firmly in his mind Thee
To attain bliss of gnosis and will attain new heights very fast
Oh great effulgence Thou art the descendent of St.Vallalar
Oh !when doth the celestials shower the mercy
Oh! Aranga this world will inherit destructionless power
Hadayogi Thou art, who else is blessed more than you by the six
faced lord.
Him that get initiation from thee are blessed
With special intelligence attain in status of Siddhas.
We the Nayanmars offer our blessings profusely
For the humanity to reach Arangan and get salvation!
Under the umbrella of Arangan, people
Are not affected by the wraths of nature, cyclone
Earthquake, peaceful do they continue to live.
On the fullmoon day, Gnanis, Azhwaar, Celestials,
Nayanmars and at their submission Lord Subramaniya
With his consorts, attendant deities of heaven
Attend OmkaraKudil and bless.
Oh! Aranga Thou remove the retribution and
Absolve the karma of all who worship thee.
Servitors of the Kudil shall be excellent householders
Flourish, make this earthly life consummate and
The celestials do praise them with Thine blessing!
One who touches the holy land of Thuvaiyur is
Blessed with unsolicited favours, and
Achieve accolades in the field of their choice.
Your is the greatest of virtues; even the

Celestial hail thee for Thine service of feeding.
Thou art bestowed with destructionless body
Thou explained the nature of Thine own body.
Neither doth enemy hurt Thine servitors
Nor doth evil forces harm them.
Thou art their savior!
Thou art the protector of people from death through
The elements five to attain deathless grand life.
Jivamukthi shall one obtain, chanting
The “nama mantra” of St.Arangan!
Oh my father ! Thousands of hidden secrets
Thou know, knoweth who else in this world?
Compare with thee in this world, who else is there?
Countless siddha rishis consider thee as their brother
Which place else is there for the devotee to worship?
Thine “mahamantra” initiation, brings the humanity
Materials of Art and beauty, blessed with ornaments and life
Thou art the fusion of St.Subramanyar and St.Agathiyar
And their powers, what to compare?
Be in Thine service, and shall retrieve the losses
Distresses get redressed, and get changes as they please!
Crores of siddha retinue bless and be in and
Make Thine service grand; ye human lover
Everyone and Thine servitors in service of Arangan
Be not discriminate and lead the life in the path of Agathiyar
Hail the greatness of Gnanis and
Gain the grace and be blessed with fortunes;
Follow the path of Arangan,
Oh! Aranga Thine spiritual power is boundless;
Thine power shall protect from evil forces,

The devotees worship Thine Holy feet and perform services!
Thine Kudil is showered with blessings of Lord Muruga and
St.Agathiyar also in his assistance.
A seat in heavenly abode is reserved for the servitor
Perform the great penance of feeding the Hunger.
Thou relieve the distress of punishments of
False allegation and grave disease!
Him that consider thee as the origin of Vedas
Thine blessings fall on them as gravitational!
Compulsory protection is conferred on those
Who perform with thee the worship of formless gnanis.
Sacrifice is nothing but appeasing burning hunger.
That is maheswara puja – all other forms are trivial.
Oh! paramananda Thou severed relationship and friendship
And become one. Thine grace is great.
Oh! yogi, Thou art the chosen seed to establish,
Virtue, charity and penance in this mundane world.
Oh father of gnosis clad in yellow attire
Bless with initiation high in order!
Thine devotees are adorned with power to rule the universe.
Thine initiation of Golden Attire, and avar
Bestow the boon of destructionless assets and excel in charity!
Poor feeding initiation brings the sweet Zephyr
peace and power to conquer the enemies!
The diseases incurable bid farewell
The distress of retribution and Maya
Desert at Thine blessings in OmkaraKudil.
Him that propagate this glory of Thine service
Becomes the Samaritan and realized soul indeed!
Thou art with the luminous body and

Conduct Thine servitor to godhead with preaching!
Life of happiness, longevity of life, compassion to
All living beings accrue and discrimination doth disappear
For Thine diligent followers!
Future prospects flourish and become perfect
For those who follow as you lead.
Thou art ordained with siddhis eight
And came unto thee through the paths of virtue!
Oh embodiment of grace Thou art
Merciful blessings Thou bestow !
The seekers of truth got clarity in mind
With Thine blessing became men of gnosis!
Those that initiate themselves with Mangalya diksha
Wedded life stronger will be blessed.
With children and get life as they longed.
Thine Thuraiyur abode affords the
Power and strength appreciated by celestials and heavenly
Those that surrendered totally to the service
And blessed by the Holy triads and shall
Attain the waste less life is certain.
Him that sing in praise of Arumugan, Mal (Vishnu)
Hails thee as incarnation of Mal in this kaliyuga.
For those that hail thee as Omkaraney
Whole heartedly with Manasa puja
Thou bless them in the form of Gnanis many.
Thou offer boons, fortify them with Thine mercy
And protect them as guru, family deity,
For those who take part in the charity at Kudil,
Oh! philanthropist Thou art offering
Ceaselessly the blessings of many gnanis,

In many countries under guise,
Those who consider this service unto thee as supreme
Are blessed with position, fortune and others.
Gates of heaven are opened for those
Who worship Thine Holyfeet.
Salvation from the repeated births is imminent
For those who worship Thee wiThout Ego.
Those who get initiation of Aval Thavanool Diksha firmly
Their maladies of body are rectified and they
March steadfast in the path of Gnana.
Lord Subramanya also blesses!
Those who reach this greatness of thee to the humanity
Are blessed by St.Agasthiyar along with other gnanis.
Thou art the ruler of the universe,
Those who assist in Thine mission become
The renowned humans, it is certain,
Those who treat the service of them as of
Arangan and follow the Kudil shall be
Bestowed with benevolence of benign
Thus hail the service of Arangan
Azhwars twelve, sixty three Nayanmars
Bless the servitors in service of Arangan
The devotees rush the Holy Land of Thuraiyur
And surrender unto Him and Blessed with Bliss.
Hail Thee Arumuga Arangamaha Desika Swamigal !
Hail Thee Arumuga Arangamaha Desika Swamigal !
Hail Thee Arumuga Arangamaha Desika Swamigal !

Foreword to Tamil edition of **PREACHINGS OF THIRUMANATHIRAM**

By

**Sivarajayogi, Paramananda Sadasiva Sarguru His Holiness,
Arumuga Arangamahadesiga Swamigal**

For a matured disciple, enabling him to get salvation from this birth, the directions given by a Preceptor as a mentor is known as 'Upadesam' (Preachings). 'Desam' means worldly life. 'Upa' means, some other or next.

'Upadesam' means the life of more refined superior 'Para' (heavenly). Hence, the directions, preachings, which lead to such a heavenly life is the part known as 'Part of Upadesa'. St. Thirumulanar in his 'Thirumanthiram' has provided an exclusive chapter on 'Upadesam'.

This part contains 30 verses. Though they appear to be simple in letters, it is very difficult to understand its hidden meaning. This part of Upadesam in Thirumanthiram has been constructed in such a way except Thirumulanar, the all powerful Chief of Siddha retinue, Chief of Kailaya Clan of Siddhas descend directly, internally into the perfected disciple's mind and makes him understand, it is not possible to understand its meaning.

I too made vain attempts in my life out of ignorance in the beginning. In 1955, I was engaged in weaving in a village, Manalmedu near Musiri in Tiruchy District. My principal aim to obtain Gnosis was ever burning in my heart. I thought only the Yogic path can assist and started studying the books of gnosis of Siddhas on my own. I could not perceive anything. On seeing my ordeals at that time, my good friend Sri. Muthu of Manalmedu Village said, "One cannot succeed in the field of Gnosis simply reading these books alone. If you want to really understand the real meaning of these, you shall approach Shri Chinna Sastri, a great scholar in Siddha Philosophy, living in Avalpattarai Lane of Thuraiyur. He shall guide you the proper path".

I earnestly approached Shri Chinnasamy Sastrigal and requested for clarification. But he said, if one wants to succeed in the field of gnosis, first of all one shall have devotion. Unless one worshipped and take the blessings of St. Agasthiar, the Chief of this field and also the Chief of Nine Crores Siddha retinue and the Siddhas of his lineage, one cannot understand even an iota of this field.

There afterwards, we were wholeheartedly worshipping St. Agasthiar for a very long period. As a result, in 1976, he initiated me. Only after this, the great Preceptor little by little made me to understand the true meaning of these great books. Only after the blessings of Lord Subramania, the great Preceptor and Muruga, for conducting Vasi, I was able to realize the hidden meaning of this Chapter of “Upadesam”. This part is so minute and great.

“Upadesam” is one which has to be inculcated internally by the great Preceptor. This cannot be explained in letters and words. One can understand only through one’s own internal experience. Hence, I have not provided wholesome explanation to the chapter on “Upadesam” of Thiurmanthiram. Based on the instructions of my Preceptor, Shri. Chinnasamy Sastrigal, I have explained to a smaller extent.

The spiritual aspirants shall study this with interest and advance in this field. I pray unto the holy feet of Gnosis for their everlasting blessings to the servitors of Shri Agasthiar Sanmarka Sangam, Shri R. Madhavan, the Editor of Gnanathiruvadi and members Vanchi Offset Printers, Thuraiyur for bringing out this book beautifully and elegantly.

- By Arumuga Arangamaha Desigar



Preface to English Edition of
Detailed Explanation To
Thirumnthiram Upadesam

Rendered By
Sivarajayogi, Paramananda Sadasiva Sarguru
His Holiness,
Arumuga Arangamahadesiga Swamigal.

- R.G.Rajaram

With the advent of swamiji's interpretation to St. Thirumular's Tirumanthiram, the spiritual world had the very good opportunity to understand the true dimension of the holy verses in its spiritual perspective.

Swamiji had been giving His profound explanations with day to day examples and experiences in lucid style to make intelligible to the ordinary men of prudence and the humanity had the benefit of reading this as a serial in "Gnanathiruvadi" the official organ and monthly publication of Sri Agathiar Sanmarka Sangam. Shri Madhavan is a blessed soul to do such noble task at the lotus feet of Swamiji. Swamiji had given explanation to 30 verses in the present volume .

Tamil literature and language has a quite distinctive place not only in India and also in the arena of the world as a whole. Tamil scholar like to trace the origin of their literature to certain academies or "Sangams" which are said to have existed several thousand years before Christ. However this may be, it is certain Tamil is a very ancient language and its earliest extant literature goes back to a period before the Christian era. St. Thirumular is one such ancient contributor to the enrichment of Tamil Literary world.

Every earnest attempt has been made to translate each and every word so that the originality has been retained. I must profusely thank His Holiness Swami Thavathiru Arumuga Arangamaha desika Swamigal for His benignity in giving me an opportunity to translate this Holy work of St. Thirumular and Swamiji's erudite explanation. He was with me through this venture, it is evident.

I acknowledge with profound thanks Swamiji's confidence instilled in me for this noble work. My good friends of Kudil Shri.Muruganandam, Shri.Madhavan, Shri.Kailasam, Shri.Natarajan, Shri.Senthil, Shri.Radhakrishnan, Shri.Ravichandran, Shri.Saravanan and others stood with me in assisting unhesistantly. I whole heartedly beseech the Blessings of Swamiji and Lord Almighty for all of them. My wife Smt.Dhanalakshmi shouldered additional domestic responsibilities during this period of service and need to be complimented specially, and my family members Sri. R.Harishankar, Sri.R.Dwaraganath, Dr.R.Ramkumar, Dr.R.Guru kirupa, Smt. Ramya, Smt.Venkatalakshmi, Sri.Shankara Prathapa Chandra, Sri. Rishinath Shankar and Sri. Tejashri Shankar also need to be thanked for their unfailing co-operation during the period of translation.

Sri Agathiar Sanmarka Sangam, Ongarakudil, Thuraiyur 621 010. Trichy District, Tamilnadu is immensely pleased to release this holy universal book in English for the benefit of our overseas brethren. We profoundly thank all the good Samaritans who have stood with us in bringing out this volume successfully and pray unto the Holy feet of our Swamiji to shower His choicest blessings. Vanchi Offset printers Thuraiyur has once again proved their mettle in bringing out this book with elegance.



THIRUMANTHIRAM

Canto -1 – Upadesam

Spiritual explanation – rendered by

Sivaraja Yogi, Paramananda Sadasiva Sarguru,

Thavthiru Arumuga Arangamaha Desiga Swamigal

The Three Thousand that Mula composed,

The Three Hundred Mantras that Mula chanted,

The Three Ten Instructions that Mula gave,

All these Three that Mula said Are of one import

- Thirumanthiram 3046

St. Thirumular, the great Chief of the assembly of Siddhas, the Ocean of Grace, the Great realized blissful soul, composed gracefully 3000 verses. Then he compressed them to 300 mantras. Then he compressed the 3000 verses into 30 verses of 'Upadesam'.

Those who see, feel, study and listen to reading of Thirumantiram, will be blessed with all benignities in life. Moreover, they will be blessed with Gnosis also.

Shri Chinnasamy Sastrigal, my Preceptor, a great Scholar of Philosophy, a doctor in Siddaha discipline, offered explanation for 30 verses of 'Upadesam'. Based on his erudite explanations, I have given explanation to the first Tantra of Thirumanthiram, the 'Upadesam'. The Scholars may kindly bear with me, if there are shortcomings.

DIVINE INSTRUCTION

**1 Descended from Heaven in the form matching retribution
stretched forth His cool Feet of Grace, Fixing firmly On my head;
stayed internally and melt me with incomparable happiness
with gracious Eyes and severed the impurities .**

Thirumantiram 113

St. Thirumular was devoid of impurities (malam) and was blessed with luminous body. If one worship his holy feet chanting 'Ohm hail the Holy feet of St. Thirumular daily for 30 minutes in the morning and 30 minutes in the evening, he eradicates the sins of his devoted disciple and make him realize the true meaning.

St.Thirumula Thevar, the great in the highest state of bliss, descends directly into the body of his devoted disciple and preaches him the path of Yoga ; makes him understand the idakala, i.e. the Chandra kala ; Pingala i.e. the Surya kala and makes him understand the practice of Vasi. He merges with the movement of the vital air and unites Idakala and Pingala at Suzhumna and protects the vital air without escaping from there. Moreover, he assists and in concentrating daily on Suzhumna.

Thirumula Thevar, the great in the highest state of bliss, descends on the body with impurities of his devoted disciple and stays, definitely the disciple must have been matured one. In such a matured disciple's body he stays, removes the stain of impurities which are responsible for repeated births and attain him the Bliss.

How to explain the greatest blessings of the disciple with the body of impurities, wherein stayed St. Thirumular the great with highest state of Bliss with luminous body ? Hence, with great devotion to the Preceptor only will be cleansed of their impurities with their grace and attain luminous body.

If we also want to get the status of such disciples, we shall also chant the Holy name of St. Thirumular, after completion of morning avocations daily and pray, “you graced me absolving all my sins of many past births. You made me to realize the path of Yoga and graced me. You showered your compassion on me, a being worst than a street dog and saved me. How am I to extol your greatness of making me to realize your greatness, gave me an opportunity to worship your Holy feet. You made me understand, that only with your grace, I can gracefully worship thine Holy feet and get blessing. I may be blessed to have a boon of birthlessness with your grace.” One shall pray wholeheartedly, firmly holding the Holy feet of St. Thirumular.

“Let us Hail the Holy feet of St. Thirumular – Be blessed to get Birthless path”

2 Our forehead eyed Nandi did severe our impurities

Opened the eye of grace and did severe our impurities

Showed us the effulgence of light to prevent impurities approaching

The Lord fixed Coral in the Crystal.

- Thirumantiram 114

He saved and protected me as the lids would do to the eyes and be with my body removed the impurities and protected me. Apart from that my great Preceptor St. Nandeesar opened my eyes of Grace and intellect and made me to understand the secrets of this body. Moreover, prevented impurities approaching me and showed me the effulgence of thousand crores sun's radiance in me internally which cannot be approached by impurities. Moreover, my Preceptor enabling me to attain a birthless state made my body as luminous. So says St. Thirumular that his Preceptor was with him, removed the impurities and made him also like him.

To attain the state of birthlessness like St. Thirumular, we shall pray unto the Holy feet of St. Thirumular, get his blessings and attain the State of birthlessness.

The Preceptor is St. Nandeesar. St. Nandeesar is St. Thirumulathevar. We shall treat St. Thirumular as St. Nandeesar alike. St. Nandeesar and Thirumula Thevar are one and the same. Let us hail the Holy feet of St. Thirumular and sever the sufferings of the birth.

3 Among three —Pati, Pasu and Pasa;

Pasu and Pasa are also beginningless as Pati,

But the Pasu-Pasa donot approach the Pathi:

Once reached Pathi, pasu and pasa become Non-existent.

Thirumantiram 115

Among the three of Pathi, Pasu, Pasam, “Pathi” is the chief. “Pasu” is the soul and “Pasam” is the body. The same Pathi is Suzhumna, Pasu, the Suryakala (Pingla) and Pasam, the Chandrakala in the body. In the state of three above, Pathi, the Chief is “Anathi” (beginningless) similarly, Pasu, the soul and Pasam, the body are also “Anathi” (beginningless).

Pathi	-	Chief	-	Suzhumna	-	Bhrumadhya
Pasu	-	Soul	-	Pingala	-	Suryakala
Pasam	-	Body	-	Idakala	-	Chandrakala

Suryakala, the Pasu and Idakala the Pasam will not ordinarily go to Suzhumna the Pathi and merge. Idakala and Pingala which do not merge so in Suzhumna, if merges at suzhumna with the assistance and grace of St. Thirumular at Bhrumadhya, i.e. Pathi the Suzhumna, the impurity of soul the Pasu, the impurity of soul, the body are eradicated. That is the impurities of soul and body are removed and the body becomes a destructionless and luminous one.

**4 Our Lord Nandi is the rising sun from the waters of Grace.
He dwells in our body of temple
Hidden like fire in Bamboo
With mother like grace removed impurities three.**

Thirumantiram 116

As the fire bursts out when the bamboos scratch with one another in the forest, when St. Thirumula thevar descends into the body of his devoted disciple out of his great compassion, raises the moolakkanal, with a love surpassing that of mother, removes the three impurities and converts his moolakkanal as effulgence. This moolakkanal appears as a great effulgence with thousand fold radiance like the sun emerging out of the ocean of grace.

With the boundless grace of St. Thirumular, the moolakkanal in the devoted disciple transforms into the effulgence of crore of sun's radiance, we shall also attain the Bliss of happiness with the blessings of St. Thirumular of great compassion.

**5 Like the lens and the cotton together
The lens doth not burn the cotton
But burns when the rays of Sun are converged through it
As doth the impurities disappear at the appearance of the preceptor.**

Thirumantiram 117

Fire does not ordinarily occur when Suriyakantha, the lens and cotton are kept together. But if the light of the sun is converged through that lens on the cotton, the cotton starts burning. Similarly if we bring our mind under control to unison and worship holding firmly the Holy feet of St. Thiurmular, Moolakkanal appears in us. Moolakkanal will burn the three impurities in our body. We will be blessed with the darshan (appearance) of this great Preceptor. The very moment, we are graced with the darshan, the three impurities in our body are totally eradicated. Once the three impurities are eradicated, we will have no more births.

**6 Our Lord Nandi removed the impurities five graciously
Descended from the sphere five, the Sadasiva
Entered the sovereign hall with benevolence five
And entered internally into me.**

Thirumantiram 118

Five Places are the five sensory organs of body, mouth, eyes, nose and ear. These five sensory organs are five impurities. “Na ma si va ya” are the five places wherein the Lord God resides. “Na” is in the bottom of Undhikamalam, i.e. Swathisthana, i. e. the element of Earth ; “ma” is undhikamalam, the principle of “water”; “si” is above undhikamalam and below “Kandasthana” – this is the element of “Agni”. “Kandasthana” is “va”. This is the element of “air”. Bhrumadhya is “ya”. This is the element of “sky”. The Lord God blessed us by controlling the mind acting through the five sensory organs removed the three impurities and impurities of body and graced us:

Na	-	Brahman	-	Earth
Ma	-	Vishnu	-	Water
Si	-	Rudhra	-	Agni
Va	-	Mahesan	-	Air
Ya	-	Sadasivam	-	Sky

7 Reasoning clinging on to the senses five,

Know not the breadth and depth of waters

As the intelligence is interned in intelligence

Supreme Preceptor, the Lord preaches the hidden.

Thirumantiram 119

The rarest of rare human body is a principle of a Great Ocean. We cannot measure the breadth and depth of an ocean. Similarly, we cannot understand the principle and secrecy of the body. But the same can be understood with the blessings of Great Gnanies like St. Thirumular and if they make us understand.

“Gnosis” is a very big ocean. As we cannot understand breadth and depth of a large ocean, we cannot understand “Gnosis” also. We can understand if we can have the blessings of St. Thirumular. If St. Thirumular makes us understand, we can understand Gnana and get salvation from the birth.

Knowledge is with the five Gnanendriyas of Taste, sight, feel (touch), sound and smell after traversing through the five sense organs, the Karmendriyas, Body, Mouth, Eyes, Nose and Ear. We shall prevent the knowledge passing through the five sense organs. This cannot be achieved except with the blessings of St. Thirumula Thevar.

The knowledge remains dull without knowing the breadth and depth of the ocean like gnana. As this worldly knowledge is submerged in the knowledge of Gnosis, St. Thirumular, our great Preceptor will make us realize the nature of Bliss and fit us into the same from the carnal pleasures, in which we are immersed at present.

If such an all powerful St. Thirumular has to merge us into that everlasting happiness of Bliss, we shall daily chant “Om Hail the holy feet of St. Thirumular” for ten minutes morning and evening, we will prevent the knowledge passing through the sensory organs and grant us the life of Gnosis.

“Hail the Holy feet of St. Thirumular

Gain the life of Eternal Bliss

**8 As doth the Swan segregate water from the milk
The Lord, Himself, alone, in this unique hall,
Grasped the senses many that astray in evil deeds,
And burnt the Seven Births like a roasted seed.**

Thirumantiram 120

Like the Swan segregates the water in the milk and consumes only the milk, St. Thirumular, our great Preceptor and Siva enters in our body through Suzhumna, stays firmly in the Mooladhara (root), controls the knowledge that passes through the sensory organs towards evil desires and the senses conduct it towards the acts of merit and bless us. The roasted grain will not germinate. Similarly, the seed responsible for our repeated births, if burnt with the help of St. Thirumular through Moolakkanaal, there will not be anymore repeated births. Hence, St. Thirumular will bless those who continuously worship his Holy feet, to burn the seed causing repeated births.

**9 Burning the seed emerges the superior Thuriya
The pure, removing the entanglement,
Senses and soul together with body
Dead and live are Sivayogiars.**

Thirumantiram 121

The seed responsible for repeated births subject us for the suffering of the births. The omnipotent St. Thirumular merges in our

body stays at Thuriya below the navel and burns the seed of births. For such of those the knowledge will not pass through the sensory organs. The mind merges with the sensory organs and becomes one. Though all the sensory organs are active, they will be devoid of any senses and will remain like dead. They are Siva Yogis, who have attained that stage. Though they are physically living in this world, they will not experience any senses and remain as dead only with the blessings of St. Thirumular.

10 Lord Nandi gave us Yoga innovative

Non inclined to Yoga improper and to Enter His abode

Preaching Sivayoga as discrimination of Cit and Acit

And entering into the penance of realizing light of Self as Self.

Thirumantiram 122

The physical body of human beings is a combination of “ Sat “ and “ Asat “ (Permanent and transitory). If Asat is to be removed, St. Thirumula Thevar attaches himself with Idakala and Pingala and merges at Suzhumna stays at Mooladhara, removes Asat and stabilizes “Sat”. By removing the “Asat” he converts the “Sthula Sarira” into “Sukshuma Sarira” and makes it active and bless us to experience the great effulgence internally in our Bhrumadhya. This is a Yogic experience to be blessed by the Preceptor becoming one with us. This only is known as “Siva Yoga” or “Raja Yoga”.

St. Thirumular opens the gates of Suzhumna with the “Sat” of our own body and offers his “deathless grand life” by showing us the effulgence equal to the radiance of crores of suns. Except with the guidance of saints like St. Thirumula thevar, one shall not undertake such yogic exercises. If it is undertaken without the guidance and assistance of saints like Thirumular, through verbal reading of books, or with the advises of someone or with the assistance of unrealized quacks, this will not only fructify but also may cause, constipation, indigestion, inflammation in hands and legs, diarrhea and may cause other diseases and finally may end up in death.

This precious and wonderful path of yoga should be conducted by the omnipotent universal Guru, the first God, Lord Muruga and the grand old chief, the chief of Gnosis, the great preceptor of Gnosis St. Subramanya.

**“He shall conduct Vasi (the vital air)
Descends in the form of a Vasi
He is the Personification of true compassion
Hail His wonderful Holy feet”**

-Thiruvartupa 1st canto Shanmugar Kummi 535..

The great Preceptor Gnanapandithan only first initiated this to St. Agatheesar and St. Agatheesar to nine crores Gnanis of his lineage. For St. Thirumular and St. Ramalingar, the great Preceptor Gnanapandithan only initiated.

If we worship for 10 minutes during morning and evening daily uninterruptedly, he will protect us from practising improper yoga and spoiling our body and its destruction and will be with us like our shadow always continuously and conduct us in the right path and make us experience the bliss he experienced. Devotion to the Preceptor only can lead us to bliss :

Note : **Avayogam** - **Improper yoga**
 Thavayogam - **Proper yoga**

**11 He granted me the wisdom to realize His presence throught the world
Granted me the world that even celestials know not,
The vision of the Sacred Feet performing cosmic dance in the Holy Hall,
Granted me the Bliss supreme of Gracious space.**

Thirumantiram 123

The nature of five elements are like this (Pancha bootha). If a plant or a tree has to grow on this earth, first its seed should be planted in the land, then with the assistance of water, heat in the sunrays, and the air like four elements it survives. The fifth element, the sky is holding all these things. These are the visible five elements of externality.

In this wonderful human body, they are, the Prithvi, the earth is body, the tatva of water is Appu, the blood, the sukkilam, the air is the vital air, the agni is body heat, the Akasa is the Bhrumadhya. They are respectively the earth is Brahman, Water – Vishnu, Fire is Rudhran, the Air is Mahesan, the sky is Sadasivam.

This is the Principle of Panchabootha the combination of five elements, only is human being. The aspects of five elements in male and female first appears as “senses”. That is the moment the male

thinks of bodily relationship with female, becomes his thought, later his sukkilam and her sronitham and later on due to the bodily relationship sukkilam and sronitham merges and becomes body and soul. The five elements in the body so created remains as Sukkilam and Sronitham and the same is “Sat” and “Asat”. Once this “Asat” is completely eradicated from the body, with the pure ‘sat’ with the great assistance of the great Preceptor the gates of Suzhumna is opened and there appears the effulgence of one crore sun’s radiance in Bhrumadya. This only gives us the happiness beyond expression. This is the state we gain with the grace of our Preceptor through St. Thirumular. This wonderful opportunity is available only for the servitors with devotion to Preceptors and is not even available for the Devas of heaven.

The effulgence so appear in the Bhrumadhya appears alternatively as three rays. That is Ray of the moon, ray of the sun and the ray of the fire , the Agni, and makes us happy. This is known as celestial dance. Like this, the celestial dance is staged in the stage, the Suzhumna. This great scene only gives life of Bliss. This is what he expresses as,

“He gave us the Holy feet that dance in the Holy stage
Gave us the Blissful unhindered space of Grace “

This only can give us the life of Bliss. For us, the unhindered space of grace and sky is only our Bhrumadhya. Then he graces us with the effulgence of one crore sun’s rays. At the sight of this Sivayogis and Gnani’s remain in ever lasting happiness. This is the Blissful state.

To attain this stage, we shall also chant “Hail the Holy Feet of St. Nandeesar. Hail the Holy feet of St. Thirumula Thevar” and worship daily and get the blessings :

“Hail the Holy Feet of St. Nandeesar and St. Thirumular
Gain the life of Bliss”

**12 Space mingling with space leaving no space,
Grace drowning in Grace and leaving no Grace,
Light dissolving in light and leaving no light—
The Siva-Siddhas, are realized souls of This .**

The Paramatma which is “Parasivam” in the unhindered space, shall be along with “Jivanma” which is spread inside, merged with Jivanma in Suzhumna without duality.

In the body of devoted disciples of St. Thirumular, who worship his Holyfeet, he graces them and stays in their body in the mooladhara. The Paramatma is lying externally as the Holy Feet of St. Thirumular. The Paramatma, the vital air which is existing externally, if with the blessings of the Preceptor and grace conducted to Bhrumadhya which is a space in us through Idakala and Pingala, Paramatma and Jivatma will be merged in us and St. Thirumular’s Holy feet are also merged. Sivasiddhar are those who have understood clearly and are capable of merging with no duality the grace of Paramatma in the unhindered space with the grace of Jivatma in us that is blessed by St. Thirumular to us in staying with us and merging the pure effulgence offered to us by St. Thirumular with his great effulgence existing in the unhindered space.

Like this we shall also merge the Paramatma outside with the Sivam, the Holy feet of St. Thirumular. This is the only way by the grace of Almighty and Preceptor to eradicate repeated births.

13 Siddhas visioned the world of Siva Here,

In them have the sound and the silence

Nada and Nadanta deep in them realized,

**The Eternal, the Pure, the Supreme, Bliss of the Blissful,—
Transcended Tatvas Thirty and Six.**

Thirumantiram 125

Sivaloka (the world of Lord Shiva) is effulgent, that is the bhrumadhya inside us. In that Bhrumadya alternatively appear the effulgence of Chandra, Surya and Agni. These three rays are as bright as that of one crore rays of sun. This is Sivalokam. Seeing this gives us great happiness. That is why it is said as the worshipful place of Siddhas. For those who have worshiped, this appears as Nada in the Mooladhara and grows step by step.

“Bell, sea, elephant, flute, cloud

Bee, dragon-fly, conch, drum, and lute

The subtle sounds of these ten are heard

For them alone who have stilled their mind in God.”

-Thirumantiram 606

The sound of bells, roaring ocean, trumpeting of elephants, thunder, music of flute, weeing of bees, sound of Thumbi, sound of conch, sound of drum, sound of lute, rises like this and finally fuses in the bhrumadhya, the Nadantha. Like this whomsoever hears these sounds, immortal, devoid of three impurities, Present everywhere and never destructible Muktha is the blissful soul only known as Mukthi, transcended all the thirty six tatvas.

To attain this state of Nadanta and Muktha, we shall worship daily uninterruptedly. We can realize in us, Nada and the finality of Nada and the effulgence of three rays.

**14 They ascended Tatvas Thirty six as ladder to Enlightenment
Entered into the effulgence of happiness incomparable
Worshipped the sight of Lord Siva beyond expression
Having seen, realized and so stayed as gifted.**

Thirumantiram 126

Tatvas are ninety six in number. Among those, prime are thirty six. They are

Nadis	-	10
Vayus	-	10
Organs of sense	-	5
Adharas	-	6
Objects of sense	-	5

Vayus : Pranan, Apanan, Vyanan, Samanan, Udhanan, Koorman, Nagan, Thirigaran, Dhananjayan and Devadattan

The system of Nerves and arteries with their ramifications **(NADI DHARANAI)**

Seventy two thousand are nadis
Ten among them are prime
Among all the nadis of nerves
One is so energetic.
From the navel to beneath the head
Upside down rests bonded
Toe till the palm runs
Like a fibre of lotus

Spreading in variance
Like the rays of the sun
Throughout the body, bones and nerves
Combined persists; not a false it is.
From the navel remains
As the hidden treasure of Omkara.
Is the state of nadi
Bliss , the effulgent, that gives
When transcended through the nadis
It is the intelligence to learn the path of nadi
And witness the glory of effulgence.
Thus remaining composed in the nadis
Dwell Sivam fused .

- Avvaikural.

Vayu Dharanai (vital airs)

1. Beginneth in Mooladhara becomes Two fours at end and twelve in the space
2. Practise properly changing airs to reach the holy feet of Siva.
3. Bhrumadhya be opened See the effulgence in pooraka
4. Countless be the aeons to spend to feel the experience the great.
5. The vital air that wasting through the roots of the hair fix at Bhrumadhya with no movement.
6. Exhale and Inhale and conduct together, it stands like the point of the balance.
7. Point at Siva in the Kumbaka stands erect like sugar cane.
8. Reshaka, Pooraka together merge Kumbaka, the head remains erect like a balance.
9. Control the movement of the vital air and conduct to Bhrumadhya Langevity is the life.
10. Control the vital air moving downwards and merge it without wasting ! That is Sivam.

-St. Avvaiyar Avvaikural.

Organs of Sense are five (5) - Skin, Tongue, Eyes, Nose and Ears

Objects of sense : Body (skin) – Touch (feel) – Its character is feel or touch. If ants, insects and flies move over the body, it is felt. This is known as ‘Perception by touch’. The sense Perceived by the organ, body is ‘Perception by touch’.

Tongue – Taste – Its nature is to taste. Tongue is the organ – To perceive the taste of six and recognize each is the sense of the tongue This is known as Taste

Eyes – Its nature is to perceive shape or form. Eye is the organ – To identify the nature of object seen by eyes is the “Perception of eyes”. This is known as “Roopam”.

Nose - Its nature is to perceive the smell or fragrance. Nose is the organ. Perception of smell is to differentiate the fragrance of different flowers and nature. Smell is of two kinds, viz. fragrance and offensive smell. Fragrance is sweet smell, offensive smell is ‘stench’.

Ears – Hearing – Sound : Ear is an organ for listening, discriminating the different sounds is the function of the Ears’ sense. This is known as “Sound” (Sabda). That is the divine like Shri Sirkazhi Govindarajan has sung devotional songs. It is a merit to listen to such songs. As he had the blessings of Gnanapandithan, the great Preceptor, he sang the devotional songs with total involvement and understanding the hidden meaning. We pray unto our great Preceptor, Gnanapandithan for his fame to be eternal. We also pray unto him to bestow a life of Gnosis if he is born again. We also pray unto him to bestow a life of Gnosis to Shri T.R.Pappa, who composed music for his songs, if born again.

Sense of body, sense of mouth, sense of eyes, sense of nose and sense of ears are five senses.

Organ is to “implement” in doing. Perception of material through this organ is “sense”. The discrimination or such messages received through the organs is the “sixth sense”. The sixth sense which discriminates the nature of object is known as “knowledge of discrimination”. This is available only to human beings. Though other living beings also make use of all the organs, they have no sense of discrimination as to good or bad.

Six Adharas – In Indian Physiology, six regions are given. The body is a receptacle for soul :

Mooladhara – situated between the anus and the genitals

Swadhistanam – situated in the genitals

Manipoorakam – in the navel

Anahatam – in the heart

Visuddhi – in the root of the tongue

Ajna – in the forehead

Like this the important Tatvas are 36. Apart from that there are 51 letters (Aksharas). There are many other Tatvas also. These can be understood only by ‘Gnanis’ practising vasi. Hence the functions of vital airs - 10 ; arteries – 10 ; and organs and senses, the nature of six Adharas, their function can be understood only through the initiation of Guru (Preceptor).

All these 36 tatvas are stepping stones for yogis in the yoga path. Yogis who have controlled vasi, the effulgence of light appears in the Bhrumadhya and enjoy the happiness beyond expression. Such of those yogis only can perceive the presence of omniscient Sivam. They are Gnanis ever spread and present the supreme deity cannot be visualized in its form. Gnanis will identify the Sivam and be merged with them. They will be Sivam and Gnanis.

St. Nandeesar and St. Thirumulathevar who have realized and taught us these thirty six tatvas and remain as Mount Meru of Gnosis shall be worshipped daily uninterruptedly. This is the greatest benefit and boon received by the worshippers of St. Nandeesar and St. Thirumular.

Among all the nadis of nerves

One is so energetic.

-Avvaikkural – 2 Nadi Dharan

Among the Nadis, ten are more important. Among the ten, the most important is Suzhumna. This energetic Nadi is known as Brahma Nadi and Eswara Nadi. This is too lean like a hair and begins at the place where the Sukkilam is generated, i.e. between the Mooladhara and Anus, moves through the spinal cord to Kandasthana, the Mula and from there branches to three one each to left and right eye and

one touches the bhrumadhya. This is also known as Tripura. When vasi is effective, the vital air moves through this. That is when vasi is effective, with the blessings and grace of the preceptor the vital air merges at Bhrumadhya. That is when idakala and pingala merges at Suzhumna the bhrumadhya, that is by the practice of Pranayama, when the air is exhaled and inhaled properly and merged at Kumbaka, the air so merged passes through the Iswara nadi downwards and stays at Mooladhara. When the vital air stays, the “Moolakkanal” appears.

**Embodied in the channels, that resides within, the vital air ,
Capable of taking it with concentration, and stabilise, to the crown,
Hoary headed becomes youth, the body will glow,
This is true (swearing) on the Graceful Lord’s feet and the Mother’s feet.**

- St. Sivavakkiar, Yoganilai Verse – 5

Sivavakkiyar states that one who is capable of taking control of the flow of Prana in the embodied channels and raising them to head (lit. skull), becomes youthful once more with a glowing body. This, he states, is a true in the name of the Lord and the Mother.

The Moolakkanal so generated removes the impurities and day by day Moolakkanal increases and secretes the Ambrosia. The body of those who consume Ambrosia becomes red, the hair blackens, becomes young from old age. This gives deathless grand life. This is the path of eradicating repeated births. This is the great benefit derived out of St. Thirumular’s grace. These methods cannot be attained, reading, studying and listening and practicing thereupon. Moreover, cannot be attained through individual practice. This is one to be practiced with the grace of St. Thirumular when he stays in our body, through viva voce, so as to attain certainty in doubtful matters, conducting oneself according to his preachings uninterruptedly with no sluggishness devoted, realizing internally the initiation of the Preceptor. This cannot be expressed in letters.

**“Thou dunces seeing with eyes of the face
To see with inner eye is bliss true;
How can a mother narrate her experiences of union
With her husband to her Daughter? “**

Thirumantiram-2944

The bodily pleasure enjoyed by a mother with her husband cannot be explained to her daughter. Similarly, the gains and benefits of Vasiyoga can be realized only by one's own self and not wrought by the explanation of others. These can be wrought only by experience and cannot be realised through other's expression and or by independently. These are all the gains of the benign grace of St. Thirumular.

“Let us Hail the Holy feet of St. Thirumular Gain the blissful life”
“When are we to raise the musical Kundalini with deep realization and Open the gates of Suzhumna and ignite”

-St. Badragiri – Meygnana Pulambal – Verse No.94

With the Preachings and guidance of Karanaguru, if idakala and Pingala merges at Bhrumadya, the vital air stays at Mooladhara or the place where Sukkilam is generated ; when it stays so, the moolakkanal appears. Due to this Kundalini energy is awakened, first, Omkara and Reemkara and when the moolakkanal raises step by step all the ten sounds are heard. This fire only opens the gate of Suzhumna.

With realization, the Grace of the Great Preceptor and the efforts of individual, Suzhumna gets opened and the Ambrosia secretes. Those who consume this Ambrosia becomes Younger from old age, the body becomes red, the hair blackens, worship Sivam in their self and gets deathless grand life. These are attained through devotion, to the Preceptor. Except that this cannot be attained. Hence, the Grace of Preceptor is the Grace of Lord. Let us hail the holy feet of St. Badragiri and gain Blissful life.

There will be an yearning as to when will one get this opportunity for aspirants in this field. That is only a lamentation. Because this opportunity will not materialize immediately. It may take many years. Hence this lamentation will continue to exist till the Preceptor makes them to understand the intricacies and will take many years to accomplish. Once they attain that stage, they will be in blissful state.

Such a life of grand Bliss will materialize only with grace of great Gnanis like St. Badragiriyar. It is not merely with the efforts of individuals alone. It is not possible to attain with one's own knowledge and the assistance of others.

**They seek not the Guru that blindness cures
They seek the Guru that cures not blindness;
The blind and the blind in a blind dance shuffled
And the blind and the blind in a deep pit together fell**

-Thirumantiram 1680

In this verse, “the Blind” referred by St. Thirumular is lack of knowledge for Gnosis.

**When you seek a Guru Seek you one, holy and pure;
And then give him your all— Your body, life and wealth;
And in constancy learn clear, Not a moment distracting,
You shall sure reach Siva’s State.**

-Thirumantiram 1693

In this verse, “Good Preceptor” means Karana Guru, St. Nandeesar and St. Thirumulathevar. St. Pattinathar, St. Badragiriyar like great realized souls worshipping their great Holy Feet only constitute accepting them as Gurus. The aspirants in this field may try to attain the gain of celestial bliss being in worldly life. Hence, desertion of wife and children, i.e. giving up worldly life alone may not get the result, because this field has four stages, they are Sariyai, Kiriya, Yogam and Gnanam.

Sariyai means, leading a justifiable life according to the tenets of elders, earning livelihood through justifiable means and within the bounds of law with wife, children and relatives. This is of two births.

Kiriya is the first step of celestial life. In this, one searches for a Preceptor, strives to get the grace of the Preceptor. This is also of two births.

Yogam – This is the stage of search with the grace of Lord Almighty and the Great Preceptor. This will also take two births.

Gnanam – is attained with the Grace of Great Preceptor. This will also take two births.

All these should be achieved being a house holder in this worldly life, the gain of celestial life the Bliss.

**“In nature’s way who spends his calm domestic days,
Mid all that strive for virtue’s crown hath foremost place.”**

—Thirukkural -47

Among all those who labour (for future happiness) he is greatest who lives well in the household state.

**“Others it sets upon their way, itself from virtue ne’er declines;
Than stern ascetics’ pains such life domestic brighter shines.”**

—Thirukkural -48

The householder who, not swerving from virtue, helps the ascetic in his way, endures more than those who endure penance.

**“Who shares domestic life, by household virtues graced,
Shall, mid the Gods, in heaven who dwell, be placed.”**

—Thirukkural -49

He who on earth has lived in the conjugal state as he should live, will be placed among the Gods who dwell in heaven.

Note : the true Gnana is realization of Body and Soul.

**When the endless Gnani attains Bliss
If His body is placed in a cellar
The king and citizens of the world
Will receive endless grace of happiness**

—Thirumantiram 1913

“Endless Gnani” means ever living and destructionless St. Thirumulathevar only. By firmly holding his Holy feet and worship and attain his Grace, He will enter into his Bhurumadhya, the cave Suzhumna and stays in the Mooladhara of such servitors. Such of those whether a king or a citizen will ever remain in destructionless state of grand bliss.

**15 They remained as Sivam, themselves as all,
Remained looking at Siva’s activities all,
Remained there in accordance with Time’s three ,
They remained, till the nature brought grief.**

Thirumantiram 127

Sabda Dhatus (seven constituents of body) are :Serum (2) Blood (3) Semen (Sukkilam) (4) Brain, Marrow (5) Flesh (6) Bone and (7) Skin. Dhatu is a principal constituent or elementary part in nature.

The Almighty God when he created human beings, for the body to be active, provided seven constituents. They are responsible for the movement of this external body. They are the seven veils of human body.

Seven Veils (or) Screens Hiding The Soul Light (Aanma Prakaasam) :

1. **BLACK** - Ignorance (or) Maya Shakthi
2. **BLUE** - Creative (or) Executive Force of Divine, Kriya Shakthi
3. **GREEN** - Supreme Energy (or) Para Shakthi
4. **RED** - Divine Desire (or) Will, Ichaa Shakthi
5. **YELLOW** - Power of Wisdom (or) Gnana Shakthi
6. **WHITE** - Primordial Energy (or) Aadi Shakthi
7. **MULTI COLOR** - Consciousness, The Supramental Knowledge (or) Chir Shakthi

Beyond these 7 Veils, there are veils of the faculties of the body, life, mind and so diverse experiences. Ultimately there is the experience of the self existing **GRACE LIGHT**.

The same has been explained in Sixth Canto of Thiruvartupa:

“Oh Great Effulgence of Grace !is hidden

It hidest the endless large ignorance (Mamayai)

With the Black Veil !

Hidest it with the large black veil, the soul so precious !

With the green veil, it hidest the supernal space with no mark is sheath

Hidest it with the veil red, the space of embodied intelligence for the births to come !

With the Golden Veil it hidest the evil, the material space

Hidest it with the veil white, the true actor of nearness.

With mixed veil itgh hidest, the experiences causing confusion of mind !

By different veils it hidest closely the status of the senses !

Hidest it the elements of nature by individual veils their nature !”

Arutpa – Arutperunjothi Agaval 813 – 830

(121 – Soul and seven veils) – Prose work of St. Ramalinga Swamigal

If asked to who are you in this physical body

I am Atma (soul) ; minute forms of an Atom ; this Atom is as bright as that of one crore suns ; it rests at the forehead (Dhumadhya) ; its colour is a mixture of ¼ golden and ¾ white. To hide such an effulgent brightness of Atma, there are seven veils of Maya Sakthi.

St. Ramalingar has dealt in detail in his prose section, the creation of body, Sabda Datu, seven screens (veils) and Tatvas. Reader may like to go through them. They are as under :

1. **Datu** - Under the heading “Sabda Datu” in prose section – 15 (Instructions)
2. **Seven Veils** - Instructions – 121 in Prose Section (Soul and Seven Veils)
3. **Arutperunjothi Ahaval** - Lines 813 – 830

For those under practice of VASI, if they close their physical eyes and internally look at Bhrumadhya all the veils will be visible to them in the inwards eye. Once all the veils are removed, the gates of Suzhumna will be opened. St. Vallalar explains this as under :

“Will thou not open the Holy gates removing the veils

Show me not the Holy frame, the great effulgence, the Holy grace !

Will thou not grace me with wisdom of True meeting and extracting

Ambrosie, the soul with body to become luminous

Oh harmless unique ! will thou not make me happy

Day and Night continuously descending into me

Oh the kind of Chitrapura

Thou art the Chitha Sigamani, Master of celestial dance

And grace the men of prideless !”

Thiruvarutpa – 3760

Gnanis are aware of the different features of all the varied 84 lakh living beings. They are also fully aware of the past, present and future. That is they are knowledgeable about all three times. Those who have attained this state, will remove the knowledge comprising three impurities, i.e. self knowledge open the door of Suzhumna, witness the three Jothis in the Bhrumadhya and will be in the great blissful state of happiness. They will not divert their attention in any other matter and activities. They will be in a state of Speechless silence. That is they will be quiet. They are Gnanis and Gods.

“Taste, light, touch, sound, and smell: who knows the way

Of all the five,- the world submissive owns his sway.”

—Thirukkural-27

The world is within the knowledge of him who knows the properties of taste, sight, touch, hearing and smell.

They are omnipresent, supreme deity Sivan, and great Siddhas. All the veils are removed and the body remains external ; once the veils are removed, it becomes a subtle body (Sukshuma). This is formless. This is with no frame and no shadow. That is, that will be omnipotent supreme deity Gnanis would remove the veils or impure space and will merge in the pure space of light and ecstatic. This is known as Bliss of Bliss. We cannot see the cloud hid sun during day. Moreover it will be dark. Once the clouds move out, sun appears bright and will be light everywhere. Similarly, the veils hiding light in us are removed; the effulgence appears and gives us happiness, which cannot be expressed.

**16 In space unhindered is Impassivity seated,
In space pure it does repose,
Impassivity begins where Vedas end,
Who Impassivity saw, inside Vedas they slept.**

Thirumantiram 128

The omnipotent God when he created human beings in his physical body provided the seven elements. “Unhindered space” here means “Bhrumadhya”. As St. Thirumular says ‘Pure space’ there is an ‘impure space’ also. These seven elements form as veils in the membrane in front of Bhrumadhya. Once these veils are removed, it becomes ‘Pure Space’. Till they are removed, it remains ‘Impure space’.

To remove these veils, if the Holy feet of St. Thirumular is worshipped uninterruptedly, with his benign blessings and if Yogic method, Sivayoga or Rajayoga is initiated VASI will materialize. In the body of such yogis, who are practicing Vasi, a Nadi (Channel) lean as a hair originates from the generating place of Sukkilam, i.e. Mooladhara and runs through spinal cord, to Kandasthana, the navel and branches of into three, one to idakala, other to pingala and one to bhrumadhya. This channel is Eswara Nadi or Bhrumha Nadi.

Such of those who are initiated to Vasi with the blessings of St. Thirumular will point their vision towards the Bhrumadhya. When it is so pointed continuously, the veils of seven elements gets removed

stage by stage and with the blessings of St. Thirumular the doors of Suzhumna gets opened. Once the Suzhumna is opened an effulgence with the radiance of thousand crore sun appears in the Bhrumadhya. The Ecstatic state at the sight of indescribable effulgence is known as “Nishtai”. Such of those who are in “Nishtai”, they will totally involve themselves in the sight and will not direct their attention to any other external activities. They are only known as “Sombar”. Like this witnessing continuously that effulgence, they forget themselves, merge themselves, lose all their senses and will remain in deep Nishtai. Such of the Gnani are known as “Sombar”. All the Vedas elucidate the finality in witnessing the ground effulgence opening the Suzhumna. As they have witnessed the finality of Vedas, they are the masters of Vedas. The Veda ‘Shruthi’ talks about Suzhumna, the Bhrumadhya. Opening of Suzhumna and witnessing the great effulgence is only said as “sleep in the eyes of Shruthi” by St. Thirumular. This is known as “Nishtai” or “Sleep in the eye of Shruthi”.

If we want to obtain the rarest of rare and precious opportunities, if we worship chanting “Ohm! Hail the Holy feet of St. Thirumular” uninterruptedly, St. Thirumular thevar will grace us with such an opportunity.

Note: St. Ramalingar, the great effulgence of Grace, has established seven veils in the Gnana Sabha at Vadalur, Tamilnadu in India. During Thai Poosam, all the seven veils are removed and effulgence is exhibited.

17 Fixing, in themselves they saw Siva’s World,

Fixing, in themselves they saw Siva’s Yoga,

Fixing, in themselves they saw Siva’s felicity,

How to describe the status of those who Fixed and saw?

Thirumantiram 129

Beneath the crown an entry size of a needle’s point

Climb up above secrets down to collect

I forget the path through this body

Like a rope – failed I miserably Kannamma

Azhukanna Siddhar – 14

Hail the Holy dance –

Aspirants of Graceful happiness there appeared as grace

Conducting in escaping vital air above

And collecting in Ambrosia secreting there.

St. Masthan Sahib – 13

Gnanis who are blessed with Vasi witness the effulgence in the Bhramadhya, where that effulgence emerges is Sivaloka (the abode of Siva) the efforts to see the Jothi (effulgence) is Sivayoga or Nishtai. They will witness the Jothi as bright as that of 1000 suns and be in state of extreme happiness. This is Sivalogam (Taste of Ambrosia). All these states are experiences of individuals and cannot be reduced to expression.

Hence if Vasi is offered, that is Sivayogam. If we try on our own, it becomes ‘Avayogam’. Sivayoga is a proper one. Avayoga is an improper one. Till I was preached by my Great Preceptor St. Nandeesar, I considered this body as with three impurities and subjected to becoming hoary wrinkled disease and ageing.

“I despised the body earlier;

I saw the most precious within

And the body, I realized, is the dwelling place of Lord

And so I began preserving it with care “

-Thirumantiram-725

The Great Preceptor St. Nandeesar not only made me realize but also blessed me with VASI. He also initiated me to concentrate my concentration on Suzhumna. Then, I understood the veils. More and more concentration made me to realize the withdrawal of veils one by one with His blessings and finally witnessed the opening of Suzhumna entrance after withdrawal of all the seven veils. Then I witnessed the Great effulgence also.

“The Ambrosia secreted with the blessings of St. Nandeesar, was taken by me and my impermanent body became eternal. With the blessings of St. Nandeesar after having Darshan of Jothi and consuming Ambrosia, I understood if have bodily relationship with women, I may not only lose whatever I gained and may land up in the misery of births the very moment, I did not crave for women’s relation and no bodily relationship with them, I preserved this body

with His benign blessings. And with this Great Preceptor’s Grace, the everlasting and eternal thing I realized. As a result of that, I found in the body of my temple, Lord Siva, the matches chief, the omnipotent God, and the source of Mukthi (bliss). “ So says St. Thirumula thevar ascribing whatever he has gained to the blessing of His Preceptor and mentor St. Nandeesar.

The spiritual aspirants should understand all the above gains can be attained only with the blessings of the “Guru”.

The Great realized soul and the Great Personality who has succeeded births in his Thirukkural in the Chapter Penance says :

**To those who sev’rance seek from being’s varied strife,
Flesh is burthen sore; what then other bonds of life?**

–Thirukkural -345

What means the addition of other things those who are attempting to cut off (future) births, when even their body is too much (for them).

Body is essential to eradicate births and hence should be protected. After protecting so and realizing eternal thing shall not become lascivious and shall not indulge in physical relationship with ladies. If so, this precious body will deteriorate. St. Thiruvalluvar stresses “why to add bodies ?” Hence the spiritualist in Penance after realizing the eternal by their untiring efforts, should not lose control and become a prey to the lust of women, advises through viva voce – St. Thiruvalluvar.

All the advises above are only for people in Penance and not for householders. The householders shall concentrate on “worship with devotion”.

The aspirants reading St. Thirumular’s first canto “Upadesam” shall understand the aim of this chapter as to realize the status of the body. St. Thirumular says that this cannot be realized without the blessing and grace of Guru and also tells us about the means of getting “Sarira Siddhi” (perfection of body). As both these cannot be detained without the Grace of Guru, we must strive to get the blessings of Guru.

This body shall be protected as per the guidelines and instructions of the Preceptor. We should realize that the body responsible for

the births is also equally more responsible for the eradication of births also. This is like this to cross a river, a boat is required, to cross an ocean a ship is required, to cross the ocean of births, this wonderful body is required.

**18 As you strive to reach Wisdom's bounds,
So on thee, Hara, Siva the ancient, His Grace bestows,
In Sabha unique He dances for Uma to witness.
Like a Flaming Ruby in the Flaming Sky.**

Thirumantiram 130

**“ He is the Sanmargi who preaches
To sever the imprisoned body With Sivajnana for those
Who bewail their faults and extol the virtues of Guru
With reverence postures five.**

Thirumantiram- 1701

The Great Preceptor, St. Thirumular and Siva are same. If we worship Him daily chanting “Ohm Hail the Holy feet of St. Thirumular”. He merges in our knowledge and intelligence and offers guidance often for “Gnana”. Unless he offers realization, we cannot understand about this body and soul. The impurities of body, i.e. the three impurities only causes impurities to soul. Once the soul is impure, the knowledge becomes blurred.

But St. Thirumula thevar will be with us and cleanse the impurities. Once the impurities of the body are eradicated, the impurity of soul leaves. Then the special knowledge required for Gnana “dawns”. People with special knowledge only identify the impurities of body and soul and the blessings of St. Thirumular is required. His blessing will remain as our knowledge. That is Sariyai, Kiriya, Yogam and Gnanam.

For this field special knowledge is the most essential thing. That knowledge is offered only by the blessings of St. Thirumular. Only with the assistance of knowledge one can realize our ancient Chief Lord Siva. To realize our Lord Siva, the Grace of guru is essential. People bestowed with grace are those who have understood about St. Thirumular and they will realize about themselves and also realize the Chief.

Our body is a combination of “Sivam” and “Sakthi” (Energy). “Sivam” is very hot Agni and “Sakthi” is Cool. Sakthi is the food we consume. Daily about 21,600 breaths take place. The activity of air is only responsible for the activity of organs. This remains as hungry also. As the activity of vital air is responsible for hungry. With the blessings of St. Thirumular idakala, the chandrakala and pingala, the suryakala with proper function if stabilized at Suzhumna the Bhrumadhya, the air (vayu) will not come out. This is known as “Kumbakam”. This is Samadhi. Those who have realized this are Gnanis. Once this vital air is merged along with that, the great preceptor St. Thirumular also merge. St. Thirumular will slowly remove the impurities of the body. For this, the Sthula Sarira (A general meaning is a composite body or vehicle of impermanent character in and through which are ethereal entity lives and works – Physical body). Only with the assistance of physical body the subtle body can be activated. The food for penance the Preceptor advises either directly or through palm leaves. For men of Guru’s grace suggest food and Karpam (a herbal Preparation) when the body becomes weak and to compensate that. Herbal preparations and food are suggested to them through Palm leaves. They will also advise the system of administration of food and Herbal intake. They physical body will assist with the intake of food. For this field regulated food for penance is a must. If there is no intake, the physical body will perish. Hence one shall preserve the physical body and soul by taking the prescribed food for penance. The body will perish if any one starves. Then the soul will leave automatically that means one who knows to protect the body will know how to protect the soul.

Hence, the body is an important factor for this field. If this body is utilized for lust, it will perish resulting in the loss of soul. Hence protection of Body and soul is special knowledge. That knowledge is the fortress of life of Gnosis.

When God created the body, He made it with ‘Sat’ and ‘Asat’. When once the Asat, impurities of three (Anavam, Kanmam, Maya) leaves, the pure subtle body, i.e. luminous body appears. The body is eternal and never dying.

Such of those who have the grace of St. Thirumular should maintain the Moolakkanal at a level, it should neither be more nor less. It is like boiling the milk. For boiling the milk, the heat shall neither be low nor more.

The angler's concentration will be always on the float. Similarly now and then one should always concentrate on the Datus and the three humors (Pitam – bile ; Silettumam – Phlegm ; Vatam – Rheumatism)

Rheumatism - air - 16 kala

Bile - Agni - 12 Kala

Silettumam - Cold - 8 Kala

**Wind, bile and phlegm three cause disease
So doctors deem it more or less.**

- Thirukkural-941

Should eat regulatory food for Penance only. That is dietary. The body will perish for those who eat non dietary food and crave for six tastes.

**Know digestion; with keen appetite
Eat what is suitable and right.**

- Thirukkural-944

**With fasting adjusted food right
Cures ills of life and makes you bright.**

-Thirukkural-945

If the Moolakkanal reaches the top with the assistance of St. Thirumular, the entry of Suzhumna there will appear the effulgence of 1000 suns radiance. Effulgence of Navaratna will also appear (Nine Gems), Beautiful among the Nine is Ruby (Manikkam). Hence more wonderful features will appear whatever is ordinarily not witnessed in the Suzhumna will appear and will great happiness beyond expression. One can witness celestial dance of Sivasakthi also in Bhrumadhya. The three rays will bob and will create a trance unable to open eyes.

St. Arutprakasa Vallalar, after his Suzhumna got opened and witnessed the great effulgence, describes his experiences in Thiruvarutpa six canto –

THE SIGHT AT ANI GOLDEN HALL

**1. The sights I saw in the Hall of prime Gold
are wonderful sights, Oh mother,
wonderful sights are they!**

He goes on to describe in detail the sights he saw. The refrains are evidence of the irrepressible joy bubbling in his heart. He says:

- 2. There appeared a mountain of effulgence and on that was a street.**
- 3. I went along that street and in its centre there was a platform.**
- 4. I climbed on to that platform And on that platform there was a hall.**
- 5. When I approached the hall, On top of that hall I saw a seven storeyed tower.**
- 6. What shall I say of the wonders that were on the seven storeys?**
- 7. One storey were pearls, a space of and glittering sapphire**
- 8. Other storey was of coral spreading Blackish Blue**
- 9. In another storey was Emerald green with Ruby**
- 10. In another storey was with large pearls with lapis – lazuli**
- 11. In another storey bounty corals were white in spread –**
- 12. In another storey mixture of Gems were of golden gems**
- 13. In the storey of this master, all this gems were Crystals**
- 14. On top of seven storeys there was a golden pillar.**
- 15. When I beheld the pillar and climbed on it what shall I say of the novelities I saw! It is not within my capacity to describe what met me as I climbed on.**
- 16. At the several stages, Sakthis in thousands and thousands came.**
- 17. They came and tried to bewitch me, But that may not be bewitched,**
- 18. I gained a power of grace. By that power I climbed up that pillar and spied the jeweled crest.**

-
19. On top of the crest there stood a doom,that I saw.
 20. On top of that dome there was a temple of one thousand and eight carat gold.
 21. On seeing the temple,I went unhesitatingly inside the portal in the tower.
 22. At the portal in the tower,there was Sakthi-s and Saakthaa-s in crores. Their hues were white, red and scarlet.
 23. There, all of them asked, “ Who is this man?”, but I went past them.
 24. I went past them,and there,at a sacred doorway,were five persons.
 25. With them showing me the way,I went to a jeweled doorway farther up.
 26. At that doorway, which I remember well,there stood two, a man and a woman.
 27. With them pointing it out to me, I beheld with love swelling up in me the private sacred entrance(which leads to the sacred presence of Lord Civan)
 28. At that sacred door,stood Aanandhavalli, my Mother.
 29. I beheld the Mother, Her grace I received, and ambrosia I partook of.
 30. By Her grace which held me up I saw the presence of Nataraajar;
 31. Oh mother, God knows it.
 32. In the Hall of prime Gold,the sights I saw,wonderful sights they are, Oh mother, wonderful sights they are.

(extracts from decad 109 of Book VI)

**If the body perishes, so does soul
Firmly will not attain Knowledge Supreme;
I learnt the means to foster body
Fostered the body and fostered the soul.**

Thirumantiram-724

Hence, the grace of guru is more important. The grace of Guru is the mark of knowledge for Gnosis.

19 Inside the ruby like the emerald flaming

Inside the ruby like the emerald inset,

Him that dances the celestial Dance in the hall of immaculate gold

What a blessing showered on those who worship Him!

Thirumantiram131

With the grace of St. Thirumular, if the entry of Suzhumna is opened, in the Bhrumadhya, the Suzhumna, a Golden Hall of 1008 carat will appear. In the Hall, pink ray of Ruby and Green ray of Emerald will appear. Among the nine Gems, most beautiful is Ruby, the pink stones. In the Ruby, Emerald like green rays also will appear. Moreover, three rays will be bobbing. That is known as celestial dance. If one wants to get this opportunity, he should have the blessings and grace of St. Thirumular. Such of those who gained this opportunity, uninterruptedly indulge in Yogagnana practice. Only such of those will gain non-destructible state and become Gnanis. One cannot measure the greatness of them.

20 In this world they received the Doctrine of Deathlessness

In this world they attained the fruit of Birthlessness

The blessing unique of not leaving from the hall pure

They attained the state of taciturnity.

Thirumantiram 132

For such of those, the entry of Suzhumna is opened, an effulgence of 1000 sun's radiance will appear in the Bhurumadhya. That effulgence will operate as three rays. For those concentrating on the effulgence a frenzy is experienced. And they will be in a state of joy beyond happiness. Such of those who got this opportunity will get "Deathless grand life". They will not indulge themselves in worldly affairs. They will always in the state of taciturnity. They have only gained the fruit of this birth. If one wants to attain this stage, he shall worship daily chanting "Om Hail the Holy feet of St. Thirumula thevar". By repeated worships only can this stage be attained.

"Let us Hail the Holy feet of St. Thirumular and gain the Bliss"

**21 Who there be who, like our Lord, distinct know
The great and the trifle the precious and the mean?
They, unto tortoise, drawing in senses five under the shell,
They heard and saw This and Next, all impurities dispelled.**

Thirumantiram 133

In the human body of ours, there is purity and impurity. The greatness of purity and dimunitiveness of impurity are present. St. Nandisar removed dimunitiveness of impurity easily and graced me. St. Thirumular says that he got this noble opportunity with the blessings of St. Nandisar. If one wants to attain this state, the organs should not go after evil path but should go towards acts of virtuousness.

**‘Wisdom restrains, nor suffers mind to wander where it would;
From every evil calls it back, and guides in way of good.’**

Thirukkural 422

Not to permit the mind to go where it likes, to keep it from evil, and to employ it in good, this is wisdom.

Like this all the five senses should be contracted like tortoise and diverted to acts of virtue. If one proceeds towards acts of demerits, he will be born again. Hence, concentration and Unification of mind alone can assist for the success of life of Gnosis. If we remove the impurity of dimunitiveness, purity of greatness will appear. This can be achieved very easily with the assistance of St. Thirumular. The most important to achieve this is devotion to guru. People with devotion to Guru will very easily remove the impure body, the Hell. No extraordinary practices or rituals are warranted. Only with the blessings and grace this can be attained.

**“Births cannot be eradicated
Agappei even if you beg
Oh thou shall found our Almighty
In the people with no desire**

–St. Agappei Siddhar – 79

**Be the bones fuel, flesh be roasted
In the goldlike fire to fry
unless the heart melts in the sweet ecstasy of Love,
My Lord, my Treasure-trove, you ne'er can approach.**

Thirumantiram 272

The love we bestow on Lord Almighty will bring us Gnosis. This will also give us strength to control the organs and senses. Hence, whatever may be pains we undergo bodily and efforts, practice controlling airs, this wonderful state cannot be attained. If one worship sincerely the Lord Almighty, Gnosis can be obtained easily.

Salutation to the supreme Siva

**Thu art a mountain which can be bound by Love
Thou art a King entering a home of Love
Thou art the Supreme Being caught in the nets of Love
Thou art the Ambrosia seated in our palm of love
Thou art the ocean shrunk in the container of Love
Thou art the radiance of intelligence in the life of Love
Thou art the effulgent great Soul great in the minute
Thou art the manifest of love.**

-Thiruvartupa-3269

**The Greatest in the world is devotion
Bliss is the gain for holding it firmly
The Greatest Siddhis of eight for all
Be blessed by the act of Lord Siva**

- St. Kaduveli Siddhar

If we worship the Holy feet of the Preceptor St. Nandisar and Holy Feet of St. Thirumular, they will make us understand the difference between carnal pleasures and celestial pleasures and offer us life of Bliss very easily.

**22 Like the ghee subtly latent in purest milk,
Into the waveless thought the Lord in silentness speaks;
They who, in taciturnity realize, this mortal coil severed,
Purity they become, merging with effulgence endless.**

-Thirumantiram 134

Hail Thee !Hail Thee! My Nandi's sacred feet
Hail Thee !Hail Thee! Holy feet of Him who severed Impurities
Hail Thee !Hail Thee! Holy feet of Supreme of Gnosis
Hail Thee !Hail Thee! Sacred feet of Him devoid of impurities

-Thirumantiram 3047

The Great Preceptor St. Thirumular's Holy feet only can give us true knowledge. He can only remove our three impurities. Once the three impurities are removed, our body becomes pure body. The Great Preceptor, St. Thirumula Thevar is devoid of impurities. Worship of His Holy feet is only True knowledge. Once the three impurities removed, that gives us a very great life of Bliss. If we worship Holy feet of our Great Preceptor, St. Thirumular, we also can become people with no impurities.

With the blessings of Saints with no impurities, the impurities move away automatically. If we worship the Holy feet of saint, with no impurities we too can become people with no impurities.

The Holy Feet is Siva, if you but know,
The Holy Feet is Siva's world, if you but think,
The Holy Feet is path to enlightenment, truth to say,
The Holy feet are asylum for souls illumed

-Thirumantiram138

The worship of the Holy Feet of the Great Preceptor, St. Thirumular can only make us "Sivam".

This should be realized with much introspection. The worship of the Holy feet of St. Thirumular can only give us an opportunity to know about Sivaloka (the abode of Lord Siva).

The worship of the Holy feet of St. Thirumular is the royal path to "Moksha" (Bliss).

Whenever hindrances are caused during penance, they are the Holy Feet of St Thirumular which give us solace "thou shall not be afraid" and an asylum to us.

The Almighty God, in this Process of creation itself has created with "Sat" and "Asat". The "Asat" is the external or physical body with impurities. "Sat" means the subtle body devoid of three impurities. The physical body is the impure body. This impurity in

body causes impurity in soul. The impurities of soul causes ignorance. Ignorance is the darkness which hinders one in identifying the reality. This darkness is responsible for this life and the life to come. St. Thiruvalluvar also says..

**The men, who on the lord's true praised delight to dwell,
Affects not them the fruit of deeds done merit or demerit.**

–Thirukkural -5

The two-fold deeds that spring from darkness shall not adhere to those who delight in the true praise of God.

Once the ignorance caused by the impurities leave, we can understand aspects of meritorious acts and non-meritorious acts. Both when removed with the assistance of the Preceptor, no births will continue. We can identify the three impurities with the assistance of the Preceptor. If the three impurities, *asat*, is removed, the subtle body (*sat*) appears. If we continuously perform the worship chanting “Oh, Hail the Holy feet of St. Thirumular” we can understand the impurities of body and soul. Once the impure body with three impurities leave, ‘*Sat*’ the subtle body gets activated. With the blessings and grace of and with assistance of physical body, i.e. the external body, the internal body or subtle body should be activated.

If we want to activate completely the internal or subtle body, the external or physical body shall be protected. For this penance is necessary. Penance means the worship of Holy Feet. During the period of penance, the regulatory food for penance shall be consumed. Otherwise, the body will be perished. If we take the food of Penance continuously, the Great Preceptor stays in our body and removes the stain responsible for repeated births, slowly. The impurities of physical body leaves and step by step the internal body, i.e. subtle body gets activated.

This is wrought through the Grace, Blessing and assistance only and not by our own efforts. If asked as to how this physical body with three impurities is converted as subtle body with no impurities, is like the husk withering from the body once the paddy germinates. When the physical body the *asat* is removed, the subtle body “the *sat*” gets enriched progressively. “*Asat*” means “*Asat*” *sukkilam*. “*Sat*” means “*sat*” *sukkilam*.

**That was an asset when that was Sat
That melted in the water white and water that became
That became the Frame with flesh
Oh! Gnanis ancient brief me on this principle.**

- St.Siva Vakkiar – 251

The Great preceptor St.Thirumular will stay in our body, melt the impure sukkilam and remove it. The same has been elicited by St.Manicka Vasagar in Thiruvvasagam also.

**“Thou art a mother feeding unsolicited ;
Showered Thine grace unsolicited, more than a mother feeding a child
I followed Thee continuously and firmly held Thee !
How wilt Thee escape from me !
Thou melt my sinful body; inward mediance though arise in abundance
Thou showered the Ambrosia of endless joy; and
Guarded me wherever I went
Oh blissful paradise of Indra ! Lord Siva
I caught Thee hold firmly
How will you escape from my clutches hereafterwards?**

—Thiruvvasagam – idithapathu-9

The ocean of Grace St.Thirumular stays in our body the Asat sukkilam will drain it. When knowing this only is Gnanam. This is the gain to be attained with the grace of St.Thirumular.

Our preceptor St.Thiruvalluvar also has composed a chapter III”The greatness of ascetics”is meant as those who have eradicated the Asat sukkilam and it is their glory.

The glory of those who have got rid of impure sukkilam are renunciators. As ghee is mixed with milk, though the God is our body, as He is hidden by the three impurities, the prison, with the instructions and Grace of the preceptor in the prison the three impurities is broken the physical body will move away. Once the three impurities leave, the ignorance of darkness leaves and that is the thought with no veils or spotless thinking. If this physical body leave with our taciturnity the Samadhi, will boundless great effulgence appears in our body as three rays. That three rays are “sat”. The attempt to know about this is known as “Sat vichara”.

**“The menstrual blood stopped for months ten
Came out with hands two, legs two, eyes two,
With structured body with sound ,taste and smell
Became the perfect body!”**

-St.Siva vakkiaar 207.

The rain water only becomes blood in our body. For men it is sukkilam, for women it is sronitham. And this in women become monthly menstrual period. Once they become pregnant, the menstrual bleeding stops. Such menstrual collection of 10 months only is our body. The reason for our body to become impure is sronitham in ladies and sukkilam in gents getting merged. Men initially were thoughtful. Later when he wanted to have bodily relationship with women, his senses got triggered and sukkilam emerged. Similarly for ladies also. Hence the sukkilam of men and sronitham of women are essence of the body of five elements.

As this body is a composition of ten month’s menstrual collection, there will be both pure and impure collections. That is “sat” and “asat”. Hence with the blessings of St.Thirumular if the Asat in sukkilam is drained, the “sat” sukkilam becomes pure and perfect. This is the three births, of present, next birth and birthlessness and is known as acts of three.

**23 When the senses Five, become one
Where shall the Cit go but to the Cit?
In the unhindered space light merges with Light,
Note this, as doth salt in the sea vast**

Thirumantiram 135

Sound, touch, flavour, taste and smell are separate entities. When all these merge as one, that is if all this five sense organs merge as one, the five elements of Nature will merge in our body. That is activity in activity. (Here cit means activity) merging.

The body of five elements is comprised of 96 tatvas. “Cit” means merger of an activity in its origin. When it merges so it is “Brahmam”. “Brahmam” means “static” or “silence”. if an activity, when it merges at its origin i.e., from the place of “static” moves to an activity and

moves back to “static”, it is attaining the stage of “Brahmam” the taciturnity. This is the stage of attaining silence or “keeping quiet”, the gnanis term it.

Like this originating from “Brahmam” and merging back with “Brahmam” is Gnanam. This is known as “Parabrahmam”. This activity so subsides in the unhindered space of Bhrumadhya appears as three rays of sun, moon and Agni. The rays of sun in the outer space are the base for appearance of these three rays.

The heat of sun remains a constant of 98.4Ú F in our body. This is the base for emergence of moolakkanal and stage after stage becomes “Three rays”. This is what expressed as “rays merging with rays” by St.Thirumular.

The sea water is a composition of multiple impurities of the world and salt and is of no use. But the same water is vapourised by the heat of the sun, becomes pure devoid of impurities, then becomes cool and becomes pure rain drops and is more useful. Similarly the liquids in our body with impurities are vapourised by our body heat i.e., moolakkanal becomes pure reaches the crown, becomes cool and secretes as Ambrosia. This is the chemical process of chemistry. Appu means “water”. All these things are realized through the viva-voce of Guru and not by our self effort or education. It cannot be attained except with devoted devotion to Guru. Hence if we worship daily chanting “ Ohm Hail the Holy feet of St.Thirumular”, St.Thirumular will make us realize.

**“Except for those who unite with the
worship of Holy feet the preceptor,
Sivam remains invisible to others”**

Avvaikural

**24 The fierce rays of the sun upon the water,
Bring out salt in a form;
That salt in the water is a content of the water,
So does Jiva in Siva lie hidden.**

Thirumantiram 136

Splendour Of Tamil Agamas

**In Himself He contained the glowing Fire,
In Himself the Seven Worlds, and yet all space not filling
He contained too the Tamil Sastra, in lone splendour set,
Pregnant of import, deep yet recondite**

–Thirumantiram -87

The Lord God keeps the heat of the sun stable. Similarly for the moon and for others like mars, earth, Saturn, Neptune and venus. The earth we live in has “vadavakkini” This is responsible for the sea not crossing the shore. Example for this is.

**The Mighty Lord, the God of Fire, set amidst the seas,
Whom the comprehending souls never deny;
He, the Lord of the Heavenly Beings all,
Who , day and night, pours forth His Divine Grace.**

Thirumantiram 23

Similarly the body heat is also maintained at 98.4ÚF. Similarly according to the physical structure of each and every individual living being, God has prescribed the limit of heat. This heat not only causes appetite for all living beings. This is mother like. If she is fed she will remain a mother, if not she becomes a kali and destroys the living beings. The mighty Agni has been kept by Lord God underneath the sea. we must identify such a mighty chief of Gnosis and worship them. If worshipped she will grace us to cross to cross the ocean of births.

Heat of sea only gives life to us. That only is responsible for generation of sukkilam in males and sronitham in ladies on maturity. The activity of the heat is only hunger. If the hunger is appeased that only becomes sukkilam and sronitham respectively for males and females.

If sea water is bound by salt pans, it will become salt due to sun’s heat. The same dissolves in rain water and become sea water again. If idakala and pingala are merged and conducted to suzhumna, the heat in our body becomes moolakkanal. The same moolakkanal removes the Asat and converts as “sat”. The Sat convert as Ambrosia.

Those who consume that ‘Ambrosia’ will get deathless grand life forever. This is life of bliss. That will merge with Sivam present everywhere.

The verse is taught by the Preceptor to his disciple through the Guru. Hence it is impossible to find out its hidden meaning. This can be understood and felt and cannot be reduced to expression. The true meaning can be understood with due devotion to St.Thirumular with the blessings. ‘Meaning’ is the first ‘discussion’. That is the Lord makes one to understand the meaning. This is scientific ‘intention’ or ‘object’ is to act after realization through mind. This cannot be taught. This is out of bounds of science. This is the knowledge of Gnosis.

**25 The tiny atom, swimming the Universe vast,
Merges in the Vast—no separate existence knows;
So the soul sweeping through bodies all,
At sight of His Holy Feet, Firmly held it.**

Thirumantiram127

**The Lord is the Beginning of all,
He is the Atom-within-the-atom;
Divide an atom within the atom,
Into parts one thousand,
They who can thus divide
That atom within the atom
May well approach the Lord,**

Thirumantiram-2008

**“It is not possible to understand the
System of worlds as created by Brahma
Thousand crores world of Mal (i.e.cool)
Crores and crores of world of Aran(Hot) exist
Worlds with a mix of Hot and Cold; worlds of immobile
Snow covered worlds of Sakthi,evenly poised worlds
All these worlds are dancing like Atom in size
In the uninterrupted space in the centre**

**Thou art dancing King of Supreme Grace;
Embraced and enslaved and took me a son
Gave a boon of non-destructionlessness
Oh! Supreme Father, centered in the Hall of gold
Oh! My Lord Omnipotent Natarajapathi.**

Thiru Arutpa – 3668

One cannot understand the glory of one ‘Brahmandam’ within is Brahmandam, there are one thousand crores ‘mal’ (cool) universes are available and crores and crores of ‘Aran’ (hot) universes are available. The universes of Heat, cold, static with no movement (Sadasiva), covered by Snow (Sakthi) with even heat (Seerandam). All these universes are under the command of the subtle hard God. Hence all pervading Paramporul is subtle, wherever there is compassion, there He makes them realise the True meaning and offer non-destructible life of bliss. St. Ramalinga Swamigal got this rare opportunity. Hence, if we worship the Holy Feet of St. Ramalinga Swamigal chanting “Ohm! Hail the Holy feet of St. Ramalinga Swamigal”, he will offer destructionless life of Bliss.

Hence let us Hail the Holy feet of St. Ramalingar. Let us realize the subtle and minute Chief and obtain destructinless “Deathless grand life”.

This universe comprises of ‘General’ and ‘Subtle’. Hence, He is present in all living beings. Except with the comparison to living being, his blessings cannot be obtained. If one worship the Holy feet of St. Thirumulathevar, one can understand about the universe, the General and subtle things present therein. Worship of His Holy feet alone can give us the knowledge for Gnosis and birthless path hereafterwards. For this, the Grace of Guru is a must. Except with the grace of Guru one cannot realize the General and subtle meaning. Hence let us hail the holy feet of St. Thirumular and gain the Deathless grand life.

In the Siva Purana, rendered by St.Manikka Vasagar

**Oh upright, Vimala (Lord Siva), Vidaippaka (Possessing Bull as Carrier)
Oh ! the Vedas did exhalt thee as “Guru” !
Thou art vast, and deep and abstruse “**

- Thiruvagasam – Sivapuranam

Here “Nunniyan” means the Lord God who is very precious and minute to realize.

The Lord God is very deep and pervades everywhere. Very minute and Subtle. The Lord God remains as a minute Atom within an Atom. If that minute Atom is divided into Thousand particles, the nature of God is one of the Thousand.

**26 The Holy Feet is Siva, if you but know,
The Holy Feet is Siva’s world, if you but think,
The Holy Feet is path to enlightenment, truth to say,
The Holy feet are asylum for souls illumed**

–Thirumantiram 138

Note: The explanation of this verse is available in verse 22 along with verse 3047.

**27 Realization is to see the Guru’s Holy Form,
Realization is to chant the Guru’s Holy Name,
Realization is listening to the Guru’s Holy Word,
Realization is to muse the Guru’s Holy Being .**

Thirumantiram 139

A realized Guru is one, who has understood the concept of body, soul and the creator hard God. It is a very big merit to see such a realized Guru, personally. If his Holy name is chanted as Nama worship, one can get an opportunity to understand the True meaning. Moreover, every expression of him will serve as a medicine for the malady of birth. If we install his frame in our minds, eye and worship, we can get all the benefits. We can also obtain the Blissful state of His. All these are the benefits of worshipping the Holy feet of St. Thirumular like realized Gurus.

“Realisation” means understanding the “True meaning” with no doubts.

**“When doubts disperse, and mists of error roll
Away, nearer is heav’n than earth to sage’s soul.”**

Thirukkural -353

Heaven is nearer than earth to those men of purified minds who are freed from doubt.

One may have a doubt over the matter he has understood as to whether it is true or false. This is the nature of human beings. But realized Guru will have no such doubts over the true meaning he has understood. That is he has understood crystal clear.

For that if we have to come across a realized guru,

Like the lens and the cotton together

The lens doth not burn the cotton

But burns when the rays of Sun are converged through it

As doth the impurities disappear at the sight of the preceptor.

Thirumantiram 117

At the thought of Garuda's form

The serpent's poison leaves fear lost;

At the very thought of Guru's Holy form

The triple Malas leave instant;

Siva he becomes instantly.

Thirumanthiram-2659

Some may hunt rats in rat holes in the forest. They will hang such killed rats around their hip like festoons. Such hunters may at times put their hands into the snake holes as a mistaken identity of rat holes, bitten by the Cobra, the poison will immediately rise to the head. They may swoon and fall down. The eagles flying in the forest may look at the rats in the swooned hunter's hip. Immediately on the sight of the eagle falling in the swooned hunter, the poison may leave and will escape death. Similarly, at the very sight of the Guru, the poison, the three impurities will leave and the great life is deathless grand life will dawn.

Here "Holy Formi" means the body of such with the Golden body devoid of three impurities. "Realised Guru" is one who has realized virtue, wealth, pleasure and Bliss or Sariya, Kiriya Yogam and Gnanam with no infirmities and totally.

**28 When the senses five under your control come,
Then the senses five back to their position,
Then the senses five change their course,
Meeting lonely our Lord themselves.**

Thirumantiram 140

The five sensory organs of Body (skin) Mouth (Tongue), Nose, Eye and ears will have passion towards worldly pleasures. If one get the Upadesa (Preachings) of St. Thirumular, one can understand about the sensory organ's senses and the detrimental repercussions. If understood with the blessings of St. Thirumular, mind will not go wayward as directed by senses.

St. Thiruvalluvar also says, taste, light, touch, sound and smell. This is known as Sabda, Sparisa, Roopa, Vasa and Gandha in Sanskrit. Sabda is perceived through ears. "Sparisa" is sense of touch, Roopa is what seen by eyes, Vasa is perceived through the taste buds of tongue, Gandha is a sense of smell perceived by nose. All the above five senses will not become handy except with the blessings of St. Thirumular. With his grace every sense will come under one's control. All the five acting on their own accord will come under our control with his grace.

If vasi materializes with the grace of St. Thirumula thevar, the gate of Suzhumna will be opened. Once Suzhumna is opened, three rays as bright as crore suns will appear. Such of those who witness this, as they are concentrating their mind on that, all the five sensory organs subside, without deviating externally, becomes one and subside inside. The senses which were on external measures after witnessing the effulgence and fuses, that are from the worldly pleasures, it turns to celestial pleasures. This is expressed as 'Changing their course'.

At that stage, they may not crave for listening to good music, tasty food, watching beautiful scene, good breeze and fragrant smell. For them, everything becomes one and fuses with the effulgence and lies internally. Like this control of sensory organs, can be attained only with the grace of the Lord Almighty and St. Thirumular.

If we understand the nature of senses and their detrimental repercussions and the method of controlling them, we can understand Lord Almighty. If we understand the Lord Almighty, one can realize his self and the Chief. Hence, all these are gained only by the Grace of the Guru and not by human efforts.

In short, if we understand with assistance of our Preceptor, the nature of senses, their detrimental influences, we can control them without diversion externally, after witnessing the effulgence;

concentrate all the senses on the effulgence that is the life of Bliss.
All these are attained by the Grace of the Great Preceptor.

**“Let us Hail the Holy feet of St. Thirumular
Attain the Life of Bliss”**

**29 All they see is Nandi’s Holy Feet twain,
All they think is Nandi’s Holy Form divine,
All they chant is Nandi’s Name, truly,
In all their thoughts Nandi’s golden preaching**

Thirumantiram -141

The disciple blessed with the instructions of St. Thirumular, automatically in the heart of hearts worships the Holy feet of the great Preceptor when he gets up in the morning. Such of those with no such blessings or instructions will devolve on the past, present and future worldly affairs and not think of the Holy feet of the Guru. He will think about the problems to face on day’s affairs and the modalities of dealing with the same.

Men with grace of Guru will have no burden on the mind and will get up peacefully. People devoid of Guru’s grace will get up with heavy burden in mind. St. Nandeesar, St.Thirumulathevar like Gnani are with luminous body with no comparison. The devoted disciple’s duty is to think about their luminous golden body.

In the Society, some may speak lofty with ornamental praiseful language about Lord God. They may lead their life with the income out of it. But a realized disciple whether worships or speak about the glory of God, it comes from his heart of hearts.

Hence, worshipping and praising the grace of the Preceptor will assist in getting the Grace of Him and Lord Almighty. The Lord God gets sealed in the minds, if we extol the magnanimity of Lord God and the Preceptor, whole heartedly. That is known as the Gnana, the Bodham.

**Oh ! Thou art the Gold of incomparable carat
Thou art the Ruby of glittering effulgence
Thou art the mountain of benignity dwelling in
The temple, the Heart of Deathless great Penance.**

**Thou art the grace of Chitrabalam with no discrimination,
Thou art feast of praise of eminent of eminence
Though did enjoy my verse of non- proficiency
Oh the universal Preceptor! Thou art my eyes, Nataraja**

- Thiruvarutpa – Sixth Canto 3685

The body of Gnanis graced by Lord Almighty will glitter Like pure gold of matchless carats.

**Embodied in the channels, that resides within, the vital air ,
Capable of taking it with concentration, and stabilise , to the crown,
Hoary headed becomes youth, the body will glow,
This is true (swearing) on the Graceful Lord's feet and the Mother's feet.**
St. Sivavakkia, Yoganilai Verse – 5

**Realization is to see the Guru's Holy Form,
Realization is to chat the Guru's Holy Name,
Realization is listening to the Guru's Holy Word,
Realization is to muse the Guru's Holy Being .**

Thirumantiram 139

The realized disciple whether he praises the Lord Almighty or the Preceptor will do so with pure heart and mind. Some may praise them for material benefits. St. Thirumular brings out this aspect in his seventh Tantra. "Avoidable custom"

**For them who price Devotion and spend time wastefully
Such dunces will have births repeated
For the devout who pound the seed and live
Spoiling the arable lands no more birth is certain**

-Thirumantiram 2069

Hence, Lord Almighty shall be praised wholeheartedly by worshipping and singing the glory with no expectation.

**30 They became virtuous by firmly holding in mind
Our Nandi Who gives us Instructions,
They reached Heaven with mirth in the eyes of His Celestial dance
And chanting of Vedas.**

Thirumantiram 142

“Instructions” means “Gnanam” or “knowledge”. As Nandhi is expressed “Virtuous Nandi” as giver of knowledge all the Gnanis are “meritorious” only. Without doing act of mercy, life of Gnanis will not materialize to any one. The life of Gnosis materialized to St. Thirumulathevar as he worshipped the Holy feet of St. Nandeesar daily wholeheartedly. Here instead of addressing as “My Nandhi” he addressed as “our Nandhi”. St. Thirumula Thevar is one among the Siddha retinue of successive generations. As he firmly caught hold of the Holy feet of St. Nandisar, he too became a realized soul of merit.

If Idakala and Pingala are merged in Suzhumna, that will merge in the embodied channel, Kundalini. While merges like that, “Omkaara” appears there. In the course of time, it sounds as a mixture or “Ohm and Hrim”. At that time, the heat of Moolakkanal increase, those sounds step by step enlarge and when it becomes Ten sounds (Dasa Nadha), the gate of Suzhumna is opened. Once it is opened, three rays appear. These three rays bob intermittently and give great joy. This sequence is known as Holy dance. This Holy dance is witnessed in the Suzhumna, the Bhrumadhya and will be in a mesmerized state. Those who attain this stage are Gnanis.

**“Bell, sea, elephant, flute, cloud
Bee, dragon-fly, conch, drum, and lute
The subtle sounds of these ten are heard
For them alone who have stilled their mind in God.”**

-Thirumantiram 606

If one wants to realize the “Dasa Nadhas” (Ten sounds), he shall worship the Holy feet of St. Nandisar and St. Thirumular, he may get an opportunity.

**“When does the time ripe to raise the Kundalini raising sounds,
Open the entrance of Suzhumna and ignite”**

St. Badragiri – 94

All these are blessed souls. They will be extolled by Vedas ; the spiritualism praise them wholeheartedly and enjoy. This is the biggest blessing wrought through the Grace of St. Nandisar. If we also want to get this opportunity, we shall worship them chanting “Om Hail the

Holy feet of St. Nandisar” “Om Hail the Holy feet of St. Thirumulathevar” daily, we will be blessed the greatest life of Gnosis and will have perennial happiness.

**The Three Thousand that Mula composed,
The Three Hundred Mantras that Mula chanted,
The Three Ten Instructions that Mula gave,
All these Three that Mula said are of one import**

Thirumantiram 3046

St. Thirumular’s thirty verses of “instructions” have oceans of indepth meaning. Only a drop of explanation has been given. All these thirty verses have to be internally preached to us by St. Thirumular himself. This cannot be explained.

This explanation for 30 verses of Thirumantiram – Instructions – Part has been given based on the explanation given to me by my venerable Preceptor Scholar of Siddhanta and Logic Shri.C.P.Chinnasamy Sastrigal.Scholars may kindly bear with me for the deficiencies if any.

Om Hail the Holy Feet of St.Nandeesar!

Om Hail the Holy Feet of St.Thirumula Thevar!

